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HOW THE SHARING ECONOMY IS RECEIVED BY THE YOUNG FRENCH PEOPLE COMPARED TO THE REST OF THE COUNTRY'S POPULATION?

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The purpose of this research is to study the reception of the idea of sharing by the French society, specifically by the young people.

Indeed the sharing economy is a new way of consumption that is in full evolution all around the world. If it's not our traditional economy, it may be associated to a return to fundamental values, healthier and more natural even if some critics and limits have to be mentioned.

The theoretical part of the study will be done with famous classical economists as observing the history of our society. Then, the newer vision of Jeremy Rifkin will bring the notion of sharing and some theories will be verified. In a second time this study will focus on the participation of the target to take part in this before actually analysing their compartments with serious and recent French studies.

Finally, this thesis will highlight that the young French people are highly aware of the sharing economy, much more than the rest of the population. However, according to the research if some of young French people practices it by full social, ideological and environmental conviction, the most motivating reason for many remains the gain of money.

KEYWORDS:

Sharing economy – Consumer society – collaborative consumption – Share – French society – Young – peer to peer

CONTENT

LIST OF ABBREVIATIONS (OR) SYMBOLS	5
1 INTRODUCTION	1
1.1 Research motivations and background	1
1.2 Objectives of the research	1
1.3 Scope and structure of the research	2
2 LITERATURE REVIEW	3
2.1 Cause and context of the occurrence of the sharing economy	3
2.2 The spiritual side in the reception of this economy	5
2.3 Definition of the sharing economy	6
2.4 Illustration of this booming business	7
2.5 The motivations of young French consumers	9
2.6 The real place of the sharing economy	13
2.7 Risks and limits	14
3 RESEARCH METHODOLOGY	17
3.1 Sampling	17
3.2 Sources collection	17
3.3 Limitations	18
4 DATA ANALYSIS	19
4.1 Investigation	19
4.2 Analysis of results	25
5 CONCLUSION	27
REFERENCES	28

APPENDICES

Appendix 1. Heading of appendix

Appendix 2. How to use equations, figures, pictures and tables

FIGURES

Figure 1 "Inverted Maslow needs pyramid, J.N Nielsen, 2015"	11
Figure 2 "Ecoscope by OpinionWay, 2015. Have you ever used the sharing economy"	19
Figure 3 " Ecoscope by OpinionWay, 2015. Do you plan to resort to these types of services in the following year?"	19
Figure 4 " Ecoscope by OpinionWay, 2015. Are you agreeing with the following assertions?"	20
Figure 5 "BVA. 2014. What activities do you practise?"	21
Figure 6 " BVA. 2014. What are your main motivations for taking part in the sharing economy?"	22
Figure 7 " BVA. 2014. What prevents you from sharing, exchanging, buying, renting or selling goods and services to private individuals?"	23
Figure 8 " BVA. 2014. Have you ever lived or are you living in shared-accomodation? Why? – General public"	24
Figure 9 " BVA. 2014. Have you ever lived or are you living in shared-accomodation? Why? - 18-25 years old"	24
Figure 10 " BVA. 2014. Motivations among the 18-24 years old who lives or has already lived in shared-accomodation."	25

LIST OF ABBREVIATIONS (OR) SYMBOLS

B2B	Business to business
C2C	Consumer to consumer
CREDOC	Centre de recherche pour l'étude et l'observation des conditions de vie (Research Center for the Study and Observation of Living Conditions)
NGO	Non-governmental organization
P2P	Peer to peer
VAT	Value added tax

1 INTRODUCTION

1.1 Research motivations and background

Our world is changing; our consumption and society relationship too. Since a few years we can notice movements, facts, engaged speeches of protest which are maybe related to a system which suits less and less, to a more visible precariousness, or on the contrary to a need to make money which is more and more creative. One topic is often associated with this kind of preoccupations and is experiencing a growing popularity. It's the sharing economy.

I have always had an interest towards the different human relationships and all the ideas that they imply. In a consumer society as ours, why don't we try to help each others, why would not it be compatible with our economy of capitalist consumption? This is what I will try to analyse because it is an actual phenomenon which unmistakably takes more and more scale and it is important to know exactly what it is and how we receive it in our daily life.

More than just an economy, the idea of sharing is interesting to study. Indeed, in a more and more individualistic world I feel that people need to share and to feel closer to each others. However, we have to be conscious that behind all these advantages there are numerous hidden challenges and numerous risks. It will also be a significant part of this thesis. (Rigaudeau,2016)

1.2 Objectives of the research

The main objective of this research allying society and business is to understand, how the sharing economy is received by the young French people compared to the rest of the country's population. In this objective, this entire thesis will try to answer to the following Research questions:

- For the young French people, which are the motivations to take part in the sharing economy and why?
- More than the advantages, which are the risks and what kind of limits can we expect from this new economy? The sharing values are they always at the center of the preoccupations?
- Why and how the French youth are different from the rest of the country's population regarding their relations to the sharing economy? Are they more engaged?

1.3 Scope and structure of the research

This thesis will focus on the current situation of France regarding to this new way of products and services consumption. Moreover, during this analyse the researches will especially be focused on the young target of these French people (between 16 to 29 years old in order to have a rather wide and representative sample of this category because they are people who grow up more or less with the development of this economy).

Research structure: The study will be structured in five sections:

- First this paper contains the introduction with the background and general information in order to give the lector the basic knowledge about the topic. In a second time, the objectives of the research, and the structure, where we are right now, are used to focus the study on the most important for us.
- Secondly, the literature review has seven points. A definition will be given and it will be possible to understand the apparition of this movement, its context and what does it represent in people's mind. As a matter of fact, this part will be like a theoretical point of view on what is the actual situation, why it's changing and what is this new model. Then, we will be engaged in a more concrete area about what is happening in France; what are the exact motivations of the users; we will make a quick comparison with other countries to understand the positioning of young French people, and finally we will see real examples of some companies and limitations.
- The third point is the research methodology where is introduced the sampling, the sources collection and the limitations. As this subject is already very much studied, this paper will combine two major French surveys in order to have the most serious results.
- As a consequence, we will find in this part the investigations and the data analysis.
- At last, an answer will gradually emerge through the conclusion with a reflection of all the information provided.

2 LITERATURE REVIEW

2.1 Cause and context of the occurrence of the sharing economy

Firstly, in order to understand the reasons for the emergence of the sharing economy, it is important to return to the basis of consumption and thus to give a quick reminder of the evolution of consumer behaviour.

Consumption, then, is a set of behaviours aimed at satisfying needs and desires. It evolves according to the consumer's income, the environment in which it operates, its culture and its values. (Alternative économiques, 2016) It was then that the consumer society led to the emergence of individualist ideology during the 17th and 18th centuries, as well as the values of capitalist society based on competitiveness, merit and success. (Nerbusson, 2014)

Households have seen their consumption's power considerably increase during the 20th century thanks to the emergence of the « glorious thirties » and the rise of capitalism. Mass consumption is then born, generating with it a consumer society defined as a society in which consumers are "pushed to consume abundantly". (Rigaudeau, 2016) Later, in the 1970's, the major part of people, including French, perceived consumption as "I consume, so I am," even if it's less philosophical than Descartes. We can identify there a search for satisfying needs and assertiveness. The period is then to the overconsumption. (Ouishare, 2015)

The real notion of consumer society then appears from the moment when demand no longer creates supply, but supply stimulates the development of demand. Indeed, companies have been able to create other needs than our primary needs among consumers with even more innovative and competitive products. Moreover, the massive use of advertising plays a major part in the development of this scheme. (Alternative économiques, 2016)

In order to better understand the sharing economy, it is also important to learn the basics of the most famous theoreticians on this subject:

According to Adam Smith, "the founding father of capitalism and liberalism", only the efficiency of the market makes possible to satisfy most people (L'Economiste, 2016).

Adam Smith considers that the selfishness of each of us leads, by the satisfaction of our interest to a balance. In other words, the search for particular interests results in the general interest. The State therefore does not have to intervene on the market since this is naturally regulated (Andlil tradeur inside, 2016).

On the contrary, John Maynard Keynes's theory starts with an observation: the capitalist market delivered to itself is insufficient, it leads to economic and social imbalances, and it requires the intervention of the state. The solutions of Keynes would therefore pass through the redistribution of wealth to have more demand, indeed the capitalists can sell their goods, and make profits, so be induced to invest, etc ... A

virtuous circle would then go on. This is the "multiplier effect" (Reverchon,A. Le Monde, 2017). However, the fundamental theoretical error of Keynesianism is to think that capitalism produces to sell. But the capitalists produce above all for profit. This has a consequence: the choices of investments that are not made according to the demand, but according to the profit. (Parigi,J. BBC. 2014)

However, the fundamental injustice of capitalism is, according to Marx, in the exploitation of the working classes, especially the worker. The theory of value is a Marxist concept of economic analysis. Karl Marx takes up the idea of the value-labour developed by Ricardo: the value of a good depends on the amount of labour necessary for its manufacture. But while Ricardo considers work as an ordinary commodity, Marx considers the expression "value of labour" inappropriate, since labour is at the origin of all values. For Marx, wages do not represent the value of work, but the hire of the workforce of the employee. He proposes to explain the origin of profit in the following way: from the newly created value, the wage of the worker represents only the part necessary for his own survival, the remainder constituting surplus value. Marxism then served as a basis for Communist regimes, a regime linked to the value of sharing. (L'Encyclopédie de l'Agora, 2012)

These three economists are among the pioneers of history. Moreover, our society evolves and our economy also, if some of these theories are always true, the arrival of new principles also question them. This is what we see with Jeremy Rifkin for example.

Moreover, the capitalism development, as we saw in the last part, has shaped our Western society to the derivation of hyper consumption and individualism, resulting a decline of the sharing value. Yet, this value is as old as the loan, the barter and all the exchanges that our ancestors already practised in -200,000 BC. Since the 1960s and at the same time as this growing enthusiasm, criticism of mass consumption has gradually come, denouncing materialistic derivatives, bad effects on the environment, and the increasing of social inequalities. (Nerbusson, 2014)

It was then that in France, in 1990, we saw the emergence of local exchange systems of goods and services between individuals. Restricted at a local level, these exchange systems do not know the expected growth. It was only with the help of the Internet that exchanges to particular to large-scale were made possible.

Collaborative consumption as we know today was then introduced by the birth of Ebay in 1995. It is the first platform allowing direct contact with an individual to buy a good. The couchsurfing (accommodation of travellers at one's home for a few nights) was created in 1999 following an email sent by Casey Fenton, a student travelling in Iceland (Renault,E. Le Figaro, 2015).

Later, the economic crisis of 2008 that stroke the United States and Europe pushed consumers to have less confidence in the banking system and large companies. Once again it's the notion of sharing and mutual help that imposed itself into consumer practices. We no longer need to possess to enjoy an object, we can lease it or exchange it to an individual if we do not have a recurring utility. More or less 3 years later, in view of the success of the websites of the collaborative economy, investors take the case, on the base of audience records and fundraising in the sector (Nerbusson, 2014).

2.2 The spiritual side in the reception of this economy

The philosophical aspect, the desire to reconnect with proven values is often what attracts most new consumers, at least at the beginning and the launch of this cooperative impetus. Some of them even speak about a "concrete utopia" and for many individuals, especially young people, it is the feeling of belonging to a community that seduces. The idea to be surrounded and understood. (Filippova,D. Ouishare, 2015)

At the same time, the American essayist Jeremy Rifkin said: "The sharing economy privileges the experience to the property", but we will study more his comments later. Indeed, people would need to live sincere and authentic experiences, such as return to healthier values. (Rifkin,J. 2014. P145.146) Perhaps French people feel more and more isolated in a society where everything is increasingly fast and where almost everything is accessible. In his book on sharing economy, the zero marginal cost society, Jeremy Rifkin also explains that for the internet generation: "freedom is no longer about having a car. It is the opportunity to improve our life, by diversifying our experiences and by multiplying relations in the various communities to which we belong during our existence." So it's the network rather than the market, the access rather than the property. (Amellal,K. 2017)

Moreover, the growth of this new way of consumption is accompanied by a considerable intellectual and political enthusiasm. More than just a fashion effect, it would be above a protest and rejection movement wishing to create a small kind of revolution. Even "The Time Magazine" has recently designated the sharing economy as one of the ten ideas that change the world.

Finally, we can say that the property still has good days in front of it because such changes would be long and almost impossible to operate. Nevertheless, the proprietary ideology, meaning the affirmation of the property necessity to be absolute, exclusive, and therefore attached to only one person, has reached its limits.

As we saw with Smith, Keynes and Marx, we will now study the opinion of Jeremy Rifkin, a famous American essayist, about this new economy and sometimes presented as the father of the sharing economy. Indeed, according to Jeremy Rifkin, we are now living the third industrial revolution and to understand the basis of this revolution, we must resort to the notion of "paradigm". The "paradigm" is actually the convergence of three dimensions: the energy, the communication ways, and the transport (Rifkin,J. 2014. P10.11).

For Rifkin, this definition of the paradigm is essential to decipher a sense of history that neither Adam Smith nor Karl Marx nor Keynes had seen. He thinks that the third revolution is just beginning. It combines renewable energies and Internet, but will only be completed in the next two or three generations. Old-fashioned industries are already suffering from that. Whole sections collapse, and for example simple Youtubers are now reaching mass audiences. (Alternatives21, 2014)

Einstein is attributed to this thought, which comes to mind when we are reading Rifkin: "If an idea is not at first absurd, it has no future" (Valette,G. Alternative21, 2014). For professor Jeremy Rifkin it goes very far: according to him, we are moving towards a world in 50 years, where selfish interest and private property will have, if not totally disappeared, at least

declined! The share will then replace the property... (Alternatives21,2014)

We must therefore believe in the absurd, and Rifkin demonstrates very rationally in his book (« the zero marginal cost society »,2014) that private property is not a right naturally inscribed in humanity. For example, in the Middle Ages, common property shared and managed collectively, without the notion of private property, it's what we saw in the first part. (Rifkin,J. 2014. P53.54)

Today, these commons exist massively. Even if entire sectors of some industries collapse, Rifkin does not say, at least for now, that capitalism and the collaborative model are necessarily competing, they can feed on each other, or at least they will coexist for a while. (Amellal,K.2017)

Returning to the French people, a study from CREDOC,2014 notice that often they are fans of collaborative consumption, even sometimes without knowing it. Indeed, nearly half of French people have used a collaborative consumption practice in 2014, reports the "Centre de recherche pour l'étude et l'observation des conditions de vie" (CREDOC, 2014). Among them, some just want to get punctually a specific good or service from the sharing economy while others are fully aware of using a parallel exchange system to the traditional consumption. However, we will realize that most of these people are young, as we said it can be by conviction (idealistic vision of the sharing notion) or more by chance (often to face the crisis). Moreover, The biggest part of workers in the sharing economy are young entrepreneurs, nevertheless in France, we have a rather negative view of youth. It is a cultural problem and can sometimes be a credibility brake of the sharing economy with the older ones. The sociologist Vincenzo Cicchelli also said that "young people in France are pessimistic, but by anticipation. It's the parents who imagine a dark future for their children, but when they consult the young people about their living conditions they are much more optimistic. Finally, we will see with the BVA survey that young people are mostly confident and optimistic in the future but are not satisfied about the situation of the country. (Crédoc, 2014)

We can then conclude that young people are really important for the sharing economy on both the creative and the participating side, they actively serve this network. It is necessary to have the adequate support and the desire to continue to develop it in France and not abroad because of a possible discouragement.

2.3 Definition of the sharing economy

Firstly, we can define the sharing economy as the essayist Rachel Botsman said, "an economic system based on sharing underused assets or services, for free or for a fee, directly from individuals". Also known as share economy, collaborative consumption or peer economy, the organizers of these local networks can be: ordinary citizens, non-profit organizations, or multinational companies.

Secondly, it is important to know that specialized websites in this new economy add to their dimension of "smart consumption" a social and community dimension. We would then be moving from a market economy to a network economy. Indeed, in the first one the economy is capitalistic with free competition and prices determined by the interaction of supply and

demand (Random House Dictionary, 2017) while in a network economy we are going to a business economics that benefit from the network effect. (Business Dictionary) As a result, it is no longer necessary to have the opportunity to participate: in the sharing economy you can also give your time to render a service, or share your skills. Sharing meaning "dividing what one has" and "sharing what belongs to us." We finally can enjoy a good without being obliged to possess it while opening to the other and enriching itself literally and figuratively.

(Valette,G. Alternative21, 2014)

Finally, we can realize that the sharing economy is uniquely placed to reflect our desire as human beings to connect directly and to feel a part of community larger than our individual selves, which serves a purpose far higher than simply the trading of stuff, space and talents. Moreover, it's built around the sharing of human, physical and intellectual resources. It includes the shared creation, production, distribution, trade and consumption of goods and services by different people and organisations.

Moreover, the French people from "OuiShare" (an NGO as a community to provide ideas for the emergence of the collaborative society based on the trust and value-sharing.) think that the sharing economy, in France and all around the world, includes as a matter of fact five phenomena: collaborative consumption; crowdfunding (peer-to-peer financing); open knowledge (open data, open education, open governance); the maker movement (open design and manufacturing); and open and horizontal governances (participatory budgeting, cooperatives). (Filippova,D. Ouishare, 2015)

So as we can see, the sharing economy is a very large and general sector which defines a quantity of different activities such as:

- Collaborative consumption which concerns the organization of exchanges and consumption (rental, exchange)
- Repair and manufacturing of objects (Fablabs, hackerspaces)
- Participatory project financing (crowd-funding)
- Knowledge sharing (collaborative encyclopedias, online courses)

Indeed areas such as lodgement, mobility (car-pooling), food (short circuit consumers), energy (co-production, group purchasing) or the exchange of goods are affected in France.

(Alternatives économiques, 2016)

2.4 Illustration of this booming business

To co-ordinate all these exchanges, we need an efficient organization and a simple means of access. This is why places of exchange and physical barter are generally found during fleamarkets, by "word of mouth", through associations etc.. However, these means of diffusion are quickly limited and do not cover a large part of the population. This is why the arrival of the Internet has changed everything and truly allowed to diffuse this consumption

system on a larger scale. At the University of Innsbruck, researcher Kurt Matzler stresses in a study that: "The sharing practice has grown enormously thanks to Internet and to the mobile telephony which optimize simple and effective sharing opportunities." In addition of that, H.O. Maycotte, Umbel says that in the sharing economy: "it's not the idea of sharing that's new, but what's different now is the introduction of technology into the concept." Indeed, Internet does not invent, it just reorganizes to give more scope to this phenomenon. (Alternatives économiques, 2016)

Its main advantage is therefore to connect a producer and a consumer in order to exchange goods or services. It is then a "virtual proximity" economy based on exchange. However, this new horizontal economy is going through exchange websites, browsers and social networks that also claim an advantage. On the other hand, the rise of the mobile Web, online payment and reciprocal evaluation of users (confidence symbol) is also very important. It is also based on the analysis of mass data ("big data"), used by increasingly powerful algorithms that allows supply and demand to meet and coincide very quickly. Indeed we can say that all these new midrangeers of today like Airbnb or Uber, Blablacar or YoupiJob are therefore born in the arms of Google and Facebook. According to Oscar Salazar, the founding chief technology officer at Uber, all this excess capacity is what makes the sharing economy possible today, with platforms "that make the effort of sharing assets, ideas and networks very simple." (Amellal,K, 2017)

Finally, according to Jeremy Rifkin, social networks on Internet will not only contribute to the design of new technologies and new software, "but they will also participate in the design of new media, new products made by 3D printing and new educational tools. "

It seems obvious that the collaborative economy, with the internet diffusion, benefits to consumers, nevertheless it is also the case of some companies for which this is a real opportunity. Indeed which are the ones that take this path and are they doing it? First at all, we should note that many companies are now setting up collaborative platforms or integrating a collaborative dimension into their models in order to respond to new consumer behaviours. For some brands, these new consumption patterns are therefore not considered as a threat in their own right, but as an opportunity, with new possible development forms by strengthening the link with the consumer. (Espace numérique, 2012)

With the development of rental and P2P sales models, companies that take the way of the collaborative approach can adapt to all types of business and some of them are already very famous. Indeed, it is the case of "Blablacar" (one of the most common collaborative practices in France with more than 7 million members on the website) or "Couchsurfing" whose followers are not counted anymore. Other companies have arrived more recently such as "Airbnb", which offers to its community to occupy the housing of another one when this one is not there. So, we can end up traveling, feeling at home, for often cheaper than a hotel. In addition of that, "Le Bon Coin" is the most unavoidable French site for free publications between individuals. Ranked just behind Google and Facebook, "Le Bon Coin" is now the biggest peer-to-peer platform in France, allowing to sell, exchange and rent all kinds of goods and services. Antoine Jouteau, (General Deputy Manager of "Le Bon Coin"), said recently that the website brought together more than 19 million French connected per month. The platform has even become the first private site for the sale of used cars and job offers in France. (Espace numériques, 2012)

Moreover, co-working spaces are also very good illustrators of this sharing economy. Co-working space is often like a loft place where startup people can meet to exchange and brainstorm together. For example, "La Cantine" is a Parisian place where conferences are held on the latest digital issues ... Others such as "La Mutinerie" or "La Ruche" are more recent with relaxed atmospheres and a supposedly production of 20,000 ideas per minute. (Valette,G. Alternative21, 2014)

Nevertheless, we can observe with some companies that it is not always a success, other ideas of sharing economy are confronted to complexities. This is the case, for example, with the sharing of refrigerator « partagetonfrigo », or of washing machines "lamachineduvoisin". Indeed, we can see that certain kinds of products and services are better accepted by consumers in the rental terms than others. It is true that sharing your fridge involves a hygiene and health dimension that consumers are not all willing to accept, at least in the present state of things.

2.5 The motivations of young French consumers

A certain trend is now distinguished among consumers, they are looking for buying less but better and are then guided by economic motivations.

Indeed, we are witnessing the development of new consumer behaviours such as "smart buying" that we can describe as "a thoughtful purchase" which consists in comparing carefully the different offers in order to select the most advantageous". As a result of the economic crisis, the arguments of collaborative consumption are increasingly attractive and consumers are no longer hesitant to engage in C2C as an alternative to the traditional trade. Searching for great deals on internet, buying second-hand products, bartering, sharing or bundling are all opportunities for consumers to save money. (De foucaud,I. Le Figaro, 2014)

Moreover, as far as students are concerned, the practice of the sharing economy seems to be very strongly linked to the level of income. The lowest incomes (those who earn less than 1500 € per month, which is the case of most of the young people) are almost systematically more numerous to carry out one of these collaborative actions because they seek to do good business. We can infer that this may be the reason why other emerging practices are less successful among young people, such as the systematic purchase of organic products, because of its higher cost than other products.

Ultimately, young people in the collaborative economy take on what is the most pragmatic: consume a service at a lower price. Moreover, economic motivations can also be linked to a critical form of the conventional market system. Product quality, which is not always correlated with the price and the short life span, are incentives for consumers to use their money more efficiently.

Rachel Botsman described in 2011 this movement of seeking economic benefits as "an opportunity to become a micro-entrepreneur by selling our own unused goods." This generates a complementary source of income while strengthening groups and social ties. However, we can distinguish two forms of economic motivation, with consumers looking to consume less and those seeking secondary income generation.

However, we don't have to forget that several motivations can also be combined, which means that one main reason can consist of several other small motivations helping the consumer in

his choice. Indeed, "this rapid diffusion of the practice of sales called "CtoC" is search for sharing, characteristic of younger generations, and a response to ecological aspirations", says the research centre. (De foucaud,I. Le Figaro, 2014)

Nevertheless, the economic reasons are rarely alone and one of the great motivations to share is for social reasons.

Indeed during all the second half of the twentieth century, social friendliness and social relations have been gradually deteriorated (gigantic shopping centres outside of towns, fewer small shops and cafés). While sociability fell into private clubs and networks, it was necessary to recreate new friendly alternative spaces. Indeed, of course the sharing economy makes possible the use optimization, but above all, it contributes to the development of social links. The specialized websites in this new economy are adding now to their dimension of "smart consumption" a social and community dimension. (Espace numérique, 2012)

In our society, we often have the opportunity to observe that the individual takes precedence over the collective with the first pursuit of self-realization. This self-accomplishment today passes through consumption and social identifications it provides. Indeed, the people consider consumption as a source of identification with a group in order to forge his own identity but also an adhesion to the community values. Belk defined in 2007 the sharing as being "truly at the heart of the social motivations". He therefore thinks, that sharing, originally restricted to the close family and friendly sphere, is currently evolving at the level of the market, thanks to the desire to exchange between individuals for economic reasons as we have seen in the previous point, but also for social reasons. In the context of sharing economy, the social dimension is very important because the person chooses to join a community that reflects his or her personal values. Moreover, from the moment when the people choose to take part in exchanges and sharing in order to live in a better harmony with his values, the notion of constraint does not exist anymore. (Alternative21, 2014)

In the pursuit of this idea, psychiatrist Robert Waldinger, director of a 75-year study on adult development, collected unprecedented data on happiness and satisfaction with the help of university scientists of Harvard. By observing the daily life of 724 people for 75 years, they therefore looked at the recipe of happiness. Their verdict fell at the end of 2015 and it turns out that "neither wealth nor celebrity would be enough to make someone happy. The quality of relationships, on the other hand, would guarantee happiness, good health and memory. "Even if money motivates young people a lot, the real key often ignored of happiness would be human relationships related to the need of self-accomplishment. Indeed, the happiness that can be brought about by encounters and social links creation is therefore today essential for consumers. This form of consumption allows, in addition to the exchange on prices and bargaining, a discussion on the state of the product, its functionality and its history. Consumers even talk about the playful side and the pleasure of finding a good, via peer-to-peer platforms. Social motivations are also guided by the questioning of purchase places, not always agreeable, sometimes stressful and inciting to the consumption. Participatory lifestyles are for consumers a way to take their time, review their quality of life, and at the same time realize themselves as individuals in the community. (Rigaudeau, 2016)

To complete this idea, a study of the "centre de recherche pour l'étude et l'observation des conditions de vie CREDOC" (research center for the study and observation of living conditions) of 2009 places the needs consumer pyramid of Maslow in a reversed way to show the change

of aspiration of the new generation and “high socio-professional category”.

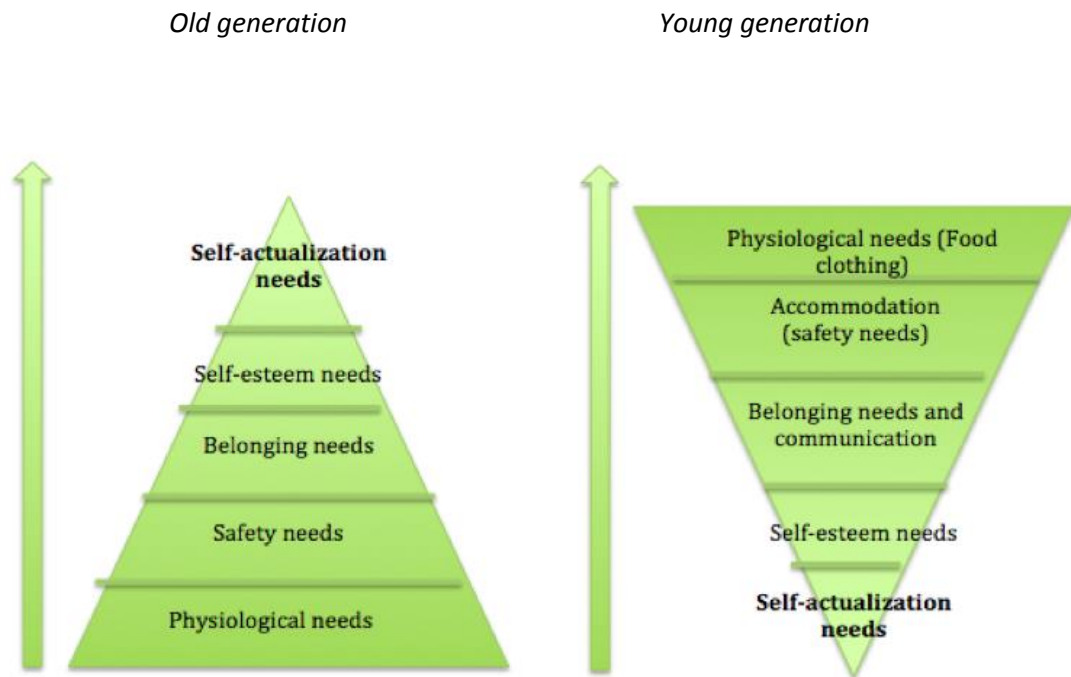


Figure 1 "Inverted Maslow needs pyramid, J.N Nielsen, 2015"

The inversion of this pyramid shows us that the self-accomplishment needs have, at least, become as important as the physiological needs for the younger generations.

Finally, we would be moving from a market economy to a network economy where it is no longer necessary to own something to participate. In the sharing economy, everyone can give their time to offer a service, or share their skills and knowledge. Sharing meaning at the same time "dividing what we have" and "pooling what belongs to us", we finally can enjoy a good without being obliged to possess it, while opening to the others.

Ideally, this would perhaps be the beginning of the end of the possession race, consumption and individualism in favour of a community spirit, even if we will eventually observe certain limits later (Crédoc, 2014).

The third and final motivation for young French people is ecological because actually the Sharing Economy puts both, people and planet, at the heart of the economic system.

Indeed, regarding the planet, goods and services within a Sharing Economy are designed for sustainability rather than obsolescence, promoting not only the re-use of resources, but also models that have a positive impact on the planet. For example it would be a pair of trainers made from recycled materials that have seeds implanted in their biodegradable soles; as the trainers degrade, plants grow. (IDDRI, 2014)

Indeed, ecological concerns are one of the main pillars of sharing economy, but paradoxically, ecological motivations are often secondary to consumers. Actually, even if they are aware of

the virtues and the ecological needs, only a limited number of consumers are ready to adopt this consumption model purely for ecological reasons.

However, there are a small number of consumers who can be described as “socially responsible consumers” who wish to put their commitments and values into practice. For Webster (1975), a socially responsible consumer “takes into account the public consequences of his private consumption and tries to use his purchasing power to induce society changes.” Their responsibility sense for the adverse effects of our traditional consumption thus encourages them to favour new consumption practices with more meaning and respect for human relations and the environment. Ecologically responsible consumers prefer to focus on local businesses by promoting organic or fair trade products. In a study carried out on consumption, “Committed consumption: between better and less? ”, Dominique Roux points out three paradoxes about engaged consumers.

- Firstly, according to the study, many consumers and especially young people, are not ready to pay more for green products. France is the “23rd country in terms of willingness to pay more for green products”. Consumers are, however, ready to turn to other forms of consumption. Indeed, the study shows that consumption does not necessarily entail a willingness to pay for more expensive products because they are eco-responsible, but that alternative forms of consumption are still developing.

- Secondly, there is a reduction in consumption in order to limit “unnecessary possessions”, without, however, adapting a change in consumption patterns for alternative forms.

- At least, the last paradox shows that consumers are not always well informed between what is “good” and “virtuous”, this confuses consumers with the, sometimes divergent, discourses of companies and scientists.

Finally, not all individuals pay equal attention to ecological problems, some may even feel distrust of companies. Too often deceived by brands and their practices, consumers seek to change their mode of consumption, abandoning certain products for alternative forms. Consumption can then take the form of boycotting certain brands. For example, today in France two young people are developing a participatory platform (i-boycott.org) to collectively boycott companies to protest against “Apple”’s scheduled obsolescence or “Burger King” and “Nutella”’s deforestation for the ‘Palm oil. (Alternatives économiques, 2016)

Today, ecological motivations are primarily intrinsic, resulting from deep values of a person. Nevertheless, driven by extrinsic motivations, such as external pressure from society, the consumer and especially young people, can then engage in responsible consumption in order to improve their image within society, with the aim of developing positively its reputation. In this case, it is not about a personal motivation of the person, but a form of social constraint and pressure that the individual retransmits under his or her commitment. (IDDRI, 2014)

Finally, as we have seen, collaborative consumption attracts different kinds of consumers according to their needs, values and aspirations. The economic and social motivations are very strong, whereas the ecological motivations seem secondary. There are also differences in the motivations within the same category, for example ecological motivations will be divided between consumers more oriented towards redistribution forms while others choose the sharing economy for better quality with local products. In general, we can summarize these motivations like: “a better consumption without paying more, while paying attention to the planet”. But all of this will be also present in the investigation part. (Alternatives économiques, 2016)

2.6 The real place of the sharing economy

The rapid development of the collaborative economy obliges our society to rethink today the existing regulatory framework. Indeed, for the moment the only thing sure is that this concept is changing our ways of living and consuming. That is why the authorities and legislators are actively seeking to understand more about this new and unique sector in order to regulate it, and also put it under control. (LSA, 2016)

Regarding this framework and the context of the sharing economy to create the appropriate regulations, Franck Audran, a lawyer at (Gide specialized in French and European competition law.) think that in France, the public authorities did not fail to react to regulate activities in the fields of transport, housing or taxation. "This intervention is all the more justified because the particular-to-particular relationship, via platforms, inherent in the collaborative economy does not allow the traceability and transparency necessary for effective control of the administration," he said.

However, the "Direction générale de la concurrence, de la consommation et de la répression des fraudes" (DGCCRS) stated that "if the exchanges characterizing the collaborative economy are already subject to rules which are essentially a matter for civil law, there is currently no legal framework for platforms acting as intermediaries between natural persons. " (DGCRF, 2016)

- From the social point of view, collaborative platforms must be extremely vigilant about the risk of requalification in disguised work. Caution requires that any provider who registers on a collaborative platform thinks of doing so on a recurring basis, so the service provider will need to have a legal status. In this case, the least restrictive status is that of the self-entrepreneur, sufficient to declare itself to all the social organizations. (Thiébard,P; Lollorou,J.G; Georges,P. Le Monde, 2015)

- From a tax point of view, although in principle all income from the collaborative economy must be declared (except for second-hand sales and car-sharing), in practice the tax system is inadequate for sharing economy. For example, one of the main difficulties is the qualification of the income generated by the providers. (Thiébard,P; Lollorou,J.G; Georges,P. Le Monde, 2015)

Compared to other European countries, the French authorities have today, as we have described, a vision of collective protection interests by regulation. For example with the recent ban on private chauffeur services between individuals like "Uber Pop". Applying the rules that we have just described should provide legal and tax security for collaborative sites but also for their users. This is important because the success of the economic model will depend of this security. (Amellal,K. 2017)

Our study is interested in the French youth relationship with the new sharing economy. However, to understand its position it may be interesting to place it in a context and compare this positioning with another country having another look, without having a culture too different. Indeed, a European country like Finland is ideal.

Finland is a country of approximately 5,5 million inhabitants. Typically, Finland is famous for its nature, for example, the tourists get to visit Santa Claus and admire the northern lights.

Moreover, almost all the young Finnish are very good English speakers and it facilitates the international economy. (Visit Finland 2016.) In Finland, there are not many sharing economy

service providers yet. Since the services are not known widely yet, the amount of people using sharing economy services is rather small. Sharing economy needs definitely more marketing and publicity in Finland. A small and restricted market area such as Finland would need a web page that would allow searching different sharing economy services at the same time. For example, there are many services that provide carpool, but since there are too many services, it can be difficult to find a suitable one. (Lahti & Selosmaa 2013, 156.)

Nevertheless, we also can ask ourselves if this is not about a cultural difference, based on the reputation that the Finnish population abroad, described as very respectful but also very individualistic and without a strong community values. The Finns practice with self-control self-deprecation and the art of depreciating themselves, not hesitating to present themselves as shy and introverted. "It's a kind of little game they are very willing to do. (Shareable, 2015)

Unlike many other countries where people are reluctant to make fun of themselves, the Finns seem to be very conscious of their image and refuse to take themselves too seriously, "said Chris Wlach, a New York-based to the website "visitfinland". In addition of that, the country is the world champion in the sorting of household refuse and the capital, Helsinki, is ranked 7th of the "most pleasant cities to live". In spite of these good actions, these ecological values in terms of displacement for example are not very developed compared to countries like Holland, Germany or even France that are already more awared. (Shareable, 2015)

Moreover, "Airbnb" is slowly getting to be every day more popular in Finland by the younger who are more open to the international and begin to change their habits. According to the Finnish Hospitality Association MaRa there are approximately 8700 hotel rooms in Helsinki, which means that only the amount of Airbnb listings in Helsinki is already a quarter of the hotel capacity in Helsinki. If "Airbnb" keeps getting more popular, it will expand all around Finland soon. (Koivisto 2016.)

Finally, we can conclude that the relation of the Finnish and French young population with the sharing economy is very different even if they are both European and from developed countries. Indeed, we can notice that Finland is well organised and take part of the movement without really driving it. For the French young population it is more the values and the meaning of a new consumption way who are present, they expect more changes and have more hopes regarding the sharing economy.

2.7 Risks and limits

Collaborative economy, of course, allows millions of people to share, produce and finance. However, it is sometimes criticized for having the reputation to serve at first the interests of a few, ideally placed at the end of the value chain. Their only line of conduct would then be money. As Antonin Léonard, founder of "Ouishare" in the magazine "We Demain" wrote recently: "Collaborative economy has been seen since its birth a source of innovation that makes transition possible. But a lot of theses promises have not been respected and today many questions arise around what would be this famous "collaborative society". Indeed, there may be a certain loss of collaborative ethics and a sense of belonging to a community in favour of purely mercantile interests. (Filippova,D. Ouishare, 2015)

The sociologist Ronan Chastellier even declares: "We are in the ideology « of friendliness», but the links that are developed are generally weak and inauthentic." People get into a relationship, but are these relationships strong enough, fairly community-based or motivated? Even among young people this is a question we can ask ourselves, do they only want to take benefit from a good or service advantages or also to invest themselves in the creation of a social movement?

So, on the one hand, there are virtuous actors in the shared economy concerned with protecting nature and social ties, but on the other hand, it must be clear that there is a majority of opportunists simply looking for bargains. An other important obstacle to take into account is that the sharing economy is more an Urban concept. In fact, rural are not able to take part in the same way as urban people do and it can be a cause for exclusion sources. Moreover, the participants multiplicity implies paying attention to their motivations, and in particular to the remuneration types that prevail over exchanges, but also and above all to the way in which the value generated is shared among the participants. (Valette,G. Alternative21, 2014)

Collaborative economy, far from challenging the private property model, tends to reinforce it. In addition, we are seeing the creation of giants with a capital much superior to the budgets of many states, the GAFA (Internet giants, Google, Apple Facebook, amazon ...) tends to lock users into their platform by strategy. Another point also puzzles us: the protection of privacy. In a world where private ownership would disappear, we can ask ourselves what becomes of our data. Are they also belonging to the communal areas, managed by the GAFA? Moreover, even if the young people are rather confident, it can lead to fraud and scams. By selling and buying products and online services, the buyers and sellers are not totally protected from fraud especially if there is an intent to mislead. Jeremy Rifkin acknowledges in his book that the subject must be given special attention. (Valette,G. Alternative21, 2014)

Finally, about the ecological plan, questions are also existing. According to pioneer collaborative researchers (PICO), "shareable" goods account for 23% of household consumption expenditure, but 33% of waste generated. These practices can therefore potentially reduce the production and improve the goods quality to make them more sustainable. However, reciprocally, the purchasing power gains they produce are making rebound effects by the form of consumption or additional travels. Indeed some estimation say that "Blablacar" would not have reduced car traffic but just allowed travels that would not have otherwise occurred (Amellal,K. 2017).

If until now capitalism exclusively drew its profit from human labour in the manufacture and goods selling, with the mechanization and computerization of manufacturing processes, the rate of profits has been steadily decreasing. To maintain profits, it was necessary to sell always more and more. Indeed, maybe the sharing economy is just a new form of capitalism. Critics point out that the sharing economy is slightly different from what it looks like. According to them, it should be called an "Access Economy" because what it does is providing a venue for people to access services and products they need and in the end, the capitalists and players are the ones who benefit the most; and not the individuals who offer their services and products through these websites.

Moreover, the economist Anne-Sophie Novel believes that it is true that "When we see advertisements for exchange websites in the metro, we think that we are still far from the sharing values".

While the virtues of the collaborative economy are undeniable, the struggle for a more humane world based on sharing and user-friendliness requires the control by users of all the actors. In particular with the appropriation and management by the Community of all the technical means and intermediaries that parasitize trade and prevent the emergence of a new economy, really based on the equity between all the actors. For this, the battle is likely to be tough, it requires the mobilization and determination of all civil society and its political representatives.

Criticism is growing against groups that have become e-commerce giants who take advantage of their "collaborative" image to escape regulation, as if "sharewaling" had become the new "greenwashing". It turns out that it is Uber (urban drivers, couriers ...) who unleashed the chronicle this summer. In this regard Michel Bauwens, one of the leading theorists of the "communes", warned in the newspaper "Le Monde" this summer that: "Uber is not part of this collaborative economy" because it inspires competition between workers to have a service, this leads to imbalances and precariousness." (Greffet,L, 2015)

However, "Airbnb" (house exchange) or "Blablacar" are in the same situation. Indeed, they released huge profits, valued on the stock more than ten billion dollars. Like the giants of the net, some are in tax havens and they dispense with paying their quota to the States. Moreover, the national federation of bus transport of Spain attacked "Blablacar" for unfair competition in April 2014.

By linking owners and consumers, these intermediaries escape to the rules that apply to the sectors they compete with. This competition is in itself indicative of the diversion of the collaborative economics principle. Thus, true collaborative housing should not be a competition for the hotel industry, it is not aimed at the same public. "Couchsurfing", for example, offers a free way to connect travellers and owners for a few days or even weeks cohabitation: there is truly a solidarity spirit and the creation of a social bond. A different objective from what an "Airbnb" user is looking for, namely the benefits of the low cost hotel industry. (Greffet,L. 2015)

The evolution of these platforms towards a mainly commercial operation also worries. Indeed, "Blablacar" is the perfect illustration, the company has begun to charge its services and is established in 19 countries, mostly European, but also in India and soon in Mexico. (Amellal,K. 2017)

3 RESEARCH METHODOLOGY

3.1 Sampling

The thesis is targeting the young French people (between 18 to 29 years old in order to have a rather wide and representative sample of this category because they are people who grow up more or less with the development of this economy). Indeed, in the crossroads of the two surveys, sampling focuses on young consumers and urban youth as a priority.

- In the first study carried out by "BVA" (a study and consulting company) for "LCL observatory" (French bank called le Crédit Lyonnais) from May 27 to June 2, 2014, a sample of 1,780 people (including 500 urban youth aged between 18 and 35 years old) is representative of the French population. Among the results, we will focus more precisely on the answers of the young people while comparing them with other age groups is sometimes relevant (make an observation of them in a more general context). Representation of the sample is ensured by the quota method applied to the following variables: sex, age, occupation of the head of household, occupation of the interviewee, region of residence and category of the area.

- Regarding the second survey of "OpinionWay", it was carried out by internet on July 7th and 8th 2015 on a sample of 1011 persons representative of the French population. The sample was established according to the quota method, with gender, age, socio-occupational category, living area category and region of residence criteria.

For both surveys, the sample was done randomly in all the French territory (cities and villages) to give a chance to everyone to express themselves about the topic. Nevertheless, only people having at least 18 years old can answer because at this moment they are according to French law, legally and responsible entitled to participate in certain economic actions and have full access to all platforms. Moreover, it is important to notice that the surveys were sent randomly but only by internet.

3.2 Sources collection

The research is formed by primary data, obtained by the searcher himself and used subsequently for his own study. For example for the more theoretical part we have mostly primary sources of information (Saunders, 2009).

The secondary data, understood such as the resources gathered from other sources already available that help the current study (Saunders, 2009) are used in this paper for a part of the literature review and sometimes for the data analysis.

Nevertheless, we can notice that in general, primary data become secondary data for future investigations and it represents a wide source of knowledge and availability advantages (Zikmund, 2013).

Regarding the investigation, two very relevant analyses have already been done recently in France about more or less this topic:

- The first one is: “EcoScope,” The monthly barometer realized by “OpinionWay” for “Axys Consultants”, “Le Figaro” and “BFM Business” realised in July 2015.

- The second one is a study of “BVA” (a study and consulting company) for “LCL observatory” (a French bank) called: “The sharing economy, zoom on urban youth” and realised in June 2014.

Finally, these two studies have been kept with the aim of adding value to this thesis and verify what has been said in the theoretical part. Indeed, in the case of two similar subjects dealt in different ways, it is interesting to combine them to bring out the most objective and closest possible result to our objective.

3.3 Limitations

In the case of surveys already carried out, all the questions are not present in these studies, only the most relevant ones for this topic. Nevertheless, it can also be interesting to read these study entirely to have another vision. By detaching some issues and combining these from the survey, it is possible to have a little loss of information. (DGESCO, 2012) However, the results (especially “EcoScope” by “OpinionWay”) have an uncertainty margin of 2 to 3 points for a sample of 1000 respondents.

Moreover, these studies, even if they are recent, are from 2014 and 2015. Indeed, we must be aware that the sharing economy being a booming business, the figures can change very quickly. Indeed, the polls are like a picture of the society at a specific moment, but all of this datas moves very quickly (more like a movie). So even if it give a general idea of the situation, it can't be a perfect report of the reality. (Eduscol, 2012). Finally, even if the sampling is large enough, so, logically more reliable, it is important to have to retreat on these figures. For example the fact that the surveys have been realized only by the internet has already unintentionally selected a certain type of public and eliminates all the people who don't have an access to the internet (by choice or by constraint).

4 DATA ANALYSIS

4.1 Investigation

"EcoScope," The monthly barometer realized by "OpinionWay" for "Axys Consultants", "Le Figaro" and "BFM Business". This survey targets the entire French population aged over 18 years old. (OpinionWay, 2015)

1) Have you ever used sharing economy?

	Total	18-24 y	25-34 y	35-49 y	50-64 y	65 and +
Yes	22%	36%	27%	21%	19%	14%
Yes once	8%	12%	8%	8%	7%	6%
Several times	15%	24%	19%	13%	12%	8%
Never	77%	64%	73%	78%	80%	83%

Figure 2 "Ecoscope by OpinionWay, 2015. Have you ever used the sharing economy"

From the results, we see that even if a big part of French people have a good image of the sharing economy, only 22% use it. However, regular or not, a large proportion of users of sharing economy are actually young people (36% of people aged 18-24 years old). We can notice that the percentage of users (occasional or not) is constantly decreasing as the age is proportionally increasing. Conversely, for those who have never used this kind of economy, the figure increases with the age. These results are therefore logical and coherent.

2) Do you plan to resort to these types of services in the following year?

	Yes% total	18-24 y	25-34 y	35-49 y	50-64 y	65and +
Resort	30%	35%	35%	30%	27%	26%
Supply	13%	19%	17%	14%	14%	7%

Figure 3 " Ecoscope by OpinionWay, 2015. Do you plan to resort to these types of services in the following year?"

According to the results, 30 % of the French declare that they intend to resort to the sharing economy in the next 12 months, among which 35 % are the young people. On the other hand, fewer people are ready to supply a service, maybe by fear of having more constraints.

(OpinionWay, 2015) In a general way, it is always possible to notice that in both cases the youngest are the most involved.

3) Are you agreeing with the following assertions?

	Agreed % total	18-24 y	25-34 y	35-49 y	50-64 y	65and +
+ Sharing economy is revolutionizing the way people consume.	82%	87%	81%	83%	80%	84%
+ It is better to accompany the sharing economy than try to block it.	82%	85%	83%	85%	77%	81%
+ These new services facilitate the consumer's life.	80%	85%	82%	82%	76%	81%
- It represents an unfair competition towards the installed actors of the traditional economy (taxis ..)	58%	51%	62%	51%	58%	67%
+ The new actors of this market are creating jobs.	53%	69%	59%	53%	48%	45%
- These new services destroy more jobs than they create.	45%	43%	54%	35%	45%	51%

Figure 4 " Ecoscope by OpinionWay, 2015. Are you agreeing with the following assertions?"

+ → *Positive assertions*

- → *More negative assertions*

For the most positive assertions (1,2,3,5) we find that, as with the previous questions, the young people are the most enthusiastic ones and that this rate goes down gradually with the age. This happens inversely with the two most negative assertions (4 and 6). Moreover, young people are particularly agree (87%) with the fact that this new economy are revolutionizing the way of consuming goods and services, they are also rather optimistic about the jobs saved and created thanks to this.

"The sharing economy, zoom on urban youth" of "BVA" (market study company) realised for "LCL observatory". Survey on a sample of 1780 people (among which there are 500 urban young people from 18 to 35 years old). (BVA, 2014)

4) What activities do you practise?

	General public	Urban youth
I go to associative multicultural places of exchange and sharing.	27%	49%
I participate in group purchases.	22%	34%
I am doing barter.	17%	32%
I practise car-sharing for my journeys home/works.	13%	25%
I rent the accommodation of other private individuals for weekends or holidays.	12%	21%
I participate in service exchanges (gardening, babysitting,...)	9%	18%
I use a system of car sharing.	5%	16%
I use a system of bike-sharing.	3%	16%
I rent from others some objects that I do not possess.	3%	9%
I make home exchanges for weekends or holidays.	2%	7%

Figure 5 "BVA. 2014. What activities do you practise?"

The most popular activities for everyone are going to associative multicultural places of exchange and sharing, and also to participate in group purchase. After that, the younger are using more all the activities like barter (32%), car-sharing (27%) and rent accommodation to others (21%). Nevertheless, only 2% of the population and 7% of the young are ready to exchange their home. (BVA,2014)

5) What are your main motivations for taking part in the sharing economy?

	General public	Urban youth
It is less expensive.	54%	77%
Allows to minimize waste and bad impacts on the environment.	44%	54%
Allows to help others.	32%	36%
Allows to reach a good or service which I exceptionally need.	31%	43%
Allows to share with others, to learn and to discover.	24%	23%
Allows to make a « smart purchase ».	23%	40%
Allows to meet new people and to create links.	16%	24%
It is easier and faster.	13%	19%
Favours local employment.	13%	15%
Other.	4%	2%

Figure 6 " BVA. 2014. What are your main motivations for taking part in the sharing economy?"

Regarding the motivations, the first of the advantages, as we said in the second part, is economic (for 54 % of the population and 77 % of the young people. Indeed a considerable gap) whether it is to find the best prices or to make a "smart purchase". In second position comes the ecological concerns for 54 % of the young people and then the social concerns. (BVA, 2014) In a general way, the French youth finds many more good reasons for participating to the sharing economy than the others. On the other hand, the urban young people are slightly less attracted than the average to share, learn and discover with the others.

6) Obstacles: what prevents you from sharing, exchanging, buying, renting or selling goods or the services to other private individuals?

	General public	Urban youth
You think that it is easier to possess definitely your own goods than needing to exchange them.	38%	41%
You are afraid to be fooled	36%	60%
You prefer new objects that were not already used.	22%	35%
You think that the procedures are too complicated.	15%	22%
You do not think this really has an impact on the environment.	7%	4%
You don't really want to meet new people.	6%	15%
Other.	13%	9%

Figure 7 " BVA. 2014. What prevents you from sharing, exchanging, buying, renting or selling goods and services to private individuals?"

The two main reasons, which appear from this survey concerning the obstacles, are the desire to possess definitively and the fear to be fooled; these reasons were very expressed by the young people at 41 % and 60 %. Indeed it's the picture of an optimistic but suspicious youth who is appearing, maybe because of their more important commitment that allows them to perceive more inconveniences.

Finally, as for the environmental issue, the young people are in general always more optimistic.

7) Have you ever lived or are you living in shared-accommodation? Why?

Lives or has already lived in shared-accommodation → **20%**

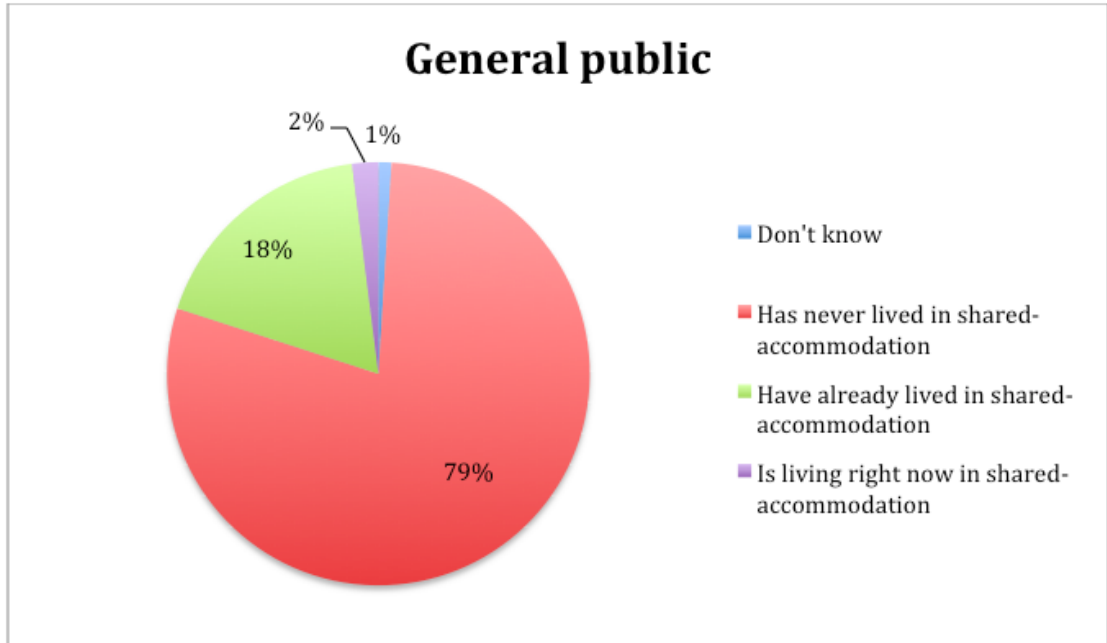


Figure 8 " BVA. 2014. Have you ever lived or are you living in shared-accommodation? Why? – General public"

Lives or has already lived in shared-accommodation → 49%

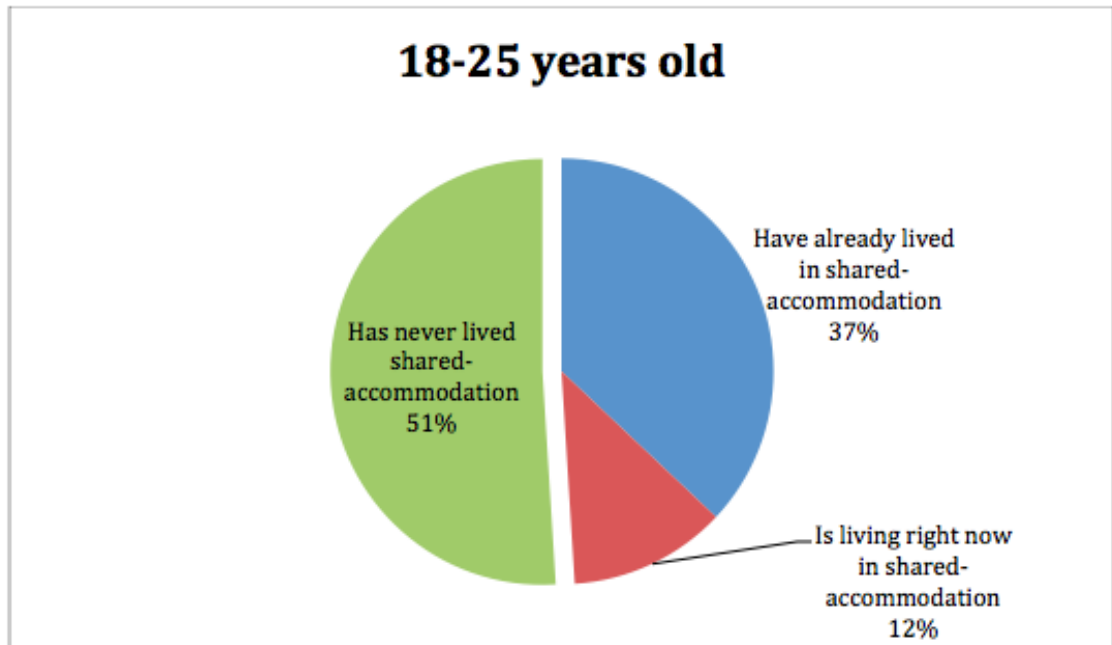


Figure 9 " BVA. 2014. Have you ever lived or are you living in shared-accommodation? Why? - 18-25 years old"

The motivations among the 18-24 years old who lives or has already lived in shared-accommodation

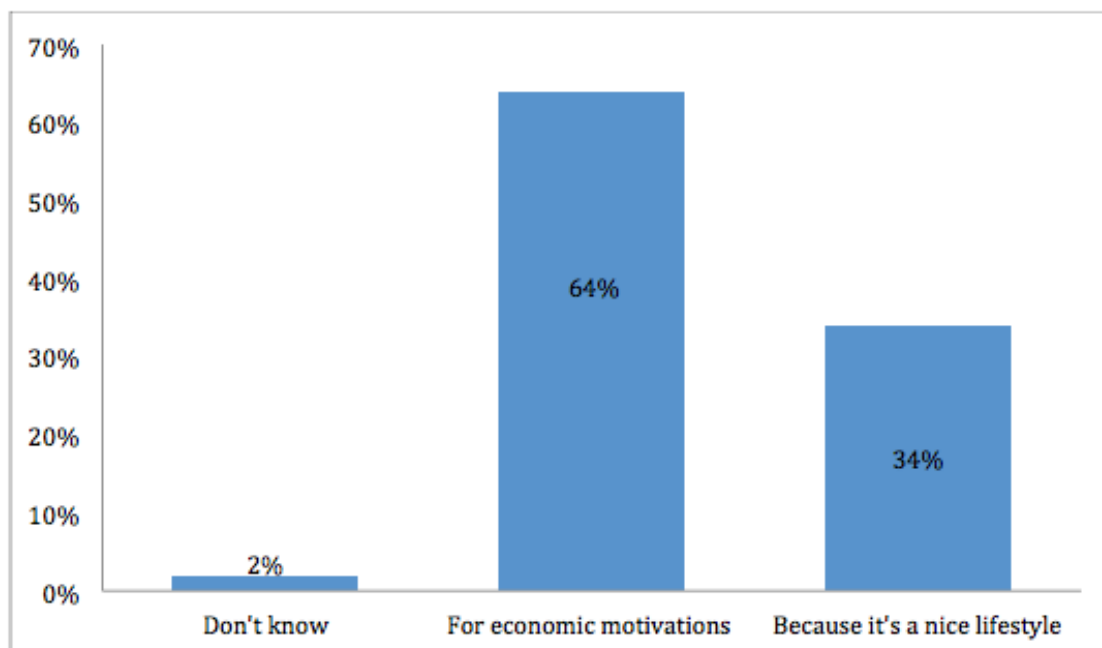


Figure 10 " BVA. 2014. Motivations among the 18-24 years old who lives or has already lived in shared-accommodation."

To take the example of the house sharing which is a perpetual development phenomenon, we notice that 49 % of the urban young people live or have already lived in shared-apartment (against 20 % for the general public). Furthermore, the shared-accommodation is very clearly chosen, for all, as an economic reason. Regarding the young people it represents 64 % (economic reasons) and then 34 % because it is a housing model which « pleases them" (BVA, 2014).

4.2 Analysis of results

With the results of these two surveys, it is now possible to observe several things:

First, a good majority of French people have a rather favourable view of this new economy. Even if they don't use it yet, they usually want to see the sharing economy grow.

Actually, nearly 8 out of 10 urban youths are adept to the collaborative economy and with the ten proposed actions (Figure 5), the urban youth's proportion is much higher than the one of the overall sample. Nearly half of the young people go to multicultural places and one third uses group purchases.

22% of French respondents already uses one of these services (Figure 2). A remarkable result, while most actors in this economy only have a few years of activity in the country. This figure is

very good, it shows that the sharing economy is in a developing phase. Better, almost 30% of the French surveyed plans to use it during the next twelve months (Figure 3). The potential of users is therefore very important.

Indeed, a large part of the population considers that the sharing economy is "revolutionizing the way in which goods and services are consumed" and that "these new services will facilitate their lives". Moreover, this can be explained by their awareness of the importance of the stakes, they believe that these new services will ease their consumers' lives.

Secondly, it seems that the first motivation is to save money (Figure 6). Indeed, most young French people want to find an additional way to optimize their budget (because it is cheaper or to make a « smart purchase ») and thus be able to access goods or services that might otherwise be inaccessible.

Thirdly, if we take the example of shared-accommodation as a common practice among urban youth, it can be seen that more and more urban youth are using it. This remains a very transitory housing condition (only 12% of the 18-25 year olds currently live in a shared flat, compared to 37% who have since changed their housing arrangement), but for the two-thirds (2/3) of urban youth this represents a considerable economic asset (Figure 8). Regarding the other activities, young people are today the first users of carpooling, bartering and cycling services (Figure 5). Concretely, as soon as they have tried it once, young French people generally adopt this new consumption way.

Finally, even if this shared economy is growing more and more among young people (especially urban), they nevertheless evoke a fear of being "fooled" (Figure 7). Moreover, we can ask ourselves if these practices really correspond to the values that young people are defending today? This is what we have seen in the last part of the literature review. (Le Figaro, 2015)

To conclude, as the sharing economy offers new perspectives to optimize the use of individual resources, it can now be noticed that these practices are proportionally more intensive and more frequent among young people than the rest of the population. They are rather confident about the ability of this economy to generate more jobs than to destroy them, even if the economic impacts of the sharing economy stays difficult to measure. Finally, this "Y generation" is the most adept and pioneer in sharing practices. Indeed, for French youth, collaborative economy seems to have more than one advantage.

5 CONCLUSION

The sharing economy is thus undoubtedly in full expansion, it finds its place within nearly an important part of the population, even if it has also often found itself in the midst of several polemics.

We are confronted to a rather striking paradox: the dominant ideology of many proponents of this sharing economy has led them to call for state intervention to support and supervise this sector, while at the same time they seek through this to flee the statism. It is freedom that attracts, hence its success in a country like France having a very deep root towards this value. The collaborative economy is therefore the search for a free, less regulated and less taxed economy. Perhaps a call for a third way, but above all the desire for a more liberal market economy.

Moreover, it is a delicate balance to find which implies strengthened means of control and a certain international harmonization. Representing a revolution in the production and exchange modes for some, or a simple reversal for the others. It is not easy to grasp the future effects of the collaborative economy. One thing is sure though, the future of the sharing economy is not yet written. Its impact will depend heavily on the legal, social and fiscal framework that will be applied to it. It is surely there that it will be necessary to be the most innovative.

Finally, young French people are really important for the sharing economy on both the creative and the participating sides. However, while many see the collaborative economy as a sort of victory over capitalism (or simply a means of helping its finances), some of them abuse it and try to discredit it. Indeed, we have seen that this new economy can only run under everyone's goodwill, it remains to be seen whether it will be sufficient. In any case the greatest advantage of this idea of sharing is nowadays the optimism and the motivation of the new generation. Representing a new way of life for some from the point of view of the ideology of social relations or the ecological necessity of a different consumption, many young people place a lot of hope and investment in this economy.

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