

# “Consuming coffee is...”: Social Representations of The Subculture of CafEsal Special Coffee Consumers

“CONSUMIR CAFÉ É...”: Representações Sociais da Subcultura de Consumidores de Cafés Especiais da CafEsal



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## RESUMO

O estudo buscou identificar as representações sociais dos consumidores de cafés especiais na Cafeteria Escola CafEsal da Universidade Federal de Lavras (UFLA), a partir do diálogo entre as concepções teóricas da Consumer Culture Theory (CCT) e Teoria das Representações Sociais (TRS). A pesquisa seguiu uma abordagem qualitativa com coleta de dados via formulários com uso da Técnica de Associação Livre de Palavras (TALP) mediante aplicação do software IRAMUTEQ. Notou-se que prática de consumo de café especial emerge da tradição da cultura cafeeira local e da instituição, que ancora e fortalece os hábitos e mantém a subcultura de consumo.

**Palavras-chave:** Representações Sociais, Subcultura, Café Especial.

## ABSTRACT

The study sought to identify the social representations of consumers of specialty coffees at CafEsal, a school Coffee shop at the Federal University of Lavras (UFLA), based on a dialogue between the theoretical concepts of Consumer Culture Theory (CCT) and Theory of Social Representations (TRS). The research followed a qualitative approach with data collection via forms using the Free Word Association Technique (TALP) through the application of the IRAMUTEQ software. It was noted that the practice of special coffee consumption emerges from the tradition of the local coffee culture and the institution, which anchors and strengthens habits and maintains a subculture of consumption.

**Keywords:** Social Representations, Subculture, Special Coffee.

## INTRODUCTION

Coffee is a century drink that has gone through major changes as to its practices of consumption, in a way that the behavior of people that consume it routinely may reveal social and cultural aspects (Grinshpun, 2013). Such change of scenery occurs due to the movement of the coffee's third wave, in which attention is given to the process of fabrication and production (Boaventura et al, 2018), being observed, still, distinct motivations for its consumption (Petry, Borges & Aureliano-Silva, 2019).

And, being crescent in the coffee market, the consumption and knowledge of special coffees, in the world and Brazilian scenery by consumers of special coffees, who are seen as the drink's lovers with a close look to its quality, innovation and lifestyles, cultural origin (Guimarães et al., 2019; Quintão & Brito, 2016; Quintão, Brito & Belk, 2017a; 2017b).

With a plural style of consumption, the appreciation of the drink has been observed, in several social spaces, mainly, in coffee places such as consumption and service enclosures in major urban centers, in which are identified the appearance of new practices of cultural consumption and



distinction between social and organizational spaces (Marinho, Almeida, & Salazar, 2017; Shaker-Ardekani, & Rath, 2017; Valle, França & Valduga, 2020).

In Brazil, related to coffee, studies have been performed in the field of business administration, with discussion that are versed on the space, sociability, and social representations (Fantinel & Fischer, 2012; Fantinel, Cavedon & Fischer, 2012; Serrate & Fantinel, 2014; Fantinel & Davel, 2019). The practice of consuming coffee is understood, here, as a social phenomenon that promotes the reunion of people and establishes a relation of consumption in group. IN the world of coffee, there are the appreciators of the drink who interact with other subjects who, in places such as coffee shops, form groups that share similar practices of consumption and, therefore, establish a specific culture, a subculture (Schouten & McAlexander, 1995).

The Consumer Culture Theory (CCT) constitutes a field of investigation which tries to comprehend social-cultural aspects of consumption (Arnould & Thompson, 2005; 2007; 2015). In which, with the consumption linked to the culture, we are capable of interpreting it as a manifestation and representation of a group of values, symbols, identities and formation of communities. By presenting the theoretical and empiric contributions of the CCT, Joaquim et al. (2019) and Souza et al. (2013) motivate the Brazilian researchers to track such path. In the field of consumption culture, studies have been performed to investigate the characteristics of consumption communities, seen as a subculture of consumption, being possible the realization of a more intrinsic analysis in the interpretation of consumption behavior (Quintão et al., 2017a).

Therefore, it is considered pertinent the realization of a dialogue between the consumption culture with the Theory of Social Representations (TSR). Vergara & Ferreira (2007) indicate the TSR as a way to understand and identify the behavior of consumers, once it has already been consolidated in other areas, such as in Organizational Studies (OE) (see Silva & Carrieri, 2014; Martins-Silva et al., 2016).



Studies involving the consumption process and the theory of social representations are still rare in the field of marketing. Even so, there is the research of Peñaloza et al. (2018), which aims at understanding the behavior of impulsive consumption, with attention to low income consumers. We may still highlight the effort in the field of consumer behavior, performed by Moraes & Abreu (2017), which investigate the social representations of a virtual brand community and that configure it as a consumption tribe.

Few are the studies dedicated to explore the consumption phenomenon under the perspective of TSR (Martins-Silva et al., 2016). And, in face of such identified gap, in the studies of behavior of coffee consumers, are the social representations. The understanding of the consumers' social representations may collaborate for the understanding of their consumption behavior. And, for such, this study aims at identifying the social representations of consumers of special coffees, from the dialogue between the theoretical conceptions of the CCT, with attention to the subculture and TSR guided by the approach of the central nucleus.

In this study, the realization of the study in CafEsal, coffee shop-school from the Federal University of Lavras (UFLA) was chosen, an institution with a history of research and development in coffee-growing (Guimarães, Mendes & Guimarães, 2015) and by understanding the CafEsal as a space of groups of consumers from the subculture of special coffees (Reis et al., 2021).

The research was carried out through a qualitative approach and interpretative analysis, with data gathering of forms with consumers and use of the Technique of Free Association of Words (TFAW), regarding the meanings attributed to the consumption of special coffee. The analysis and data interpretation was performed through the use of the software IRAMUTEQ (Camargo & Justo, 2013).

it is worth mentioning highlight that the performance of the present study has contributed to the interdisciplinary proposal realized between the theoretical approaches presented and the methodological strategies



adopted. By proposing such discussion, we aim at elucidating the relevance to the management field of consumption groups, mainly of coffee shops by providing an understanding on the cultural behavior of consumers of special coffees.

In order to understand pertinent issues linked to the subculture of consumption of special coffees, in addition to such introduction, the work follows by a theoretical foundation which performs conceptual articulations between introduction notes on the TRS and CCT. As follows, the methodological paths followed are presented and, posteriorly, the results and discussion of the empiric research are presented. Finally, the final considerations of the study are presented.

## **THEORETICAL REFERENCE**

### **Theory of the social representations and the approach of the central nucleus**

In the 1960's decade, the psychologist Serge Moscovici has presented us with his constructionist view with the Theory of Social Representation (TSR), through its masterpiece *La Psychanalyse, son image et son public*. With solid development in the field of social psychology (Spink, 2016), the TSR has been currently used in several other fields of knowledge, such as business management, education, communication and tourism (Martins-Silva et al., 2016).

In its process of growth and expansion, the development is supported by the assumption of the interpretative approach of the TSR, which has as basis the study and analysis of the common sense in the construction and formation of the social thought. Therefore, Moscovici (2009) points out as relevance the importance of the view to the understanding of the reality in face of the selective construction of the social representations.



In the seminal publication, Moscovici (2009) explores the intention between the individual with the social. Such individual is responsible for one's actions that are also reproduced and performed by other individuals (Spink, 2016). On the other hand, such actions imply in the formation of the collective imaginary, through symbolic representations (Moscovici, 2015). Therefore, it may be stated that the social representations result from the social environment (Spink, 2016).

In face of this, it is pondered that it is through the representations that the individual has the action of (re)discover and create the world. With such interpretative vision of the social reality, social representations are constituted as a product from the social, once they were intrinsically reproduced in the actions of the individuals (Moscovici, 2015). Their manifestations are not yet only symbolic, since practical actions and knowledge were institutionalized by the individuals (Moscovici, 2009; 2015; Spink, 2016).

Being the social representation a way of formation of the created and socially shared knowledge, it collaborates to the understanding of a common sense knowledge (Moscovici, 2009; 2015). From such notion, the social representations enable the explanation of social phenomenon, objects considered as strange or unusual present in that social reality.

To overcome such situations, Moscovici (2009; 2015) presents two process for the formation of new social representations: anchorage and objectification. The author observes that both processes occur by memories, in a way that an unknown element will become present in the social daily living when it becomes familiar to the subjects (Moscovici (2009).

Anchorage is about a process of classifying and giving name to something up to then strange, not known and represented by social reality (Spink, 2016). By giving sense to something new, it is necessary to classify and embody to the group of categories already known and present in the repertoire of the individuals (Moscovici, 2015). The adoption of the classification and naming contributes to the formation of social and collective



opinion (Trindade, Santos & Almeida, 2014). Such process collaborates to the understanding of the cultural aspects and, according to the historical aspects, to the formation of sense.

As for the objectivation process, it is proposed to make something imaginary real (Moscovici, 2015), in a way that something abstract becomes material, strengthening the sense of such representation to the social reality that may be visualized by the figure nucleus (Trindade, Santos & Almeida, 2014). The author highlights that, for the movement of such figure nucleus to become a replicate of the society, once images of all such movement are dynamic, images are modified or embodied. The images may become a reality of the society and real reference of the conceived (Moscovici, 2015).

Throughout the expansion of studies that turn to the interpretative perspective of the TRS, it is noticed the unfolding in complementary approaches (Martins-Silva et al., 2016). Among them, it is worth highlighting particularly the structural approach proposed by Jean Claude Abric, which provide us to the Theory of the Nucleus Center, as an alternative to the TRS, for the understanding of the social representations. In such theory, a special attention is given to the social-cognitive processes that aim at understanding the constructive process and changes. (Abric, 2000; Sá, 1996).

Abric (2000) signs that a social representation has, in its structure, a central system and a peripheral system. The author defends a hierarchy in the structure of elements of a social representation, since not all constituting elements of a social representation have the same degree of importance, peripheral. With this, the social representations are organized, around a central nucleus, seen as a main and stabilizing element, from which the constituting elements are classified as central or peripheral (Sá, 1996).

The central nucleus is established by the system of beliefs, norms and social values, having a generating function that creates, transforms and gives sense to constituting elements of the social representation (Abric, 2000). It is also the nucleus central the determination and organization between the



elements of the representation. Such functions allow the central nucleus the stability, coherence and resistance to change of the social representation (Sá, 1996). On the other hand, the peripheral system is more flexible on the structure of the social representation by giving anchorage of the representation of the real and allows easily the integration and adaptation to the elements and experiences of the existing representations (Abric, 2000; Sá 1996).

Abric (2000) and Sá (1996) point out, yet, to other characteristics, such as heterogeneity and individuality, which implies the possibility of elaborating a representation, already in concrete terms, according to the daily practices. It is the peripheral system that regulates the central system, according to the adaptations and dynamics presents in the context, as well as the defense in the central sense of the social representation, despite the power of destabilizing the nucleus center due to its flexibility and acceptance of new practices (Sá, 1996; Vergès, 2005).

Such notion of the central nucleus has as characteristic the descriptive view and explanation of the internal structure of social representations. This corroborates for the understanding of the organizations and of the senses attributed to it by individuals, which falls on the possibility of identifying and observing the different representations present (Sá, 1996). In this sense, Abric (2000) highlights the situations, in which a given object of analysis, permeated by distinct social groups, similarities and differences are found in each central nucleus.

From such concepts, we may deduce how social representations are built and what they constitute, their internal organization in face of social transformations and around movements and dynamic actions in the process of becoming something that is not familiar into familiar.

## **Culture and subculture of consumption**





It is important to bring some considerations on the still recent interest on cultural perspectives of consumption. In 2005, CCT turned itself into a field of interpretative and interdisciplinary perspective in the area of consumer behavior (Arnould & Thompson, 2005). CCT embraces a group of studies, theoretical perspectives that approach different conceptual, methodological and philosophical relations, but with the interpretative lens of consumer actions (Arnould & Thompson, 2007).

It is about a field that has been constructed, in the middle of a paradigmatic debate, in the field of researches in the area of marketing (Arnould & Thompson, 2005; 2007; 2015; Gaião, Souza, Leão, 2012; Souza et al., 2013; Casotti & Suarez, 2016; Joaquim et al. 2019). CCT started to promote and open spaces for discussions of interdisciplinary character, with areas such as anthropology, communication and sociology, and in this case, going beyond psychological and economy phenomenon of consumption (Oliveira, 2010).

With attention to social-cultural aspects of consumption and with the production of empiric studies with qualitative approach, CCT breaks the consolidated paradigm in the field of behavior of the traditional positivist consumer, with strong influences of the cognitive psychology and of quantitative methods (Arnould & Thompson 2005). Arnould & Thompson (2007) presented the developed framework (1) consumer identity project; (2) culture of the market; (3) social-history of consumption; and (4) ideology of the markets mediated by mass and interpretative strategies by consumers.

In this study, it is particularly interest to us the culture of the market, with attention to the subcultures of consumption. The culture of consumption may be pointed out as a group of interlinked systems in net, through images, codes, meanings that are being built and performed by collective practices from a group, from a society that interacts according to an identity sense (Kozinets, 2001; McCracken, 2007). Consumers are capable of creating different multicultural worlds, based on the social relations that are being



molded with common interests (Segabinazzi, 2015; Lira, Santos, Campos & Costa, 2021).

In a seminal study, Schouten & McAlexander (1995) observed the phenomenon of consumption from the owners of Harley Davidson motorcycles. The referred authors noted the distinction from the individuals regarding the involvement with the possession of the product, which led them to conceptualize subculture as a subgroup of the consumption culture, as a narrow bond with some product, brand or practice of consumption.

The formation of subcultures of consumption occurs through the process of affiliation to the groups, with meaning and sense of belonging, which is attributed to certain goods (Segabinazzi, 2015). According to Woodman & Brace-Govan (2007), the subculture is associated to the expressiveness. To these authors, they are distinct brand communities, since they believe that they are not linked to them or to products (Woodman & Brace-Govan, 2007). They are formed around activities and common taste and, from the sharing of experiences, they are built and strengthen the habits and practices of consumption (Segabinazzi, 2015; Woodman & Brace-Govan, 2007).

This strong bond developed by cultural subgroups and the notion of subculture are close to the definitions of notion from tribes of consumption already discussed and applied in the study of Moraes & Abreu (2017). These up-mentioned authors verified how a group of social representations, in a virtual brand community, falls into a perspective of post-modern tribes, similar to the notion of consumption community, in which there is a sense of collectivist linked to a certain practice of consumption from a group of people (Gaião et al., 2012; Quintão et al., 2017b).

It is important to highlight that such conceptual approximations, but also their differentiation, since they are in agreement with the epistemological perspectives and theoretical approaches from other fields, such as anthropology and sociology (Oliveira, 2010 Farias *et al.*, 2021). Each concept



brings some new important element, for the understanding of the consumption, with the need of an own subgroup to be recognized as different from the others (Woodman & Brace-Govan, 2007). We also have yet the counter-culture, in which a group of people organize themselves according to similar ideas, which is the opposite from a group or dominant system (Segabinazzi, 2015).

## **METHODOLOGICAL TRACK**

The research followed the methodological track of the qualitative approach, once it collaborates to the understanding and explanation of social phenomena (Denzin & Lincoln, 2006). The qualitative research is supported by the interpretativist character in the analysis, once the study follows the movement of several researchers, in the marketing field (Vieira, 2013), in addition of meeting the assumptions of the theoretical framework from the present study.

The chosen space of organization was the extension project from Ufla, the CafEsal. It is the only university coffee place-school, where the space is not only offer of drinks, but of courses and training connected to the coffee world and that provides the university community living and immersion the coffee culture since 2015 (Reis et al., 2021).

Regarding the gathering and production, the semi-structure form was applied both in the only format through Google Forms®, as well as printed, in which one of the researchers was kept in the environment during the period of attendance of the CafEsal coffee place between the months of February and March, 2020. It is highlighted that a pre-test was perform with the baristas of the coffee place to ensure a better structure of the gathering instrument. In this period, it was possible to also apply the technique of informal



conversations with the consumers and the performance of direct observation of the investigated social phenomenon.

The structured form with social-demographic questions, for characterization of the participants purpose, with close questions, such as age, gender, income, schooling, to which category of the academic community one belongs, in addition to the habit of special coffee consumption. To identify the social representations regarding coffee consumption, the inducing term 'coffee consumption' was used as stimulation, since each participant evoked the first five words that came to mind, according to the Technique of Free Association of Words (TALP), which enables an analysis according to the TRS, once the evoking may explain the studied phenomena (Nóbrega & Coutinho, 2003). Overall, from the 204 answered forms, having the final samples of 165, after the exclusion criteria of the bank, 20 forms were retained in the filter question and 19 with incomplete answers, according to what is presented in Table 1.

Table 1 – Sample characterization

		N	Percentual (%)
Gender	Male	74	44.8
	Female	91	55.2
Age range	18-25	55	33.3
	26-30	56	33.9
	31-35	32	19.4
	36-40	11	6.7
	41-60	11	6.7
Civil status	Single	120	72.7
	Married	37	22.4
	Divorce	3	1.8
	Stable union	5	3.0
Schooling	Complete high school	5	3.0
	Undergraduate	39	23.6
	Complete graduate	9	5.5
	Incomplete post-graduation	56	33.9
Income range	Complete post-graduation	56	33.9
	Up to R\$1.000,00	35	21.2
	Between R\$1.001,00 and R\$2.000,00	45	27.3
	Between R\$2.001,00 and R\$3.000,00	34	20.6
	Between R\$3.001,00 and R\$4.000,00	10	6.1
	Above R\$4.000,00	41	24.8



Consumption period	Early morning	21	12.7	
	Beginning of the afternoon	3	1,8	
	Late afternoon	1	0,6	
	Early morning and late morning	2	1.2	
	Early morning and beginning of the afternoon	42	25.5	
	Early morning and late afternoon	36	21.8	
	Later morning and beginning of the afternoon	1	0.6	
	Late morning and late afternoon	1	0.6	
	Early morning, late morning and beginning of the afternoon	12	7.3	
	Early morning, late morning and late afternoon	3	1.8	
	Early morning, early afternoon and late afternoon	16	9.7	
	Early morning, late morning, early afternoon and late afternoon	27	16.4	
	Category in the UFLA	Student (graduation)	53	32.1
		Student post-graduation)	75	45.5
Professor		17	10.3	
Administrative technician		6	3.6	
Visitor		14	8.5	

Source: Data from the research processed by the software SPSS.

Regarding the procedures of the gathered data analysis, for the descriptive analysis of the participants in the research, the software Statistical Package for the Social Sciences® (SPSS), was used, being created the data bank in the Calc Open Office®, and for the performance of the textual analysis, the software IRAMUTEQ (Interface de R pour les analyses multidimensionnelles de textes et de Questionnaires) was used. IRAMUTEQ offer us a wide varied of different forms of analysis of textual data (Camargo & Justo, 2013). The use of software for the analysis of qualitative data (QDAS) has contributed for the development of this research by collaborating with the coherence of the gathered data analysis and by improving the credibility and quality of the qualitative study (Souza et al., 2019).

According to the gathered data by TALP, three procedures of data analysis were used, as follows (Camargo & Justo, 2013): Cloud of Words, which visually represents the organization and grouping of the words evoked according to the strength of frequency; Prototype Analysis, which consists in



the organization of the evoked words in four quadrants, according to the frequency and the Average Order of Evocation (OME) (Vergès, 2005). And, for the textual analysis of the subjective questions on coffee consumption, the technique of Descendant Hierarchical Classification (CHD), was applied, which through the IRAMUTEQ, allows operations of textual analysis which help in the analysis and interpretation of the texts (Camargo & Justo, 2013). Aligned to these procedures, the data was still analyzed according to the technique of analysis of content, according to the possibility of contributing to the comprehension of social representations (Natt & Carrieri, 2014) and of the relation between consumption in an interpretative perspective (Joaquim et al., 2019).

From the procedures of organization, systematization and categorization of the gathered data, group associated to the procedures of analysis have contributed to the identification and comprehension of the formation of the representations from the special coffee consumers at CafEsal. It is worth mentioning that such analysis are textual, once the body of analysis were words, not regarding, therefore, procedures with parameters of a standard statistical analysis.

## RESULTS AND DISCUSSION

### Cloud of words

The analysis, through a cloud of words, highlights to us the common words with the frequency that they were said. Structured in the form of a cloud, the words are visualized by different sizes by meeting the importance and relevance to the group's subculture. The bigger the word, the higher its representativeness (Camargo & Justo, 2013). The textual statistical analysis was performed with the help of the software IRAMUTEQ (see Figure 1).

From the 825 evoked words, 230 are different according to the theme procedure, among which 145 were evoked only once and 85 words equal or



superior to the frequency 2 of evoking. The 25 words that appeared following the crescent order of frequency, regardless the order of evoking, are: "flavor" (68), "energy" (57), "smell" (36), "quality" (32), "pleasure" (30), "to talk" (17), "scent" (17), "friends" (16), "to wake up" (15), "morning" (14), "comfort" (13), "willingness" (13), "family" (13), "to wake up" (13), "hot" (12), "sleep" (11), "pause" (11), "well-being" (11), "joy" (10), "sweet" (9), "tasty" (9), "caffeine" (9), "cheese bread" (8), "satisfaction" (8), "work" (8).

It can be observed that the words highlighted in the cloud represent the strength and the degree of their evocation by the consumers. Meanwhile, the words more distant and in smaller fonts represent a lower degree of evocation, but still, form the social representation of the coffee consumption (Camargo & Justo, 2013). The evoked words are social representations of the construction of the subculture's speech. Their expressiveness shows the formation and common practices of the subculture of consumers of special coffees at CafEsal (Woodman & Brace-Govan, 2007).

The presented data reveal that, for the subculture of coffee consumption at CafEsal, many similar elements are found with meanings and equal sense. Aspects turned to personal relations are observed ("family", "friend", "comfort"), cultural ("cultural", cheese bread), related to the object coffee ("hot", "smell", "tasty"), technical aspects ("method", "body", "to pour") and daily aspects ("routine", "habit", "to wake up").

This shows us the construction of a common thought in the subculture (Segabinazzi, 2015; Schouten & McAlexander, 1995), in which values and consumption practices are inserted and rooted, which generates the construction and support of the representation. The elements that involve the social representation of the coffee consumption from such subculture are anchored in the social and historical tradition of the lived space (Moscovici, 2009).







elements that compose the 1° quadrant, corresponding to the central nucleus. In the central nucleus, we find the words with higher frequency and a high order of evocation. As seen and already observed in the analysis of the cloud of words, the main word was "flavor", followed by "energy", "smell", "quality" and "to wake up". From the five words belonging to the 1° quadrant, it is noticed that both are associated with the social representation of the product of coffee consumption.

The characteristic of the central nucleus reveals that such expressions indicate the construction of a subculture speech which appreciates the product in a way that shows the enthusiasm regarding to the consumption of the drink, being wanted and desired, with the practice of the consumption, effects both regarding the act of the consumption itself as for its effects, given the acknowledge quality (Quintão et al., 2017a; 2017b; Woodman & Brace-Govan, 2007).

Table 2 – Distribution of the evoked words according to the four-case chart by Vergès

		AVERAGE ORDER OF EVOCATION (OME) > 2,83						
		1° Quadrant – Central nucleus			2° Quadrant – First Peripheral			
		F	WORD	OME	F	WORD	OME	
FREQUENCY (F)	> 13,02	68	Taste	2.1	1		3.4	
		57	Energy	2.8	7	To talk	3.1	
		36	Scent	2.5	7	Smell	3.4	
		32	Quality	2.2	1	Friends	3.9	
		15	To wake up	2.5	6	Morning		
					4			
FREQUENCY (F)	< 13,02		3° Quadrant – Contrast Zone			4° Quadrant – Peripheral System		
			F	WORD	OME	F	WORD	OME
		13	Comfort	2.3	1	To wake up	2.9	
		13	Willingness	2.8	3	Hot	3	
		13	Family	2.2	1	Sleep	3.2	
	11	Well-being	2	1	Pause	3.2		



9	Tasty	2.6	1	Joy	3.3
7	To relax	2.4	9	Sweet	3.1
7	Home	2.6	9	Caffeine	3.8
6	Special	2.3	8	Cheese bread	3.2
5	Habit	2.8	8	Satisfaction	3.4
5	Routine	2.6	8	Friendship	3
			8	Work	3
			8	Coziness	3,6
			7	Happiness	3,9
			7	Addiction	3,9
			7	Cup	4,3
			6	Roasting process	3,5
			5	Eager	3
			5	Rest	5,3
			5	Company	4
			5	Price	4
			5	Espresso	3,6
			5	Cold	4,6
			5	Bitter	4,2
			5	Calm	3,2

Source: Data from the research processed by the software IRAMUTEQ.

In addition to the central nucleus, the peripheral system is observed in the other three quadrants: first peripheral, contrast zone, and second peripheral, according to the structure of Vergès (2005). In the first peripheral, the content that reinforces and gives stability to the collective speech are included, in the expression found in the central nucleus when one has "to talk", "smell", "friends", "morning", which are words with certain average amount of frequency and OME.

This first peripheral representation, despite having the tendency of modifying itself, according to the social transformations, presents the social representation of the coffee consumption with aspects turned to the sociability activities (Serrate & Fantinel, 2014), in addition to other representational expressions, such as the habit of consumption turned to the morning and other less relevant aspects of the representational object.



The evoked words in the contrast zone are the ones with less frequency of evocation, however, with high OME. Among the 10 evoked words in this area, it is interesting to highlight the words "family", "home", "habit" and "routine", as expressions of what is impressed in the representation of the subculture of consumption, a speech turned to the cultural and institutional tradition of the university community.

On the other hand, in the peripheral system, words with evocations are found with low frequency and OME. In spite of this, this may also show cultural traces of the subculture with the evocation of the word "cheese bread", in addition to the more technical character of the present subjects, according to the evocation of the words "words", "roasting process", "espresso" and opposite characteristics to the product such as "bitter", "sweet", "hot", "cold", "sleep" and "to wake up".

Therefore, despite being distant from the central nucleus, as pointed out by Abric (2000), the peripheral system enables the anchorage of the representation in the reality in face of defense mechanisms in the process of objectivation. The contrast the flexibility found in the evocations are characteristic, since it goes according to the social dynamic that is being built based on the acquired experiences of the subjects here present. It is necessary to consider the movement of resistance and maintenance of the group expressions, according to the mechanism of defense, in a rupture movement, which may occur with the discursive change in the subjects of such subculture in the consumption relation at the CafEsal coffee place.

### **Social representations of the subculture of special coffee consumers at CafEsal**

"Consuming coffee is..." was the north question to identify the social representations of special coffee consumption with consumers at CafEsal. In



Table 3, some lines that corroborate are present, for the understanding of such culture specialized in special coffee.

Tale 3 – Text segments of Classes

Class	Central topic	Segment lines
1	Sociability	<p>"For me, to consume coffee is a synonym of energy, since in addition to the good smell and unique taste as a result, generally when I drink it I am near friends in a nice chat".</p> <p>"To consume coffee for me means a moment of pause in the activities and to gather friends in a nice place such as a coffee place to have a cup of coffee".</p>
3	Education and Word	<p>"I consume coffee every day and energy that I need is focused after the moments when good coffee in my every day, making post-graduation without coffee is nearly impossible".</p> <p>"A pleasant experience of flavor and scent that gives energy for the day, makes the work lighters and brings status to the personal life".</p>
2	Social-cultural tradition	<p>"To consume coffee means to take this habit of my childhood throughout the years, makes me remind me of my times in the country side with my grandfather, period of childhood from a girl in the country side, coffee also means joy and leisure, means a magical moment right after so many moments of work".</p> <p>"Consuming coffee leads to an experience that involves the human senses, to feel the scent, the taste, to see where the coffee came from may be a unique experience to know the history of people behind the production, this is an experience".</p>
4	Appreciation and effects of desire	<p>"Leads to relaxation, in trying to forget some of the problems, but also helps to stay awake, to try to forget some of the problems, but also helps to stay awake, to solve would be more a moment of relaxation and to focus on what needs to be done".</p> <p>"It is a moment of pausing, relaxing and letting things for a side for a bit, it is to stop in a moment of the day to savor a drink and to activate an affective memory or to build a new moment from a nice chat, the drink helps to build the present".</p>
5	Technical	<p>"When moving to Lavras, I had contact in the university with other methods of preparing and with higher quality coffees, which significantly modified my consumption".</p> <p>"A group of captivating sensorial feelings at each sip, the coffee for me arises the desire to have companies for a good chat, the thirst of knowledge about the methods of preparing the drink, the history of coffee and the search for new brands and different smells and flavors".</p>

Source: Data from the research.



As pointed out by Camargo & Justo (2013), the higher the chi-squared ( $\chi^2$ ) of a word, more representative it is within the subject's speech, forming, therefore, classes with words and characteristic variables from the interviewed. As result of the analysis, we have the formation of a Dendrogram (see Figure 3), in which it is graphically illustrated the existing relation among the classes.

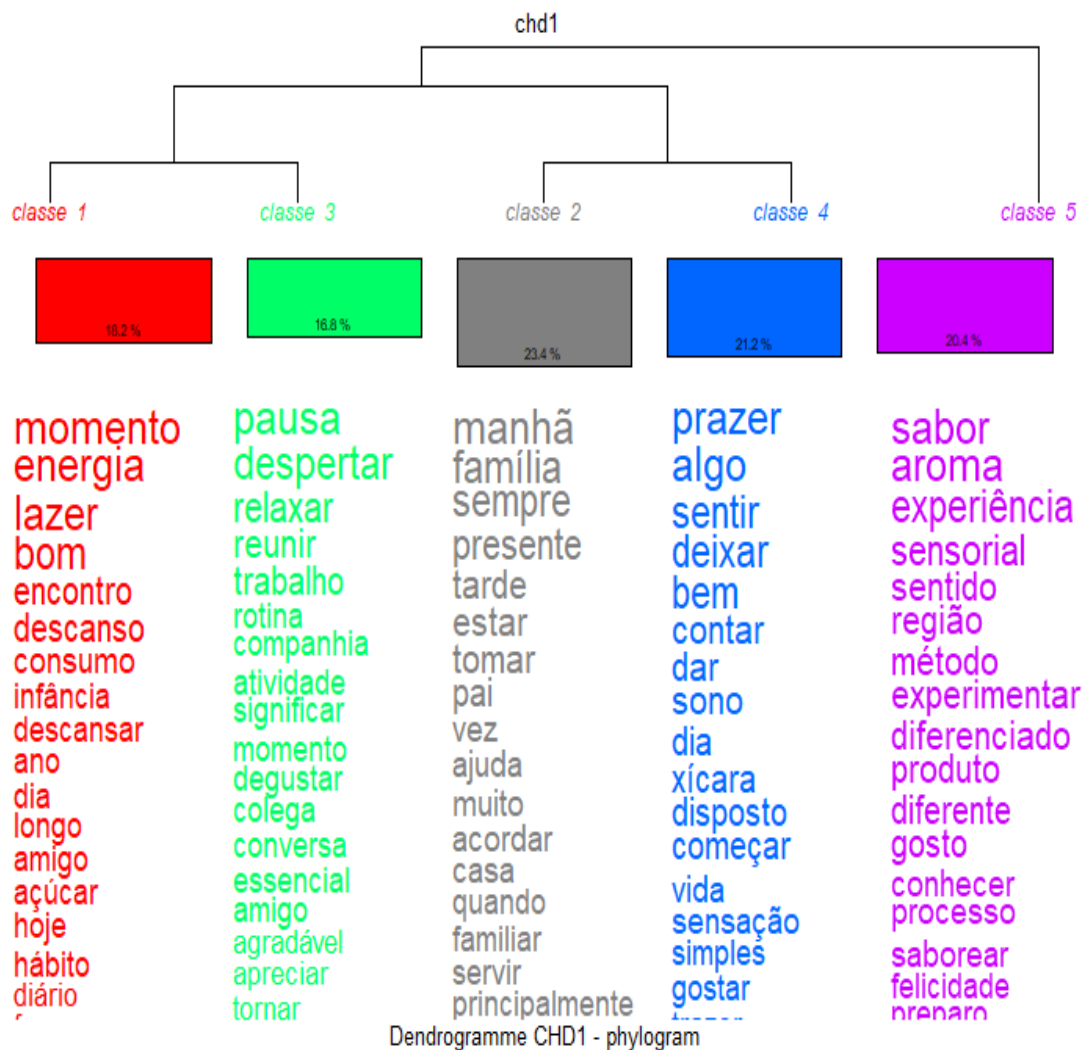


FIGURE 2 – Descendant hierarchical classification (CHD)

Source: Data from the researched processed by the software IRAMUTEQ.

Five classes were identified, being divided into three different axes: one regarding the aspects of sociability and daily living of consuming special coffee composed by class 1 (Sociability) and class 3 (Schooling and Work),

which reflects the representations on the inter-related activities with the coffee place within an institutional space that is the university.

Classes 2 (Social-cultural Tradition) and 4 (Appreciation and Effects of Desire) meet the habits and social and cultural traditions from the Southern region, where there is a strong tradition of coffee producers, so much that it can be noticed many respondents who are son/daughters of coffee producers from the region and that taste the coffee with a more intimate look, being a habit of consumption, a family ritual, in addition of bringing expectations on coffee consumption. Class 5 (Technical) correspond to the last ax that is faced upon the others with a more refined context of the subgroup on technical knowledge specialized not only about consumption, but also regarding production and a more precise view on the social representation of consumption and the market of special coffee.

In the established relations between the formation of classes and their central axes, we may infer that the social construction of the formation of such consumption subculture occurs in a processional form and may give meaning to consumption (Segabinazzi, 2015), something that leads to the process of anchorage (Moscovici, 2015), since it is present in the expressive narrative of the speech, regarding the practice of consuming coffee (Woodman & Brace-Govan, 2007), not being exactly connected to the product coffee itself, but to the social representations that permeate this subculture.

## FINAL CONSIDERATIONS

In order to identify the construction of the structure of social representations belonging to the subculture of consumption of special coffees, the research was developed with consumers at CafEsal, through the evocation of words with the inductor coffee consumption. From the



interpretative analysis of the gathered data, it was noticed that the consumption of special coffees as a consumption practice with emerges from the local tradition of the institution, which anchors and strengthens the habits and keeps the construction of an own speech to the expressions of a consumption subculture.

By promoting an interdisciplinary dialogue between the fields of CCT and TRS and from the methodological choices, it is hoped to contribute to these, in addition of bringing a discussion for the inter-locution between theoretical approaches, practical implications, also, and may be watched, since, by identifying the structure and elements that constitute the social representation of consumption, it enables to clarify the behavior of such cultural market niche, being relevant for the management field of consumption groups, mainly, of coffee places by providing a look to social-cultural behavior from special coffee consumers.

In addition, limitations in the study should be pointed out, with attention to the instrument used and to the performed techniques with the use of the software IRAMUTEQ. It is suggested that future researches amplify the instrument of data gathering, with a higher number of subjective questions, performance of other techniques of data gathering, such as deep interviews and participant observations, in order to amplify the look to the phenomenon, as well as the use of other pertinent technique of analysis, such as narrative and speech analysis. And, in face of the growing movement of such subculture of special coffee consumption, it is necessary the performance of such interdisciplinary dialogue, in other social spaces, for the coffee lovers.

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