

Girls, I saw that these pants were bough there in the group and I loved them! - Engagement as a social practice in the social exchanges network of the online brand Community

Meninas, vi que compraram essa calça aqui no grupo e ameiiii! – O engajamento como prática social na rede de trocas sociais da comunidade de marca



Gabriella Soares Pinto
Graduate in Administration from the Federal University of Juiz de Fora, Brazil
gsp.gabriella@gmail.com

Stela Cristina Hott Corrêa
Professor at the Federal University of Juiz de Fora, Brazil
stela.correa@ufjf.br

ABSTRACT

Engagement in online brand communities favors interaction between customers in an atmosphere of empathy and affinity for purposes that contribute positively to the strengthening of the brand. In this context, the objective of this work is to analyze the dynamics of customer engagement in an online brand community created by the customers themselves. The research employed netnography to collect and analyze data from the Renner Female Fitting Room brand community. The results reveal the dynamics of engagement and its subjective aspects expressed in categories that reflect the engaged behavior (shared practices, incentive for decisions, exchange

relationship, retribution, and power of influence), the conditions that sustain the engagement (alterity and trust), and the sensations and behaviors resulting from participation in the community (satisfaction and loyalty). The social exchange theory and theories of practice were recovered for the interpretation of the results revealing that engagement is a social practice that runs through the social exchange network of the community, interconnects participants, and favors a system of retribution and influences that support decisions, support relationships and produce reflections on the perceived alterity among participants, their mutual trust and satisfaction.

Keywords: engagement, online brand community, theories of practice, social exchange theory, alterity.

INTRODUCTION

The relationship with the client is each day more focused on social media channels, being this a favorable environment for co-creative experiences that keep the engagement with the brand (Vohra & Bhardwaj, 2019). In such a sense, knowing how engagement is created, eased, and sustained in different channels of online communication is a priority of research (Hollebeek et al., 2019).

Through digital social media, brands interact with their clients in a dynamic form and, at times, in real time (Brodie et al., 2013). In this sense, digital social media have been transformed into a marketing communication channel that provides positive contributions to the development and the brand's identity through the strong adhesion of its members (Vohra & Bhardwaj, 2019).

The online brand communities may be created both by the brands as well as by the clients, however, the loyalty is obtained more strongly between the members of the brand's community managed by its own clients and not by the company (Wongsansukcharoen, 2022). It is noticed that trust and loyalty coming from the narrowing of the relationship with the client in the physical environment, allied to the perception of the brand's ethic, are determinants for those to initiate the formation of a virtual community of the brand (Kumar et al., 2023). In addition, the sharing of the information and experiences of



members of the brand's community, information sharing and experiences of the members in the brand's communities exerts influence on the decision to purchase from other members in a way that the quality of the communication between them reduces the level of uncertainty about the company and its products arising the intention of immediate purchase (Taylor et al., 2023).

The engagement of the consumer is an interactive process, which may emerge in different stages of the purchase journey, but it normally starts with the search for information by the consumers, notably, when they meet the brand's reputation by participating in a virtual community of the brand (Brodie et al., 2013). In addition, the engagement is of a multidimensional nature, with combinations of cognitive, emotional, and/or behavioral aspects, which emerge in the specific interactions with the brand in the online community (Hollebeek et al., 2019).

The research on engagement with the online brand's community has become more intense in the past decade once mobile technologies of communication have become more accessible. The researchers have more frequently studied engagement in online communities as a psychological phenomenon, explained by theories such as the attitude theory (Vivek et al., 2014), the social identity theory (Freitas & Almeida, 2017; Shin & Perdue, 2022); the theory of uses and gratifications (Wong & Chung, 2022), and the theory of the stimulation-organism-response (Aslam & Luna, 2021). Hence, more recently other authors applied a look at the phenomenon as a social phenomenon by using theoretical lenses from Sociology such as the social capital theory (Wong & Lee, 2022), and from the psycho-sociology such as the social exchange theory (Chi et al., 2022; Taylor et al., 2023).

The online brand's community represents a social group and the engagement is social proof that strengthens the brand (Kiso, 2021). In this sense, studying the engagement in such communities through the lenses of psycho-social theories is important to better understand the characteristics of the social



interactions of the engaged consumers and the elements that make them advocates of the brand (Wong & Chung, 2022).

Therefore, given the relevance of the consumer's engagement of the brand's online community for digital marketing, and considering that the studies of such themes under the perspective of social theories are primarily quantitative (Taylor et al., 2023), there is room to explore the dynamic of the engagement in the brand's online communities under the look of the social exchange theory and of the practice theories. In this sense, the problem of the research put is how to interpret the engagement in the brand's online communities under the perspective of the social exchange theories and practice theories?

To answer such a problem, this research had as purpose of analyzing the dynamic of the engagement of the online brand community Renner's Female Fitting Room according to the theory of social exchanges and theories of the practice. The option for such a community was due to the fact that it was created by the clients themselves, and in a community created by clients noticed the love of the client for the brand (brand love), being that with such a level of commitment with the brand, the discussion are regarding genuine consumption experiences and authentic narratives (Wong & Lee, 2022), which provide a dense and rich description of the study contributing to its validation (Creswell, 2014).

The research was conducted by netnographics (Kozinets, 2014). The findings confirm the engaged behavior of the participants of the community and point out to subjective aspects of such engagement, which were discussed rescuing the theories of the practice (Shove et al., 2012) and the theory of social exchanges (Blau, 1964).

In the studied community, the engagement revealed itself as a social practice that surpasses the social exchange network, structuring the community, linking the participants, and producing reflexes in the otherness



perceived among them, their reciprocal trust, satisfaction, and loyalty to the brand. It is noticed that such elements are crucial for the sustain of the social exchanges in the community and that elements of materialism, abilities, and meanings of the practices in the community are cohesive, which contributes to its perpetuation.

THEORETICAL REFERENCE

Engagement in the online brand's community

Engagement is the intense participation and connection of the consumer with the offers and activities of an organization (Vivek et al., 2014). It is focused on the experience and not only on the operational dimension of participation, in the exchange of goods and services. Hence, it is a motivational state that occurs due to the inter-activeness and the co-creating of the client's experience with the focal agent/object of engagement, for example, a brand (Brodie et al., 2013).

Therefore, engagement is a multidimensional concept prone to a context and/or a specific stakeholder, expressing relevant cognitive, emotional, and behavioral activities (Hinson et al., 2019) and positive or negative valency (Hollebeek et al., 2019). The behavioral manifestations of the engagement go beyond the relation of purchase since they are founded on motivational conductors (Hollebeek et al., 2019). Subjectively, the consumer should aim for an experience rich in meaning and free of interactive risks (psychologically safe) so that the consumer may be highly engaged (Vivek et al., 2014). For such, trust and a satisfactory relationship with the client are determinants for the company and the client to be engaged among themselves (Wongsansukcharoen, 2022).

The brand's community is a specialized community, not geographically linked, based on a structured group of social relations between admirers of a brand (Muniz Jr. & O'Guinn, 2001). The members of a community share rituals



and traditions and have a sense of moral responsibility. In addition, they represent a form of human relationship located within the consumption context.

With the advent of mobile technologies online brand communities appeared. There are two broad categories of online communities of brands: Communities sponsored by companies (Taylor et al., 2023) and communities initiated by the consumers themselves (Wong & Lee, 2022). The success of those communities may be attributed to the intensive participation of their members, most of those regular users, and loyal consumers of the brand.

The communities of the brand perform important functions in favor of the brand, such as sharing information, perpetuating the history and the culture of the brand, and providing reciprocal assistance between the members (Muniz Jr. & O'Guinn, 2001). In addition, the relationship of the community keeps the users loyal to the collectivism to whom they belong and to the brand itself. From the point of view of the members, the community provides the development of their feelings regarding the brand and the connection with other users.

In the digital context, social media have transformed the way users socialize and establish relationships with the brand. The consumer, rather passive, is now an active agent, guiding and collaborating through several steps with the efforts of the marketing of the company (Vohra & Bhardwaj, 2019). With this, the brand's community in digital social media has been created to announce, promote, and communicate offers to clients.

The client's engagement in the online brand's community occurs when users contribute with their evaluations and feedback in the community (Haverila et al., 2022). They also manifest their engagement by discussing associated themes to the brands, products, and services, mainly on prices, quality, performance, and personal experiences with the brand (Brodie et al., 2013). This way, the engagement in the online brand's community contributes to the intention of purchase and loyalty to the brands (Hollebeek et al., 2019).



Based on the engagement in the online brand's community are the variables of social-psychological gratification (perceived homophilia, perceived critical mass, and search for status) (Osei-Frimpong et al., 2022) and feeling of attachment to the brand (Hinson et al., 2019). Those are the ones that boost the engagement of the consumers in addition to the elements of communication, notably content marketing. In addition, in the case of the communities created by the companies, the quality of the relationship with the members of the community improves if the information is responsibly shared by the representatives of the brand (Haverila et al., 2022).

The online brand communities operate as a digital communication marketing tool for strengthening the brand (Kiso, 2021). Given its relevance, the researchers have studied such engagement from two perspectives. In the first, they follow a more positivist line. Its discovery involves the factors that affect such engagement, which are: trust and reciprocity (Wong & Lee, 2022); the ethical perception of the brand and the skepticism regarding its business communication (Kumar et al., 2023); and the connection consumer-brand (Bowden & Mirzali, 2021). Still, in the quantitative line, recent studies have shown that the social capital theory explains the commitment and the client's engagement to the online brand's community favoring, indeed, the intention of off-line purchase (Wong & Chung, 2022; Chi et al., 2022).

The second perspective is interpretative. In such studies, the researchers deepen the understanding of the consumer's personal experiences in the communities and find out how such experiences corroborate with the learning towards the brand and the creation of value for the consumer (Shin & Perdue, 2022), as well as how much living strengthen the relationship consumer-brand making such consumer a defensor of the brand (Paintsil & Kim, 2022).

In such a study, the authors follow the interpretativist path understanding that engagement are social activity in which people interact among themselves guided by the social laws of the group. In such a sense, the theory



of social exchanges and the theories of practice are called to explain the interactions and relations that perpetuate the online brand community.

Theory of the social exchange

The theory of social exchange establishes that the social actors search for the resources they need through exchanges that occur within a structure of relationships or a net of mutual dependency (Blau, 1964), which happens in the following way (Savage & Whitham, 2018): (1) The exchange initiates in the moment that an actor makes an offer or transfers a resource to another actor; (2) The one that receives it feels the obligation of repaying such benefit; (3) When such offer or transference has a counter offer from another actor, which means, involving a mutual exchange of benefits, a transaction occurs (exchange); (4) Repeated transactions between the same actors create an exchange relation structuring the social exchanges.

The exchanged resources are relations, which means, should be valued by an actor and be in the possession of another actor, therefore, it has a subjective character (Savage & Whitham, 2018). The resources with positive valency may be tangible goods or intangible as position, approval, and information (Savage & Whitham, 2018), power, prestige, positive feelings, or even abilities or competencies (Molm, 2003). The resources with negative valency (costs) are represented by the feeling of inferiority, loss of self-confidence, or loss of positive resources (Molm, 2003). The actors try to reduce such costs through social exchanges.

The necessary condition for the occurrence of social exchanges is that the individuals who participate in them are put in the condition of debit among themselves to continue to receive their benefits based on reciprocal exchange of favors, awaited as expectations and not as certainty (Blau, 1964). This way, being the actions voluntary, the parts know that they will provoke reciprocal answers, however, they do not know what the nature of those answers will be.



The interdependency that is established among the actors leads them to influence the behavior of the interlocutor (Savage & Whitham, 2018).

Theories of the practice

Social practice is a routine way of moving bodies, manipulating objects, treating subjects, describing things, and understanding the world (Reckwitz, 2002). They are cognitive and behavioral mental patterns, which locate the agent in the social context. When agents and observers share the same symbolic structure – signs, symbols, speech, and texts – the practices are understandable among themselves.

The practices represent entities once routines are known by the agents, whose mentally embodied understanding is shared and widely dispersed (Warde, 2017). Therefore, the way of cooking, working, investigating, taking care of oneself or others, recreating, etc. are examples of social practices. But the practices also represent the discrete performance of agents that once interconnected, update and sustain the practice-entities (Warde, 2017).

According to the theory of practice, social action is put into practice, and those practices are the smallest units of social analysis. Its study is withdrawn from the subject, while the individual acts subjectively by psychological motivations, for the agents, who are carriers of different cognitive and behavioral patterns and that have creativity and initiate the change of their own practices in the face of the daily alterations (Reckwitz, 2002).

The elements of social practices are materials, competencies, and meanings (Shove et al., 2012). Materials include things and their constituting objects, technologies, and tangible physical entities. The competencies encompass abilities, know-how, and techniques. The meanings consist of symbolic meanings, ideas, and aspirations. While such elements are connected, the practices emerge and persist. However, their alterations or



breakthroughs of the bond that unites them determine changes in the practice or their disappearance.

Other perspectives on the elements of the practice are put by Warde (2017) and Schatzki (2016). Warde (2017) argues that the practice includes understanding, procedure, and engagement. The understanding of what to say and what to do in practice, the procedure represented by rules and instruction for the performance in practice, and the engagement and moods of the practitioner.

Schatzki (2016) understands by practice the multiple varieties of organized activities by understandings, rules, and teleoaffective structures. The understanding refers to what to do, which means, what body actions perform to fulfill specific actions. The rules are guidelines, warnings, and orders formulated as guides to the performance of the practice. And, the teleoaffective encompasses the emotions and combinations of arrangements of purposes-tasks-actions imposed or accepted by the practitioners so that such purposes are reached.

METHODOLOGY

With the effervescence of online communication and the formation of online communities is crescent they employ netnography for their investigation (Ruiz et al., 2021). The netnography comprises "an observational participant research based on the online field" (Kozinets, 2014, p. 61). Therefore, to analyze the dynamic of the client's engagement with an online brand's community, netnographic research was performed. The procedures of the netnography include (1) Planning of the study, (2) entry or *entrée*, (3) data gathering, (4) interpretation of the results, and (5) warranty of ethical patterns and representation of the research (Kozinets, 2014).

The good planning of the study contributes to the identification of proper online forums for the research's interest (Kozinets, 2014). In this study, the



researchers should learn about forums and be familiarized with their characteristics (behaviors, rules, groups, participants). Therefore, it was selected the community Renner Female Fitting Room on Facebook, which was created exclusively by the clients of the store, without the participation of the company. Renner is a Brazilian company in the retail sector of the fashion, hygiene, and domestic utility industry. The community aims to disclose images and videos of the pieces of clothing in female bodies without image treatment by the participants in order to ask opinions about their looks with the clothing of the store.

In numbers, the community has over 19 thousand members. It was created in 2018 and is called Renner Fitting Room. Later, it was segmented to reach only the female public and its name was altered to Renner Female Fitting Room. The participants of the community understood that this was a necessary action so that they could expose their bodies without restraints and inhibitions that could come from the masculine presence in the community, which would compromise the group's purpose. Being a private community, the entry is mediated by the administrators.

Online ethnographic research combines multiple methods, such as observation, and contextual and in-depth interviews (Kozinets, 2014). In this study, data were gathered through the participant observation in the community and the semi-structured interview with some of its participants. The interviews allowed a better understanding of what was observed in the ethnographic living and to question the relations between the activities in the online community with other social activities of the members (Kozinets, 2014).

The entry of the researcher into the community was authorized by its administrators (Kozinets, 2014). After the entry, the authorization to publish in the community a message that presented the presence of the researcher and the purpose of the research was solicited.



The data gathering occurred between 11/01/2021 and 11/21/2021 with 3 hours of daily observations, always in the night period, since the community presented more updates in such a period. To register the interactions of the participants, an application of screen print was used that allowed them to perform 196 screen prints. The app Capture and Draft enabled by Microsoft Corporation, was chosen to perform the screen captures due to its very intuitive and free system. They had the publication of the participants, the dialogue in the comments, the images of the participants wearing the products, or the image of the product itself when withdrawn from the app, online, or physical store.

The criteria were defined to direct the screen capture, once the community received many publications per minute and we were in the Black Friday period, when the interaction of the participants was more intense. Therefore, the screen captures were performed when there were publications with a repeated subject; when a publication generated debate on the comments; and when a publication received many interactions and “likes”.

In addition, footnotes were written during the work of observation in the community. In those footnotes, the observations, reflections, and questions about the text were registered about the texts and images in the community. Such notes found the elaboration of a script used in the interviews. The questions from the script are in Table 1.

Table 1 – Script of the semi-structured interview

1. How did you meet the community?
2. What motivates your participation in the community Renner's Female Fitting Room?
3. What takes you to continue participating in the community? Which means, why don't you give up on the community?
4. What motivates you to make contributions to the community at Renner's Female Fitting Room?
5. How do you interact with the participants from the community?
6. Which feelings does the community awaken in you?
7. Which contributions does the sharing of the participants aggregate in your routine?
8. Evaluate the quality of the information you see in the community?
a. Probes: Is this information useful? Why?
9. In what way do you express your engagement in the community of Renner's Female Fitting Room?



-
10. What do you use to share in the community?
 11. How do you feel after the sharing experience?
 12. Have you ever felt influenced by the sharing in the community? In what way does such influence occur?
 - a. *Probes:* Give examples of positive and negative influences.
 13. In what way does the community Renner's Female Fitting Room influence your purchase decisions?
 - a. *Probe:* Give examples.
 14. What is the impact of the community in your life?
-

Source: Elaborated by the authors.

The participants of the community were invited to participate in the interviews according to their interaction and the frequency with which they published in the community. For example, participants who published a lot interacted with the comments frequently and generated debates about the brand received the invitation. The invitation was sent by chat on Facebook's own platform. Those who answered the solicitation were already given information on how and where the interview could take place and were cleared on the signature of the Consent Form (TCLE) written in the Google Form. Three participants showed effective availability to participate in the interviews (Table 2). The interviews were performed in the Google Meet Platform, taped, and fully transcribed.

Table 2 – Profile of the interviewed

Participant	Age	Origin	Level of instruction	Current occupation
P1	22	Rio de Janeiro	Attending college	Intern
P2	18	Rio de Janeiro	Complete high school	Autonomous
P3	29	São Paulo	Complete specialization	Lawyer

Source: Elaborated by the authors.

This research was analyzed according to the proposal of analytical codification by Kozinets (2014) going through the steps of codification, notes, abstraction/comparison, verification/refinement, generalization, and theorization. Such analysis proposes an inductive analysis of data. This means that we look at the gathered material and decompose it into smaller parts that, once interpreted and re-interpreted in several ways, allow us to extrapolate patterns that form categories. This means, the categories were not given *a priori* in this study. They emerged from the exhaustive analysis of data. They



were constantly compared, aiming at similarities and differences, in a way that they could be grouped according to the observed patterns. Therefore, from the development of codes, the development of categories was reached. The codes explain and give meaning to the categories, therefore, founding their labeling.

The analytical codification was developed without the use of Software. Initially, we had the screen prints (images and texts) and the transcript interviews. We observed the screen prints and made notes regarding each one of them summarizing their central idea. Notes were also performed in the transcript of the interviews. The notes in the screen prints and in the transcript of the interviews were performed with colors according to the patterns that were appearing. However, when needed, the colors were reviewed with the progression of the analysis. Posteriorly, such notes were converted into codes that were compared and reunited into categories.

RESULTS

The results revealed the dynamic of the engagement, its subjective and contextual aspects. The categories found reflected the engaged behavior (shared practices, incentive to the decisions, relationship of exchange, retribution, power of influence), the conditions that sustain the engagement (alterity and trust), and the feelings and behaviors from the participation in the community (satisfaction and loyalty). Table 3 summarizes the meanings of the categories found.

Table 3 – Meanings of the categories

Categories	Meanings
Shared practices	They are practices of production of content that are reproduced by the participants without formalized instruction for such reproduction. The new ones learn the rules for posting the content in the community by observing the older participants. Such practice reveals an informal rule of reciprocity needed to guarantee the inter-relations in the community.
Incentive to the decisions	Movement of the participants towards the community to search for help, opinions, information, and motivations to make their decisions more certain, as, for example, to exchange a product or to change their



	opinion about themselves. Such a category reveals the atmosphere of trust, psychological security, and help that prevails in the community.
Relationship of exchange	Relationships are characterized by exchanges that go beyond utilitarian objects such as information on clothing codes or discount coupons. Such exchanges are based on the sharing of experiences, lives, emotions, opinions, and views of the world.
Retribution	Retribution is the counterpart for the attention and received benefits. The participants feel the duty to contribute voluntarily establishing, therefore, a relation of affection with the others.
Power of influence	Characterizes the power of influence that the participants have in altering the opinion of other participants. The participants do not have the power of influencing individually, but it is perceived as a power of collective influence in the community. Once the opinion is emitted about someone's opinion, other participants also emit opinions and may influence the decision of who emitted the related.
Alterity	The participants note that there is something on the bodies of other participants that is also on their bodies. They identify with one another noticing the similarities between their bodies, which means, they see their bodies on the bodies of other participants.
Trust	It is the belief that the shared content in the community is reliable. It emerges in the community when the participants notice that <i>that</i> is a safe environment to share their personal information.
Satisfaction	It is a good feeling that emerges when it is known that the sharing of content will help the decisions of the participants of the community. The participants feel satisfied when they are acknowledged for their responsive contribution. They feel that they are "part of the club" and that their contributions are important.
Loyalty	The community is responsible for making the participants loyal to the brand, regardless of the quality of the service provided by the company, since they constantly contribute with value content on the brand in the environment of the community, stimulating the re-purchase of the brand.

Source: Elaborated by the authors.

Shared practices

Shared practices are practices reproduced by the community's participants without having formal instruction for such reproduction. By entering the community, the new participants face with an already established "style of publication" by the veteran participants. Such "style" may be called a practice since it constantly appears in the interactions and it works as an example for the new participants starting to share too (Shove et al., 2012).

For example, all new content regarding a participant's contribution begins with a warning of contribution for the group, followed by the perceptions on the piece and data to help other participants in their research of the product



on the website of the brand Renner. The observation of the practices in use in the community help the participant to understand how to make the first publication and how to be able to perform it. Therefore, the shared practices are loaded with ways of saying, doing, and to manipulate the constituting elements of the pieces (references, model, and type of fabric) (Reckwitz, 2002). Next, a text extracted from the community:

My contribution to the group.
In the fitting room, I didn't even think it was quite nice, but after the complete look, I loved it. The blouse is super comfortable and it does not keep grabbing the neck and the shorts are also very comfortable and light to use.
Short Runner in viscosity
Ref: 552166447
Basic cropped blouse
Ref: 573053548

At other times, very little basic guidance is noticed to keep a standard sharing of content. For example, it is not informed where, how, when, and where to initiate the sharing of pieces of the brand Renner (characteristics, photos, types of fabric, and opinions), but there are informal suggestions on such type of post, as follows:

We suggest informing the measures of who is trying on and putting the most information possible to help who is searching. A good alternative is to photograph the tag with size, value, and reference.
(Text extracted from the description of the Feminine Female Room of Renner)

This way, the model of publication is reproduced among the participants which initiates a desire to be part of the movement. Normally, the publications occur after the purchase is performed in the brand's store, but many participants also decide to share only with the purpose of contributing content, even if they do not conclude the purchase. Therefore, they show that they are initiating their participation and involvement with the community, as in the example:

My first contribution.



I really liked the skirt, but the length is not my style anymore, despite I find it beautiful. On the other hand, I think the topit is perfect, dressed well, but because it was very short, I was afraid to buy it and not use it a lot. This look for the New Year's would be perfect. (text extracted from the community)

The shared practices configure a way of keeping the cohesion of the page, since the rookies notice without the instruction of third parties how to initiate their publications. With a brief observation, it is possible to learn how to get started in the interactions by using the other publications as examples. This way, it is possible to observe a feeling of duty with the community, since if the consumption of the brand is constant, it is important to contribute to those who purchase the brand. Such practice reveals an informal rule of needed reciprocity to ensure the inter-relations in the community (Chi et al., 2022).

In the example below, the duty of making the first publication is explicit, just as the feeling of "shame" for doing it late, once the participant already has several pieces of the brand Renner:

First contribution!! Wow, I have so much Renner clothing that it is a shame this is the first contribution rs. It's because after I had a kid, I'm not accepting my body very well (in fact, I feel awful) but... Life goes on! I loved the shorts! The body I liked too, but expected more rs. (text extracted from the community).

The practices are the nexus of the connected and organized human activities on the shared understanding of the ability to do something; understanding of the actions of others; know-how; rules and principles; instructions of what should be done and teleoaffective structures (Shove et al., 2012). When well connected, the elements help the doings and sayings to be kept by the authors perpetuating the practice (Shove et al., 2012). The first contribution is a performance continually repeated by the participants which sustains the practice of engagement in the community and stimulates the other actors to also participate giving meaning to the existence of the community.

Incentive for decisions



The incentive for decisions is characterized by the search for stimulations for new decisions such as change in the behavior or fulfillment of new purchases. Such a category is related to the movement of the participants in searching in the community for motivation both for exchanging a product and for changing one's opinion about oneself.

In the observations, it was possible to notice that the participants felt at ease to search for help, opinions, and information to make more certain decisions. And more, they wish to help and influence decisions, since their publications relate their inquietude and insecurities with the piece, contributing to installing a safe environment and feeling of empathy between them. Such a desire to help and influence decisions, as well as asking for help from the members of the community is one of the characteristics of the behavioral dimension of engagement in the brand's online community (Wong & Lee, 2022).

The relation below highlights the search for an incentive (support) for the participant to make the decision to purchase. In parallel, by relating her own measures, she collaborates so that other participants who identify with her feel supported by the authenticity of her deposition.

Hello!!!

I wanted your opinion on these mom jeans I tried at Renner. Is the fitting really like that? I found that the blue was loose on the hips, I liked it the ripped more, but I do not like to buy ripped pants because they end it faster kkkkkk. This is the middle blue I liked it, but it was loose on the waist, I wonder if they get good with a belt?

Ps: I do not know the reference of the pieces since it was in the presencial store

Ps: I wear size 34, 1,62; 50kg (text extracted from the community)

In the following relation, the participant performs the purchase by the influence of other participants from the group, but, even still, she felt insecure with the piece. The search for an incentive is evident in the relationship since she needs to decide whether to keep the piece or return it. In the face of such



doubt, she needs the support of the community to decide for herself, and it is perceived that the community is a favorable environment to solve such issue, since, rather than searching for incentives among family members or closest friends. Hence, the community transmits trust, which stimulates the members to have behaviors of searching incentive it.

Girls, I saw that these pants were bought here in the group and I loved them in the body of the girl, I ran to the website and they arrived today, but I am a little insecure because I have never worn pants like these, I am 1,50m tall and a very large hip, I do not know if it valued my body... I need an honest opinion from you, do I keep the pants or exchange them? (text extracted from the community)

Psychological security is a precondition for the engagement, in addition, it is the degree to which people perceive that the environment is prone to assuming interpersonal risks (Vivek et al., 2014). When people feel that the environment provides psychological security, they tend to believe that if they make a mistake, ask silly questions, or ask for help, information, or feedback, the individuals present will not judge them. This way, people will be comfortable taking initiative and engaging themselves.

In the studied brand's community, the environment enables the search for an incentive to make decisions that, at times, are accompanied by personal information and insecurities about themselves. The Renner Feminine Fitting Room favors high engagement among its participants since it provides psychological security, is meaningful, and is free of interactive risks (psychologically safe) (Vivek et al., 2014). In summary, such a category reveals the environment of psychological security and help that prevails in the community (Chi et al., 2022)

Relationship of exchange

The relationship of exchange is characterized by the frequent exchange between the participants throughout time. Their participation is focused, mainly, on the exchange of experiences, and the experience may be either



with pieces of clothing as well as with services from the brand. Such exchange also occurs when they need information that goes beyond codes and coupons, which means, changes based on the sharing of living, opinions, and views of the world.

Participant 1 shows that the information has different levels of relevance for each of the participants, but by being trustworthy, they benefit all of them. This means experiences may be different, but they are a reference for a more assertive purchase decision.

(...) The doubt is everybody's doubt, so when you ask you are also solving everybody's doubt. And (...) since the clothing never has the same size or shape, we help each other with this, we always have a parameter, a comparison. Or they complain, for example, "uh I bought shorts size 38 but size 40 is smaller than the previous", therefore, we keep on balancing and helping each other until everyone gets the same. (P1)

Participant 3 relates how the relationship of change goes beyond utilitarian objects. Insecurities with the body and with clothing are common in the community. The relationship of exchange goes beyond and can reach the self-esteem of the participants in the feedback given in the comments of the publication.

But there is the issue of the clothing not always being fit on everyone, right, I am a very tall and very thin person, so, despite the beauty patterns historically being such, for many cultures, the pattern is a "hottie" or 'panicat', right, then, I end up showing that on my type of body, there is a lot of things that fit well too. So, there is this part of self-esteem, and it's also nice for you to post. (P3)

At other times the interaction may evolve into a friendship relationship:

I think that it ended up being an interaction with very close people, right? There are girls whom I have already been talking to, and we end up having a friendship relationship. (P3)

The engagement of the interviewed participants is due to the intense relationship between them since the online brand community establishes the



necessary conditions for social interaction (Taylor et al., 2023). This is observable in the studied community in which the very active participants are always exchanging experiences, emotions, opinions, and feedback; thus, the way to engage themselves with the community is by participating in a continuous exchange relationship. Here, the social exchange is configured in which experiences, opinions, and feedback are resources exchanged in a trustworthy and committed environment that contributes to the perpetuated exchange (Savage & Whitham, 2018).

The greater the engaged behavior of the community members is, the greater their co-creation of experienced value and relational value (Shin & Perdue, 2022). Therefore, the Renner Female Fitting Room enables the participants to reach higher levels of satisfaction with the brand, perceiving their presence there is valued and that they co-create value with the other participants (Ribeiro et al., 2022). Each day more active participation leads to a corresponding increase in the socialization of a client. An environment where the contribution of the participants is stimulated collaborates in the socialization and, therefore, in the exchange of information regarding the quality of a brand and its ways of use and consumption, configuring the word-to-mouth advertisement of the brand (Aslam & Luna, 2021).

Retribution

Retribution is the counterpart for the attention and benefits received by the community participants. To collaborate with the community is the way found for the retribution the help received on the comments of a shared content. The intention to collaborate emerges as a feeling of duty after finding relevant information to consume the brand Renner. "To help" the community, such as the participants reveal, is related to the reciprocity in sharing their compositions of "look", their experiences on the comments, and information about the brand.



The intention to collaborate is a way to engage oneself with the community. Such collaboration is called by Chi et al. (2022) the client's citizen behavior. For example, Participant 1 decided to give back to the community from the moment a duty with the others who helped with their choice is perceived.

I think it's a way for everybody to help everyone, right? I have already bought clothing through the help of other girls, and I had already seen in the comments girls referring to clothing that I had posted recently. And then, I was lying down at night, and I said: "putz, I'm going to put this photo here in the group together with the references" (...). Precisely to have such a contribution, since other people helped me, I helped too. (P1)

Concerning Participant 2, the retribution appears with the need to give back the help of the participants, mainly when she sees the body of the other her own body's image. Such identification is strong in the community. Many participants buy based on the posted images by other participants. The relation of P2 is next:

I was searching for dresses for the holidays, and I saw one in Renner's fitting room; I would never give anything for it in the app when I saw the body of the lady who looked like me, I loved it, bought it and it arrived at home, I posted and I influenced other people, similar with my number/size, to buy it. (P2)

The motivation for the participants to contribute to the community is the intention of corresponding and making the interaction among them reciprocal. It also revealed the interest in adhering to the community's purpose since the participants noticed that the interaction in the community is responsive and that their contribution can make a difference. Such a finding agrees with Freitas & Almeida (2017), who state that the intention in participating in an online community of the brand lies in personal motivations, but also collective, which is formed by multiple shared objects.

In the literature, the intention to give back is understood as "providing support, assistance, and information by the clients to others voluntarily, through



the brand's web page, allowing a better experience with the brand" (Aslam & Luna, 2021, p. 47). In this study, the authors state that the retribution in the way of collaboration is the answer of the clients on their positive experiences with the brand's page on Facebook, revealing the engaged behavior of the client (Aslam & Luna, 2021). In the same way, in the studied community, the participants feel the duty to voluntarily contribute to others, establishing, therefore, a relation of affection between them.

The duty to give back to the community may be interpreted as a sense of moral responsibility (Chi et al., 2022). Such feeling is characterized as a duty to the community and its members. The sense of moral responsibility is what produces collective action and contributes to the cohesion of the community. In addition, moral responsibility includes taking care and helping other members in their consumption of the brand, which means, that assistance is an important component in such communities (Muniz Jr. & O'Guinn, 2001).

Power of influence

The power of influence between the participants is related to the power that the shared contents by a participant must influence the decisions of another participant. Such a category emerged by observing that the sharing of the used items, experiences with the brand, composition of pieces of clothing, and feedback offer a new perspective to the participants. Therefore, from such a new perspective they underpinned their future decisions on consumption. In other words, the participants have their opinions on a certain subject altered when they visualize posts from the other participants.

Participant 1 describes a situation in which she felt engaged in searching for a piece after visualizing it in a publication in the community; even if it did not overcome her expectations, she noticed being influenced to buy the piece because of the community. In addition, the exchange relationship is evident in such a report, since the information exchanged between them is an important factor to appear a feeling of satisfaction since if she does not follow the



participants' advice, she would buy something different from the expected. The power of influence among the participants is so big that P does not see the need to search for information on the brand's website, the community can completely switch her routine since she can solve her doubts, having trust in the participants of the community.

(...) Some girl posted a jeans outfit that I loved that I had not seen in the app, so I searched for it in the app, saw the price, and went to the store to try it on, but it did not fit me well. However, since I left the house to try the outfit on, that influenced me a lot. And there is the issue of the jumpsuit that girl mentioned that I should not buy size M because it would be small on me; she influenced me because if I did not listen to her, I would have bought size M and I would have regretted it. (P1)

The power of influence is part of the social exchanges. The more an actor depends on the resources of another actor in the exchange network, the more power this actor transfers to the actor owner of the resources (Savage & Whitham, 2018). In Renner's Female Fitting Room, the participants became dependent on the reciprocal opinions. There were no identified participants who individually projected themselves as icons of the power of influence. But, a collective power of influence is perceived in the community. Once that one emits an opinion, the other also emits similar opinions and may influence the decisions of who asked for the issue. The theory of critical mass explains such a collective dynamic of the power of influence. It postulates that a certain number of users within a community has been attracted by a certain idea or practice, which quickly spreads throughout the community, influencing the actors (Osei-Frimpong et al., 2022).

Participant 3 can notice the power of influence between the participants in their purchase decisions. The community participants can change their views on certain pieces by sharing their use. She also reports a certain resistance to changes but acknowledges that the community can influence her vision, and this helps to consume more products from different categories since the vision is different in the community.



(...) many of them have made me break some of my paradigms (...). I had much of this by being a rather very thin person, so, for example, I do not wear tops that show the shoulder area, gypsy blouses, and tops with no sleeves – I had much of this prejudice and with other types of bodies that are outside my patterns. Then, I looked and said, “Man, there are many of them (different bodies)”. This week, some girl posted a dress that I also have, and she has a body type completely different than mine, so I was able to look and see beauty in it. (...) It makes us think of how different types of bodies can adapt and we can have this different perception. (P3)

Once again, Participant 3 shares an example of the power of influence of the participants. The different views that she experienced in the community influenced the consumption of a product that she would never have imagined that she would wear. To see someone’s backpack in the community transmits a stimulation of wanting to “be a part of” that style. Thus, if the publication was rather interesting, the participant understands that it may be also interesting to her since the community is built by real people, not direct ads of the brand. Such movement exerts much influence on the participants.

The external social environment exerts influence on the purchase journey of the consumers, by third-party sources of information, for example, reviews, websites, and social media (Wong & Lee, 2022). In the context of the studied brand’s community, the publications from the members exert such influence on the purchase journey by showing the brand’s products from another perspective, indicating the possibility of use and the compositions.

The hedonistic value (emotional aspects of the experience) and the utilitarian (functional attributes of the purchase) directly affect the online purchase attitudes and indirectly the intentions of re-purchase from the clients (Peng & Kim, 2014). This way, the community participants influence one another in the purchases through the emotional aspects of the experience, once the participants buy products for finding it “cool” on the look of a participant or by having changed their opinion of the products.



Alterity

The participants noticed something on the other participants' bodies that was also on their bodies. The participants identified themselves with the others noticing the similarities between their bodies. Which means they see their bodies on the bodies of the other participants. They notice that there is identification of their bodies with the bodies of the others, seeing their self-image from the photos posted by the other participants. The relationships of exchange remain when the members notice that the images of the clothing are more promising to buy bought in "real people", which means, people who look like them, something that does not occur with models from the brand. The category emerged in the face of the large number of interactions in which the participants gave feedback on the pieces dressed on the bodies of other participants.

In the report of Participant 1, it is possible to notice the importance of the presence of participants with similar bodies like hers; this way, she can visualize previously how the piece will possibly be on her and share the resulting purchases with the "body measure".

(...) At my interest, it asks a lot from me, there is clothing there that I have already bought through the help of the girls and, sometimes, body measurements. Like, there are girls there with the body kind of mine, having a view of how it will fit me, and that is it. (P1)

In this report, Participant 2 corroborates the previous depositions, since when she can visualize the piece through the publication of another participant, she feels safer in performing the purchase.

Because, generally, the body of models does not resemble the body of Brazilian women in general. So, when we see real bodies dressed in clothes, we can have more trustworthy feedback on our purchases. (P2)

Such depositions reveal the concept of alterity among the participants. The alterity means to put yourself in someone's shoes and to be able to notice



their singularities, which favors empathy with the other (Melo et al., 2021). It is strongly linked to the identity construction of the individual. The individual identity is built by self-perception but also, by the perception of others; therefore, the identity construction is an interactive and social process that does not waive the other. (Bonete, 2022). Thus, the “representation of oneself with relation to the other is part of the permanent dynamic between identity and alterity, once that oneself and the other assume alternate positions in an interaction, in a continuous exchange of referential” favoring the empathy and the social relationships (Melo et al., 2021, p. 4). Such identity should contribute to influencing in a positive way the process of alterity through personal, social, and cognitive aspects.

The alterity is important to the participants of Renner's Female Fitting Room since the consumption of clothing is very connected to self-esteem and to the social judgment of the group. For them, there is no possibility of consuming something without feeling such identification and empathy towards their community mates, which means without feeling that “this body resembles mine”. When a brand is not able to make the consumer see one's identity in the ads, given the little representation of the models, the community ends up being an alterity environment that, indeed, stimulates consumption.

Alterity explains the behavior of the participants from a psychological point of view, but Osei-Frimpong et al. (2022) bring the theory of the perceived homophilia as a psycho-social theory that also helps to understand such empathy in the reciprocal interaction between the participants from the brand's online community. The homophilia theory states that the participants from a social group tend to interact with others with similar characteristics, ideas, tastes, and griefs. Renner's Female Fitting Room is a social group formed by women who share an enormous number of similarities, which is, from homophilia, to having an interest in the brand. Therefore, they tend to connect themselves and relate very easily with one another.



Trust

The category trust is the belief that the shared content in the community is reliable. The trust reveals the security perceived in the community. It emerges in the community when the participants notice that *that* is a safe environment to share their personal information. The environment of reciprocal trust leads the participants to search for information or solve problems about the brand within the community instead of going to the brand's website. The publications of the older participants in the community transmit authority to the rookies since they have "more Renner time" and have also been rookies, and due to this, they understand the more common doubts among them.

Trust perpetuates the exchange relationships. The participants exchange information among themselves and continue to exchange it since they trust one another and know that the interactions will not be disclosed outside the community. Participant 1 reports that it is possible to notice the trust transmitted by the members by warning about the brand's app instability and that data theft was occurring. There was no official information being disclosed by the brand's website, and neither news regarding the data theft, but the participants simply relied on the information on the community since everyone there shares the same interest, which is to consume the brand and to not be harmed in this consumption journey.

In the literature, trust may be either a consequence or a precedent of the client's engagement with the brand (Hollebeek et al., 2019) and one of the main precedents of loyalty (Wongsansukcharoen, 2022). The engagement of the members in the community occurs based on the relationship of trust between them; without it, the members will not keep the flow in the community, and neither will search for support. The relationship between the clients is what most influences the rise of trust and loyalty to the brand (Wongsansukcharoen, 2022).



Satisfaction

Category satisfaction is characterized as a good feeling that emerges when one knows that content sharing will help the decisions of the community participants. In other words, the participants declare being satisfied about their participation in the community when their participation in the community is responsive and recognized.

Participant 1 reports being satisfied when helping other people. Her satisfaction emerges when the other participants confirm her opinion. In addition, she feels useful when she is searching for asking doubts and can solve them. "So, I feel good since I was helped once, and I was able to help others too. I solved the issues of two girls yesterday (P1)".

Participant 2 reports feeling like an "influencer", a term used to refer to people who influence an engaged public in their digital channels, since in the community, she influences other people to buy when wearing the pieces she announces. The community Renner's Female Fitting Room is a space where everyone may feel like an influencer: "Look, to know that I have influenced other people to buy a piece because they liked me, they feel it fits me well, and they feel encouraged to buy leaves me very happy. I feel like an influencer." (P2)

In the studied community, satisfaction emerges when the participants feel "part of the club" and that their contributions are important. To feel good or bad are immediate and involuntary states that occur during social exchanges (Lawler, 2018). Once activated, they organize the interactions and unleash cognitive efforts to interpret their origin in the social exchange. Such feeling is crucial for the continuity of engagement in such a community. High levels of satisfaction with the community lead consumers to recommend it to other consumers (Naqvi et al., 2020).



Loyalty

The community is responsible for making the participants loyal to the brand regardless of the quality of the provided service by the company since they constantly contribute content of value to the brand in the community's environment, stimulating the repurchase of the brand (Osei-Frimpong et al., 2022; Wongsansukcharoen, 2022).

Participant 2 reports that the greatest responsibility for her purchases of the brand Renner is the community. For the participants, the community encourages them to buy more once the feeling of alterity makes her to be loyal to the other participants, consuming the products indicated by them.

(...) I think that Renner's Fitting Room is what most influences me to buy at their store because I do not buy any piece without looking before if anyone has already posted it (in the group). (...) It encourages me much more than a model who is very thin, tall, unreal body, and is distant from most women. (P2)

According to Participant 2, the community is responsible for her consumption of the brand Renner, this is an indication that the loyalty of the participants emerges in the environment of this community: "(...) the loyalty influences, mainly, in my financial life, every time that my card turns, the group is responsible for breaking my limit."

The loyalty to the brand is stronger in the community managed by other users and not by the company itself (Matute et al., 2019). In the studied community, the space represents an intimate environment to the participants since it is not controlled by the brand and they are not bombed by ads. Other studies have already shown that trust positively impacts the intention to purchase (Maia et al., 2022). Therefore, a question that appears from the statement of loyalty to the brand when the client participates in an online community of a brand is whether the experienced trust in the community has a reflex on the loyalty (or intention to purchase) of the clients who participate in the community.



DISCUSSION

According to the studied theory, behavioral engagement in the online communities of brands occurs through the evaluations and feedback in the community (Vohra & Bhardwaj, 2019), discussion of the themes related to the brands and products, notably regarding prices, quality, performance, and personal experiences with the specific brand (Brodie et al., 2013). Such demonstrations of engaged behavior were found in the participants of Renner's Fitting Room, but the results went beyond, also pointing to subjective aspects of the engagement, which may be explained by the theories from the practice (Shove et al., 2012) and by the theory of social exchanges (Blau, 1964).

The social practice has elements of materiality, abilities, and meanings (Shove et al., 2012). The materiality of the engagement practice in Renner's Female Fitting Room community is in the non-human (Schatzki, 2016). Such practice is not established without the resources of information technology and communication, notably in mobile resources, such as smartphones and gadgets, but also in production apps and posting content, such as photos and comments, which are also materials. Facebook's own platform is a material element under which the practice establishes itself. In addition to these, the bodies are submitted to the practice in addition to the objects that are sold under the name of the brand Renner, such as clothing, purses, belts, shoes, and others.

The abilities refer to knowing how to do it (Shove et al., 2012), which means, the participants should know what body actions to execute to be engaged to the community. Moreover, they must have the ability and competence to perform the engagement. Therefore, they must know how to articulate demonstrations of cognition, affection, and behavior (Hinson et al., 2019). It is noticeable the demonstration of engaged behavior through posts and comments of the participants. On the other hand, the cognitive aspect refers



to the effort employed in mentally processing comments, opinions, and execution of photos and posts.

But, the knowledge of the practice requires learning (Schatzki, 2016), which also operates as a cognitive demonstration of engagement (Hinson et al., 2019). The studied community has shared practices and performances that are done without formal instruction for it existed. Such performances are learned and appropriate by example. Photos and comments of the older participants in the group signed what should be posted. The environment of trust, empathy, and positive emotions among them are demonstrations of affective engagement (Hinson et al., 2019) which gives security to the rookies for them to also make posts without fear of criticism and prejudice, reproducing sayings and personal photos, just as the older participants. In such a way, the rules of what can and what cannot be practiced are consolidated (Schatzki, 2016).

The meanings of the engagement practice in Renner's Female Fitting Room are social (approval by the group) and individual (formation of identity and self-image). Having a positive self-image, without fear of being exposed in personal photos, and with the approval of the other participants gives end and meaning to the engagement in the community. Such meanings are the element of teleoaffective suture of the arrangement of purpose-tasks-acceptable actions by the participants of the community sustaining the reproduction of the practice of engagement (Schatzki, 2016).

The research reveals that the practice of engagement in the community helps the learning of the practice of consumption of the brand. The members of the community prefer to learn how to consume such services or products with the other participants. Hence, they realize that *that* is a safe environment to share doubts about who they consider foolish or to search for help with their decisions, which means, an environment free of judgment. The participants make themselves loyal to the brand in the community when they realize that the rate of dissatisfaction with their shopping is reduced and their participation is important to others. Then, the online brand's community establishes greater



bonds than the utilitarian benefits, since the participants of a community may become friends with one another.

From the perspective of the theory of social exchanges, it is noticed that in Renner's Female Fitting Room, the exchanged resources are shared information in various formats (photos, videos, texts) (Molm, 2003). Such resources are valued by the participants in the community once they are an incentive for behavioral change or even to the performance of new purchases (Shin & Perdue, 2022). Receiving the incentive, the participants put themselves on the duty of returning the benefit received and sharing their information about the brand Renner (Wong & Lee, 2022). At this point, the practice of engagement repeats itself with the retribution occurring through depositions of experiences, providing information on the brand, revelation of pain, insecurities, and demonstration of affection. Such collaboration may be translated by the feeling of identification among the participants or perceived homophilia (Osei-Frimpong et al., 2022). They relate to themselves since they are real and not illustrative images or models of the brand. Such perception of alterity between the participants generates empathy, which strengthens and gives cohesion to the group (Melo et al., 2021).

Power, trust, and satisfaction are elements that emerge in the social exchanges and that compete for its sustenance (Savage & Whitham, 2018). The exchange network structured in Renner's Female Fitting Room is sustained because the reciprocal trust between the participants and the experienced satisfaction in the retribution of the benefits favors the relationship of exchanges (Chi et al., 2022). On the other hand, the power of influence from one participant on the other is observed when they adopt models and behaviors that would not be adopted if they had not the social approval of the group, notably, from the participants who are influencers.

The participants do not aim only at solving their consumption issues in the community, but also establishing a friendship relationship between the others, which sustains the engagement. The empathy among the members of the



community finds the engagement in the online community (Wong & Lee, 2022). The search to make better decisions only occurs since the community transmits trust and they need approval to feel good and satisfied with the shared images. Doing this, the community is a perfect environment to strengthen the self-image of the participants, since to consume is linked to meanings, for example, to be in fashion, to improve the self-image, and to be a part of a movement.

FINAL CONSIDERATIONS

This study had the purpose of analyzing the dynamic of the client's engagement with a brand's online community created by the clients themselves. From the results, it is noticed that engagement is a social practice that surpasses the network of social exchanges structured in the studied community, connecting the participants, and producing a reflex in the perceived alterity among them, their reciprocal trust and satisfaction. In addition, engagement in the community is associated with the journey of purchase of the clients in their several moments. In the initial phase when the aim at deciding whether to buy a product of the brand based on the opinion of the other members, during the purchase when the discussion is deepened on relevant aspects of the brand they intend to buy, and after the purchase when they use the brand, and redistribute the benefits received within the community, sharing their own experiences.

In the face of the impact of the online brand's community on consumption, as practical implication, we put that it is important that marketing managers enjoy the space that social media offer to their users. The brand's community may be enjoyed as a central point for the clients to know the brand, and learn more about how to consume and use their services. This way, the creation of communities created by the clients themselves should be stimulated and the access eased by the company's website. In addition, the



community may be a central point for the clients to get in touch with the company, enabling value co-creation, improvement, and the development of new products and services within the brand's universe.

This study has a qualitative approach and as such it reunites information that may be organized and tested in research with quantitative approaches (Creswell, 2014). We suggest for future research, primarily, to develop a multidimensional scale to measure the engagement in the context of the online communities through the categories found in this study (shared practice, incentive to decisions, relationship of exchange, retribution, power of influence). Second, to test a model that puts engagement as a precedent of the satisfaction and of loyalty regarding the brand represented by the community and the alterity and the trust regarding the members of the community as moderation variables of the influence of the engagement over the satisfaction and loyalty.

The limitations of the study are regarding the limitations of the qualitative researchers themselves. In a social group, it is common that some members are highlighted as leaders in the way that their content is prominent to the detriment of the communications of the other members. In such a study, a deeper evaluation regarding the role of the participants in the community investigating the presence of leaders and their influence was not performed. Another limitation of the research relies on the fact that it refers to articles of fashion, therefore, its results are not passable of generalization.

REFERENCES

- Aslam, W., & Luna, I. Ramos de (2021). A relação entre as características da página de marcas no Facebook, valor percebido e comportamento de engajamento do cliente: Aplicação da teoria do estímulo-organismo-resposta (s-o-r). *Revista Brasileira de Gestão de Negócios*, 23(1), 43–62. <https://doi.org/10.7819/rbgn.v23i1.4092>
- Blau, P. M. (1986). Differentiation of Power. In *Exchange and power in social life* (2nd ed., pp. 115–142). Routledge Taylor & Francis Group. <https://doi.org/10.4324/9780203792643>



- Bonete, W. J. (2022). O conceito de identidade em perspectiva: As contribuições de JörnRüsen, Claude Dubar e Stuart Hall para a pesquisa sobre a formação de professores de História. *CLIO: Revista de Pesquisa Histórica*, 40(1), 113. <https://doi.org/10.22264/clio.issn2525-5649.2021.39.2.9>
- Bowden, J., & Mirzaei, A. (2021). Consumer engagement within retail communication channels: An examination of online brand communities and digital content marketing initiatives. *European Journal of Marketing*, 55(5), 1411–1439. <https://doi.org/10.1108/EJM-01-2018-0007>
- Brodie, R. J., Ilic, A., Juric, B., & Hollebeek, L. (2013). Consumer engagement in a virtual brand community: An exploratory analysis. *Journal of Business Research*, 66(1), 105–114. <https://doi.org/10.1016/j.jbusres.2011.07.029>
- Chi, M., Harrigan, P., & Xu, Y. (2022). Customer engagement in online service brand communities. *Journal of Services Marketing*, 36(2), 201–216. <https://doi.org/10.1108/JSM-09-2020-0392>
- Creswell, J. W. (2014). *Investigação qualitativa e projeto de pesquisa: Escolhendo entre cinco abordagens* (3rd ed.). Penso.
- Freitas, F. D. albergaria, & Almeida, V. M. C. de. (2017). Theoretical model of engagement in the context of brand communities. *Brazilian Business Review*, 14(1), 86–107. <https://doi.org/10.15728/bbr.2017.14.1.5>
- Haverila, M., Haverila, K., McLaughlin, C., & Arora, M. (2022). Engagement, participation, and relationship quality in the context of co-creation in brand communities. *Journal of Marketing Analytics*, 10, 232–249. <https://doi.org/10.1057/s41270-021-00136-5>
- Hinson, R., Boateng, H., Renner, A., & Kosiba, J. P. B. (2019). Antecedents and consequences of customer engagement on Facebook: An attachment theory perspective. *Journal of Research in Interactive Marketing*, 13(2), 204–226. <https://doi.org/10.1108/JRIM-04-2018-0059>
- Hollebeek, L. D., Srivastava, R. K., & Chen, T. (2019). S-D logic-informed customer engagement: Integrative framework, revised fundamental propositions, and application to CRM. *Journal of the Academy of Marketing Science*, 47, 161–185. <https://doi.org/10.1007/s11747-016-0494-5>
- Kiso, R. (2021). *Unbound marketing - Como construir uma estratégia exponencial usando o marketing em ambiente digital*. DVS Editora.
- Kozinets, R. v. (2014). *Netnografia: Realizando pesquisa etnográfica online*. Penso.
- Kumar, V., Kaushal, V., & Shashi. (2023). Role of customer perceived brand ethicality in inducing engagement in online brand communities. *Journal of Retailing and Consumer Services*, 71, 103184. <https://doi.org/10.1016/j.jretconser.2022.103184>
- Lawler, E. J. (2018). The affect theory of social exchange. In P. J. Burke (Ed.), *Contemporary social psychological theories* (2nd ed.). Stanford University Press. <https://doi.org/10.1515/9781503605626>



- Maia, C. R., Lunardi, G. L., Budiño, G., & Pereira, M. de L. (2022). A confiança dos consumidores do turismo online no comércio social: Um estudo realizado no Brasil e no Uruguai. *Revista Brasileira de Pesquisa Em Turismo*, 16, e2350. <https://doi.org/10.7784/rbtur.v16.2350>
- Matute, J., Palau-Saumell, R., & Occhiocupo, N. (2019). Understanding customer brand engagement in user-initiated online brand communities: Antecedents and consequences. *Journal of Product & Brand Management*, 30(3), 360–376. <https://doi.org/10.1108/JPBM-04-2019-2329>
- Melo, L. M. e, Giraldo, V., & Rosistolato, R. (2021). Docência compartilhada na formação inicial de professores de matemática: Identidade e alteridade. *Zetetiké*, 29, 1–16. <https://doi.org/10.20396/zet.v29i00.8661830>
- Molm, L. D. (2003). Theoretical comparisons of forms of exchange. *Sociological Theory*, 21(1), 1–17. <https://doi.org/10.1111/1467-9558.00171>
- Muniz Jr., A. M., & O'Guinn, T. C. (2001). Brand community. *Journal of Consumer Research*, 27(4), 412–432. <https://doi.org/10.1086/319618>
- Naqvi, M. H. A., Jiang, Y., & Naqvi, M. (2020). Generating customer engagement in electronic-brand communities: a stimulus–organism–response perspective. *Asia Pacific Journal of Marketing and Logistics*, December 2020. <https://doi.org/10.1108/APJML-01-2020-0053>
- Osei-Frimpong, K., McLean, G., Islam, N., & Otoo, B. A. (2022). What drives me there? The interplay of socio-psychological gratification and consumer values in social media brand engagement. *Journal of Business Research*, 146, 288–307. <https://doi.org/10.1016/j.jbusres.2022.03.057>
- Peng, C., & Kim, Y. G. (2014). Application of the Stimuli-Organism-Response (S-O-R) framework to online shopping Behavior. *Journal of Internet Commerce*, 13, 159–176. <https://doi.org/10.1080/15332861.2014.944437>
- Reckwitz, A. (2002). Toward a theory of social practices: A development in culturalist theorizing. *European Journal of Social Theory*, 5(2), 243–263. <https://doi.org/10.4324/9780203335697-23>
- Ribeiro, T. de L. S., Costa, B. K., & Freire, O. B. de L. (2021). Cocriação de valor no turismo - Validação e replicação de escala em relação à intenção de recomendação boca-a-boca. *Revista Brasileira de Pesquisa Em Turismo*, 15(2), e1924. <https://doi.org/10.7784/rbtur.v15i2.1924>
- Ruiz, T. C. D., Akel, G. M., & Domareski, V. H. (2021). Netnografia: Um panorama da sua aplicabilidade nas pesquisas em turismo. *Turismo - Visão e Ação*, 23(2), 458–474. <https://doi.org/10.14210/rtva.v23n2.p458-474>
- Savage, S. v., & Whitham, M. M. (2018). Social exchange framework. In P. J. Burke (Ed.), *Contemporary social psychological theories* (2nd ed.). Stanford University Press. <https://doi.org/10.1515/9781503605626>



- Schatzki, T. (2016). Keeping track of large phenomena. *GeographischeZeitschrift*, 104, 4–24. <https://doi.org/http://www.jstor.org/stable/45173996>
- Shin, H., & Perdue, R. R. (2022). Customer nontransactional value cocreation in an online hotel brand community: Driving motivation, engagement behavior, and value beneficiary. *Journal of Travel Research*, 61(5), 1088–1104. <https://doi.org/10.1177/00472875211024752>
- Shove, E., Pantzar, M., & Watson, M. (2012). *The dynamics of social practice: Everyday life and how It changes*. Sage. <https://doi.org/10.4135/9781446250655>
- Taylor, A., Carlson, J., Liao, Y.-C., & Rahman, M. M. (2023). Customer engagement and sharing behaviors: Toward a contingent curvilinear perspective. *Journal of Business Research*, 154, 113284. <https://doi.org/10.1016/j.jbusres.2022.08.048>
- Vivek, S. D., Beatty, S. E., & Morgan, R. M. (2014). A Generalized multidimensional scale for measuring customer engagement. *The Journal of Marketing Theory and Practice*, 22(4), 401–420. <https://doi.org/0.2753/MTP1069-6679220404>
- Vohra, A., & Bhardwaj, N. (2019). Customer engagement in an e-commerce brand community: An empirical comparison of alternate models. *Journal of Research in Interactive Marketing*, 13(1), 2–25. <https://doi.org/10.1108/JRIM-01-2018-0003>
- Warde, A. (2017). *Consumption: A sociological analysis*. Palgrave Macmillan. <https://doi.org/https://doi.org/10.1057/978-1-137-55682-0>
- Wong, A., & Chung, S. W. (2022). Retaining consumer engagement in online retail brand communities. *International Journal of Retail & Distribution Management*. <https://doi.org/10.1108/IJRDM-09-2021-0413>
- Wong, A., & Lee, M. (2022). Building engagement in online brand communities: The effects of socially beneficial initiatives on collective social capital. *Journal of Retailing and Consumer Services*, 65, 102866. <https://doi.org/10.1016/j.jretconser.2021.102866>
- Wongsansukcharoen, J. (2022). Effect of community relationship management, relationship marketing orientation, customer engagement, and brand trust on brand loyalty: The case of a commercial bank in Thailand. *Journal of Retailing and Consumer Services*, 64, 102826. <https://doi.org/10.1016/j.jretconser.2021.102826>

