



3rd EMES-Polanyi
International Seminar

EMES events

Welfare societies in transition
Roskilde, 16-17 April 2018

ECSP-3EMESPolanyi-13

Solidarity Economy and commercialization channels in the North and South of Brazil

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Roskilde, April 2018



Funded by the Horizon 2020 Framework
Programme of the European Union

This article/publication is based upon work from COST Action EMPOWER-SE,
supported by COST (European Cooperation in Science and Technology).

3rd EMES-Polanyi Selected Conference Papers (2018)

Solidarity Economy and commercialization channels in the North and South of Brazil

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Abstract

The commercialization is one of the biggest problems faced for Family Farming in a capitalist market, therefore depending on the form chosen of the commercialization channel, it will have greater or minor numbers of involved agents between the agriculturist and the consumer, inside of a capitalist perspective of aggregation of values to the products. The agriculturist and the consumer inside of the current model of Agrifood Systems are subject to many factors, that go from who chooses what to be planted to what will be consumed. In this way, the commercialization channel becomes very important. We will use the concept of the commercialization channel or distribution adopted for Kotler (1998), which defines how being the sets of interdependent organizations wrapped in the process become a product or available service for use or consumption. That is, it is those relationships that establish the link between product and consumption, making it available to consumers through the articulation of different marketing flows. These channels can be called short channels, which are those who have at most an intermediary between the farmer and the consumers, and long channels that have some intermediates between them. Inside of this perspective the Solidarity Economy shows that Laville (1994) characterized the Solidarity Economy as a set of economic activities whose logic is distinct in such a way to the logic of the capitalist market as well as much of the State logic. This study aimed to understand how the selection of these processes of commercialization of products of ecological base of Family Farming in Brazil are important for the development of a fairer Agrifood System within the vision of a Solidarity Economy in Brazil. For this, its analysis was used the study the case of experiences of the Association Ecologists Farmers Ipê and Antonio Prado (AECIA) from of Ipê and Antonio Prado, Agroecology Group ECONORTE city of São José do Norte experiences of the state of the Rio Grande Do Sul/Brazil, Cooperative Irituia city of Iriutia and Federation of Cooperatives of Araguaia – Tocantins (FECAT) city Maraba experiences of the state of the Para/Brazil these presented distinct ways of commercialization. The results presented demonstrated that commercialization occurs in such a way in short channel as in long channel commercialization. The AECIA and Coop Irituia through the commercialization in short and long channels, and the FECAT, with the use of short commercialization channels and Econorte with only short channels. In relation to the Solidarity Economy, AECIA and Econorte, they work strongly on this perspective in their experiences. The experience of the Iriutia Cooperative is in the initial phase of adopting practices of Solidarity Economy, while the FECAT is only now beginning to discuss adopting Solidarity Economy.

Words - Keys = Commercialization – Family Farming - Solidarity Economy – Agrifood - Agroecology

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Solidarity Economy and marketing channels in North and South of Brazil

1. Introduction

A farm production is very dependent on consumption, being that food production is very much a matter of that to know what the products are that must be produced. There is currently an increase in consumption of organic products due to a growing concern for healthier eating habits.

For this reason it is very important to study the marketing channels and the ways to access organic products on markets both by farmers and by consumers.

The objective of this study was to understand how the selection of these processes of commercialization of products of ecological base of Family Farming in Brazil are important for the development of a fairer Agrifood System within the vision of a Solidarity Economy in Brazil.

For that, the case study of experiences of the Association of Farmers Ipê and Antonio Prado (AECIA) in the city of Antonio Prado and the Agroecology Group ECONORTE in the city of São José do Norte both experiences located in the state of Rio Grande Do Sul (Brazil) and the experiences of the Cooperative IRITUIA in the city of Iriutia and Federation of Cooperatives of Araguaia - Tocantins (FECAT) in the city of Maraba both experiences of the state of Pará / Brasil.

First of all, we made a rescue about the Solidarity Economy in its origins, concepts and history in Brazil. Then a brief explanation will be made about the commercialization of organic products in Brazil and at the end, a story about the experiences already mentioned. Finally, it aims to show how the success of these experiences can stimulate the adoption of the Solidarity Economy throughout Brazil.

2. Historical and Concept of the Solidarity Economy

2.1 – Historical

According to Askunze (2013) there will always exist in capitalism works carried out by organizations (social movements and academic currents) that fought against the problems of this system. These experiences defended another way of understanding and doing economics. Cooperativism and mutualism as well as the idea of a social economy were at the end of the 19th century being the drivers of SSE.

The first experience of Solidarity Economy has its origins in the first industrial revolution as a reaction of the artisans expelled from the markets by the advent of the steam engine. During the 18th and 19th centuries, the first Trade Unions (Trades Union) and the first cooperatives emerged in England. With the founding of the consumer cooperative of the "Equal Pioneers of Rochdale" (1844), consumer cooperativism consolidates in large undertakings and extends throughout Europe and then to the other continents.

This thought was a little forgotten, but with the world crisis of 1929 there was a resurgence and again in the 70s and 80s in Europe with the process of cooperativism and associativism.

According to Askunze (2013, pag. 100) when citing PÉREZ DE MENDIGUREN, J.C.; ETXEZARRETA, E. and GURIDI, L. (2009) says that:

The Solidarity Economy is born from a branch of the Social Economy, but in a different way of thinking about existing economic relations. For them, different from the logic of capital and increasing commercialization of public and private spheres, and the pursuit of maximum benefit, Solidarity Economy lends to build relations of production, distribution, consumption and financing based on justice, cooperation, reciprocity and mutual support. Faced with capital and its accumulation, the Solidarity Economy puts people and their work in the center of the economic system, always giving markets an instrumental role at the service of the welfare of all people and the reproduction of life on the planet (...) The term Solidarity Economy refers to a heterogeneous set of conceptions and theoretical approaches, socioeconomic and institutional realities, as well as business and associative practices that, since the last quarter of the 20th century, have been developing a growing sense of belonging to a different way of understanding the felt role of the economy and economic processes in contemporary societies. (Askunze,2013, pag. 100)

2.2 - Concepts

According to Lechat (2002), what today and for decades has been called Solidarity Economy, and still is, in many cases in the scientific literature called self-management, cooperatives, the informal economy or popular economy.

Laville (1994) characterizes the Solidarity Economy as a set of economic activities whose logic is different from both the logic of the capitalist market and from the logic of the State. Contrary to the capitalist economy, centered in capital to be accumulated, and that works from competitive relationships whose objective is the reach of individual interests, a Solidarity Economy is organized from human factors, favoring relationships where the social bond is valued through reciprocity and adopts community forms of ownership.

For Laville and Roustang (1999), the concept of Solidarity Economy provides an emphasis on the first desire of the social economy in its origin to avoid or ditch between the economic, the social and the political, since it is in the articulation of these three dimensions that it is located or essential social economy or solidarity. Finally, according to these authors, tries to account for the originality of numerous initiatives of civil society that do not fit into the trilogy legalized in France of cooperatives, mutual societies and associations. But the authors warn that it is not the expression of what it would be desirable to do. It looks much more to problematize locally implemented social practices. (Lechat, 2002: 7-8).

According to Lechat (2002) for realities such as the countries in development of Africa

and Latin America, different from those that exist in the countries of the North, the thermo-popular economy is preferred by authors like Larrachea y Nyssens (1994) y Nyssens (1996) who, in this case, they will look for inspiration in Razeto (1993). According to these authors, with reference to the case of Santiago de Chile, this sector of the economy is constituted by the set of economic activities whose authors are part of the poorest population of the city. (Larrachea, 1994: 181).

According to Calle Collado and Casadevente (2015) for Laville and García Jané, (2009) ESS is a form of inclusion, participation and sustainability, the critical reformulation of what we consume and which produced the introduction of pollutants to these new socioeconomic ideas, a different way to show our shortcomings, to redistribute and include in society, to share the world.

The ESS, in its most critical trend towards capitalism and patriarchy, argues that only through a new form of economy based on Ecofeminism, in the economy of care, because the consumer society cannot be a source of social and environmental wellbeing. (Collado Street and Casadevente, 2015).

3. The Solidarity Economy in Brazil

An idea of a shared and Solidarity Economy exists in Brazil before the arrival of the Portuguese, the indigenous people already made a kind of Solidarity Economy.

The idea of a modern Solidarity Economy in Brazil emerges or reappears in the 90s, very much due to the enormous economic and social crisis for which people lived in the country at that time.

This scenario has generated not only social exclusion, but also unemployment becoming technological and structural. Thus, the generation of income and work in the country can have as an alternative the formation of popular cooperatives that meet the needs of the most needy population and form a set of varied undertakings, which together can form a viable and efficient economic sector, in the perspective of construction of Solidarity Economy.

The first thinker in Brazil to adopt the term Solidarity Economy was Paul Singer in the 90s when he elaborated the Workers' Party (PT) program as a public policy for the city of São Paulo.

According to Costa e Jesus (2017), the issue of the Solidarity Economy in Brazil can be divided into two periods, where the first one of 1985/2000 and the second one of 2001/2013. We will use this division to explain better the development of this.

The first period has as characteristics the first experiences with Solidarity Economy both at the level of governments and the examples of the city of São Paulo in the government of the Workers' Parties (PT) prepared by Paul Singer in the 90's. Another example was also in the state of Rio Grande do Sul during the government of Olívio Dutra, in 1999, it launched the Popular and Solidarity Economy Program, led by the Coordination of Popular and Solidarity Economy (Ecopopsol) of the Department of Development and International Affairs (SLEDAI) which

promoted the issue in the state. The program was designed to generate income through the consolidation and strengthening of family farming, family agribusiness, and the social organization of corporate work.

At this time, various jobs also arise outside the government level through civil society by different groups such as agricultural associations, small agroindustrial units, small factories, recycling centers and solid waste, agencies providing various services (cleaning, maintenance of equipment, civil construction, etc.) and other types. Gaiger (2001; 2003).

The second period that covers from 2001 to 2013 is divided by Costa e Jesus (2017) in three phases being the first (2001 to 2006) for the construction of the Solidarity Economy and its articulations, the creation of the National Secretariat for Solidarity Economy and the public policies of the Lula government. A second phase (2006 to 2010) will be a strong discussion and to rethink about the fusion and strategies of ES between the Brazilian Forum of Solidarity Economy (FBES) and the government. And the third phase (2011 to the present) where the FBES works with an idea of a political project of Solidarity Economy for the Brazilian society.

According to those same authors, that first phase stands out for the creation of the FBES in 2001, a group of people who began a job of raising an identity for the Solidarity Economy in Brazil and an entity that represented the different social actors that already worked with them. From this group, I came up with a document requesting the Lula government a National Secretariat for the Solidarity Economy in 2002 in the First Plenary of Solidarity Economy. After this plenary I had more other duos. In 2003 the FBES became the main link between the government through the National Secretary of Solidarity Economy (SENAES) and civil society.

The second phase basically was which entities would represent the Solidarity Economy within the scope of the National Council of Solidarity Economy created by the law in 2003 but only started in 2006 after many discussions. With the Council, FBES loses its role as interlocutor. That is why in the IV Plenary, the role of acting as a social movement of the FBES in the public policies of the government, is reinterpreted in addition to an internal restructuring. (Costa e Jesus, 2017, Fórum Brasileiro de Economía Solidaria, 2008).

Finally, the third phase was a moment of greater importance of the ES, mainly in the Dilma government, where ES programs will turn to the issue of eradicating poverty and "entrepreneurism ". Also, in this period the V Plenary takes place, where I discussed the ES not only as a social movement but also as an articulator with other movements of a political project for the development of society. (Costa e Jesus, 2017, Fórum Brasileiro de Economía Solidaria, 2008).

In 2017, the 4685/2017 law was approved, which creates the National Solidarity Economy System, which will define the principles, guidelines and objectives of a National Policy of Solidarity Economy and will now have to go to a vote by the Federal Senate for its transformation into Law. (Brazilian Forum of Solidarity Economy, 2017).

In relation to data in the last census on Solidarity Economy in Brazil in 2014, there would be around 19708 of "Solidarity Economic Entrepreneurs (EES). (DIEESE, 2015).

4 – Marketing Channels

According to Kotler (1998), the concept of marketing or distribution channel adopted are the sets of interdependent organizations involved in the process of a product or service becoming available for use or consumption. That is, it is those relationships that establish the link between product and consumption, making it available to consumers through the articulation of different marketing flows.

These channels can be short or long channels of commercialization, forming the quantity of intermediaries existing between the farmer and the consumers. The short channels have as characteristic that the role of retailer and wholesaler is made by a single agent between farmer and consumer. The long or traditional channels already have the different figure of the wholesaler and another of the retailer. (Guzmán et al, 2012, Casares and Rebollo, 2005, Díez de Castro, 2004).

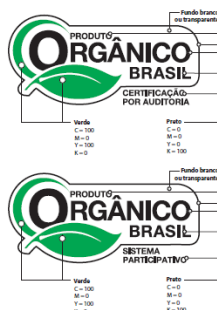
In the case of family farming in Brazil, according to Oliveira and Marjotta-Maistro (2016), citing Wilkison (2008), this occurred directly in the local informal market, through traversers, for agro-industries and for government institutional purchases.

For the commercialization of "organic"² products in Brazil, since 2007 by Decree 6323, it requires to have a certification that can be given in three ways: by external audit (Certification), through the Participatory Guarantee System (OPAC) and Social Control (OCS) in direct sales without certification.

Data from the MAPA (2018) published in February indicate that in Brazil there are 17354 registered producers, not "National Cadastrum of Organic Producers", 7780 being of certifying companies, 4619 of OCS and 4955 of OPAC (SPG).

Since 2009 with Normative Instruction no. 50/2009 being replaced by Normative Instruction no. 18/2014, the government established the Official Organic Seal of the "Brazilian System for the Validation of Organic Conformity (SisOrg)" (Figure 01) in which every organic product marketed in Brazil must have, except those of direct sale to the consumer in Farmer's markets.

Figure 01 – Official Organic Seal Brazil



Source: Mapa, 2014

² Organic system concept encompasses the so-called ecological, biodynamic, natural, sustainable, regenerative, biological, agro-ecological and permaculture

According to Finatto (2015) the farmer's markets, institutional market (Food Acquisition Program (PAA)³ or National School Food Program (PNAE)⁴, specialized stores and supermarkets as the main marketing channels for "organic" products.

4.1 – Short Marketing Channels

According to Montiel and Collado (2010), when citing Ploeg et al (2000), short channels are for farmers and for rural development key elements to re-link production and consumption by principles of proximity, trust and sustainability.

In addition to the previously worked concept, also according to Silva (2015) for Renting et al., (2003) it can still be divided into three types of SMC: the first that I call Face to Face of proximity and spatially extended, the second of a spatial proximity linked to family agro-industries (restaurants, institutional markets, thematic events, fairs and regional markets) and third, which are the spatially extended ones that comprise the processes of certification and geographical indication, being that the consumer is far from where the product is produced.

In Brazil, according to Finatto (2015) citing Darolt (2013) which cited Chaffotte and Chiffolleau (2007) and Mundler (2008), SMC can be divided into two types: a first direct sale between farmer and consumer that can be carried out on the property (food baskets, direct sale on the property, harvest on the property), through services on the property (agro-tourism, gastronomy, sports, leisure) or outside the property (farmers' market, shops of producer associations, sale for consumer groups organized, sale for government programs, food baskets in homes or for businesses, agricultural fairs, salons and events). The second was indirect sale where a single intermediary between farmer and consumer which occurred in independent specialized stores, product cooperative stores and organic consumers, collective or individual restaurants, small markets of natural producers, virtual stores.

According to Soler and Pérez (2013) this construction of the SMC is given for 3 reasons that are the cultural dialectic (attention to basic needs, ethical and political motivations, stability and replicability) organizational dialectic (horizontality and cooperation, guarantee through trust, social and cooperative allocation through agreements, relational proximity and direct contact, distribution of own productions) and material dialectics (respect for the seasonality and limits of local agroecosystems, physical proximity, biodiversity management and artisan elaborations).

Finatto (2015) citing Padilla and Sevilla Guzmán (2013) that agro-ecological production and short marketing channels lead to food sovereignty because they respect the right of people to produce and consume healthy food within their food culture.

³Food Acquisition Program (PAA) is an action of the Federal Government of Brazil that buys food from family farming and distributes to the people who need it (those who are in a situation of food or nutritional insecurity and are served by the networks) social-assistance".

⁴The National School Food Program (PNAE) is a program to purchase school meals for the public basic education chain in which at least 30% must be purchased directly from local family farmers aiming at the development of the local economy.

Nascimento (2012) quoting Schultz (2001) explains that organic markets promote the public marketing of organic products without the need for intermediaries, making an inclusion and a change among farmers of their practical knowledge, also creates a link between producers and consumers through a solidary certification.

4.2 – Long Marketing Channels

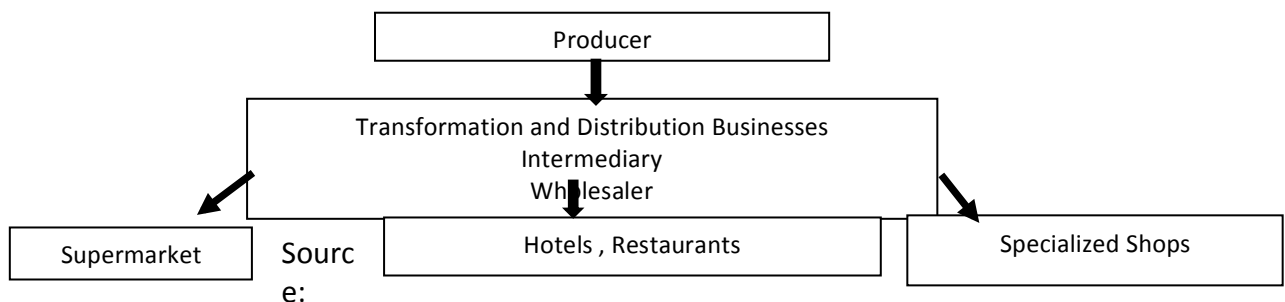
One of the main characteristics of the LMC is to have several intermediaries between the producer and the consumer and also some distance between the place of origin of the product and where it is sold. Making them the biggest economic beneficiaries in this type of marketing because they are left with the most profit.

These intermediaries can be importers, wholesalers, carriers, commercial agents, etc. All this is between the producer and the retailer, the so-called wholesaler. This does not make the sale directly to the final consumer.

According to Rover (2011) when citing Guivant et al (2010) within the long circuits of commercialization, supermarkets are the most significant forms within various existing forms.

In Figure 03 you can better understand the organogram of a long marketing circuit like this with the divisions.

Figure 03 – Long Marketing channel of ecological products



Based on Alcantara and Souza (2005)

In relation to the importance of a large marketing channel, part of the sales of organic products takes place through this type of channel, which is mostly in supermarkets.

In relation between long circuits and farmers Viegas (2016) lists that there is less participation of it in commercial decisions, lower price of sale of products, greater demands for commercialization (certification), do not participate in the construction of the prices for consumers, dependency ratio for the sale of products, less proximity to consumers, less autonomy in what to produce, less diversification of production due to the demands of production scale.

One of the reasons of why the commercialization is happening in this type of channel is that only the sales by the short circuits is not enough to take care of existing production being the search by this channel the only option left for the farmers.

5. DELIMITATION AND CHARACTERIZATION OF THE STUDY AREA.

5.1 – Association of Ecological Farmers of Ipê y Antônio Prado – AECIA

Is located in the province of Rio Grande do Sul in Brazil (Figure 03), in the municipalities of Antonio Prado and Ipê, both located in the region known as Mesoregião Nordeste (Figure 04,05,06). According to Oliveira (2014) of Matas de Araucaria Floresta Estacional Decidual and fields. The climate is humid subtropical in transition for temperate, rigorous winter with a good rainfall index and summer with possibility of dryness.

Figure 03- Location of Rio Grande do Sul in Brazil.



Source: <https://maisaosul.wordpress.com/2014/08/19/rio-grande-do-sul-o-estado-mais-ao-sul/>

Figure 04 - Northeast Mesoregion of the Rio Grande do Sul,



Sources: www.wikipedia.com.br, 2017

Figure 05 - Localization of the Antonio Prado



Source -Wikipedia, 2018

Figure 06 – Localization of the Ipê



Source - <http://www.cidade-brasil.com.br/municipio-ipe.html>

Marques y Oliveira (2016) when quoting Schimitt (2001) characterizes the region where the experience is, how being a region of topography accentuated limiting the mechanization, with only acids and argillic texture having a good fertility potential.

The municipalities have an economy based on agriculture, mostly small family properties of up to 20 hectares, with integrated and diversified production with fruits, vegetable gardens, livestock, pigs and poultry.

5.2 – Econorte Agroecology Group –

Also located in the province of Rio Grande do Sul in Brazil (Figure 03), in the municipality of São José do Norte in the extreme south of Brazil (Figure 06).

Figure 06 - Location of São José do Norte, Rio Grande do Sul and Brazil



Source: www.wikipedia.com.br, 2018.

The municipality is characterized by a temperate oceanic climate (Cfb) with low vegetation and scattered trees. The fundamentally primary economy, oriented towards the traditional activities of growing onions, rice, fishing, and, more recently, monoculture of eucalyptus and pines. (Wikipedia, 2018, <http://www.saojosedonorte.rs.gov.br>, 2018)

5.3 - Irituia Cooperative

According to Silva et al (2015) by citing IDESP-PA (2014) and SAGRI (2014) to experience within the Mesoregion of the Northeast of the Eastern Amazon in the Guamá microregion with a predominantly rural population and an economy primary with system of diversified crops with cassava, watermelon, corn, pineapple, fíjones, rice, "açai", "coco-da-baía", oranges, lemons, passion fruit, cupuaçu, papaya, pimenta-do-reino, banana and cocoa.

Figure 07 - Location of Irituia in Pará and Brazil



Source: www.wikipedia.com.br, 2018.

5.4 – FECAT

Experience with headquarters located in the municipality of Marabá in the Mesoregião Sudeste Paraense in the state of Pará in the northern region of Brazil. Characterized by a semi-humid tropical climate (Aw) with a diversified vegetation presenting areas of "open ombrophilous forest", "dense ombrophilous forest" and anthropogenic areas. In relation to economy, the region lives off economic cycles (plant extractivism, diamonds, gold, metallurgy). In agriculture it is known as the agricultural frontier of the Amazon with production of Brazil nuts, soybeans, corn, rice, "kidney" beans, banana, papaya and "cajá". It also has vegetable extractivism and livestock with cut and milk cattle. (Wikipedia, 2018)

Figure 07 - Location of Marabá in Pará and Brazil



Source: www.wikipedia.com.br, 2018.

6. METHODOLOGY

According to Yin (1990) the case study is a research strategy that includes a method that encompasses all specific approaches to queues and dice analysis.

A study of the experiences investigated was carried out, including FECAT, Irituia Cooperativa, AECIA and Agroecología Group ECONORTE as being "locus of analysis".

Didactically, work was divided into three stages: the initial stage, when the bibliographic survey was carried out. Bibliographic searches were carried out in national and international books and newspapers, arranged in a virtual archive, and in databases, where published, original and review articles on or topic were selected and consulted.

In the second phase of the work, direct and quantitative observation was carried out, using the following strategies: participant observation, semi-structured interviews, meetings and conversations.

Finally, in the third and last stage, I had as a basis, a qualitative approach in which we sought to determine, by means of all the information from the previous stages, a systematization of the results and the analysis of the data obtained.

7. CONTEXTUALIZATION OF MARKETING EXPERIENCES

7.1 – Association of Ecological Farmers of Ipê and Antonio Prado – AECIA.

7.1.1 – Historical

The history of the experience starts from the year 1988, when it arises from the discussions stimulated by the Rural Youth Ministry of the Catholic Church of the municipality of Antonio Prado / RS, and the Ecological Agriculture Center Ipê / RS, with a group of people of the municipality of Ipê and Antonio Prado where the economic, social, health and environmental problems were discussed due to the adoption of an industrial agriculture.

These people already had in their properties, a diversified production, especially grapes and horticulture. For this reason and with the help of professionals from the Ecological Center Ipê and the Pastoral Commission of the Earth, a new agriculture was sought that respects both the farmer as well as the consumer and nature.

The choice of farmers was based on ecological agriculture, which was in accordance with the principles of these farmers, based on a type of production oriented to the socioeconomic sustainability of producers, the sustainability of natural resources and health of farmers and consumers. In 1991, these farmers founded the Association of Ecological Farmers of Ipê and Antonio Prado - AECIA.

In 1996 it was raised to Cooperative AECIA due to the need to obtain a "National Registry of Legal Entity - CNPJ" which was necessary for sales of products outside the province of Rio Grande do Sul due to requirements of Brazilian legislation.

7.1. 2 – Marketing Strategies

The experience began its commercialization through the farmers market in the city of Porto Alegre / RS, which was organized by the Ecological Cooperative - COOLMEIA, which was obtained by the Ipê Ecological Center, which was used to market farmers' products.

After that, the farmer's market emerged in the city of Caxias do Sul / RS and also in macrobiotic stores in the province of Rio Grande de Sul.

In 1992, the outside province sale begins of Rio Grande do Sul, at the Organic Agriculture Association (AAO) Fair in the province of São Paulo. With that, the sale begins through a representative in that province.

Also at that time, the industrialization of some products begins, especially grape juice, blackberry, raspberry, apple and peach. This happened because the natura production was greater than the demand in the region for organic products, making it have to sell the product as if it were conventional, making the price lower.

With the industrialization, these products are also sold in the markets of the farmer and also in the province of São Paulo by the AAO, and in the province of Rio de Janeiro by the Cooperative of Natural Food Producers (COONATUR), it also starts the commercialization in long marketing channels through commercial representatives.

In the year of 2007, a new long channel of commercialization arises through the sale of products for the Chain of Supermarkets "Pão- de Açúcar", destining 50% of production of the year 2008 for its stores.

Currently, the marketing channels of the AECIA are 30% markets, 35% large supermarket chains (Zafari, Super Nosso), 35% smaller markets (regional supermarkets, specialized stores, others).

Silveira (2010) shows that for the viability of the experiences of ecological agriculture in Rio Grande do Sul are worked in different marketing channels such as direct sales to the consumer, sale in stores specializing in natural products, supermarkets and institutional markets making this channel diversification its main survival factor.

7.1.3 – The view from the perspective of the Solidarity Economy

The AECIA was one of the first experiences in Brazil that began to produce and commercialize outside the proposal of the green revolution and rescue the knowledge of the farmer.

And it sought to add values with the agro-industrialization of its products on a small scale, and sell through alternative marketing channels (OLIVEIRA, 2014).

The Solidarity Economy that AECIA has been developing through fairs, which are local where production can be commercialized in an alternative way, having its own autonomy (MEDEIROS, 2012 apud RICOTO, 2002).

Medeiros (2012) explains quoting Rocha e Ceccon (2009) that the function of the farmers' market is to be a direct contact between producer and consumer, making contact between these two agents happen and in this way each product will have an origin and form to produce known by the consumer.

In addition, farmers have a concern in offering consumers healthy products for their food. The question of solidarity between the participants of the experience for a fair distribution of profits, environmental responsibility and the development of the local economy is also strong.

Also for the development of Solidarity Economy, it has a work relationship with other cooperatives, farmer associations, bringing the experience of the AECIA in various follow-up fairs throughout Brazil, forming a chain of contacts.

When observing all these points, we say that the AECIA also comes along its experience developing the characteristics of the Solidarity Economy, which are: cooperation, self-management, solidarity and economic action (FBES, 2010).

The experience of the AECIA is a source of fruit for many other experiences used as a basis for the constitution of Solidarity Economy and Agroecology both in the region and outside of it.

7.2 - Agroecology Group Econorte

7.2.1 – Historical

7.2.2 – Marketing Strategies

It arose through a project of the Federal Government of Urban and Peri-urban Agriculture of Solidarity Economy in 2009. The main responsible was Mr. Paulo, who contacted with some farmers who had the idea of producing organically. The city had already had an experience of organic farmers for a short time. Of this group, only Mr. Avanir continued to produce ecologically, so Mr. Paulo resurfaced with the idea of forming a new agroecology group in the municipality. Mr. Paulo began to fight for the group to be part of the project. Together with Mr. Elisete, they decided to start an ecological market in São José do Norte with resources from this project with other farmers of the municipality, thus creating the group.

The marketing strategies adopted by the experience from the beginning were to adopt the short marketing channels through the market of the farmer, ecological basket and institutional market.

7.2.3 – The view from the perspective of the Solidarity Economy

In relation to ES the experience used is a definition of Calle Collado et al (2017) that defends that within the commercialization experiences in ESS, they must work to build local economic channels and think about the market for this reality.

The experience also arose within an idea of Solidarity Economy and from the beginning adopted it as an example of being part of Solidarity Economy groups in the region and also Solidarity Economy networks.

According to Singer (2002), it is understood by fair trade and solidarity "the differential commercial flow", based on non-compliance with criteria of justice and solidarity in commercial relations that results in the protagonism of the Economic and Solidarity Enterprises (EES) through the active participation and the recognition of their autonomy. This movement extends the possibilities of support that the organized and solidary society can offer to rural and urban producers, since these are also organized and produced in solidarity.

Another characteristic of this experience is the issue of gender and the social, political and economic empowerment given by women, given that ecological production in the properties is done by them.

According to Lima (2016), this process is availability within the ES Entrepreneurship, through their collective and solidarity processes, which is the group that I decided and where women can change their experiences as well as living in new ones.

The characteristics of the Solidarity Economy are clear in this experience, one of the

premises being the local economic development and that is how Agroecology Group ECONORT works, as one of the strategies of working with the short marketing channels.

Also, the participation in networks of Solidarity Economy and the strengthening of Agroecology are found forms of a perspective on this economy in the experience.

7.3 – Irituia Cooperative

7.3.1 – Historical

Silva et al (2014) when citing information from the Cooperative of Irituia that emerged on April 6, 2011 with the name of "Cooperativa Agropecuária dos Produtores Familiares Irituienses". Its founding objectives were to provide services for farmers and ranchers in the municipality of Irituia in the province of Pará. The services from the crop offered all the necessary supplies even the commercialization of the products of the cooperative. As a principle a cooperative works with the issue of sensitizing farmers to sustainable practices of their production systems.

Currently the cooperative has 63 members, mostly family farmers who produce: banana, coconut, guava, cassava, squash, vegetables, passion fruit, "kidney" beans, oranges, etc. (Cooperativa de Irituia, 2018)

7.3.2 – Marketing Strategies

The experience adopted by the experience were in principle a farmers market in the city of Irituia. Later, new commercialization centers begin to emerge, such as in the city of Castanhal / Pa in the farmers' markets of the UFPA and IFPA. It also works with the sale of products for the PNAE and PAA institutional market).

In addition, it works with the long sales circuits where it makes the sale of its products for Natura (oilseeds), Restaurant Aparazível (cassava flour), Beraca (murumuru), Amazon Oil (vegetable oil), ASA Açaí, (flour and derivatives of cassava).

7.3.3 - The view from the perspective of the Solidarity Economy

For Calle (2015), ESS promotes a practical package that provides social cohesion for the new year and renewal of basic needs.

The strengthening of farmers, through the valorisation of their knowledge and production, the healthy production of food and the commercialization of their products directly to the consumer, are bases of the solidarity economy, and according to Fbes (2010) this it is a strategy towards sustainable and solidary development, with generation of work and income distribution, through economic growth with protection of ecosystems.

This idea of solidarity and cooperation among the participants of the experience can be seen within the experience where there is a mutual help among farmers even with change of

seeds and experiences.

The cooperative also works with the training of its cooperative with the realization of courses, workshops, meetings, technical visits for all the associates.

In addition, other ways of working the prospects of a Solidarity Economy in the experience is the adoption of Agroecology as a way to not only produce, but to think about agriculture and livestock outside a conventional model.

7.4 – FECAT

7.3.1 – Historical

The experience arose from unions, churches and support organizations for the peasants who, with the seven so-called founded cooperatives, decided to create a representation that could bring them all together.

Then in 2003 the FECAT goes from the degree of singular cooperative in CONCAT (as it was known) and is transformed into a Federation of Cooperatives.

The FECAT today is composed of a network of 7 municipal cooperatives, which have in their social picture farmers and family farmers from the various settlement projects and colonization areas of the region. The group of these cooperatives seeks to promote the permanence of family farmers in the countryside through the diversification of production in the lots and the aggregation of value to the products through their transformation and commercialization. Nearly 600 cooperative families are assisted by the municipal cooperatives, and indirectly we estimate more than 1000 families.

7.3.2 – Marketing Strategies

An experience started with the sale of its products in various marketing channels, but today almost 90% of its sales are within the institutional market through the PNAE and PAA programs. It also has a small sale for restaurants and bars in the city.

7.3.3 - The view from the perspective of the Solidarity Economy

The experience does not work within a Solidarity Economy yet. It has in their principles the generation of work and income so that participants have a better quality of life. It also has social inclusion because the participants are family farmers that conventional model of agriculture removed from the field.

8. CONCLUSION

The objective of this study was to understand the selection of these processes for the commercialization of organic-based products of Family Farming in Brazil, which is important for the development of a fairer Agrifood System within a vision of a Solidarity Economy.

The results presented show that marketing occurs in such a way as in short channels as in long marketing channels. The AECIA and Cooperative of Irituia through commercialization in short and long channels, and the FECAT uses institutional market that is a short channel, finally to Econorte that only works with short channel.

In relation to the Solidarity Economy, AECIA and Econorte work strongly in that perspective in their experiences. Irituia's Cooperative's experience is in the initial phase of adoption of Solidarity Economy practices, while FECAT only now begins to discuss the adoption of Solidarity Economy.

As a conclusion, it should be noted that, although the four experiences analyzed have different marketing strategies for their products, they have demonstrated the capacity to sustain their activities through time up until today and also different ways of thinking and working with Solidarity Economy.

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