

SOCIO-SPATIAL DYNAMICS OF FREE FAIRS IN BOA VISTA-RORAIMA BRAZIL: THE GARIMPEIRO FAIR AND THE PINTOLÂNDIA FAIR

Dinâmica socioespacial das feiras livres em Boa Vista-Roraima-brasil: a feira do garimpeiro e a feira do Pintolândia

Dinámica socioespacial de las ferias libres en Boa Vista-Roraima-Brasil: la feria del garimpeiro y la feria del Pintolândia

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SUMMARY

In this scientific article, we sought to characterize the sociospatial dynamics of two important free fairs in the city of Boa Vista, capital of the state of Roraima, which are: the Garimpeiro fairs and the Pintolândia fair. Both are classified as mobile free fairs, as they occur only on specific days and times, which were determined by the local city hall, in common agreement with the marketers who perform their activities there. Regarding the methodology used, the referred study is of a descriptive character, being elaborated through bibliographic research, using official documents, websites and magazines, in addition to theoretical references of authors that approach the subject in question. In this sense, it was evident that in Boa Vista-RR, open markets play an important role in the local economy, moving mainly on weekends a good portion of the population, who go in search of more affordable products. Over time, the free fairs in the city of Boa Vista have gained body and are currently established in certain locations, presenting a dynamic of sociability common to all these environments where socio-spatial relations develop, within a complicity and in favor of a goal common goal of successfully selling a variety of products.

Keywords: Boa Vista; Urban Space; Socio-Spatial Dynamics; Street; Free Fairs.

RESUMO

Neste artigo científico, buscou-se caracterizar a dinâmica socioespacial de duas importantes feiras livres da cidade Boa Vista, capital do estado de Roraima, que são: a feira do Garimpeiro e a feira do Pintolândia. Ambas são classificadas como feiras livres móveis, pois ocorrem apenas em dias e horários específicos, que foram determinados pela prefeitura local, em comum acordo com os feirantes que ali exercem as suas atividades. Em relação à metodologia empregada, o referido estudo é de caráter descritivo, sendo elaborado por meio de pesquisa bibliográfica, utilizando-se de documentos oficiais, sites e revistas, além de referenciais teóricos de autores que abordam o tema em questão. Neste sentido, ficou evidente que em Boa Vista-RR, as feiras livres desempenham um importante papel na economia local, movimentando, principalmente, aos finais de semana uma boa parcela da população, que vão em busca de produtos com preços mais acessíveis. Ao longo do tempo, as feiras livres da cidade de Boa Vista ganharam corpo e atualmente se estabeleceram

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em determinados locais, apresentando uma dinâmica de sociabilidade comum a todos esses ambientes onde as relações socioespaciais se desenvolvem, dentro de uma cumplicidade e em prol de um objetivo comum que é conseguir obter êxito na venda de produtos variados.

Palavras-chave: Boa Vista; Espaço Urbano; Dinâmica Socioespacial; Rua; Feiras Livres.

RESUMEN

En este artículo científico, buscamos caracterizar la dinámica socioespacial de dos importantes ferias libres en la ciudad de Boa Vista, capital del estado de Roraima, que son: las ferias del Garimpeiro y la feria del Pintolândia. Ambos se clasifican como f rias libres m viles, ya que ocurren solo en d as y horarios espec ficos, los cuales fueron determinados por la prefectura local, de com n acuerdo con los comercializadores que all  desarrollan sus actividades. En cuanto a la metodolog a utilizada, el referido estudio es de car cter descriptivo, siendo elaborado a trav s de investigaci n bibliogr fica, utilizando documentos oficiales, sites y revistas, adem s de referencias te ricas de autores que abordan el tema en cuesti n. En este sentido, fue evidente que en Boa Vista-RR, las ferias libres juegan un papel importante en la econom a local, moviendo principalmente los fines de semana a una buena parte de la poblaci n, que va en busca de productos m s asequibles. Con el tiempo, las ferias libres en la ciudad de Boa Vista han ido ganando cuerpo y actualmente se instalan en determinadas localizaciones, presentando una din mica de sociabilidad com n a todos estos ambientes donde se desarrollan las relaciones socioespaciales, dentro de una complicitad y a favor de un objetivo com n de vender con  xito una variedad de productos.

Palabras-clave: Boa Vista; Espacio Urbano; Din mica Socioespacial; Calle; Ferias Livres.

1 INTRODUCTION

Free fairs are characterized as places where products from the agricultural and extractive sectors are sold, as well as craft, manufactured, food products, among others. Almeida (2009) clarifies that free fairs have their origin in antiquity, because according to him, some historical sources give strong indications that this economic activity was already exercised among some peoples, such as the Aztecs, the Greeks and the Romans.

In turn, Barbosa et al (2011) report that this type of commerce, in addition to being very old, gained importance from the Commercial Revolution in the 20th century, and it was always encouraged by the authorities at the time, due to the movement that respective activity generated, and mainly as a result of the profit that was generated.

Thus, free fairs are important in the sense of providing a diversity of goods and relatively lower prices. Such characteristics not only allow the meeting of people from the place where they are inserted, but also meets the needs of the less favored classes. In this sense, Costa and Santos (2016) emphasize that despite being characterized as a form of activity from remote times, street markets are manifested today, both in small and large urban centers. These remain in the geographic space not only because of their traditional

logic, but because of the actions of social agents that balance the organization of free fairs with the recent characteristics of modern commerce.

Free fairs are presented in the form of traditional retail, almost always taking place on public roads, outdoors, in strategic locations, and on specific days. It is also considered that the formation of surplus production by agricultural producers may be one of the main causes of its origin (COELHO, 2009).

In this sense, free fairs materialize as commercial forms within a socioeconomic and cultural bias, and which still resist in space and time, despite the sharp development of commercial practices in modern society. Even with access to supermarkets, fruit and vegetables, and even virtual shopping facilities that offer every comfort, convenience, flexible hours and payment facilities, street markets manage to remain present, both in small and large cities.

In this same bias, Mascarenhas and Dolzani (2008) cite that free fairs are out of tune in the contemporary urban landscape of cities, but even so they resist in this landscape. It can be said that, for two reasons: on the one hand, there are those who need to survive materially (market traders), and on the other hand, there are those who care for sociocultural survival.

Reinforcing the traditional logic of free fairs, Morelli (2011) states that these have appropriated public spaces and bring an attractive movement to streets and squares, and more than places where products are sold, there is an exchange of culture and affection between people, thus it emphasizes the cultural value of the free fair and also points to its historical value by asking how curious it is to think that a food distribution solution that emerged in ancient times is still consistent with current urban parameters.

In Brazil, it is believed that free markets began in colonial times, and that despite the current times, they have remained, and they present themselves in many places in the interior of the country as the only place of commerce for the population. Mascarenhas and Dolzani (2008, p.4) state that free fairs in Brazil are seen as “modalities of the open-air retail market, weekly, organized as public utility service by the municipality and aimed at the local distribution of foodstuffs and basic products”.

In Boa Vista, capital of the state of Roraima, street markets play an important role not only in terms of promoting the local economy, but also because of their cultural importance, both locally and nationally, and this practice manifests itself in space, allowing social relations to become closer. Among the most traditional fairs present in the city of Boa Vista,

we have: Feira do Garimpeiro, Feira do Pintolândia, Feira do Produtor Rural, Feira do Passarão, Feira do São Francisco and Feira do São Vicente.

Currently, there are new street markets in the capital, which have been regulated by the local government in recent years, as many of them function irregularly and without the proper structure to carry out this type of activity, as is the case of the Feira do Conjunto fair. Habitacional Pérola do Rio Branco, in Bairro Dr. Airton Rocha; Feira do Residencial Vila Jardim, in the Cidade Satélite neighborhood; and Feira do Conjunto Cidadão, located in Bairro Laura Moreira. The first was regulated in 2017 and the other two in 2018 (JORNAL FOLHA DE BOA VISTA, 2018).

Regarding the choice of the Garimpeiro fair and the Pintolândia fair as objects of study in this research, and starting, firstly, from the personal and social point of view, it is emphasized that as a subject who frequents and consumes both free fairs, it was possible to follow the development and consolidation of both over the years, and thus, the socio-spatial dynamics of the places where both are located. From a scientific point of view, the present study will bring a new vision on the subject and will also be able to offer subsidies for other research that may be developed with the same bias.

In this sense, in the city of Boa Vista, we have two important free fairs that move thousands of people every Saturday and Sunday. These take place in certain locations in the municipality and have characteristics that make them a shared space. Therefore, this study brings several characteristics of both aforementioned free fairs, ranging from the formation genesis, the main products sold, days and hours of operation, as well as the role of the public power in regulating and organizing them, among others. relevant aspects.

Regarding the methodology employed, this article presents itself as a descriptive study of a bibliographical nature. Thus, Gil (2006) points out that this type of research allows the investigator to verify and evaluate the relationships between the variables, as far as they manifest themselves spontaneously in already existing facts. For this purpose, the following documents were used as a bibliographical basis: books, magazines, newspapers, dissertations, annals of scientific events, among others.

2 THE STREET AS A PLACE OF TRADE IN THE CONTEXT OF FREE FAIRS

The street, in addition to serving as a public path for the circulation of people and vehicles, can be understood as an instrument that allows the reading of a city from the most

diverse perspectives. Thus, Carlos (2007a, p. 52) states that “the uses of the city seen through the street allow us to perceive simultaneous times. It holds multiple dimensions.”

Still according to Carlos (2007a) the street can have the sense of a market, the one linked to the exchange with destination, which leads us to believe that here is the place of the fair, which gathers people, the street occupied by street vendors, a fact that can be noticed in most of the Brazilian cities.

Being periodic events that take place in public spaces, free fairs provide commercial exchange of goods, where the agents involved aim to guarantee their survival conditions. Based on the vision of Santos (2008), it is understood that free markets are part of lower local commercialization circuits, also providing the flow of agricultural production from certain locations.

Zylbersztajn (2000) points out that commercialization can be characterized as the exchange of goods and services between economic agents. Thus, the commercialization and distribution channels allow the flow of goods, leading goods from the producer to the final consumer. In turn, Pamplona (2013, p. 2) points out that:

Street commerce is a vigorous phenomenon, which resists for centuries of economic and urban changes and, contrary to what was imagined, it did not succumb to capitalist modernity, but was fed by it, by its iniquities. In large Brazilian cities, high street commerce directly involves a number of people – sellers and customers – too large to be ignored.

In this sense, free fairs are commercialization spaces with great potential, as well as in terms of making local commerce viable, generating occupations and income, and possibilities of control over the origin of products (GODOY, 2005).

On the other hand, Nóbrega and Andrade (2019) emphasize that free fairs are legitimized as places of strong cultural and human exchange, and, from a social perspective, they present themselves as an attractive and unifying element of people, services and of facilities. In this bias, free fairs are also places that largely provide the development of sociability, as the social bonds that are established in commercial relationships become narrow. They are places of living, meeting and communication. They are places that are part of the manifestation of Brazilian culture, and also, places where an identity is created.

Carlos (2007a, p. 53) points out that “the street still preserves today the sense of meeting, and not just a place of passage and circulation”. In this sense, free fairs are characterized as privileged and conducive places for the manifestation of culture, which even with the globalization of commerce, manage to survive until today.

The street as a place conducive to commerce through free fairs, shows how important this practice is in times when it is trivialized, but which also reveals itself as a place of cultural manifestation. In this bias, Siman (2010, p.583) says that:

The daily life of the city is more than a story of the banal, the commonplace, its more than the intense and hurried transit of goods, their transport, men being transported individually or collectively over the physical layout of the city.

In the view of Carlos (2007b) places are expressed by the relationships that individuals maintain with the inhabited spaces, evidenced in the ways of use, in the most banal conditions, meanings thought, appropriated and lived through the body, where life takes place. Thus, the free fairs that are part of the reality and daily life of Brazilian cities, should be seen as important places where knowledge, movements and sayings, ways of acting and relating, are built, among other aspects. All these characteristics are mentored by marketers and consumers, who are the main social agents of this process that manifests itself in geographic space.

In Boa Vista, the Garimpeiro fair and the Pintolândia fair reinforce the importance of the street as a place of commerce and not just passing through, since they are configured as spaces of economic relations where the sale of varied goods warms up local commerce, and provokes there is still a dynamism in the city, attracting people from different locations and even from other municipalities close to the capital, mainly rural producers who carry out this displacement to sell their goods.

In this sense, Araújo (2012, p. 52) states that:

There are countless people who travel weekly to urban centers, from the countryside or even from other urban centers, transforming the fair into a social effervescence, characterized by a multiplicity of subjects, with varied events, modifying, even if for a short period, the temporality of the city and imprinting a dynamism different from the routine, the usual.

Therefore, the street markets in Boa Vista, the focus of this research, in addition to being places of intense commercial relations, are also spaces that become dynamic from the different social relationships that are established, as they modify the routine of these spaces. Finally, it should be noted that, by occupying two important circulation routes for vehicles and people, the aforementioned open-air markets meet consumer needs, establish economic and social relationships, and create jobs.

3 THE SOCIO-SPATIAL DYNAMICS OF FREE FAIRS AND SOCIAL RELATIONS

Public spaces, such as street markets, allow contact between individuals with different habits, behaviors, interests and culture. In these environments, the different actors recognize and assert themselves, thus substantiating the notion of territory. Santos (2001, p. 96) brings a conceptualization of what the territory would be:

The territory is not just the result of the superimposition of a set of natural systems and a set of systems of things created by man. The territory is the ground and the population, that is, an identity, the fact and the feeling of belonging to what belongs to us. [...] it is the basis of work, resistance, material and spiritual exchanges and life over which it influences.

The notion of territory is affirmed in the resignification given by individuals to the spaces they occupy and the value that these spaces represent within social relations, where, depending on the context, it is seen as a form of resistance, mainly because it allows accessibility to products and services for the marginalized class of society, as well as for establishing a certain personality within that reality. Regarding this aspect, Miranda (2009) highlights the social role of fairs, stating that they provide goods and services to people of all classes, offering, through development, opportunity to the city, in addition to stimulating other activities in the neighborhood and region. They are located in the city space and are considered activities that attract movement and dynamism to these places. This is the visible aspect of fairs: the creation of a dynamic and often surprising place, where there are countless community activities taking place and where there is an easy mixing and interaction between people.

With regard to the public spaces included in street markets, Gonçalves and Abdala (2013) say that more than simple utilitarianism, they add values and meanings, their practice being the constitution of a social arrangement, in which symbolic exchanges are established and a strong sociability, affirmation and reaffirmation of social bonds. Furthermore, conceptions of the world, ways of living and relating, and a whole common feeling are present in the tight corridor of the fair, where encounters and disagreements take place.

Therefore, the fair as a social space is perceived by the affinities shared by its agents, mainly by the proximity and by the exchanges that are possible during this contact. The sense of identity is developed in this environment, both by traders and consumers. As an example, there is a strong sense of solidarity among the stallholders and also the friendships

that are established between consumers and stallholders, which become perceptible factors, especially in older fairs.

About these relationships of friendship and complicity that are created between the most different social actors that live together in these spaces, and that are consolidating over time, this is only possible because the human being is considered a gregarious being, that is, where the The ability to relate to others is natural. Gonçalves and Abdala (2013, p.11) when studying the sociability of an open market stated that:

In the daily life of these stallholders, commonly understood as banal and insignificant, we can notice, therefore, a dense network of sociability; relationships that add feelings of loyalty and solidarity, ways of perceiving and acting in the world. Feelings also present in the “chat and small talk” between stallholders and customers, whose meaning goes beyond the utilitarianism of formal trade.

Sociability is woven within the scope of public and private spaces, through the relationships between individuals and their ability to establish affective and social ties with the other characters in these scenarios, creating a harmonious connection with their peers and living coherently with other people.

Therefore, it is possible to consider free fairs as spaces for social relations, as they have cultural aspects that are constituted and acquire their own identity, with rules of coexistence and their own laws that are established on the basis of solidarity and the interest of their participants., and which passes from the particular interest to the collective. Finally, with regard to fair spaces, Souza et al (2014) state that they can be public when they are freely accessible and private when their transit is limited to certain individuals, as is the case of the internal space of the stalls of the marketers.

4 THE CITY OF BOA VISTA – RR AND THE GARIMPEIRO AND PINTOLANDIA FAIRS

Boa Vista, capital of the state of Roraima (figure 01), is located in the North region of Brazil and has a territorial area of 5,687 km². According to an estimate by the IBGE (2020), its population is 419,652 inhabitants, with a demographic density of 49.99 inhab./km².

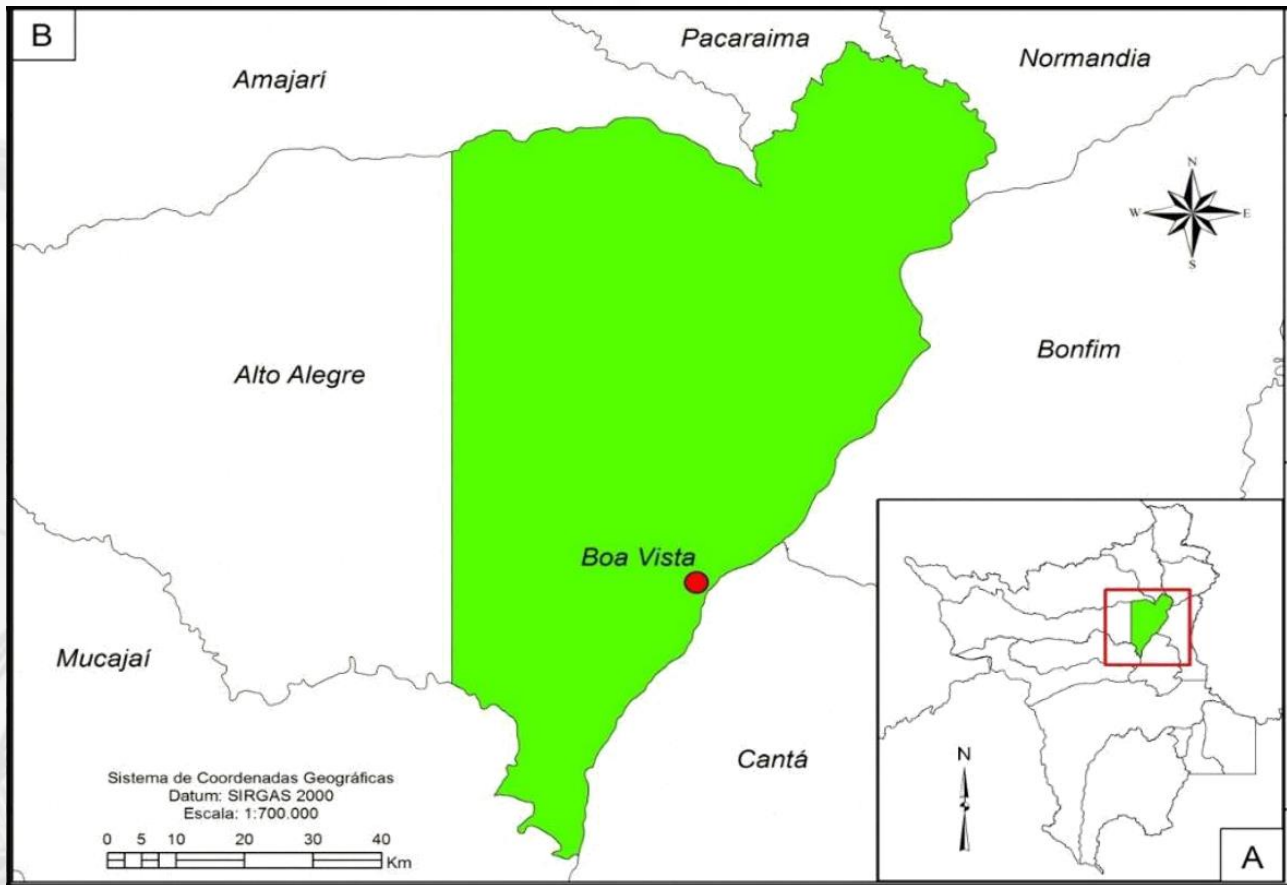
The capital borders Pacaraima to the north; Normandy to the Northeast; Bonfim to the East; Cantá to the Southeast; Mucajaí to the southwest; Alto Alegre to the west; and Amajari to the northwest. In addition to being the northernmost state capital in Brazil, it is

the only one located completely above the Equator and the farthest from Brasília, the federal capital, and São Paulo, the country's main metropolis (IBGE, 2020).

According to Ferreira (2015), the free fairs in the city of Boa Vista were created by law nº 402, of November 12, 1996, where they are located within commercial sub-centers, and were installed in places of great circulation of people and easy access of the population. Free fairs attract a considerable portion of the population, who go to these places in search of varied products and thus moving the local economy.

In 2015, the City Hall of Boa Vista signed Decree No. 46-E of April 29, 2015, establishing the operation of free markets in line with the rules that guarantee the organization of services and discipline of their activities. The decree also regulated the city's free markets, in the sense that these spaces were exclusively intended for the sale of produce, handicrafts, fish, dairy products, meat and food products for immediate consumption (CITY HALL OF BOA VISTA, 2015b).

Regarding the free fairs in the city of Boa Vista and objects of study of the present study, they are considered mobile, as they are installed in their respective locations on a temporary basis. In this sense, street markets can be characterized as mobile or fixed, with mobile being those that are installed in certain spaces temporarily, and at certain points on the street of a city. Fixed fairs, on the other hand, are those that are installed in places with infrastructure, specifically intended for this commercial practice. Therefore, mobile fairs cannot be confused with fixed fairs.

Figure 01 - Geographic location of the city of Boa Vista-RR

Source: IBGE (2011).

Therefore, two mobile free fairs will be discussed below: the Garimpeiro fair and the Pintolândia fair, seeking to describe aspects of a social, cultural and economic nature, as well as the understanding of the outstanding characteristics present in them and their importance for the city's economy. These places are part of the routine of Boa Vista people, who, like residents of any other city, already have a tradition of going to street markets, especially on weekends.

4.1 Garimpeiro Fair

The Garimpeiro fair is one of the most traditional in the city of Boa Vista, bringing together a wide range of merchants, consumers, and, consequently, fostering the local economy. In 2015, the City Hall of Boa Vista standardized the stalls used by the stallholders, so that the goods could be displayed and organized properly (CITY HALL OF BOA VISTA, 2015a). In (figure 02) below, it is possible to observe the characteristics previously described:

Figure 02 -Organization of the Garimpeiro Fair in Boa Vista – RR, along Avenida General Ataíde Teive.



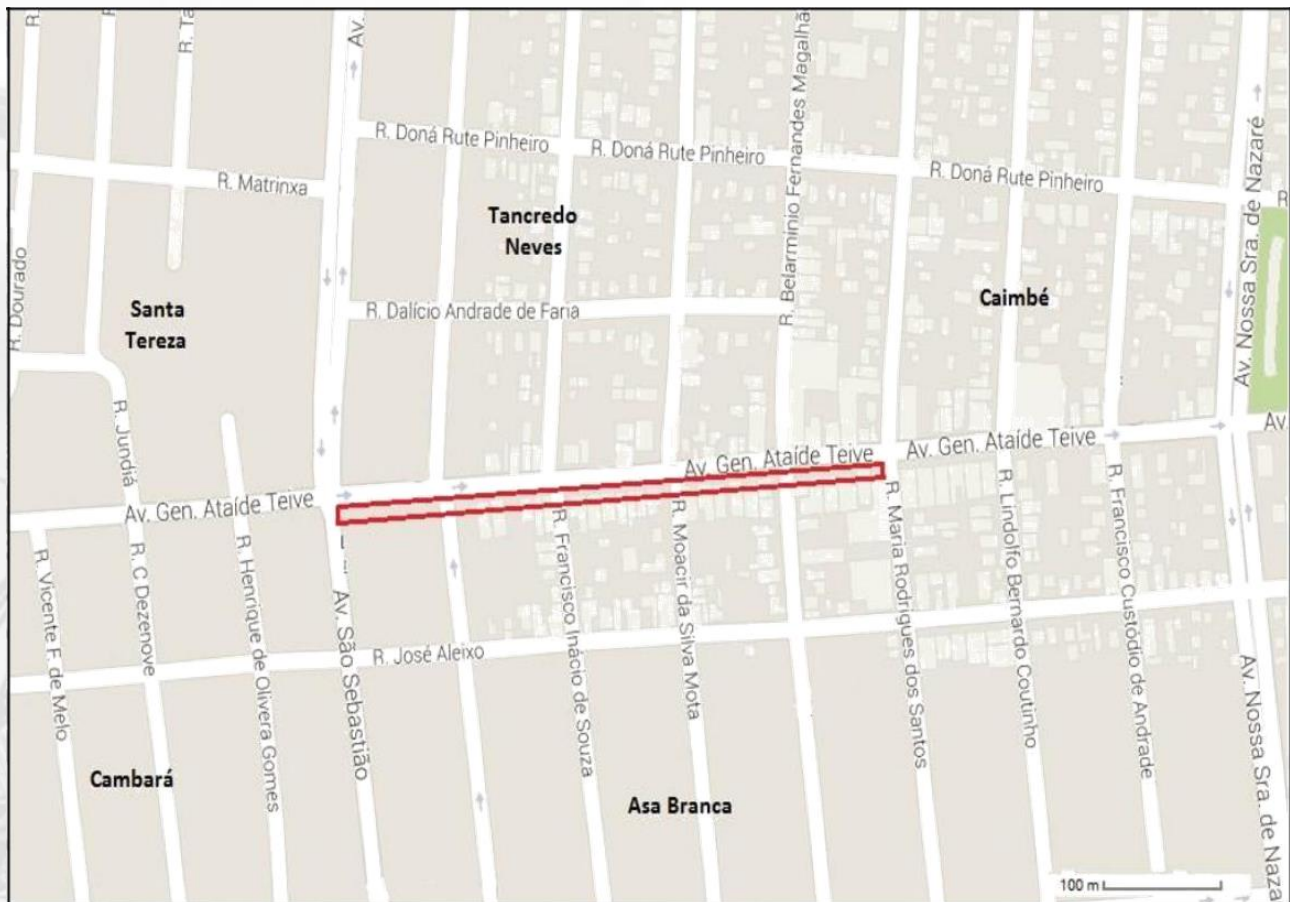
Source: City Hall of Boa Vista (2020).

According to Farias and Freitas (2019) the fair is located on Avenida General Ataíde Teive, in the vicinity of the Asa Branca, Tancredo Neves and Caimbé neighborhoods, where it has been operating for over twenty years, so that the initial local trade of the mediations concentrated in a small nucleus and the element that promoted its emergence was the opening of a supermarket.

In turn, Farias, Veras and Paixão (2014) reinforce that in the place where the Garimpeiro fair is currently established, in the past the supply of the population was concentrated in the Asa Branca neighborhood and surroundings, such as groceries and foodstuffs. The prospectors who lived in that locality and/or those passing through the place, are the ones who gave rise to the current name of the fair.

In (figure 03) below, it is possible to observe the location of Feira do Garimpeiro in the city of Boa Vista-RR and their respective zones of influence. The red band comprises the space occupied by the fair along Avenida General Ataíde Teive. And, the names displayed in the figure correspond to the streets and nearby neighborhoods that are part of the area covered by it.

Figure 03 -Extension of the Garimpeiro fair, along Avenida Ataíde Teive, between the Asa Branca and Tancredo Neves neighborhoods.



Source: Image adapted from Google Earth (2020).

The Garimpeiro fair gathers around 531 stallholders and an average of 30,000 people circulating around the site. It is open on Sundays, from 6:00 am to 1:00 pm, and these opening hours were established by the city hall, after studies carried out with the stallholders (JORNAL FOLHA DE BOA VISTA, 2015a).

In this perspective, it is understood that the commercial dynamics at the Garimpeiro fair brings together products from agricultural production, durable and technological consumer goods, manufactured, industrialized, and above all, imported from neighboring countries such as Venezuela and Guyana, showing an evolution in terms of the products offered (FARIAS; FREITAS, 2019).

From the point of view of Nascimento, Farias and Freitas (2014), it is noted that this evolution regarding the offer of products in the same is linked, initially, to the movement of rural producers who were establishing themselves around the aforementioned supermarket (promoting element of the emergence of the fair), as from then on the offer of these products

became more varied. Currently, one of the factors that are linked to this process is the issue of product smuggling, as mentioned earlier, several items from Venezuela and Guyana are available for sale there.

With regard to smuggling, it should be noted that this practice was boosted, especially after the unbridled migration of Venezuelans to the state of Roraima, in particular, the capital Boa Vista, where the amount of items smuggled towards the city increased significantly, in this way, making the commercialization of these products in the fair more intense.

In this sense, it was in the smuggling of products from their own country that many Venezuelans saw the opportunity to have a source of income to survive, since many of them, when they arrived in Roraima, were unable to enter the job market. Thus, several of these products are purchased by the stallholders at a price below the market, so that they can later be resold in their stalls.

Finally, it is important to emphasize that not only the Brazilian stallholders, but also the Venezuelans themselves sell these products of irregular origin at the fair, however, they do not have adequate structure, and therefore, they use improvised places. Many of them sell their products even standing up and with little merchandise in hand, and despite inspection by the City Hall of Boa Vista so that the norms that guarantee the organization and discipline of activities are maintained, many foreigners, especially Venezuelans, still manage to circumvent such actions.

4.2 Pintolândia Fair

The Pintolândia fair was created in 2011, and together with the Garimpeiro fair, they are the most important street fairs in the capital of Boa Vista. With regard to its origin, it emerged from four stallholders who set up their stalls on the corner of Avenida Raimundo Rodrigues Coelho and the former Rua S 2 (now Pedro Aldemar Bantim). According to an article in the Folha de Boa Vista newspaper (2015a), the Pintolândia and Garimpeiro fairs were the first free street fairs to be regulated by the Boa Vista City Hall.

As with the Garimpeiro fair, its opening hours were also established by the city hall in agreement with the stallholders, which runs from 6:00 am to 1:00 pm, every Saturday, and around 380 stallholders are registered. However, the curious thing is that a specific place was built for these stallholders to enjoy a more structured and organized place, however, they gave up the new place, as reinforced by Ferreira (2015, p.142):

Even though a specific place was built for these stallholders in the Market on Rua Laura Pinheiro Maia, these stallholders abdicated this structure in order to sell their products in the place that is known today. With the structure provided by the Municipality of Boa Vista, such as standardized tents and support from the Municipal Guard, the Municipal Traffic Department, the Municipal Urban Planning and Housing Company, the Municipal Social Management Secretariat and the Municipal Environmental Management and Indigenous Affairs Secretariat of Boa Vista, the fair takes place in an organized and peaceful manner.

Laura Pinheiro, Nascimento, Farias and Freitas (2014) explain that the place where the stallholders were intended to behave did not succeed because it presented itself as an open market, a fact that led the place to fall into disrepair.

Currently, the place where the Laura Pinheiro Municipal Market was located has given way to the Aderval da Rocha Ferreira event square. In July 2014, the Public Ministry of Roraima (MPRR) proposed, in a public civil action against the Municipality of Boa Vista, the reform of the mentioned municipal market. The request was accepted and determined by the Justice, giving the city hall a period of up to 180 days to carry out the work, under penalty of a fine. However, in the same year, the Municipality of Boa Vista, through the Municipal Secretariat of Works and Urbanism, stated that it carried out studies on the structure of the site and reached the conclusion that the building should be demolished, as its structure was compromised and presented security risks. For this reason, the market had to be demolished, which ended up happening in June 2016 (JORNAL FOLHA DE BOA VISTA, 2015b).

At the Pintolândia fair, as well as at the Garimpeiro fair, you can also find products from the most diverse origins, mainly from agricultural production. It is still possible to find durable and technological consumer goods, manufactured, industrialized and imported. Another important point to note is that there is a constant presence of products from neighboring countries at this fair, such as Venezuela and Guyana, because as we have seen previously, these enter our state clandestinely. They are usually essential products. In (figure 04) below, we have the organization, as well as the commercialization of products in it.

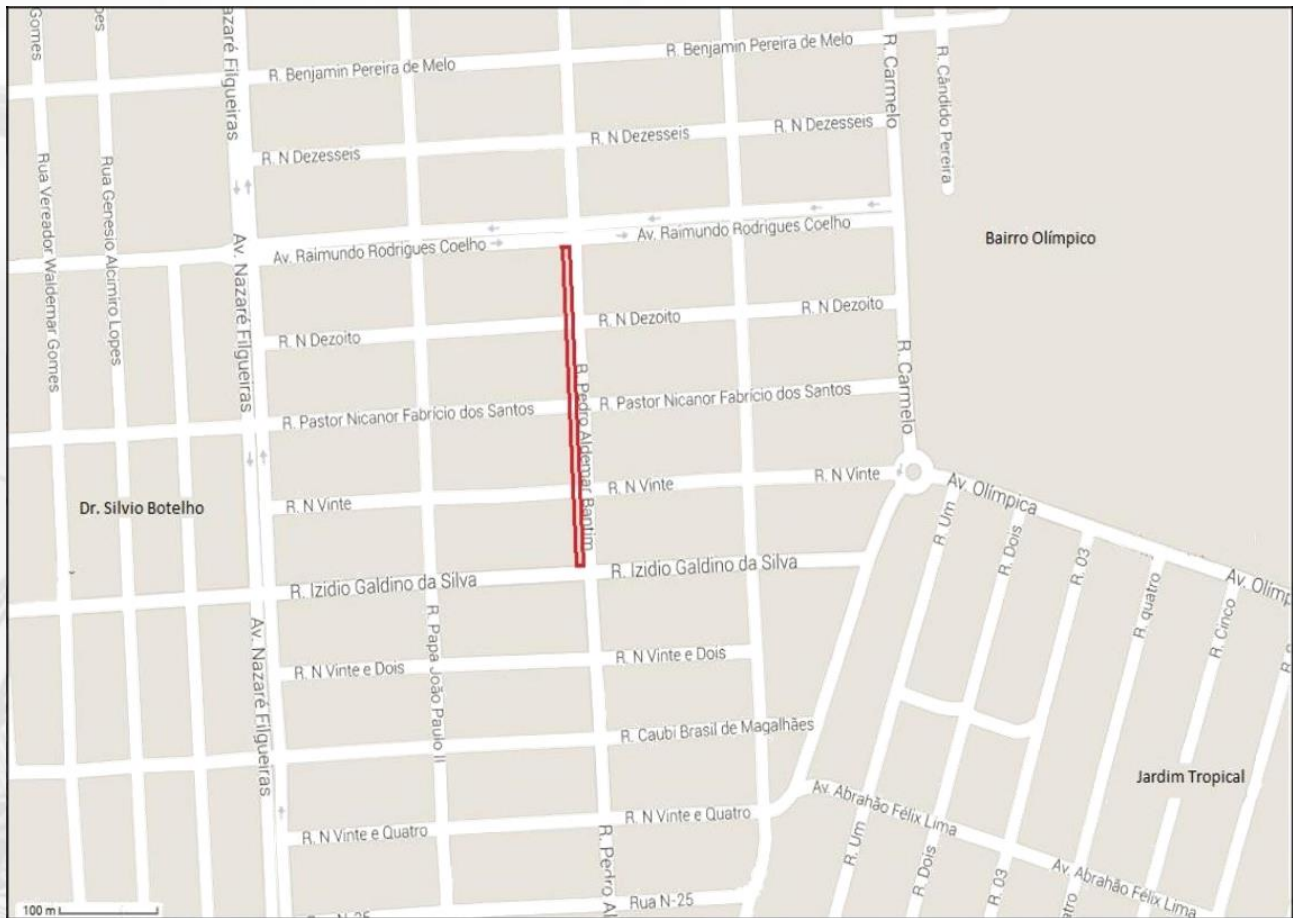
Figure 04 -Organization of the Pintolândia Fair in Boa Vista – RR.



Source: City Hall of Boa Vista (2020).

Figure 05, below, exposes the location of Feira do Pintolândia, where the red band comprises the entire area of Rua Pedro Aldemar Bantim that is occupied by it. Avenida Raimundo Rodrigues Coelho and Rua Izídio Galdino da Silva are the roads that define the boundary of the fair.

Figure 05 -Extension of Feira do Pintolândia along Rua Pedro Aldemar Bantim, in the Dr. Silvio Botelho.



Source: Image adapted from Google Earth (2020).

Finally, it should be noted that in addition to many products from neighboring countries to the state of Roraima, as has already been discussed here, we also have at this fair many vendors of Venezuelan and Guyanese nationality who also sell their products. Among the most diverse products, milk, soap powder, deodorants, clothes, personal hygiene products, among others, stand out.

5 FINAL CONSIDERATIONS

According to the Statute of the City (2001), the city can be understood as the materialization of the collective work of a given society, where its social and economic relations are mainly reflected. The city is organized according to established power relations, fragmented into spaces for leisure, shopping, work and housing.

Regarding free fairs, these are marked by the need to reproduce social role of a group of people who initially sought in informal commerce a means of surviving in the urban space, or even as a way of disposing of the production of agricultural surpluses, by means other than that of supermarkets or middlemen. Over the years and the growth of this type of commercial exchange, the role of the public authorities was decisive for the regulation of free fairs, as is the case of the Garimpeiro and Pintolândia fairs, because in addition to promoting the standardization of the stalls of the stalls, cleaning and organization, there is an opportunity to capture taxes linked to jobs, from informal ones, as in the case of street vendor helpers, as well as hiring people linked to inspection, among others.

In this perspective, these spaces are important for the urban economy, as they move local and regional trade, and also provide the interaction of people from different parts of the city who are looking for something in common, generally good prices and variety of products. In addition to these aspects, it is necessary to think about the fair in a historical context, and recognize its changes according to the advances of the capitalist system.

The fairs, although smaller in ancient times, underwent structural changes and were also re-signified over time, so that they reinvented themselves and adapted to the needs of their visitors, offering much more than foodstuffs, but also adding new products such as articles clothing, kitchen utensils, small repair services (mainly pan repairs), that is, a much wider range of products and services, from their origin.

Therefore, fairs are cultural spaces represented in the products offered by the stallholders and also in the way they are organized, which also frame them as tourist attraction spaces in some cities. Therefore, they are characterized by being spaces of social exchange between different people, not just from the same city, but from other states, other countries.

In the case of the Garimpeiro fair and the Pintolândia fair, in the city of Boa Vista-RR, these were consolidated over time and gained strength, and are currently important places where commercial relationships are established, through the commercialization of various products. Some actions carried out by the City Hall of Boa Vista were also important, such as the standardization of the stalls and the organization of the fairs themselves, for well-organized, clean places, where products are accommodated and displayed in a more adequate way, tend to please more to consumers who travel to these locations.

In relation to the capitalist logic, this also influenced the products and services available in these respective free markets, since the presence of several Venezuelan and

Guyanese products that “dispute” place with national products is remarkable, for they are sold at a much more affordable price, compared to domestic products.

The Garimpeiro and Pintolândia fairs have consolidated over time as important places where goods and people circulate. In addition, it should be noted that these provided the establishment of new socio-spatial dynamics, since they are strategic locations for the commercialization of products from the countryside and of another nature.

It should also be noted how important the Garimpeiro and Pintolândia fairs are, especially with regard to socio-spatial and economic dynamics, as they keep alive the traditions that involve this important economic activity for the city, promoting the displacement of thousands of people to weekends, from the most different regions of the city.

In Boa Vista, these two street markets are extremely important spaces for the sale of products, as they contain a whole socio-spatial and economic dynamic that meets the specific needs of the population, especially the less favored classes. Reinforcing this thought, Ferretti (2000, p. 63) says that “while the current inequalities in income distribution among the Brazilian population and development in the country's diverse geographic areas persist, the fair is a necessary institution”.

Another extremely important aspect, within the socio-spatial and economic logic of both aforementioned free fairs, is the issue of smuggling of goods, which promoted the entry of a new variety of products, in addition to the insertion of Venezuelans and also Guyanese, who sell their products without adequate structure for such activity. In past decades, this was not a reality so pronounced in these fairs, since the presence of foreigners selling goods was very small.

Therefore, based on this reality mentioned above and present in the two street markets studied so far, it is conceived that these spaces are also characterized as places endowed with sociability, going beyond strictly commercial exchanges, as they also provide cultural exchanges and social interactions that are rarely found. in other locations, either in the commercial center of the city or in malls.

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