

Affection and Reflective Expectations in the Geographical Indication

This paper is based on the theoretical discussion of the following analyze categories: Reflexive expectations, affection, agrarian systems, and geographical indication. The reflexive expectations category has its proposition based on the notion, the concepts of expectations and reflexivity, supporting etymologically. This concept is explicitly analyzed when the agrarian system formation is considered and recognizes the geographical indications of a product, culturally linked to a territory and region. It is not about a specific study of a product, a region, contemplated with a geographical indication, and Indication of Origin and Denomination of Origin or a specific agrarian system. The aim is to comprehend how the knowledge is disseminated, appears, and signifies itself in the agrarian systems formation and its products in its regions linked to a public policy of the geographical indication. The thesis is that social formation happens through two affection-cognitive processes: knowledge transmission by affection and reflexive expectations.

Keywords: *affection, reflective expectations, geographical indication*

Introduction

This paper is based on the theoretical discussion of the following analyze categories: Reflexive expectations, affection, agrarian systems, and geographical indication. The reflexive expectations category has its proposition based on the notion, the concepts of expectations and reflexivity, supporting etymologically. This concept is explicitly analyzed when the agrarian system formation is considered and the recognition of the geographical indications of a product, culturally linked to a territory and region. It is not about a specific study of a product, a region, contemplated with a geographical indication, and Indication of Origin and Denomination of Origin or a specific agrarian system.

The aim is to comprehend how the knowledge is disseminated, appears, and means itself in the agrarian systems formation and its products in its regions linked to a public policy of the geographical indication. **The thesis is that social formation happens through at least two affection-cognitive processes: knowledge transmission by affection and knowledge transmission by reflexive expectations.**

Thus, in an explanatory and descriptive way, based on examples that show what it is affirmed: examples based on the studies and research from other researchers and our own experiences as a researcher in the empirical activity together with the rural communities of agricultural farmers, using the Analyse-diagnostic of Agrarian Systems Method.

Methodological Procedures to Establish the Connection among Affection, Reflexive Expectations, and Knowledge Transmission

It is about establishing the scientific procedures to perceive and register knowledge transmission, techniques, and technologies in the family and collective community scope. The procedures are the following:

- a) emphasis on the family cores through qualified interviews;
- b) prevalence of the principle of information orality;
- c) identification of the agricultural and activity production system of the family core, as well as the products, techniques, and using technologies;
- d) observance of the facts in the family life history in the social context;
- e) identification of the provided information as the knowledge content;
- f) historical periods of this knowledge, establishing a chronology of the facts (technique, technological, tangible and intangible, and immaterial) to characterize knowledge of transmission through affection;
- g) to confront the information of family cores to obtain a relative scientific truth that can characterize the diffusion of knowledge in communities through reflexive expectations in the time;
- h) to analyze the impulse events of knowledge diffusion in history.

There are periods when the knowledge is diffused with more intensity in the social collective, conforming to an agrarian social system or a potential geographical indication that presents its own identity, therefore, plural and more or less diversified. The agrarian system changed during history, at different speeds, with more extended permanence states or in a dynamic and intense transformation. The geographical indication preserves the product's characteristics to keep itself but always is susceptible to innovations that achieve the production processes by introducing new technologies.

The Theoretical Approach

In the principles, a regional product is certified with a geographical indication because there is a reference to this region, which comprises the social collective communities, when the people as producer economic agents are related themselves, interacting with each other. A product identity or collective mark is consolidated, and a knowledge, socially constructed, is diffused in a regional space whose product is recognized as a geographical indication or an agrarian system.

If there is a collective product, this condition, in process, is done concretely through the existence of social knowledge that expands through reflexive expectations among the economic agents individually in these inter-relations. Historically, this product condition depends on the individual action of the goods producers or regional goods, which only do it in social inter-relation with the other farmers, emerging the regional product.

1 Social interaction occurs through reflexive expectations among the farmers.
2 Expectations as state-power-action, wait, observation, demonstration, action, and
3 reflexive, by the social interaction with each other, an imitation with the
4 adaptations related to what the other does.

5 The regional product is a historical condition that identifies itself and diffuses
6 through knowledge transmission through affection among generations, descendants
7 of a family, and social interaction with other farmer families.

8 The collective condition is social and historically formed. Product recognition
9 as a geographical indication is a state declaratory act with the own juridical effects
10 on this condition. What kinds of knowledge are diffused? All of them guide the
11 farmer's know-how, as the concept and history of the product, the way to make it,
12 the use of the production techniques, the access to new techniques and technologies,
13 the handling, the transformation techniques, the marketing in the more elaborated
14 products in national and international scale, among others. Many of these
15 techniques are not revealed.

16 Given the indisputable domination exercised by the financial and commercial
17 capital in the world changes and the indisputable role that plays in the actual
18 organization of the world economy, we do not extend this thesis to all phenomena
19 of our economic life. It will be impossible to continue an economic reflection
20 based on capitalist categories because a sector much large in economic life (the
21 best sphere of agricultural production) is based in a capitalist way, a completely
22 different way: family exploitation without employees (Chayanov, 2014).

25 **Products from Territoriality (*Terroir*) and Affection**

26
27 The *Parmigiano* cheese of Emilia-Romanha, Liguria, and Piemonte in Italy
28 consists of a historical monument of regional gastronomy with a great wealth of
29 the milk products of these regions in Italy. The *grana* of a part, known by the size
30 and consistency grainy of the pasta, and the portions of pasta in fillets of another
31 part correspond to an original way of treatment according to Bérard and
32 Marchenay (2004).

33 The invention of spices opens to an organoleptic universe. The large and
34 sophisticated techniques elaborate Modena's balsamic vinegar (*aceto balsamico*)
35 from a wine that implies a rare, wanted, and costly product. The rose spices
36 (*conserva di rosa*), watermelon (*marmellata di cocomero*), rose creme (*crema di*
37 *rosa canina*), pumpkin and lemon peel (*marmellata di zucca*), are sold in the local
38 candy stories. The anchovy fingerlings are prepared with salt, rolled in flour, fried,
39 and after put in vinegar. The Emilia-Romanha region is in the heart of Italian
40 gastronomy, according to Bérard and Marchenay (2004).

41 According to Bérard and Marchenay (2004), local diversity is ubiquitous. It is
42 reflected by a set of meat sausages, cheeses, oils, candles, pastries, fruits, or
43 vegetables: in biological diversity, scales of manufacture, ways of trade, place of
44 the product in the community, historical heritage, with a set of records that feed the
45 family complexity of local products.

1 Local agricultural and food productions belong, with rare exceptions, to the
2 animal or plant world. Processed products such as sausages, cheeses, and
3 fermented products undergo through biological processes. This living being is
4 subjected to different types of human intervention in the course of its elaboration –
5 culture, cattle breeding, and fermentation. Knowledge and technical practices are
6 the most visible factors, as they are observable, that influence this biological
7 diversity (Bérard and Marchenay, 2004).

8 La *botifarra* dolça de Figueres in Catalonia, originally, is distinguished from
9 that of the neighboring villages by a large amount of sugar and less amount of
10 lemon peel, and the absence of cinnamon. In Emilia-Romagna, a region of Italy,
11 *Salama de sugo* has two different types: sugo and taglio. One is served with a
12 spoon, the other with a knife. La *raschera* exists in the form of a round or square.

13 The nature of the link maintained with the local society creates another form
14 of diversity because these productions do not occupy the same place in the
15 communities where they are born. It is the wealth of a culture that emerges behind
16 a product. Verifying variability is imperative in the face of production volumes
17 and zones. Although there are significant disparities, the qualities produced are
18 limited by this category of products.

19 Parma ham from Emilia Romagna is marketed in Italian export markets.
20 Charlie's pork tripe chorizo is prepared in this community, and its distribution is
21 not widespread. The white cheese or cooked salami extension zone comprises a
22 good part of the Rhône-Alpes region, *parmigiano*, *reggiano*, and *the raschera* is
23 far ahead in the economic development of their regions, according to Bérard and
24 Marchenay (2004).

25 Shared know-how forms another component that participates in the definition
26 of local and traditional agricultural and food production. Outside the manufacturing
27 zone, which is the consumption zone, they are not available, according to Bérard
28 and Marchenay (2004). According to the position that production occupies in the
29 social group, these collective practices are considered in the organization of the
30 whole society, as for certain cheeses or fruit productions. Domestic practices are
31 based on a solid collective structure that is at the origin of today's artisanal and
32 industrial adaptations. Domestic preparation is still very much present, as in the
33 cases of *botifarra dolça*, *salama de sugo*, *rosette*, or *alheira* that continue to be
34 manufactured on the property and even in the city.

35 Food production continues to have a particular relationship with space. Its
36 inscription in a place is based on the precedence of collective practices. They
37 expand in space in time and are part of the shared know-how, which constitutes
38 the guiding thread of practices that link to historical roots and the relationship with
39 the place. The collective dimension inserts them into the local culture and allows
40 sharing from the origin, coming from a place. Cultural criteria associate a place
41 with a history and a social group, helping to organize and think about diversity.

42 Numerous local productions are designated by their place of origin and by the
43 geographical name where they are produced. This association translates into the
44 link established between quality, origin, and notoriety. Beaufort, *comté* or *poulet*
45 *de Bresse* are cited. This naming practice is related to the ancestor and has
46 extended.

1 The protection of the geographical name of a product in connection with the
2 identification of a link with a specific territory and know-how has existed for a
3 long time in France. It was validated on a European scale in 1992. This regulation
4 finds the culture register with all the questions that imply contact with two worlds.
5 Carrots from the Ouadane Oasis in Mauritania, red pepper or paprika in the
6 Kalocsa region of Hungary, and English stilton in Leicestershire are mentioned,
7 according to Bérard and Marchenay (2004). In classical antiquity, the origin of
8 certain foodstuffs gave them particular qualities.

9 According to these authors, the protection of the geographical name of a
10 product concerning the identification of a place in the territory and specific know-
11 how has existed for a long time in France and was extended in Europe in 1992.
12 The Law of 6 July 1996 defines the appellation of origin: an appellation of origin
13 is the denomination of a country, region, or locality that serves to designate a
14 product originating from them and in which the quality and characteristics are due
15 to the geographical environment, comprising the natural factors and the humans'
16 factors. This regulation mainly protects products and the regional economy from
17 global and unfair competition.

18 From the moment that farmers engage in a protection process, they must
19 prepare together a cargo book, specifying, in detail, the different stages of
20 elaboration of their product. According to Bérard and Marchenay (2004), this
21 collective enterprise explains practices, knowledge, and definitions in the light of
22 all the difficulties inherent to a codification of the local technical culture in the face
23 of diversity, local knowledge, the evolution of the tradition where they are found.
24 Local breeds and varieties. Actions to protect geographical origins imply the
25 reaffirmation of cultural biodiversity.

26 *Terroir* productions reveal the social construction by men who form a
27 heritage in the activity that continues to be shaped, revealing a specific ability to
28 build together, protect collectively in the future, and recognize each other by
29 sharing an identity (Bérard and Marchenay, 2004).

30 The world of local and food production presents itself as a place of
31 articulation between the biological and the social. An animal breed, a cultivated
32 plant, a product from cold stores, or a cheese stems from a process of accumulating
33 knowledge, practices, observations, and adjustments. The living being evolves and
34 interferes with different factors, authorizing manipulations of all orders, natures,
35 and scales. Reproduction modalities are not the same for vegetables, animals, or
36 cheese. Within the plant world, different relationships between plants are observed
37 due to the plant's longevity and, more or less, rapid renewal (Bérard and Marchenay,
38 2004).

39 According to Bérard and Marchenay (2004), beans from Castellfollit in
40 Catalonia are reserved for self-consumption, expanding production, and taking the
41 place of cereal crops in crisis. This legume asserts a link to a place: its production
42 and consumption zone are well defined, and its organoleptic qualities are
43 recognized and appreciated locally.

44 From common beans to Castellfollit beans, known today, and their recent
45 development allows us to follow the process of building the name and the
46 typicality and input of clarified data on the construction of a produit du *terroir*. It is

1 accompanied by a profound and rapid transformation of its culture, both from the
2 point of view of production with an effort of mechanization, which follows the
3 organization of work. The creation of an association of producers and a
4 cooperative, the purchase of machinery, and the promotion and marketing of beans
5 were implemented.

6 Bean producers reflected on supply diversification, proposing a pre-cooked
7 bean supported by fairs and restaurants. All actions were carried out in a short time
8 and under the impulse of a small group of individuals. This legume benefited from
9 help from the local administration in charge of promoting the products. This
10 glance led to a total reconsideration of the techniques of the commercialization
11 methods for a product that was valued as *terroir*, and that has a local reputation for
12 its organoleptic qualities (Bérard and Marchenay, 2004).

13 The first appeal of origin in the milk and derivatives sector is Roquefort, from
14 1925. The appeals prior to 1990 appear as the result of poorly regulated local
15 power relations, while the files instructed from that date onwards imply a more
16 significant space for identifying the content from place to *terroir*.

17 The examples of the production of beans, corn, and other vegetables from
18 Creole seeds, natives of indigenous origin, support, in examples, the entire analysis
19 regarding affectivity and transmission of knowledge. It is based on this work and,
20 above all, on recent European and Brazilian examples, in addition to the
21 indigenous heritage in South American countries.

22 23 24 **The Geographical Indication: Method and Public Policy for Valuing Local** 25 **Know-how**

26
27 The geographical indication is one method; it is a public policy. It stems from
28 recognizing local know-how by the state, which aims to protect it. It is worth
29 considering the analysis of scholars on the subject, considering our purpose in
30 relating the local know-how that is spread by affectivity and reflexive expectations.
31 The geographical indication, understood as a public policy, facilitates, by
32 demarcating the limits of the culturally and regionally protected product or service,
33 the analysis of the transmission of knowledge for the formation of know-how
34 (*savoir-faire*). Like the agrarian system, the geographical indication presents itself
35 as a method.

36 For Wilkinson (2013), geographical indications represent the most significant
37 challenge for traditional economic actors and traditional economic theory. Organic
38 and fair trade markets developed as initiatives of social movements and the private
39 sector, with geographical indications depending on public protection for their
40 consolidation and development.

41 Reputation protection requires agreements on the production conditions of the
42 geographical indication. As it is a collective activity that needs to be recognized to
43 be protected, the geographical indication is consolidated when it manages to be
44 supported by an organization accepted as a representative of the relevant producers
45 of the place (Wilkinson, 2013). The fact that it is a collective good implies that all

1 actors in the place, as long as they accept production agreements, should be able to
2 benefit from the reputation signals of this product.

3 For Nierdele (2013), geographical indications are paradigmatic examples of a
4 new model of production and consumption and give rise to the appreciation of
5 traditions, knowledge, and practices associated with a territorial identity. They act
6 as catalysts of technical and organizational innovations indispensable for producers
7 to survive in competitive global value chains. In the case of geographical
8 indications, there is a massive range of values identifiable by consumers who
9 require some degree of knowledge of the attributes of the product's territory of
10 origin: traditions, customs, landscape, climate, and know-how. The geographical
11 indication does not guarantee a climate of trust and cooperative behavior
12 (Nierdele, 2013).

13 In the economic literature, geographical indications have been considered a
14 form of competitive strategy of social collectives organized for economic
15 purposes. According to Nierdele (2013), the first registered geographical indication
16 in the world comes from the Port Wine Region, demarcated in 1756 by a decree of
17 the Marquês de Pombal. This decree ensured that wines marketed under this
18 designation were effectively produced within the demarcated region.

19 It is necessary to understand geographical indications, and the formation of
20 agrarian systems, as a social identity resulting from the links of affection in the
21 family and community, and from reflective expectations in social collectives, as
22 processes of social transmission of knowledge.

23 The link with the place would make the geographical indication (GI) an
24 instrument of defense against the misappropriation of the territory's name and
25 reputation, opposition to the processes of product relocation, and valorization of
26 traditional know-how and collective identity. The conflict between the domestic
27 and industrial worlds is widely pronounced when a technological innovation
28 emerges that increases efficiency, putting traditional know-how at risk (Nierdele,
29 2013).

30 For traditional products to benefit from protection in the European Union, it is
31 necessary to prove their specificity and typicality, as dimensions are evaluated by
32 the existence of particular, measurable characteristics, differentiating them from
33 current products.

34 Several authors emphasize that the specificity and typicality of products are
35 based on three large groups of factors: territory, local uses, and production
36 conditions, as well as antiquity or permanence in time, the spatial connection to a
37 territory, and the cultural connection to customs or ways of doing things (Tibério
38 and Cristóvão, 2013).

39 According to Aguiar (2013), geographical indications make it possible to
40 protect the authenticity and particularity of a local way of doing things through
41 attributes that have been cultivated and improved over the years. Thus, they
42 correspond to cultural identity and the organization of the production chain
43 demanded to the achievement of a geographical indication considers other
44 qualitative aspects. So, correspond to the aesthetic preferences and ethical
45 demands of a larger community, which provides opportunities for market gains,

1 arising from this qualification and the visibility and credibility that recognition
2 confers on production.

3 Geographical indications originate from disadvantaged agricultural regions
4 where producers can not reduce the cost of production. They are led to betting on
5 the valorization of quality and local knowledge (*savoir-faire*), like Champagne, in
6 France, which was a poor region located on the northern edge of the climatic zone
7 for grape production with acidic soils. The champenoise wine-making method,
8 adapted to the difficulties of this raw material, allowed economic success
9 (AGUIAR, 2013).

10 It is known that the appreciation of the price of land at IP Vale dos Vinhedos,
11 in the Serra Gaúcha, Brazil, was on the order of 200% to 500%. In the Serra
12 Gaúcha, the intense competition of wines in the national market led the wineries to
13 invest in the development of local tourism around wine and Italian culture, with
14 the development of numerous activities such as accommodation (hotels, inns),
15 gastronomy (restaurants, artisanal products), oenology and Italian immigration. In
16 Roquefort (France), political and tourist agents rely on the international reputation
17 of the cheese to ensure the promotion of the territory, according to Cerdan (2013).

18 In France, farmers estimate that GI milk production (AOP) is more
19 interesting. It is based on the product of origin, carrying positive values. The
20 members of Apropampa (Associação dos Produtores de Carne do Pampa Gaúcho
21 da Campanha Meridional - Association of Meat Producers of the Pampa Gaucho
22 of the Southern Campaign and Progoethe (Associação dos Produtores de Uva e de
23 Vinho de Goethe - Association of Producers of Grapes and Wine of Goethe)
24 demonstrate, according to Cerdan (2013), that they are satisfied with their
25 collective initiative.

26 These demonstrative examples, based on the vision and reflection of different
27 researchers on the topic of geographical indication, prove the existence of the
28 process of **reflexive expectations** in the cohesion of collective action, according to
29 the knowledge transmitted, accumulated, and historically consolidated that
30 characterize social collectives.

31 According to Casabianca *et al.* (2013), the reference to the community will
32 create the collective intellectual knowledge of production. If this community has a
33 history, there is a social reason that weaves powerful bonds of solidarity. The
34 community produces knowledge, and this knowledge is collective. The experience
35 acquired over generations has defined them as necessary for transmitting proven
36 know-how. The transmission is carried out in a learning situation.

37 The territory is seen as a space for collective coordination, production of
38 knowledge, and solidarity based on proximity, as a space of shared identity among
39 its inhabitants, according to Cerdan (2013).

42 **About the *Cabruca* Cocoa System and the Geographical Indication: Historical** 43 **Heritage**

44
45 In the state of Bahia (Northeast Brazil), the first historical record of cocoa
46 occurred in 1655, when D. Vasco de Mascarenhas sent a letter to Captain-General

1 Grão-Pará, talking about his affection for the fruit. In 1746, the first cocoa
2 plantations were carried out in the South of Bahia, specifically in the municipality
3 of Canavieiras. In 1752, the cultivation arrived in Ilhéus, being since then the
4 culture that characterizes this region. Having adapted very quickly to the Bahian
5 Atlantic Forest, it became the most important export product of this state in the
6 first decades of the 20th century (Slow Food Brasil, 2018).

7 After the incidence of witches' broom in the region, a disease of cacao caused
8 by the fungus *Moniliophthora perniciosa*, which considerably reduced local
9 production, more resistant varieties to the fungus was introduced, among which
10 Theobahia and the clones CEPEC 2002- 2011, which are part of cultivation in
11 many production areas in the region.

12 The cocoa region of Bahia developed local knowledge and experiences that
13 founded a unique model of agriculture – the *cabruca* system. Traditional cocoa
14 planting in the South of Bahia followed the "mata cabrucada" system, which is
15 characterized by planting cocoa under the shade of Atlantic Forest trees and has
16 been used in the region for over 200 years. This practice was initially used by the
17 first immigrants, so the *cabruca* system can be considered a precursor of the
18 current agroforestry systems (Slow Food Brasil, 2018).

19 From a historical perspective, this local knowledge and experiences, which
20 characterize living situations, consolidated the *cabruca* cocoa system as a secular
21 *modus operandi* in Bahia, passed between generations, in the family, and a social
22 collective, structuring an agrarian cocoa system that was formed in. It was
23 transformed in time, in agroecological conditions until the mid-twentieth century,
24 with the creation of the Instituto do Cacau and, later, of the Planning Commission
25 for the Cocoa Crop – CEPLAC, with the expansion of the technological packages
26 of the productivism of the green revolution and the introduction of agrochemicals,
27 even if maintaining the tropical forest (Atlantic forest) as a shade for the cocoa
28 plantation, as an agroforestry system.

29 **Cabruca cocoa is often associated with organic cocoa. However, not all**
30 ***cabruca* cocoa is organic since the *cabruca* system indicates the planting of**
31 **cocoa under the native trees of the forest, with the use of pesticides or other**
32 **techniques for pest control being optional.** However, to produce good, clean,
33 and fair fruits based on agroecology, most communities and farms in southern
34 Bahia produce organic *cabruca* cocoa (Slow Food Brasil, 2018).

35 Many communities in the region use cocoa for their consumption and sale in
36 street markets to supplement their income. Such products are generally of low
37 added value, such as *cocadas*, jams, and liqueurs. There are indigenous
38 communities that cultivate cocoa in the South of Bahia in the organic *cabruca*
39 system, such as the Tupinambá community of Serra do Padeiro, located in the
40 municipality of Buerarema. In some rural settlements located in the South of
41 Bahia, such as the Terra Vista Settlement located in the municipality of Arataca,
42 there are initiatives of family farmers, with agroecological *cabruca* cocoa
43 production being a regional reference (Slow Food Brasil, 2018).

44 In 2018, *cabruca* cocoa was recognized as a geographical indication by the
45 National Institute of Industrial Property (INPI). The GI, regulated by the Industrial

1 Property Law, is an intellectual property instrument used by several countries to
2 protect and value traditional products linked to their origin of production.

3 The product linked to its origin, with guarantee and legal protection, via IG,
4 can be the central link in a virtuous circle of quality in a territorial system. Its
5 conception and essence aim to guarantee the quality of production and the
6 association of products to their geographical origin. These aspects transform it into
7 a strategic tool for differentiating agricultural products.

8 The **Associação Cacau Sul Bahia**, author of the request for a Geographical
9 Indication at the *Instituto Nacional de Propriedade Intelectual* (National Institute
10 of Industrial Property -INPI) is formed by 14 associations, cooperatives and
11 sectorial institutions. Its various spheres increase the cocoa and chocolate
12 productive chain in many economic, social, environmental, and technological
13 diffusion dimensions.

14 The first step in the process of carrying out the GI was the evaluation of the
15 producer organization, thus choosing the APC (*Associação Cacau Sul da Bahia -*
16 *Cocoa Association in the South of Bahia*), as responsible for the GI in partnership
17 with COOPERAPC (*Cooperativa Agroindústria do Cacau e Chocolate - Chocolate*
18 *and Cocoa Agro-industry Cooperative*), COOPAG (*Cooperativa Agroindustrial de*
19 *Gandu - Gandu Agricultural Cooperative*), AGIIR (*Associação dos Gestores de*
20 *Ibirataia, Ipiaú e Região - Ibirataia, Ipiaú and Region Managers Association*),
21 COOAFBA (*Cooperativa de Agricultura Familiar da Bahia - Bahia Family*
22 *Agriculture Cooperative*), *Cooperativa Cabruca - Cabruca Cooperative*, Lajedo do
23 *Ouro Farm*, Mars Cacau and Mãe da Mata RPPN. The second step was the
24 cultural and historical survey of the region, thus proving the existence of cocoa
25 cultivation in the southern region of Bahia (REIS et al., 2018).

26 This collective union of organizations around a identity project is based on
27 numerous common reasons. Thus, do so in the history of the agrarian system
28 through reflexive expectations between economic and institutional agents. The
29 knowledge arising from collective cognitive action, which was socially and
30 collectively elaborated, is transmitted, in feedback, by reflexive expectations in the
31 social collective, forming a project, know-how based on the *cabruca* cacao
32 system, and its recognition as a geographical indication.

33 In this condition in reciprocal interaction of economic and institutional agents,
34 the knowledge that implied this recognition process was based on reflexive
35 expectations that led, in collective praxis, to the awareness of the need for this
36 project, as a social and collective value in the agrarian system of cocoa. There is
37 no need to talk about the transmission of knowledge between these agents through
38 affection; this implies him for family and ancestral reasons linked to the territory
39 and the cocoa culture.

42 **Affection and Reflexive Expectations in the Formation of Geographical** 43 **Indications**

44
45 The regional collective knowledge that socially produces one or a set of
46 goods capable of receiving the recognition of a geographical indication, such as a

1 denomination of origin or indication of origin, is historically consolidated through
2 the bonds of affection in the family community-collective scope.

3 **Knowledge is transmitted between generations through affection,**
4 **becoming a regional economic and cultural product recognized by public**
5 **policy as a geographical indication.** The reflexive expectations of economic and
6 social agents expand the diffusion of technical and technological knowledge
7 beyond affection, in the family and community scope, spreading through the
8 neighborhood of the same or other communities, of the same agrarian system, on a
9 broader spatial scale, reaching planetary levels, such as the act of pasteurizing
10 milk, making cheese, smoking or freezing meat, making artisanal products, raising
11 cattle, chickens, using the machete, making a corral, planting corn and beans.

12 This diffusion occurs historically through reflexive expectations in the
13 multicultural exchange in spaces. The combination of the way of making
14 differentiates the local know-how (the combination of ingredients, stages) of
15 communities, of each region, in each agrarian system. The cheese from one region
16 does not have the same characteristics as from another region, although both are
17 cheese, as are brandies (cachaças), wines, utensils, clothes, etc.

18 If the idea of a geographical indication is linked to a territory (*terroir*), this
19 gives us a perspective of permanence in the space that is characterized as such.
20 Permanence is the state of the locus, which changes over time. Those who remain
21 dynamically change the landscape, how the space is occupied, and the economic
22 and social relations. The family remains (in a narrow or broad sense, extended
23 family nucleus), which, through affection, guarantees the conditions for permanence
24 and reproduction in the geographic and social space. As a business and self-
25 employed economic agent or a salaried economic agent, the family is the nucleus
26 of creating and disseminating knowledge for life in society and working between
27 generations.

28 **Affectivity and permanence consolidate knowledge in the microeconomic**
29 **production system, making it a technique or technology, tangible or intangible,**
30 expanding in geographic space, structuring agrarian systems, which change over
31 time, and generating products linked to this space, geographical area, as territory,
32 whether or not, recognized by geographical indications.

33 It is vital to highlight the products identified as colonial, derived from the
34 colonies in which the newly arrived immigrants from Europe were organized.
35 Dairy and meat are their most essential components, but they also include honey
36 and a set of preservatives, as highlighted by Wilkinson *et al.* (2016).

37 Cheese production has a long history in Brazil and is present in many country
38 regions. Marajó Island, in the Amazon, produces a renowned buffalo milk cheese.
39 Three regions have been the focus of different mobilizations mentioned, such as
40 Minas Gerais, the Rio Grande do Sul and Santa Catarina, and the Northeast region.
41 Each of these regional spaces has its artisanal cheese characteristics (Wilkinson *et*
42 *al.*, 2016).

43 The prominent artisanal cheese in the South is **colonial cheese**, which has a
44 very different dynamic from Serrano cheese. First, this cheese is identified less
45 with a specific territory and more with a social and cultural category – German and

1 Italian immigrant farming families in equally distributed lots and organized in
2 colonies, according to Wilkinson *et al.* (2016).

3 Cheese production for domestic consumption was a widespread tradition and
4 predominantly performed by women as an extension of the kitchen. Production for
5 sale, involving few properties, accounted for most of the production volume in the
6 1990s. The role of this agricultural tradition has been fundamental in the
7 development of rural and agricultural organizations, according to Wilkinson *et al.*
8 (2016).

9 Thus, it is understood that the transmission of knowledge between
10 generations through family and social tradition occurs through affection in the
11 family environment, above all, and through reflexive expectations in society. A
12 classic example is colonial products that develop in a network in the history of
13 communities and regions.

14 In Brazil, the world of ordinary artisanal wines would be the one that would
15 most adequately express the idea of a typical product. Many GIs try to promote
16 innovations that allow producers to respond to consumption's emerging demands.
17 There is an incessant game of qualification-requalification in which tradition and
18 innovation decide two intrinsically associated movements.

19 At the same time, geographical indications emphasize the link between wine
20 and the *terroir* and local heritage. They incite more or less radical transformations
21 in viticulture and wine-making methods, in production relations, and in the
22 landscape itself. Innovations can occur from the reinvention of traditions without
23 compromising the territory's identity and the product's typicality linked to its
24 origin. The product must continue to "make sense" to people and be recognized by
25 the community as an expression of its culture (Nierdele *et al.*, 2016).

26 Mention should also be given to artisanal cheeses from Minas Gerais, such as
27 artisanal cheese from the Serro region and artisanal cheese from the Canastra
28 region. The artisanal cheeses from Minas have their origins in Portuguese
29 immigration, whose way of making is typical of Serra da Estrela, where raw
30 sheep's milk coagulated by the thistle flower is used. For Netto *apud* Shiki and
31 Wilkinson (2016), the way of making artisanal cheese from Minas Gerais
32 originated in the Azorean islands of Pico and São Jorge, where cow's raw milk and
33 *coalho* were already used, as was introduced in Minas Gerais.

34 In the case of *coalho* cheese from Sertão and Agreste northeast, to obtain the
35 milk, the cows were separated in the late afternoon, and the milking, carried out on
36 the following day, was under the responsibility of the male workforce. Milk was
37 used for food and for the production of *coalho* cheese, butter, and, in some
38 establishments, *requeijão*, activities that were the responsibility of women. The
39 ancestors transmitted the cultural practice of elaborating these derived products
40 from milk to the female domain, being the interior of the residences in the territory
41 destined for their production. This know-how, internalized by women, was aimed
42 almost exclusively at feeding their own families (Santos Cruz and Menezes, 2016).

43 The Serrano Cheese is produced in the states of Santa Catarina and the Rio
44 Grande do Sul, in the region of altitude that extends from the northeast of Rio
45 Grande do Sul to the southeast of Santa Catarina, comprising the region of
46 Campos de Cima da Serra and Campos Catarinenses. At the height of tropeirismo,

1 during the 18th and 19th centuries, the Serrano Cheese, then transported on the
2 backs of mules, was among the main products that guaranteed the food supply of
3 producing families, being used as a bargaining chip in obtaining groceries, which
4 were brought by the drovers (Santos Cruz and Menezes, 2016).

5 In the state of Minas Gerais, the artisanal cheese from the Serro Region is
6 produced with raw milk, rennet, salt, and drip (obtained by collecting the end of
7 the draining of the previous day's cheese, incorporated into the mass of the next
8 batch of cheeses). Making cheese constitutes a specific way of life in which
9 knowledge and practices are found in utensils, according to Santos, Cruz and
10 Menezes (2016).

11 Artisanal Minas's cheeses are defined as a reference to traditional food
12 products that are also called typical, local, territorial products. According to
13 Santos, Cruz and Menezes (2016), the term refers to products firmly rooted in their
14 space of origin, capable of mobilizing feelings of belonging, tradition, locality, and
15 common ancestry. It is said that traditional food products or traditional foods are
16 those whose production and preparation practices follow ritual methods conducted
17 by producers who have the knowledge and reputation necessary to maintain
18 production.

19 These ties are the bonds of affection maintained between generations and
20 guarantee the permanence of traditions and the necessary impulse for
21 technological and organizational innovations over time. For generations,
22 knowledge is transmitted based on **ancestral affection within the family**.
23 Reflective expectations among economic agents in the community guarantee the
24 expansion and diffusion of scientific knowledge at local and regional levels,
25 crossing other frontiers. An economic agent adaptively or almost entirely
26 reproduces the innovations produced or incorporated by other agents. **In the
27 course of the history of community culture, there is the technical-cultural
28 substrate for the continuity and reproduction of technological innovations
29 generated or introduced in the social collective.**

31 32 **Conclusions**

33
34 This research primarily comprises the connection between processes of
35 formation and transmission of knowledge based on affection and reflexive
36 expectations as affective-cognitive modes of transmission of know-how.

37 The theoretical discussion around geographical indications was just an
38 example considered to delimit the field of study, to facilitate the proposed message
39 to the researcher, given that products with geographical indications recognized
40 abroad or in Brazil are linked to a demarcated territory and territoriality,
41 historically in dynamic formation driven by affectivity in the transmission of
42 know-how in the family environment, and, in reflexive expectations, in the
43 collective environment, configuring a culturally specific territorial social
44 collective. **Family affection sustains the permanence of these products in
45 history as economic goods in society.**

1 For this reflection, the theoretical reflections of this research based on specific
 2 research carried out by researchers who study geographical indications would be
 3 enough to demonstrate our initial thesis around affectivity and reflexive
 4 expectations. However, field immersion is also opportune. Based on empirical
 5 information, in this case, the family farmers themselves and other key informants
 6 who know the region. As a result, the methodological proposal in the field
 7 supports the understanding of the connections of knowledge transmitted in the
 8 process.

9 The examples mentioned in this research corroborate that, in all situations,
 10 knowledge linked to a territory and territoriality remains cohesive to a delimited
 11 space and culture. That is, **the know-how of a social collective is not even from
 12 another social group, just like the family farmer who has been cultivating
 13 cocoa for centuries in the *cabruca* system in the South of Bahia does not know
 14 how to grow grapes and produce wines from the Serra Gaúcha, in Brazil.** It is
 15 the geographic delimitation and the space-affectivity relationship in the
 16 transmission of knowledge between social collectives, which are different from
 17 each other. **The historical permanence of social collectives in geographic space
 18 is affirmed, even if, in constant dynamic becoming, subject to technological,
 19 social, economic, and environmental events-impacts.**

20 **The processes themselves, affective-cognitive, remain individually and
 21 collectively; they change their materiality in types of agricultural production
 22 systems with the differentiation of the categories of farmers and the
 23 structuring and transformation of an agrarian system, as well as the
 24 technological innovations that combine traditional, family and collective
 25 knowledge with scientifically conceived knowledge, which below, it will form
 26 a geographical indication of an institutionally recognized product.**

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