

Affection and Reflective Expectations in the Geographical Indication

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This paper is based on the theoretical discussion of the following analyze categories: reflective expectations, affection, agrarian systems, and geographical indication. The reflective 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 reflective expectations.

Keywords: *affection, reflective expectations, geographical indication*

Introduction

This paper is based on the theoretical discussion of the following analyze categories: reflective expectations, affection, agrarian systems, and geographical indication. The reflective 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 reflective 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.

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The case-studies were obtained from the literature and the real experiences in the regional societies. It is necessary to comprehend the recognition of the geographical indication for the products among the social and economic agents. So some typical products from different regions and countries are cited and compared to demonstrate how the affection and the reflective expectations are fundamental to the knowledge and know-how dissemination, related to a territory.

The combination between natural factors and economic and social factors implies that product can be declared as a geographical indication, but the techniques and technologies, the know-how and the production systems are transmitted by the affection in its family and the reflective expectations into the investment decisions of the economic agents, mainly, in this study, the farmers. It is the central approach of this paper.

Methodological Procedures to Establish the Connection among Affection, Reflective 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 reflective 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 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 reflective 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.

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

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

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

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

Products from Territoriality (*Terroir*) and Affection

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

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

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

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

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

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

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

Shared know-how forms another component that participates in the definition of local and traditional agricultural and food production. Outside the manufacturing zone, which is the consumption zone, they are not available, according to Bérard and Marchenay (2004). According to the position that production occupies in the social group, these collective practices are considered in the organization of the whole society, as for certain cheeses or fruit productions. Domestic practices are based on a solid collective structure that is at the origin of today's artisanal and industrial adaptations. Domestic preparation is still very much present, as in the

cases of *botifarra dolça*, *salama de sugo*, *rosette*, or *alheira* that continue to be manufactured on the property and even in the city.

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

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

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

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

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

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

The world of local and food production presents itself as a place of articulation between the biological and the social. An animal breed, a cultivated plant, a product from cold stores, or a cheese stems from a process of accumulating knowledge, practices, observations, and adjustments. The living being evolves and interferes

with different factors, authorizing manipulations of all orders, natures, and scales. Reproduction modalities are not the same for vegetables, animals, or cheese. Within the plant world, different relationships between plants are observed due to the plant's longevity and, more or less, rapid renewal (Bérard and Marchenay 2004).

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

From common beans to Castellfollit beans, known today, and their recent development allows us to follow the process of building the name and the typicality and input of clarified data on the construction of a produit du *terroir*. It is accompanied by a profound and rapid transformation of its culture, both from the point of view of production with an effort of mechanization, which follows the organization of work. The creation of an association of producers and a cooperative, the purchase of machinery, and the promotion and marketing of beans were implemented.

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

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

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

The Geographical Indication: Method and Public Policy for Valuing Local Know-How

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

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

Reputation protection requires agreements on the production conditions of the geographical indication. As it is a collective activity that needs to be recognized to be protected, the geographical indication is consolidated when it manages to be supported by an organization accepted as a representative of the relevant producers of the place (Wilkinson 2013). The fact that it is a collective good implies that all actors in the place, as long as they accept production agreements, should be able to benefit from the reputation signals of this product.

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

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

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

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

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

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

According to Aguiar (2013), geographical indications make it possible to protect the authenticity and particularity of a local way of doing things through attributes that have been cultivated and improved over the years. Thus, they correspond to cultural identity and the organization of the production chain demanded to the achievement of a geographical indication considers other qualitative aspects. So, correspond to the aesthetic preferences and ethical demands of a larger community, which provides opportunities for market gains, arising from this qualification and the visibility and credibility that recognition confers on production.

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

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

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

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

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

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

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

In the state of Bahia (Northeast Brazil), the first historical record of cocoa occurred in 1655, when D. Vasco de Mascarenhas sent a letter to Captain-General Grão-Pará, talking about his affection for the fruit. In 1746, the first cocoa plantations were carried out in the South of Bahia, specifically in the municipality of Canavieiras. In 1752, the cultivation arrived in Ilhéus, being since then the culture that characterizes this region. Having adapted very quickly to the Bahian Atlantic Forest, it became the most important export product of this state in the first decades of the 20th century (Slow Food Brasil 2018).

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

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

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

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

Many communities in the region use cocoa for their consumption and sale in street markets to supplement their income. Such products are generally of low added value, such as *cocadas*, jams, and liqueurs. There are indigenous communities that cultivate cocoa in the South of Bahia in the organic *cabruca* system, such as the Tupinambá community of Serra do Padeiro, located in the municipality of Buerarema. In some rural settlements located in the South of Bahia, such as the Terra Vista Settlement located in the municipality of Arataca, there are initiatives

of family farmers, with agroecological *cabruca* cocoa production being a regional reference (Slow Food Brasil 2018).

In 2018, *cabruca* cocoa was recognized as a geographical indication by the National Institute of Industrial Property (INPI). The GI, regulated by the Industrial Property Law, is an intellectual property instrument used by several countries to protect and value traditional products linked to their origin of production.

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

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

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

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

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

Affection and Reflective Expectations in the Formation of Geographical Indications

The regional collective knowledge that socially produces one or a set of goods capable of receiving the recognition of a geographical indication, such as a denomination of origin or indication of origin, is historically consolidated through the bonds of affection in the family community-collective scope.

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

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

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

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

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

Cheese production has a long history in Brazil and is present in many country regions. Marajó Island, in the Amazon, produces a renowned buffalo milk cheese. Three regions have been the focus of different mobilizations mentioned, such as Minas Gerais, the Rio Grande do Sul and Santa Catarina, and the Northeast region.

Each of these regional spaces has its artisanal cheese characteristics (Wilkinson et al. 2016).

The prominent artisanal cheese in the South is colonial cheese, which has a very different dynamic from Serrano cheese. First, this cheese is identified less with a specific territory and more with a social and cultural category – German and Italian immigrant farming families in equally distributed lots and organized in colonies, according to Wilkinson et al. (2016).

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

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

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

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

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

In the case of *coalho* cheese from Sertão and Agreste northeast, to obtain the milk, the cows were separated in the late afternoon, and the milking, carried out on the following day, was under the responsibility of the male workforce. Milk was used for food and for the production of *coalho* cheese, butter, and, in some establishments, *requeijão*, activities that were the responsibility of women. The ancestors transmitted the cultural practice of elaborating these derived products from milk to the female domain, being the interior of the residences in the territory

destined for their production. This know-how, internalized by women, was aimed almost exclusively at feeding their own families (Santos Cruz and Menezes 2016).

The Serrano Cheese is produced in the states of Santa Catarina and the Rio Grande do Sul, in the region of altitude that extends from the northeast of Rio Grande do Sul to the southeast of Santa Catarina, comprising the region of Campos de Cima da Serra and Campos Catarinenses. At the height of tropeirismo, during the 18th and 19th centuries, the Serrano Cheese, then transported on the backs of mules, was among the main products that guaranteed the food supply of producing families, being used as a bargaining chip in obtaining groceries, which were brought by the drovers (Santos Cruz and Menezes 2016).

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

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

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

Conclusions

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

The theoretical discussion around geographical indications was just an example considered to delimit the field of study, to facilitate the proposed message to the researcher, given that products with geographical indications recognized abroad or in Brazil are linked to a demarcated territory and territoriality, historically in dynamic formation driven by affectivity in the transmission of know-how in the family environment, and, in reflective expectations, in the collective environment,

configuring a culturally specific territorial social collective. Family affection sustains the permanence of these products in history as economic goods in society.

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

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

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

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