



Social Protection in the health and humanitarian crisis of COVID-19 in the artisanal fishing territories at Resex Acaú-Goiana, Paraíba, Pernambuco - BRAZIL

La protección social en la crisis sanitaria y humanitaria de COVID-19 en los territorios de pesca artesanal en la Resex Acaú-Goiana, Paraíba, Pernambuco – BRASIL

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Abstract: This article results from the research entitled “Impacts of the COVID-19 pandemic on the socio-territorial management of social protection in the Resex Acaú-Goiana, Paraíba, Pernambuco” (PIBIC/CNPq/UFPB, 2021-2022). The objective was to analyze the impacts of COVID-19 on socio-territorial management from the construction of the Ecosocial Ethnomapping and the study of plans to contain the health crisis in the Resex, together with the Associação das Marisqueiras de Acaú-PB and public agents. Fishing communities, in addition to the ecosystem services provided to nature and society, symbolize a historic and traditional life. The methodological procedures of the quantitative and qualitative type, of a descriptive, exploratory nature, comprised the realization of Guided Tours, free interviews and questionnaires to experienced fisherwomen, gathering information that contributed to the construction of a systematized diagnosis. The results show that most artisanal fisherwomen have social markers that corroborate with a historical lack of social protection experienced in their territories, which were aggravated by the socio-sanitary crisis of COVID-19. There is a racialization of artisanal fisherwomen, 88.90% declare themselves to be black, brown or brown, 55.60% are between 30 and 50 years old, and 55.60% have practiced artisanal fishing for more of 40 years. The study points out that artisanal fisherwoman enjoy restricted access to social policies that guarantee constitutional rights that consider their demands and specificities.

Keywords: *Social Protection; COVID-19 pandemic; Artisanal fishing*

Resumen: Este artículo es resultado de la investigación "Impactos de la pandemia de Covid-19 en la gestión socio-territorial de la protección social en la Resex Acaú-Goiana, Paraíba, Pernambuco" (PIBIC/CNPq/UFPB, 2021-2022). El objetivo fue analizar los impactos del COVID-19 en la gestión socioterritorial a través de la construcción de un Etnomapa Ecosocial y el estudio de planes de contención de la crisis sanitaria en la Resex, en conjunto con la Asociación de Pescadoras de Acaú-PB y agentes públicos. Las comunidades de pescadores, además de los servicios ecosistémicos prestados a la naturaleza y a la sociedad, simbolizan una vida histórica y tradicional. Os procedimientos metodológicos de natureza quantitativa e qualitativa, descritiva, exploratória, abrangiram a realização de Visitas Guiadas, entrevistas livres e questionários a pescadoras experientes, levantando informações que contribuiriam para a construção de um diagnóstico sistematizado. Os resultados evidenciam que as pescadoras artesanais na sua maioria apresentam marcadores sociais que corroboram para uma desproteção social histórica vivenciada em seus territórios, quais foram agravados pela crise socio-sanitária da Covid-19. Se observa una racialización de las pescadoras artesanales, 88,90% se autodeclaran negras, morenas o mulatas,

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55,60% están en el grupo de edad entre 30 y 50 años, y 55,60% practican la pesca artesanal hace más de 40 años. El estudio señala que las pescadoras artesanales tienen un acceso restringido a las políticas sociales que garantizan los derechos constitucionales y consideran sus demandas y especificidades. **Palabras clave:** *Protección Social; Pandemia Covid-19; Pesca artesanal.*

INTRODUCTION

Territory can be interpreted through its compartmentalizations, because they show the uses of territory, whether a hegemonic use, in the case of political-administrative divisions built for the exercise of State power, or by hegemonized use, as in the compartmentalizations traditional fishermen communities, for example, in associations and/or fishermen colony located on the southern coast of the State of Paraíba. Using territory, at all times, will imply appropriations, delimitations and demarcations, three terms of an equation of use inherent to the fundamental problem of life in society and of the research proposal we present (SILVA, 2018).

In December 2019 the World Health Organization (WHO), warned about the incidence of pneumonia cases from China, in January 2020 it declared a Public Health Emergency of International Importance (ESPII), being in Brazil recognized the state of public calamity in March 2020, through Legislative Decree.

The pandemic of COVID-19 is a relevant historical marker for studies on the social reality of any territory, because its incidence has altered social relations, with short, medium, and long-term consequences. In this context, social, structural, and historical inequalities arising from the social issue present themselves maximized, affecting social protection and the management of public policies.

The health crisis of COVID-19 with social and economic repercussions has affected the Brazilian social groups in different ways, penalizing the most vulnerable people who once had restricted access to social rights, and also generating "new vulnerable people" who have lost their income from informal and/or formal work, due to the closure of their homes and their jobs.

informal and/or formal work, due to the closure of economic activities, caused by the adoption of social isolation, recommended by the World Health Organization (WHO), provided by viral containment protocols. The artisanal fisherwomen make up the Population and Specific Groups (GPTEs), which in the line of history require actions of recognition and effectiveness before the public policies that contemplate their particularities and territorialities. There are gaps in information and research that address the investigation of social protection, interfacing with the cultural, labor, and related dimensions of the daily lives of fisherwomen/fisherwomen living in the collective.

According to Silva (2016), artisanal fishing is understood as that carried out within the molds of small market production of family and community base that includes, in some cases, the production of

fisher-farmers and is characterized by the use of low technology (DIEGUES, 1983, 1988; SILVA, 2011, SILVA, 2016). When understood as a work process, it contrasts with industrial fishing for being exercised with simple methods and its characteristics are quite diverse, depending on the territory in which they are developed, both in relation to the habitats where they operate and the stocks they exploit (BEGOSSI, 1992; MALDONADO, 1986).

Silva (2011) states that subsistence fishing does not have modern technologies available as the other fishing modalities, being carried out through the use or not of small boats powered by rowing and, in very few cases, by motor and gear such as the tarrafa, small net, line, hooks, among others to capture the fish and, in the case of shellfish collection, often the gadanho, the empty box, the trowel and the hands themselves are used (SILVA, 2011; SILVA et al 2014; SILVA, 2016; SILVA; 2018).

According to Silva (2011), work and its products are inserted into the daily lives of artisanal fishing workers, in which needs that were unknown become everyday practices and they learn new ways to carry them out. In this way, fishermen and fisherwomen are by nature responsive beings: The environment puts to their existence, to their reproduction, conditions, tasks, among others. And the activity of the living being to preserve itself and its species is materialized in reacting in an appropriate way (SILVA; CONSERVA; OLIVEIRA, 2011).

To obtain a better use of the collection activity, it depends on the low tide periods, when the sandbanks that consist of the shellfish habitat emerge, known throughout the fishing territory as croas. The work of the shellfisherwomen has its organization based on the public and private space, which constantly lives under the condition of absolute separation of work.

The work of the artisanal fisherwoman is currently characterized as informal due to the Social Security and Labor Legislation (LPT), which refers to the non-characterization of professional (artisanal) fisherwomen by their production, the size of their boats, nor by the mechanization of their work tools.

To this end, the general objective of this article is to conduct an analysis of social protection in the health and humanitarian crisis of COVID-19 in the artisanal fishing territories in the Resex Acaú-Goiana, Paraíba, Pernambuco, with the aim of describing the impacts of COVID-19 on the socio-territorial management of the Resex Acaú-Goiana, together with the Association of Women Fishermen of Acaú-PB (AMA) and with the public agents of the territories, focusing on the supply of services, access to income security, health, among other factors. The construction of the first stage of the Ecosocial¹ Ethnomapping arises from the proposition that this instrument will subsidize the socio-territorial, socio-environmental

¹ Ecosocial Ethnomapping is a socio-territorial management tool, used in Indigenous Lands, Quilombolas, and those of traditional populations, which was enshrined in the 2012 National Policy for Territorial and Environmental Management of Indigenous Lands (PNGATI).

and social protection analyses of the artisanal fisherwomen, which are essential for the contingency plans of the public agents, also generating social indicators as a subsidy for the analyses of the impacts of COVID-19 on the economic activity of artisanal fishing.

THEORETICAL FOUNDATION

Weaving a construction of the theoretical methodological thought about the imbrication Social Protection, Socio-Health Crisis of COVID19 in artisanal fishing territories in a federal conservation unit specifically a RESEX, which consists of an extractive conservation unit refers us in general, to a mature knowledge that there are no human societies that have not developed some form of social protection to its most unprotected members (SILVA, 2018). Whether in a simpler way, through unspecialized and plurifunctional institutions, such as the family, for example, or with high levels of organizational sophistication and specialization. Different forms of social protection emerge and traverse the time and space of societies as a recurrent and universal process.(YAZBEK, 2012, p. 1)

According to Di Giovanni (1998, p. 10), social protection systems are composed of: [...] the sometimes more, sometimes less institutionalized forms that societies constitute to protect part or all of their members. Such systems arise from certain vicissitudes of natural or social life, such as old age, illness, misfortune, and privation.

The reflections on Social Protection, materialized in the Social Assistance Policy pointed out by Silva, Wanderley and Conserva (2014), state that since the Brazilian Federal Constitution of 1988, deep changes have occurred in social protection with the inclusion of social assistance as a rights policy in social security, constituting a major achievement for the promotion of social rights and citizenship, which is justified by treating social assistance as a public policy, of state responsibility, and not as actions and occasional and punctual services, configured in the past as charity. Another remarkable point of the introduction of Social Assistance in the Social Security plan is the denaturalization of the subsidiarity principle, according to which the family and society's action would precede that of the State.

The support to social entities has always been the relational screen adopted by the State in order not to break the mediation of religiosity posed by the Church-State pact. And lastly, for introducing a new field in which social rights become effective. The inclusion of social assistance has meant, therefore, an expansion in the field of human and social rights and, as a consequence, has introduced the requirement that social assistance, as a policy, be able to objectively formulate the content of citizens' social-assistance rights within its scope of action. Task, moreover, that still remains under construction and is being threatened in the government of Jair Bolsonaro (SPOSATI, 2009; SILVA; WANDERLEY; CONSERVA, 2014; SILVA, 2016).

Thus, it is clear that the implementation of the social protection model is strongly influenced by territoriality, because it is only installed and operates from living forces and actions with real subjects. For Sposati (2009), this realization does not flow from a mathematical or laboratory formula, but from a set of relationships and forces in motion. For the author, the sense of protection assumes, above all, a preservationist character and the defense of life, human and social rights, and human dignity (SILVA, 2016). Thus, we affirm the founding conception that protection means prevention, which subtends the reduction of fragilities to risks that, from the temporal point of view, may be permanent or temporary and are inserted in the examination of the issue of facing social risks (SPOSATI, 2009).

The guarantee of social rights is imbricated with the territory of living and for an understanding of the invisible threads of this connection, we will start from the reflection of Silva and Koga (2022) that it is necessary a theoretical and operational framework related to the analytical category "used territory" (Milton Santos)², in order to clarify which elements allow its instrumentalization, both for planning and for the evaluation of public policies.

The knowledge that artisanal fisherwomen have about the distribution of natural fishery resources and their ecology, in addition to their environmental perception, constitutes a valuable tool, sufficient to be incorporated both in socioeconomic development plans and in studies of management, conservation, and sustainable use of the local fauna, with the elaboration of public policies focused on the objective issues of the territory (SILVA and KOGA, 2022).

The "Maretório", a term created and used by artisanal fishermen, is the place of work, struggle, and resistance. This term matches the category proposed by Milton Santos (2001) "Territory used", which can be proven by several studies that present in their research results that the artisanal fishing activity enables the access to a diet rich in good quality protein for riverside populations that present high degrees of social vulnerability. A confirmation for this reality is in the access to the labor activity of fishing in mangrove ecosystems that does not require sophisticated instruments, using a great variety of devices produced by the fishermen themselves and, in general, most boats are not motorized or when the collecting activity can be done on the beach itself at low tide as observed in the Resex Acaú/Goiana, PB, PE. (BAYLEY; PETRERE, 1989; PETRERE, 1990; FISCHER, 1992; DIEGUES, 1973; SILVA, 2011; SILVA et al 2022).

In studies conducted on the northern coast of the state of Paraíba, we observed that several studies point out that artisanal fishermen carry out their activities individually, in pairs or in small groups of four to six individuals, are under the effect of economic pressures that govern their fishing strategy, selecting

² For Milton Santos (2001), territory in itself is not a category of analysis, but rather the one based on its use, the "used territory".

the fish with the highest value and, in the case of shellfish collection, there is an increase in extraction in order to meet the pressures arising from capital, as also observed in the results of our research developed on the southern coast of the same state. (BAYLEY; PETRERE, 1989; FISCHER, 1992; DIEGUES, 1973; SILVA, 2011; IBGE, 2010). The labor relationship starts from a process based on the family unit of the community or on neighborhood relations and is based on the fact that producers are owners of their means of production (DIEGUES, 1973).

METHODOLOGY

The methodology was based on the conjunction of several levels of data collection and analysis, having as a goal the systematization of social indicators, strategies, tools for evaluation and monitoring, related to the territorialized sustainable development of expanded social protection from the point of view of the affirmation of social equity, especially for women who live off small-scale fishing, known by themselves as *Marisqueiras*³ and are users/beneficiaries of Income Transfer Policies.

The bonds and the relationships of belonging established in the territory where they live are the North to measure the efficiency and effectiveness of the network of services and benefits of government initiatives through the management of social policies, which are essential to guarantee social and human rights (KOGA, 2003; KOGA and NAKANO, 2006, SILVA, 2018). In the complexity present in the issue of poverty and exclusion, when there is an initiative to reverse this picture, in order to integrate and include people, it is faced with people with feelings and characteristics that differ, extremely and absolutely, from one to another (LAVINAS, 2003, p. 48).

In light of this, the research was technically and operationally grounded in the continuous and participatory dialogue of the Center for Studies and Research in Social Policies - NEPPS/UEPB, and was developed with strategies in contexts of cultural diversity and pandemic, focusing on the participation and protective capacity of the families of artisanal fisherwomen, as well as on the (in)effectiveness of the contingency plans of public management in the territory of the Resex Acaú/Goiana, and on the social and/or economic impact for the field of citizenship and social rights, focusing on the COVID-19 crisis, which concerns the object of study under discussion. The development of field activities occurred through interviews, guided tours (technical visits) with the participation of key informants and focus groups. Measured methods were combined in qualitative studies or used in conjunction with quantitative

³ According to Freitas et al (2012), "marisqueiras" are women who collect shellfish to supplement family income and for subsistence. Schaeffer-Novelli (1989) points to oysters, sururu, and shellfish as the most commonly caught species in estuarine and mangrove areas in Brazil. According to Law No. 13,902/2019, which provides for the policy of development and support for the activities of shellfish gatherers, a shellfish gatherer is a woman who performs, by hand, this activity in mangroves, continuously, autonomously or in a family economy regime, for self-support or commercialization (BRASIL, 2019).

methods. As mentioned by Flick (2009), the combination of methods, which was initially thought of as a strategy to validate results obtained with individual mechanisms, is currently seen as a way to complement knowledge, and thus overcome the potential limitations of individualistic methods, as occurred in this research. For the development of the desired objectives, the research kept as a guide the focus on the collective construction of knowledge of the processes and products generated.

It is, in this context, to institute, as a constant focus of observation, the territory used, defended by Milton Santos, when considering traditional territories as living and living spaces, or, still, practiced territories, in the perspective of Ana Clara Torres Ribeiro (2014), for whom the experiences practiced in the territories need to be revealed, valued and understood.

The field research began in September 2021, under measures of social distance, but with some flexibility, however, with the gradual return of academic activities, in August 2022, in the municipality of Pitimbu-PB, in the locality of Acaú beach, gathering leaders of the Association of Shellfish Makers of Acaú (AMA) to apply the instrument for data collection in a dialogical way, seeking a qualified listening with nine shellfish mongers leaders, members of AMA

Description of the area

The Extractive Reserve is a conservation unit that aims to protect livelihoods and ensure the use and conservation of renewable natural resources traditionally used by the extractive population of the communities of Acaú and Porto do Congaçari, in the state of Paraíba, and the localities of Carne de Vaca, Povoação de São Lourenço, Tejucupapo and Baldo do Rio Goiana, in the state of Pernambuco.

FIGURE 01: Spatial delimitation of the Resex Acaú-Goiana in Paraíba.



SOURCE: Google Earth Pro – Image 2021 Maxar Technologies Google Data (2021).

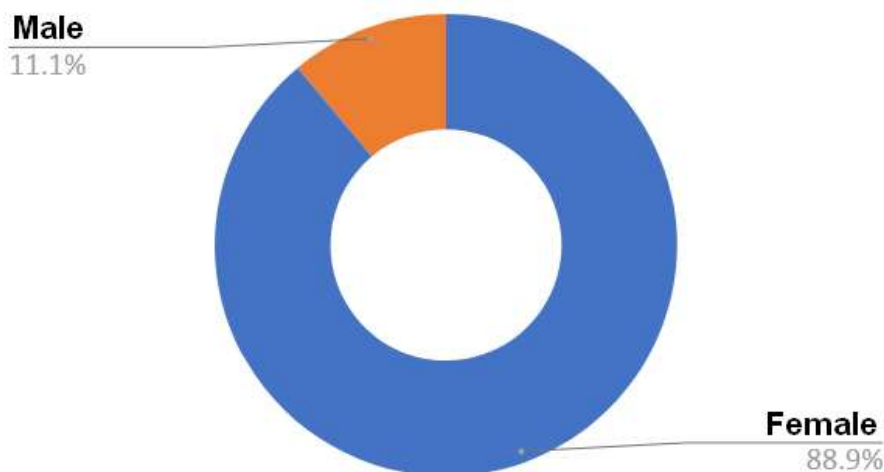
Resex belongs to the category of Coastal Marine Biome, and covers the territories of Caaporã (PB), Pitimbu (PB), Goiana (PE), featuring vegetation and ecosystems characterized as Mangroves, Restingas, and Apicuns, and a small strip of closed forest, belonging to the Atlantic Forest Biome. The Resex was created in 2007, under the legal jurisdiction of the Atlantic Forest Domain, covering an area of 6,678 hectares. Regarding land ownership aspects, 95% of the area is owned by the Union and 5% by individuals, according to MMA (2021).

RESULTS AND DISCUSSIONS

The first analysis of data on social protection in the context of the pandemic in COVID-19 of artisanal fisherwomen allowed us to understand the socioeconomic profile, identifying family income, self-reported color/ethnicity, education, access to public policies, especially income transfer policies and access to food, in addition to information on living conditions in the context of the pandemic; relevant factors for the analysis of the social protection of collective subjects.

Regarding the people who answered the data collection instrument, 88.90% are female and 11.10% are male (Figure 2). One can notice the predominance of shellfish gatherers, who seek, through work, to give meaning to their lives and, according to reports from many of them, shellfish gathering is the main economic basis for daily sustenance. In some fishing communities, women are the main responsible for the family subsistence, a fact verified by studies carried out in other estuarine locations (ANDRADE; BLUME, 2006).

FIGURE 02: Gender.



SOURCE: Survey data (2022).

In relation to the color/ethnicity self-declared by the shellfish gatherers surveyed, 40% perceive themselves as black and 44.40% as brown and mulatto. Adding the black, brown and brownish women, we get a total of 88.80% of shellfish gatherers, as shown in Figure 3.

FIGURE 03: Color/ethnicity.



SOURCE: Survey data (2022).

This information is relevant in the context of a movement that, according to Svampa (2019, apud RODIN, 2021), has been growing in Latin America, in which black, indigenous, peasant, traditional, and urban peripheral communities women lead a struggle against the hegemonic and unequal development, in order to defend their territories and communities. According to Rodin (2021), this manifesto demonstrates that the intersectionality of markers such as race, gender, and class, while highlighting deep vulnerabilities of these women, can also enhance them. The origin of birth of the shellfish gatherers is predominantly the state of Paraíba, 77.80%, while 22.20% are from the state of Pernambuco, as shown in Figure 4.

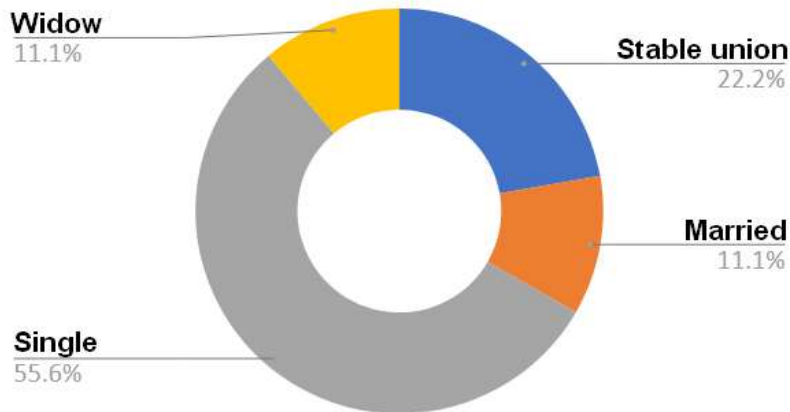
FIGURE 4: Naturalness.



SOURCE: Survey data (2022).

Regarding the marisqueiras' marital status, 55.60% were single, 22.20% were married⁴, and 11.11% were married and widowed each, as shown in Figure 5.

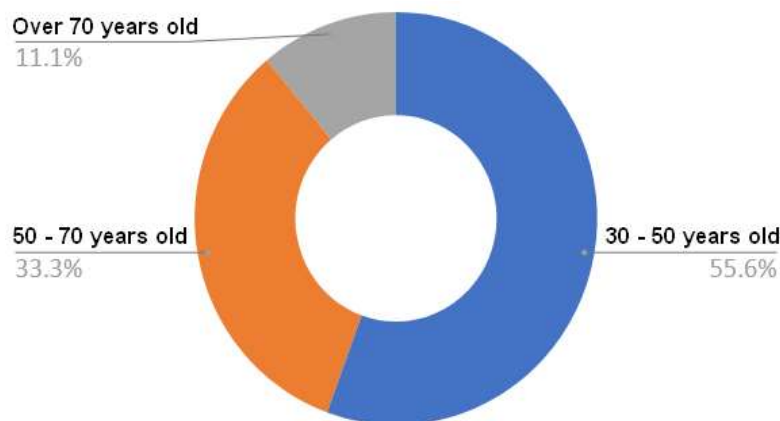
FIGURE 05: Marital status.



SOURCE: Survey data (2022).

Regarding the age of the artisanal fisherwomen surveyed, 55.60% are between 30 and 50 years old, while 33.30% are between 50 and 70 years old, and 11.10% are over 70 years old, according to Figure 6. It is observed that 44.40% of the women are over 50 years old, signaling to the State the priority of actions that meet the specific demands of this population segment, considering the informality of the labor activity performed by them, with the absence of labor and social security guarantees that are essential to face and overcome the problems of advancing age.

FIGURE 06: Age group.



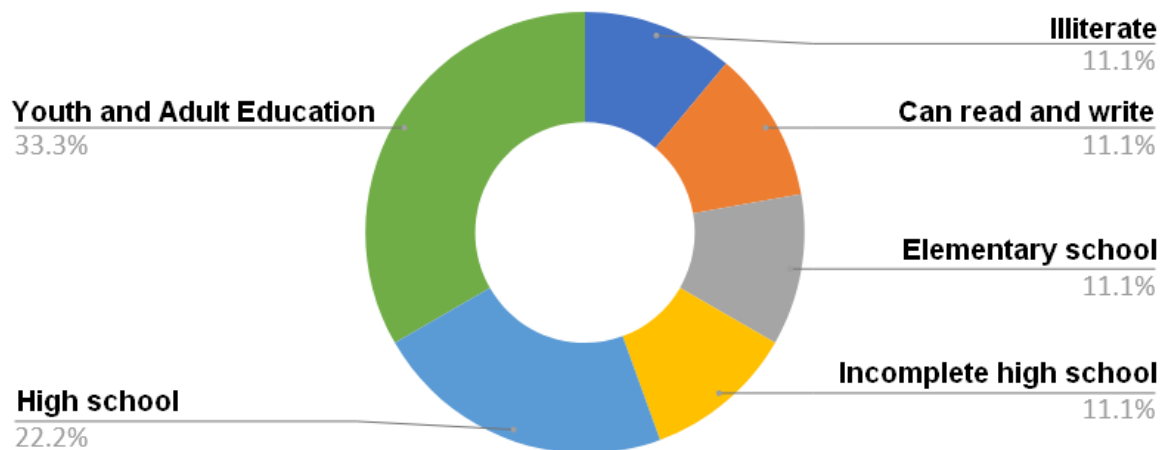
SOURCE: Survey data (2022).

⁴ married or companion - refers to a stable union, and is characterized by a factual situation in which a couple lives together as if they were married, in a public, continuous, and lasting way, with the goal of starting a family.

Regarding education, we infer from the data listed below that the vast majority of interviewees have not accessed and/or have partial access to the social policy of education, showing that the percentage of 11.10% appears for those who are not literate, those who only read, have elementary school I and studied incomplete high school. The shellfisherwomen who have completed high school are 22.20%, while 33.30% have graduated from the Young and Adult Education (EJA), according to Figure 7.

The data presented, in addition to showing a lack of management in education policies aimed at traditional and riverside territories, are the purest reflection of the precarious situation of education in the country, which was and has been further deteriorated by the current Federal Government, starting with the fact that in 2018, R\$ 3.2 billion were allocated to the Ministry of Education, an expressive reduction of 40% compared to the year 2017 (SCHEUFLER, DE AGUIAR, and HONÓRIO, 2022).

FIGURE 07: Education.

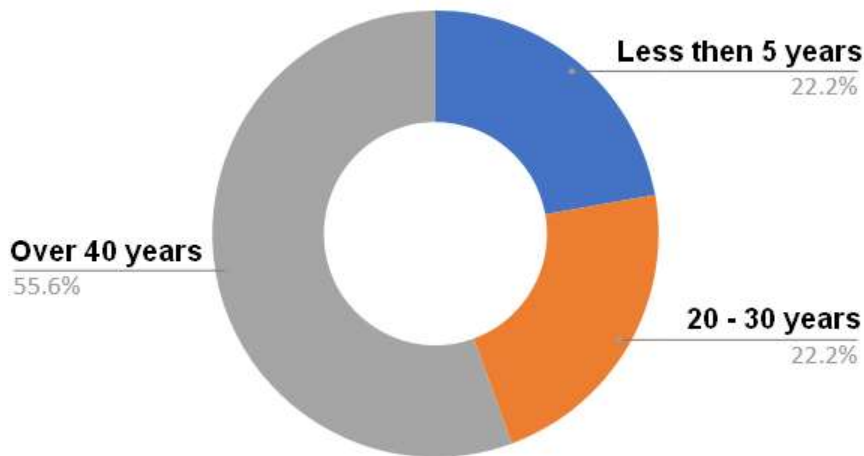


SOURCE: Survey data (2022).

When asked how long they have been working as shellfish harvesters, 55.60% said they have been working for more than 40 years and 22.20% have been working between 20-30 years, while 22.20% have been shellfish harvesters for less than 5 years, according to Figure 8.

Comparing with data obtained by Silva (2011), in a socio-ecological analysis of the work process of shellfish gatherers in the estuary of the Paraíba River/PB, in 2011, it is plausible to state that the reality of the shellfish gatherers, measured by the data presented here, is repeated and reaffirmed 10 years later, and in a generalized manner even if in different locations, considering that, both in the aforementioned work and in this article, there is a predominance of shellfish gatherers who work for about 40 years in shellfishing.

FIGURE 08: Time of artisanal fishing.



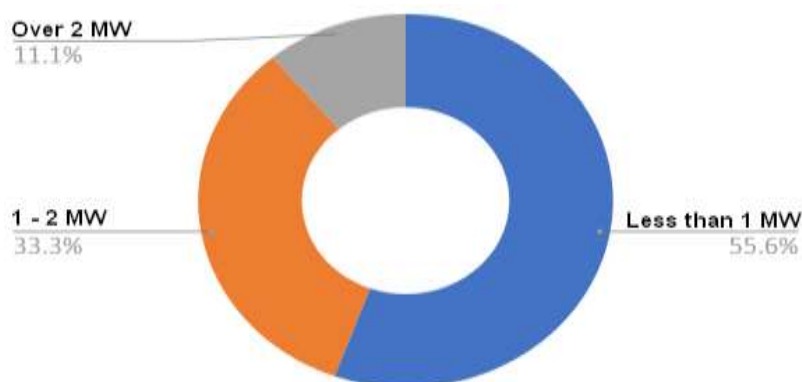
SOURCE: Survey data (2022).

The data on monthly family income point to the state of hyposufficiency of the shellfisherwomen, from Figure 9 it is observed that the monthly family income presented are:

- Less than 1 minimum wage* = 55.60%
- Between 1 and 2 minimum wages* = 33.30%.
- Above 2 minimum wages* = 11.105

*Considering the current Brazilian minimum wage of R \$1,212.00.

FIGURE 09: Monthly family income.



SOURCE: Survey data (2022).

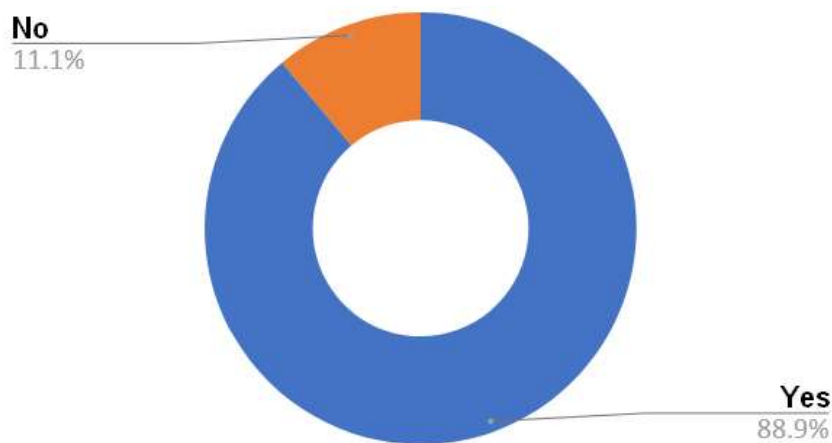
Seeking to identify whether the shellfish gatherers have the profile of social vulnerability for the federal government's social programs, we found that 88.90% of the people surveyed are enrolled in CadÚnico, while only 11.10% are not in CadÚnico, as shown in Figure 10.

Analyzing the conceptual delineation developed by Cutter (1996, apud Schumann, 2014, p. 30) we observed eighteen different definitions of vulnerability, selected within the time frame of 1980 and 1995. Schumann (2014, p. 31-40), in order to demonstrate the multidimensionality of the category of analysis vulnerability, we identified that there are several approaches, presented in studies developed since the 1980s with 29 definitions of vulnerability, evidencing the expansion of the conceptual framework to the present day.

Given this academic and vast body of research around the category Vulnerability, it becomes necessary to emphasize that the existing limitations for the operationalization of this concept have not prevented the development of instruments with the intention of measuring vulnerability (Schumann, 2014). It is necessary to think of general indicators that consider the quantitative and qualitative variables of vulnerability capable of measuring the intensity and size of vulnerable groups. Census data enable the quantification of physical and human capital, however, it does not allow us to apprehend social capital, which is of fundamental importance to differentiate vulnerability among similar situations of poverty.

We have the compression of importance called by Robert Castel on the expression social vulnerability to describe the social condition of those individuals situated between social integration and social disaffiliation. The author warns, however, that this model must be interpreted in a dynamic way, since, in practice, individuals may move between these zones throughout their lives, although he calls attention to the "strategic place" of the vulnerability zone: "It is a social space of instability, of turbulence, populated by individuals in a precarious situation in their relationship with work and fragile in their relational insertion" (CASTEL, 1998, p. 26) as observed in the research that is now being written in this scientific communication.

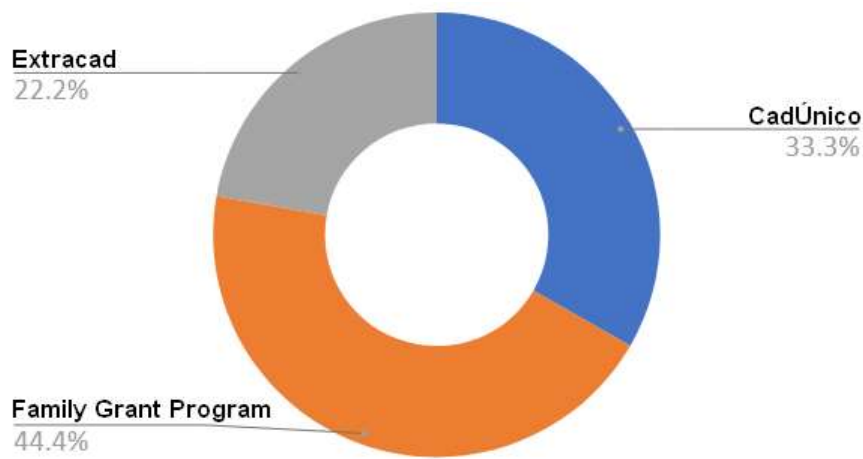
FIGURE 10: Registration in CadÚnico.



SOURCE: Survey data (2022).

It is observed that the Federal Government cash transfer programs, implemented after the decree of the COVID-19 pandemic, used as a referential registration base the already existing beneficiaries of the Bolsa Família Program (PBF), as well as the CadÚnico database, as shown in Figure 11, where 44.40% of the interviewed women access the benefit via PBF, 33.30% through the single registry, and only 11.10% through the Caixa application (Extracad).

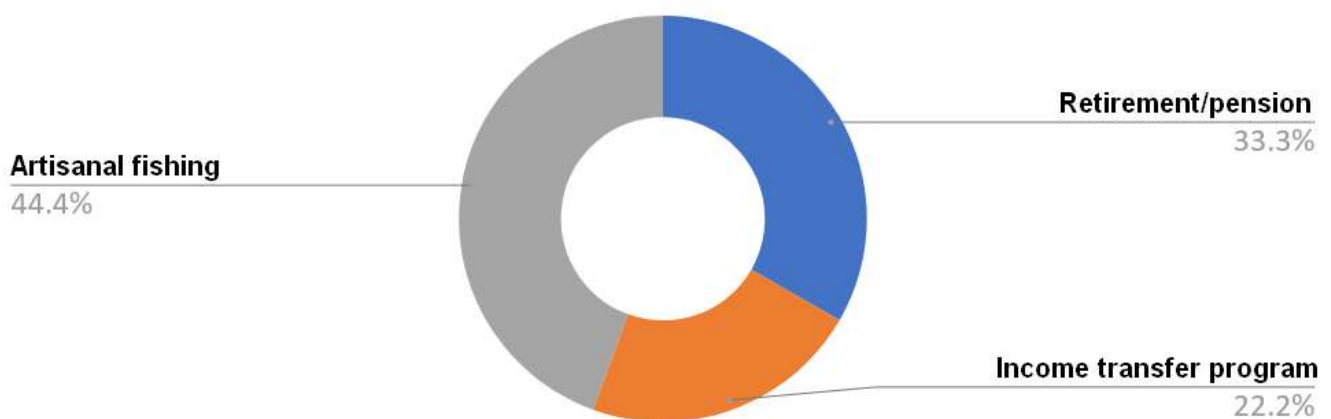
FIGURE 11: Ways to access Emergency Aid.



SOURCE: Survey data (2022).

The main origin of the financial resources to buy food since the beginning of the COVID-19 pandemic was mentioned by the shellfish gatherers as being 44.40% coming from fishing, 33.33% coming from retirement/pension from the National Institute of Social Security (INSS), and 22.20% using resources from the State income transfer programs to buy food for their families, as shown in Figure 12.

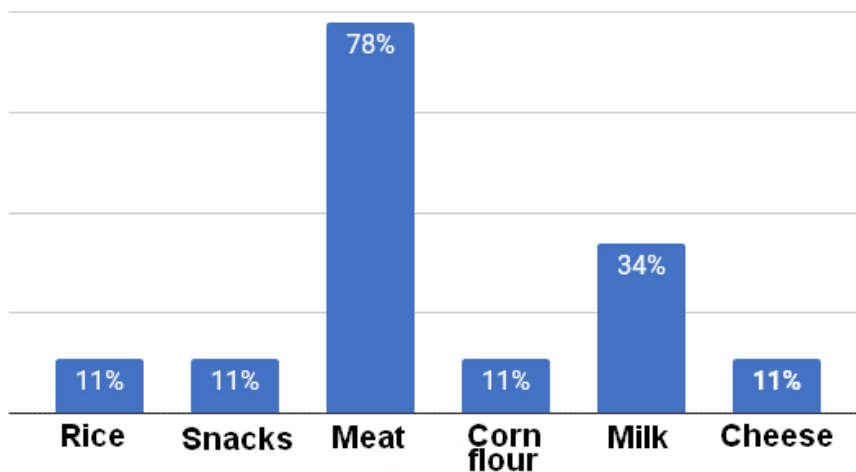
FIGURE 12: Main source of funds for food purchases.



SOURCE: Survey data (2022).

When we researched which food items were not purchased in the pandemic context by the shellfish gatherers' families, whose financial incomes were mitigated in line with the increase in the cost of foodstuffs, 80% of them answered that they stopped consuming beef, 34% milk, and rice, cookie, corn flour, and cheese, presented 11% each, as shown in Figure 13.

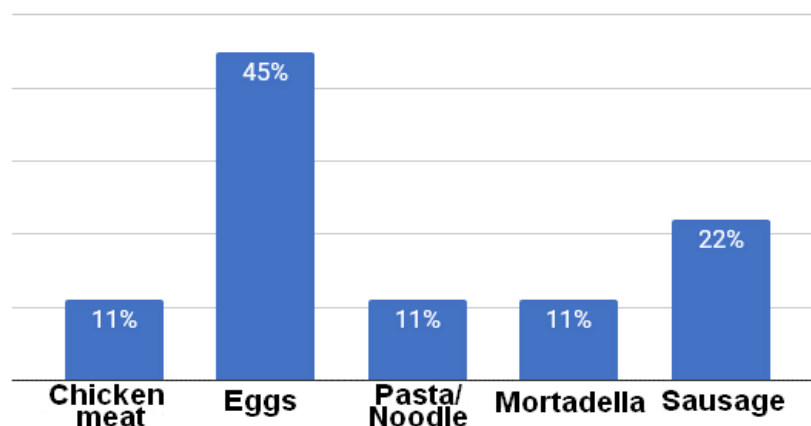
FIGURE 13: Foods you stopped eating in the pandemic.



SOURCE: Survey data (2022).

It was argued by the interviewees that due to the drop in fish sales and the consequent decrease in family income, the food basket had to be changed, with the insertion in the family diet of sausages and processed products, such as sausages and mortadella, presenting 33% together, and eggs with 45%, as shown in Figure 14.

FIGURE 14: Foods they started consuming with the pandemic.



SOURCE: Survey data (2022).

The Organic Health Law (Law No. 8.080, 1990) states that health is determined by the following conditions: food, housing, basic sanitation, environment, work, income, education, transportation, leisure, and access to essential services, among others.

CONCLUSIONS

By analyzing the research data incipiently, we realize that the artisanal fisherwomen surveyed mostly have social markers that corroborate a historical social unprotection experienced in their territories that was aggravated by the socio-sanitary crisis of COVID-19. It is observed a racialization of the artisanal fisherwomen, most of them self-declare as black, brown or mulatto, their age range is between 30 and 50 years old, and most of them have attended Youth and Adult Education (EJA). Most of them have been practicing artisanal fishing for more than 40 years.

The monthly family income of most of the shellfisherwomen presented is less than one official minimum wage of the country. In this way, when related to the dimensions of race/ethnicity, schooling, income, age, time of informal labor (as artisanal fisherwomen), we infer that the shellfisherwomen need access to social rights, through public policies that contemplate their demands and specificities. The social policy most accessed by the women researched were those related to cash benefits from income transfer programs, which have been the main source of financial resources for food acquisition since the decree of the COVID-19 pandemic in the country. Regarding the dimension of food and nutritional security, they expressed that they stopped consuming mainly beef and started to frequently insert sausages, mortadella, and chicken eggs in the family diet.

With regard to the ethnomapping, it is clear from the mobilization with the community and with the social representations of the territory, for example the partnerships already initiated with the municipal management of the municipalities of Pitimbu and Caaporã, that the research proposal has been adhered to, as well as the possibilities that can be generated from its materialization for the residents of the Resex as a whole. Therefore, it is necessary to continue the research project in order to finalize the proposal already started, and thus be able to collaborate with the knowledge and self-knowledge of the dimensions that permeate and forge the social relations and uses of space of the artisanal fisherwomen in their living area.

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