Socio-Cultural Dimensions Of Palusad Practice Among Fisher Folks:
Inputs To K-12 Instruction

Gallego, Archie S.1, Layon, Ledesma R. 2, Sasan, Narciso Jr. Betonta2

Cebu Technological University-Daanbantayan Campus, Daanbantayan, Cebu, Philippines12

Abstract

Culture based education was one of the framework in the R.A. 10533 also known as Enhanced Basic Education Act of 2013, as it states that in Section 10. 2(d) and (h) “The curriculum shall be contextualized and global” and “The curriculum shall be flexible enough to enable and allow schools to localize, indigenize, and enhance the curriculum based on their respective educational and local context”. It is in this reason that the researcher decided to conduct a study on the development of some inputs to K-12 instruction with culture integration especially on the practices.

A qualitative and quantitative method of research, in which the data gathered during interviews, guided by the questionnaire, formulated a result of which percentage mean was used. It was found out that majority of the respondents who engaged in Palusad practices were elementary graduates whereas these graduates were composed of mostly male, who were married and who owns and operate their own boat. Majority of the respondents were already practicing their Palusad for over 21 years or more and the dominant fishing technologies used were fishing nets. Most of respondents’ practices one of the rituals in Palusad was “Paaso” and this practice was acquired through oral traditions, which the fisher folks believes that meaning of this practice was for them to have bountiful harvest. Majority of the respondents applies this Palusad practice in their fishing boat once the boat was already constructed and their ways of launching during high tide. This practice uplifted the economic status of the said respondents. Since, this practice was very evident in the community the researcher develops on how this palusad practice can be integrated in classroom instruction through the formulation of instructional plan that can be a useful reference for the teachers and school administrators.

Keywords: Palusad Practice, Instructional plan, Culture-Based Education

I. Rationale of the Study

From ancient times, fishing has been a major source of food for humanity and a provider of employment and economic benefits to those engaged in this activity. The wealth of aquatic resources is assumed to be an unlimited gift of nature (UN, 1982). Taking care of the aquatic resources was everybody’s responsibility and concerned to avoid its depletion for sustainable food supply and security in the future. Different fishing methods, techniques, practices, rituals, culture and beliefs were evident in different parts of the world. This was done to ensure teemed catch and safe fishing.

Besides using recreational fishing as a rubric for all non-commercial forms of fishing it was difficult to generalize further about recreational fishing because of social and cultural differences. The socialization process was probably generalized between countries, culture and subcultures, but there was anecdotal evidence that the meaning of recreational fishing to people in various countries and cultures and even how the activity was practiced differ frequently as cited by Aas(2007) in his book, Global Challenges in Recreational Fisheries.

The Philippines was the 11th top fishing nation in the world and yields around US $ 2.5 billion annually (Wikipedia Foundation, Incorporated, 2011). Since Philippines was an archipelago that composed of many islands and it was once described by foreign writers as Pearl of the Orient Seas. Thus, the economic welfare and productivity depends on the integrity of coastal habitats particularly mangroves and coral reefs (Blaber, 2008). Fishing was the primary source of income before technology and modernity gained footholds in Cebu. Cebu has the vast ocean surrounding, for reason Cebuano’s delight in seafood (Ethnic Groups Philippines, 2019). Varied forms of fishing methods were
practiced all over the island and it depends on the locals on how resourceful they were in utilizing the available resources.

The municipality of Daanbantayan was situated in the northern tip of the island of Cebu, Philippines. Its northern, eastern and western sides were bounded by the sea and to its south the municipality of Medellin. Daanbantayan was more known to be the supplier of dried fish and other sea products because it’s waters was one of the largest fishing ground in the country (Make it Cebu! Cebu’s Premier Web Portal, n.d.). Most of the occupation of the people in the place was fishing. Fisher folks have their practice known as **Palusad**.

**Palusad** was a practice done by the fisher folks as a way of launching before the boat for fishing was used in catching fish. It was a sign of their faith, to the Heavenly Father through the intercession of the saint of seafarers, fisherman and mariners the Virgen Delos Desamparados the patron saint of Malapascua Island having bountiful harvest, asking guidance and having safe flight always during fishing activity. As roots of this practice were traced, it was through direct observation and participation of the youngsters until they were the ones practicing it. And through oral communication that was being transferred by the elders on how it was being done. As it was practiced for a long period of time, it was found out that **Palusad** was a way of thanking God for the acquisition of new property that was the source of livelihood by the Kandayan-ons.

One of the international ritual in fishing was the Yakwa ritual. During this ritual the Indians spend several months in the forest, building intricate wooden dams across rivers to trap fish, and smoking the fish before taking them to their villages by canoe. Yakwa was a vital part of the Indian’s spiritual culture, and crucial for their diet, as almost uniquely, the tribe does not eat meat (Enawen Nawe, n.d.)

The Dogons were a people from Mali renowned for their advanced astronomical knowledge at a time when telescopes were not available to the native tribes of Africa. They were also famed for their religious traditions, maskdances, wooden sculptures, architecture and their fishing ritual that takes place once a year in Lake Antogo. Fishing was only permitted once a year, in the tiny, sacred lake just outside the village of Bamba, during the Antogo ritual. The fishing ritual was held on the sixth month of the dry season, which was generally in May, but the exact date was fixed by the council of wise men. The groups stay silent, listening to the wise men reciting incantations and praising deities. When they were done speaking, the ritual itself-and all the magic associated with it – begins (Oddity Central, 2013).

The researcher chose to focus on this study to preserve and documented the local practices and beliefs in the local fishing industry that was still evident and adopted in this 21st century, and to researched the role of rituals and practices in the life of fisher folks in their day to day activities. There were no research studies made that took up **Palusad**, as such the practice would contribute to the economic, social and cultural development of Daanbantayan, Cebu, Philippines.

The purpose of the study was to describe the socio-cultural dimensions of palusad in Daanbantayan, Cebu through enhancement program and strengthening of cultural documentation of local beliefs and practices that would depict the livelihood and lifestyle of Daanbantayanon. This ethnographic study picture out to bring significant contributions to the Philippine cultural practices, which paved way in showing a Filipinistic identity in fishing practice to the world. It is expected with great confidence to be a shining pearl inside the clam shell of uniqueness and brilliance that every Filipino have and be proud of.

The concern to enhance the socio-cultural dimension of **Palusad** rituals among the fishermen in Daanbantayan prompted the researchersto conduct the study. This was taught to enhance and strengthen the cultural beliefs and practices that depict the livelihood and lifestyles among the fishermen in Daanbantayan, Cebu, Philippines.

### II. Theoretical Background

The researchers was anchored on the Grounded Theory in Ethnography while it was focused on the Palusad ceremony and ritual, the launching of the fishing boat before going into fishing which purportedly affects the fishing livelihood of the fishermen in Daanbantayan, Cebu, that has been
inherited from their ancestors and transmitted to the current generation, amidst the technological advancement of fishing. This was supplemented by the legal basis in fishing toward productivity and efficiency. **Legal basis in Philippine fisheries**, in Article XIII, Section Seven of the 1987 Philippines Constitution, the supreme laws of the land state that, the State shall protect the rights of subsistence fishermen, especially of local communities, to the preferential use of the communal marine and fishing resources, both inland and offshore. It shall provide support to such fishermen through appropriate technology and research, adequate financial, production, and marketing assistance, and other services. The State shall also protect, develop, and conserve such resources (Ramirez, 1994).

The protection shall extend to offshore fishing grounds of subsistence fishermen against foreign intrusion. Fish workers shall receive a just share from their labor in the utilization of marine and fishing resources (One Ocean, 2009).

Fishing communities have different roles to share like actions and governance in mandating legal basis and acts that promote fishing sustainability to address food security, thus culture has also its parts in the existence and survival of fishing livelihood communities that can be improved and advance from time to time. Moreover, one of the targets of the program was rebuilding of fishing and farming communities affected by Typhoon Yolanda (Haiyan) that struck the Philippines Central Visayas Region on November 8, 2013, causing widespread destruction of fishing ports, fishing boats, farms and local communities was one of the affected that paralyzed the income of the fishermen and the fishing industry of the Daanbantayan.

The government bid to boost the modernization of the agricultural and fisheries sector. Thus, Republic Act Number 10601 or Agricultural and Fisheries Mechanization (AFMech) Law (R. A. 10601), and Republic Act Number 8485 or Agriculture and Fisheries Modernization Act of 1997 (R. A. 8485), were born into laws.

The said law, R. A. 10601(2013) that was signed on June 05, 2013, likewise, mandates the state to deliver integrated support services to farmers, fisher folk and other stakeholders, and assist them to be able to viably operate and manage their agricultural and fisheries mechanization projects.

Moreover, R. A. 8485 (1997), aims to transform the agriculture and fisheries sectors to technology-based, advanced and competitive industry; ensure that the small farmers and fisherfolk have equal access to assets, resources and services; guarantee food security; encourage farmer and fisherfolk groups to bond together for more bargaining power; strengthen people’s organizations, cooperatives and non-government organizations by enhancing their participation in decision-making; pursue an aggressive market-driven approach to make the products more competitive in the market; stimulate further processing of agricultural products and make it more marketable; and implement policies that will invite more investors to establish business in the country.

To continue, the statement of objectives of the R. A. 8485 (1997), clearly emphasizes that agriculture and fisheries sector would be transformed from a resource-based to a technology-based industry. Thus, enhance profits and incomes in the agriculture and fisheries sectors, particularly the small farmers and fisherfolk, by ensuring equitable access to assets, resources and services, and promoting higher-value crops, value-added processing, agribusiness activities, and agro-industrialization. Agriculture and Fisheries Modernization clearly makes industrialization the main objective of modernization of the agricultural and fisheries sectors. In its definition of terms, “modernization” under the law is defined as a process of making the sector “dynamic, technologically advanced and competitive,” with the intent of transforming the agriculture and fisheries sector “from a resource-based to technology-based industry.

Thus, the Department of Agriculture (DA) was mandated, to give priority to the development and promotion of appropriate agricultural machinery and other agricultural mechanization technologies, to enhance agricultural mechanization in the countryside.

To fully realize this, R. A. 10601(2012) was signed into law. The Agricultural and Fisheries Mechanization (AFMech) Law, agricultural and fisheries mechanization refers to the development, adoption, assembly, manufacture and application of appropriate, location specific and cost-effective agricultural and fisheries machinery using human, animal, mechanical, electrical, renewable and other nonconventional sources of energy for agricultural production and postharvest/postproduction
That the government agencies must go together in having inter agency policies and mandates that support each other in achieving national goals and target, thus Republic Act 9155 also known as Governance on Basic education Act of 2001 (R. A.9155) which states that schools and learning centers the most important vehicle for the teaching and learning of national values and for developing in the Filipino learners love of country and pride in its heritage, thus school leaders should ensure on the integration of culture based education as they were empowered in instructional leadership.

As, mandated on Republic Act 10533 also known as Enhanced Basic Education Act of 2013 (R.A. 10533), as it states that in Section 10. 2(d) and (h) “The curriculum shall be contextualized and global” and “The curriculum shall be flexible enough to enable and allow schools to localize, indigenize, and enhance the curriculum based on their respective educational and local context”.

The study was anchored on the Grounded Theory in Ethnography. Ethnography means recording the life of a particular group and thus entails sustained participation and observation in their milieu, community, or social world. It means more than the participant observation alone because an ethno-graphic study covers the round of life occurring within the milieu (x) and then often includes supplementary data from documents, diagrams, maps, photographs, and occasions, formal interviews and questionnaires. Participant’s observers may limit their focus to one aspect of daily life within the studied milieu and aim to understand members’ taken-for-granted assumptions and rules (Charmaz,2014).Ethnographers have the opportunity to work from the ground up and to pursue whatever they find to be of the greatest interest.

Research participants allow ethnographers to see their worlds and their actions within them. The goal of much ethnography was to gain an insider’s depiction of the studied world. Nonetheless,like other researchers, ethnographers bring their theoretical training and methodological tools to their work. From the research participants’ standpoint, the ironic outcome may be an outsider’s report (Pollner & Emerson, 2011).

Racial in Fishing, since the beginning of time, sailors have believed that there were lucky vessels and unlucky vessels. According to legend, giving a boat name without a proper boat renaming ceremony to appease the gods of the sea will result in devastating consequences for the life of the boat. The ritual of a boat christening ceremony will help to avoid the wrath of the gods of the sea. We call it the christening of ships, a reference specifically to Christian blessing. One of the definitions given in Webster’s Dictionary for christening is “to name or dedicate (as of a ship) by a ceremony suggestive of baptism.”

It is a tradition that predates Christianity. Going to sea has always been a scary proposition, and boat blessing was recorded as early as 3000 B.C. In the Philippines particularly in Daanbantayan, Cebu, we had this ceremony as “Palusad Rituals”. It was a way of giving blessing to the new boat wherein it needs to sail in the sea as part of its baptism. The role of Palusad in the Filipino community brings so much luck and blessing to our Filipino people as it provides them comfort and abundance in hunting fish. Despite its technological advancement, our Filipino people will always look back at its rituals for it has been a tradition that has been handed down all over the years. The Palusad ritual has been widely practiced by the fishermen in the municipality of Daanbantayan, Cebu. It has been considered as a culture by the fishermen. In this changes, takes place for it viewed as an adaptation in the enlightenment era may it be in science, commerce and notion of progress.

In parallel to the culture of fishing in Cebu, Yamada as cited by Mangahas (2010) fishing was also important in Batanes, particularly in summer, when the weather was generally fair and the seas calm. Farmer-fishers intent on seizing this seasonal opportunity then set aside or delegate farm tasksto focus on fishing. However, the culture of fishing and the traditional seasonal activities and practices were shared among the islands in this area of the ‘Basic’ languages.

The fishing in Batanes, was opened by a time-honored ritual called the kapayvanuvanua. Kapayvanuvanua(literally meaning “the making of the port”) refers to the “ceremonial and ritual opening of a fishing port to obtain the favor of the spirit-dwellers of the sea.” It signifies the start of the fishing season. The ritual stemmed from the belief that some superior beings own and control the
sea and its riches, among which are the fish, both the perennial ones and the seasonal. Man may obtain special benefits from the sea only if the unseen powers in the sea give their permission (Hornedo, 2000).

Additionally, Florentino Gallana, the village acknowledged shaman and keeper of the tradition’s prayers and ritual procedure of kapayvanuvanua, as interviewed by Pinili (2016), said that, his forefathers taught that doing the kapayvanuvanua will protect at sea and will bountiful catch to fishermen as sea was ruled by unseen spirits and obtaining their permissions to get into their world so that man have something to eat. Based on practices and beliefs, it has also contributed a lot to people who have positivity on their actions, hence technology for science, and culture for rituals and practices.

There was one subject that has unfortunately been both underrated and neglected, a subject that determines the quality of life by giving its meaning and structure as well as habits, the profound power of ritual. Most rituals were so ingrained in us that we don’t even recognize or label them as such. Rituals were often rejected as primitive, unnecessary, religious or time-consuming and yet – we were the sum total of our rituals. They even impact our social health, social interaction and being connected to others in according to a mass of research, one of the main keys to living a healthy and happy life. Ritual not only determines who we were, it also creates habits – and habits determine everything about our life experience, both positive and negative. We failed or succeed based on our rituals. Lammi D. and Wojtowicz, D. (2014), inscribed that rituals add substance and meaning to actions and events at both the individual and social level. Rituals can also create new values and structures.”

**Fishing as a way of life.** Fishing in the Philippines industry was a way of life with 7,100 islands, the Philippines have the world’s longest discontinuous coastline. Over a million Filipinos are engaged in marine fishing. Of these, an estimated 800,000 are small-scale fishermen using tradition, low-cost techniques, notably net fishing from small boats and the fish corral. The fish corral is a stationary pen that traps fish in coastal fishing grounds. Traditionally, these techniques have provided small-scale fishermen and their families with a means of subsistence. In the past two decades, however, their way of life has been threatened by the rapid commercialization of the Philippine waters (Blitz, 1987).

Thus, fisher folks information should also be utilized to derive the meaning of their day to day practices in most aspects of their lives that brought up by the advent of technology in terms of their livelihood and the meaning behind their actions.

**Enhancing social values toward fishing productivity and efficiency.** Likewise there was also needed to enhance social values among poor fisher folks by making them realize the importance of education, both from the traditional education system and trainings provided by government agencies and non-government organizations helping people in the farming sector, especially, the fishing sector (Dar W. 2017).

Enhancing fishing productivity and efficiency, will answer in achieving the food security and safety and increase fishermen’s income. Accordingly, Mangahas (2010) in her study on Seasonal Ritual and the Regulation of Fishing in Batanes Province, Philippines, state that, Visayan fishers, especially those from Eastern Visayas or the islands of Cebu, Samar, Leyte, and Bohol, have moved around continuously, and extended their range to Mindanao, Palawan and Luzon, migrating from place-to-place to discover and extract as yet locally underutilized coastal resources. National and international demand for particular marine products, the exhaustion of a resource and the quest for a living keep fishers in constant motion and impel innovation, intensification and a high turnover of fishing gear technology (Ruddel & Satria, 2010). Wherein, in this context secret knowledge and local beliefs have their role, acquisition of such knowledge was also vital that would help present generation understand its meaning.

Thus, the Philippine government has recently launched a major investment programmed to improve agricultural and fisheries production as part of long term plans to increase rural incomes and boost social development in the country’s poorest regions (World Fishing and Aquaculture, 2015). Hence, the government taking actions on its role to the technological development of fishing industry in our country, the community folks also take their part in taking care of the government
subsidies in all means, with the implication of its proper handling of fishing gears, practices on bountiful harvest and etc.

In this modern world that we live in, we have been equipped with technologies that would greatly help the people in their livelihood. Not to mention the trawling, purse seining, gill net, hook and line mechanized, jigging and trolling lines. These and many more were actually some of the things that were brought by technology wherein it helps our fishermen catch varieties of fish and sea creatures. But despite this advancement of technologies, the people in Daanbantayan still embrace their culture that has been practiced over the years.

The Daanbantayanon may never take their rituals for granted especially the Palusad ritual. But it does not mean that they are closing their doors to the technological advancement. In fact, what they were doing now was strengthening their cultural background like the rituals and fortifying the technology adaptation of fishing.

The role of local practice in the academe. Local practices, rituals and traditions simplify basic concepts in the academe as indicated in curriculum guides of the k-12 curriculum in the Department of Education. The integration strengthens the contextualization and indigenization of the lessons as mandated in R.A. 10533, that curriculum shall adhere the following standards, culture-sensitive; be flexible enough to enable and allow schools to localize, indigenize and enhance the same based on their respective educational and social contexts.

III. Statement of the Problem

This research assessed the socio-cultural dimensions of fisher folks in identified barangays of Daanbantayan, Cebu, Philippines, as inputs in K-12 instructions. Specifically, answers to the main problem were gathered through the following queries.

1. What is the profile of the registered fisher folks who practiced Palusad at to:
   1.1 highest educational attainment;
   1.2 gender;
   1.3 civil status;
   1.4 boat ownership.

2. What relevant information can be obtained among the fisher folks, in terms of the:
   2.1 number of years in fishing as a means of livelihood; and
   2.2 fishing technology utilized?

3. What background information can be derived about the palusad practice, as to:
   3.1 ritual and its meaning; and
   3.2 acquisition of ritual knowledge on palusad?

4. What are the perceptions on the palusad practice, as applied to the technological adoption by the fisher folks, as to:
   4.1 fishing equipment that the practice is applied to;
   4.2 tide or weather condition that the practice is applied to;
   4.3 frequency of the application of the ritual practice; and
   4.4 the extent of the technological after effect of the practice on the fishing livelihood?

5. Based on the findings, what inputs to K-12 instruction can be formulated?

IV. Result And Discussion

This chapter dealt with the presentation, analysis, and interpretation of data that were gathered in the study that was conducted among the 151 registered fisher folks based on the data of the identified barangay in the Municipality of Daanbantayan, Daanbantayan, Cebu, Philippines.

The data presentation were both in textual and tabulated forms in sequential order as indicated in the sub problems, as: the profile of the registered fisher folks who practice palusad, the educational attainment, gender, status and boat ownership; the relevant information can be obtained among the fisher folks, number of years in fishing as a means of livelihood, fishing technology utilized; the
background information can be derived about the palusad, the practice, the meaning of practice and ways in the acquisition of ritual knowledge; the perceptions on the palusad practice as applied to the technological adoption of fisher folks, fishing equipment where the ritual is applied, sea tide or weather condition where the ritual is applied, frequency of the application of ritual, extent of the technological after effect on the fishing livelihood: and the inputs to K-12 instruction that can be formulated based on the findings.

Table 1  
Profile of Registered Fisher Folks

<table>
<thead>
<tr>
<th>Educational Attainment</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>College Graduate</td>
<td>2</td>
<td>1.32</td>
</tr>
<tr>
<td>High School Graduate</td>
<td>66</td>
<td>43.71</td>
</tr>
<tr>
<td>Elementary Graduate</td>
<td>76</td>
<td>50.33</td>
</tr>
<tr>
<td>No Formal Schooling</td>
<td>7</td>
<td>4.64</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>151</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>148</td>
<td>98.01</td>
</tr>
<tr>
<td>Female</td>
<td>3</td>
<td>1.99</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>151</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Civil Status</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>41</td>
<td>27.15</td>
</tr>
<tr>
<td>Married</td>
<td>109</td>
<td>72.19</td>
</tr>
<tr>
<td>Widowed</td>
<td>1</td>
<td>0.66</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>151</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Boat Ownership</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Owner/Operator</td>
<td>117</td>
<td>77.48</td>
</tr>
<tr>
<td>Capitalists</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Employee/Rider</td>
<td>34</td>
<td>22.52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>151</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 2 presented the educational attainment of the registered fisher folks. As the table showed, the educational attainment of most registered fisher folks is elementary graduate, with 76 or 50.33%; followed by high school graduate with 66 or 43.71%; and non-formal schooling with 7 or 4.64% then college graduate with 2 or 1.32%.

Generally, the data showed that the registered fisher folks were only elementary or high school graduate who were not able to finished college education thus most of them engage in fishing activities as the common livelihood of the community which do not require educational qualification. Where others, because of poverty at young age become an apprentice to their father’s or relative’s fishing industry, thus earning money at very young age can divert once attention to education while learn how to focus on earning a living.

Gender  
Table 1 presented the gender of the registered fisher folks. As the table showed, the gender of most fisher folks is male with 148 or 98.01% while the female is only 3 or 1.99%. This simply implies that fishing activities required more strength and fitness especially in the preparation of fishing equipment’s and during fishing in the lifting of fish cages or net, the diving expertise especially to those who employ in harpooning of fishing techniques.

Civil Status  
As reflected in table 1, it has married status that gained 109 or 72.19%, followed by the single with 41 or 27.15% then by the widow with only 1 or 0.66%. That this implies most of the single who
engage in fishing continue fishing as their livelihood when getting married, thus married have the highest part of the status who engaged in this activity

Collectively, the researchers can somehow determine the future of the fishing industry for the next generations having married in civil status as the highest both in percentage and in frequency for registered fisher folks in three respective barangays.

**Boat Ownership**

As shown on the table, the owner or operator has the highest frequency with 117 or 77.48%, followed by the employee or rider with 34 or 22.52% then the capitalist with zero. Boat ownership also served as evidence that this people who engage in this fishing activity, majority has their own boat.

Totally, the researchers can virtually draw that the fishing industry among the three barangays were healthy and progressive due to the high personal ownership of boats which entail fisher folks to profit more. This implies that you can gain more profit and earnings of having your own boat used in fishing rather than of being an employee to those who own a boat.

- **Table 2**
  
<table>
<thead>
<tr>
<th>Number of Years in Fishing</th>
<th>F</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 years or more</td>
<td>68</td>
<td>45.03</td>
</tr>
<tr>
<td>16 years - 20 years</td>
<td>28</td>
<td>18.54</td>
</tr>
<tr>
<td>11 years - 15 years</td>
<td>24</td>
<td>15.89</td>
</tr>
<tr>
<td>6 years - 10 years</td>
<td>31</td>
<td>20.53</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>151</td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fishing Technology Utilized</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hook and Line</td>
<td>19</td>
<td>10.5</td>
</tr>
<tr>
<td>Fishing Net</td>
<td>123</td>
<td>67.96</td>
</tr>
<tr>
<td>Fish Cage</td>
<td>23</td>
<td>12.71</td>
</tr>
<tr>
<td>Harpooning</td>
<td>16</td>
<td>8.84</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>181</td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Number of Years in Fishing**

As clearly illustrated in table 2, as to numbers of years in fishing of fisher folks the 21 years or more with 68 or 54.03% topped, followed by 6 years to 10 years with 31 or 20%, next in line was 16 years to 20 years with 128 or 18.54%, then with the 11 years -15 years with 24 or 15.89%.

This shows that fishing industry existed since time immemorial even during the time of Jesus, that fishing shows that our water resources was full of its natural jewels where become the sources of food for the people at the same time the source of livelihood, where they can give the needs of their family especially, food, clothing, shelter and education.

**Fishing Technology Utilized**

It is come out that fishing was commonly used fishing technology among the three identified barangays. The first was the fishing net with 123 or 67.96%, second was fish cage with 23 or 12.71%, third was hook and line with 19 or 10.50%, then harpooning with 16 or 8.84% respectively. With the aid of the results, the researcher suggests that fishing in the identified barangays were highly for commercial purposes due to that fishing net was the most commonly used fishing technology and was known to have a better and maximum fish catch compared to that of the other fishing technology such as fish cage, harpoons, and hook and line with a single or only a minimal-induced fish catch.
As shown in table 3, refers to the practices by the fisher folks in barangays Tapilon, Talisay, and Bakhawan, it was branded that there were several practices accustomed by the fisher folks in the identified barangays. Meanwhile, paaso (smoking the boat with frankincense), among all the practices took the lead as the most common with a total of 33.63% with 76 in frequency. Moving next was the practice so-called as padugo (killing of animals as an offering) with a sum of 22.12% and 50 in frequency. Followed by the practice known as pasakay ug buntis (pregnant woman as the first passenger) with a sum of 15.49% and 35 in frequency. Then, the practice identified as pagpanagkot (lighting of candles and offering of prayers) with a sum of 12.83% and 29 in frequency. Next is the practice so-called as pahumot (preparation and eating of ripened jackfruit within the boat) with a sum of 10.62% and 24 in frequency. After, the practice generally referred as pagbuak ug vino (striking the motor of the boat with a bottle of wine or liquors) with a sum of 2.65% and 6 in frequency and, the practice commonly known as pagbiko (cook with sweet sticky rice for the boat) with a sum of 2.21% and 5 in frequency and lastly, the practice so-called as pahikay (preparation of foods for the boat) with a sum of 0.44% and only a single in frequency.

This simply implies that rituals and practices are evident to the fisher folks, with varied practices, where the most common was paaso, which was the simplest and cheapest way among the rituals, thus paaso carries a lot of meaning to the fisher folks.

### Meaning of Palusad Practice

As displayed in table 3 on the meaning of palusad practice took the lead with most common was for more bountiful harvest with 127 or 49.42%, next in line as an offering for safe fishing with 43
or 16.73 %, followed by to drive away evil spirits with 39 or 15.18 %, then as a thanksgiving for the blessing with 31 or 12.06 per cent and lastly for a productive livelihood with 17 or 6.61 % respectively, this simply shows that fisher folks wishes for more catch in order to sustain their family needs and uplift their economic status.

**Acquisition of Palusad Practice**

As displayed in table 3 on the acquisition of palusad practice among fisher folks in the identified barangays Tapilon, Talisay and Bakhawan, it was well-known that palusad practice has been grown within the tradition of the common fisher folks.

Further, it was undeniable that with data shown in the table, oral tradition scores high at 86.36% with 133 in frequency, furthermore, seemingly noticeable drop of figures can be distinguished for fisher folks in the identified barangays to have been into religious belief at only 12.99% with 20 in frequency, then with one or 12.99 per cent respectively for written text.

It is clear, based on the data gathered that the fisher folks anchored, in some time, their catch on traditions in palusad and implies that rituals were learned more through actual observation and oral transfer rather than on documented text.

**Perception on the Palusad practices as applied to the Technological adoption of the fisher folks**

<table>
<thead>
<tr>
<th>Fishing Equipment that the Practice is Applied</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fishing Boat</td>
<td>134</td>
<td>67.34</td>
</tr>
<tr>
<td>Fishing Gear</td>
<td>46</td>
<td>23.12</td>
</tr>
<tr>
<td>Motor of the Boat/Banca</td>
<td>19</td>
<td>9.55</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>199</td>
<td>100</td>
</tr>
</tbody>
</table>

**Tide or Weather Condition the Practice is Applied**

<table>
<thead>
<tr>
<th>Tide or Weather Condition the Practice is Applied</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Tide</td>
<td>130</td>
<td>86.09</td>
</tr>
<tr>
<td>Low Tide</td>
<td>11</td>
<td>7.28</td>
</tr>
<tr>
<td>Flooding</td>
<td>5</td>
<td>3.31</td>
</tr>
<tr>
<td>Eight in the Morning</td>
<td>3</td>
<td>1.99</td>
</tr>
<tr>
<td>Eight Day of the Month</td>
<td>2</td>
<td>1.32</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>151</td>
<td>100</td>
</tr>
</tbody>
</table>

**Frequency of the Application of the Ritual**

<table>
<thead>
<tr>
<th>Frequency of the Application of the Ritual</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once after the boat/banca constructed</td>
<td>148</td>
<td>98.01</td>
</tr>
<tr>
<td>Twice after the boat/banca constructed</td>
<td>2</td>
<td>1.32</td>
</tr>
<tr>
<td>Every year after the boat/banca constructed</td>
<td>1</td>
<td>0.66</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>151</td>
<td>100</td>
</tr>
</tbody>
</table>

**After effect of the fishing livelihood in the application**

<table>
<thead>
<tr>
<th>After effect of the fishing livelihood in the application</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uplift economic status</td>
<td>142</td>
<td>94.04</td>
</tr>
<tr>
<td>Worse economic status</td>
<td>1</td>
<td>0.66</td>
</tr>
<tr>
<td>Sakto lang</td>
<td>8</td>
<td>5.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>151</td>
<td>100</td>
</tr>
</tbody>
</table>

As displayed in table 4, as fishing equipment that the practice was applied by the registered fisher folks among the three barangays Talisay, Bakhawan, and Tapilon, numbers are high for registered fisher folks who solely use fishing boat during the conduct of the said practice.

Topped was the application of the ritual to fishing boat with a frequency of 134 or 67.34%, second is the application of ritual to the fishing gear with 46 or 23.12% and lastly on the application of
ritual top the motor or the banca or boat with 19 or 9.55%. That this shows most of the rituals offered by the fisher folks was offered through the fishing boat. Since, the fishing boat was the most important equipment for the fisher folks that give them the true essence and realistic association of being fishermen.

As illustrated in Table 4 as to considering the tide or weather condition the practice was applied during the palusad by the common fisher folks among the identified barangays, Talisay, Tapilon and Bakhawan, figures leap high for registered fisher folks who did the practice during high tide thus, at 86.09% with 130 in frequency. It was illustrated further, with a total of 7.28% and 11 in frequency, some registered fisher folks among the identified barangays prefer to conduct the said practice during the low tide. It was also shown that flooding got 5 or 3.31 per cent, then on eight in the morning with 3 or 1.99% and lastly on eight day of the month with 2 or 1.32%.

This implies that the tide condition where the rituals are applied mostly on high tide because it was not difficult for the fisher folks to bring the boat to the sea since the water was in high tide condition.

Frequency of the Application of the Ritual

As demonstrated in table 4, referring to the frequency of the application of the ritual among the registered fisher folks in the identified barangays, Talisay, Tapilon, and Bakhawan, by which numbers were high for registered fisher folks who applies the ritual once after the boat/banca was constructed with a total of 98.01% and 148 in frequency.

On the other hand, the table further showed that on the frequency of the application of the ritual among the registered fisher folks in, who have applied the ritual twice after the boat/banca was constructed, it was recorded with 6.45% with 2 in frequency and a total of 1.32%.

Similarly, only one or 0.66% has been recorded and with a sole frequency/respondent for registered fisher folks among the three identified barangays who applies the ritual every year after the boat or the banca was constructed. This implies that the rituals on palusad practice was applied only once after the banca was being constructed as a sort of a visayan term “PALIHI”.

After Effect of the Fishing Livelihood in the Application

In table 4, referred to as the after effect of the fishing livelihood in the application by the registered fisher folks in the identified barangays, by which figures were surprisingly high for registered fisher folks who have uplift in economic status with a total frequency of 142 at 94.04%. Next, under sakto lang as referred to the after effect of the fishing livelihood in the application by the registered fisher folks in the identified barangays, is at 5.30% with 8 in frequency.

Finally, under worse economic status as referred to the after effect of the fishing livelihood in the application by the registered fisher folks in the identified barangays, only a sole frequency/respondent emerged at 1 or 0.66% as a total. This simply implies that lives of fisher folks was uplifted through fishing activities, especially on their economic status, because most of them was able to give the needs of their family in terms of food, clothing, shelter and education.

V. Findings, Conclusion And Recommendations

Findings

As to the educational attainment most registered fisher folks are elementary graduate, with 76 or 50.33%; followed by high school graduate with 66 or 43.71%; and non-formal schooling with 7 or 4.64% then college graduate with 2 or 1.32%. Since fishing occupation does not require any higher educational attainment as long as you know how to swim and have the techniques and skills in catching fish. As to gender that most of the fisher folks are males with 148 or 98.01% while the female was 3 or 1.99%, since fishing livelihood requires physical strength and courage which projects that men in the community possess than women.

As to the civil status that most of the fisher folks are married has gained 109 or 72.19%, followed by the single with 41 or 27.15% then by the widow with only 1 or 0.66% that fishing has been their source of income and livelihood in giving their family needs. To boat ownership the owner...
or operator has the highest frequency with 117 or 77.48%, followed by the employee or rider with 34 or 22.52% then the capitalist with zero that most of the fisher folks have their own boat since they prefer to have a higher gain in managing and using their own boat than riding only to those who own, because it gives them better income and share.

As to the number of years in fishing of fisher folks the 21 years or more with 68 or 54.03% topped, followed by 6 years to 10 years with 31 or 20.53%, next in line is 16 years to 20 years with 128 or 18.54%, then with the 11 years -15 years with 24 or 15.89% and lastly with 1 month to 5 years with zero respectively in fishing that most of the fisher folks engage in fishing industry since time immemorial, that maybe the occupation was handed down from generation to generation even on the evolution of technological advances on how to have a better catch, still fishing industry survived.

As to the fishing technology utilized, the fishing net with 123 or 67.96% second was fish cage with 23 or 12.71%, third was hook and line with 19 or 10.50%, then harpooning with 16 or 8.84% respectively most of the fisher folks used fishing net, since they found out that fishing net that was being prescribed by the government gives them more catch, more durable and safe.

As to the number of years in fishing of fisher folks the 21 years or more with 68 or 54.03% topped, followed by 6 years to 10 years with 31 or 20.53%, next in line is 16 years to 20 years with 128 or 18.54%, then with the 11 years -15 years with 24 or 15.89% and lastly with 1 month to 5 years with zero respectively in fishing that most of the fisher folks engage in fishing industry since time immemorial, that maybe the occupation was handed down from generation to generation even on the evolution of technological advances on how to have a better catch, still fishing industry survived.

That paaso, among all the practices took the lead as the most common with a total of 33.63% with 76 in frequency. Moving next was the practice so-called as padugo with a sum of 22.12% and 50 in frequency. Followed by the practice known as pag sakay og buntis with a sum of 15.49 percent and 35 in frequency. Then, the practice identified as pagpanagkot with a sum of 12.83% and 29 in frequency. Next is the practice so-called as pahumot with a sum of 10.62% and 24 in frequency. After, was the practice generally referred as pagbuak sa vino with a sum of 2.65% and 6 in frequency and, the practice commonly known as pagbiko with a sum of 0.44% and only a single in frequency.

As to the meaning of practice the most common belief on the rituals was for more bountiful harvest with 127 or 49.42% next in line as an offering for safe fishing with 43 or 16.73%, followed by to drive away evil spirits with 39 or 15.18%, then as a thanksgiving for the blessing with 31 or 12.06% and lastly for a productive livelihood with 17 or 6.61% respectively for the fisher folks to have a bountiful harvest, since for them more harvest or catch, more income with this they can sustain their family needs and economic status will be uplifted.

As to the acquisition of palusad practice on rituals oral tradition scores high at 86.36% with 133 in frequency, furthermore, religious belief at only 12.99% with 20 in frequency, then with one or 12.99% respectively for written text.

That fishing equipment that the practice was applied to topped by the application of the ritual to fishing boat with a frequency of 134 or 67.34%, second is the application of ritual to the fishing gear with 46 or 23.12% and lastly on the application of ritual top the motor or the banca or boat with 19 or 9.55% shows most of the rituals offered by the fisher folks was offered through the fishing boat. Since, the fishing boat was the most important equipment for the fisher folks that give them the true essence and realistic association of being fishermen.

As to the tide or weather condition high tide thus, at 86.09% with 130 in frequency. It is illustrated further, with a total of 7.28% and 11 in frequency, some registered fisher folks among the identified barangays prefer to conduct the said practice during the low tide. It is also shown that flooding got 5 or 3.31%, then on eight in the morning with 3 or 1.99% and lastly on eight day of the month with 2 or 1.32% where most of the rituals applied is during high tide since it is easier for the fisher folks during this time to launch the fishing boat.

As to the frequency of the application of the ritual who applies the ritual once after the boat/banca was constructed with a total of 98.01 percent and 148 in frequency, followed by twice once after the boat constructed with 2 or 1.32% and every year after the boat was constructed with 1 or 0.66% that it was only applied once after the boat was being constructed because it was being associated in visayan term and belief “palihi”.

As to the extent of the technological after effect of the fishing livelihood, uplift in economic status with a total frequency of 142 at 94.04%, sakto lang with 8 or 5.30 percent and worsen economic status with 1 or 0.66%. That this occupation mostly uplifted the economic status of the fisher folks,
since positivity and will in catching fish in order to earn drives one spirit to pursue especially in providing family needs.

**Conclusion**

On the basis of the aforementioned findings, the following relevant conclusion could be herein stated, that the profile of the registered fisher folks who practiced palusad in the research locale was significantly related to be high school or elementary graduate, mostly are males who are married and own their own boat. While on the information obtained among the fisher folks conclude that most of the fisher folks engaged in fishing activity ever since with the use of fishing net technology in catching fish. Wherein the information derived about the palusad practice, that paaso was the most common practice and it means for their bountiful harvest that it is learned through oral tradition. To wrap up on the perceptions on the palusad practices as applied to the technological adoption of fisher folks that the ritual was applied to fishing boat, during high tide where the ritual was applied once after the boat was built, that this practices uplifted their economic status.

**Recommendations**

Based on the foregoing findings and conclusion, the formulated recommendation could be herein glimpsed as such that the inputs in K-12 instruction specifically the detailed lesson plan with culture integration (palusad) be implemented and utilized by the school administrators and teachers in the respective secondary schools in Daanbantayan, Cebu both in public and private. To improve quality instruction and academic performance in achieving instructional goals and objectives that was relevant to K to 12 curriculums.

**Bibliography**

**Books**


**Government and Other Documents**


**Periodicals**


**Electronic Sources**


