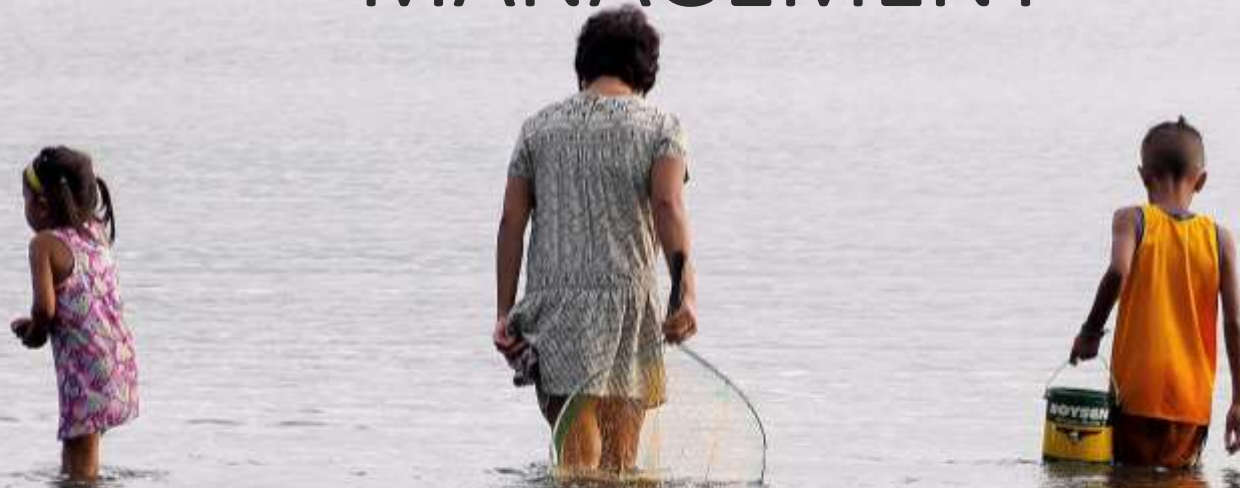


THE TEACHING OF LOCAL TABOOS AMONG THE YOUTH OF PANDAN, ANTIQUE, PHILIPPINES AND ITS IMPLICATIONS TO THE FISHERIES RESOURCE MANAGEMENT



Elmer L. Jover and Sashah B. Dioso
University of the Philippines
Visayas, Miagao, Iloilo

This paper explores the teaching of local taboos among the youth and its implications on the management of fisheries resources in Pandan, Antiques, Philippines.

Qualitative Methodology gathered from narratives of lived experience, Field Notes and Key Informant Interviews



Particular Role of Male/ Female; what predominant age do they perform certain role?



Describe how the local taboo function in managing the fisheries resources?



Restriction on certain species
Restriction on use of certain fish gear
Restriction on certain areas
Other forms of restrictions



Describe how these local taboo and traditional knowledge are taught or passed on to the next generation of youth. At what age? What factors or challenges facilitate or hinder this process?



Pandan is bounded by Cuyo East Pass as part of Sulu Sea on the west; by Libertad on the north and northwest; by Aklan province on the east and northeast; and Sebaste on the south.



Pandan, Antique has an estimated population of 34, 333 people (Census 2015). It is politically subdivided into 34 barangays (villages), of which 15 lie along the coast, 12 are inland, and 7 are upland.

It constitutes 4.18% of the total area of Antique.

Pandan Bay has coral and artificial reefs, found in barangays Patria, Tingib, Mag-aba, Botbot and Idiacacan. The highest number of population are in Patria (8.8%), Mag-aba (5.2%) and Idiacacan (5.1%).

Pandanans rely on agriculture and fishing which accounts for almost 75% of the total labor force. The other percentages were made up by professionals, civil servants, workers and Overseas Filipino Workers.

Examples of local taboos:

a. Religious prohibition of working on certain days

b. Prohibited consumption

c. Deterrent use of certain materials, etc.

Local taboo is defined as the prohibition of an action based on the belief that such behavior is either too scary or consecrated or too dangerous and accursed for ordinary individuals to undertake .
(Fershtman, et. al., 2011)

During Holy Week (in the Catholic religion) there is a temporary halt in fishing activities.

This is believed to provide a sort of rest from human disturbances and recovery of the fishing resource.



Restrictions in the conduct of fishing activities and their consequences

Conduct of Fishing Activities	Consequences
Women who are pregnant step on or sits on the fishing boat	Low fish catch to none; badluck
Women who are pregnant should avoid being near a fish net	Induce abortion for the female
Girls who have their monthly period touches the fishing gear e.g. nets	Low fish catch to none; badluck
Fishing on coral reefs using poisonous plant “tubli”	Kills reef “guardians” and attracts retaliation
Fishing on “mariit” or enchanted areas	Endangers oneself
Catching turtles or dolphins	Attracts anger of the sea spirits/guardians
Catching unusual shiny fish or unusual fish	Attracts sickness, curse from the spirits, death

Examples of Taboos Surrounding Consumption of Fisheries Resources

Local Name	English Name	Reason for Not Being Eaten
gurayan	Shorthead anchovy	Can cause excessive bleeding and vomit of blood
Bantalaan	Yellow fin	Not for patients with tuberculosis
aloy	mackerel	Can cause one to vomit blood
pawikan	Sea turtle	Helps humans during accidents at sea
Lumba-lumba	Dolphin	Helps humans during accidents at sea
Dugong	Sea cow	Helps humans during accidents at sea
Katingalahan nga isda	Weird-/ or unknown fish	May be poisonous or cursed
butete	Puffer Fish	Very Poisonous and can cause death
isok	Probarbus/ barb	Cause asthma
kasag	crab	Cause asthma and itchiness
Tulingan	Mackerel tuna	Cause rashes, itchiness all over the body
pandawan	Cobia/ black bonito	Causes extreme itchiness
tamban	Anchovy	Causes itchiness



Other restrictions:

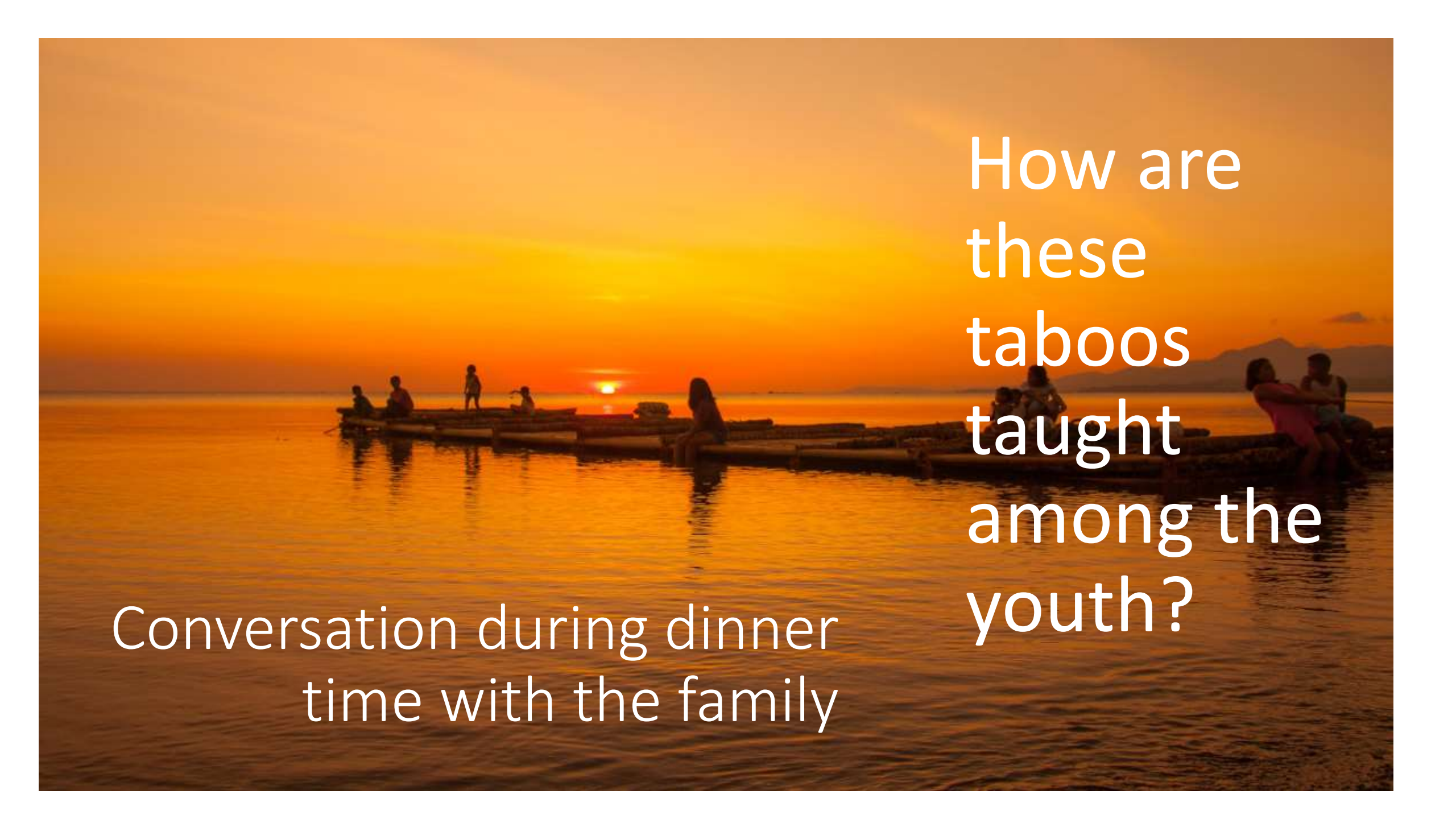
1. Special ritual or prayer before fishing on Tuesdays and Fridays because these are the days believed to be special to the spirits.
2. Violators of local taboos may become sick or experience punishment from natural spirits.
3. Elder fishers mention the practice of “*halad*” or offering as a form of gratitude or prayer for safety/ protection from the unforeseen dangers of the sea.

Local knowledge on fisheries management provide the means to support the challenges of weakly enforced management policies.

It has immediate implementation since it is recognized and readily-accepted by the community as part of their tradition.

It is also easier to teach to the youth as it does not involve a lot of jargons, but instead practices which are harmonious with the people.



A photograph of a sunset over a body of water. The sky is a gradient of orange and yellow, with the sun low on the horizon. In the foreground, a group of people is sitting on a log raft, silhouetted against the bright light. The water reflects the colors of the sky.

How are
these
taboos
taught
among the
youth?

Conversation during dinner
time with the family

Show and Tell
method during
fishing activities with
family and friends





Exchange of stories and other ideas among the youth during play time.





Some Implications:

1. Respondents were mostly residents near the fishing area for more than twenty (20) years and the various awareness on local and traditional knowledge were passed on to them since childhood.
2. Some taboos have been attributed to fear of evil supernatural powers or angry retaliation of “original spirit inhabitants” or *taglugar* and these taboo violations resulted to physically and observable discomfort to their fellow fishers as a result of their taboo violation.
3. There was no mention on disrespect of elders that would contribute to the failure to pass on the local knowledge to the young generations.

5. It shows that there are a number of local taboos in the community that may contribute to the conservation of fisheries resources and their habitats.
6. Belief in especially restricted days also contribute to the reduction of fishing pressure and conservation of habitats.
7. The observed strong compliance with some few taboos may have been attributed by fear of supernatural power. Thus, it becomes a way of managing the conduct of the fishers in relation to the environment and among themselves.

Some Recommendations

1. Recommends integrating the traditional knowledge with modern strategies of fisheries resource management;
2. Combine the local taboos with municipal laws and regulations;
3. Retain traditional knowledge and integrate them in cultural tourism in the management of their resources;
4. Recognize the contribution of traditional leaders and promote their acceptance as source of knowledge in the local communities;
5. More studies on traditional knowledge related to fisheries resources management.

Maraming Salamat!

Thank you so much!

References

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Photos courtesy of Sashah B. Dioso and Jun Castillo (2018)