

Fishers' Cultural Funds of Knowledge and Translanguaging Praxis for the Development of Contextualized Instructional Material: A Narrative Ethnography

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ABSTRACT

The implementation of K to 12 curriculum in coastal villages in the Philippines posed a pressing concern on the dearth of contextualized instructional materials (IM). This study aimed to generate the cultural funds of knowledge and translanguaging praxis of migrant fishers as bases for the development of contextualized IM. Under the lens of narrative ethnography, knowledge, beliefs, and practices of migrant fishers were documented in memory bank charts from six months of immersion in the coastal villages. Translingual narratives of purposively chosen participants were analyzed in the QDA Lite Miner software. Three translingual storybooks and teacher's guides were developed, validated, evaluated, and pilot tested. It resulted to "very acceptable" for the storybooks and "excellent" rating for the teacher's guides. The study recommends that school heads, teachers, and parents in the coastal villages may interact beyond the classroom setting and their indigenous knowledge will be used in the development of IM.

INTRODUCTION

Fishing is considered as the major source of livelihood in the 15 coastal villages in the province of Antique, Philippines. These translocal spaces were transformed into a melting pot of culture and linguistic variation with the arrival of migrant fishers who speak different languages from different islands which commenced five decades ago.

The significant fact about this study is an assumption that in the migrant fishers' communities, by its nature, have developed unique culture, needs and aspirations that remain intact until now. These unique features of their communities' culture need to be explored and unearthed from their deepest consciousness and acted upon in their everyday practices. All these can be drawn from the lived experiences of these people, specifically, in their cultural funds of knowledge. Moreover, as immigrants in the province with a different native language, the translanguaging features in their narratives were delved and analyzed. There seems to be limited scientific literature that focuses specifically, on the translanguaging practices among migrant workers. More so, with the full implementation of the Mother-Tongue Based-Multilingual Education (MTB-MLE) in the Philippines, children of these migrant fishers are facing difficulties in their mother tongue subjects which are being taught by teachers using the Kinaray-a language. It necessitated the development of contextualized instructional materials which are culturally relevant and consistent with their cultural discourses and written using the home language of the learners. Hence, this study's overarching aims in generating culturally relevant instructional materials written translanguagingly in their own language.

THEORETICAL REVIEW

Cultural Funds of Knowledge

Culture and language are inseparable. However, attempts on the relationship between them is complex because of the great difficulty in understanding human beings' cognitive processes during communication. Culture is defined by several experts in various ways. Pertierra (2002) posited that people used it is a framework for organizing the world. In addition, the author described it as a set of principles that locate and orient human beings within their existential realities. Wardhaugh (2002) defined language as set of knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences. In addition, its co-existence with culture which could not be separated one from the other was directly argued by Thanasoulas (2001). Following this line of logical thought, the key in understanding the cultural past of a society and acting as a guide to social reality is language.

From empirical and epistemological points of departure, the interplay between culture and language is at the nexus of this study. This underpinning perspective underscores the importance of the concept of cultural funds of knowledge which is based on the premise that people have cultural knowledge, and their experiences in life give them that knowledge. Most of researches on this field focus on understanding the details, processes of life and lived experiences of people. Bourdieu and Passeron (1970) and later in Bourdieu

(1986, 2003) elucidated the fusion of social and cultural capital theories relative to the concept of funds of knowledge as an integrated theoretical framework.

Studies by Moll et al. (1992) among others revealed that the rich experiences that students accumulated in their households with parents, siblings, peers, friends, and other members of the community are not only valuable to students' lives, but can aid teachers in understanding the ways in which these experiences can be practically and meaningfully connected to classroom curriculum.

Translingual Practices

Demographically, the present state of linguistic composition in the world is described by some experts as in the state of "instability." In South East Asian nations, similar realities are happening given the intense diversity of cultures and languages in recent times due to globalization and migration. While the causes of increased bi- and multilingualism vary, the repercussions of this demographic shift are wide reaching. With these realities involving an influx of development in the community, transformations in applied linguistics occurred as it acknowledges and leverages from these changes. One of the impactful change is the shift of language learning perspectives, from monolingual to bilingual, and multilingual. Numerous scholars in the field of linguistics in the 21st century have been engaged in the development of new theories that transcend from the monoglossic perspective. García (2009) concisely described translanguaging as the "language and meaning-making practices of bilinguals." Subsequently, multiple scholars extended this into various theoretical perspectives which include multilingualism, meaning-making processes, and translingual practices.

The underlying concepts and tenets of translanguaging and translingual practice are anchored on the historical development process relative to language development and could be traced to the language perspective of monolingualism (Canagarajah, 2013). Translingual negotiation strategies. Canagarajah (2013) made use of a classification system of negotiation strategies that encompasses in describing multilingual interaction. During oral communication, people need to have competencies in negotiation strategy, which "constitute a 'grammar of practices' that they bring to contact zone for successful communication" (Canagarajah, 2013). Meaning negotiations are framed between the communicators which are termed as translingual practices referring to bundles of activity that involve mobilizing and meshing divergent semiotic resources, which include uses of the body, texts, shared understandings of context, and linguistic resources in order to achieve communicative ends (Canagarajah, 2013).).

Meanings within translingual practices are negotiated between communicators, rather than transmitted from a speaker to a hearer. Canagarajah (2013) developed his own macro strategies which he termed as translingual negotiation strategies that includes the following: envoicing, recontextualization, interactional and entextualization. These were constructed based on personal, contextual, social and textual aspects of communication acts. Even though each strategy focuses on different aspect of communication, they

are not separated but instead are interconnected and inform each other. In each macro strategy, Canagarajah implies that it has micro strategies but he does not develop it into a rigid taxonomy.

METHODOLOGY

Narrative ethnography as a research methodology in this study was employed by the researcher. Under the lens of narrative ethnography, he was able to delve on the intricacies of fishing knowledge and practices of migrant fishers, tracing on its historical development and salient innovations employed in their fishing methods and gears used through the test of times. Along the process, he immersed in their narratives. Actively observing and participating in their activities and fishing practices in their community, and immersing in their narratives, told using their own distinct language made him capture the nuances of the migrant fishers' culture.

In exploring the migrant fishers' cultural funds of knowledge, the researcher directly observed the field of study through immersion in the two coastal villages in the province of Antique, Philippines. Six months of immersion provided him the opportunity to enter the life spaces of migrant fishers and participate in their fishing practices. It has given him opportunities to directly observe and document the participants' narratives and all the vital processes and practices relative to their life space as fishers. Moreover, an array of methods was utilized in this study which includes the following: fieldwork, focus group interview, key informant interview, photography, and videography. The study was conducted in the most populous coastal villages of migrant fishers, in Maybato Norte and San Fernando, both in the municipality of San Jose de Buenavista, Antique.

Primary participants were chosen based on the purposive sampling technique. Creswell (2013) writes that among the sampling techniques used in qualitative study, purposive sampling aptly fit in selecting informants who possess rich knowledge and experiences relative to the research topic. Primary participants were the seven migrant fishers and six subsidiary or secondary participants who are mostly wives or daughters of migrant fishers. Pseudonyms were used in the study as agreed upon in the consent form with them relative to ethical considerations.

Cultural memory banking procedure was employed, which is composed of three specific phases, namely; documentation, reconstruction, and systematization which enabled the researcher to generate memory banks. This framework, as illustrated in Figure 1 was adopted from Nazarea (1998) and cited in the study of Oliveros (2019) which clearly presents the cultural memory banking procedures, specific methods used, and the corresponding outputs in each phase.

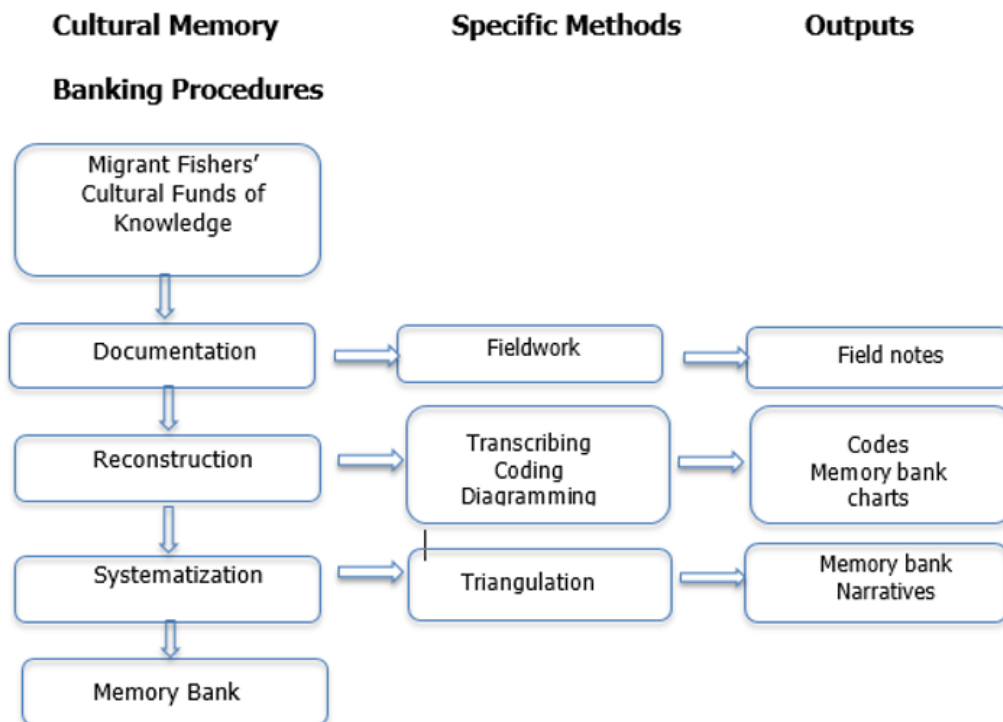


Figure 1. The cultural memory banking detailed procedure adapted from Nazarea (1998) cited in Oliveros (2019).

All narratives were audio recorded using a REMAX digital voice recorder and observations were noted in the field note. Generation of verbatim interview transcripts was performed. Moreover, all transcribed interviews were uploaded and coded in the QDA Miner Lite, version 2.0.9 in order to systematically process codes into categories. These codes were categorized by the use of diagramming in order to construct memory bank charts, which Nichols, et al., (2006) as cited by Oliveros (2019) served as the different dimensions of community seeds in the migrant fishers' community.

In order to achieve accuracy and validity of the results, triangulation was performed in this phase. All research methods used in the study were correlated to triangulate the data. The different research methods applied in the study which included participant - observations, key informant interviews, fieldwork, visual data and video were pulled together to triangulate the data and the processes of counter-checking and verification by the fishers. To ensure accuracy, these data were presented and discussed to the participants during the conduct of focus group interview.

Polkinghorne's analysis of narratives or the paradigmatic mode of analysis was adapted in constructing the narratives in the study. In this mode of analysis, it seeks to identify common themes or conceptual manifestations discovered in the data, and these findings would be arranged around descriptions of themes that are common across collected stories (Polkinghorne, 2006).

From the narratives constructed, a storybook was developed utilizing the Culturally Responsive Instructional Material Development Model (CRIMDM) model that the researcher purposely designed primarily for this study. Figure 2 presents the CRIMDM framework.

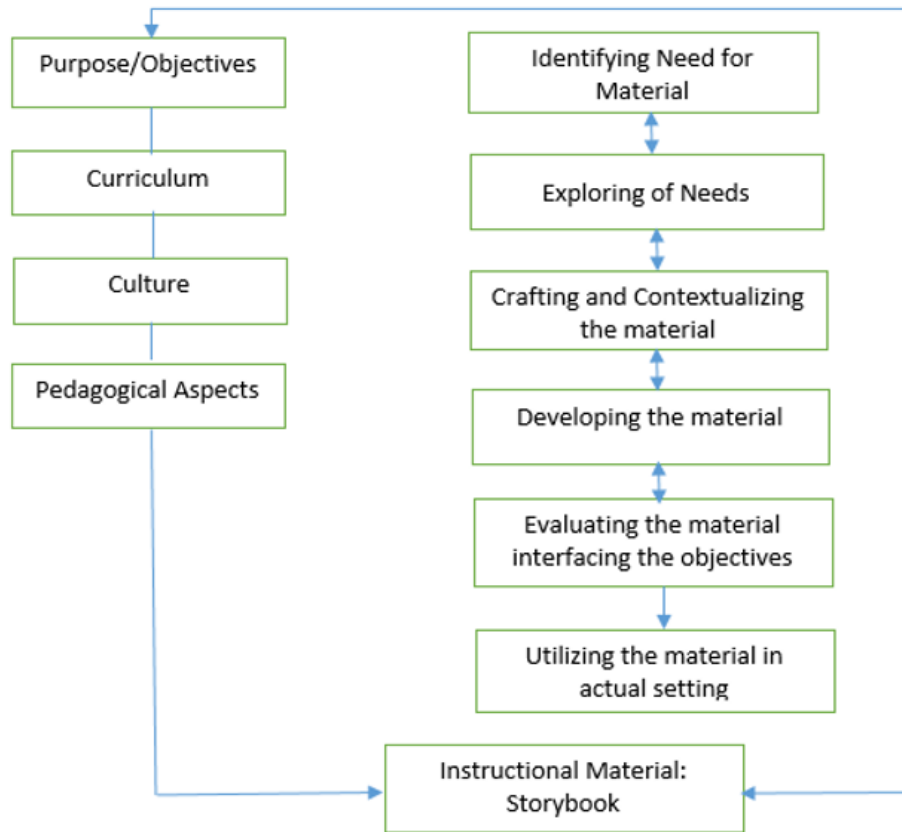


Figure 2. Culturally Responsive Instructional Material Development Model (CRIMDM) Framework by Barcebal (2022).

A storybook has a corresponding teacher’s guide aligned with the content standards, performance standards, and learning competencies in the Curriculum Guide by the Department of Education.

RESULTS

Migrant fishers have rich and varied culture in fishing in terms of knowledge and beliefs, as well as practices given their migratory nature which are not simply manifestations of their distinctive strategy for survival but are also reflective of their cultural system. Their fishing practices are highly varied and adaptive based on their local knowledge of fish behavior and fishing techniques developed overtime by putting into consideration the environmental dynamics.

The migrant fishers are engaged in *pamalaran* or tuna fishing, both small-scale and commercial fishing. Albeit it to say that inspite of the gradual shifts in the fishing gears used in fishing tuna as they adapt innovations in their fishing practices and processes, still their distinct culture manifested in their beliefs and cultural practices in *pamalaran* are intact even on this day and age. These are reflected in the memory bank chart in *pamalaran* fishing.

Table 1.
Cultural Memory Bank of Pamalaran Fishing

-
- A small-scale fishing practice among migrant fishers using hook and line.
 - A handline fishing practice that fishers in Maybato Norte used “*buga-buga*” as an innovative fishing technique as bait for tuna.
 - Fishing is highly valued as a family heritage among fishers of *pamalaran*
 - The practice of “*trapik*” among *pamalaran* fishers strengthen community good relationships
 - The practice of “*panguyang*” as food offering for good harvest particularly for the newly-built *sikad-sikad* or *kanter* as sea vessels used in *pamalaran*. Two white feathered geese (male & female) cooked, and ripe *langka* or jackfruit are offered to members of the family and other people present in the ceremony.
 - Boats are washed with water boiled with *tanglad* or lemon grass leaves for good fortune. The aroma of *tanglad* entices fishes to the boat.
 - Presence of replica of *santos* or saints in the captain’s *kubyerta* in the *kanter* (*big boat*) shows the religiosity of fishers.
 - Dried flowers from *santos* most particularly from Santo Intiero as *pangalap* during Lenten season are used in *tuob* or fumigation every Tuesday and Friday.
 - The practice of “*sampara*” or sharing their fish catch to anybody who helped the fisher in unloading fish or lifting/pulling the boat to safe ground at the shore. This sharing practice among fishers is vital in maintaining social cohesion among members of the coastal community.
 - Existence of “*starting - plussing*” scheme among *ama* or *amo* who finances the fishing venture in *pamalaran*. The *starting* serves as the initial capital outlay while *plussing* refers to the additional amount of money (Php 5.00) for every kilo of fish catch claimed by the financiers.
 - Knowledge of wind directions: *habagat*, *amihan*, *salatan*, and *kanaway* based on their experiences guided them in vital decisions relative to their safety in fishing.
 - Environmental indicators or unnatural behavior from animals (i.e. *agukoy* or sea crab) plants, and heavenly bodies guided them in ensuring safety at sea.
 - Their belief that “*mas mariit sa lawod*” guided them in practicing *lihi* associated with sea spirits, enchanted and dangerous zones at sea, and avoided taboos in fishing.
 - Their belief in the existence of *taglugar* or spirits who dwell in the area guided them in their fishing and behavior, and their manner of communication (i.e. mentioning of name of any animal while fishing is a taboo as well as talking *mangarasti* or in boastful manner at sea).⁸

The intergenerational succession of their livelihood vis-à-vis migratory nature of living and mobility have underlying impact on their lives as bilinguals and multilinguals living in a multicultural and multilingual spaces. Specifically, linguistic features in their narratives are representative of the mix of languages that occurred, given their multicultural existence. Based on their narratives, intra-sentential translanguaging occur in most cases wherein insertion of words or phrases and clauses as syntactic boundaries was utilized to show the continuity of languaging, which may refer to the code switching to English, Cebuano and Kinaray-a.

Table 2 Translingual Features of the Migrant Fishers’ Narratives

Findings	Translingual	Speakers	Context
Micro Strategy			
Word Coinage	A fisher named as <i>Bay Ali</i> who is a multilingual, born and grew up in the coastal village to a migrant parents.	When asked about his opinion on the benefits of fishing to him:	He coined a word “ <i>lala</i> ” instead of “ <i>laklak</i> .”
	Bay Ali:		
	Researcher:		
	Bay Ali:		
	A migrant fisher	Having	a Their bait for tuna

named *Bay Jerson* who was born and grew up in Culipapa, Hinobaan, Negros Occidental, and migrated in the coastal village with his family.

Ren: *"May ara na sir nga ata, kag may tinuktok nga lukos nga daw damo bala sir aw nga pagkaon ang imo idagdag sa dalom, para mag..para mag dapo ang isda..."*

Bay Jerson: *"Amo na ang tawag sa amon di nga **buga-buga**".*

Researcher: *"Ok. So, ang **buga-buga**" amo ron to kaina ang proceso nga gin-explain ninyo kaina."*

Bay Jerson: *"Huo, **buga-buga!** Hahaha!"*

Researcher: *"Andot nga gina tawag ninyo nga **buga-buga?**"*

Bay Jerson *"Kay naga buga sa dalom. Pag abot sa dalom naga buga."*

"Let it Pass"

A migrant fisher named *Bay Pepoy* grew up in Cebu, who happened to marry a *tumanduk* or a native in the coastal village.

Having a conversation with Bay Pepoy and his wife, Net, in their house in Purok 2, Maybato Norte. When asked on the span of time he spent fishing at sea...

Insertion of the word "*kwan*" repeatedly. "Let it pass" principle focuses on the main idea and ignoring small mistakes that occurred in the conversation.

	Bay Pepoy:		<p>“Depende sa kwan, sa dala namon nga ice. Kung kis-a ginakwan bay namon ang linaw. Ma trapik-trapik ang ice, padara ang isda. Mga abtan tag duwa ka semana sangka semana para lang kwan bala mahingagaw ang linaw.”</p>	
	Researcher:		<p>“Huod. So mga ano ra nga mga isda kun dyan sa Palawan galin?”</p>	
	Bay Pepoy:		<p>“Ah, sari-sari. May kwan man may aloy, may bisugo, may iya isda.”</p>	
Confirmation check	Bay Pepoy	When he was asked on the kinds of fishes he caught in <i>pamalaran</i> fishing...	Requesting confirmation if “mga isda sa bato and <i>bawra</i> ” Coral reefs Cebuano term (bahura)- [hu] & [w] are allophones of phoneme /h/.	
	Bay Pepoy:		<p>“Ah, sari-sari. May kwan man may aloy, may bisugo, may iya isda man sa bato. Sa bawra.”</p>	
	Researcher:		<p>“Mga isda sa bato? Bawra?”</p>	
	Bay Pepoy:		<p>“Huo. Bawra. Mga isda na sa bato.”</p>	
Clarification request	Bay Berto born in Hinobaan, Negros	was in informal interview with him inside his	Clarification through follow-up questions: “ <i>halin sa pag-ano?</i> ” <i>kabubut-on mo lang?</i> ”	

Occidental to small hut located “Experience sa?..
 Cebuano parents, along the (short pause). *Pag-
 who migrated in seashore. abot?* -Negotiate
 the coastal meaning through
 village when he follow up questions
 was still a child. that function as
 point of
 clarification for the
 purpose of
 checking whether
 understanding of
 the statements said
 was correct or not.

Researcher: “*Pwede mo
 maistorya kanakon
 kon paano ikaw
 nakaagto rugya
 halin sa inyo nga
 lugar?*”

Bay Berto: “*Halin sa pag ano?*”

Researcher: “*Halin sa lugar
 ninyo sa Hinobaan
 kag paano ikaw
 nakaagto rugya?*”

Bay Berto: “*Ti, sa akon malang
 kabubut-on.*”

Researcher: “*Kabubut-on mo
 lang?*”

Bay Berto: “*Huod.*”

Researcher: “*Pwede mo
 maestorya ukon
 madumduman mo
 pa ang una mo nga
 pag-abot rugya sa
 Maybato Norte?
 Ano bay ang mga
 eksperyensya mo
 ukon imo na
 obserbaran?*”

Bay Berto “*Experience sa?..
 (short pause). Pag
 abot?*”

Recast

Manang Terry When she was Rephrasing a vague
 was born and asked on the ungrammatical
 grew up in family situation utterance, “*ah ang
 Dalaguete, as a wife of a buot mo hambalon
 Cebu. She fisher, house nga di lang gid and*”

- married a fisher, help, dried fish processor, and together, fish vendor. and they migrated to the coastal village.
- Manang Terry: *“Pigado gid kon pangisda lang gid, pero dili man ingon nga pigado gid kun mangisda ka kay mu ra gina buhian natu ra. Oh, pero kinahanglan nga ikaw nga asawa di kaw guid mag paabot sa imong bana.”*
- Researcher: *“Ah, ang buot mo hambalon nga di lang gid ang asawa mag hulat lang sa bana sa pagpangita.”*
- Manang Terry: *“Huo. Nga di lang gid mag hulat sa ihatag sang bana. May diskarte kaw guid mang labada ka, mamaligya ug isda kay sa una sa isa kaadlaw sir tong pati nanagat akun bana mamaligya ko gurayan. Diskarte lang gyud.”*
- asawa maghulat lang sa bana...* in order to negotiate meaning. Code mixing of “ra” to a Cebuano framed statement

Storybook and Teacher’s Guide

Cognizant of the theme from the cultural funds of knowledge of the migrant fishers, an original translingual story book was developed. Distinct cultural knowledge, beliefs and practices of migrant fishers were incorporated in the development of the plot, setting, theme, and characterization of the storybooks. Developing a culturally laden instructional material entails clarity in alignment of its content to the target competencies set forth in the MTB-MLE curriculum and classroom realities. Bridging the curriculum and the realities of our learners’ life spaces as influenced by their culture requires a formal communication tool for effective teaching and learning process to happen.

A teacher's guide is purposely designed in order to act as an effective tool in meeting the needs of the teachers for learning and in providing support to the goals to be enacted upon. Communicating the goals clearly and its connection to the learning activities planned for the lesson is one very essential support that it provides to the teachers. In addition, the International Institute of Educational Planning (IIEP) of UNESCO underscored the important functions of teacher's guide. It further provides knowledge and support to help understand and implement teaching plans. Finally, it engages teachers in ongoing reflection.

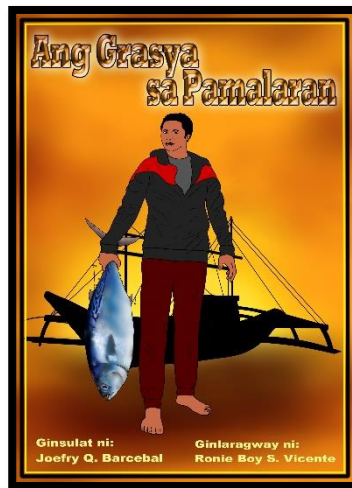


Figure 3. Cover page of the storybook entitled, “*Ang Grasya sa Pamalaran*” (The Graces of Pamalaran).

The teacher's guide was evaluated utilizing the duly validated researcher-made Evaluation Rating Sheet for Teacher's Guide indicating four main indicators; Objectives, Subject Matter/Content, Procedure, and Evaluation. This rating sheet was validated by three experts in the field of education. Table 3 presents the result of the evaluation of the three storybooks. The evaluators rated the three storybooks as Very Acceptable and the teacher's guides as Excellent using Mean.

Table 3. The Evaluation of the Storybook

Title of Storybook	Mean	Descriptive Rating
Ang Grasya sa Pamalaran (<i>The Graces of Pamalaran Fishing</i>)	3.70	Very Acceptable

The result shows that the storybook is culturally relevant, developmentally appropriate, and can be easily and independently used by the target users. Likewise, the evaluation of the teacher's guide reflects the appropriateness, accuracy, and validity of the learning objectives, subject matter, procedure, and evaluation.

Table 4. The Evaluation of Teacher's Guide

Teacher's Guide			Mean	Descriptive Rating
Ang Pamalaran	Grasya	sa	4.93	Excellent

Note: 4.51-5.00 Excellent; 3.51-4.50 Very Satisfactory; 2.51-3.50 Satisfactory; 1.51-2.50 Fair; 1.00-1.50 Poor

DISCUSSION

Pamalaran: Navigating Uncertainties of Life at Sea



Figure 4. *Kanter* is the biggest sea vessel used by migrant fishers in fishing tuna. Along with it are 12 to 15 small boats locally called as 'pakura' or sometimes called as "serbis".

Photo: I.O.Barcebal©

Pamalaran is a small-scale fishing practice among migrant fishers using a hook and line. Aboard their *kanter*, which refers to a big sea vessel with a capacity of 15-20 crews headed by the ship captain and a person in charge of the engine, and it requires a B12 horsepower engine, fishers would travel to distance islands surrounding the Cuyo East Pass, West Philippine Sea, and other identified rich fishing ground of tuna in the Philippines. *Kanter* could withstand big waves and stay for weeks and even months at sea before coming back to shore. Figure 3 shows a *kanter* used in *pamalaran* fishing by the migrant fishers. A *kanter* has five *palos* or masts, with four *tarik* (outrigger beam) made of either hard wood or bamboo, or sometimes a combination of both, and *katig* (outrigger) made of hard wood for balance or support. A participant in the study named as Bay Berto, differentiates a *kanter* from another type of big vessel which is called "lansa" or *kubkub*" by the locals. He remarked,

Sustaining Life at Sea. Pamalaran as a fishing practice follows a set of ritual which includes the necessary things done before, during, and after fishing. Prior to departure, fishers made sure that all provisions are prepared and provided, that include their food and water supplies, fishing gears which includes baits and lures for the tuna, blokes of ice (including crushed ice in the case of the *kanter*), and crude oil for the vessel's motor engine. Specifically, the amount of food they bring depends on the number of weeks and months they plan to stay at the sea.

Fishing vessels are equipped with a charcoal stove or mini gas stove where they can cook foods and boil water. In the case of *kanter*, both of these are provided because of the volume of foods being prepared and the number of crew on board in every fishing trip. There is an improvised *dapog* or hearth suited for charcoal cooking located at the back of the *kanter* attached to its *tarik*. It is made usually of galvanized iron sheets customized to fit for an hearth and resilient to the ravages of strong winds at sea.

"Trapik-Trapik" as a best practice at sea. In most cases, when the ice supply has melted already, this signals for the fishers to head back to the shore, or to any nearest island or shore to purchase additional ice in order to prevent spoilage of their catch and not incur losses. With the onset of COVID 19 pandemic, however, they refrained themselves from disembarking from their *kanter*, as a measure to protect themselves from close contact with the locals of the islands. Instead, migrant fishers have this mechanism that they call "*trapik*" which they do whenever they need additional supply of ice, or even other basic needs. Another contextual situation described by the participants on "*trapik*" refers to as the mechanism for them to request a returning fisher to bring with him to the shore a box or more of fish catch and deliver it to their family. The safely sealed box of fish will be delivered personally to the wives of the fishers. Both of these two ways of "*trapik*" among migrant fishers are free of charge, or without any money or material in form in exchange. A good practice among the migrant fishers in maintaining good relationships with one another which is being practiced in their community.

"Starting - plussing" for economic survival. There are other basic provisions necessary for a fishing trip to include, fuel, coffee, milk, sugar, medicines, and other needs. Migrant fishers would narrate that everything they need are available on their vessels and the cost of all these is called "*starting*." In addition, it also includes the amount of money they would give to their wives who are left at home prior to their departure as the family's budget or daily allowance for the entire duration of their fishing trip. Basically, "*starting*" is equivalent to the initial capital outlay for every fishing trip.

The income of each crew depends on the amount of their catch. After three or four *pamalaran* trips, the starting is deducted, and the income is divided between the fishers and the financiers. It is divided equally among the financier, boat operator or *kapitan* (captain) and the crew regardless of who caught the fish. In some cases wherein the operators or owners of *kanter* are also the financiers, the starting was not deducted from the gross income, instead they immediately proceed to the division of gross income. The accumulated amount

of fish catch is subjected to the agreement between the fishers and the financiers, which they call as *plussing*.

“Sampara” for goodwill. One of the good practices that involves children and male members in the community is their practice of *sampara*. It is a common practice that I observed everytime a boat arrives on the shores or even when fishers unload their catch as they call it *hawling* from the boat. There are people who help the fishers in pulling the boat towards the dry portion of the seashore for it to be docked safely. These sharing practice seemed natural among the fishers, and it becomes a social practice in maintaining good relationships among members of the fishing community. Eventually, it translates into social responsibility wherein other members of the community feel the importance of harmonious relationship, gratitude and reciprocity in this act of kindness.

Saranggat: baiting squids. Squids are used as baits for tuna in *pamalaran*. As soon as the *kanter* has strategically positioned itself in the target fishing ground, fishers aboard their *pakura* would individually disperse at night to different locations to fish for squid at night. Aside from the bright lights emitted by the *pantalya* in their *pakura*, fishers employ a squid jig or commonly called as *saranggat*. This is considered as a traditional fishing gear for squid with the following components: *polonan* or wooden spool, nylon monofilament twine as the main line, lead sinker, and prongs.



Figure 5. A customized prongs made of lead used in the catching squids.
Photo: J.Q.Barcebal©



Figure 6. An improvised flasher attached to the polonan is an intergral component of the bait for squids.
Photo: J.Q.Barcebal©

Squids are attracted to light similar to other marine species. A submersible incandescent light is attached to *saranggat* in order to attract its prey. This is dropped to the sea and by the time squids get closer to it due its light, this jig is being jerked in upward and downward movement in order to catch the squid in any part of its body.

Buga-Buga: outsmarting the tuna. Fishers in Maybato Norte who are into tuna fishing in pamalaran are using this innovative technique in fishing called by them as *buga-buga*. The local word *buga* in Bisaya and Kinaray-a languages means to force out of the mouth by a sudden blow. According to the participants during interviews, they would relate this technique in fishing to the process or movement in making *buga*. Specifically, as to how the *ata* or squid ink is being forced out of the plastic container under the water.

Several pieces of squids and packs of squid ink safely wrapped in black plastic and sealed are seen on a wood which will later on be used as the chopping board. According to the fishers, the *ata* used is preferably that of a cuttlefish (Sepiida). Bigger squids are sliced into smaller pieces, and smaller-sized one were inserted with a specific type of *kawil* (hook) which they call as Chicago hook, a round-shaped one suited for *bantalaan* or yellow fin tuna (*Thunnus Albacares*). A pack of *ata* was inserted in the *kawil* together with the squid, carefully hooked at the tip of the plastic in order not to prick it to avoid the *ata* to flow out of it. These materials were placed on a piece of stone arranging it carefully in order for it to be easily positioned on the flattened portion of it. A slice of squid meat was added together with the other components. All of these will be tied together in a bundle around the stone four times and knotted simply in such a way that when the *kawil* and *ata* together with the stone were slowly dropped in the water, the pin will be detached to release the *ata* out of the plastic, which created a cloud of dark ink spreading in water. A sharpened tip of a nylon monofilament twine attached to the main line was designed by the fishers to serve as the "injection" or puncture in the pack of *ata*. This was an innovation that when the main line was pulled by the fisher as soon as the stone reached already the desired depth which is 25 *dupa* or fathom under the water, it will pull out also the "injection". The smell of squid meat and the *buga* or burst of *ata* in the water served as lures to tuna. Hence, they call it *buga-buga*. Figure 6 depicts a *buga-buga*.



Figure 7. *Buga-buga* ready to be lowered in the water as a bait for tuna.

In sync with nature's voices. Decades of dependence to the aquatic resources for sustenance, fishers have established a relationship in sync with nature. Their traditional knowledge acquired from this harmonious relationship greatly contributes to the sustainability of resources as well as their resiliency to the changing tides in the environment vis-à-vis climatic conditions. Fishers believe that plants and animals are great sources of signals or voices in natural phenomena that affect their fishing activities, like cloud formations, *tuig* or *panahonon* (months of prevailing winds), direction of flow of the water current and animals' occurrence

The behavior of the sea is significantly affected by the wind directions. Migrant fishers' knowledge of the different types of wind are being passed on by their elders many of these are out of their experiences in fishing. *Habagat* or southwest monsoon blows big waves and heavy rain on the months of June to September which make fishing very difficult for fishers. Big possibility of big waves destroying their vessels and putting peril to their life disrupted most of their fishing expeditions. In the case of *pamalaran* fishing in a *kanter*, they still venture in fishing tuna with the belief that their big vessels could withstand big waves and strong winds. In instances where a gale warning was issued by the weather bureau, they would immediately look for a safe island to anchor their vessel for protection.

Close affinity between nature and men at sea out of many decades of engagement was instrumental for fishers to utilize natural phenomena as guide in their livelihood. These environmental indicators that contributed to their traditional knowledge systems, guided them in predicting unnecessary weather conditions that have direct bearing to their safety and in mitigating its effects to their livelihood. When an *agoyokoy* (sand crab) or locally known as *bayukoy* is digging a hole to hide and the sand being dug is also used to cover the same hole, strong waves are to be expected. Bay Berto described a similar observation with the unusual behavior of a sand crab which is locally known as *bayukoy*.

They acknowledged that nature through animals, plants, wind directions, and heavenly bodies have messages within that could make them avoid dangers or a rewarding conduct of fishing. These knowledge and indigenous technical ideas have been developed by the fishers and successfully transferred to the next generation of fishers. In the study of Jover and Dioso (2018) among local fishers situated in the fishing community in Pandan, Antique, this local knowledge is being shared by the seasoned fishers during conversation at dinner time with the family and show and tell method during fishing activities with family and friends.

"Mas mari-it ang lawod" (Greater perils and enchantment at sea). Narratives of fishers narrating their belief of life "*sa tunga lawod*" or in the middle of the vastness of the sea are indicative of their worldview in most fishing communities. The richness of their experiences of their supernatural encounters are considered as one of the most common forms of folklore in our country. According to anthropologist, Alicia Magos (1997), folklores are oral traditions which are commonly told and retold among members of a certain community, and come in the form of stories, legends, narratives, beliefs and

taboos. In the fishing community, these are reflected in their beliefs associated with sea spirits, enchanted and dangerous zones, feared sea creatures or species and taboos in *lawod*.

Lihi sa Panagat (Rituals for good fortune in fishing). In the migrant fishers' community, boat building is one of the livelihoods associated with fishing that some of the fishers are adept with. Participants in the study who are boat builders in the village shared some of their traditional beliefs and practices prior for these newly-built vessels can start fishing and even during their fishing expeditions. Migrant fishers customarily followed this *lihi* which means to inaugurate something with the proper ceremonies or magical ingredients, or a set habits or rituals carried out to bring good luck.

Specifically, a ritual called *pagdagâ* or *paghalad* is the act of drenching of animal blood on the newly-built boat by the owner. Blood from a pair (male and female) of white colored *pato* or duck is shed in these boats which they believed is an act of offering in order to protect the boat from any dangers originating from spiritual beings inhabiting the sea. Meat of the duck will be cooked and a small feast or gathering among members of the family will be held atop the boat. All foods must be eaten there only and no leftovers are allowed to be brought home. Ripe *langka* (jackfruit) is also a staple fruit in this ritual because they believe that the good smell of *langka* would invite for the fishes during *pamalaran*. They relate this behavior to their fishing practice that is similar to the ducks, their *pamalaran* venture would yield abundant fish catch. Furthermore, they believe that *paglusad* (launch) of boats should be done when the moon is bright most preferably during full moon because it gives brighter days ahead in fishing.

The ritual of *pag-tuob* is a fumigation ritual customarily performed by the fishers every Tuesday and Fridays which are the days of the week that they considered as *mari-it*. While aboard their *kanter* for *pamalaran* in the middle of the sea, fishers performed *tu-ob* with the use of pieces of husks of coconut, dried *kamangyan* leaves, combined with dried flowers as *pangalap* from saints during the observance of Lenten season. It was cited by some of my informants that dried flowers from Santo Intierro were given by the owner of the *kanter* who happened to be the owner as well of the saint. These are kept as *pangalap* after the procession of the Santo Intiero around the coastal community during Good Friday in the annual observance of the Lenten season.

Narratives like this become a part of the conversation among fishers in the coastal villages. They are usually being retold during meals with other members of the household and even during drinking spree with other fishers when they are at shore. These are reflective of their beliefs and eventually have influenced their daily lives as fishers, and guided them in establishing a harmonious relationship with the aquatic environment. Migrant fishers believe that *pagtuob* could cleanse the *sabid* or enchantments caused by *engkantos* that could obstruct or impede a bountiful catch, for their safety while fishing in deep waters, and appeasing the spirits or *taglugar*. This kind of testimony somehow has rekindled their traditional value over sacred areas which becomes very

useful in regulating fishing activities in some areas and which are helpful in preserving and protecting marine resources from overfishing or exploitation.

Translingual Praxis. The diaspora of migrant fishers from Dalaguete, Cebu to Hinobaan, Negros Occidental, and eventually to the shores of Maybato Norte, Antique contributed to the development of their cultural practices relative to their livelihood vis-a-vis diversity of linguistic features in their language use. Language contacts in these translocal spaces have vital influences on how they acquire and develop their communication in the practice of their livelihood in a multilingual and multicultural environment which is a clear manifestation of diversity in language situation in present times. In cognizance of the contextual situation, Dalageton fishers who first set foot on the shores of Antique are considered as the first generation of fishers. Their children who grew up mostly in the coastal village of Culipapa, a coastal barangay in Hinobaan, Negros Occidental, and migrated to Maybato Norte are considered as the second generation in my study. Children who were born and grew up in Maybato Norte and San Fernando belong to the third generation of fishers. Majority of their children are into fishing since then. This intergenerational succession of their livelihood vis-à-vis migratory nature of living and mobility have underlying impact on their lives as bilinguals and multilinguals living in a multicultural and multilingual spaces. Specifically, linguistic features in their narratives are representative of the mix of languages that occurred, given their multicultural existence.

In terms of their translingual negotiation strategies, the use of word coinage and occurrence of code-switching which is categorized as envoicing strategy are employed. Furthermore, confirmation check, clarification, recast, and let it pass strategies are observed. These are categorized as interactional strategies.

CONCLUSIONS

Fishing is a flourishing industry in the province of Antique which led to the mushrooming settlement of Cebuano-speaking migrant fishers in the coastal villages. With the implementation of the K to 12, pressing concern on the lack of contextualized instructional materials (IM) in these translocal spaces emerged. This study aimed to generate the cultural funds of knowledge and translanguaging praxis of migrant fishers as bases for the development of contextualized instructional material (IM). Under the lens of narrative ethnography and cultural memory banking as mediational tool, various “seeds” pertaining to the knowledge, beliefs, and practices of migrant fishers were documented in memory bank charts. Translingual narratives were analyzed. Participants were purposively chosen and all qualitative data were analyzed

qualitatively employing both the manual coding and in QDA Lite Miner software processing. Cultural beliefs and practices in fishing were presented in memory bank charts and analyzed adapting Polkinghorne's analysis of narratives. Contextualized storybooks accompanied with teacher's guide were developed, validated, evaluated, and pilot tested. It resulted to "very acceptable" for the storybook and "excellent" rating for the teacher's guide. The study recommends that school heads may create opportunities to involve teachers, parents, and other people in the coastal community to interact beyond the classroom setting. Contextualizing community resources and indigenous knowledge as inputs in the lessons and in the IM across other subject areas may be explored.

IMPLICATIONS AND RECOMMENDATIONS

In cognizance of the findings in this study, implications for theory and practice are advanced. For theory, the crux of the funds of knowledge is the underlying assumption that the community of migrant fishers is rich with their distinct beliefs, knowledge and practices, and these daily realities have equipped their children with valuable knowledge and skills at home. These accumulated bodies of knowledge, skills and information available in the learner's households and the coastal communities are very valuable for their learning. If these are embedded in their learning, in various activities as well as in instructional materials in the learning spaces, the disconnection between curriculum and the daily realities will dissipate.

For practice, various fishing practices in the findings of this study are the realities that school children in the coastal communities have. These local realities imply a plethora of valuable importance when adapted and integrated in the curriculum in various aspects of utilization. In cognizance of the localization and contextualization concepts highlighted in the MTB-MLE curriculum framework, these realities could be put into good use when they are embedded in the lessons of school children because of its meaning and relevance to their lives. Culturally responsive lessons are flexible, fit, creative and adaptive to children's level of understanding, linguistic nature and needs, and instructional needs. Hence, lessons are becoming more real-life, customized, and appropriate.

In addition, this narrative ethnographic study analyzed the translingual features present in the narratives of migrant fishers. Taking into account their multilingual nature in which the fusion of three languages mixed or meshed together in their language at home, which clearly implies that this describes their mother tongue have a direct effect on how they communicate in school. Albeit it to say that it implies for miscommunication occurrences at times which

may transpired inside the learning spaces in the context of teaching and learning process. This is aligned with the translanguaging pedagogies that according to Garcia (2009) should promote interaction and inclusion, drawing upon what students know individually and collectively.

The study recommends that school heads or principals may establish support system and provide necessary resources for the teachers. Contextualizing community resources as inputs in the lessons and activities across subject areas in the lessons may be explored by providing opportunities for teachers to explore. Trainings or seminars may be initiated in the conduct of their in-service training and other related school activities (LAC) that would further enhance and equip teachers in various pedagogical techniques which are relevant to their diverse learners. For teachers, innovative and creative classroom activities that integrate the cultural practices in the coastal communities that could trigger the interests of students towards the subject matter may be utilized. They may utilize local and indigenous resources available in the community in their classroom activities. The contextualized storybook developed in this study may also be utilized in teaching the mother tongue and in social studies subjects.

FURTHER STUDY

Researches on translingualism and translingual negotiation strategies are quite new in the field as well as in the context of researches in the country. Nevertheless, with the implementation of MTB-MLE and rapid changes in the field of multilingualism due to mobility and translocal spaces in recent times, studies in this area are deemed as important. In particular, pedagogical aspect of translingualism which focuses on how lessons should be taught to diverse set of students with different “home languages” from the existing and mandated lingua franca utilized in instruction most particularly in the elementary level of education implies for the teacher’s knowledge and skill in navigating lessons related to translingual pedagogy. More so, with the absence of in person teaching in different schools in the country during the conduct of this study due to the closure of schools caused by the COVID 19 pandemic, further study on the pedagogical aspect of translanguaging may be explored.

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