

Strengthening Community Bonds through Gleaning: The Story of Honeyles Perong Merto in Brgy Malim, Tabina, Zamboanga Del Sur

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ABSTRACT

“Gleaning has huge impact on us as fellow gleaners, neighbors, and relatives because it sustained our strong bonds through sharing of our little extra catch. This strengthens the solidarity within our community. Our bond is improved through sharing especially our spirituality because we join in thanksgiving prayer for the graces and blessings we have before we partake our catch. Our intention is always that we may be able to sustain in protecting our environment, in particular, the mangroves and intertidal zones because we highly depend on them for our livelihood.

” Ang pagpanginhas dako usab ug impact kanamo nga mga silingan ug mga kagupa o kaliwat tungod kay mapadayon namo ang among lig-on nga panaghiusa sa pagsalu-salo sa pagkilaw o kaon sa hunasan bisan gamay ra kini among paga ambitan sa tanan. Bisan kami pobre uyamot among mapaduol pa ang among relasyon isip silingan ug kaliwat pinaagi sa ingon ani nga aktibidadis. Mapalambo ang paghinatagay/paginambitay ilabina ang ispiritwal nga bahin kay sa dili pa mi mangaon mag-ampo man sa mga grasya nga among nadawat. Ang amo lang nga makalahutay sa mga pagsulay ug mapadayon ang pagpanalipod sa kinaiyahan partikular sa katunggan ug hunasan kay dinhi kami nagsalig sa among panginabuhian.”

In the coastal community of Brgy. Malim, Tabina, Zamboanga del Sur, Honeyles Perong Merto, a 40-year-old resident of Purok Pagatpat, has dedicated most of her life to gleaning — a traditional practice of collecting shells, sea cucumbers, and other marine resources from the intertidal zones and mangrove areas. Having started gleaning at the young age of six, she remains active in gleaning and even exposes her children to it whenever they are free from school. Although an informal group and not registered as a gleaner as this is their traditional source of income in their community, this livelihood has supported their day-to-day living in addition to the small-scale fishing which is mainly taken care of by her husband. Honeyles has since become an embodiment of resilience and commitment, not only for her family’s livelihood but also for the welfare of her community and environment.

Gleaning has greatly helped us who live in the coastal areas because we have additional source of income as counterpart to the livelihood of our husbands who are small-scale fishers. While they are at sea as far as the regional boundary near Malaysia, we the spouses glean nearby to be able to provide support and sustain the needs of our children such as their expenses in school.

“Ang pagpanginhas dako kayo ug ikatabang kanamo nga anaa sa daplin kabaybayonan o dagat tungod kay makahatag kini ug counterpart sa kita sa among bana nga mamukot ug isda ug mamasol sa lawod. Samtang ang among bana tua sa lawod gitawag namo sa region o boundary na sa Malaysia managat, kami nanikay-sikay nga makaabag kanila aron masustentuhan ang among mga bata alang sa ilang pagpangiskwela.”

For Honeyles, gleaning is not merely a source of income; it is a bond that strengthens the relationship among gleaners, neighbors, and relatives. The culture of sharing their catch, regardless of how small or abundant it may be, has fostered solidarity within their community. Every time they gather, they collectively offer a thanksgiving prayer for the bountiful resources provided by the sea, reinforcing their spiritual connection and commitment to protecting their natural environment.

Married with three children, Honeyles continues to engage in gleaning alongside her husband, who works as a small-scale fisherman. While her husband ventures far into the sea, Honeyles stays near the coast, collecting various types of seafood such as sea cucumbers, sea urchins, seashells, octopuses, and crabs, which not only serve as their daily sustenance but also provide additional income when sold to tourists and beachgoers. This livelihood has significantly contributed to supporting their children's educational needs and their household's day-to-day expenses. To her, a gleaner is somebody who collects shells and anything for food in the intertidal zones and mangroves. They are usually called in the local dialect as *manginhasay*, *mananagat sa piliw* (shoreline), *magbubukid sa hunasan* (farmer in the coastline), *manilangay*, and *bantay-hunasan*. Her strongest character is being patient because it takes a lot of it to be able to get or collect various kinds of seashells, and there are times that the catch is only good for the family's dinner and no extra to be sold to have additional income.

Using *sundang o guna* (bolo), *pana* (spear), *sapyan* (cast net), *antepara sa dagat* (goggles) including *balde* (pail), *bukag* (basket), and pointed wood and *sebot o tangkaw* for prying sea urchins [net, wooden stick, knife] as her tools, her catch often consist of the following: *salpo/saypo* (underground sea cucumber), *balat* (surface sea cucumber), *tuyom* (sea urchin), *buta-buta* (articulate harp shell), *aninikad* (voluta viredscens), *manok-manok* (eurprotomus bulla/bubble cone) including *salawaki*, *kinhason* (seashells), and *kugita* (octopus) when she is fortunate enough. It may also include other catch such as *isda sa bato* (coral fishes), *lato* (sea grapes), *lambay* (blue sea crab), *wasay-wasay* (flag pen shell), *hubasan* (aerisiacus cone/ alphabet cone), *aninikad puti* (dog cone), *saang* (scorpion spider cone/spider shell), *liswi* (strombus blood mouth conch/strawberry conch), and *kebol* (cone shell sting/ bat snail shell).

In her barangay or village, she is one of the estimated 106 women gleaners, among the total 112 who are doing this livelihood full time. They are part of the 81% of the total registered fishers or 123 small scale fishing households in Sitio Pangalaran, Brgy Malim, Tabina, Zamboanga del Sur.

Talking from experience, she said that gleaning can be cumbersome especially when being struck by the thorny shells of sea urchins, *lukob-lukob*, and some venomous fish, as well as the hazard of the fingers being clipped by the crabs. In addition, being under the heat of the sun is not easy for a gleaner too because of the risk of skin burns and heat stroke. However, she doesn't mind that much because gleaning also has given her enjoyment where her time is spent productively while earning additional income for the family. Likewise, they have a steady source of fresh and nutritious sea food for the household.

She gleans together with the company of her neighbors who are also her relatives and who are her close friends. They do this at least two (2) hours during daytime at low tide for five (5) times a week, and at least two (2) hours during night time at low tide at least once a week, alternating every other week following the low tide timing of the calendar. They call the gleaning activity done at night time as *panulo* where they use rechargeable flashlights. Their routine starts with identifying the phases of the moon from new moon (*dulom*) to full moon (*daktol*), followed by locating the best spots at certain periods in a month and timing of the low tide and high tide. At the onset of the low tide, the best spot is in the sea grass beds where many fish and seashells are caught. Then they move to nearby the coral reef buffer zone especially at night time. In addition, the peak season for gleaning is during Southwest monsoon (*Habagat*) when there is less water movement and the wind is cool, a complete opposite of the Northeast monsoon (*Amihan*) where the wind is strong which renders strong water movement that causes water turbidity in the gleaning areas.

Meanwhile, Honeyles and her companions rest at least three (3) days during which there is not much moonlight as this is also the closed or off season where fishing is banned. This is implemented in the locality to give way for the fish to spawn to enhance production and not disturb them in their habitats.

Most of the catch is intended for the family's dinner. When she catches more than enough, she is able to sell them to the tourists and beachgoers since their town is famous for its clean, clear, and white sand coastline. She is happy to contribute to the outsiders the bounty of their seas. Traditionally, their town is also known for fresh seafoods especially the *kinilaw* delicacy. She is more than glad to be able to offer the delicacy to their guests during celebrations like town fiesta and Christmas season before they leave the place. Offering the *kinilaw* delicacy to our guests is a practice we learned from our forefathers and this is what we will also pass

on to the next generation. This is a very remarkable gift of unity and solidarity we can offer to any of our guests.

“Ang pagsidi o pagdait sa among mga bisita pinaagi sa among pakilaw sa ilaha among nasunod nga kultura sa among katigulangan ug amo kining ipasunod sa among sunod nga kabataan. Kini ang lig-on nga gasa sa panaghiusa isip pagpalig-on sa kutay sa among mga bisita.”

They learned this practice from their forefathers and this is also what she wants her children to follow. Whether this practice is appreciated or not, what is important to her is that she has offered the experience of their culture and tradition with others.

The idea of sharing as well as having economic benefits from gleaning has given her immense satisfaction that is why she will continue to glean, and will even teach her children because they will also greatly benefit from it. This will become better and even more promising when the government has the will to provide support that is more tangible, sustainable, and comprehensive or holistic. One area is for the government to undertake projects such as Sustainable Livelihood Project for Fisherfolks and Gleaners wherein environmental protection will be seriously addressed in response to the following threats that she and her community are currently facing: a) the mining application of 12 barangays or villages that will possibly destroy the future of the locales and the natural resources of the town; b) increasing number of gleaners and the dwindling catch because of the effects overpopulation in the nearby coastal areas; c) deforestation and effect of contaminated water from agricultural wastes like herbicide-laden water that are washed out and reaches the seagrass beds; d) commercial fishing, overfishing, use of illegal fishing gears which take out the young fish and even immature seashells, and illegal fishing methods such as using chlorine when catching octopus; e) climate change that affects the gleaning activities; f) coral bleaching caused by too much heat and very strong waves; and g) diminishing seagrass beds due to siltation which is an effect of deforestation, resulting to increasing deposits of mud, sediments and other wastes into the seawater. Her fear is when the seagrass beds are wiped out, there will be no more abundant areas to glean. The seagrass beds that are still covered with water even with the lowest tide are good habitats and breeding grounds of fishes and other marine animals. Sometimes, as an adaptation, the seagrass slowly encroaches the mangrove areas and this will lead to diminishing areas where mangroves grow and flourish.

When asked if they received any government support that directly benefit their livelihood as gleaners, she responded by saying, “Nothing and we were not given attention even the sector of small-scale fishers.” [*“Wala natagai ug pagtagad ang sector sa gagmay nga mga mangingisda.”*]

Candidly, when asked any specific solution she thinks that will help uplift their condition that may be able to address the threats they are facing, she suggests that fair policies need to be more responsive to consider the natural habitats and resources can be one. Another is the strict implementation of the following implementable laws on Fish Banning to protect fish during their spawning periods to ensure reproduction, Endangered Species Protection to safeguard vulnerable or threatened species, and Marine Protected Areas to properly manage our marine resources. Continuous information, education, and campaign to the public will also greatly help to generate collaboration in taking good care of the seas. Lastly, is to seriously consider providing opportunities to the marginalized sectors in order to sustain the livelihoods that are dependent on the marine or coastal resources.

While having these set into action, what she can fully assure and commit is her active participation and engagement in these activities most especially in taking good care of the environment.

Honeyles and her companions' request are that any assistance from the government will reach them at the grassroots. It is best that the government (agency) will reach out to them, not the other way around. In addition, services like that of PhilHealth for free hospitalization will be afforded to them, as well as scholarship program for their children in high school and college. Finally, they will be able to afford SSS so that when the time comes, they will have something to rely on specially for health maintenance.

Honeyles firmly believes that the government should amplify support for marginalized coastal communities by implementing sustainable livelihood programs, enforcing marine resource protection laws, and providing

social benefits such as health insurance, educational support, and financial assistance. Moreover, she advocates for marine conservation, recognizing the importance of mangroves, seagrass beds, and coral reefs in sustaining fish stocks and ensuring continuous resources for future generations.

Despite the economic and environmental challenges they face, Honeyles remains hopeful and steadfast. She continues to teach her children the art of gleaning, not only as a means of livelihood but also as a cultural practice that promotes solidarity, resourcefulness, and environmental stewardship. To Honeyles, gleaning is more than just gathering seafood — it is about sustaining life, fostering relationships, and preserving their coastal heritage.

Her story is a powerful reminder that traditional livelihood practices like gleaning hold deep cultural, economic, and environmental value. With the right support from the government and environmental protection initiatives, Honeyles believes that their community can continue to thrive sustainably while protecting the rich biodiversity that provides them life. Until then, she remains committed to her role as a gleaner, mother, and advocate of environmental conservation.

● Five photos:

□ A close-up photo of the gleaner -- frames the gleaner's faces, making their reaction the main focus in the frame



Honeyles Perong Merto Purok Pagtpat, Brgy Malim, Tabina, Zamboanga del Sur (Photo: Doroteo C. Alum Jr. /January 12, 2025)

□ Portrait Photo of the gleaner – to capture the essence, personality, identity of the gleaner; appears both natural and prepared to allow the gleaner's personality to show through, can be in action in the gleaning area



□ Tools used in gleaning and species gleaned



Pointed wood and *sebot o tangkaw* for prying sea urchins Purok Pagtpat, Brgy Malim, Tabina, Zamboanga del Sur (Photo: Doroteo C. Alum Jr. /January 12, 2025)



Tuyom Purok Pagtpat, Brgy Malim, Tabina, Zamboanga del Sur (Photo: Doroteo C. Alum Jr. /February 8, 2025)



Salawaki Purok Pagtpat, Brgy Malim, Tabina, Zamboanga del Sur (Photo: Doroteo C. Alum Jr. /February 8, 2025)



Saypo Kilawon Purok Pagtpat, Brgy Malim, Tabina, Zamboanga del Sur (Photo: Doroteo C. Alum Jr./January 12, 2025)

☐ Two photos that you think must be included to support the textual presentation.



Kilawon Purok Pagtpat, Brgy Malim, Tabina, Zamboanga del Sur (Photo: Doroteo C. Alum Jr./January 12, 2025)



REFERENCE

About the Gleaner

Part I. General Information about Gleaner

1. Name: **HONEYLES PERONG MERTO**
2. Location: Purok Pagatpat, Barangay Malim, Municipality of Tabina, Zamboanga del Sur
3. Age: 40 YO
4. Marital status: married
5. Household information
6. Number of members in the household: 5
7. Number of household members joining the gleaning activity: 3
8. Main source of income: small scale fishing and gleaning
9. Description of the gleaning area/intertidal zone: mangrove and seagrass area
10. Hunason: Low tide zone
11. Aya-ay
12. Taub (High tide zone)
13. Main species caught - in the local dialect with English translation:
14. Salawaki, Kinhason (Seashells), Kugita (Octupos)
 - underground sea cucumber (salpo/saypo)
 - surface sea cucumber (balat)
 - sea urchin (tuyom)
 - articulate harp shell (buta-buta)
 - voluta virescens (aninikad)
 - eurprotomus bulla/bubble cone (manok-manok)

Other catch:

- Isda sa Bato (Coral Fishes),
- sea grapes (lato)
- blue sea crab (lambay)
- flag pen shell (wasay-wasay)
- aerisiacus cone/ alphabet cone (hubasan)

- dog cone (aninikad puti)
- scorpion spider cone/spider shell (saang)
- strombus blood mouth conch/strawberry conch (liswi)
- cone shell sting/ bat snail shell (kebol)

Gears or tools used by the gleaner (if any):

- pointed wood and *sebot o tangkaw* for prying sea urchins [*net, wooden stick, knife*]
- Sundang o guna (Bolo), Pana (Spear), Balde (Pail), Bukag (Basket), Sapyan (cast net), Antepara sa dagat (goggles)

Part II. Definition of a Gleaner as a Small-Scale Fisher

1. Direct quotation from the gleaner on what to him or her is a gleaner as a small-scale fisher.

Questions:

- i. What is a gleaner to you? Para kanimo unsa ang Manginhasay?

Sa akong bahin ang **"gleaner"** sa konteksto sa manginhasay sa hunasan nagpasabot ug **tawo nga nagatigom / nangolekta/ nanguha sa mga sud-anon sa hunasan, o mga bahandi gikan sa hunasan (intertidal zone).**

Isip usa ka manginhasay, kinahanglan taas ang imong pasensya. Dili sayon ang pagpanguha ug klase-klasing kinhason ug bisan unsa, usahay gamay ra ang makuha igo ra sa panihapon ug dili ikabaligya.

- ii. What other names are used to refer to gleaners? “Ano ang iba’t ibang tawag sa inyo dito sa inyong lugar/komunidad?” Please copy the answer of the gleaner in his or her own words or own dialect; later add the English translation. This direct quotation (with the English translation) from the gleaner will be placed in a box in the essay/story.

Unsa ang lain-lain nga tawag sa inyoha sa inyong lugar/komunidad?

- Manginhasay
 - Mananagat sa Piliw (Daplin sa Baybayon)
 - Magbubukid sa Hunasan
 - Manilangay
 - Bantay hunasan
- iii. Number of gleaners in the location, % gleaners to total fishers, % full time, % gleaner women; estimates will do:

- Number of gleaners in the location, 81% gleaners to total fishers, 112 full time: 106 gleaner women

Number of all households and SSF households in the location; estimates will do: SSF 123 hh in Sitio Pangalaran, Tabina, ZDS

15. Unsa ang imong kasinatian sa pagpanginhas?

- Ang akong kasinatian sa pagpanginhas sama sa matunok ug mg lala ng tunok sama sa Tuyom, lukob, lukob ug Malala nga mga isda

Part III. Work of the Gleaning

1. Entry to gleaning – age entered, including years as apprentice gleaner; if parents were gleaners, Pila ka edad nagsugod sa gleaning?

6 anyos ko nagsugod sa pagpanginhas o gikan sa akong pagkabata ako nagsugod sa pagpanginhas hangtod na sa akong kahingkod sa akong edad hangtod na karon nakabaton ko ug mga anak.

2. Registered as gleaner, where registered

Narehistro ba? Asa narehistro?

Ang among pagpanginhas dili kini rehistrado sa unsa man ang ahensya sa gobyerno tungod kay usa man kini ka yano namo nga panginabuhian.

3. Gleaning schedule

Schedule sa Pagpanginhas

- Panahon sa dulom (New Moon) ug Daktol (Full Moon): Adlaw ug gabii kay ang hunason sa amoa kaduha man mohunas sa gabii ug sa adlaw. Ang sa gabii nga pagpanginhas gitawag kini ug **panulo** gamit ang rechargeable flashlight.
- Gleaning schedule ug oras nga gigugol kada adlaw.

Ang schedule sa among pagpanginhas magasugod sa bag-ong hunas hangtod na sa katapusang hunas ug maundang kini kon ang dagat moaya-ay na (low tide) ug maundang ang among aktibidadis sa pagpanginhas tulo ka gabii ug tulo ka adlaw panahon sa himation sa bulan (off season/fish ban) dili kami makapanginhas kay ginabawal man kini sa among lugar kay kining panahuna ting pamusa man sa mga itlog sa mga isda aron dili kini matugaw.

4. Number of hours spent in gleaning activity: 2hrs/day x 5 days every low tide; 2 hrs sa gabie x 1week low tide in the evening sa bag-ong permirong hunas sa semena diha sa daghang kalusayan sea grass kay daghang isda ug kinhason din days gikan sa hunas kilid na sa pasel or dapit sa corals buffer zone. sa gabii nga time. sa buntag nga hunas sa bag-ong hunas sa may tubigang bahin sa daghang sea grass ug sa gitawag nga lantong hunas sa mala nga bahin sa hunasan aron makakuha ug mga kinhason ug uban pang mga sea foods
- Gleaning season/period/monsoon.

Panahon sa hunasan 2 ug tunga ka oras sa gabi kon kami manulo sa hunasan sa kagabhion ug tulo ka oras sa adlaw ang pagpanginhas. Sanglit ang 1 kasimana ang hunasan ug 1 usab ka semana ang ayaay kon anaay tubig alternate ang among pagpanginhas.

Ting habagat ang nindot nga panahon para sa pagpanginhas ug panulo sa hunasan kay dili tigaw ang dagat ug sukwahi sa amihaan kusog ang hangin ug balod halos walay makita nga mga kinhason ug lubog pag-ayo ang dagat.

5. Choosing the gleaning area
6. If gleaning activity is year-round, or only for a season/period/monsoon
7. Number of companions in the gleaning; if companions are family members or neighbors

- Mga kauban ug kung pamilya o silingan. Akong tibuok banay, akong mga kagupa/kaliwat ug mga silingan

8. Aspects of life as a gleaner that is liked most

Makalingaw ang pagpanginhas, makawala sa kalaay, makapataas sa antas sa panginabuhian makakaon ug presko ug sustansyadong pagkaon nga source sa protein, healthy fat, and minerals nga makabaskog ug maayong panglawas.

9. Aspects of life as a gleaner that is not liked - ang iyang dili ganahan o dili maangayan sa pagpanginhas: Sobra sa init ug makapagtong o makalagom sa panit/ lawas og sa nawong. Matunok sa mga lalang tunok sama sa isda. mapaakan sa mga lambay o crab panahon sa pagpanginhas

10. Willingness to exit gleaning and the reasons

- Open ba mo mo-undang sa gleaning ug nganong dili/oo?
- Para sa akua kini dili na kini mounding tungod kay amo na kining panginabuhian

11. Would allow children to go into gleaning as well and why

Suporta ba kamo nga moapil ang mga anak sa gleaning? Nganong dili/oo?

Para sa akua suportado ako nga makaapil ug makakat-on ang akong anak sa pagpanginhas tungod kay makatabang kini kanila.

Part IV. Importance and Contribution of the gleaner

1. What part of gleaned products are for consumption, for sale?

- Gibahin ba ang products sa consumption ug baligya?
- Dyutay lang ang among mabiligya sa among kininhasan kasagaran among ma sud-an panahon sa panihapon sa kagabhion.
- Among ibaligya ang among kininhasan kon daghan na kini ngadto sa mga dumudoong gikan sa laing lugar kay mangaligo sa among lugar kay gibantog man kini nga puting baybayon ug limpyo ug tin-aw ang katubigan sa dagat.
- Kontribusyon sa komunidad: Nakahatag ug pagpakaon sud-anon ngadto sa mga dumudoong bisita nga mangaligo sa among lugar/ beaches o resort.

2. Where is the market of gleaned products?

Asa ang merkado sa mga products?

- Mga dumudoong nga mga bisita nga mangaligo sa mga beaches sa sulod sa vicinity sa among lungsod.

3. Contributions to society

- Kontribusyon sa komonidad: Nakahatag ug pagpakaon sud-anon ngadto sa mga dumudoong bisita nga mangaligo sa among lugar/ beaches o resort.
- Makapakaon usab kami nga libre ug kilawon sa among bisita isip among pag-abiabi kanila mao kini ang ipasigarbo nga kultura sa among yano nga lugar (pagsilbi sa among mga bisita kon sila mobista sa among lugar).

- Liwas sa kapistahan/liwas sa kapaskuhan/kasagaran namo kini nga mabuhat sa pagpakaon sa mga kilawon sa hunasan sa dili pa sila manguli sa ilang lugar sa among bisita isip binulagan og pag sidi o pagdalit kanila. Ang pagsidi sa among mga bisita pinaagi sa among pakilaw sa ilaha among nasunod nga kultura sa among katigulangan ug amo kining ipasunod sa among sunod nga kabataan. Kini ang lig-on nga gasa sa panaghiusa isip pagpalig-on sa kutay sa among mga bisita.

- Kansang dumudoong nga bisita sa amoa mao kini ang ikadait kanamo ngadto kanila,

4. Believe that contributions are important and why

Gihatagan ba ug bili ang inyong kontribusyon? Nganong oo/dili?

- Para sa akoo gitagaan man nila ug bili o dili ang importante nga among nadalit ang among nakaugalian nga kultura.

5. Believe that society values contribution of gleaners

Part V. Support Received as a Gleaner

1. The kind of support/assistance received

Hinabang ayuda nga gikan sa gobyerno panahon lang sa pandemic buas, delata ug P 5,000.00.

2. From whom were the support/assistance from

3. If happy with the support/assistance received

- Kontento ba kamo sa suporta?

4. What support they wish to receive

- Unsay mga dugang nga suporta nga inyong kinahanglan?

➤ Sustainable Livelihood Project for Fisherfolks and the Gleaners

- Malahutayong ug komprehensibo nga proyekto ug proteksyon sa kinaiyahan gikan unta sa gobyerno aron malangkubon ug malahutayon ang among panginabuhian sanglit kami nagsalig man sa pagpanginhas.

Part VI. Challenges and Issues Faced by the Gleaner

1. Challenges and issues faced as a gleaner

- Unsa ang mga hagit nga inyong naatubang?

- Usa sa mga hagit nga among naatubang karon ilabina ang daghan ang mga manginhasay og nagkagamay ang mga makuha tungod apiktado kami sa pagtaas sa population sa mga tawo sa daplin ug dagat ilabina sa kabukiran nga sakop sa among lungsod nga nagsalig sa pagpanginhas.

- Mga iligal pamamukot sa gagmay nga mga mata sa pokot, iligal nga pagpanguha sa mga gagmay nga mga isda ug mga kinhason.

- Pagpanguha daghan o sobra aron ibaligya, commercialize ang pagpanguha.

- Illegal fishing (pagamit ug chlorine para sa pagbubo sa lugar nga naay kugita)

- Hulga sa katawhan ug kinaiyahan ang mining application sa 12 ka barangay sulod sa maong lungsod nga posible moguba sa kaugmaon sa mga lumulupyo ug kinaiyahan sa among lugar.

- Pag-usab sa klima (climate change) naka apekto sa among pagpanginhas.
- Pagkamatay sa mga corals (coral bleaching) nga sa sobra na kainit ug kosug mga balud.
- Pagkamatay sa mga kalusayan (Sea Grasses) tungod sa siltation Kini nagpasabot sa pagdugang o pagtapok sa mga lutak, lapok, o ubang sedimento sa dagat. Mahitabo kini tungod sa erosion, pagputol sa kahoy sa kabukiran.
- Pag mabaw sa mga lib-ogkon dakong lim-aw sa dagat nga natabunan sa kalapukan, kay ang Lib-og lalum nga parte nga dili mahunasan anaa ang mga kalusayan nga itlogan sa isda ug iban pang nilalang sa kadagatan.
- Inanay nga namatay nga mga katunggan kay nasakop na sa kalusayan.
- Epekto sa paggamit ug herbicide gikan sa kaumahan mibanlas paingon sa kalusayan.

2. The issues affecting justice and equity in gleaning in the location

- Mga isyu bahin sa equity ug hustisya.

Wala natagai ug pagtagad ang sector gagmay nga mga mangingisda

3. Responses known, if any, to address these challenges and issues

- Mga tubag ug solusyon nga nahibaw-an.
 - ☐ Pagpalambo sa polisiya nga patas ug patas para sa tanan lakip niini ang kinaiyahan.
 - ☐ Pagati ug oportunidad alang sa marginalized/toiling/ sinikhan sa palad/ pobre uyamot nga sektor alang sa malahutayong panginabuhian kanamong mga nagsalig sa dagat.

☐ Ipatuman ug hugot ang Fish Banning panahon sa himatayon ug panahon sa nangitlog ang isda (**Breeding Seasons**)

To protect fish during their spawning periods to ensure reproduction.

☐ Endangered **Species Protection**

To safeguard vulnerable or threatened species.

- Ipatuman ug hugot ang Marine Sanctuary o marine protected area (MPA).
- Information Education Campaign (IEC) ngadto sa mga katawhan aron ma preserba ang kadagatan.

4. Things needed more to address these challenges and issues feel free to add any other information you think is important.

- Unsay mga kinahanglan aron masolbad ang mga isyu?
- Pagparticipar sa mga kalihukan mahitungod sa pagpunting sap ag-amping sa kinaiyahan.
- Seryoso nga paghatag ug malahutayong panginabuhian (Livelihood Program) sa mga gagmay nga mga mananagat/manginhasay.

Manginhasay Sa Kinatibuk-An

- Ang pagpanginhas dako kayo ug ikatabang kanamo nga anaa sa daplin kabaybayonan o dagat tungod kay makahatag kini ug counterpart sa kita sa among bana nga mamukot ug isda ug mamasol sa lawod. Samtang ang among ba na tua sa lawod gitawag namo sa region o boundary na sa Malaysia managat, kami nanikay sikay nga makaabag kanila aron ma sustentuhan ang among among mga bata alang sa ilang pagpangiskwela.

- Ang pagpanginhas dako usab ug impact kanamo nga mga silingan ug mga kagupa o kaliwat tungod kay mapadayunon namo ang among lig-on nga panaghiusa sa pagsalu-salo sa pagkilaw o kaon sa hunasan bisan gamay ra kini among paga ambitan sa tanan. Bisan kami pobre uyamot among mapaduol pa ang among relasyon isip silingan ug kaliwat pinaagi sa ingon ani nga aktibidadis. Kay matud pa sa among storyahon sa among katigulangan nga among nahuptan nagkanayun, “Mabahin man gani ang Talisay nga gamay kaayo sa pito ka tawo”. Bisan ginagmay among masalahuhan ang mga grasya sa hunasan nga gasa sa atong labaw nga makagagahum o sa kahitas-an o buhing Dios.
- Mapalambo na ang pagpanghinatagay/ pag-inambitay ilabina ang ispiritwal nga bahin kay sa dili pami mangaon mag ampo man sa mga grasya nga among nadawat. Ang amo lang nga makalahutay sa mga pagsulay ug mapadayon ang pagpanalipod sa kinaiyahan partikular sa katungggan ug hunasan kay dinhi kami nagsalig sa among panginabuhian.
- Amo lang nga pangayuon sa gobyerno nga maabot nga mga mehuras gikan sa gobyerno ngadto sa pinaka ubos nga hut-ong sa katilingban (grassroots) sama kanamo nga manginhasay. Naglaum kami nga dili kami ang mopadool sa gobyerno kon dili ang gobyerno sila ang moduol namo sa mga yanong lungsuran sama kanamo. Ma libre unta kami sa Philhealth, libre nga hospitalization alang sa maayong panglawas ug scholarship program sa gobyerno sa among mga anak sa high school sa kolehiyo.
- Ang amo lang usab nga pangindahay nga maka SSS mi aron sa pagkatigulang namo naa unta mi mahimong maintenance sa among panglawas. Kini pangindahay lamang para sa among ugma nga manginhasay.