

# **Cultural Dimensions of Resilience: Filipino Families' Coping and Recovery in the Aftermath of Typhoons**

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## **Abstract**

This study centers on the cultural dimensions of resilience in the aftermath of typhoons by focusing on the lived experiences of residents in the province of Camarines Norte, Philippines. It explores how culturally ingrained practices influence disaster response and recovery among affected families. A qualitative phenomenological approach was employed, involving key informant interviews among five typhoon-prone barangays in the province. Thematic analysis to systematically examine practical, emotional, and psychological aspects of resilience was done, with special attention given to the role of familial practices, faith, and traditional coping methods. Theoretically, the study posits that social capital, which fosters trust and reciprocity among the members of the community, contributes to resilience, or *pagiging matatag*. This collective response emerges automatically when faced with disaster hazards. Community residents described the significance of advance preparation, structural repair, and maintaining hope as fundamental practices for survival. Additionally, concepts such as *bayanihan* and communal coping were identified as key cultural mechanisms that promote mutual aid. Community members rely on collective rituals, including group prayer and the interpretation of natural signs, to guide their disaster response efforts and maintain emotional stability during crises. The study also found that the family plays a central role as a conduit for transmitting cultural values and survival strategies across generations. Understanding these culturally embedded practices enhances adaptive capacity and ensures sustainable recovery in typhoon-prone areas.

**Keywords:** Disaster response, community coping, bayanihan, social capital, qualitative research

## Introduction

Filipino resilience is widely acknowledged as a defining trait in a nation frequently battered by natural disasters. Annually, the Philippines faces an unyielding cycle of typhoons around 20 tropical cyclones enter the Philippine Area of Responsibility, with eight (8) to nine (9) causing significant damage (PAGASA, n.d.; Pagkatotohan, 2023). Super Typhoon Yolanda in 2013, recognized as the most catastrophic with winds exceeding 300 km/h, left a trail of destruction amounting to Php 95.5 billion and claimed over 6,300 lives. Other disasters such as Typhoons Odette (2021) and Pablo (2012) further show the recurring nature of these calamities (Pagkatotohan, 2023). This persistent sequence of natural hazards, intensified by the climate crisis (Ferrerias, 2024), has shaped a national narrative of resilience. However, amid this narrative is a trend toward romanticizing resilience often portrayed in social media discussions without a concurrent focus on critical concerns like disaster preparedness and structural reforms.

Although resilience is celebrated as a national strength, the majority of extant discourse has primarily focused on technical improvements in disaster management such as infrastructural development and quantitative measures of recovery leaving a significant gap in the cultural, and even social dimensions of community responses. The popular narrative of bouncing back, deeply embedded in social capital and communal networks, can overshadow the pressing need for sustainable recovery practices and comprehensive government accountability (Institute for Nationalist Studies, 2021). Filipino resilience is rooted in culturally embedded concepts such as *bayanihan* and *kapwa*, which are expressed through strong bonding within families and neighborhoods, bridging social groups, and linking communities to institutions (Claridge, 2018; Roque et al., 2022; Panday et al., 2021). This rich cultural heritage plays a crucial role in shaping community responses in the wake of disasters.

Despite historical examples of endurance from the defiance of Datu Lapu-Lapu and Gabriela Silang to the collective struggle for independence the resilience of the Filipino people is often reduced to a survival tactic that, at times, excuses governmental inefficiencies. In events like Typhoon Yolanda or the COVID-19 pandemic, the omnipresent theme of resilience has sometimes been used to mask the urgent need for structural interventions addressing poverty, inequality, and inadequate disaster preparedness ((Institute for Nationalist Studies, 2021; Baybay & Hindmarsh, 2019). Such observations reveal that while resilience is an integral part of the Filipino identity, its celebration should not detract from the necessity for systemic reforms. It is within this cultural context that the dynamics of resilience must be re-examined.

Filipino resilience is deeply rooted in the spirit of *bayanihan* which fosters collective effort and communal solidarity in overcoming adversity. This cultural foundation, enriched by historical experiences, supports both individual coping mechanisms and community-based responses. However, with the increasing frequency and intensity of natural disasters due to climate change, resilience must extend beyond its traditional forms to include robust disaster preparedness, sustainable practices, and accountability (Hechanova, 2015; Resilient PH, 2024). More authors further illustrates that strong religious ties where survivors rely on God as their ultimate provider in times of crisis, guided by the cultural notion of *bahala na* play a critical role in helping communities endure and recover from disaster-induced hardships, even as mainstream disaster risk reduction initiatives tend to overlook these cultural factors (Ballano, 2022; Trinidad, 2023. In academic setting, Bacuño (2020) provided a concept of symbolic interactionism and knowledge sharing, stating that meaning can be found among the members through interacting symbolically. In the study current study, the systematic exchange of local wisdom and experiential learning enhances adaptive capacity by effectively bridging traditional practices with modern disaster management strategies since communities create meaning and bond with each other symbolically.

Complementing this view, Bagalayos et al. (2017) demonstrated that indigenous practices such as *damayan* (solidarity) and *bayanihan* (communal effort) serve as vital coping mechanisms, enabling neighbors to share resources, offer shelter, and recover collectively in the face of typhoons and floods. In contrast, Ordoñez and Borja (2021) caution that while resilience is often celebrated as a cultural strength, its romanticization can obscure systemic deficiencies in governance and disaster response.

This study, therefore, aimed to occupy the existing niche by foregrounding the cultural dimensions of Filipino resilience especially as experienced in the province of Camarines Norte, a region ranked high in vulnerability due to its exposure to typhoon-prone zones (Pacific Disaster Center, 2021; Warren, 2018). Anchored in the Sendai Framework for Disaster Risk Reduction (Pacoma, Su, & Genotiva, 2022), and the definition provided by the United Nations Office for Disaster Risk Reduction, resilience is understood here as more than mere capacity to recover: it is a culturally informed process that involves preserving and restoring essential social structures in the face of hazards. Recent scholarship has highlighted that sustainable disaster preparedness and recovery must integrate the psychosocial, cultural, and community-based strengths that have long underpinned Filipino survival strategies (Almazan, 2018; Ma, Qirui, & Lv, 2023).

Thus, the research aims to answer this: How do practices and beliefs that are culturally rooted shape the resilience of Filipino families in the aftermath of typhoons? Specifically, this attempts to elucidate on: What specific cultural practices and beliefs help Filipino families in coping immediately after a typhoon? How do these cultural practices and beliefs contribute to resilience of affected families? This study fills a gap in disaster research by examining the cultural dimensions of Filipino resilience. Most studies emphasize infrastructure and technical interventions, but this research highlights practices and beliefs—such as *bayanihan*, *kapwa*, *damayan*, and *bahala na*—that shape how Filipino families and communities respond to and recover from typhoons.

Situating resilience within the cultural and social context of a province highly exposed to typhoons, the study demonstrates how traditional practices and symbolic interactions strengthen both immediate coping and recovery. It reframes resilience not as mere survival or “bouncing back” but as a process that is culturally informed leading to the preservation of social bonds, fosters solidarity, and sustains community-based adaptation strategies.

The study benefits communication scholars and researchers by expanding the literature on disaster resilience that integrates cultural and psychosocial perspectives within the phenomenological communication tradition. It guides policymakers and local government units in improving disaster preparedness and recovery through the integration of cultural strengths with modern risk reduction frameworks. For communities and families, it affirms the value of lived experiences and indigenous practices as vital resources for resilience amid recurring climate-related disasters.

## **Methodology**

Employing the phenomenological tradition of communication theory to explore resilience among Filipinos in the context of typhoons, the study centers on the lived experiences of families in Camarines Norte, Philippines. The phenomenological tradition asserts that meaning is not merely transmitted but emerges from human experiences, interactions, and interpretations. Rooted in Husserl’s philosophy and later adapted into communication studies, it frames communication as a process of sharing and uncovering meanings from lived realities (Craig, 1999; Littlejohn et al., 2017).

The study examined the personal beliefs, feelings, and perceptions of Filipino families to describe how resilience is experienced rather than externally defined. Narratives showed that the concept of “resilience” extends beyond behavior to a meaning-making process that is influenced by cultural values, social ties, and spiritual beliefs. This aligns with the phenomenological perspective, which emphasizes that true meaning

comes from how experiences are lived (Dovetail, 2023), underscoring the need to listen to those who endure and interpret disasters firsthand. The participants shared experiences of *bayanihan*, *kapwa*, *bahala na*, faith practices, etc. that framed their recovery journeys. These accounts revealed resilience as a lived, evolving reality shaped by cultural practices, relationships, and shared meaning-making.

At the same time, the study drew from Social Capital Theory to situate these experiences within broader community networks. Robert Putnam (1993) describes social capital as the collective value of trust, reciprocity, and cooperation that benefits both private and public life. Roque et al. (2022), building on Putnam, Nakagawa, and Shaw (2004), and Aldrich (2012), identify three functions of social capital: bonding (strengthening ties within families and communities), bridging (linking groups across different backgrounds and sectors), and linking (connecting communities to institutions and power structures). These dimensions directly align with Filipino cultural practices like *damayan* and *bayanihan*, which facilitate collaborative recovery and resources allocation following disasters.

The integration of phenomenology and social capital posits resilience as both a lived experience and a collective resource. The phenomenological lens captures how individuals and families interpret and give meaning to hardship, while social capital explains how networks of trust and solidarity enable coping, adaptation, and long-term recovery. Together, these frameworks demonstrate that resilience in the aftermath of typhoons is not a technical measure of recovery, but a socially and culturally grounded reality—narrated by individuals, enacted through relationships, and sustained by communities (Craig, 1999; Littlejohn et al., 2017; Putnam, 1993; Roque et al., 2022).

This study used a qualitative, phenomenological approach to understand Filipino resilience during typhoons by capturing the lived experiences of Camarines Norte residents. By examining personal beliefs, feelings, and perceptions, the research revealed how individuals cope and rebuild after disasters, based on the idea that true meaning comes from how experiences are lived (Dovetail, 2023). This method provided

valuable insights into the cultural and social dimensions of resilience, deepening our understanding of community recovery from typhoon damage.

Relatively, Camarines Norte comprises 12 municipalities, in which only Basud and San Lorenzo Ruiz are safe from flooding, debris flows, and landslides; while Labo, Paracale, Vinzons, Jose Panganiban, and Capalonga are notably vulnerable to typhoons, which defines the study's focus.

Moreover, the study employed semi-structured key informant interviews with 19 open-ended questions based on social capital theory (bonding, bridging, linking) to explore trust, cooperation, and communication in resilience during typhoons (Dudwick, 2006; Putnam, 2018; Roque et al., 2022; Bryman, 2016). Pilot testing with community members and disaster resilience experts ensured the instrument's clarity and reliability, while audio recorders, wireless microphones, and digital cameras captured the responses (Pearson et al., 2020; Muasya & Mulwa, 2023).

A purposive sampling strategy was used to select individuals with firsthand typhoon experience from five of the most vulnerable barangays in Camarines Norte—Alayao (Capalonga), Santa Milagrosa (Jose Panganiban), Tulay na Lupa (Labo), Awitan (Paracale), and Napilihan (Vinzons)—as identified through consultation with the Provincial Disaster Risk Reduction and Management Office (PDRRMO) and the Mines and Geosciences Bureau's Geohazards Susceptibility Ratings (MGB, 2018). Two informants per barangay (totaling 10 participants, ages 19 to 70, all impacted severely by typhoons) were chosen according to criteria from Barrameda and Barrameda (2011) and Creswell (2013) to ensure data saturation, with coordination from barangay offices confirming that the selected informants provided valuable insights into Filipino and community resilience amid typhoons.

Ethical protocols were strictly observed throughout the research process to protect the rights, privacy, and well-being of all participants. Prior to the interviews, participants were provided with an Informed Consent Form (ICF), which outlined the purpose of the study, the nature

of their participation, and how their data would be used. The form emphasized that participation was entirely voluntary, and participants had the right to decline to answer any questions they found uncomfortable or sensitive. Furthermore, they were informed of their right to withdraw from the study at any point without any negative consequences. Confidentiality and anonymity were ensured by not naming them and securely storing all data.

A thematic analysis served as the method of data analysis to interpret the qualitative data collected from interviews with informants across various barangays in the province. Braun and Clarke's (2006, 2012, 2019, 2020) reflexive thematic analysis (RTA) as cited in the study of Byrne (2021) was employed, given its suitability for exploring experiences and constructing meaning in phenomenological research. The approach emphasized the active role of the researcher in identifying patterns across the dataset and interpreting these through a theoretical lens.

The process followed Braun and Clarke's six-phase framework: (1) Familiarization with the data, where interview recordings were transcribed and read multiple times to establish deep immersion; (2) Generating initial codes, through a systematic and reflexive process of identifying features of interest across the dataset, without reliance on a predefined coding frame; (3) Constructing themes, by organizing related codes around a central organizing concept and identifying broader patterns of meaning aligned with the study's objectives; (4) Reviewing potential themes, to ensure internal coherence and distinctiveness in relation to both the coded data and the entire dataset; (5) Defining and naming themes, where themes were refined, clearly articulated, and supported with rich, representative data extracts; and (6) Producing the report, which involved writing a coherent analytical narrative that connected the findings to the research questions and theoretical framework. The NVIVO method was also used, particularly applying a deductive approach in generating themes.

## Results and Discussion

Building on the principles of social capital theory, the study explored how cultural values and social connections contribute to the informants' idea of resilience as well as their activities for disaster. The key themes that emerged from the analysis of the interviews related to cultural dimension include: 1) Practical, emotional, and psychological resilience that underpins Filipino cultural response to disasters; 2) Faith and traditional belief systems that offer comfort and guidance during crises, 3) The family as a central unit for strength, cultural continuity, and resilience transmission, and 4) Collective Evacuation and Communal Coping During Disasters.

Informants were asked about the activities, traditions, and practices that they were doing in times of a calamity, particularly in the context of experiencing typhoons. It is imperative to explore that these dimensions help the people in preparing and recovering from the drastic effects of typhoons, low pressure areas (LPAs), and tropical storm, among others.

### Theme 1. Practical, emotional, and psychological resilience that underpins Filipino cultural response to disasters.

**Table 1. Practical, emotional, and psychological resilience that underpins Filipino cultural response to disasters.**

Theme	Subthemes	No. of Informants	References
Practical, emotional, and psychological resilience that underpins Filipino cultural response to disasters.	1. Pagiging matatag (Being resilient)	10	18
	2. Paghahanda sa paparating na bagyo (Advance preparation for the foreboding typhoons);	9	16

**Continuation: Table 1. Practical, emotional, and psychological resilience that underpins Filipino cultural response to disasters.**

Theme	Subthemes	No. of Informants	References
	3. Pagkukumpuni ng mga nasirang parte ng bahay at paglilinis (Repairing damaged items in the household and cleaning)	3	3
	4. Pag-asa at pagiging positibo (Hopefulness and positivity).	6	7

The holistic capacity of Filipino communities to withstand and recover from natural calamities is reflected in the data above. This resilience appears in practical actions such as preparing for typhoons and repairing homes, as well as in emotional responses like maintaining hope and positivity. The findings reflect a cultural mindset that meets adversity with preparedness, adaptability, and an unwavering belief in better days ahead, making resilience both a cultural norm and a survival strategy. The subthemes identified include 1) Pagiging matatag (being resilient), 2) Paghahanda sa paparating na bagyo (advance preparation for typhoons), 3) Pagkukumpuni ng mga nasirang parte ng bahay (repairing household damage), and 4) Pag-asa at pagiging positibo (hopefulness and positivity). These results support the study’s theory of social capital, particularly bonding social capital, which involves trust and reciprocity within the family during typhoons (Roque et al., 2022).

### **Pagiging Matatag (Being Resilient)**

Resilience is a cultural dimension in itself—and is not merely an emotional trait but as a deeply rooted cultural response shaped by repeated experiences of adversity, hence revealing itself in the responses of the informants. The informants viewed it as an automatic and almost

inevitable reaction, forged through years of facing typhoons and other natural disasters.

Informant F1 shared:

*“Ah, ay oo naman matatag, syempre at na andiyan na rin ang bagyo edi hindi na rin maiwasan ang maging gano’n.”*(Of course, we’re resilient—once the typhoon is there, it’s unavoidable to become that way.)

It reflected how repeated exposure to typhoons has conditioned individuals to develop emotional and psychological preparedness—not out of choice, but necessity. This response showed how resilience, as a practice, is deeply embedded in the lived realities of individuals residing in typhoon-prone areas, like in the province of Camarines Norte. Rather than being viewed as a distinct psychological trait, it is framed as a culturally expected mode of response—one that emerges from habitual exposure to natural disasters.

Beyond general preparedness, some informants articulated resilience as a form of personal responsibility, particularly within the structure of the Filipino family. Informant F6, a single mother, emphasized that her resilience stems not only from necessity but also from a deep sense of duty to her children:

*“Kailangan po talaga, tulad ko po, ako lang mag-isa. Sa mga anak ko, kailangan kong maging matatag para sa kanila kasi wala silang aasahan, ako lang po.”*(I really need to be strong, like me—I’m alone. For my children, I have to be resilient because they have no one else to rely on but me.)

For individuals who bear the sole responsibility for their families, being resilient is less of a choice and more of an imperative. Informant F6, having lived more than ten years in their barangay, illustrated the intersection of individual struggle and collective welfare, where personal strength is closely tied to the well-being of dependents. Moreover, this

perspective reinforces the notion that resilience is not a fixed trait but a dynamic process shaped by both lived experience and sociocultural expectations. For many, resilience is not a choice but a necessity tied to survival, family responsibility, and practical readiness. It reflected how Filipinos turn adversity into action and courage, not only for themselves but for those who depend on them, hence making it a culture unique to the Filipino people.

### **Paghahanda sa Paparating na Bagyo (Advance Preparation for the Foreboding Typhoons)**

As discussed in the first sub-theme, *Pagiging Matatag* or resilience in the face of disaster is deeply ingrained in the cultural fabric of Filipino communities, especially those regularly exposed to typhoons. This resilience is not just emotional but also practical, shaped by the need to survive and protect one's family. While emotional strength is essential during disasters, the capacity to plan ahead and prepare is just as crucial.

Informant F6 shared that her advice to others experiencing similar disasters is to always be prepared when a typhoon is expected. She emphasized the importance of readiness, including the need to pack essential items in case evacuation becomes necessary. She also pointed out that constant prayer is a big help in facing these situations. This perspective reveals how practical actions such as gathering supplies and emotional-spiritual strategies like praying are tightly woven together in the Filipino way of coping.

*“Siguro kapag may mga sakuna—uh—kailangan lang talaga laging maghanda kapag alam na may mga darating na bagyo, maghanda na ng mga—kung kailangang lumikas, maghanda ng mga kailangang gamit tapos laging magdasal. ‘Yun lang para nakaka—malaking tulong po talaga iyon.”*(Maybe when there are disasters—uh—we really need to always be prepared when we know a typhoon is coming. Prepare

everything—if we need to evacuate, pack the necessary items, and always pray. That alone really helps a lot.)

Following Informant F6’s reflections on the importance of staying prepared through a mix of practical actions and spiritual readiness, Informant F9 also pinpointed the significance of preparation when facing an impending disaster. She emphasizes the importance of organizing essential supplies, like food, clothing, and medications:

*“Ah, sa paghahanda. Siyempre sa paghahanda mo, maggayak ka ng mga damit ng mga bata, pagkain niyong madaling lutuin. Siyempre, natural, ‘yung mga ilaw ninyo, kailangan naka-ano ‘yan naka- Naka-full charge ‘yan, lalagay mo lang ‘yan sa isang bag. Panguhahin ‘yung mga biogesic, ‘yung mga sa lagnat, sa mga sipon ng mga bata. ‘Yun ang mga igagayak, ay siyempre, pupunta kayo sa ano eh, sa- ‘Yun na ‘yun.”* (Ah, in preparing, of course, you need to gather the children’s clothes, food that’s easy to cook. Of course, naturally, your lights need to be fully charged, you just put them in a bag. You need to gather Biogesic, medicines for fever, for the children’s colds. Those are the things you need to prepare, and of course, you need to go to... that’s it.)

### **Pagkukumpuni ng mga Nasirang Parte ng Bahay at Paglilinis (Repairing Damaged Items in the Household and Cleaning)**

Building on the earlier subthemes of Filipino resilience, especially in terms of practical and emotional preparation during the threat of a typhoon, the need to acknowledge what a family does after typhoons is salient. After the storm has passed, the focus shifts to repairing what has been damaged and cleaning up the mess left behind. Informant F1 mentions that once the storm has passed and damages occur, they do not leave the destruction unattended but immediately begin to repair what has been broken.

*“Ay, ‘yun. ‘Pag may nasisira, ina-ano na lang namin, inaayos din. Naglilinis gay-un ng mga dumi”* (Ay, that’s it. When something gets damaged, we just fix it. We clean up the mess.)

This is their family’s way of recovering, that despite all the effects of a typhoon that just ravaged them, the circumstances leave them no choice but to fix were damaged. Furthermore, Informant F5’s response was also consistent with the response of Informant F1 when it comes to the things that their family does after typhoons.

*“Tulong-tulong po sa mga gawain tulad ng halimbawa, pagkatapos ng bagyo, ‘yung mga linisin, gay’an. Nagtutulong-tulong para matapos agad.”*(Everyone helps out with tasks, like for example, after a typhoon, cleaning up and such. People work together so it gets done quickly.)

The act of cleaning up together after a disaster is not only practical but also emotional, reinforcing a sense of unity and support that helps lighten the psychological burden caused by typhoons. When family members actively participate in restoring order—no matter how big or small their contribution—the process of recovery becomes faster and more manageable. In the interview, informant F5 also emphasized that this cooperation contributes to easing fear and anxiety in the aftermath of a calamity.

### **Pag-asa at Pagiging Positibo (Hope and Positivity)**

The last subtheme is instilling hope and positivity despite the consistent experiencing of typhoons. Nine of the respondents lived in their area for more than 10 years and only one for 6-10 years, relative to their year of residence. This just means that they experienced many typhoons in their years of residency, thereby imbibing the idea that after typhoons, there will always be hope.

*“Tulad niyang mga pag may bagyo, pagkatapos ng bagyo, simula- Panibagong simula na naman para ipagpatuloy ang ano mga buhay-buhay kahit na nasalanta sila ng bagyo.”* (Like when there’s a typhoon, after the typhoon, it’s a new beginning once again to continue with life, even if they were affected by the storm.)

This statement from Informant F6 showed a core element of Filipino resilience—an enduring belief in new beginnings. Despite the destruction caused by typhoons, families are quick to shift their focus from despair to recovery, embracing each aftermath as an opportunity to start anew. This mindset is not only a coping mechanism but a cultural trait deeply embedded in Filipino communities that allows them to persevere with optimism.

The consistent exposure to natural calamities has cultivated a collective consciousness that views each storm not as an end, but as a momentary challenge. Instead of dwelling on loss, families like that of Informant F6 actively choose to rebuild their lives with hope and positivity. Their narrative reflected the emotional strength required to rise again—anchored in the understanding that survival is possible not just through strength alone, but also through the unwavering belief that better days will come.

Hope and positivity, then, becomes a quiet but powerful force in their recovery process. It is passed on from one generation to the next, not through grand declarations, but through small, everyday acts such as cleaning, rebuilding, helping one another, and continuing life as normally as possible after the storm. With this, the current study found further cultural dimensions that were not mentioned in the related literature. These are preparations for typhoons and fixing the damaged parts of the house, which the informants consistently do, and already a part of their routine before and after typhoons. Hence, qualified to be cultural dimensions.

Filipino resilience reflects strength, faith, and shared responsibility. Families face disasters with composure and unity. Being resilient means staying strong during crises. As Bagnas and Choy (2025) found that Filipinos use varied strategies to recover from hardship, it was revealed that the use of *bahala na* shows faithful optimism during uncertainty. Informants, in fact, described resilience as natural and expected. Resilience, in this sense, serves as both a personal resource and a social duty within families and communities.

Preparedness reinforces this mindset, particularly as the informants viewed preparation as practical and spiritual evidently because families pack essentials, charge lights, and pray together. McDonald-Harker et al. (2021) found that peer support improves disaster response, which is similar with the present study. As a collective task, when Filipino families prepare for a disaster they mean it as a collective task grounded on trust and safety. Furthermore, rebuilding and cleaning after typhoons reduce anxiety, at the same time strengthen unity. Its implication for the Filipino families' well-being, which is hoped to be sustained at all times, is the restoration of emotional balance.

Forming the emotional core of resilience are hope and positivity knowing that the study informants regard each typhoon bringing new beginning and survival as proof of faith and endurance. Relevant to this, Aruta, Baloran, and Mateo (2022) found that optimism and social responsibility improve mental health after disasters. This is so because hope sustains recovery and strengthens confidence to rebuild, adding support to the present findings.

**Theme 2. Faith and traditional belief systems that offer comfort and guidance during crises**

**Table 2. Faith and traditional belief systems that offer comfort and guidance during crises.**

<b>Theme</b>	<b>Subthemes</b>	<b>No. of Informants</b>	<b>References</b>
Faith and Traditional Belief Systems that Offer Comfort and Guidance During Crises	1. Pananampalataya at pagiging madasalin (Faith and Being Prayerful)	10	21
	2. Mga senyales at paniniwala (Traditional beliefs when there are typhoons)	5	8

Faith, religiosity, and traditional beliefs have proven to be essential coping tools for both individuals and communities facing typhoons and disasters (Ballano 2022; Garay et al., 2020), a conclusion drawn from informants who consistently pointed out that prayer—whether personal or communal—not only serves as a plea for protection but also offers emotional relief, inner peace, and renewed hope through trust in divine intervention; regular church attendance and the push for younger generations to embrace these values further reflect how faith-based practices fortify resilience, while traditional insights—such as interpreting changes in the sky’s color, animal behavior, and old sayings—continue to guide how communities predict and respond to calamities, all of which have crystallized into two clear subthemes: 1) Pananampalataya at pagiging madasalin (Faith and Being Prayerful) and 2) Mga senyales at paniniwala (Traditional Beliefs When There are Typhoons).

## **Pananampalataya at pagiging madasalin (Faith and Being Prayerful)**

In times of disaster, Filipinos turn to prayer as a source of strength, hope, and comfort, deeply intertwining their religious practices with their daily survival strategies, as also evident with the fact that all the informants responded they are praying and turning to God during times of calamities, inside of their homes. The response from Informant F8 illustrates how faith and prayer play a crucial role in fostering resilience, especially during times of natural disasters like typhoons. The informant shared how they and others in the evacuation center came together to pray, hoping that their homes would remain intact despite the calamity. This shows the strong cultural connection between Filipinos and their religious practices, particularly in times of crisis.

*“Kumbaga parang nagdadasal kami, nagdadasal kami do’n na sana ‘yung mga bahay namin, okay pa, may bubong pa, nando’n pa ‘yung mga plywood namin, nando’n pa ‘yung iba naming mga gamit, gano’n. Kumbaga, wala kaming ibang pinanghahawakan kundi si Lord lang eh. Lalo na sa mga panahon na ganiyan.”*(We were praying, praying that our houses would still be okay, that the roof would stay on, that the plywood and other belongings would still be there. We had nothing else to hold on to but God. Especially during such times.)

Building upon the idea of prayer as a source of comfort, another informant emphasizes how it helps to calm the mind during moments of panic, especially during natural disasters like super typhoons. The response from Informant F4 exemplified the role of prayer in reducing fear and anxiety during the chaotic moments of a super typhoon. The informant described the panic experienced when faced with the overwhelming power of nature and how, in such times, prayer becomes a means of seeking comfort and guidance. This illustrates the deep cultural reliance on faith to manage crisis situations in the Philippines.

*“Ay, siyempre matataranta ka na at super typhoon ‘yun. Taranta ka na ‘di mo na alam kung alin uunahin mo. Ay ‘pag siyempre- Ay Diyos ko, sana ‘wag Mo man nang palakasin, ganito ganiyan, sana diyan na lang sa taas, ganiyan ang ano ‘yung- ‘Yung hangin. ‘Wag nang bumaba sa kalupaan kasi kawawa naman ‘yung nasasalanta na- mga kabahayan, kung бага ari-arian, gano’n. Kaya ang pinaka-ano talaga, panalangin. Malaking bagay ‘yun na nakakatulong sa tao.”*(Of course, you will panic, especially with a super typhoon. You panic and don’t know what to prioritize. And then, you pray, ‘Oh my God, please don’t make it stronger, let the wind stay up high. Don’t let it reach the ground because the homes, the properties of the people, they’ll suffer.’ Prayer is really important. It’s a big help for people.)

In the midst of a super typhoon, Informant F4 reflected the common Filipino coping mechanism of prayer as a source of emotional support and stability. It helps alleviate the overwhelming fear that accompanies natural disasters. Prayer, in this case, is not just a spiritual act but a form of emotional relief that allows individuals to focus their thoughts and find a sense of calm in the face of chaos. This response reinforces the idea that faith, especially through prayer, is integral to the Filipino way of dealing with the stress and devastation caused by typhoons.

Therefore, prayer becomes an emotional outlet for expressing fear and a way to ask for mercy. It reinforces the belief that divine intervention can offer safety and hope when all else seems uncertain. The informant’s words reflect a common Filipino experience of relying on faith for comfort and protection in the midst of natural disasters.

## **Mga senyales at paniniwala (Traditional beliefs when there are typhoons)**

The discussion shifts to traditional beliefs and natural signs that informants associate with typhoons, revealing how Filipinos use ancestral wisdom to anticipate storms. Informants mention specific cues—such as unusual cloud formations, changes in weather patterns, and distinct animal behaviors—that signal the approach of a typhoon. For example, during last year’s Low-Pressure Area (LPA) Querubin, Informant F4 shared how she observed signs like unusual bird behavior and a rainbow, which she took as clear indications of an incoming storm. These cultural practices, passed down through generations, not only shape the community’s preparedness but also strengthen their connection to ancestral traditions in navigating the challenges of natural disasters. Informant F4 eagerly shared:

*“Kagaya naman nitong kwan, ‘yung lawin! Ang taas daw ng- Taas ng lipad! Nagkaroon na naman nga ng ano ng- Parang nagbibigay-senyal sila sa mga tao kung- Kung alam nila o kung marunong sila, malalaman na, ‘Ay, ganito aniya, may padating naman pala na masama na panahon.’ Kasi may ano- May sign.”* (For example, the hawk! It flies so high! They say it’s giving signs to people—if they know how to interpret it, they would realize, ‘Ah, this is a sign, a bad weather is coming.’)

It was a tough time for them as it flooded their house completely, stating that the small lake to which she referred to as a “danawan,” and the rice fields (palayan) were looking white because it is already flooded with water.

Believing in natural signs helps communities prepare both physically and mentally for disasters, allowing them to take timely action rather than being caught off guard. Recognizing changes in animal behavior or weather patterns not only warns them about incoming storms but also reinforces their resilience and sense of direction during adversity.

These traditional practices highlight the ongoing role of cultural beliefs in supporting families and communities as they cope with calamities.

Ballano (2022) linked strong religious beliefs to Filipino resilience by showing how faith in God served as a vital coping mechanism during Typhoon Ondoy in 2009, a finding echoed by Trinidad (2023), who highlighted the significant role of faith and prayer in overcoming natural calamities. These studies support the findings while also revealing an additional cultural dimension: many informants rely on specific signs—such as a fallen tree branch or a broken rainbow—to predict incoming typhoons, thereby reinforcing their resilience. Moreover, the findings on bonding social capital align with Roque et al. (2022), which emphasize that maintaining cultural traditions and shared values bolsters community strength in the face of disasters.

**Theme 3. The Family as a Central Unit for Strength, Cultural Continuity, and Resilience Transmission.**

**Table 3. The Family as a Central Unit for Strength, Cultural Continuity, and Resilience Transmission.**

Theme	Subthemes	No. of Informants	References
The Family as a Central Unit for Strength, Cultural Continuity, and Resilience Transmission.	1. Pamilya bilang sandigan (Family as source of strength)	6	10
	2. Pagpapasa ng Kultura at Tradisyon (Transmission of culture and traditions)	10	14

This theme shows that the family is the central unit for strength, cultural continuity, and the transmission of resilience as traditions and cultural practices are passed down through generations to help members face challenges, especially during typhoons. Elders and older household

members play a pivotal role in teaching these traditions and guiding preparedness and survival tactics, as evidenced by five respondents being 56 and above. Families stress mutual support, unity, and shared responsibility, with each member contributing to the collective strength needed to overcome crises. These practices not only maintain resilience within the family but also actively nurture it, ensuring that future generations take forward lessons of perseverance and resourcefulness. The subthemes—1) *Pamilya bilang sandigan* (Family as a Source of Strength) and 2) *Pagpapasa ng Kultura at Tradisyon* (Transmission of Culture and Traditions)—also connect to bonding social capital by building trust within the family.

### **Pamilya Bilang Sandigan (Family as Source of Strength)**

Building upon this, a narrative from Informant F8 powerfully reflected how family-based practices form the core of Filipino resilience, especially during crises. When asked about cultural values that help her family during and after typhoons, she shared how she and her mother take charge of packing and transferring their belongings using simple means like plastic wrappers and a tricycle—despite limited manpower and resources.

*“Ano, parang lahat kami nagtutulungan, halimbawa, sa pag-iimpake ng mga gamit, oo. Kasi dito halos ako la- Ano, kami na lang nila Mama eh, kasi ‘yung iba kong mga kapatid, may mga kanya-kanyang pamilya na din. So, kami ni Mama, tutulungan kami dito para- Pina-plastic namin lahat ng mga gamit namin, mga damit, mga paninda, lahat ng gamit, nililipat namin sa kabilang bahay namin gamit ‘yung tricycle ng Papa ko.”* (All of us help one another, for example, in packing our things, yes. Because here, it’s just me and Mama now since my other siblings already have their own families. So, Mama and I help each other here— we wrap all our things in plastic, our clothes, goods, everything, and transfer them to our other house using my Papa’s tricycle.)

Introspecting to her experience during typhoon Ondoy in 2009, her response showed that Filipino family resilience is not only about physical preparation but also about emotional readiness and cultural adaptation. This recurring theme of shared responsibility and familial cooperation seamlessly transitions into the insight offered by Informant F2, who shared the importance of unity in weathering hardships. During the interview, she emphasized the value of collective presence and mutual support within the household as essential to strengthening resilience.

*“Kailangang sama-sama. Sama-sama lagi sa ano halimbawa kagaya ng pamilya, para ano maging matatag tayo at Sama-sama ‘yung ano nila- Sama-sama tayong magdasal tapos kailangan nating may pagtutulongan para-malagpasan.”* (We need to be together. Always together, especially as a family, so we can be strong—together in prayer, and we need to help each other so we can overcome things.)

In moments of uncertainty, the concept of “sama-sama” (togetherness) serves not just as a coping mechanism but as a cultural expression of resilience, echoing Bagalayos et al. (2017) in affirming that survival is possible when people stand united. Informants’ narratives illustrate how families draw strength from both emotional and spiritual bonds, as well as from cooperative efforts, to face crises. For example, Informant F8’s story highlights how, despite limited resources, every member of the family contributes to preparing for a storm, emphasizing that resilience involves not only physical readiness but also cultural and emotional fortitude. Together, these accounts reveal that the Filipino family structure—grounded in shared responsibility, intergenerational support, and a spirit of unity—remains a key pillar in overcoming the challenges posed by typhoons and other natural disasters.

## **Pagpapasa ng Kultura at Tradisyon (Transmission of Culture and Traditions)**

Based on the informants' responses, the theme highlights the passing down of cultural values, traditions, and survival strategies through generations. Expressions like "makikita" and "nakikita" emphasize how the older generation teaches younger members the customs that have been honed over time, ensuring that practices regarding preparedness and resilience during natural disasters continue to thrive in every household. This is what Informant F10, stated:

*"Ay, nung unang panahon pa. Kasi nung unang panahon, 'yung mga matatanda nung una, talagang safety sila. Ultimong gaas, langis, lahat 'yan, prepare na 'yan. Alam nila ang mangyayari. 'Yun ang kinaugalian ng sinaunang panahon."* (Oh, that was even before. Because back in the old days, the elders back then were really focused on safety. Even the firewood, oil, everything, they were already prepared for that. They knew what would happen. That was the custom in ancient times.)

The informant further shared how these practices were learned through observation, as she recalled watching the elders prepare for typhoons in the past. She noted that these traditions, passed down from generation to generation, were learned by simply observing the older members of the family. As the informant pointed out, these practices are not only traditions but also essential survival tools that have stood the test of time. Drawing from her experience during Tropical Storm Kristine in 2024 when their house was destroyed as they did not expect that the water will submerge it, informant F6, a mother of three, further affirmed this as she continue to acknowledge how these culture and traditions are passed down and to be passed down to the younger generations, especially her children.

*“Ano, nakikita naman nila ‘yung mga ginagawa namin kaya sa tingin ko naman kapag sila naman ‘yung nagka-edad, ma-Magagawa rin naman nila siguro ‘yun. Kasi diba sabi nga po, kung ano ‘yung nakikita sa matatanda, eh ‘yun na rin ‘yung ginagaya ng mga bata.”* (Well, they can see what we’re doing, so I think when they get older, they will probably be able to do the same. Because, as they say, what children see from the elders, that’s what they tend to imitate.)

The culture and traditions practiced by families before, during, and after typhoons were deeply rooted in the knowledge passed down from older generations, bounded by knowledge sharing and symbolic interactions among the family members which creates trust (bonding) within (intracommunity), and beyond (intercommunity (Putnam 1995 as cited by Roque et al., 2022; Bacuño, 2020; Roque et al., 2022)). Without this transfer of wisdom, these practices would not have been sustained and integrated into the daily lives of households. Trinidad’s (2023) study mentioned the “family support system” in times of calamities, as the role of the family shape the household’s resilience. From the gathered result of the current study on Filipino resilience, family as a source of strength emanated from the responses of the informants where they emphasized the concept of togetherness, and each member draw strength from them, especially the older generations of the household as the beacon and pinnacle of being “resilient.”

Moreover, the current study found a new cultural dimension, which is the transmission of culture, traditions, values, and beliefs that were learned from the ancestors, and can be passed down to the younger generations through “leading by example.” In this way, drawing from the informants’ responses, these transmissions can be sustained in the years to come, and that resilience of each Filipino household, that clings to the long withstanding Filipino culture will always be practices, especially in preparation and recovery for typhoons.

By analyzing three central themes: practical and psychological resilience, faith-driven coping mechanisms, and the family as a unit of cultural transmission, the study relates how bonding social capital, as theorized by Putnam (1995) as cited in the study of (Roque et al., 2022), which emphasized operationalization of social capital theory, in terms of resilience of low-income communities, operated as the bedrock of disaster response in Filipino communities.

#### Theme 4. Collective Evacuation and Communal Coping During Disaster

**Table 4. Collective Evacuation and Communal Coping During Disasters.**

Theme	Subthemes	No. of Informants	References
Collective Evacuation and Communal Coping During Disasters	1. Papel ng mga kasamang lumikas (Role of fellow evacuees)	6	7
	2. Pagtutulungan ng kapitbahay (Communal help from Neighbors)	7	15

This theme shows that evacuating together goes beyond simply seeking shelter—it creates interconnectedness through shared experiences and mutual aid. Evacuation centers offer a common space where people from different barangays and puroks find comfort and build strength through mutual support. Even in uncertain conditions, practices like praying together, doing joint activities, and exchanging support help reduce fear and nurture a sense of connection and inner peace. The spirit of *bayanihan* remains essential after disasters, as neighbors automatically come together to help with food, housing, and rebuilding, turning these community ties into vital tools for coping with trauma. Informants identified two key aspects: 1) Papel ng mga kasamang lumikas (the role of fellow evacuees) and 2) Pagtutulungan ng kapitbahay (communal help

from neighbors), both of which are important elements of bridging social capital.

### **Papel ng mga Kasamang Lumikas (Role of Fellow Evacuees)**

Despite the differences in values, culture, from their own households, evacuees who sought refuge like the study informants, in evacuation centers work together to create comfort as well as community spirit coupled with resilience during times of emergency. Evacuees involved with residents from different areas through their assistance networks and team responsibilities including food preparation along with group prayer activities. The interactions created comfort by reducing their stress levels while they used the opportunity to practice their faith together and help each other out. Even in evacuation centers, they are bringing this kind of culture, as explicated from the study's bridging and linking social capital, a practice to evacuation centers, to ease their worries about typhoons. This is evident in the response of Informant F2:

*“Parang ano na lang din, parang nag-aano- Nag-uusap-usap kami na- Uh. Magdasal lang tayo ma- Lilipas din ‘yang mga anong ‘yan ‘pag- Sana ‘wag tayong ano, ‘wag mag- Lumala ‘yung ano, ‘yung bagyo, mag-gano’n para hindi- Sana hindi maapektuhan ng husto ‘yung mga iniwan naming mga tirahan, gano’n.”* (It’s like... We just talk to each other... Let’s just pray... Hopefully the typhoon doesn’t get worse... Hopefully our homes that we left behind won’t be badly affected.)

She recalled that during the typhoon, evacuees initially went to the barangay center on their own but soon converged and began supporting each other naturally. Amid fear and anxiety, gathering together to share prayers and talk provided emotional comfort and built spiritual resilience. Despite her worries about her home and uncertain return, the caring presence of community members created a soothing, hope-filled atmosphere. Moreover, staying inside the evacuation centers is not just

about the emotional support one will receive from other people of different backgrounds. Informant F6, stated that there is a need to help each other when it comes to cooking meals.

*“Ay, siyempre, kung ano ‘yung dating ginagawa mo sa pamamahay mo, siyempre alangan namang hindi magluto. Siyempre, magturulong-tulong pagluto.”* (Of course, what you used to do at home, you also do there. Naturally, you still cook. We help each other cook.)

She narrated how their evacuation was not a dramatic flight, but a voluntary act—one they took upon themselves, without waiting for transport from the barangay. Once at the evacuation center, she found herself among many others from different areas. Although strangers, they shared the same routines and challenges. She emphasized that, just like at home, daily tasks still had to be done, especially cooking. During Tropical Storm Kristine, when the tap water turned muddy and unsafe, she took the initiative to catch rainwater in a pail, which they later used to cook rice. It was a simple but ingenious act of survival. While some evacuees actively helped, she noted with a laugh that others just sat around doing nothing—“sitting pretty,” as she described. Still, the help that did come, no matter how small, created a shared sense of resilience.

The informants proved that group prayer combined with mutual assistance in cooking tasks leads to physical and emotional strength development. Shared practices move from household to household boundaries to connect people during evacuation center experiences because uncertainty brings strangers closer together. Through prayer, people find spiritual peace to calm their fears and their cooperation with each other in preparing meals creates temporary homes infused with empathy and unity.

## **Pagtutulungan ng Kapitbahay (Communal help from Neighbors)**

This sub-theme highlights the Filipino tradition of *bayanihan*, where mutual assistance and community responsibility come to the forefront during typhoon emergencies and in the recovery period that follows. Neighbors work together by sharing necessities, offering shelter, monitoring flood conditions, cleaning up the environment, and simply checking in on one another. These self-generated acts of communal aid, which operate without official coordination, reveal how disasters naturally strengthen both physical and emotional support systems. Ultimately, this spirit of solidarity during evacuation, recovery, and resource distribution creates survival-based bonds that underscore the resilience of the community (Institute for Nationalist Studies, 2021; Hechanova, 2015; Resilient PH, 2024; Bagalayos et al., 2017).

Informant F9 shared that her house often gets flooded. During Typhoon Kristine, the water rose quickly. They did not expect it to be that bad. Because of this, they were not able to evacuate early. She had to move fast to save herself and her grandchildren. They used a boat to go from one house to another. They stayed in a neighbor's house to keep safe. After the typhoon, she said there was *bayanihan* in their community. Even if their house was half under water, her neighbors still helped them. People gave what they could. Some helped rescue them, some gave food, others gave shelter. She felt braver because of the people around her. She said that in times of disaster, you get strength from your neighbors and your community.

*“Oo, bayanihan. Tulong-tulong sa lahat ng mga ano, kailangang ihingi ng tulong sa kanila, nandiyan na agad ang rescue. Ay, siyempre, lalakas naman ng loob mo. Siyempre, doon mo rin kukuha sa mga kapitbahay at ka-barangay mo ang lakas ng loob mo eh. Hindi, kumbaga, iisipin mo “Hindi pa kami nag-sosolo, hindi pala kami nag-iisa.” Diba?”* (Yes, bayanihan. Everyone helps. If you ask for help, rescue comes right away. It

gives you courage. You get your strength from your neighbors. You realize, “We are not alone. We are not by ourselves.” Right?)

For her, *bayanihan* is a big part of Filipino strength and resilience. It helps people recover after a typhoon. She also said that when others help you, you remember it. You learn to be thankful. You also learn to help others when it is their turn to need it. This is how they stay strong—by helping one another. There is *utang na loob*, a sense of indebtedness—not as a burden, but as a reminder of the love and connection that bound them. Relative to this, Informant F6’s neighborhood was much prone to flooding since their barangay is full of rice fields, low-lying and near a river, and irrigation.

“*Yung ano po, ‘yung pagtutulungan ba, ‘yung halimbawa ‘pag may bagyo, halimabawa sa mga kapitbahay namin do’n sa kalsada kapag ‘yang malapit na po ‘yung bagyo, ano nag-aano na sila na pwede sa kanilang lumipat, maglikas.*” (It’s that kind of mutual help—like when there’s a typhoon coming, our neighbors on the street already start saying who can move and evacuate to their homes.)

She explained that the approaching typhoon naturally made neighbors get ready for everyone in the community. The flooding problems in their barangay were common due to its rice field environment adjacent to river channels. Proactive communication replaced the feelings of panic during this situation. Residents of the area freely provided their secure houses for people to stay while younger family members needed protection. During Tropical Storm Kristine, her family decided to evacuate to a two-story house owned by their neighbor rather than using the designated official evacuation center. The location offered better safety and familiarity in addition to its proximity. People who engage in the “local bayanihan” regularly made this choice as an established traditional self-help system relied on mutual support to survive.

*“Pano ko ba i-eexplain. Siguro sa- ‘Yun na nga po, sa pagbabayanihan ng mga tao, parang- Tsaka mas nagiging kumbaga, kapag may mga ganiyang sakuna, mas nagiging close po ‘yung mga tao, mas nagpapansinan parang mas nagiging ano sila- Uh. Nagkakapalagayan ‘yung mga tao kapag may ganiyang mga sakuna.”* (How do I explain it? I guess it’s in the bayanihan among people... And during disasters like those, people become closer, they notice each other more—they grow more comfortable with one another.)

According to Informant F6, the sense of “bayanihan” transcended evacuation assistance to create emotional bonds and social relationships. The informant observed that disasters possess an irresistible power which unites individuals in a special way. She observed that disasters create 1) deeper connections between people because individuals display heightened attentiveness and compassion as well as 2) better awareness toward the requirements of their loved ones. Many people who previously interacted only through basic greetings started performing household tasks for each other and providing one another with aid along with food sharing and active listening. Crises turned into occasions which helped people discover their role as members of a community while simultaneously teaching them survival skills.

Through their narratives, the informants demonstrated how disasters strengthen the community *bayanihan* spirit. People in danger immediately unite through *bayanihan* to support each other by giving protection and access to food as well as information and emotional care. Physical protection together with emotional growth emerged from these actions. During emergency periods, local community members establish stronger relationships as collective solidarity functions as their fundamental strength to endure challenging times. The communal approach to survival and recovery created fundamental bases of Filipino resilience that proves the strength of both survival and recovery through unified caring.

As discussed earlier, Bacuño (2020) emphasized symbolic interactionism and knowledge sharing, showing that meaning emerges when people interact symbolically. In this study, *bayanihan* during disasters is more than the exchange of resources—it is a symbolic interaction where communities create meaning, strengthen bonds, and build resilience. Its symbolic dimension allows individuals to interpret collective experiences, transforming acts of protection, care, and support into expressions of solidarity.

The reciprocating relationship formed in the evacuation centers between the people from different barangays and puroks, as well as the neighborhoods can be considered further as a form of *bayanihan* (community spirit) and *pakikipagkapwa* (togetherness). Communities during typhoons were mainly dependent on the aforementioned qualities, and that during adversity, helping those in dire need is something in nature with the Filipino people. It is the “collective” action of helping one another (Galura, 2018; Baybay and Hindmarsh, 2019).

Resilience emerges as a cultural response that is rooted in social relationships and shared responsibility. Faith, family, and community provide constant emotional and practical support across all themes. Filipinos approach disaster coping with action and strong values, which link individual behavior to collective identity.

Differences appear in how informants act at the individual, household, and community levels. Individual and household responses focus on preparedness and recovery. Spirituality and traditional beliefs serve as their emotional anchors during crises. The family serves as the primary channel for transmitting cultural values and coping behaviors. Community cooperation during evacuation and relief operations highlights solidarity that extends beyond the household.

Most studies describe Filipino resilience in terms of emotional endurance, faith, and collective support. Few explain how these cultural values translate into sustained recovery at the family and community levels. This study addresses that gap by connecting faith, family roles, and communal coping to practical actions such as preparation, repair, and emotional recovery. It also identifies routine household practices—such

as preparing for typhoons and repairing damaged homes—as cultural dimensions of resilience that have not been emphasized in previous research.

From the lens of the second element of the working framework of the current study: theory of social capital, bridging and linking social capital underpinned that the people from the evacuation centers are considered to be “socially distant” but they can offer the other members of the community to acquire new skills, attitude, cooperation, and reciprocating trust from one another, especially in the context of natural disasters, particularly typhoons (Roque et al., 2022).

## **Conclusions and Recommendations**

This study explored the cultural dimensions of Filipino resilience in the aftermath of typhoons, specifically focusing on the experiences of residents in Camarines Norte, with respect to the theory of social capital. The findings revealed that resilience is not merely an individual trait but a collective strength deeply embedded in cultural practices, familial bonds, and community cooperation.

The cultural dimensions (bonding, bridging, and linking social capital) of Filipino communities in Camarines Norte was rooted in three key practices. First, *pagiging matatag* (resilience) manifested through proactive preparation (*paghahanda*), post-disaster recovery efforts (*pagkukumpuni*), and maintaining hope (*pag-asa*). Second, faith (*pananampalataya*) and traditional beliefs (*mga senyales*) provided emotional stability and guidance. Third, families served as central units for transmitting survival strategies across generations, reinforcing intergenerational solidarity. Collective actions, such as *bayanihan* (mutual aid) during evacuations and communal coping in shelters, strengthened trust and resource-sharing. These findings directly addressed the study’s main objective, that demonstrated how cultural norms and practices underpinned resilience.

However, while the findings elucidated the strengths of the community, they also reveal ongoing challenges and limitations. Limited resources, uneven aid distribution, and inadequate infrastructure underline the need for contextualized disaster responses that consider the unique cultural and social dimensions of affected communities. Informants expressed a desire for more accessible evacuation centers and tailored solutions that address the specific risks they face. The study also addresses the constraint on male participation primarily due to their current circumstances as working spouses or partners of the informants.

This study recommends that development planners and implementers must prioritize disaster preparedness programs tailored to local communities. These programs need to integrate traditional practices with modern techniques while engaging elders and community leaders for cultural alignment. Also, public information and community relations officers should strengthen intergenerational knowledge transfer by creating platforms where elders share experiences and coping strategies with younger members, preserving cultural practices amid new challenges. Finally, future research and development communication practitioners must embed culturally grounded narratives into disaster programs by integrating local voices—elders, survivors, and influencers—into multimedia messages that reflect values of *bayanihan* and familial solidarity. This approach conveys technical preparedness, fosters dialogue, builds trust, and reinforces Filipino resilience.

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