

Understanding the Typhoon Response of the Ilocano Folks

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ABSTRACT

This study explored the responses to typhoon disasters from the experiential perspective of the households in Don Alejandro Quirolgico and Lusong East and West in Caoayan, Ilocos Sur. The two barangays were the worst devastated by Typhoon Lawin in the province of Ilocos Sur in 2014. The study aimed to come up with thematic concepts of their responses that served as bases in addressing the psychological and sociological needs of the households which are deemed crucial in their recovery. It is noted that the full recovery of the victims of a typhoon does not only focus on material necessities such as food, clothing and shelter but also on the innate needs. The qualitative research design of hermeneutic phenomenology was the main method used in the investigation of the life experiences of the Ilocano households in Barangay Don Alejandro Quirolgico (DAQ) who suffered from typhoon disasters. The lived meanings of thematic events that speak to the variable ways of humanitarian response emerged. The experiences of the participants resulted in the thematic concepts of responses of “never a choice,” looking for a way out”, “thinking and feeling of oneself through consequences,” and “something that one falls into”. Results showed that the most significant response is the behavioral negation of “looking for a way out” as a consequential impact of typhoon devastations. In most cases, everybody is affected that immediate assistance could not be made possible. The unique responses to typhoon disasters of the residents in DAQ and Luzong (East and West) emanated every time typhoon disaster arrived. The study concluded that participants are aware of the devastations brought by typhoon disasters but they could never be fully prepared for it. The study recommend continuous information dissemination, assistance and guidance from the concerned agencies like the Local Government Units and the PDRRMC should be made and the psychological and socio cultural needs of the typhoon victims must also be periodically assessed and addressed accordingly.

Keywords: *Caoayan, Don Alejandro Quirolgico, plight, flood, phenomenology*

INTRODUCTION

Caoayan, Ilocos Sur is a vulnerable municipality due to typhoons. Every now and then the community and other towns in Ilocos Sur face the rampage of typhoons.

Well-coordinated efforts are being carried out by the concerned agencies to assist the devastated residents. Assessment are periodically and routinely made to the physical devastations and the amount of damages particularly to the infrastructures, crops, farm products and livestock and residential houses. Yet, none or limited were made with regard to the responses of the household that are beyond physical needs that could have significant impact to the psychological and other socio-cultural needs of the residents. The study ventured into more than the physical necessities of the households with the purpose of bringing out other crucial concerns and needs that needed intervention. By doing so, maximum recovery could be attained.

Caoayan is a fourth class municipality with a population of 18,551 people. Don Alejandro Quirolgico (DAQ) and Lusong (East and West) are the barangays of Caoayan, Ilocos Sur that often experience the damages brought by typhoons.

Various observations that reveal the responses of the people in Caoayan, Ilocos Sur could be vividly highlighted. The combined socio-economic impact of typhoon disasters and the vulnerability of the location of the barangay where the inhabitants live contribute to the distortion of the normal living condition of the people. As a matter of fact, the households claim that there is nothing common in every typhoon that hit the locality. Neither could they consider it a routine among the residents and the agencies concerned. In every typhoon that hit the area, the experience and feeling of helplessness and consequential effect of the disaster is always new and unique. The people were observed to be vigilant yet, this could never be enough to cover the impact. The people's behavior reveal that they can never be so ready in any typhoon that crossed their place. The feeling of fear, deprivation and isolation is unique in each typhoon that arrived. Though collaboration, coordination and collective efforts were often enhanced to prepare the residents for the coming of the disasters, the people and the entire team still observed inadequacy not only along physical facilities needed but more importantly on the much-needed skills during rescue and relief operations. The households believe that the gap between established full effort and adequate response to typhoon disasters is not getting shorter which is enough to move away their feeling of loss (socio-economic), helplessness and hopelessness. The households' mindset to help one another is ineffective since the majority of them were collectively and equally victims of the disaster.

These observations were very much evident during typhoon Lawin (Haima:international name) in the locality that require a more complete scenery of the lifeworld in which quantitative study cannot accurately elaborate. There is a limited research in hermeneutic phenomenology along

decision making in response to typhoon disasters that particularly focus on the needs of the households concerned and most importantly to the devastated victims in DAQ, Caoayan, Ilocos Sur.

To support the essence of this research, in Ilocos Sur as per report of the Provincial Disaster Risk Reduction Management Council (PDRRMC) of the impacted areas of the province, the Municipality of Caoayan has the biggest damage worth 175 million in total amount as a result of typhoon Lawin (Haima) in 2009. With this, there is a compelling need to have more research that focus to the participants' existence and relation to the world around them at the time of the disaster which could allow the population to interpret the responses that emerged during the typhoons and their aftermath.

Objectives, Phenomenon of Interest and Justification of the Study

The study explored the responses of the households in DAQ and Luzong (East and West), Caoayan, Ilocos Sur that emanated from their experiences of typhoon Lawin (Haima). This study intended to come up with thematic concepts of their responses that served as bases in addressing the psychological and sociological needs of the households which are deemed crucial in their full recovery.

Typhoons are common phenomena in the Philippines. They are tropical storms with sustained winds of 74 miles per hour or greater with the strongest ones, every year, five to six in the Philippines cause a lot of damage to houses and all that lives (Web – 1). One of the most devastating typhoons that hit the Philippines is the Typhoon Yolanda that affected 1,473,251 families, with a casualty count of 6,300 in the Visayan region on November 8, 2013 (Web – 2). Another is the Tropical Storm Thelma that unleashed flash floods on the central city of Ormoc on Leyte Island on November 15, 1991, killing more than 5,100 people (Web – 3). Mostly, during the typhoon, the flood took lives while the strong wind brushed houses. There are other components why an area suffers too much from typhoons. According to World Bank, a lot of people live on low-lying coastal islands in the Philippines, with more than 60 percent of the population living in the coastal zones. According to National Geographic, the young, poor population of the Philippines has increasingly shifted to coastal regions, where rapidly constructed housing and inadequate evacuation plans may have played a role in a typhoon disaster. Over the long term, the Manila Observatory says that the combination of poverty and population shift puts the Philippines among the Top 10 at risk of coastal flooding.

The important view in this phenomenon is the inclusion of a variety of factors that influence their decisions along the essential themes.

RELATED LITERATURE

Many residents in poor communities that were heavily affected by Typhoons Ondoy and Pepeng in 2009 are still struggling to recover from the heavy damages due to lack of assets and working capital to restore their livelihood lost to the floods. This is one of the key findings of a qualitative study completed recently by the Institute of damages were heavy brought by Typhoon Ondoy and Pepeng in 2009. The study used the focus group to gather the data among the twenty-one (21) rural and urban communities which were selected for the study. Several criteria including the severity of the storms' impact and the community's degree of social cohesion which influences their ability to mobilize resources were included. A range of settlements exposed to different types of environmental vulnerability: coastal, lake side, riverine and mountainous communities were included (World Bank, 2012).

Eslava, D., Yumul, G., Servando, N. and Dimalanta, C. (2013) mentioned that natural variability and global warming has been a global concern. They highlighted that Luzon is extremely vulnerable to the existent hazards, to the meteorological conditions in particular. They emphasized also the extent of challenges faced by the changing climate disaster risk management in the adaptation measures in battling results of climate change.

Reviews on children's psychological responses to disasters and relevant work in historical perspective were conducted by Vernberg (2010). In their study, common responses include specific fears, separation difficulties, sleep problems, and symptoms associated with posttraumatic stress disorder (PTSD). After severe exposure, diagnosable PTSD, anxiety, and depression may occur. Factors influencing responses include disaster characteristics (exposure severity, extent of bereavement and other losses, separation from significant others), children's age and sex, and characteristics of family and community. Symptoms typically decrease rapidly, and recovery generally is complete by 18 months to 3 years except after severe life-threat or long-term family and community disruption.

Difficulty lies in how to make appropriate decisions under the pressure of time constraints and other uncertainties, while considering both the safety of the public and evacuation costs (including losses due to disrupted economic activities). According to the findings of Okamoto et al. (2012), the proportion of local governments actually executing an evacuation order after a sediment disaster alert is issued was only 12% in 2010 in Japan. While the proportion of Taiwan's local governments carrying out evacuation orders was higher due to a mandate that allows the central government to order local governments to evacuate endangered inhabitants, the average evacuation rate was still only

51.6% over the last five years. In Taiwan, the responsibility, decision-making and implementation of evacuation during typhoons are in the hands of the government and the township office, locally known as local government units in the Philippines, but in practice the village head plays an important role.

Yu and Fujita (2013) conducted a study entitled “Evacuation Decision-Making Factors for Local Governments and Inhabitants in Debris-Flow Potential Areas in Taiwan” Dept. of Civil and Earth Resources Engineering, Graduate School of Engineering, Kyoto University (Katsura Campus, Nishikyo-ku, Kyoto 615-8540, Japan). They stated that due to limitations of currently used disaster warning systems, such as accuracy, time constraints, and many uncertainties, the timely evacuation of inhabitants and the reduction of the risk of casualties have become difficult issues for local governments to manage during typhoons or heavy rainfalls. While some researchers have investigated the evacuation decisions made by local governments or inhabitants, most previous studies have not explored the relative weights between each evacuation decision-making factor, and have lacked the data required to create a hierarchical structure necessary for evacuation decision-making. The present study establishes an evacuation decision-making model based on pairwise comparisons and an analytical hierarchy process model for local governments and inhabitants. The results not only offer a strategy for improved disaster prevention, but also provide the foundation for bettering existing disaster warning systems. The findings suggest that evacuation decisions made by different levels of local governments are significantly diverse. Evacuation decisions are also location dependent. Thus, the findings indicate that using only a single disaster warning system is insufficient, and support the establishment of an evacuation decision support system as one of the first priorities of future disaster prevention actions.

The ethnographic study regarding sociocultural context of decision making of Alderson, Hawthorne and Killen (2013) clearly showed that professional and parents approach collective decision making differently that concerned with distancing aspects such as giving honest information and warning parents of possible problems that may result in poor outcomes such as in sharing knowledge, understanding, and planning to hopefully foster trust in decision making.

HERMENEUTIC RESEARCH TRADITIONS

Hermeneutics refers to a family of interpretive approaches to science rather than a single, wholly unified scientific philosophy. Hermeneutics originally during the 17th century was an approach for interpreting biblical texts (Gergen, Hepburn, and Fisher, 1986). During the late 19th century, the domain

of hermeneutic inquiry was expanded to include the study of human behavior when philosophers like Wilhelm Dithery suggested that understanding humans "was more like interpreting texts than like gaining empirical knowledge of nature" (Olson, 1986: 160). Dither's proposition reflects the over-arching theme or question that different hermeneutic research traditions share in common: Is the nature of interpretation associated with hermeneutic disciplines (literary criticism, jurisprudence, history, psychology, etc.) Since the emergence of hermeneutics in the social science realm, several distinct hermeneutic research traditions have developed, although there is overlap among the normative commitments of the hermeneutic traditions (Arnold and Fischer, 1994). There are four commonly recognized philosophical orientations in hermeneutics. The first research tradition, hermeneutic divination, is associated with the philosopher Friedreich Schleiermacher. The distinguishing characteristic of this hermeneutic research tradition is the belief that the correct interpretation of a text is achieved by "divining" the author's "original seed of thought ... and how it was executed". Hermeneutic research tradition has been referred to as hermeneutic Reconstructionism or critical hermeneutics and is associated with Karl-Otto Apel and Jurgen Habermas. One of the distinctive features of this branch of hermeneutics is the belief in the existence of a "false consciousness" that systematically distorts our understanding of human experience. Adherents to hermeneutic reconstructionism suggest that science must develop a theory and techniques sensitive to social and authoritarian (power) structures in order to understand human action. Hermeneutic phenomenology uncover the lifeworld and essences of human experience overview of the truth of our world in a matter of judgement which have work and influence to once life and to ourselves as conscious beings. Hermeneutics in fact does not prescribe a particular approach in data collection. This approach allow a more practical applications to a broader pictures to which phenomenology is applied. (Arnold and Fisher, 1994; Nicholson, 1984)

In hermeneutic phenomenology, the lifeworld and essence of human experience overview the truth through judgement which influence once life as conscious beings. In hermeneutics, it does not prescribe a particular approach in data collection and it allows a more practical applications to broader pictures.

The final hermeneutic research tradition has been referred to as productive or projective hermeneutics. These labels serve to distinguish this hermeneutic tradition from hermeneutic reenactment. Hermeneutic reenactment seeks knowledge through "reproducing" the original actor's meaning. This reflects a point of view referred to as hermeneutic objectivism because it assumes texts have a unique meaning that can, in principle, be determined by the reader. In contrast, productive hermeneutics maintains that researchers cannot "bracket" their preconceptions. Instead, this maintain that

an "utterly innocent" reading is impossible, and that the interpreter plays an active role in creating the interpretation (Nicholson, 1988). In essence, the interpreter or researcher helps "produce" meaning in the process of analysis. Thus, rather than reflecting an objectivist perspective, this hermeneutic tradition reflects a constructivist viewpoint that an interpretation of a text "not simply *there* waiting to be discovered, but is constructed in the process of reading". As an applied scientific paradigm, productive hermeneutics is associated most closely with the philosophies of Hans-Georg Gadamer, Paul Ricoeur, and Martin Heidegger. The hermeneutic research tradition presented in this book is productive hermeneutics. Unless otherwise noted. The term "hermeneutics" refers to this specific hermeneutic research traditions (Patterson & William, 2002).

This study therefore allowed exploration of the unique experiences of the residents often affected by typhoon disasters. With the use of the qualitative approach of research inquiry, context sensitive responses were obtained in a broader and wider scope. With the results, a more relevant and responsive programs could be designed to address the needs of the victims not only along physical and safety needs but also on the other needs like functional emotions and psychological needs. This study also

METHODOLOGY

Research Design

The hermeneutic phenomenology was the main method used in the investigation of the life experiences of the Ilocano households in Barangay Don Alejandro Quirolgico, Caoayan Ilocos Sur who suffered from typhoon disasters. The lived meanings of thematic events that speak to the variable ways of humanitarian response emerged. The experiences of the participants resulted with the thematic concepts of responses of "never a choice," "looking for a way out", "thinking and feeling of oneself through consequences," and "something that one falls into".

Hermeneutic Phenomenology

The basic foundation of the hermeneutic phenomenology in this study are the experiences of the Ilocano households in community Barangay Don Alejandro Quirolgico, Caoayan Ilocos Sur who suffered from typhoon disasters. With the consideration of the culture, emotional, psychological and physical aftermath of typhoon disasters, thematic concepts were derived that brought light and reflection of the deeper meaning of this basic experiences of the community households.

Hermeneutic phenomenology uncover the lifeworld and essences of human experience overview of the truth of our world in a matter of judgement which have work and influence to once life and to ourselves as conscious beings. Hermeneutics in fact does not prescribe a particular approach in data collection. This approach allow a more practical applications to a broader pictures to which phenomenology is applied.

The study allowed further investigation of the unique experiences of the residents that are often affected by typhoon disasters. With the use of the qualitative approach of research inquiry, context sensitive responses were obtained in a broader and wider scope. With the results, better an enhanced programs would be designed to address the need of the victims not only focusing on the physical and safety but also emotional and psychological needs.

Method of Inquiry

In hermeneutic phenomenology, the basic life experience is the most fundamental and very basic of giving the world a full understanding and meaning of a phenomena. In this inquiry, series of in depth method interviews were conducted. Since there is no known limit or mode to be used, a total of 10 interviews in each area were made. Three schedules of focus groups were also made among the Ilocano households in each of the two areas included. Time spent in each focus group differs. An average of 80 minutes was spent in each focus while 30-45 minutes was spent during in depth interview. The procedure is in reference to the understanding of the phenomenon encountered, that was the typhoon Lawin (Haima). The researcher employed bracketing to mitigate preconception which may cause some undesirable influences to the process of research.

This qualitative type of research focused on the phenomenon in which responses emerged from the aftermath of typhoon disasters. The perspective experience of the households in DAQ, Caoayan, Ilocos Sur, one of the most devastated areas during the onslaught of Typhoon Lawin in the province of Ilocos Sur.

A context –sensitive form of interpretive inquiry hermeneutic phenomenology (Patterson & William, 2002) of practice was employed. Hermeneutic phenomenology searches the meaning of experiences and acknowledge the rigorous phenomenological study to follow the path and understand how the interpretation could have been made.

This study draws near the understanding of the participants' particular phenomenon in response to a typhoon disaster which includes never a choice, a decision as looking for a way out, a decision as thinking and feeling oneself through the consequences; a decision as indecision; and a decision as something that one falls into along the essential themes of reverie alerts, past experience, circumstance, shelter condition, family health and income. In this hermeneutic phenomenology, a blend of art and science is involved; eligible participants from Don Alejandro Quirolgico were included, following the guidelines in interpreting their experiences. Both the in-depth interview and focus group were utilized in this endeavor. The focus group discussion was also used to explore the responses of the participants' devastated by typhoon disasters.

Recruitment of Participants

There was a total of twelve participants in the entire course of inquiry. The Local Government Units together with the barangay elders have assigned the participants to represent both their households and the barangay. According to the participants, the gravity of their affectations guided them to choose the household as represented by the household heads. The researcher however assisted them. Six (6) household heads came from Luzong (East and West) and another 6 from DAQ, Caoayan, Ilocos Sur.

Ethical Consideration

Letter permission was obtained from the elders of DAQ and Luzong (East and West) and from the Barangay Officials. Consent to conduct the FGD and in-depth interviews were explained in the local dialect and duly signed and witnessed by the officials and elders.

The shared experiences of the participants were transcribed and rewritten, and in consideration of not disclosing their actual identities or names. Fictitious names were used. Ilocano ethical practices were strictly applied and adhered unto.

Bracketing method was also used to mitigate the potentially deleterious effects of preconceptions that may taint the research process.

Responses of the Participants

The responses of the participants emanated from their experiences from typhoon disasters. The responses were particularly focused to their experiences from Typhoon Lawin (Haima). Households 1-6 belonged to

Barangay DAQ, while Household 7-12 belonged to Barangay Luzong (East and West).

Household #1

Participant of household # 1 finished high school education and his family lives near the river. He is a farmer tending few goats. As verbalized by the participant, "Nakarigrigat nu adda dumteng nga bagyo ta kakaasi kami, awan ti mabalinan mi. Adu ti madadael." (It is hard when a typhoon strikes, we cannot do anything. The damages are enormous")

Household #2

Participant of household # 2 aged 30 is married to a 28 year old housewife is also a farmer. He claimed "Napalaus ti dandanag mi basta agbayo, awan pagtarayan ken adu ti madadael ket awan met makatulong kadakami ta nabiktima kami met amin." (We are so nervous every time a typhoon strikes our place, nobody could help since we are all victims.)

Household #3

Participant of household #3 is a 45 year old farmer with six (6) children is married to Ella said "Napalalo ti rigat mi basta agbagyo aglalo kenni Lawin, treinta nga kalding ti naiyanud. Imbag lang ta adda ni Ella diay abroad, ngem nagrigat latta." (Our life is hard when typhoon strikes, especially when Lawin devastated our place. We lost 30 heads of goats. Good that Ella works abroad, but life is still difficult. I am grateful that my wife works abroad.)

Household #4

Participant of household #4 is a 39 year old married to forty (40) year old Lovella. They are farmers and high school graduates with six (6) children. He verbalized, "No adda umay nga bagyo, awan la't ti namnama min a makaun daguiti ut-utang min. Adu ti madadael nga mulmula, aglalo daguiti pagay. Awan naapit ken makatulong ta nadidigraan kami met amin. Daguidiay opisyal ket biktima da met ken nu dadduma haan a makaanay ti isaranay ti barangay. Kangrunaan na awan pay naipasdek a Barangay Health Station dito nga pan pagpaarayatan wenna pagbakwitan nu adda layus." (If a typhoon strikes, the crops are destroyed, there is a feeling of hopelessness and the crops are destroyed especially rice and nobody could help us. Even the barangay officials are victims and the relief goods are not enough. There is no available Barangay Health Station that would serve as evacuation area.)

Household #5

Participant of household # 5 who is married to Marites are both high school graduates and farmers with six (6) children. The youngest is six years old. He said, "Nagrigat Apo ti sasaaden mi nu agbagyo. Madimi ammu ti umno nga

obraen. Aglalo kenni Lawin. Ti ammu mi limmabasen ken natalged kamin ayna ta bigla bigla met lattan nga ngimmato ti danum ket haan kami a nakapagsagana wenno uray naipakni mi la kuma diay nagapas payen a pagay. Naiyanud piman ama. Kasla kami la nabaybay-an ken agmaymaysa.” (Our situation is difficult if a typhoon strikes our place. We do not know what to do especially when Lawin struck our place. We thought Lawin has gone out of our area but suddenly it struck again.)

Household #6

Participant of household #6 is 45 year old farmer with 4 children and married to Elena. They only reached elementary level. He said, “Basta adda umay a bagyo, adda buteng toy kaunggak ta ditay ammu nu kasanu ti didigra nga ipaay na. Perwisyo a talaga kasla kami la naawanan ti namnama.” (Every time a typhoon strikes I have, we are in an unpredictable situation. We do not know the extent of damages and problems that would arise. We feel hopeless. It really brings damages.)

Household #7

Participant of household #7 is a 50 year old fisherman. He earns only Php 200/day. He is married to Linda and the couple has two children, a girl and a boy. He claimed “Nagrigat basta umay ti bagyo. Adu unay ti ipaay na nga rigat.” (It is so hard every time a typhoon hits our place. It brings a lot of hardship.)

Household #8

Participant of household #8 is a 60 year old weaver and living with his son, Joey. They are both high school graduates. He claimed, “Naitayab toy bubong mi ket uray kami la nabnabbasa. Awan ti naisalbar mi uray bagas la kuma.” (Our roof was blown away. We were wet. We saved nothing even only our rice.)

Household #9

Participant of household #9 is a 42 year old carpenter and married to Pacita, a 40 year old dishwasher. He claimed, “Diay kakaisuna nga taraken mi a kalding nga ilako mi kuman ket natay pay lang piman. Naitayab diay bubong mi ket nagrigat a talaga.” (Our only goat died and our roof was blown away.)

Household #10

Household #10 is a 43 year old utility worker and married to Catherine. His three children. Their first born is a 17 year old girl. Gladison said, “Di met mapakpakadaan ti layus nga immay nga inyeg diay bagyo. Kuna mi no nakalasad

kamin ngem nagkaru met diay impaay na nga didigra.” (We were caught unaware. We thought we were already safe.)

Household #11

Participant of household #11 Nana Adelina is a senior citizen and a widow. She is living with her only son Judel. Judel is a 39 year old who is currently separated from his wife. She is a vendor while Judel is a salesman. Adelina told, “Nalayus kami ket nalikiab pay toy diding toy balay. Awan met ti mabalin nga pagpatulungan ta ramaram met ti nadidigraan.” She then started to cry. (Our place was flooded and the roof of our house was destroyed. We could not ask for help because all our neighbors were also victims of the disaster.)

Household #12

Participant of household #12, a widow with 4 children D, L, C and E. Nana Fidela claimed, “Ayna natay daguiti manok mi, adu’t rigat mi nga nangiyalis daguiti taraken mi nga baboy ta nalayus da. Diay dandani malako nga sangkabassit nga pupok mi nga tilapia, naiburwang ket nakatalawen. Nalukiab sango to balay mi.” (Our chickens died and we are so hard up in putting our pigs to a safe level due to the flood. I lost everything. We were flooded and the façade of our home was blown away. The “tilapia” (a variety of cultured fish) ready for harvesting and for sale were washed away by the flood.)

PERTINENT CHARACTERISTICS OF THE PARTICIPANTS

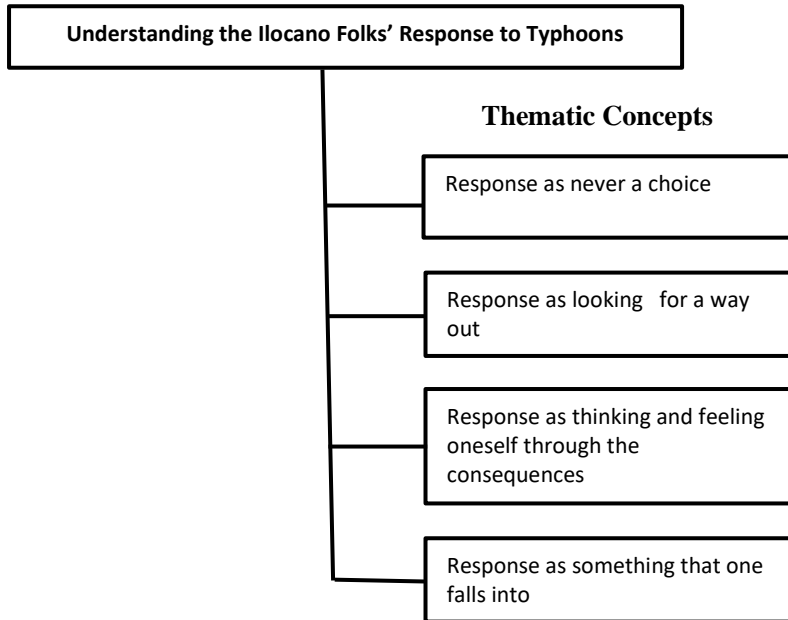
Most of the participants are married, living with 2-6 children. Farming is the main source of living and they belong to the bracket of below the poverty line. Most of the respondents claimed that they earn an average of Php 5-10,000.00 a month. This could be attributed to the statement of the National Economic Development Administration (NEDA) Chief (Valencia, 2016) that a middle class should have an income of Php 120,000.00 a month for a family of four to have a comfortable living able to pay taxes, a car, etc.

The Trade Union Congress of the Philippines-Nagkaisa (TUCP-Nagkaisa), (Manila Times, 2016) through spokesman Alan Tanjusay, mentioned that a minimum standard required for a family of four to survive and the current real value of the highest minimum wage is P481/day. This is based on the government’s poverty threshold standard to cope with that cost of living which is P417 a day compared to the current nominal minimum wage is P481.

The participants’ ages ranged from 35-65. One of the participants is married to a municipal casual employee. Majority of them have completed high

school education. The time spent to earning a living could probably be the reason for the participants to be unable to reach higher levels of education.

Visual representation of the phenomenon



The thematic concepts speaks about the shared experiences of the participants who are residents of Lussong West and Don Alejandro Quirolgico, Caoayan, Ilocos Sur.

Response such as never a choice include the sub thematic concept of incapacity
destiny

Response as looking for a way out has the sub thematic concepts of physical evacuation
support (family, friends and agencies)

Response as thinking and feeling oneself through the consequences includes

feeling of loss (human lives, livestock's and source of living)
lack, scarcity of resources /no amenities

Response as something that one falls into also includes

Feeling of loss and helplessness
Anxiety
Isolation and poor recovery

ANALYSIS

The researcher gathered experiential descriptions of the participants. Their demographics were later obtained after the FGDs and in depth interviews. The study which is qualitative in nature established four (4) criteria of truth (trustworthiness) namely credibility, transferability, dependability and reliability.

Response such as never a choice

The beginning of the experience of typhoon disaster, the response such as never a choice settled to the thematic sub concept of incapacity and destiny. Magda's experience of typhoon Lawin (Haima) as "it is hard when a typhoon strikes, we cannot do anything" reflects the households' incapacity and unforeseen destiny. They know that in the occurrence of typhoons, they cannot be so prepared and no matter what they do, the typhoon will still happen.

Response as looking for a way out merges with the sub concepts of physical evacuation and support (family, friends and agencies). Two of the participants claimed that there is no one from whom to ask for help emerged since they knew that everybody is a victim.

The participants' response of looking for a way out is supported by means of physical plight of their present ordeal, probably to escape with the kind support of their relatives and friends.

Response as thinking and feeling oneself through the consequences illustrates the two sub concepts which are feeling of loss (human lives, livestock's and source of living) and lack, scarcity of resources /no amenities. Juvenal, as he said he lost his livelihood, experienced loss especially when the roof was blown away.

In this thematic concept, it is interpreted that the participants' feeling of loss, both human and economic, as well as the social aspects in life are deeply affected; the feeling of lack of resources or no amenities at all worry the participants. June's loss of his harvested rice put him to the feeling of scarcity of resources.

Response as something that one falls into reveals the two sub concepts of feeling of loss and helplessness, anxiety and isolation and poor recovery. One of the participants' feeling of helplessness, fear and hopelessness of their misfortune explained these. The participants' response as something that one

falls into is interpreted into feeling of loss and helplessness, anxiety, isolation and poor recovery.

CONCLUSION

The responses of the participants to typhoon Lawin (Haima) resulted into thematic concepts of various responses namely “never a choice,” looking for a way out, thinking and feeling of oneself through consequences, and something that one falls into. The participants are aware of the devastations brought by the typhoon disasters yet they admit that they could never be prepared. The unpredictability of the damages brought about by typhoon disasters influenced the uniqueness and disparity of their responses. The unavailability of Barangay Health Station that could serve as evacuation center or a place of refuge aggravated their undesirable experiences.

RECOMMENDATIONS

The study recommends that a continuous information dissemination, assistance and guidance from the concerned agencies like the Local Government Units and the PDRRMC should be made. Fora and seminars must be periodically conducted to keep abreast the community folks. Orientation as regards to typhoon disasters must be done periodically to mitigate the effects of experiences of the households. Most importantly, the typhoon relief flyers and other notifications/bulletins must also be distributed and, psychological and socio-cultural needs of the typhoon victims must also be assessed and addressed accordingly. In terms of the agencies involved, collaboration, coordination and proper delegation merged with prioritization are the most crucial to alleviate the untoward experiences of the households. A Barangay Health Station should be constructed to serve as an evacuation center or a place of refuge.

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A Refereed and Indexed Multidisciplinary Research Journal
of the University of Northern Philippines
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