

RESILIENCY OF PANAY-BUKIDNON STUDENTS ON DISASTER RELATED PHENOMENA

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Abstract

This descriptive study ascertained resiliency of the Panay-Bukidnon students of Capiz State University, Tapaz Satellite College for the school year 2020-2021. This study included all 39 enrolled Panay-Bukidnon students as respondents aimed to determine the following: (1) profile of the respondents in term of sex, religion, family monthly income, residence distance from the town and position held in the barangay; (2) level of resiliency of the respondents on disaster related phenomena as entire group and when categorized as to sex, religion, family monthly income, residence distance from the town and position held in the barangay; (3) significant differences on the level of resiliency of the respondents when categorized as to some related variables; and (4) practices of the respondents on disaster related phenomena. The data were collected via Google form using a questionnaire prepared by the researchers comprising of 3 parts. Part 1 dealt on the profile of the respondents. Part 2 consisted of 10 statements on resiliency taken from Connor-Davidson Resilience Scale (CD-RISC-10) questionnaire, and Part 3 consisted of the resiliency practices observe by the respondents during the occurrence of disaster related phenomena. The data were analyzed using descriptive statistics such as frequency counts, percentage, mean and standard deviation. One-Way Analysis of Variance (ANOVA) and Independent sample t-test were used for inferential statements. The Statistical Package for Social Science (SPSS) software was used in the analysis of data at .05 alpha. Findings of the study revealed that the respondents were dominated by female, Roman Catholic, children of the family with poor monthly income, residing far from the town proper (beyond 10km away from the town proper) and doesn't held any position in the barangay. In terms of the level of resiliency, the respondents are resilient regardless of sex and family monthly income. However, when respondents were categorized as to religion, residence distance from town and position held in the barangay, only Baptist and Roman Catholic, residing far from town and those holding position in the barangay were resilient, respectively. No significant difference existed in the level of resiliency of the respondents when categorized as to different variables. The first three dominant resiliency practices observed by the respondents during the occurrence of disaster related phenomena were (1) My faith in God helps me to survive challenges and even makes me stronger and wiser after experiencing unpleasant or painful feelings like sadness, fear and anger, (2) I believe I have a purpose that's why I need to recover from failure and disappointment, and (3) I stay positive about the future even when faced with seemingly insurmountable obstacles. As to the findings of the

present study, it is highly recommended that Brgy. Officials or Panay Bukidnon Officials may conduct annual DRRM symposia to sustain or increase resiliency level among its members.

Keywords: Panay Bukidnon, Resiliency, Practices, Disaster

Introduction

With an increase in the occurrences of disasters there is growing interest in the way indigenous communities living in developing nations deal with disasters. Their perceptions of disasters are based on a much deeper understanding of their natural environment, of life, death and destruction.

According to the World Risk Report 2018, the Philippines ranked third in terms of disaster risk index, due to its geographical context, the highest risks posed to the country are those of earthquakes and tropical cyclones. Tapaz, the home of Panay Bukidnon, included in the Panay Fault, are at high risk of experiencing disaster related phenomena.

The Panay Bukidnon are the native people in the interior portion of Panay Island. They are referred to as Tumandok which means the Indigenous Dwellers. They speak the same with a very few semantical differences. They are similar in many other respect – farming and hunting practices, spiritual and binabaylan practices, and binukot and epic chanting tradition. Panay Bukidnon were named based on their local. Pan-ayanon (taga-Pan-ay) refers to mountain dwellers who inhabit the majority of the barangays of the town of Tapaz, Capiz. Their economic life is largely dependent on ka-ingin agriculture, supplemented with hunting and fishing. Most of the Pan-ayanon are situated in the upland barangays of the Municipality of Tapaz. Barangays that are hardly passable by vehicles. It will take 5 to 8 hours of walk before reaching vehicle travelable area. Difficulty of the resident in coming back and forth to the town proper is always an issue. The very alarming situation for Panay Bukidnon is when there are untoward incidents that may happen in their area – natural or man-made. Their location is indeed of great disadvantage for they could not be easily given urgent reinforcement or help.

Just recently, the Philippines had experienced tremendous and detrimental disasters. It affect the holistic being of every individual across all ages. The physical effects of a disaster are usually obvious. Hundreds or thousands of people lose their lives. The survivors suffer pain and disability. Homes, farms, crops, livestock, and many others were damaged or destroyed. The short-term emotional effects of disaster such as fear, acute anxiety, feelings of emotional numbness, and grief may also be obvious. For many victims, these effects fade with time. But for many others, there may be longer-term emotional effects, both obvious and subtle.

Perhaps no matter what effect it brings, the very challenge is the ability of the indi-

vidual to overcome the tests – trauma, tragedy, personal crises, and basic life problems and bounce back stronger, wiser, and more personally powerful. Resiliency is the key term that will enable us to develop mechanisms for protection against experiences which could be overwhelming, it helps us to maintain balance in our lives during difficult or stressful periods, and can also protect us from the development of some mental health difficulties and issues. For the family members of Panay Bukidnon particularly their children who are staying away from them for studies, the effect of disaster-related phenomena is difficult to be taken for granted. Being away from the family, especially during hard times, is a heart breaking situation.

Determining the level of resiliency to any phenomena will be of great help to every individual particularly that of the Panay Bukidnon students, since the sustainability of interventions at the community level depend, among a number of factors, on the availability of relevant local culture, knowledge and indigenous practices that can combine with new ideas to generate innovation. Hence, this study is being proposed.

Objectives/Statement of the Problem

This study sought answers to the following questions:

1. What is the profile of the respondents in terms of
 - a. Economic status
 - b. Sex
 - c. Religion
 - d. Distance of the barangay from the town proper
 - e. Position in the Barangay (Barangay Officials)
2. What is the level of resiliency on disaster-related phenomena of the respondents as a whole and when grouped according to parents educational attainment, economic status, sex, religion, distance of the barangay from the town proper, and position in the Barangay (Barangay Officials)?
3. Is there a significant difference between the level of resiliency on the disaster related phenomena and when respondents are grouped according to parents educational attainment, economic status, sex, religion, distance of the barangay from the town proper, and position in the Barangay (Barangay Officials)
4. What are the practices of Panay Bukidnon students during the occurrence of disaster related phenomena?

Methodology

This study aimed at determining the level of resiliency of Panay-Bukidnon students of Capiz State University for the school year 2020-2021 on disaster Related Phenomena. The nature of the research investigation was descriptive-correlational, which makes use of a standardized questionnaire adapted from Connor-Davidson Resilience Scale (CD-RISC-10).

Before the gathering of data, the researchers asked approval from the Regional Office of the National Commission for Indigenous People. Upon approval, a list of Panay Bukidnon members was taken from the Office of the Guidance and Counselor. Link of the google form was sent to the student IP president. The researchers personally monitored the administration of the questionnaire by sending private messages to IP members.

The individual response of the respondents were printed, tallied and submitted for computer processing via the Statistical Package for Social Sciences (SPSS) software. The level of significance was set at 0.05 alpha.

Results and Discussions

Profile of the Respondents

Table 1 shows the profile of the respondents. Results revealed that nearly four-fifths (79.50%) of the respondents are female and the rest are male (20.50%) which is true in 2017 PSA survey that there were approximately 1.32 females per one male in tertiary education enrolment in the Philippines.

In terms of religion, above four-fifths (82.10%) are Roman Catholic members, a little more than one-tenth are Pentecostal Missionary Church of Christ (10.30%), one-twentieth are Baptist (5.10%) and the rest (2.60%) are Born Again which is congruent to the 2015 census conducted by the Philippine Statistics Authority (PSA) that 79.50% of the population is Roman Catholic and 9% belong to other Christian groups.

As to family monthly income, more than four-fifths (84.605) of the respondents has a family monthly income of less than Php10,481, meaning they live below the poverty line; almost one-tenth (10.30%) are lower middle class family with income ranging from Php20,963 to Php41,942; and the remaining portion (5.10%) are classified low income but not poor with family monthly income ranging from Php10,481 to Php20,962 wherein usually they are those with jobs as craft workers, service industry laborers, repairmen, and blue-collar workers in skilled trade, among others (Philippine Institute of Developmental Studies, 2018). This indicates that most of the respondents came from poor family.

When it comes to residence distance from the town, more than three-tenths (61.50%) of the respondent are residing far from the town (beyond 10km) and the rest are residing near the town (within 10 km). This indicates that majority of the respondents were residing away from the town.

As to position held in the barangay, almost four-fifths (79.50) of the respondents do not held any government position in the barangay and the rest were Barangay Kagawad and Sangguniang Kabataan Kagawads and Chairpersons. This indicates that although most of the respondent were full time students, some were already holding political responsibility while studying.

Table 1. Profile of the Respondents

VARIABLE	FREQUENCY	PERCENTAGE
SEX		
Male	8	20.50
Female	31	79.50
TOTAL	39	100.00
RELIGION		
Baptist	2	5.10
Born Again	1	2.60
Roman Catholic	32	82.10
PMCC	4	10.30
TOTAL	39	100.00
FAMILY MONTHLY INCOME		
Poor (<i>Less than 10,481</i>)	33	84.60
Low Income but Not Poor (<i>10,481-20,962</i>)	2	5.10
Lower Middle (<i>20,963-41,942</i>)	4	10.30
TOTAL	39	100.00
RESIDENCE DISTANCE FROM THE TOWN		
Near (1–10km)	15	38.50
Far (beyond 10 km)	24	61.50
TOTAL	39	100.00
POSITION HELD IN THE BARANGAY		
Brgy Kagawad	2	5.10
SK Chairperson	2	5.10
SK Kagawad	4	10.3
Ordinary Citizen	31	79.50
TOTAL	39	100.00

Resiliency Level of the Respondents

Table 2 depicts resiliency level of the respondents. Data revealed that both male and female are resilient. This means that the respondents were resilient regardless of sex. Maybe this is the result of the different symposia on gender equality that both male and female are empowered to have an equal rights, conditions and opportunities, and the power to shape their own lives. The result of this study negates the study of Artuch-Garde et. Al., (2014) claiming that male students demonstrate higher resilience in case of difficulty and hardship compared with female students.

In terms of religion, both Roman Catholic and Baptist are resilient. Maybe this is because the two religions has more practices in common. Pentecostal Missionary of the Church of Christ is moderately resilient while Born Again is slightly resilient. Pargament & Cummings (2010) study supports this result. They pointed on evidences that religiousness itself is resilient to major life stressors; that is, in difficult times, religion is effective in helping people sustain their relationship with the sacred, it can help people move beyond prior levels of adjustment to achieve fundamental positive transformation and that these religions make promising approaches that integrate religious resources into interventions designed to enhance individual resilience to life stressors.

The same table showed that regardless of family monthly income, respondents were found to be resilient. Maybe because Panay Bukidnon members were similar in every activity, whether in agriculture, fishing, or culture. Their main source of living is also similar depending on the natural resources, maximizing the richness of the environment.

As to residence distance from town, those residing far from the town proper were resilient compare to those nearer thereof. Maybe because those in the far flung area are conditioned to bounce back by themselves especially on disaster related phenomena and they might have developed a culture of resiliency due to being left alone during natural calamities for a lot of times. Maybe they are already used that any help is always a big deal for it will take a longer time and a hard labor before it reaches their community. Hence, they had established that higher level of resiliency compared to those nearer to the town proper.

Finally, those holding a position in the barangay are more resilient compare to those ordinary citizens. Maybe because barangay officials are expected to perform responsibilities over their community members. Added to that, often times, barangay officials were the one sent to seminars and trainings that may somehow strengthen their skills and capabilities as Panay Bukidnon members.

Table 2. Level of Resiliency of the Respondents

VARIABLE	MEAN	SD	INTERPRETATION
ENTIRE GROUP	3.49	.7891	Resilient
SEX			
Male	3.65	.9957	Resilient
Female	3.54	.7411	Resilient
RELIGION			
Baptist	4.10	.8485	Resilient
Born Again	2.40		Slightly Resilient
Roman Catholic	3.58	.7301	Resilient
PMCC	2.75	.8185	Moderately Resilient
FAMILY MONTHLY INCOME			
Less than 10,481	3.37	.7896	Resilient
10,481 – 20, 962	3.95	.2121	Resilient
20,963 – 41, 942	4.30	.2160	Resilient
DISTANCE OF THE BRGY FROM THE TOWN PROPER			
Near (1 – 10 km)	3.33	.8942	Moderately Resilient
Far (More than 10km)	3.60	.7172	Resilient
POSITION HELD IN THE BARANGAY			
Brgy Kagawad	3.75	.9192	Resilient
SK Chairperson	4.50	.2828	Resilient
SK Kagawad	3.68	.2986	Resilient
Ordinary Citizen	3.3903	.8134	Moderately Resilient

4.2 – 5.0 *Highly Resilient*, 3.4 – 4.1 *Resilient*, 2.6 – 3.3 *Moderately Resilient*, 1.8 – 2.5 *Slightly Resilient*, 1 – 1.7 *Not Resilient*

Differences on the Resiliency of the Respondents

Table 3 shows the differences on the resiliency of the respondents. Data revealed that the resiliency of the Panay Bukidnon in any disaster related phenomena is the same regardless of sex, religion, family monthly income, residence distance from the town and position held in the barangay. This means that the Panay Bukidnon students resiliency level do not differ. It can be surmised that this maybe due to their similar up-bringing and exposure to the same culture that they have developed similar resiliency.

Table 3. Significant differences on the resiliency of the respondents when grouped according to related variable

VARIABLE	STATISTICAL TOOL	F/t – VALUE	SIG. VALUE
SEX	t – test	0.619	0.540
RELIGION	ANOVA	2.670	0.630
FAMILY	ANOVA	3.151	0.055
MONTHLY INCOME			
DISTANCE OF THE BRGY FROM THE TOWN PROPER	t-test	1.011	0.319
POSITION HELD IN THE BARANGAY	ANOVA	1.452	0.244

p < .05 significant

Practices of the Respondents on Disaster Related phenomena

Table 4 shows the practices of Panay Bukidnon on Disaster Related Phenomena. As revealed on the table, 37 out of 39 Panay Bukidnon students disclosed that first, their faith in God helps them to survive challenges and even makes them stronger and wiser after experiencing unpleasant or painful feelings like sadness, fear and anger. Secondly, their belief that they have a purpose that's why they need to recover from failure and disappointment. Thirdly, they stay positive about the future even when faced with seemingly insurmountable obstacles. These results indicate that faith in God, purpose of existence, and positive attitudes in life attributed in the resiliency practices of the Panay Bukidnon students. May be the preachings of their church leaders have strengthened their character. This further means that Panay Bukidnon students banks on their personal belief and self-regulating behavior in their capacity to be resilient.

Table 4. Practices of the Respondents on Disaster Related Phenomena

STATEMENT	FREQUENCY	RANK
My faith in God helps me to survive challenges' and even makes me stronger and wiser after experiencing unpleasant or painful feelings like sadness, fear and anger.	37	1
I believe I have a purpose that's why I need to recover from failure and disappointment.	30	2
I stay positive about the future even when faced with seemingly insurmountable obstacles.	29	3
The strong support of my family and friends empowers me to bouncing back from a loss or disappointment.	28	4
I help others when they need to relieve stress and boost their self-efficacy.	27	5
My desire to emulate the strength of the person I admire, helps me to become resilient.	25	6.6
I am willing to leave from my comfort zone and face my fears to overcome challenges and grow as a person	.25	6.5
My ability to be resilient comes from the trainings that I have attended.	22	8.5
I am able to laugh at my own misfortune which helps me to bounce back.	22	8.5
I easily bounce back after experiencing a difficult situation such as illness, injury or other hardships.	18	10

Conclusions

Majority of the Panay Bukidnon students live below the poverty threshold, female dominated, mostly Roman Catholic, residing 11 km and farther away from the town proper, and majority do not hold any position in the barangay.

Both male and female, Roman Catholic and Baptist, are resilient. Regardless of family monthly income, respondents are resilient. Those residing above 11 km away from

the town proper are resilient compare to those nearer thereof. Finally, those holding a position in the barangay are resilient compare to those ordinary citizens.

The resiliency of the Panay Bukidnon in any disaster related phenomena is the same regardless of sex, religion, family monthly income, distance of the barangay from the town proper and position held in the barangay.

Recommendations

In view of the findings, conclusions and implications, the following are recommended:

Brgy. Officials/Panay Bukidnon Officials should conduct annual DRRM symposia to sustain or increase resiliency level among its members. DRRM Focal person of the university may also conduct the same activity to sustain or increase resiliency among the students. Moreover, Tapaz LGU may strengthen the Evacuation Plan, Earthquake, Fire, and other drills, to develop alertness among the Panay Bukidnon members.

Future researches may conduct other studies involving Panay Bukidnon.

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