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Spirituality and Resiliency among Natural Disaster Adult Survivors

Rogen Ferdinand E. Alcantara

*Psychology Department, College of Arts and Sciences
Silliman University, Dumaguete City*

This study aimed to determine the relationship between spirituality and resiliency among natural disaster adult survivors covering selected communities in two provinces using a survey method where a continuing calamity response program was enforced in 2012 and 2013. The results revealed that most of the respondents have experienced high spiritual struggles and may have coped with trauma through negative coping. On the other hand, most of the respondents regarded their resiliency level as neutral, indicating ambivalence about their ability to cope and bounce back. The results also pointed out that there were no significant relationships between spirituality and resiliency among survivors. Spirituality is a highly internal and personal process regardless of one's physical condition and social needs, and it may or may not be directly related to resiliency. Nevertheless, the two disasters propelled the survivors to strive to make sense or continuously search for the meaning of their disaster experiences. With this, there is a need for balanced and holistic intervention and recovery programs for survivors to obtain a sense of optimal well-being, spiritual empowerment, and positive resiliency.

Keywords: Spirituality, resiliency, natural disasters, adult survivors, Negros Oriental, Bohol Province

INTRODUCTION

On December 17, 2011, Tropical Storm “Sendong” (international name Washi) slammed the Visayas and Mindanao areas, bringing powerful winds, heavy rain showers, and massive flooding, leaving many casualties

and thousands homeless. Then, on October 15, 2013, a 7.2 magnitude earthquake hit two Visayas provinces, leaving fatalities and displacement of families, the destruction of roads, school buildings, and other infrastructure.

In response to these tragic events, Silliman University, a private academic institution, organized the Community Care Program, later renamed the Continuing Calamity Response Program (CCRP), to assist the affected families and facilitate returning to normal life (Silliman University, 2014) and involving faculty, staff, students, alumni, government, and non-government organizations, to provide psycho-social care and assistance (Silliman University, 2013).

Indeed, no one who survived a disaster will be unaffected by this occurrence. Similar to other hazards, natural disasters such as severe storms and flooding can ensue emotional distress. Disasters threaten the person's sense of control and safety and can affect many aspects of life (State of New Jersey Department of Human Resource, 2013); living people homeless, with cost reaching billions (McMahon, 2011).

Catastrophes are significant, often sudden, and overwhelming events that will cause massive physical destruction, devastation, and disorganization. They include earthquakes, volcanic eruptions, killer floods and tsunamis, and other events caused by nature and environmental changes. The impact of catastrophic incidents on people and their communities goes much deeper than the physical destruction of roads, bridges, buildings, homes, and churches. It can cause overwhelming suffering among the people in the affected areas (Ladrado-Ignacio, 2011).

Therefore, in facilitating the transformation, it is necessary to focus on the survivors' inherent resilience and capacity to cope and recover. Likewise, assuring spiritual well-being is a critical issue to address in providing assistance and implementing intervention programs for survivors. For example, to determine how survivors' spiritual beliefs influence their ability to cope with loss and distress; to what extent people carry out their religious practices and find meaning in their distressful situation (Ladrado-Ignacio & Verzosa, 2011).

In these contexts, this study intended to determine the relationship between spirituality and resiliency among survivors of the 2011 Typhoon Sendong and the 2013 earthquake as a basis for continuing an evidence-based psycho-social program. This study would also like to know, in particular,

how spirituality is associated with survivors' ability to cope, as classified by gender, adult age group, educational attainment, place (barangay), and province.

Literature Review

Natural disasters such as earthquakes, floods, cyclones, and other hazards, affect approximately 200 million people each year. Ninety-eight percent of these disasters were absorbed by developing countries absorbed and accounted for tragically disaster-related deaths in 1991-2005. Low and middle-income countries suffer more severe and widespread degradation than rich countries. Moreover, older people and women are more affected. They are prone to health risks, isolation from families, lack of mobility, and nutrition losses. Also, natural disasters are disproportionately deadly for women (Poundrik, 2010).

Spirituality

Spirituality is a component of healing. Researchers have found the term challenging to quantify and concluded that spirituality is a complex and enigmatic concept. It is described as multifaceted specific to the spiritually lived experience of an individual (Kelly, 2012). Mattes (2005) also stated that:

Spirituality is not a given doctrine, a belief system, or a set of rituals. Spirituality is not about correct or incorrect answers, structured approaches to prayer, or even holiness. Instead, spirituality is about questions, searching, discerning, meaning-making, and transcending. It is an essential element of who we are as human beings. Spirituality is the component of our humanness that draws us and pulls us out of ourselves in recognition that there is something that lies beyond us.

Moreover, it is that force that motivates us and propels us forward, whether we consciously realize it or not. It becomes a companion to the very human process of making meaning out of one's lived experiences, thus enabling a person to have a greater awareness of one's gifts life has bestowed, the values one holds, and the insight into one's motivation (p. 3-4)

Furthermore, religion as a manifestation of one's spirituality is essential for how a community or society interacts, whether development or disaster. However, while identity elements such as gender, class, and ethnicity are essential information for humanitarian undertakings, religious belief is given little attention.

It is crucial to help survivors identify their positive coping strategies and realize that they have natural ways of dealing with the catastrophe that has struck them -- making the community's spiritual activities part of the reconstruction and rehabilitation efforts has yielded positive effects. There may also be skeptics, doubts, and possibly even questioning God's goodness in the face of the disaster, which is usually balanced because everyone shares this spirituality to cope. As a whole, the community shares this faith irrespective of religious affiliations. Spirituality gives survivors an intuitive sense of spirit, accepting this as part of life and imbues meaning (Ladrido-Ignacio, 2011).

Resiliency

The science of post-disaster psycho-social response is still emergent, but there is a thriving literary study on resilience interventions (Hechanova, Waelde, Docena, Alampay, Alianan, Flores, Ramos, & Melgar, 2015). Resilience as a conceptual model of healthy personality development has captured much research interest and its application to help overcome stress and adversities faced by people throughout their lives. Moreover, rebounding from difficulties, staying healthy, and leading successful lives, despite adverse circumstances and stressful life events characterize health-protective elements of resilience. Other resilience factors are disposition factors or temperament, personal abilities and strengths, and social support or environmental resources (Hiew & Matchett, 2002).

Furthermore, resilience is also a positive adaptation of a system during or following significant disturbances (Bauman, 2016). Finally, it is the capacity of those at risk to overcome and avoid long-term adverse outcomes (Duffy & Wong, 2003). In hazard research, resilience has been described as the ability to cope with disaster with nominal impact and impairment. It can contain the effects of disasters and recovery (Tejero, Futralan, Acedo, Casiño, & Regencia, 2016).

In another study, survivors have inherently displaying resilience despite

everything, a solid determination to resume a healthy life regardless of what happened (Confini, Carbonelli, Cecilia, & di Orio, 2014). Furthermore, the hazard research found that social support strongly influences the resiliency of the victims of a disaster, particularly from the family and relatives of the victims and the support from the government and the private and non-private organizations. Moreover, the comfort of family members and relatives became their source of strength during times of great crisis (Hechanova et al., 2015).

Faith has proven central to disaster how survivors make sense of and cope with catastrophe (Aten & Davis, 2018). In a post-disaster report, factors related to faith and religion have improved the capacity of survivors to be resilient (Wilkinson, 2015). Similarly, scholars confirm the positive correlations between spirituality and resilience for individuals who suffer from physical illness, death of a loved one, disasters, and other disease outbreaks (Roberto, Sellon, Cherry, Hunter-Jones & Winslow, 2020). Moreover, Ladrado-Ignacio (2011) states that spirituality allows resilience to come forth in times of crises and extreme life experiences. She further emphasized that spirituality is one coping mechanism among Filipinos when they manage the distress that stretches their endurance.

THEORETICAL FRAMEWORK

The study chose Biopsychosocial-Spiritual Orientation. The biopsychosocial systems theory illustrates the inter-playing of individual, family, and social processes.

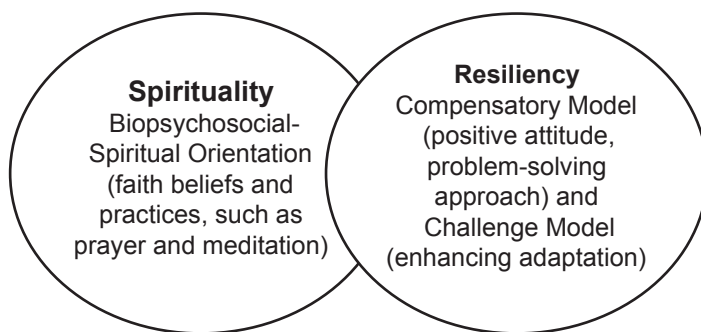


Figure 1. Summative theoretical frameworks of spirituality and resiliency

There is a profound influence of biological influence on medical and psychiatric conditions and psycho-social well-being. Moreover, applying the ecological perspective, the individual or family distress is understood and treated in a sociocultural context. This perspective allows us to look at emergencies of disaster or terrorism in a biopsychosocial context. It also enables us to imagine our interventions holistically, as events affect and are affected by multiple layers of experience. At the same time, it keeps us mindful of the role of individual development. Finally, it helps find solutions and contextualizes relative to family, community, and culture by incorporating the significant role of religion and spirituality in physiological and psycho-social distress and resilience (Walsh, 2014).

On the other hand, considered in this study are the compensatory model and challenge model. The compensatory model proposes the compensatory factors that neutralize the negative impact of stress. Compensatory factors are characteristics of individuals and their environments, such as a positive attitude, a problem-solving approach to barriers, or spiritual beliefs. The challenge model views manageable stress as potentially enhancing adaptation because the individual learns from successfully meeting a challenge (Bauman, 2016).

All theoretical viewpoints that determine spirituality (faith beliefs and practices) and resiliency (attitudes, problem-solving approach to barriers) among persons in distress or emergencies are a complex interplay of distinct overlapping factors (Figure 1). Therefore, they are said to be interrelated and interdependent.

CONCEPTUAL FRAMEWORK

The conceptual framework (Figure 2) focuses on the link between spirituality and resiliency. More particularly, the left and right arrows between the columns indicate that survivors' spirituality consists of two forms of religious coping: positive coping and negative coping related to their resiliency or ability to bounce or recover from stressful situations. With this awareness, more cost-effective planning and balanced, sustainable post-disaster development can be initiated.

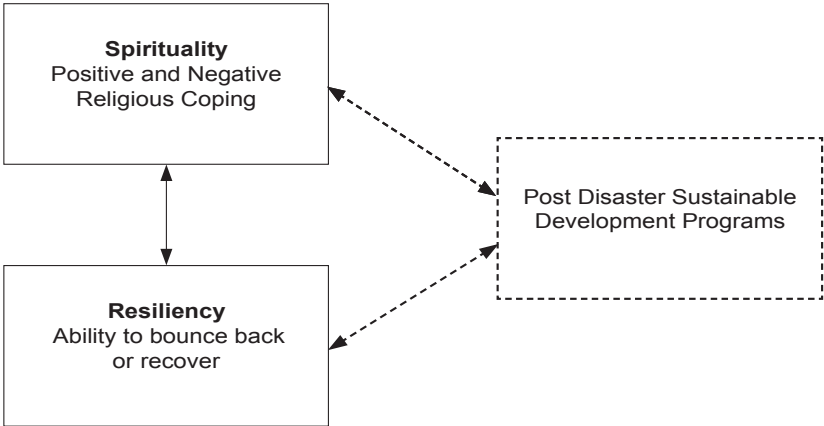


Figure 2. Association of perceived spirituality with the resiliency of adult survivors.

Communities strengthen the survivor’s spirituality, and promote human capacities and community empowerment.

METHOD

Survey research was conducted covering selected communities in the provinces of Negros Oriental and Bohol, where the Silliman University Continuing Calamity Response Program (CCRP) was implemented in 2012 and 2013.

Participants

The participants of this study were adults who participated in the CCRP formed part of the target population, categorized by age groups of 20-39, 40-64, and 65 and older. The respondents came from six barangays in Negros Oriental hit by Tropical Storm Sendong: Junob, Dumaguete City; Tuftubon, Magatas, Sibulan; Campaclan, Poblacion, Sibulan; Caidiocan, Valencia; and Malaunay, Valencia, with a total of 213 respondents; and two United Church of Christ in the Philippines (UCCP) congregation in Bohol Province who were affected by the earthquake, namely Causwagan Norte, Catigbian and Badbad, Loon, with 103 respondents. Thus, there were 316 adult respondents.

Instruments

There were two instruments used during the data gathering. One is the Spirituality Religious Coping (Brief RCOPE) Assessment and the Brief Resilience Scale. The Brief RCOPE is an instrument that measures how one copes with significant trauma or adverse events in one's life. The Brief RCOPE, developed by Pargament, Feuille and Burdzy (2011) of the Department of Psychology, Bowling Green State University, Ohio, is a 14-item questionnaire that is a measure of religious coping in times of major stressful events. The other instrument is the Brief Resilience Scale (BRS) by Smith, Dalen, Wiggins, Tooley, Christopher, and Bernard (2008) of the Department of Psychology, University of New Mexico, Albuquerque, New Mexico. The BRS is a 6-item test designed to assess the ability to bounce back or recover from stress. Applied descriptive statistics was used to organize, describe and analyze the data obtained in this study. The Spearman rho coefficient correlation determined the significance of relationships.

Ethical Considerations

The respondents were given the option not to participate in the study. The willing participants had the option not to write their names or to withdraw participation at any time. The respondents were also assured that all information would be held in the strictest confidence. The respondents will signify their consent by affixing their name and signature on the respondent consent form. Only then were the questionnaires administered.

RESULTS

The data gathering was conducted between October and November in 2016, at three barangays in Sibulan (Campaclan, Magatas, and Tubtubon), two barangays in Valencia (Caidiocan and Malaunay), one barangay in Dumaguete (Junob), and two UCCP congregations in Bohol (in Badbad, Loon, and Causwagan Norte). The majority (77%) of participants were female, 69% were married, almost half (44.8%) belonging between ages 40-64 years, and 37.4 % completed high school.

Spirituality

The Brief RCOPE bears two global dimensions with two sub-scales measuring two religious coping methods—the positive coping and the negative coping. Positive coping is a movement toward religious resources in response to stress (Plante, 2009). Negative coping is considered “spiritual struggle,” defined as “efforts to conserve or transform spirituality that has been threatened or harmed.” The items in Brief RCOPE dealt with how a person copes with significant trauma or adverse events in his/her life and how religion played when dealing with perceived unfavorable event/s. For each assessment, a scoring formula results in the following ranges: low, moderate, or high. The rating of the seven times of negative coping is from 1 to 4. The respondents’ Brief RCOPE frequency of scores (Table 1) shows the majority (73%) of respondents experiencing high spiritual struggle. Of the females who constitute 77% of the total respondents, about half reported high spiritual struggle, while only 16.14% of the total male sample experienced the same.

Table 1
Level of Spirituality among Respondents by Gender

Gender	Unspecified	High Spiritual Struggle	Moderate Spiritual Struggle	Low Spiritual Struggle	SD	\bar{x}
Female (n=244)	13 (4.11%)	181 (57.28%)	17 (5.38%)	33 (10.44%)	2.91	.92
Male ((n=72)	6 (1.90%)	51 (16.17%)	4 (1.27%)	11 (3.48%)	2.88	1.01
Total	19 (6.01%)	232 (73.42%)	21 (6.65%)	44 (13.92%)		

The respondents’ Brief RCOPE frequency of scores classified by age group (Table 2) indicates that in the 20-39 age group (43.8% of the total respondents), 34.29% indicated a high spiritual struggle. In the 40-64 age group, 34.92% noted high spiritual struggle, and in the 65-89 age bracket, only 4.13% registered high spiritual struggle.

Table 2

Level Spirituality among Respondents by Age

Age	Unspecified	High Spiritual Struggle	Moderate Spiritual Struggle	Low Spiritual Struggle	SD	\bar{x}
20-39 (n=138)	6 (1.90%)	108 (34.29%)	8 (2.5%)	16 (5.08%)	2.98	.82
40-64 (n=148)	10 (3.17%)	110 (34.92%)	11 (3.49%)	17 (5.40%)	2.84	2.11
65-89 (n=24)	3 (.95%)	13 (4.13%)	2 (1.58%)	5 (1.58%)	2.11	2.64
Total	19 (6.03%)	231 (73.33%)	22 (6.67%)	44 (13.97%)		

Table 3

Level Spirituality among Respondents by Educational Attainment

Educational Attainment	Unspecified	High Spiritual Struggle	Moderate Spiritual Struggle	Low Spiritual Struggle	SD	\bar{x}
College (n=9)	2 (.63%)	37 (11.74%)	4 (1.27%)	6 (1.90%)	3.04	.50
High School (n=118)	8 (2.53%)	94 (29.84%)	7 (2.22)	9 (2.86%)	3.09	.59
Elementary (n=109)	0 (0%)	83 (26.35%)	6 (1.9%)	20 (6.35%)	3.14	.61
Vocational (n=17)	0 (0%)	9 (2.85%)	5 (1.59%)	3 (.95%)	3.09	.59
Not indicated (n=22)	0 (0%)	11 (3.49%)	4 (1.27%)	7 (2.225%)	2.92	.60
Total	10 (3.17%)	234 (74.28%)	27 (8.25%)	45 (14.29%)		

Table 4

Level of Spirituality among Respondents by Place

Educational Attainment	Unspecified	High Spiritual Struggle	Moderate Spiritual Struggle	Low Spiritual Struggle	SD	\bar{x}
Badbad (n=13)	1 (0.32%)	7 (2.22%)	2 (.63%)	3 (4.11%)	2.77	.93
Caidiocan (n=19)	0 (0.00%)	14 (4.43%)	1 (1.27%)	4 (2.27%)	2.95	.40

Campaclan (n=18)	0 (0.00%)	13 (4.11%)	1 (1.27%)	4 (2.27%)	3.06	.42
Causwagan (n=90)	3 (.95%)	66 (20.89%)	3 (.95%)	18 (5.70%)	2.83	.64
Junob (n=41)	5 (1.58%)	28 (8.86%)	3 (.95%)	5 (1.58%)	2.78	1.26
Magatas (n=27)	0 (0.00%)	25 (7.91%)	2 (.63%)	0 (0.00%)	3.59	.57
Malaunay (n=67)	4 (1.27%)	54 (17.09%)	5 (1.58%)	4 (1.27%)	3.01	.96
Tubtubon (n=41)	6 (1.90%)	25 (7.91%)	4 (1.27%)	6 (1.90%)	2.46	1.31
Total	19 (6%)	232 (73.43%)	21 (6.65%)	44 (13.92%)		
Province						
Bohol (n=103)	4 (1.27%)	73 (23.17)	5 (1.58%)	21 (6.65%)	2.83	.68
Negros Oriental (n=213)	15 (6.49%)	159 (74.70%)	16 (7.51%)	23 (10.80%)	2.93	1.04
Total	19 (6%)	232 (73.41%)	21 (6.67%)	44 (13.92%)		

Brief RCOPE frequency of scores as classified by educational attainment (Table 3), barangay (Table 4), and province (Table 4) are also likewise reported.

The Brief RCOPE results show that most respondents, whether classified by gender, age, educational attainment, or place, coped with significant trauma or adverse events in their lives through negative coping. In particular, the scores show much inclination toward high spiritual struggles where respondents indicated quite a bit or a great deal, specifically in items 8-14 where, for example, they “wondered whether God had abandoned” them or “they felt being punished by God” for their “lack of devotion,” or they “questioned the power of God.”

Moreover, these results indicate that most respondents experience spiritual discontentment that reflects underlying spiritual tensions and struggles within themselves, others, and the divine. As a result, their efforts to conserve or transform spirituality are threatened or harmed. Finally, these findings suggest that survivors were employing negative religious coping methods to counteract significant life stressors, crises, trauma, and life

transitions.

Resiliency

The Brief Resilience Scale was a 6-item test designed to assess the ability to bounce back or recover from stress. Items 1, 3, and 5 are positively worded and items 2, 4 and 6 are negatively worded. The BRS was scored by reverse coding items 2, 4, and 6 and finding the mean of the six items. To score, one adds the responses varying from 1-5 for all six items giving a range from 6-30, then divides the total sum by the total number of questions answered. The respondents answered on a scale from 1 to 5, from strongly disagree to strongly agree.

Table 5

Level of Resiliency among Respondents by Gender

Gender	n=316	\bar{x}	SD	Interpretation
Female	244	3.12		Neutral
Male	72	3.10		Neutral
\bar{x}		3.12	.38	Neutral

Table 6

Level of Resiliency among Respondents by Age

Age	n=316		SD	Interpretation
20-39	138	3.13	0.39	Neutral
40-64	148	3.10	0.41	Neutral
65-89	24	3.07	0.22	Neutral
		3.10		Neutral

Table 7

Level of Resiliency among Respondents by Educational Attainment

Educational Attainment	n=316		SD	Interpretation
College	9	3.29	0.65	Neutral
High School	118	3.12	0.59	Neutral
Elementary	109	3.11	0.68	Neutral
Vocational	17	3.23	0.74	Neutral
Not indicated	22	3.23	0.67	Neutral

3.19

Neutral

Table 8*Level of Resiliency among Respondents by Place*

Communities	n=316		SD	Interpretation
Badbad	13	3.22	0.37	Neutral
Caidiocan	19	3.10	0.32	Neutral
Campaclan	18	3.29	0.48	Neutral
Causwagan	90	3.10	0.29	Neutral
Junob	41	3.23	0.35	Neutral
Magatas	27	2.92	0.42	Neutral
Malaunay	67	3.16	0.38	Neutral
Tubtubon	41	3.03	0.47	Neutral
		3.12		Neutral
Province				
Bohol	103	3.11		Neutral
Negros Oriental	213	3.12		Neutral
		3.12	0.38	Neutral

Tables 5, 6, 7, and 8 show the participants' resiliency as classified by gender, age group, educational attainment, barangay, and province. In particular, both male and female respondents assessed their level of resiliency at neutral. Most respondents, regardless of age group and educational attainment, similarly regarded their level of resiliency as at the neutral level. Furthermore, irrespective of community, most assessed their level of resiliency at neutral. These results indicate a sense of ambivalence about their ability to bounce back or recover and possibly an uncertainty over whether they were coping positively or coping negatively from the experience of stressful events.

Relationship between Spirituality and Resiliency

Using the statistical tool Spearman Rho Correlation Coefficient, the relationships between spirituality and resiliency show negative or inverse, where the Spearman rho of .009 with the p-value of .874. The result suggests that the survivors' spirituality may or may not be related to their resiliency, and the survivors' level of resiliency or their ability to cope or bounce back and

may or may not be related to their perception of their spirituality.

DISCUSSION

Religious coping and adult survivors. This study revealed that most adult survivors, as classified by gender, age groups, educational attainment, and place, were experiencing high spiritual struggles. The results also indicate that most of the survivors used negative religious coping methods to cope with significant life stressors and deal with crisis, trauma, and transition. While the two critical events happened a few years ago, the findings suggest that most of the survivors were still experiencing spiritual discontentment, tensions, and struggles within themselves. The negative religious coping among the survivors may be related to the distress caused by the unimproved quality of life. The data further suggests how they viewed God's powers in light of the recent experiences of disasters. There seem to be feelings of being abandoned or being punished by God.

Religious coping, spiritual growth, and spiritual transformation. Nevertheless, as a contrasting perception, survivors may be expressing or experiencing spiritual growth and transformation. Their sufferings and emotional pains brought about by the two disasters may be deep and intense, causing them to experience high spiritual struggles, but this may be linked to survivors' spiritual growth and well-being. Hence, their struggles allowed them to understand more deeply the goodness of God and His saving grace, giving them the courage and endurance to face their "new realities" (Pergament, Feuille, & Burdzy, 2011).

Resiliency and adult survivors. The study also revealed that most survivors, as classified by gender, age, educational attainment, and place, viewed their level of resiliency as neutral. Conversely, there are probable reasons why the case respondents chose the neutral response option. As respondents recalled related facts and memories while answering the questionnaires, they realized they were not ready to face or deal with the negative feelings associated with the disasters. The results suggest that the respondents intentionally avoid choosing between the positive and negative emotions on the issues at hand because these issues no longer affect them. Another reason people tend to satisfy their response, especially when they are unmotivated. People also pick neutral options because of ambivalence. They may also be reluctant to voice an unpopular public opinion (Edwards & Smith, 2017).

Displaying resiliency despite everything. Nonetheless, the neutral response suggests that most survivors may not have achieved a complete transformation that focuses on the survivors' inherent resilience and capacity to cope and recover (Ladrado-Ignacio & Versoza, 2011). Still, the neutral response does not undermine survivors' ability to be resilient either. Smith, Dalen, Wiggins, and Bernard (2008) provided a clear distinction between "resilience" as "thriving" to move to a superior level of functioning after a stressful event. There is a semblance of survivors displaying resilience despite everything. A firm determination and a positive impulse to resume a healthy life regardless of what had happened (Confini, Carbonelli, Cecilia, & di Orio, 2014). At the very least, in the meantime, survivors were trying to move on and adapt to their present conditions.

Safe space to ventilate and validate emotions about God. Notwithstanding the survivors' spiritual state and their level of resiliency, survivors must be given a "safe space" to ventilate and validate their emotions during a crisis intervention setting, particularly on their uncomfortable feelings about God and their state of spirituality. Furthermore, they must be given a space to hone their resiliency skills, A safe space that will provide support, judgment-free, and respectful environment (Yee, 2019). These will ascertain not only a successful recovery but a meaningful recovery as well. Moreover, if given appropriate resources such as optimism, social support, and enhanced spirituality, this will facilitate them the attainment of optimum level functioning to enable them to sustain well-being and a sense of empowerment and take control over their situation (Ladrado-Ignacio, 2011).

Spirituality-Resiliency link. The result confirms the majority's inclination to negative religious coping. The two disasters may have propelled the survivors to strive to make sense or continuously search for the meaning of their disaster experiences. Spirituality is a highly internal and personal process regardless of an individual's physical, mental, and psychological conditions; it will remain intact. Thus, the negative relationship between spirituality and resiliency suggests that the level of spirituality among survivors may or not be related to their level of resiliency. Survivors may have adopted different coping approaches such as problem-solving skills, being optimistic about life, building personal confidence (Bauman, 2016), and managing strong positive emotions. Still, these may or may not be related to how they perceive their spirituality or spiritual struggles.

CONCLUSION AND RECOMMENDATIONS

Spiritual discontentment, tension, and threat. This study provides information on the levels of spirituality and resiliency among selected community survivors of the 2011 Tropical Storm Sendong in Negros Oriental and the 2013 7.2 magnitude earthquake in Bohol. The gathered data on the level of spirituality reveals that most survivors across gender, age groups, educational attainment, and place indicated negative religious coping among survivors. The results also pointed out discontentment and spiritual tension. Thus, affirming the interest of community psychology as it accounts for collective experiences among adult survivors and deepens understanding of the impact of natural disasters.

Adapting, bouncing back, and striving towards optimal living. The data on resiliency indicated that most of the survivors can adapt and bounce back and recover from their stressful circumstances; however, they were still striving towards an optimum level of functioning. Perhaps giving less attention to spiritual well-being and the capacity to be resilient were not fully achieved. These concerns raised are significant to developmental psychology, particularly on how adult survivors show their ability to bring about their spirituality and carry out their capacity to be resilient in the face of challenging and stressful situations and how they modify their life goals and meanings despite dire conditions and limited opportunities. The data also complements counseling psychology and psychotherapy applications, such as post-disaster interventions to promote safety, adaptation, and stability of survivors and enhance the core pastoral counseling disciplines, particularly in crisis response and disaster spiritual care, effective integration of faith-based psycho-social support.

Community spiritual care program. Based on the results, this study proposes establishing a community spiritual care program, a faith-based post-disaster intervention, and a recovery program that integrates the psycho-spiritual approach maximizing survivors' faith resources in coping and recovery. This approach endorses the collaboration of clergy, faith group leaders, and mental health professionals to assist individuals and communities in mitigating negative psychological consequences. It can be done by facilitating interpretation and positive spiritual responses to disasters. Ultimately, this program will provide the survivors with a safe space

to ventilate and validate their emotions during a crisis intervention setting, including their uncomfortable and unacceptable feelings about God and their state of spirituality.

Community capacity-building programs. It is also vital to implement a community capacity-building program as a follow-up intervention for disaster survivors to develop and strengthen their skills, abilities, processes, and resources that communities need to survive and support themselves over time utilizing interactive workshops and group process approaches. This program also aims to increase endurance and self-worth, sustain psychological well-being, and increase one's capacity to adapt and recover.

A need for a balanced and holistic recovery program to achieve sustainable development. Based on the data and findings of the study, some significant conclusions were drawn. First, the negative religious coping among survivors is related to distress caused by the unimproved quality of life; however, this may indicate spiritual growth and transformation that sustained them despite the wreckage and extreme life experiences. Second, the neutral responses of the majority suggest that survivors may not have achieved a complete transformation. Despite their living conditions, the survivors revealed trying to adapt, establishing a semblance of normalcy in the meantime. Third, good physical health, positive attitude, problem-solving and stress management skills, and related experiences were valuable to neutralize the negative impact of the disasters. With this, a balanced and holistic recovery program and intervention must be achieved for sustainable development to attain optimal well-being, spiritual empowerment, and positive resiliency.

Lessons from natural disasters survivors' spirituality and cultivating resilience amid COVID 19 pandemic. Goodman (2020) disclosed that psychologists' research shows why some people can find peace during the COVID-19 pandemic while others may be struggling with their faith. Religion and other expressions of spirituality have been helping people get through hard times. Goodman further explained that people's expression of faith has implications for their well-being and health. Although Christianity and other faith expressions teach that suffering exists, it also suggests that it has the power to be transformational and empowering. It produces perseverance, character, and, ultimately, hope, especially in this time of pandemic (Cornah, 2006). Cherry (2020) cited that looking back on the experiences of natural disasters and the fortitude of those who have survived natural disasters can

give us hope and help us cultivate resilience. She explains further that living resiliently during this pandemic means working through new challenges and coping with uncertainty.

Similarly, Chan (2020) justifies that the current pandemic is regarded as a biological disaster and can be better managed from a perspective of disaster management. Although the nature of the disaster and the management format differ, however, the concept and approach of management are similar. In like manner, post-disaster recovery and reconstruction should facilitate the patients to recover physically, psychologically, and socially (Chan, 2020). Thus, this re-iterates the study's proposal to establish a recovery program that integrates the psycho-spiritual approach maximizing survivors' faith resources in coping and recovery. Moreover, it emphasizes creating a virtual "safe space," an online space/platform created to provide an environment that encourages all people to share experiences, opinions, and views without fear or threat of political, economic, or personal harm (WorldYWCA, 2020).

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