



Melanie D. Bacuño*, Baron Roy R. Longaza, and Dominic B. Merciales

When the Wind Whispers: A Semiotic Reading of Resilience in the Filipino Experience of Typhoons

Received May 2025; Reviewed September 2025; Accepted March 2026; Published May 2026

Abstract: In a country where tempests and typhoons shape both landscape and lore, resilience has long been the emblem of Filipino survival. Yet beyond the rhetoric of strength lies a deeper layer of meaning, or a cultural semiotic of endurance worthy of sustained critical and interpretative reading. This study reinterprets resilience not as a psychological trait nor a social mechanism but as a semiotic process, a living system of signs and symbols through which communities read, perform, and embody survival and hope. Anchored in Charles Sanders Peirce's triadic model of sign-object-interpretant and Yuri Lotman's notion of the semiosphere, this study explores how residents of typhoon-prone Camarines Norte in the central Philippines transform disaster into discourse. Using a qualitative phenomenological approach, casual interviews with ten purposively selected community members reveal how gestures of *bayanihan* (solidarity or cooperation), *pananampalataya* (faith), and *pagiging matatag* (steadfastness, strength or resilience) operate as cultural signs that mediate between material devastation and moral continuity. Within this semiosphere of survival, prayer becomes an instrument of faith, rebuilding becomes a narration of hope, and endurance itself becomes a living language for the Filipino people, frequently confronted with natural disasters. The findings illustrate that Filipino resilience is not a passive acceptance of suffering but an active process of meaning-making, in which calamity is continually rewritten into hope and courage through ritual, memory, and community. By reframing resilience as an act of semiosis, this study contributes to a broader understanding of how cultures signify recovery and rehabilitation, illustrating that in the Philippines, every storm is both a catastrophe and a communicative act; every storm is a message through which the nation continually reaffirms its identity, faith, and the will to carry on.

Keywords: semiotics, typhoons, hope, resilience, Camarines Norte



This work is licensed under a [Deed - Attribution-NonCommercial 4.0 International - Creative Commons](https://creativecommons.org/licenses/by-nc/4.0/)

*Corresponding author (Melanie D. Bacuño, Lecturer, Camarines Norte State College, melaniebacuno@cns.edu.ph, <https://orcid.org/0000-0001-6578-0982>)

Introduction

During the typhoon season in the Philippines, the thick and strong winds from the Pacific Ocean serve as a reminder for the people of Camarines Norte to prepare and act. They already know what the skies are saying. When the air thickens with fear, clouds darkening on the horizon, and roofs rattling against the strong winds, people perform the familiar ritual of binding their windows and roofs with rope, as if fastening the house itself to endurance. They also make quick, last-minute visits to nearby stores for rice, noodles, and canned goods. To live in this province, and many other island provinces in the Philippines, is to speak the language of storms and typhoons. To the people of Camarines Norte, each typhoon is both a warning and a teacher, some kind of an annual dialogue between human strength, mental fortitude, and nature's restless temperament.

In the Philippines, where an average of twenty tropical cyclones enter its atmospheric perimeter each year (PAGASA, 2024), survival is not only a matter of meteorology, climatology, and geography but also a symbolic and cultural phenomenon. Typhoons do not simply destroy houses and take lives; they also *signify*. They call forth gestures, prayers, communal habits and actions that compose what the world calls Filipino *resilience*, that complex and often romanticised capacity of the Filipino people to stand again after the storm and to rebuild houses and lives amid the ruins. Yet this resilience, long celebrated in headlines, hashtags, and media narratives, deserves deeper interpretation beyond sentiment or truism. Indeed, it has at times been imposed on Filipinos as an expectation, a label used to justify inadequate state response to recurring natural disasters (Laborte, 2022; Ordoñez & Borja, 2021). What truly happens in the cultural imagination when the deadly winds tear through a roof but not the Filipino spirit beneath it?

This study, therefore, reimagines Filipino resilience as a semiotic phenomenon, i.e., a living system of signs and symbols through which Filipino communities interpret natural catastrophe, continuity, courage, and hope. Here, the acts of *pagiging matatag* (steadfastness, strength or resilience), *bayanihan* (cooperation or solidarity), and *pananamपालतaya* (faith) are not simply responses to calamity but are signs in the Peircean sense, mediating between the horrific lived experience of disaster (*object*) and the shared interpretations that give it meaning, that is, the will to endure no matter what happens (*interpretant*). Each prayer uttered in the dark, each shared bowl of porridge in the evacuation centre, each reassuring tap on an anxious family member's shoulder, and each story told to children to deflect panic becomes part of a vastly rich cultural text, which constitutes a sincere expression that transforms loss into signification, chaos into coherence, and fear into the belief that things will pass and that life goes on.

Drawing from Charles Sanders Peirce's (1955) triadic model of the sign (sign-object-interpretant) and Yuri Lotman's (1990) concept of the semiosphere, this study locates resilience not only in the individual Filipino psyche but, more importantly, in the collective symbolic system of a people who continuously decode and recreate meaning from adversity. In Peirce's (1955) schema, meaning arises through interpretation. In Lotman's (1990) semiosis, meaning operates within the cultural space that holds both memory and human intuition or invention. Within the Filipino semiosphere of resilience, typhoons become readable texts, which means that they are events that communities read, narrate, and ritualise so that they can create meaning and make sense of their lived experiences.

To situate resilience as a process of semiosis is to see disaster not only as a devastation of property and lives but also as an ongoing dialogue of signs between the Filipino people and the tropical climate in which they live. When Filipino families light candles inside their homes as the winds howl outside, or when neighbours quickly replace a galvanised roof taken away by the strong winds, they are engaged in an act of sociocultural communication, in which they are translating suffering into solidarity and uncertainty into continuity. These gestures constitute what Lotman (1990) calls the auto-communication of culture: the way societies speak to themselves to reaffirm identity and safety when confronted with a difficult and alarming crisis.

The province of Camarines Norte in the central Philippines, with its coastal vulnerabilities and deep tradition of *bayanihan*, provides the semiotic landscape for this qualitative inquiry. Driven by phenomenology, casual interviews were conducted with ten residents of five typhoon-vulnerable barangays who have endured successive typhoons in the past decade. Their responses allowed us to explore how resilience is imagined, expressed, interpreted, and transmitted across generations as a language of identity, belonging, and survival.

By bringing together semiotics and qualitative inquiry, the study seeks to uncover how signs of endurance, such as rituals, prayers, gestures, habits, and narratives, operate within the Filipino semiosphere of natural disaster, survival, and hope. In this study, we argue that Filipino resilience is a cultural text, an ever-evolving discourse of signs that communities read, rewrite, and pass on to one another. To understand it is to listen to the voices embedded in both silence and storm, and to recognise that every act of confronting typhoons and recovering from them is not only an act of survival but also an act of reflection, interpretation, and meaning-making.

Theoretical Frameworks

At the centre of this study lies the conviction that resilience is not merely a psychological and behavioural response to disaster but a semiotic language through which people communicate endurance, survival, faith, hope, and belonging. To understand this language, the study draws on the semiotic theories of Charles Sanders Peirce (1955) and Yuri Lotman (1990), whose works together illuminate how meaning arises from experience and is reproduced within a Filipino culture in which typhoons form part of their collective behaviour, habit, and social consciousness.

Peirce's Triadic Model of the Sign

For Peirce (1955), the process of meaning-making, or semiosis, occurs through a triadic relation among the *sign* (or representamen), the *object* it refers to, and the *interpretant*: the meaning produced in the mind of the interpreter. No meaning exists in isolation; it is always mediated through interpretation. In the context of natural disasters, the typhoon (*object*) is apprehended not only as a meteorological event but as a sign interpreted through the collective understanding of the Filipino people, an understanding that is constituted in fear, prayer, preparation, and cooperation. These interpretations (*interpretants*) are deeply cultural, shaped by shared symbols and inherited social habits.

Filipino families who pray amid the storm or rebuild their homes afterwards perform actions that function as signs of continuity, translating loss and pain into solidarity and hope. As one informant expressed:

“Kailangan talagang matatag ang isipan at diwa natin” (We really need to be strong in mind and spirit.)

Each such gesture is an interpretive act, affirming that the Filipino self does not end with destruction that collapses into depression but is continually redefined through response, recovery, rehabilitation, and the courage to carry on no matter what happens. Peirce’s (1955) triadic relation thus reveals that resilience is a semiosis of survival; it is some kind of a recursive chain of signs and symbols through which disaster is transformed into coherence and meaning.

Lotman’s Concept of the Semiosphere

While Peirce (1955) illuminates the microstructure of meaning, Yuri Lotman (1990) expands it to the macro level of sensemaking: the cultural space where all sign systems coexist. Lotman’s (1990) semiosphere constitutes the symbolic environment in which a community generates, transmits, and negotiates meanings. It is both a boundary and a bridge. Within it, languages, rituals, and traditions interact to preserve cultural identity while adapting to change.

In the Filipino context, the semiosphere of resilience and survival includes rituals of solidarity and cooperation (*bayanihan*), invocations of faith and divine protection (*pananampalataya*), and narratives of strength and resilience (*pagiging matatag*). These signs permeate through stories told after each typhoon, through radio broadcasts, community prayers, and acts of rebuilding. Within this symbolic system, the storm is not only a destructive force but also a symbolic text in itself, a recurring narrative through which the community reaffirms who they are and what they are capable of after every deadly storm. Lotman (1990) calls this process auto-communication, in that culture speaks to itself to restore order and continuity after rupture.

One participant’s words capture this auto-communicative process with particular clarity:

“Wala kaming ibang pinanghahawakan kundi si Lord lang eh. Taimtim lang na pagdarasal.” (We had nothing else to hold on to but God. We had to pray wholeheartedly.)

In this utterance, prayer functions simultaneously as Peirce’s (1955) interpretant, the cultural code through which calamity acquires meaning, and as Lotman’s (1990) auto-communicative act, through which the culture reaffirms its moral centre and reminds itself what truly matters in times of disaster.

Together, Peirce (1955) and Lotman (1990) allow us to view Filipino resilience not only as a behavioural or sociocultural phenomenon but as an interpretive and semiotic one. Peirce (1955) shows how individuals generate meaning from immediate experience, while

Lotman (1990) reveals how those meanings permeate within the wider cultural environment, forming what might be called a semiosphere of hope, courage, and survival. Each act of preparation, prayer, or rebuilding is both a sign in Peirce's (1955) semiotic sense and a message within Lotman's (1990) cultural system, reaffirming deeply rooted values that transcend material recovery. In this intertwined framing, the people of Camarines Norte are not only survivors of natural disasters but interpreters of lived experience, constantly translating natural calamity and devastation into a collective understanding of what life means in the midst of storms.

Literature Review

In the Philippine context and its history, resilience has been both a mirror and a mask. It reflects the enduring capacity of Filipinos to rebuild lives and property amid recurring devastation, and yet it sometimes conceals the deeper cultural systems that sustain that endurance. Across centuries of colonisation, and natural calamities such as earthquakes and typhoons, the Filipino people have created not only infrastructures of survival but also languages of meaning composed of rituals, symbols, gestures, and stories that help them make sense of suffering, pain and loss. These expressions, though often described through sociological or psychological frameworks, can be more profoundly understood through the semiotic structures that organise how a culture reads itself in the face of danger and devastation. The sections that follow survey the key empirical and conceptual literature on which this study builds, with particular attention to the intersection of semiotics, cultural practice, and disaster resilience, before identifying the gap that this study addresses.

Semiotics, Resilience, and Disaster Communication

Recent scholarship has begun to treat resilience not as a fixed sociocultural mechanism but as a dynamic communicative process. Urquiza et al. (2021) demonstrate that resilience depends on how people interpret hazards and respond through shared cultural logics. Their study shows that communities form meaning through talk, stories, and daily practices, and that terms such as risk, vulnerability, and adaptation acquire significance through collective interpretation. This places resilience squarely in the field of communication, where symbols and shared cues guide action during and after crises. Rigby and Zemanek (2026) extend this insight by arguing that resilience works as a narrative practice, one in which communities build stories connecting loss, survival, and renewal, and that symbols, rituals, and repeated acts form a shared text expressing strength, courage, hope and purpose.

These positions align productively with the present study's Peircean and Lotmanian framing. Both Urquiza et al. (2021) and Rigby and Zemanek (2026) treat resilience as a process of meaning-making, which is precisely what a semiotic reading of Filipino responses to typhoons addresses. Shared values and practices provide cues that guide action and shape community identity, functioning in the Peircean sense as interpretants, i.e., cultural understandings produced from the sign-object relation of disaster and response.

Scholars of disaster anthropology have similarly observed that communities which experience natural calamities interpret those calamities through symbolic frameworks (see Bankoff, 2003; Gaillard & Texier, 2010). Bankoff (2003) notes that such interpretations often frame natural disasters as tests of faith, divine punishment, or opportunities for communal

renewal. It seems to be a worldview in which nature, society, and the divine are closely interconnected. Gaillard and Texier (2010) found that many Filipinos perceive natural disasters as expressions of divine will, integrating these interpretations into communal practices, rituals, and narratives that help people cope, find lessons, strengthen morality, and enhance social cohesion. These findings corroborate the present study's observation that faith functions as an interpretant within the Filipino semiosphere of disaster and survival.

Cultural Semiotics in the Filipino Context

Semiotic thinkers such as Roland Barthes (1972) and Umberto Eco (1979) have long argued that culture is a system of signs in which everyday actions and objects are infused with symbolic significance. Barthes (1972) proposed that everyday cultural objects and practices function as signs that construct and communicate ideological "myths" within society. Eco (1979), meanwhile, argued that all forms of communication, verbal or nonverbal, operate through systems of signs that humans use to produce and interpret meaning.

The Filipino practices of *bayanihan* (neighbours lifting a house together) and *bahala na* (surrender to divine will) operate as mythologies in Barthes's (1972) sense, i.e., culturally saturated narratives that transform the ordinary into the emblematic while providing communities with a basic framework for making sense of lived experience. *Bayanihan*, in particular, has evolved from a literal act of moving houses to a symbolic code of collective survival, solidarity and belonging. It communicates unity, reciprocity, and shared identity, which are themes that Peirce (1955) might describe as interpretants emerging from a recurrent cultural object (the typhoon as a natural disaster). Similarly, *bahala na* and *pananampalataya* signify the interpretive link between uncertainty and faith, functioning as semiotic anchors in moments when rationality and a sense of control collapse.

Contemporary Filipino scholars have begun to critique the myth of resilience (see Laborte, 2022; Ordoñez & Borja, 2021), warning against its use as a political anaesthetic that normalises Filipino suffering. Yet from a semiotic viewpoint, even this myth is meaningful to the Filipino people as it reflects how societies codify pain into the coherent narrative of survival. To romanticise resilience may be limiting, but to decode it through signs is to understand the deeper layers of pain, courage, and endurance that shape Filipino identity. Eco's (1979) notion of the "open work" resonates here, in that resilience as a text is continually rewritten by its interpreters. Every typhoon adds a new layer of meaning to the local and national narrative of courage and survival.

Empirical cultural semiotic studies in the Philippines lend further support to this framing. Moldez and Gomez (2022) demonstrate through their analysis of online news photographs that Filipino students read denotation, connotation, and cultural links in images, such as visual cues that link daily experience to shared memory, including scenes of disaster, repair, and collective loss. Gorospe and Rabago (2025) examine *sumra*, a protective ritual among Ilocanos, using semiotic theory and Lotman's semiosphere to show how gestures and repeated acts express protection, identity, and continuity. Together, these studies affirm that cultural semiotics in the Philippines emerges from lived experience: people form meaning through images, rituals, and shared practices that link memory, emotion, and action. The present study extends this body of work by reading resilience as a

semiotic process in a typhoon-prone coastal community, focusing on *bayanihan*, faith, and steadfastness as cultural markers that guide interpretation and response during disaster.

Lotman's Semiosphere and the Reproduction of Hope

For Lotman (1990), the semiosphere functions like an ecosystem where new meanings are born through the tension between the centre (shared cultural codes) and the periphery (emerging, innovative expressions). Disasters seem to rupture this balance, but they also provoke creativity, producing new signs that renew cultural identity and vitality. In times of crisis, the Filipino semiosphere expands as new stories, songs, gestures, and rituals appear, blending faith and practicality, and sorrow and humour, to sustain a coherent narrative of courage, hope, and survival.

Lorusso and Sedda (2022) demonstrate that the semiosphere shapes values, guides interpretation, and supports cultural continuity. They contend that meaning grows in a wider cultural space rather than in isolated signs. This aligns closely with the present study's focus on typhoon-prone communities, where symbols of survival operate inside an active cultural system, creating a shared space in which people read events and produce meaning during crisis. Taratukhin (2023) extends Lotman's framework by showing how new meanings emerge at the edges of the semiosphere and gradually move inward once they are accepted by the community. Applied to the Filipino context, this helps explain how acts of *bayanihan*, prayer, and rebuilding, which were perceived to initially direct practical responses, spread across the community and become shared markers of resilience, reproducing hope within the cultural space.

From Social Capital to Semiotic Capital

Where earlier frameworks such as social capital theory (Putnam et al., 1994; Claridge, 2018) emphasised the networked bonds and mutual trust among individuals and groups, semiotics deepens this understanding by revealing the cultural logics and symbolisms behind those social networks. It asks not only how people connect, but also what meanings those connections carry and convey.

Under this perspective, *bayanihan* is more than a social mechanism; it is a sign that encodes cultural memory and moral obligation to help one another and to leave no one behind in times of disaster. The resilience of the community thus becomes a form of semiotic capital transcending social capital, which is viewed as an accumulation of shared meanings that sustains cohesion during catastrophe. In this way, Peirce's (1955) and Lotman's (1990) theories converge: one traces the microscopic movement of meaning within the mind; the other maps its macroscopic circulation within Filipino culture. Together, they reveal how Filipino resilience operates as a recursive system of interpretation, in which each storm reactivates old signs while generating new ones.

In summary, in the Philippine setting, typhoons become a "text of the nation", some kind of a recurring narrative that tests moral and spiritual conviction. These interpretations are not merely responses to trauma but creative acts of meaning-making that transform suffering into continuity and wisdom. The existing literature on disaster communication, Filipino cultural practice, and semiotics collectively affirms that resilience is a deeply semiotic and communicative process, yet little empirical work has examined how Peircean

and Lotmanian semiotic frameworks interact within a specific typhoon-prone Philippine community. This study addresses that gap by situating the lived voices of the residents of Camarines Norte within a rigorous semiotic interpretive framework.

Research Questions

In this study, we attempted to answer the following research questions:

- (1) How do Filipino communities, particularly in typhoon-prone areas such as Camarines Norte, express and interpret resilience through culturally embedded signs, symbols, and practices?
- (2) In what ways do these semiotic expressions permeate within the cultural semiosphere of the Filipino community to sustain meaning, courage, solidarity, and hope after a disaster?
- (3) How does the interpretation of these signs reveal the deeper cultural logic of Filipino resilience, encompassing its moral, emotional, spiritual, and communicative dimensions?

Methodology

This study employed a qualitative phenomenological approach framed within the interpretive lens of Peirce's (1955) and Lotman's (1990) semiotics. Phenomenology provided the path for uncovering lived experience, i.e., how individuals feel, remember, and make sense of typhoons, while semiotics deepened the inquiry into how those experiences are translated into signs and meanings within the Filipino cultural context. Rather than measuring resilience as a fixed social mechanism through a survey questionnaire that invites a statistical analysis of data, this study viewed resilience as an act of a semiotic interpretation, a process by which communities continuously produce meaning from disasters and adversity.

Guided by de Saussure's structural semiotics and Lotman's (1990) theory of the semiosphere, this research examined how cultural symbols such as *bayanihan* (collective cooperation or solidarity), *pananampalataya* (faith), and *pagiging matatag* (steadfastness, strength or resilience) functioned as semiotic codes within the lived experiences and narratives of typhoon survivors in Camarines Norte.

Setting and Participants

The fieldwork and casual conversations were conducted in five typhoon-vulnerable barangays in the province of Camarines Norte, namely: Alayao (Capalonga), Santa Milagrosa (Jose Panganiban), Tulay na Lupa (Labo), Awitan (Paracale), and Napilihan (Vinzons). These areas form part of what Lotman (1990) might describe as the peripheries of the cultural semiosphere, or those dynamic zones where new meanings emerge as communities negotiate survival within recurring natural threats such as typhoons and tropical storms.

A total of ten key informants, ranging in age from 21 to 70 years, were selected through purposive sampling, each having first-hand experience of severe typhoons. The group comprised seven women and three men, representing a range of livelihoods including farming, fishing, small-scale vending, and domestic caregiving; these are occupations that render them particularly exposed to the material and economic consequences of typhoons

and the enormous damage they inflict. All participants had experienced multiple severe typhoons in the preceding decade, including Typhoon Nina (2016), Typhoon Tisoy (2019), and Typhoon Quinta (2020), among others. Socio-demographic diversity was deliberately sought to ensure that the semiotic analysis reflected a range of gendered, generational, and class-inflected perspectives on resilience.

The selection of participants was guided by Creswell's (2013) criteria for purposive sampling in qualitative phenomenological research, which emphasises the selection of individuals who have experienced strong typhoons in their lifetime. Data saturation was assessed in accordance with principles outlined in Hennink et al. (2020). Local barangay offices and the Provincial Disaster Risk Reduction and Management Office (PDRRMO) facilitated the coordination and identification of participants. Institutional ethical clearance for the study was obtained prior to the commencement of fieldwork, and all procedures adhered to established protocols for research involving human participants.

Data Collection Procedures

Data were gathered through in-depth interviews using open-ended questions in a casual conversational style (Appendix A) designed to elicit both lived experiences and symbolic interpretations. The interview guide was developed around the study's theoretical framework, specifically, the semiotic triad of sign, object, and interpretant, allowing participants to express how they read and communicated meaning before, during, and after typhoons. Interviews were conducted face-to-face in the local language (Filipino and Bikolano), with an average duration of forty-five to sixty minutes per session. Question prompts included:

- Rituals, gestures, habits, or actions performed before, during, and after the typhoon
- Symbols of protection or faith that offered comfort and sustained solidarity
- Stories, narratives, phrases, sentiments, or shared practices that signified hope, courage or solidarity

Each interview was audio-recorded with the informed consent of the participant, transcribed verbatim, and subsequently translated into English with care to preserve local expressions and contextual nuances. Field notes and researcher observations capturing tone, emotion, nuances of local culture, and environmental context supplemented the transcripts, as these elements are essential for semiotic interpretation. The goal was not only to document what participants said but also how their language, speech utterances, imagery, and metaphors revealed underlying cultural codes and symbolic meanings. All audio-recorded data were stored securely, and all participant identifiers were anonymised prior to analysis.

Reflexive Thematic Analysis as Data Analysis

The interviews were analysed using Reflexive Thematic Analysis (RTA) following Braun and Clarke (2006, 2019), guided by the semiotic interpretive framework of Peirce (1955) and Lotman (1990). The process unfolded in six interrelated stages:

- Familiarisation with the data: Transcripts were read repeatedly to grasp both the surface content and the underlying symbolic structures or signs that participants used to construct meaning.

- Coding: Segments of text were coded not only for themes (e.g., faith, family, hope) but for their semiotic form, such as metaphors, recurring words, gestures, symbolisms, and cultural references that signified resilience.
- Theme construction: Codes were clustered into broader semiotic patterns, such as “Resilience as Ritual”, “Faith as Interpretant”, and “Bayanihan as Cultural Text”, emerging from the data and corresponding to the study’s theoretical categories. Specifically, codes were grouped into interpretive categories corresponding to signs of *bayanihan*, *pananampalataya*, and *pagiging matatag*, following the semiotic logic of the Peircean triadic model.
- Reviewing themes: Patterns were examined in relation to Peirce’s (1955) triadic model and Lotman’s (1990) semiosphere to ensure that interpretations reflected both individual and shared cultural meanings.
- Defining and naming themes: Each theme was articulated as a semiotic system, or a network of signs mediating between experience and interpretation.
- Producing the analytical narrative: Findings were woven into an interpretive narrative connecting personal accounts to collective cultural and semiotic meanings.

The analysis also employed interpretive memos to trace the researchers’ evolving understanding, or what Peirce (1955) described as the “unlimited semiosis” of inquiry, where meaning is never fixed but continuously generated through interpretation.

Researchers’ Positionality and Reflexivity

As researchers interpreting the lived experiences of others, we entered the field as both observers and participants in meaning-making. In qualitative phenomenology, understanding emerges not from distance but from meaningful dialogue. This study recognised that the researchers’ cultural identity, language, and emotional resonance with the participants inevitably shaped the interpretive process. Reflexivity became instrumental in arriving at honest, sincere, and trustworthy interpretations by acknowledging one’s own interpretant position, which was integral to ensuring authenticity and depth of analysis. As researchers, we had also experienced the same typhoons that our participants described, and this shared experience rendered resonance and interpretation more intimate, reliable, honest, and meaningful. We saw what they saw. We heard what they heard. We felt what they felt. Following Braun and Clarke’s (2019) framework for reflexive thematic analysis, we maintained reflective journals throughout the fieldwork and followed a shared analytical process to document and interrogate our own assumptions, emotional responses, and interpretive decisions.

Ethical Considerations

This study adhered strictly to ethical protocols in accordance with institutional ethical clearance obtained prior to the commencement of fieldwork. Participants were provided with an Informed Consent Form detailing the study’s objectives, confidentiality measures, and their right to withdraw at any point without any consequence. Anonymity was maintained through the use of pseudonyms (e.g., Informant 1), and all audio-recorded data were stored securely in an encrypted digital OneDrive. Participants were reminded that their insights would be used for research purposes only and that their stories would be

interpreted with cultural sensitivity, factuality, fairness, and respect. Beyond procedural compliance, ethical practice was treated as a dialogic responsibility, a phenomenon that Lotman (1990) might call communication across boundaries. The researchers' role was to interpret, not to impose, and to listen for meaning rather than to direct or solicit particular responses. Openness and respect characterised every interaction with participants.

Results and Discussion

Resilience as a Sign

In Camarines Norte, *pagiging matatag* (steadfastness, being strong, or resilience) is not a mere personality trait; it is a cultural sign that embodies the Filipino dialogue with nature's volatility, power, and danger. When asked about how they faced those typhoons, one informant smiled and said simply:

"Ah, ay oo naman matatag, syempre at nandiyan na rin ang bagyo eh di hindi na rin maiiwasan ang maging ganon. Kailangan talagang matatag ang isipan at diwa natin." (Of course we are resilient. Once the typhoon is there, it is unavoidable. We need to be strong in mind and spirit.)

In Peirce's (1955) terms, the typhoon is the object; the act of calm acceptance and preparation is the representamen; and the shared cultural meaning of mental fortitude is the interpretant. The sign of resilience thus emerges not from theory but from repetition. Each storm becomes a teacher that challenges and renews the ongoing semiosis of survival. Another informant, a single mother, deepened this meaning with maternal gravity:

"Kailangan po talaga. Ako lang mag-isa. Wala na ang asawa ko. Sa mga anak ko, kailangan kong maging matatag para sa kanila kasi wala silang aasahan, ako lang po lalo na sa ganyang may mga kalamidad." (I really need to be strong. I am a single mother. For my children, I have to be resilient because they have no one else to rely on but me, especially during typhoons.)

Her statement reveals resilience as an indexical sign of responsibility. Resilience points beyond the self toward kinship, care for children, obligation, and familial duty. Lotman (1990) would describe this as a centripetal force within the semiosphere, drawing private struggle into the shared meaning of motherhood, sacrifice, and continuity. Single mothers, or single parents, for that matter, seem to cultivate this private, unseen struggle just so they will be able to live by their obligations more for their families, and less for themselves.

In the aftermath of a catastrophe, resilience takes a tactile form through repair, rehabilitation, and renewal. One participant narrated:

"Ay, 'yung pag may nasira, inaayos din. Naglilinis ng mga dumi. Tulong-tulong lang talaga. Yung pagkatapos ng sakuna, kailangang tumayo uli." (When something is damaged, we just fix it. We clean up the mess. We help each other. We need to stand again after the catastrophe.)

Such actions signify more than maintenance; they are meaningful rituals of restoration, repair, and rehabilitation. Every nail hammered, every floor swept of mud, and every roof repaired becomes a symbolic translation of despair into order, illustrating courage, hope, and the resolve that life must always move on after the storm. *“Sinu-sino pa ba ang maglilinis kundi tayo-tayo din lang? Sinu-sino pa ba ang magtutulungan kundi tayo-tayo lang?”* (Who else cleans the mess brought by the typhoon but us? Who else should help one another but us?), he added. Such utterance was inclusive as it not only invoked themselves about the importance of camaraderie and collective action, but also ourselves, as researchers, and as one with them in experience, that, like them, we were not spared from such strong typhoons.

Faith as an Interpretant

If resilience is the sign, faith is its interpretant. The interpretant, according to Peirce (1955), is the understanding we have of the sign-object relation, or the cultural code through which calamity acquires meaning. During typhoons, residents interpret thunder, rain, and wind as both natural and divine messages. One woman recounted how she prayed ceaselessly while in an evacuation centre looking after her children:

“Kumbaga parang nagdadasal kami dun na sana 'yung mga bahay namin okay pa... wala kaming ibang pinanghahawakan kundi si Lord lang eh. Taimtim lang na pagdarasal.” (We prayed that our houses would stand firm against the howling winds. We had nothing else to hold on to but God. We had to pray wholeheartedly and believe in Him that He would protect us.)

Here, the sign (prayer) mediates between the object (disaster) and the interpretant (trust in divine providence, an entity perceived as a man illustrated by the use of the pronoun “he”). Through this triadic movement, fear is transformed into faith, considered as a classic Peircean (1955) conversion of chaos into intelligibility.

Another informant captured the immediacy of that dialogue with divine providence:

“Ay, Diyos ko, sana 'wag Mo nang palakasin 'yung hangin... 'wag nang bumaba sa kalupaan kasi kawawa 'yung mga kabahayan namin. Maawain ang Diyos.” (Oh my God, please do not make the wind stronger. Do not let it reach the ground because our homes will suffer. The Lord has pity on us. He blesses us.)

This plea is both linguistic and symbolic. It is a performative sign that converts anxiety into an articulation of faith. Lotman (1990) would call this auto-communication: the culture speaking to itself through prayer to reaffirm its moral centre and to remind the people what truly matters in times of disaster. The act of praying together in small chapels, homes, or evacuation centres during a night of blackout against the nonstop howling of winds and torrential pouring of rain, extends the semiosphere of courage and hope, linking heaven and household into a single interpretive space constituted by faith. *“Taimtim lang*

talaga na pagdarasal ang pinanghahawakan namin. Saan pa ba kami kakapit at kukuha ng lakas?"
(We hold on to faith. This is where we take strength and hope.)

Family as the Core of the Semiosphere of Disaster and Survival

Within the Filipino semiosphere of disaster, the family operates as the nucleus where meanings of care, empathy, strength, and continuity converge. As one informant expressed with quiet conviction:

"Kailangang sama-sama lagi ang pamilya para maging matatag tayo... sama-sama tayong magdasal at mag-tulongan para malagpasan ang trahedya." (We must always stay together as a family so that we remain strong. We pray and help one another to overcome the crisis.)

The repeated injunction *sama-sama* (being together) functions as both a linguistic sign and an ethical command. In Peirce's (1955) triad, it is a symbolic sign whose meaning is derived from convention and repetition, renewed with each utterance. It is in this togetherness that a family is tested. It is in this togetherness that a family gains courage and strength in their resolve to survive every natural calamity.

For Lotman (1990), the family is the core of the semiosphere, where inherited codes of *pagpapasa ng tradisyon* (transmission of tradition) are maintained. An elderly participant reflected on this continuity:

"Nung unang panahon pa, 'yung mga matatanda talagang safe sila... Ultimong gaas, langis, lahat 'yan prepared na 'yan. Natututo ang kabataan na kapag may paparating na sakuna, kailangang maging handa." (Even before, the elders in the families were always ready. Everything, even oil and firewood, was prepared. The children and young people learned from the elders. Preparation was the key.)

This memory acts as a cultural script for many of the typhoon survivors, a code transmitted across generations, reinforcing preparedness as a valued communal habit. The semiosphere of resilience thus thrives on mimicry in that children observe, internalise, and later perform the same rituals that their ancestors had shown them, sustaining what Peirce (1955) would call the infinite chain of interpretants. A middle-aged mother affirmed this process:

"Nakikita naman nila 'yung ginagawa namin... kung ano 'yung nakikita sa matatanda, 'yun na rin 'yung ginagaya ng mga bata lalo na sa panahon ng sakuna. Magandang ehemplo para sa kapakanan nila. Kung wala na kami, kaya na nilang mabuhay ng matatag." (They see what we do; what they see in the elders, they imitate, especially during times of natural calamities. It is a good way to instil such habits for their own good and for their own survival. If we are gone, they can manage on their own.)

Here, imitation is a form of interpretation in that the child's act of copying the elders' habits, rituals and actions, especially about surviving natural calamities, and living with these calamities, is the birth of meaning, ensuring that resilience remains a living knowledge within the Filipino spirit. Resilience is symbolically entrenched in the minds and hearts of the young.

Bayanihan as a Cultural Text

Beyond the household, the Filipino semiosphere of survival expands into the collective field of *bayanihan*, considered to be the age-old ethic of mutual understanding, togetherness, and solidarity among Filipinos. When typhoons strike, this cultural text is reenacted spontaneously, translating communal solidarity into embodied meaning. One participant narrated her experience of evacuation:

"Parang naguusap-usap kami dun... magdasal lang tayo, magkaisa, at lilipas din 'yung bagyo... sana 'wag masira 'yung iniwan naming mga tirahan." (We talked to each other there, reminding ourselves to pray, to be together; the storm will pass, and hopefully our homes will be spared.)

In Lotman's (1990) schema, the evacuation centre becomes a secondary micro-semiosphere, a temporary cultural space where people from different barangays form new, stronger symbolic ties. Through conversations, shared meals in evacuation centres, and a unified prayer, people co-create a language of mutual reassurance, believing that life will be okay. Another participant recalled cooking in the evacuation centre:

"Kung ano 'yung ginagawa mo sa pamamahay mo, gano'n din dun. Magtutulong-tulong sa pagluluto at inuuna talaga ang mga bata. Mainit na lugaw at daing na isda, okay na, basta magkaisa at ligtas sa sakuna." (What you do at home, you also do there in the evacuation centre. You help each other cook and ensure that all children can eat. A hot porridge and dried fish are enough, as long as we are together and safe.)

Cooking and shared meals have become a sign of *bayanihan* and normalcy, some sort of an interpretant that transforms temporary physical displacement into belonging, thereby illustrating Peirce's (1955) iconic sign, in which form and meaning mirror each other, in that the warmth of porridge on a cold, windy night at the evacuation centre symbolises the warmth of solidarity and belonging. After the storm, *bayanihan* resurfaces as a form of reconstruction, both physical and psychological. As one woman shared with gratitude:

"Oo, bayanihan. Tulong-tulong sa lahat ng kailangang hingin... lalakas naman ng loob mo dahil sa kapitbahay mo. Lahat may pusong handang tumulong." (Yes, bayanihan. Everyone helps when you ask. They give you courage. You gain strength from your neighbours. They have a heart to help.)

Her words illuminate the moral economy of *utang na loob* (inner debt of gratitude) that keeps the *bayanihan* semiosphere in motion. Each act of help generates interpretants of reciprocity; each shared burden renews the communal spirit of empathy and compassion. For Lotman (1990), such exchanges represent the dialectic-dialogic nature of culture, where meaning is sustained not by isolation but by the constant translation between the self and the Other. In Camarines Norte, *bayanihan* is both narrative and norm, and performance and code, symbolising the collective authorship of resilience, that is, the storm writes destruction, and the people answer with restoration, renewed courage, and the will to carry on.

Across these themes, the participants' voices form an intricate system of signs that together compose the Filipino semiosphere of resilience, courage, hope and survival. Peirce (1955) reveals how each gesture, prayer, habit, or action operates as a sign mediating between the catastrophe and the interpreted meaning that the community shares. Lotman (1990) situates those signs within a living cultural ecosystem where meanings circulate, reproduce, permeate, and renew the Filipino identity and spirit.

Thus, Filipino resilience is not a fixed trait. It is not only a behavioural aspect nor a social mechanism, but a semiotic choreography of meanings embedded in the Filipino psyche. Resilience endures through the constant translation of loss into discovery, chaos into coherence, and survival into a living narrative of what it means to move on after every storm. Every storm, in this sense, is a text re-read by each generation of typhoon survivors, reminding them that to live in the Philippine archipelago is to listen to the whispers of the strong winds brought by typhoons, and respond with courage, hope, and the will to endure.

Conclusion

Every storm that passes through the Philippines leaves behind more than fallen trees and broken roofs. Every storm leaves signs carved in memory and action, read, interpreted, and rewritten by communities who refuse to be silenced by the Pacific winds. This study set out to explore those signs: to listen to how Filipinos in Camarines Norte give meaning to devastation, and to understand resilience not as simple endurance but as an act of symbolic communication. Resilience is a semiotic exchange within the realm of typhoons and other natural calamities, which the Filipino people desire to interpret as their way of survival.

Through the lens of Peirce's (1955) triadic semiotics and Lotman's (1990) semiosphere, resilience emerges as a living knowledge and language; it is a recursive dialogue between nature and culture, and between loss and renewal. Peirce (1955) helps us see how every gesture of recovery functions as a sign mediating between the physical reality of the typhoon (object) and the shared understanding that life must go on (interpretant). Lotman (1990), meanwhile, situates these signs within a cultural semiosphere where meaning circulates and is reproduced within the collective Filipino spirit, whereby families, neighbours, and faith communities continually translate trauma into trust, belonging, and the will to carry on.

The voices of the participants illuminated this process with clarity and warmth. When a mother whispered, "*Kailangan kong maging matatag para sa mga anak ko*" (I have to be strong for my children), her words were not merely personal; rather, these words were profound cultural inscriptions in the underlying system of Filipino resilience. When

neighbours cooked meals together in evacuation centres or prayed together as roofs trembled above them, these acts were not only survival strategies but semiotic performances that reasserted belonging and mental strength within chaos and fear.

In this sense, *bayanihan*, *pananampalataya*, and *pagiging matatag* are not only virtues deeply ingrained in the Filipino psyche but also texts within the Filipino semiosphere that are constantly rewritten and re-read by each generation to reaffirm identity in the face of uncertainty. Every typhoon becomes a chapter in this collective narrative, and every act of rebuilding is a word inscribed in the language of endurance.

In this study, we conclude that Filipino resilience is a deeply illuminating interpretive process, not a fixed behavioural or psychological trait. It is a cultural conversation that binds the personal to the communal and the material to the spiritual. Within Peirce's (1955) framework, each experience of suffering becomes a sign that points toward hope; within Lotman's (1990), the community's response becomes a cultural system that keeps meaning alive. Together, these theories reveal how resilience is continuously encoded, decoded, and re-encoded in the daily life of the Filipino who will keep experiencing typhoons as part of their way of life. Resilience will continue to be a code interpreted and reproduced in their language and humanity as a whole, from prayer to preparation, and from ruin to repair and renewal.

Implications

This study carries several implications across three intersecting domains. First, in terms of disaster communication and community education, the findings suggest that preparedness messaging and disaster risk reduction campaigns are most effective when they resonate with the existing semiotic practices of the communities they target. In Camarines Norte and similarly, in typhoon-prone regions of the Philippines, communication strategies that incorporate the cultural signs of *bayanihan*, faith, and steadfastness, rather than imposing technical or bureaucratic language, are more likely to be internalised and acted upon by the people. Disaster education programmes might productively draw on locally embedded symbols, narratives, and rituals to strengthen community preparedness, readiness and cohesion.

Second, in terms of policy, this study calls on local and national disaster risk reduction and management (DRRM) planners to recognise the sociocultural narratives that communities rely upon during a crisis. Rather than treating resilience as a natural and inexhaustible resource that absolves the state of responsibility, policymakers should acknowledge these semiotic practices as resources that require institutional support, resourcing, and recognition, not exploitation. Resilience, in other words, should not serve as a political anaesthetic that normalises recurring loss, trauma and pain (Laborte, 2022; Ordoñez & Borja, 2021), but as a cultural asset that informs more equitable and contextually sensitive disaster governance.

Third, for future research, this study opens productive directions for comparative semiotic inquiry into resilience across different Philippine regions, hazard types (e.g., flooding, earthquakes) and cultural communities. Extending this framework to other provinces or to different forms of disaster, such as earthquakes, floods, and volcanic eruptions, would deepen understanding of how the Filipino semiosphere of hope, courage

and survival varies and adapts across contexts. Longitudinal studies that trace how signs of resilience evolve across successive disasters, and ethnographic work that situates these semiotic practices in the material conditions of vulnerable communities, would further enrich the emerging field of disaster semiotics in the Philippines, viewed as a sociocultural and semiotic phenomenon.

To the outsider, resilience may appear as stoic acceptance. To the insider, it is a semiotic ritual, or an ongoing act of interpretation that turns disaster into dialogue, forgetting into remembering, and memory into meaning. Within this conversation lies the very soul of the Philippines as an archipelago frequently visited by tempests: a culture that speaks through storms and rebuilds itself through the language of love and compassion. The people of Camarines Norte remind us that resilience is not about resisting the winds, but about learning to speak with them. In every prayer, every nail hammered on a roof, and every act of helping another to rise after the storm, the community continues the dialogue between destruction and hope. This is proof that meaning, like faith, survives every storm.

Declaration of Conflict of Interests

We have no conflict of interests to declare.

Bionotes

Dr Melanie D. Bacuño (ORCID: <https://orcid.org/0000-0001-6578-0982>) is a seasoned educator, researcher, and development communication specialist. A full professor at Camarines Norte State College (CNSC), she currently contributes to the Educational Technology and Innovation Development Centre – a specialised project supported by the Commission on Higher Education (CHED) through the Institutional Development and Innovation Grants (IDIG). She holds a Doctor of Communication from the University of the Philippines Open University and is widely recognised for her scholarly contributions to knowledge sharing, gender mainstreaming, and disaster communication. A keynote speaker, published author, and recipient of the 2025 Outstanding Woman of the Province Award, Dr Bacuño empowers both communities and learners through transformative research, resilience-building, and inclusive communication, fostering sustainable development.

Baron Roy R. Longaza served as a writer for Breakthrough CNSC, demonstrating leadership in campus journalism. As a committed campus journalist, he has participated in the 3rd National Campus Journalism Convention and presented a program pitch at the PACSL-Midyear National Convention. Passionate about risk, disaster, and humanitarian communication, he explored the cultural dimensions of Filipino resilience in the wake of typhoons in his undergraduate thesis. Baron completed his B.S. in Development Communication undergraduate degree at Camarines Norte State College in June 2025.

Dominic B. Merciales served as the Vice President for Financial Affairs of the College of Arts and Sciences Student Government of Camarines Norte State College during the Academic Year 2024 - 2025, demonstrating discipline and leadership among students and peers within the organisation and the college. Possessing a keen interest in the lived experiences of residents during calamities and emergencies within Camarines Norte, he investigates the cultural dimensions of Filipino resilience in the wake of typhoons, encapsulating the experiences of the people of Camarines Norte in times of emergency. Dominic completed his undergraduate degree in June 2025.

References

- Bankoff, G. (2003). *Cultures of disaster: Society and natural hazard in the Philippines*. Routledge.
- Barthes, R. (1972). *Mythologies* (A. Lavers, Trans.). Hill and Wang. (Original work published 1957)
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, 11(4), 589–597. <https://doi.org/10.1080/2159676X.2019.1628806>
- Claridge, T. (2018). Functions of social capital: Bonding, bridging, linking. *Social Capital Research*. <https://www.socialcapitalresearch.com/wp-content/uploads/2018/11/Functions-of-Social-Capital.pdf>
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). SAGE.
- Eco, U. (1979). *A theory of semiotics*. Indiana University Press.
- Gaillard, J.-C., & Texier, P. (2010). Religion, natural hazards, and disasters: An introduction. *Religion*, 40(2), 81–84. <https://doi.org/10.1016/j.religion.2009.12.001>
- Gorospe, M. K. J., & Rabago, J. K. M. (2025). The socio-cultural semiotics of sumra (protective rituals) among Ilocanos in Northern Philippines. *Asian Journal of Education and Social Studies*, 51(5), 886–896. <https://doi.org/10.9734/ajess/2025/v51i51968>
- Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative research methods*. Sage.
- Laborte, L. M. M. (2022). How "Filipino resiliency" is being used as a means to elude climate justice and government accountability in the Philippines. *International Journal of Innovative Research and Development*, 11(3). <https://doi.org/10.24940/ijird/2022/v11/i3/MAR22025>
- Lorusso, A. M., & Sedda, F. (2022). For a semiotics of culture as a critique of culture. *Social Semiotics*, 32(5), 577–587. <https://doi.org/10.1080/10350330.2022.2157169>
- Lotman, Y. M. (1990). *Universe of the mind: A semiotic theory of culture* (A. Shukman, Trans.). I. B. Tauris.
- Maguire, M., & Delahunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. *AISHE-J: The All-Ireland Journal of Higher Education*, 9(3), 3351–3363. <https://doi.org/10.62707/aishej.v9i3.335>
- Moldez, C., & Gomez, D. (2022). Looking at the bigger picture: A semiotic analysis of online news photographs. *International Journal of Research Studies in Education*, 11(3), 1–58. <https://doi.org/10.5861/ijrse.2022.115>
- Ordoñez, M., & Borja, A. (2021). Ideology of inaction: The political psychology of resilience in the Philippines. *The 14th De La Salle University Arts Congress Proceedings*, 5. [\(PDF\) Ideology of Inaction: The Political Psychology of Resilience in the Philippines](#)
- Peirce, C. S. (1955). *Philosophical writings of Peirce* (J. Buchler, Ed.). Dover.
- Philippine Atmospheric, Geophysical and Astronomical Services Administration. (2024). Tropical cyclone information. <https://www.pagasa.dost.gov.ph/climate/tropical-cyclone-information>
- Putnam, R. D., Leonardi, P., & Nanetti, R. Y. (1994). *Making democracy work: Civic traditions in modern Italy*. Princeton University Press.

Rigby, K., & Zemanek, E. (2026). *Narratives of resilience*. Springer Nature.

<https://link.springer.com/book/10.1007/978-3-662-71079-1>

Taratukhin, V. (2023). Innovation semiosphere: Theoretical framework and practical issues.

SSRN. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4622739

Urquiza, A., Amigo, C., Billi, M., Calvo, R., Gallardo, L., Neira, C. I., & Rojas, M. (2021). An integrated framework to streamline resilience in the context of urban climate risk assessment. *Earth's Future*, 9(9), 1-26. <https://doi.org/10.1029/2020EF001508>

Appendix A

Interview Questions

Question 1: Kapag papalapit na ang bagyo at nagsisimula ka nang maghanda maging sa pag-iipon ng pagkain, pagpapatibay ng bubong, o pagdarasal, ano ang kahulugan para sa iyo ng bawat isa sa mga gawaing iyon? Itinuturing mo ba silang basta praktikal na hakbang lamang, o mayroon ba silang mas malalim na kahulugan para sa iyo at sa iyong pamilya? (When a typhoon is approaching, and you begin to prepare, whether you are gathering food, securing your roof, or praying, what does each of those actions mean to you personally? Do you see them as simply practical, or do they carry a deeper significance for you and your family?)

Question 2: Maaari mo bang ilarawan ang isang tiyak na sandali sa panahon ng o pagkatapos ng bagyo (ito'y maaraing isang kilos, isang larawan, isang tunog, o isang gawain na isinagawa mo kasama ang iyong mga kapitbahay) na nanatili sa iyong isipan nang matagal pagkatapos ng bagyo? Bakit sa tingin mo nagkaroon ng ganoon kalakas na impresyon sa iyo ang partikular na sandaling iyon? (Can you describe a specific moment during or after a typhoon, e.g., a gesture, an image, a sound, or a shared act with your neighbours, that stayed with you long after the storm had passed? Why do you think that particular moment left such a strong impression on you?)

Question 3: Ang salitang bayanihan ay madalas na ginagamit upang ilarawan kung paano nagtutulungan ang mga Pilipino sa panahon ng kalamidad. Nang personal mong maranasan ang bayanihan sa panahon ng isang bagyo, maging sa pagbibigay o pagtanggap ng tulong, ano ang naramdaman mo? Ano ang sinabi nito sa iyo tungkol sa inyong pagkakakilanlan bilang isang komunidad? (The word bayanihan is often used to describe how Filipinos help one another during disasters. When you personally experienced bayanihan during a typhoon, whether giving or receiving help, what did it feel like? What did it communicate to you about who you are as a community?)

Question 4: Maraming Pilipino ang lumalapit sa panalangin at pananampalataya sa panahon ng mga bagyo. Nang ikaw ay magdasal sa panahon ng o pagkatapos ng isang bagyo, ano talaga ang iyong hiniling, at higit pa sa mismong mga salita ng panalangin, ano sa tingin mo ang kahulugan ng gawaing iyon ng pagdarasal, para sa iyo mismo at para sa mga taong nasa paligid mo? (Many Filipinos turn to prayer and faith during typhoons. When you prayed during or after a storm, what were you really asking for, and beyond the words of the prayer itself, what do you think that act of praying meant, both for you personally and for the people around you?)

Question 5: Pagkatapos ng isang bagyo at nagsisimula ka nang muling tumayo, maging ang iyong bahay, ang iyong pang-araw-araw na gawain, o ang iyong pakiramdam ng kaayusan, paano mo ilalarawan ang kahulugan ng pagtatayong muli para sa iyo? Ito ba ay basta pag-

aayos lamang ng mga nasira, o pakiramdam mo bang may higit pang kahulugan ito katulad ng isang pagpapahayag sa iyong sarili at sa iba na magpapatuloy ang buhay?

(After a typhoon has passed and you begin to rebuild, whether it is your house, your daily routine, or your sense of normalcy, how would you describe what that rebuilding means to you? Is it simply about fixing what was broken, or does it feel like something more, such as an act of declaring to yourself and to others that life will go on?)