

Shared Voices of the Survivors' Journey in Coping with Trauma after the Worlds' Strongest Thypoon Haiyan: Suffering, Caring and Faith

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Abstract

There have been a variety of natural disasters experienced worldwide. Some of them have really made history because of their devastating, long-lasting effects. Natural disasters will continue to occur, and most of them occur with little to no warning. People affected by disasters had shown difficulty in coping with these occurrences. Government interventions focused more on the rebuilding efforts but lesser emphasis has been made to focus on people's means of coping.

The earthquake that hit Japan in 2011 registered a magnitude of 9.0. That made it the strongest quake ever recorded in their history. This quake left millions dead, injured or missing; it also destroyed buildings and even caused a disaster that could have led to nuclear disaster. The tsunami waves as high as 23.6 m (77 ft.) were triggered which touched Japan within minutes of the earthquake. A powerful earthquake measuring 8.3 on the Richter scale struck an industrial city with approximately one million inhabitants of Tanshan, China. The massive earthquake caused the death of thousands of people and caused irreparable damage to property and life. It is estimated that around 255,000 people lost their lives (GRID 2016).

The Haiti earthquake in 2010 is a recent natural disaster. It registered a magnitude of 7.0, which is one of the strongest earthquakes and left over 200,000 deaths, and millions were left homeless and in need of emergency assistance (GRID 2016).

It is, thus, imperative that people must be prepared for disasters, because nobody ever knows when these can strike. After all, most of these disasters are not something that people thought would ever happen.

Introduction

Typhoon Haiyan (known in the Philippines as Yolanda), one of the strongest typhoons to strike land on record, slammed into the Central Visayas Region in the early morning of Friday, November 8, 2013. The typhoon first made landfall at Guiuan, Eastern Samar province. Rain fell at rates of up to 30mm/hr and massive storm surges of up to 6 meters high hit Leyte and Samar islands. Many cities and towns experienced widespread destruction with as much as 90% of housing destroyed in some areas.

The disaster quickly created a humanitarian crisis. In some of the hardest-hit areas, particularly in coastal communities in Leyte province and the southern tip of Eastern Samar, the storm knocked out power, telecommunication and water supplies. In addition, roads were blocked, and airports and seaports impaired; heavy ships have been thrown inland particularly in Tacloban City; much of the food stocks and other goods were destroyed; many health facilities not functioning and medical supplies quickly exhausted.

The city of Tacloban, capital of Leyte province, was one of the hardest hit places and the scene of the most concentrated destruction and death. Thousands of Tacloban residents reportedly drowned in a “two-story high” storm surge, including people seeking safety in a sort stadium (Tacloban convention center-astrodome) that served as a shelter. Many others were killed by flying debris. For the survivors, the traumatic incident left them devastated and lost.

Most people, no matter how well adjusted they are, suffer at least short-term distress while they negotiate periods of transition, trauma and loss. The researcher observed and experienced how disgusting typhoon Yolanda brought in everyone’s life. Traumatic events like this may affect a person’s mind and behaviour especially for loss of love one’s due to this disaster. It is for this reason that this study was undertaken to narrate people’s coping experience regarding from typhoon Haiyan.

This also aimed to determine how they cope with various stressors they experienced regarding the typhoon Haiyan.

In psychology, coping is expending conscious effort to solve personal and interpersonal problems, and seeking to master, minimize or tolerate stress or conflict (Cicarelli, 2016). The effectiveness of the coping efforts depends on the type of stressor or conflict, the particular individual, and the circumstances.

Nowadays, some people find it hard to cope with many complicated aspects of modern living. This is reflected in the ever-increasing number of those who experience stress and those who find no solutions in-lieu of their problems. Survivors of typhoon Haiyan in Tacloban City, for example, could be some of those who experience stress in their lives after the destruction brought by typhoon Haiyan. The researcher had the interest to conduct the study about coping experiences of the typhoon Haiyan survivors believing that the typhoon gave big impact or destructions on the behavior of the survivors which are manifested on their physical, mental, emotional and social well-being.

Recovery continues to be slow two and half years after super typhoon Haiyan devastated the area of Central Visayas Region and one of the most affected was Tacloban City. This disaster made history and traumatized a lot of people. The essential task is to bring fast relief, real recovery, alleviate the suffering, relieve the agonies, and progress in the lives of ordinary residents in the communities which have remained calamity areas up to this day. The researcher still observes the traumatic effects of the devastation during the conversations to anyone who experienced the destruction and the survivors didn't achieve yet full recovery from the aftermath. The fear and anxiety are fresh in their memories as they reminisce their experiences. The survivors fail to identify that this manifestation that they are experiencing is possible to become a serious problem if it will progress and this problem needs immediate attention and intervention.

Thus this study was conceptualized to help the survivors achieve full recovery and better cope from the effects of the devastation. In addition, the researcher wanted to know what are the coping experiences used and common problems encountered by the survivors.

It is in this light that the researcher conducted this study to narrate people's coping experience regarding typhoon Haiyan in terms of their suffering, caring and faith.

Statement of the Problem

Generally, the study sought to describe the lived experiences of the survivors of typhoon Haiyan in Tacloban City. This study answered the following research questions:

1. What are the emergent themes from the lived experiences of the survivors?
2. What strategies were employed by the survivors to cope with the trauma caused by typhoon Haiyan?
3. What intervention program can be proposed to assist the survivors of typhoon Haiyan?

Research Design

Descriptive phenomenology is used when the researcher wants to describe the phenomenon under study and brackets their biases. Thus, this study used descriptive phenomenology to describe the shared voices of the survivors of Typhoon Haiyan regarding their coping journey, where they are able to share their suffering, caring and faith.

Participants of the Study

In order to extract the real and factual experience of the survivors during the Typhoon Haiyan, the researcher purposively selected ten (10) survivors who experienced the devastation. The inclusion criteria for the participants of this study are those who reside near the coastal area, mixture male and female, 18 years of age and above, particularly those with the loss of loved ones and their home was totally destroyed by the typhoon and should have originated from Tacloban City.

Instrumentation

In the study, the researcher made use of the interview guide with open-ended questions which elicited shared voices of the survivors of typhoon Haiyan, the phenomenon under study. The following open-ended questions were used:

1. Can you tell me your story about your experiences during the typhoon Haiyan?
2. How was your life after the typhoon?
3. How did you struggle from this traumatic experience?
4. What did you learn from this experience?

In general, phenomenology requires a researcher to be capable of identifying and setting aside his or her bias about an experience. The analysis of the essence of an experience requires reflection and careful viewing techniques. The outcome can provide a valuable addition to evidence about the way that individuals respond to the event and the meaning of their lived experiences.

The researcher utilized field notes during the study. Field notes served as backup when recording fails and to capture non-verbal information. They are also valuable when a participant asks the interviewer to turn off the tape recorder during the discussion, particularly confidential information.

Field notes serve as secondary data storage for the researcher and the researcher's assistant. Because the human mind tends to forget quickly, field notes by the researcher are crucial in qualitative research to retain data gathered (Lofland & Lofland, 1999). This implies that the researcher must be disciplined to record, subsequent to each interview, as comprehensively as possible, but without judgmental evaluation, for example: "What happened and what was involved? Who was involved? Where did the activities occur? Why did an incident take place and how did it actually happen?" Furthermore, Lofland and Lofland (1999) emphasised that field notes "should be written no later than the morning after". Besides discipline, field notes also involve "luck, feelings, timing, whimsy and art" (Bailey, 1996).

Participant observation always takes place in community settings, in locations believed to have some relevance to the research questions. The method is distinctive because the researcher approaches participants in their own environment rather than having the participants come to the researcher. Generally speaking, the researcher engaged in participant observation tries to learn what life is like for an "insider"

while remaining, inevitably, an “outsider.” While in these community settings, researchers make careful, objective notes about what they see, recording all accounts and observations as field notes in a field notebook. Informal conversation and interaction with members of the study population are also important components of the method and should be recorded in the field notes, in as much detail as possible. Information and messages communicated through mass media such as radio or television may also be pertinent and thus desirable to the document.

Data storage includes audio recordings, field notes, and filing of hard copy documentation. The transcriptions and field notes were also stored electronically on multiple hard drives.

Data Gathering Procedure

The ultimate goal in carrying out phenomenological research is to gain an in-depth understanding of the lived experience of the participants. The researcher, as a human being, inevitably influences the research process. Bracketing the researcher’s own knowledge and experience will help to minimize the influence of the researcher throughout the research process. That is, it should be well planned before entering the data collection and analysis process. The researcher is guided by the thinking activity of reflexivity: mentality assessment and preparation before deciding the research paradigm, deciding the scope of the literature review according to the prevailing gate-keeping policy, planning for data collection using semi-structured interviews guided by open-ended questions and planning for data analysis using Colaizzi’s method. The researcher’s proposition highlights that thorough preparation for doing bracketing is essential before entering the data collection and analysis process in phenomenology because they are sequentially related. Thus, this study used descriptive phenomenology to describe the shared voices of the survivors of Typhoon Haiyan regarding their coping journey, where they are able to share their suffering, caring and faith.

The researcher initially secured approval for the collection of pertinent information related to the study and the conduct of the study from the Institutional Ethics Review Committee of St. Paul University Philippines.

The researcher also asked permission from the local government unit of Tacloban City, the letter was submitted to the Mayor’s Office and the researcher was endorsed to a resident Registered Psychologist at the City Health Office for a brief orientation and debriefing about the interview process. Then, the researcher made a courtesy call to the officials of the barangay that covers the area where the participants are located.

The researcher was accompanied and directed by the midwives assigned in the three barangay health centres where the interview was conducted to guide the researcher find the right participants who were suitable for the study.

The informed consent for each of the participant was facilitated before the data collection. The consent form contains information regarding the study, the process that will be followed, and confidentiality to be maintained, as well as clarifications of other possible concerns or preferences of the participant, may have had. The signed consent form was secured for the participant’s protection.

Interview appointments were conducted based on the available and convenient time of the participants. The interview was mainly carried out by the researcher on the participants' home and locations. Each and every interview lasted for about 30 minutes to 1 hour that was conducted for 3 consecutive days, on the first day, 3 participants were interviewed at barangay Sagkahan, followed by an interview conducted with another 3 participants on the following day at barangay Anibong, on the third and the last day, the researcher interviewed 4 participants at barangay San Jose.

Before the interview, the researcher asked permission from the participants to record the conversation using a cellular phone voice recorder. The researcher allowed the participants to recall and narrate their experiences during the distressing event of typhoon Haiyan. The researcher also used field notes during the interview and the researcher assistant utilized the observation checklist to identify certain non-verbal cues, so that appropriate prevention activities were implemented. During the interview two of the participants suddenly stopped talking and begun to cry as they remembered the traumatic experience that they have gone through. In which case, the researcher temporarily stopped the conversation, and provided necessary interventions to be able to assist the participants.

The challenge for phenomenological researchers is "to simultaneously embody contradictory attitudes of being 'scientifically removed from,' 'open to' and 'aware of' while also interacting with research participants in the midst of their own experiencing" (Finlay, 2008).

It is an openness and reflection on one's previous phenomenological interviews that one can become a better interviewer, in a sense very similar to a phenomenological training of one's own empathic abilities (cf., Englander & Robinson, 2009).

Wertz (2005) picks up this point when accepting the value of researchers' subjective experience when engaging the epoché of the natural attitude and during the analyses that follow from the phenomenological reduction. He suggests this process allows researchers to: recollect our own experiences and to empathically enter and reflect on the lived world of other persons...as they are given to the first-person point of view. The psychologist can investigate his or her own original sphere of experience and also has an intersubjective horizon of experience that allows access to the experiences of others.

After all the series of interviews, the researcher transcribed the conversation into document form, written per verbatim in order to have a textual representation of the interview. The responses that were made in the Tagalog language were reviewed by the Filipino language teacher. On different occasions, the researcher went back to the participants to validate the interview content and verify whether their expressed meaning is correct based on the verbatim transcription that was made.

All interviews that were transcribed into documents form consequently were translated into English by the researcher and proof-read by a master English teacher.

The researcher used dynamic equivalence for the translation of the verbatim in an attempt to have a more natural rendering in English, while maintaining the meaning as close to the meaning of the original text.

After all these procedure, the researcher started to analyze the data gathered to come up with the discovery and extraction of emerging themes.

There is no prescriptive quality to a good interview; however, there is one main criterion, which is, according to Giorgi (2009): “What one seeks from a research interview in phenomenological research is as complete a description as possible of the experience that a participant has lived through.”

The trustworthiness and credibility of the study were authenticated by the evidence of the recorded interviews and transcription with the participants and it was kept locked for the privacy and confidentiality. The photos, audio-video images, and the informed consent copies were signed and secured by the researcher.

Burns and Grooves (2007) state that the scientific rigor of the qualitative research is associated with the greater worth of research outcomes and studies are critiques as a means of judging rigor. In qualitative research, rigor is associated with openness scrupulous adherence to a philosophical perspective, thoroughness in collecting data, and consideration of all the data in the subjective theory development phase. Evaluation of the rigor of a qualitative study is based in part on the logic of the emerging theory and the clarity with which it sheds light on the studied phenomenon.

Data Analysis

In this study, the researcher explored on the phenomenological questions on the lived experiences of suffering, caring and faith of the survivors of Typhoon Haiyan in Tacloban City after the devastation and the traumatic events that they have experienced and how it affected their lives and how they cope up with it. The researcher intended to propose an intervention program that will help the survivors to address their fears and worries caused by the devastation. The data were utilized using qualitative phenomenological research design by Colaizzi (1978) as a method of analyzing and interpreting the saturated interview data.

Data were analyzed using Colaizzi's (1978) phenomenological design; the methodological description is followed in analyzing the saturated interview data. The initially formed assumptions and pre-understanding were made, the researcher turned the nature of own lived experience as a starting point and explored it more by orienting to the phenomenon of the survivor's journey of typhoon Haiyan in Tacloban City. In explicit assumptions and pre-understandings, all presupposition was detailed during the initial study as assumptions that the participants release unfolded stories and researcher explored on their experiences through probing their narrations.

In exploring the phenomenon, the process of Colaizzi was used to provide assistance in extracting, organizing, and analyzing such narrative data set. According to Colaizzi (1978a), the fundamental structure of the phenomenon under investigation is the articulation of the moment in the researcher's mental picture and understanding based on accepted presuppositions and situational circumstances.

The heart of phenomenology is that the researcher and the participants binded as partners in the process of understanding the lived experience. This research study uses a semi-structured interview with open-ended questions using an interview guide to uncover how people think and feel about their experiences during typhoon Haiyan. The researcher applied Colaizzi's seven steps to analyze the data collected in the interview.

In the first step, the researcher read a description of each person participating in the study to gain a sense of the participants. Next, the researcher extracted statements with significance to the research question, such as telling their stories on how they survived during the devastation. To reflect the research data accurately, the significant statements should be direct quotations from the participants. To analyze the significant statements, the researcher began to articulate what the statements meant and created themes from the meanings. The researcher grouped similar themes together and organized them into categories. Finally, the researcher integrated the results into a comprehensive description of the topic and returned to each participant to verify the results.

The process of Colaizzi provided assistance in extracting, organizing, and analyzing such narrative data set in research method. Then eventual outcome sought from applying Colaizzi's strategy in descriptive phenomenology was elicited an exhaustive description the phenomenon regarding the experiences of the survivors of typhoon Haiyan in terms of their suffering, caring, and faith and how they cope after the devastation. A number of significant statements and theme clusters were integrated to formulate the overall themes which described the phenomenon thoroughly. The researcher emphasized on enhancing rigor to the study findings through employing different trustworthiness elements throughout their research process.

The following steps represent Colaizzi process for phenomenological data analysis (cited in Sanders, 2003; Speziale & Carpenter, 2007).

1. Each transcript was read and re-read in order to obtain a general sense of the whole content. The researcher reviewed and read the transcription multiple times to understand the commonalities of the responses of the participants.
2. Each transcription, significant statements that pertain to the phenomenon under study was extracted. The statements were recorded on a separate sheet noting their page and line numbers. The researcher extracted the common codes that emerged from the participants sharing by highlighting and categorizing in a separate paper to be easily sorted according to its description and meaning in order to elicit the emerging themes.
3. Meanings were formulated from the significant statements. After extracting the responses with the same meaning and description, the researcher created the sub-themes and the major themes from the transcribed data.
4. The formulated meanings were sorted into categories, clusters of themes, and themes. The data were presented in tabular form to be easily identified.
5. The findings of the study were integrated into an exhaustive description of the phenomenon under study. The researcher extracted 3 major themes namely suffering, caring and faith that play a major role in representing the responses of the survivors of typhoon Haiyan according to the description on their experiences.
6. The fundamental structure of the phenomenon was described.

7. Finally, validation of the findings was sought from the research participants to compare the researcher's descriptive results with their experiences.

Summary of Findings

1. Based on the findings of the study, there were three major themes such as Suffering, Caring and Faith of the survivors of typhoon Haiyan, which emerged into their common responses along with the description that also derived.

The first major theme is Suffering of the Survivors of Typhoon Haiyan. After a disaster it is common for the survivors to re-experience the event. They may have unwanted memories of the disaster that seem to come from out of the blue. Nightmares and flashback are particularly strong memories that make it seem like the disaster is happening again. These memories often cause bodily reactions like racing heart, sweating, shaking as well as emotional reactions. The second major theme is Caring of the Survivors of Typhoon Haiyan. During the disaster, despite the victims' personal safety issues, they were not burdened to care others. And the third major theme is Faith of the Survivors of Typhoon Haiyan.

The Suffering categories were composed of 19 and were merged and divided into 4 sub-themes namely: Struggling for Survival, Strong Feeling of Grief, Worry and Fears of Recurrence and Strong Pain of Loneliness.

The Caring categories were composed of 10 and were integrated and divided into 2 sub-themes namely: Watchful Oversight and Showing Concern and Compassion.

The Faith categories were composed of 14 and were combined and divided into 3 sub-themes namely: Surrendering to God, In God Nothing is Impossible and Prayers Can Move Mountains.

In the summary, after a tedious analysis of the commonalities of the finding of all categories, they were 43, the sub-themes were composed of 9 and lastly, three major themes were presented.

1. The Emergent Themes

Major Theme 1: Sufferings of the Survivors of Typhoon Haiyan

The term Suffering defined as an extraordinary experience of the survivors in their battle to endure the pains and agonies in losing their love ones, the sources of their living, the physical trauma, and the difficulty of forgetting and re-experiencing the effect of the devastation.

Sub-theme 1: Struggling for Survival

The participant's struggles in exerting strength, energy and force to survive from an instance like natural disaster caused by a super typhoon and storm surge. Their struggles to rebuild their lives after the devastation as they lost the resources of their living.

The participants have expressed this in the following representative statements:

“Tatlong oras ako nasa tubig ang lakas puro kahoy natamaan ng ako dito sa likod ko mabuti nalang habang nadadala ako ng tubig tsaka kahoy may isang kable ng kuryente papunta dyan papunta dito natamaan yung leeg ko dito ako humawak habang humahawak ako nataman ako dito sa lahat ng kahoy na paagos tinamaan yung ulo ko gusto ko na sana bumitaw dahil puro natatamaan ako sa likod pero sabi ko hindi ako bibitaw kasi pag bumitaw ako madadala din ako papunta dun maraming kahoy dun eh.” [Survivor]

(I was under water for 3 hours, where many blown and uprooted trees floating in the rushing water floods. The water flow was fast that I was almost carried away. Lucky enough there was an electrical wire which was also cut, I tried to get hold to it many times, big and floating trees bump my head and my whole body, and yet I had to keep on holding with the wire or else I will be carried by the rushing water flood towards many uprooted trees.)

“May isang alon na puro kahoy naman yan natakpan ako natamaan ako dito sa may tenga may sugat tapos nawalan ako ng malay nawalan ako ng ulirat napunta ako sa ilalim, nung nasa ilalim na ako medyo mga ilang minuto yun nakainom ako ng tubig nagkaroon ako ng malay pero hindi ko maigalaw yung katawan ko pati yung ulo ko diko magalaw.” [Survivor 1]

(Until a big wave with so many big blown trees floating, hit me right in my ears, blooded and injured, I collapse, everything was darkness, for some minutes, then I was drowned full of water in my mouth. In a moment, I regain my senses, but to my dismay, I can't move my head and my whole body.)

“Gumapang ako dun ako humiga sa marine flywood na yun tapos nilalamig na ako tsaka masakit na din tiyan ko marami na rin akong nainom na tubig mabigat na ang ginawa ko habang nakahiga ako sa marine flywood tinusok ko ng kamay ko yung ngala-ngala ko para lumabas yung tubig tapos bilang lumabas yung tubig parang fountain hanggang nawala hanggang lumabas lahat tapos malamig parin tapos dun ako nakatulog ng hubad ako sa marine flywood na yun.” [Survivor 1]

(I lay down on top of the marine ply-wood I was no longer in my composure. I felt numbed due to too much coldness, my stomach was so heavy and irritated due to plenty of water, I drank, I tried many ways so that those unwelcome water inside my tummy will come out. At that critical moment I was already trembling and felt asleep on top of the marine fly-wood.)

“Hindi ko namalayan na hawak ko itong anak kong maliit tapos nauna syang naanod ng tubig nadala sya ng alon dahil sa lakas ng hangin kaya itong isang anak ko pang maliit naipasa ko sa kapatid ko tapos nalunod na ako dahil hindi ko naman alam lumangoy pinamigay ko na yung aking mga anak hindi ko inaakala na mamatay yung dalawa kong anak kaya nung nabitawan sila dahil nalulunod na ako maraming beses akong nalunod sa tubig dahil hindi alam lumangoy.” [Survivor 3]

(I did not notice that I was holding my little child then he was carried away by the strong current. I gave my other child to my sibling then I got drowned because I do not know how to swim. I never thought that my two children would die. They slipped away because I was drowning. I got drowned many times because I do not know how to swim.)

“Nung dinilat ko yung mata ko nakita ko napapaligiran na ako ng kahoy hindi na ako makasipa dahil puro na putik sa ilalim nung sumipa ako ulit kahoy na yung nasipa ko tapos paghawak ko may bulb wire kaya nakahawak ako tapos natusok ako kahoy sa may mata” [Survivor 3]

(When I opened my eyes, I was surrounded by woods. I could not kick because the water was muddy. When I tried to kick again, I just kicked a wood. Then I got hold of a barb wire, and that’s when a wood hit my eye.)

“Hindi na namain maisip kung anong gagawin namin ang hirap, ang hirap ng kalagayan namin hindi namin alam kong saan kami kukuha ng pagkain dahil wala na din kaming makain tsaka damit.” [Survivor 5]

(We cannot think of anything that we could do. Our situation was really difficult. We do not know where we could get our food and we do not have clothes to wear too.)

“Sa dami ng sugat ko nilagnat pa ako pagdating ng alas 9 ng gabi dahil marami akong sugat ng yero pati yung misis ko tapos nung dumating yung mga doctor galing ng Korea lahat kami dito ininjectionan ng anti-tetanus” [Survivor 10]

(At around 9 in the evening, I got sick because of the many wounds I got from the tin roofs. My wife was also wounded. Then, when the doctors from Korea arrived we were all injected with anti-tetanus.)

“Naghahanap kami ng matutuluyan kasi nasira naman yung bahay namin at ang daming kahoy na nakatambak sa labas pagbaba ng tubig itong bahay namin madumi.” [Survivor 2]

(We were looking for a house to stay because ours was destroyed and dirty because of the muddy water.)

“Noong matapos ang bagyo wala naman kaming bahay nagtakbuhan na kami papunta ng astrodome para dun muna kami kasi wala naman kaming mahigaan at matuluyan tsaka sabi ng mga tao dito tataas pa daw yung tubig ulit at magtsutsunami kaya takbo nalang kami ng takbo tapos pagkatapos nun lupaypay na ako hindi ko na alam kung anong mga nagyayari at nanghihina na ako” [Survivor 8]

(After the typhoon, we have no house anymore. We ran to the astrodome so we could stay there for a while since we don’t have anywhere to go. The people said that the water would rise again and there will be a tsunami, so we ran and ran again. I was really tired. I did not know what was happening around me and I felt weak)

Yung asawa ko maraming sugat sa paa hindi makapaghanap buhay kaya ang nagpapakain muna sa amin yung amo namin ng halos isang taon.” [Survivor 8]

(My husband could not work properly because his foot was wounded. We were only supported by the family I was working for almost a year.)

“Mahirap yung buhay namin nun mahirap ang pagkain tapos wala kaming mga damit, mahirap talaga. Sa awa ng panginoon eh nabuhay kami at nakakalungkot lang din dahil ang daming namatay pero hindi lang taga dito sa amin yung iba taga ibang lugar parang naianod lang, ang pagkakalam ko dito sa amin mga 50 ang namatay, dyan sa dagat ang daming lumulutang lutang dyan na patay pati sa kalsada ang dami talaga tapos yung iba hindi ko na kilala dahil hindi taga rito kahit saan ka magpunta madaming nakahiga na patay sa daan.” [Survivor 5]

(It was really difficult, but in God’s grace, we survived. Though, it’s sad because a lot of people died.)

They were not only from our place; some were from another place that was just carried by the strong currents. As far as I know, around 50 people died in our place. Many corpses were floating on the sea. Even on the streets there were many dead people lying. Some of them I do not recognize because they were not from here. Everywhere you go there were corpses on the streets.)

“Yung yero sa labas lumilipad ang haba ng yero nasa taas palang di pa bumababa parang papel na nilulukot sa taas sa lakas ng hangin tapos umiikot ikot pa sa taas yun talaga ang nakakatakot kasi naiisip ko na eto na talaga katapusan ng buhay namin.” [Survivor 5]

(I saw the tin roof was flying outside. I was long even from a far. The wind was cramping it like a paper and it was going around in circles. It was a scary sigh. I thought it was the end of our lives.)

Sub-theme 2: Strong Feeling of Grief

The participants deals with a significant lost can be one of the most difficult times in a person's life. The throes of dying family members because of a disastrous event that the survivors has experience during the devastation.

“Noong bumaba ang tubig ayun wala ng buhay ang mother ko kaya naisip ko paano nalang ako magisa nalang ako pati yung pamangkin ko din wala na” [Survivor 2]

(When the water level went down. I saw the dead body of my mother. The thought of being alone suddenly struck me. Even my nephew is dead.)

“Hindi ko namalayan na hawak ko itong anak kong maliit tapos nauna syang naanod ng tubig nadala sya ng alon dahil sa lakas ng hangin kaya itong isang anak ko pang maliit naipasa ko sa kapatid ko tapos nalunod na ako dahil hindi ko naman alam lumangoy pinamigay ko na yung aking mga anak hindi ko inaakala na mamatay yung dalawa kong anak kaya nung nabitawan sila dahil nalulunod na ako maraming beses akong nalunod sa tubig dahil hindi alam lumangoy.” [Survivor 3]

(I did not notice that I was holding my little child then he was carried away by the strong current. I gave my other child to my sibling then I got drowned because I do not know how to swim. I never thought that my two children would die. They slipped away because I was drowning. I got drowned many times because I do not know how to swim.)

“Mabait yung nanay ko sya lang nasasandalan ko nawala pa sya kaya pag nagaalala ko sya umiiyak nalang ako mag isa at sinasabi ko na tulungan nya kaming malampanan itong sakit na nararamdaman ko hanggang ngayon. Dahil kung nandito lang sya hindi ako magkakanito.” [Survivor 2]

(My mother is kind. I can always count on her, but she is gone now. Every time I remember her, I just cry and would ask for her help to get through the pain I feel now. If she was here, things would have been different now.)

“Yung isang anak kong babae sa may police station na natagpuan tapos yung lalaki doon sa may Jollibee sa tapat ng Redemptorist Church mga dalawang araw na sya dun bago sya natagpuan.” [Survivor 3]

(We found my daughter near the police station and my son was found near Jollibee across the redemptorist church. It was two days before we found him.)

“Yung asawa ko habang naghahanap ng mauupuan dun nya nakita yung anak kong nakataob na at wala ng buhay kasi sabi sa akin ng anak ko bago pa mag Yolonda magjollibee daw kami sa birthday nya” [Survivor 3] (My husband was the one who found our son while he was looking for a place to rest. He saw my son lying on the floor and lifeless.)

‘Mabuti nalang may naawa sa amin nagbigay ng mga relief kaya sabi ko ay salamat at may nagbigay meron nga din nagiinterview sa akin nun pero parang wala ako sa isip ko nun kasi apektado pa ako sa mga anak kong nawala sabi nga ng mga kapatid ko nakita daw nila ako sa computer dun nalaman ng mga kapatid ko na buhay pa ako” [Survivor 3]

“I was thankful that someone took pity on us and gave us relief goods. Somebody tried to interview me before but I was not thinking straight because I was still affected by the death of my children. My other siblings told me that they saw me in the internet and that’s when they found out that I was alive.”

“Pagkatapos ng Yolanda inom nalang ako ng inom wala na akong pakialam dahil iniisip ko yung dalawa kong anak na nawala sabi naman sakin wag kang ganyan may natitira ka pang dalawang anak. Sabi ko naman sobrang masakit sobrang masakit talaga kaya minsan naguusap usap kami dito ng mga kasama kong nanay na nawalan din ng mga anak nagiiyakan nalang kami.” [Survivor 3]

(After Yolanda, I become a drunkard. I did not care anymore because I was just thinking of my two dead children. Then, somebody told me to stop drinking because i still have two children who needed me. I just told him that it’s really painful. Sometimes, I talk to the mothers here who also lost their children and we can’t help but cry.)

“Ang problema yung misis ko ayaw nya magpainjection eh marami din yun sugat dun bumigay yung misis ko nung January 2014 na namatay yung asawa ko dahil hindi naman sya nagpainjection tiniis lang nya yung mga sugat sugat nya hanggang December 27, 2013 dinala na namin sya sa EVRMC eh hindi din naman kumpleto yung mga gamit nila dun dahil nabagyo din wash out mga gamit dun kaya nasira hindi kaya dun namatay yung misis ko nung January 1, 2014 na kaya sya lang nabawas sa aming pamilya” [Survivor 10]

(The problem was that my wife did not like to be injected. She also had many wounds. Then, she eventually died on January 2014 because she did not like to have the anti-tetanus injection. She just endured the pain. On December 27, 2013, we took her to EVRMC, but the hospital was not complete with equipment because they were also victims of the typhoon. My wife did not die during the typhoon, she died on January 1, 2014. She was the only casualty of our family.)

Sub-theme 3: Worry and Fears of Recurrence

The continuing role of the past traumatic experiences on the current lives of the survivors. Survivors feel agitated and afraid when hearing on an upcoming weather and think that something might happen again. The anxiety and fright of the survivors makes them feel emotional on a threat of additive danger.

“Wala kasi ako dito sa bahay nasa work ako tapos sinabihan lang ako ng mama ko na umuwi kana baka may mangyari sayo sabi ko naman sige gagawa ako ng paraan para makauwi dyan.” [Survivor 6]

(I was not home that time, I was still at work. Then my mother told me to go home because something bad might happen to me. I told her that I will find a way to go home.)

“Pagkatapos nun wala na kaming bahay hindi namin alam kung anong mangyayari at anong kinabukasan naman tapos sabi ng mama ko kaya natin to.” [Survivor 6]

(After the typhoon, we lost our home. We do not know what to do and we were unsure of the future. But our mother still encouraged us to go on.)

Hanggang ngayon hindi ko pa nakakalimutan yung mga pangyayari bumabalikbalik pa din. (Survivor 1)
Until now, the bad experience I had remained to be a nightmare. It's really hard to forget.

Pag naririnig kong may bagyo na naman na parating naku lalangoy na naman tayo, kinakabahan na naman ako natutrauma ako. Pag humahangin ng malakas naiisip ko yung bagyo natatakot pa rin ako. (Survivor 3)
Whenever I hear that a typhoon will come again, I feel nervous and scared. I was traumatized. And whenever the wind would blow hard I always remember the typhoon, and I still feel scared.

“Pag umuulan nga nagtatago ako tapos nanginginig ako hindi ko pa nakakalimutan hindi pa ako nakakarecover.” [Survivor 8]

(Whenever it is raining, I would hide and my body is shaking with fear. I still would not forget that disaster, I still have not recovered.)

“Pag may naririnig ako parating na bagyo nagdadasal ako na wag sanang pumunta dito.” [Survivor 8]
(If I would hear that a typhoon is coming, I would pray that it would not go this way again.)

“Ngayon nga pag maririnig kong may bagyo meron pa ring kaba at takot na baka mangyari ulit yung Yolanda.” [Survivor 10]

(Now, whenever I hear that a typhoon would come again, I feel nervous and scared because of happened during the super typhoon Yolanda.)

Sub-theme 4: Strong Pain of Loneliness

The survivors' great thought of loneliness and sadness is a fundamental feeling the people try to avoid. An environment stigma results from perception of uncertainty and risk.

“Yung tao na nagtatakbuhan nagpunta sa bahay naming.” (Survivor 1)
(People who were in commotion and coming running to our house.)

“Yung mother ko at pamangkin ko sila ang naabutan dito sa baba. Sobra akong natakot tapos natulala nalang ako at hindi na namin alam kung anong gagawin kung ako lang sana hindi na ako lalabas pero yung anak ko natatakot kasi ako eh.” [Survivor 2]

(My mother and nephew were left downstairs. I was really scared and shocked we do not know what to do. If it were only me, I would have not gone out, but I was afraid for my children.)

“May dumaan na isang lalaki sabi nya na umalis na daw kami wag na daw kaming magtagal dito dahil may tsunami na bigla kong hinawakan yung tatlo kong anak habang naglalakad kami maraming mga kahoy na nakasagabal sa daan nung nakarating na kami sa may ricemill naabutan na kami ng

tubig nagkahiwalay na kami yung dalawa kong anak nasa kanyang ama yung malalaki.” [Survivor 3]
(A man passed by and told us to evacuate because there is a tsunami. I immediately hold my three children while we were walking, there were a lot of woods blocking the way. When we arrived at the ricemill, the water had reached us. Then, we got separated. My two big children went with their father.)

“Nagtakbuhan na mga tao sabi nila malaki na yung tubig tapos takbo naman kami kahit mahirap dahil may nagliliparan na mga yero takbo pa rin kami natrap kami buti nalang may tumulong na mga kalalakihan giniba nila yung grills tapos nung nagiba na yun maliit lang yung dadaanan kasi pinasapasa lang yung mga bata basta makadaan lang kami lahat tapos pumunta kami dyan sa malaking bahay dyan.” [Survivor 4]
(The people were running and they were saying that the water was already high. We ran too, even if it was difficult because of the flying debris until we got trapped. Good thing, a group of boys helped us. They destroyed the grills since the out is small, we passed first the children one by one until we were all able to cross and we went to the big house near our place.)

“Hindi namin ineexpect na ganun ang mangyayari na maraming mamamatay tapos after mga 5 dun na kami sa eskwelahan, wala kami nagawa dun kundi magdasal nalang tsaka umiiyak hindi na namin alam kung yung pamilya namin ay buo pa o hindi tapos sabi ng mama ko kaya natin to, sabi ng kapatid ko makakasurvive daw kami, sabi ko nalang sa Panginoon na Lord kung kukunin mo na kami at katapusan na namin sana okay lahat yung kapatid ko kung ako mawawala sana sila hindi” [Survivor 6]

We did not expect what happen. That a lot of people would die. At five o'clock in the morning, we stayed at the school. We cannot do anything but pray and cry. We do not know if our family is still complete or not. My mother encouraged us by saying that we can do this and my brother said that we will survive. I just prayed to the Lord that if this is the end of everything, I prayed that he would spare my siblings. He can take me instead but not my siblings.

“Noong matapos na yung bagyo lumabas ako ng school nakita ko yung mga barko nandito na sa may kalsada tapos marami ng patay sa daan na nakahiga parang natrauma na kami dahil lahat ng mga bahay dito wala na tapos yung mga basura at kahoy nakakalat na lampas pa sa dalawang bahay magkapatong sa dami.” [Survivor 7]

(After the typhoon had settled, I went outside of the school and I saw many ships on the street. Dead people were also lying on the streets. We were traumatized because all of the houses were gone and there were tons of garbage and woods scattered on the streets. They they were as high as a two-storey building or even home.)

“Sobrang takot syempre umiiyak na nga ako hindi ko maisip kung saan kami pupunta parang blangko na ako basta ang nasa isip ko nalang mailigtas ko yung mga anak ko, habang magkakahawak kami nagdadasal nalang kami tapos iyak ng iyak yung mga anak ko sabi nila Lord tama na po, sabi ko naman wag kayong maingay tapos tuloy parin yung sigawan ng mga bata sabi nila Lord tama na po itigil nyo na po yung ulan.” [Survivor 8]

(I felt scared. I was crying and I do not know where we would go. My mind was blank and I was thinking about my children's safety while we were holding hands. We prayed together my children were crying and they were asking the lord to stop the typhoon. I told my children to keep quiet but they continued their shouting, still asking the lord to stop everything, to stop the rain.)

“Sa totoo lang yung lakas ng loob dahil yung mga kasamahan ko dito na 10 pamilya umiiyak na yan dahil takot na takot ngayon kung ipapakita mo pa sa kanila na mahina ka din edi lalo na silang mawawalan ng lakas ng loob kaya sinabin ko nalang sila na magdasal at humingi ng tulong sa Diyos para hindi kami pabayaang dahil nilalakasan ko nalang din yung loob ko.” [Survivor 10]

(Honestly, strong determination, because the other ten families here were all crying because they were scared. If I was going to show them that I was also losing hope then they would really give up. I just told them to pray and ask for God’s help to save us from this disaster because I was just trying to be strong.)

“Parang takot na kasi ako dahil madaming namatay dito, dyan sa eskwelahan sampu yung namatay dyan tapos nung lumabas ako ng bahay ang daming basura at mga kahoy sa kalsada halos wala kang madaanan. Nanginginig ako sa mga nakikita ko sa sobrang takot ko dahil ang daming patay. Hanggang ngayon nandito pa yung takot ko lalo na pag umuulan tapos kumikidlat.” [Survivor 1]

(I feel scared because many people died here. At the school, ten people died there. Then when I went out of the house, there were tons of garbage and woods blocking the street. I was shaking because of the rain in front of me, there were many dead people. Until now, I still feel scared, especially, if it’s raining and there is thunder.)

“Ako sa sarili ko nagdadasal talaga ako dahil sa nakikita ko walang wala na kaming pagasa dahil sa nangyari lalo na kapag nakikita ko yung paligid na maraming patay at mga kahoy at basura na nakatambak sa daan.” [Survivor 10]

(I was really silently praying because from what I saw there was no hope at all because of what happened. Especially, when I looked around and there were many dead people, garbage and woods piling up in the streets.)

“Masakit hanggang ngayon pa nagpaparamdam parin yung mga anak ko sakin na nandito pa sila parang naiisip ko pa rin na nasa eskwelahan lang sila nagaaral tapos pagnakikita ko yung mga klasmate nya parang naiisip ko nan nandun rin sya nakakapanghinayang dahil matalino kasi yung panganay ko.” [Survivor 3]

(I could still feel the pain until now. I would still feel the presence of my children. I just think that they are just studying at school. Whenever I see their classmates, I imagine that they are also with them. It’s such a waste because my eldest was intelligent.)

“Nahimatay nga ako tsaka nawalan na ako ng pagasa dahil yung dalawa kong anak namatay.” [Survivor 3]

(I passed out and I lost hope because my two children died.)

Suffering: Conceptual frameworks and definitions for suffering have been varied, with distinct differences in perceptions by health disciplines, demonstrating historical patterns of confusion with pain and other closely related concepts. Cassell’s (1999) influence was reflected in many nurse researchers’ perspectives on suffering but a broader more holistic view has emerged in recent years. Kahn and Steeves (1986) acknowledged the individual’s threat to self and the meaning given to events such as pain or loss. Other nurses (White et al., 2004) distinguished between two types of suffering: “physical and ‘the other’,” including other types of suffering as emotional, psychological, existential, metaphysical and spiritual.

Rodgers and Cowles (1997) conducted a thorough conceptual analysis of 56 articles exploring a wide range of dimensions of suffering, including attributes, antecedents, consequences, surrogate terms and related concepts. They summarized suffering as an individualized, subjective, and a complex experience characterized primarily by a person's assigning to a situation or a perceived threat an intensely 'negative' meaning described by holistic traits. Black and Rubenstein (Black, 2006; Black & Rubenstein, 2004) portrayed suffering as an issue of identity, "both bounded and unbounded," exhibiting a profound "sense of unreality," and viewing the suffering experience as "more than a sum of its parts". Morse and Carter's innovative research studies focused on how to recognize when persons are in the "enduring mode" of a difficult situation. When one endures, one is "extra-ordinarily present-oriented, intensely concentrating or focusing on things such as the hands of a clock, or breathing in and out" to grasp and fiercely maintain a sense of control (Morse & Carter, 1996). Morse's ground-breaking work, the Praxis Theory of Suffering, defended how enduring is distinct from suffering (Morse, 2001).

Rawnsley (1996) objected to the interpretation of enduring and suffering by Morse and Carter, while Younger (1995) equated both suffering and enduring, "to suffer also means to endure". Other researchers' studies lent support for depicting suffering and enduring as separate concepts with different characteristics and different experiences. (Duggleby, 2000; Georges, 2002; Morse & Carter, 1996; & Sundin, Axelsson, Jansson, & Norberg, 2000). Key components of Morse and Carter's (1996) portrayal of enduring included the "absence of emotion" or the intentional suppression of emotion to maintain control which can require all of one's energy reserves. Just as suffering is work, so is enduring. The sufferer fears the loss of control that may accompany a powerful emotional release. The overwhelming fear is that the sufferer may not be able to regain control and "hold it together" to last through a situation until they can safely seek emotional release in suffering.

Major Theme 2: Caring of the Survivors of Typhoon Haiyan

The term Caring defined as the practice of looking after those unable to care for themselves specially those who are in need of help in time of hardships and struggles. The act of displaying kindness and concern for others.

Sub-theme 1: Watchful Oversight

The state of being cared by others and concerned about the safety of those who are in need of assistance, portraying affection and consideration.

"Noong binuksan namin yung pintuan namin para sana lumabas at tumakbo paakyat kaya lang pagbukas ng pinto mataas na yung tubig tapos pumasok na yung tubig dito sa bahay. Yung mga anak ko buti nalang at nasagip ko at yung dalawa kong anak dito lang sa loob nandun sa may kusina umakyat sa may bubong dun sa may kisame namin buti nalang hindi sila naabutan kaya sabi ko salamt Lord at hindi sila nasaktan."
[Survivor 2]

(We tried ourselves to run for on life, as we opened the windows we saw water flood inside our house. Two of my children climbed at our ceiling of the house. That was good we were able to save the lives of my children.)

“May dumaan na isang lalaki sabi nya na umalis na daw kami wag na daw kaming magtagal dito dahil may tsunami na bigla kong hinawakan yung tatlo kong anak habang naglalakad kami maraming mga kahoy na nakasagabal sa daan nung nakarating na kami sa may ricemill naabutan na kami ng tubig nagkahiwalay na kami yung dalawa kong anak nasa kanyang ama yung malalaki.” [Survivor]

(A man passed by and told us to evacuate because there is a tsunami. I immediately hold my three children while we were walking, there were a lot of woods blocking the way. When we arrived at the ricemill, the water had reached us. Then, we got separated. My two big children went with their father.)

“Noong tumaas na yung tubig umakyat kami sa bubong tapos humiga kami doon naghawak hawak kami magpamilya yung asawa ko at yung apat na anak ko para kung ano man di kami maghiwalay parang yumayanig yung kinalalagyan namin sa lakas ng hangin at ulan.” [Survivor 8]

(When the water level rose up, my husband, four children and I climbed to our roof and we lie there while we were holding each other’s hand. It felt like the roof was shaking because of the strong wind and rain.)

“Nung bandang mga 9 may kumatok sa bahay namin edi hindi pa namin binubuksan dahil ang akala namin kahoy lang na humuhampas yun pala tao pala na tumutuktok sa pinto namin binuksan namin ayun pagbukas namin may babae kasama nya yung asawa nya at yung baby nya na nakalagay sa plastic mga 8 months palang para daw hindi mabasa tapos nilagyan naman nila ng butas para daw makahinga yung batakasi yung bahay nila dun sa maraming puno tapos yung bahay daw nila natumba na kaya umalis na daw sila hindi na daw nila alam kung ano at saan yung dinadaanana nila dahil sobrang dilim na talaga tapos nageescape nalang sila sa mga natutumbang mga puno tapos kala nga daw nila mamatay na sila that time tapos yung unang nakita nilang bahay yung bahay namin tapos yun pinapasok namin sila tapos pinalitan namin ng damit yung bata pati yung nanay pati yung papa.” [Survivor 9]

(It was about 9am when somebody knocked on our door. At first we did not open it because we thought it was just a wood, but it was a lady with her husband and their 8-month old baby who was wrapped in a plastic bag. Hey said that their house already collapsed already and so they immediately looked for a house to stay in, though they did not know there they were going because it was dark and the visibility was zero. Then we gave them dry clothes for their baby and also the parents.)

“Noong mga 9:30 may dumating na naman na isang pamilya sa amin mga tatlong bata bale dalawang pamilya na yung nasa bahay bata pa mga 7 years old tapos 8 years old tapos 11 years old ata yung isa tapos yun pinapasok din naming.” [Survivor 9]

(At 9:30am, another family came to our house. They have three children, an eleven year old, an eight year old and a seven year old. We also let the family inside our house, so there were 2 families in our house.)

“Nung Huwebes November 7 umuwi ako inaasikaso ko yung pamilya ko tapos pumunta kami dyan sa paaralan na yan dahil yan ang ginawang evacuation.” [Survivor 10]

“Thursday, November 7, I went home to take care of my family and to help them prepare our things to evacuate. Then we went out to the school near our place which was then converted into an evacuation center.”

“Gusto kong makabalik dito sa bahay kasi nandito pa yung karamihan na pamilya ko lumangoy ako hanggang dyan nakasabit ako tapos pagdating ko dito sinigawan ko sila taas taas taas tayo so nakataas kami dun kami sa isang palapag nakaakyat kami pero wala ng atip yan tanggal na lahat.” [Survivor 10]

(I wanted to go back to our house because some of my family members were still there. I swam to their place and I helped them climb to the second floor, but it had no roof anymore, it was all removed by the wind.)

“Matapos yung bagyo umalis kami dito dun kami nairahan sa kamag anak namin dahil hindi na namin alam yung gagawin namin, basta tulong tulong lang maghanap ng makakain mga emosyonal parin kami noon hanggang ngayon pag naaalala naming” [Survivor 4]

“After the typhoon, we left. We went to the house of our relative because we do not know what to do anymore. We helped each other look for food. We were emotionally stressed that time until now whenever we remember that dreadful day.”

“Tulong tulong kaming pamilya tapos kumukuha kami ng lakas ng loob sa mama at papa din namin tsaka sa mga kapatid ko at mga pamangkin namin sabi ko nga kayang kaya namin to tulong tulong nalang tayo kung anong mga pangangailangan natin para makasurvive tayo.” [Survivor 6]

(We helped each other out. We get energy and will power from one another. I told them that we would eventually get through this if we support each other's needs.)

“Yung position namin ano palitan sa pagtulog kasi walang maayos na higaan pero wala talagang tulog yung mama ko kasi binabantayan nya lang kami at iniisip ni mama na baka daw lumakas na naman ulit yung bagyo tapos yun pagkatapos ng bagyo yung bahay namin ano na wala na parang di na sya bahay wasak na yung kusina pati yung isang kwarto naming.” [Survivor 9]

“We slept in turns because we have no proper bed to sleep on but my mother did not sleep at all because she was watching over us and she was also worried that the typhoon might get stronger again. After the typhoon, our house did not look like a house anymore. It was all damaged and smashed.”

“May nagbibigay naman samin dun nagunguha kasi sila ng bigas binili ata nila bago pa ang bagyo tapos nagbigay din sa amin yung pinsan ko galing sa samar tapos yung mga ulam kinukuha nila sa mga sirang tindahan ganun dun kami nakakakuha.” [Survivor]

“We received help from my neighbors who were able to prepare before the typhoon and also from my cousins in Samar. Then, we get our viand from the damaged stores.”

“Ang iniisip nalang namin yung mga bata na madala namin papunta sa taas na hindi sila maabutan ng tubig kasi mahirap na kung maabutan sila ng tubig kasi yung tubig lampas na ng bahay. Yung mga bata nalang ang niligtas namin wala na kaming pakialam sa mga matatanda dahil kawawa yung mga bata nagiiyakan dimo din alam kung saan mo sila dadalhin. Sa takoy namin parang nagpanic kami na naghahahanap kami ng matataas na lugar para hindi kami maabutan ng tubig.” [Survivor 5]

(We were just thinking of the children. We have to bring them to a higher place where the water could not reach them because the water level was already higher than the houses. We saved the children, we don't care anymore about the adults because the children were crying and we do not know where to take them. We panicked while looking for an elevated place where the water could not reach us because we were scared.)

“Basta ang alam ko lang sobrang lakas ng bagyo dahil noong araw na yun maski dito hindi mo makita ang paligid ang nakikita mo lang puro tubig na sobrang lakas yung agos at hampas eh yung school kung nasaan kami dimo rin makita dahil madilim dahil sa ulan at sa hangin din ang ginawa ko nalang tumakbo nalang ako sa loob ng school nagmukmok nalang ako dahil wala na akong makita dasal nalang ako ng dasal na huminto na dahil inaalala ko din yung anak kong may sakit. Wala naman magawa kaya nagtiis nalang kami wala na din bubong yung tinuluyan naming school naubos na yung bubong kaya umalis din kami ulit sa school na yun pagkatapos ng 1 linggo na pumunta kami ng Samar.” [Survivor 7]

“All I know was that the typhoon was really strong. You could not see anything but the heavy rain and the strong wind. You could not even see the school where we stayed. It was dark. I ran inside the school and I was just quiet. I prayed for the typhoon to stop because I was worried about my sick child. We can't do anything, so we just endured everything. The school where we stayed has no roof anymore, so we left that place and after a week we went to Samar.”

“Kami-kami nalang pamilya ang nagtulungan kahit may sakit yung anak nagtrabaho naman sya sa may pier tapos tulong tulong nalang kaming bumili ng kahoy para may maipagawa kaming bahay kahit maliit lang muna basta makatulog lang kami tapos kung pera na naman sya bibili na naman ulit unti unti ba para maitayo ulit yung bahay namin. Humingi kami ng mga kahoy at yero sa mga tao.” [Survivor 7]

“We helped each other in our family. Even my child who was sick that time was also looking for work. Then, we combined our money so we could buy woods to build our house. Even just a little house, we just wanted a place to sleep in. then if we could earn more money then we would buy more materials for the house so we would slowly build it again. We also asked for woods and tin roof from our neighbors.”

Sub-theme 2: Showing Concern and Compassion

The survivor shows their strong family ties and commitment that serves as a firm foundation for strong family relationship. Family members united and pulled together when things get tough.

“Pumasok sila pinatuloy namin pero puno na yung bahay namin ng tubig hanggang dibdib na.” [Survivor 1]
(I instructed them to get inside at that time, water overflowed and it was already very deep as far.)

“Mga alas 4 na ng hapon umiiyak na yung mga bata tapos may survivor kami kasi dyan na 1 linggo palang bagong panganak nakasurvive sya, yung mga lalaki sabi ko maghanap ng gatas tapos kami naman nakakita kami ng mga 5 kilong bigas linugaw namin yan yung malaking kaldero nung maluto na sya yung mga bata ang inuna namin na makakain kami naman yung mga biik na natira inihaw namin sinugba nalang dyan yun ang kinain naming.” [Survivor 10]

(Around 4'o clock in the afternoon, the children were crying. We have a survivor there, a 1-week baby. I told the other men to look for milk while we cooked porridge from the five kilos of rice that we found. When it was cooked, we fed it to the children first. While we the adults, roasted the little pigs that was left and that was our food.)

“Yung available lang na pagkain nun saging na hinog lahat kami kumain naghati hati kami dun sa saging na nakuha nung asawa ng ate ko.” [Survivor 9]

(The only available food in our house was ripe bananas that my brother-in-law got. We shared the bananas among ourselves.)

Caring: Martha Alligood et al. (2010) quoted Watson's *Nursing: The Philosophy and Science of Caring* (2008), defines that caring as the ethical and moral ideals of nursing that has interpersonal and humanistic qualities. It is a complex concept involving development of a range of knowledge, skills and expertise encompassing holism, empathy, communication, clinical competence, technical proficiency and interpersonal skills (Watson, Jackson & Borbasi 2005). She defines caring science as "an evolving philosophical-ethical-epistemic field of study, grounded in the discipline of nursing and informed by related fields" (Watson, 2008). Watson desired to bring meaning and focus to nursing as an emerging discipline and a distinct health profession with unique values, knowledge, practices, ethics and mission (Watson et al. 2005). Her early writing (1979) identified 10 carative factors that serve as a foundation and framework for the science and practice of nursing.

1. The formation of humanistic-altruistic system of values
2. The instillation of faith-hope
3. The cultivation of sensitivity to self and others
4. The development of a helping-trusting, human care relationship
5. The promotion and acceptance of the expression of positive and negative feelings
6. The systematic use of the scientific problem-solving method for decision making
7. The promotion of interpersonal teaching-learning
8. The provision for a supportive, protective, and/or corrective mental, physical, societal, and spiritual environment
9. Assistance with gratification of human needs
10. The allowance of existential-phenomenological forces

Major Theme 3: Faith of the Survivors of Typhoon Haiyan

The term Faith defined as trusting someone that you cannot explicitly prove. Believing in God's power and mercy and trusting His purpose without understanding the circumstances.

Sub-theme 1: Surrendering to God

Trusting in God's plan in his actions and promises and preparing the heart for whatever God's will may be without understanding the circumstances. In times of hardship and struggles that people think they cannot survive they give up and entrust their life to God.

"May babaeng umaakyat sa amin may dalang bata pero marami ng tao sa bahay namin sa taas sabi nya Diyos ko! Diyos ko tulungan nyo kami! sinong tutulong sa anak ko kahit yung anak ko iligtas nyo kahit na mamatay ako basta yung anak kong baby maligtas ko lang."[(Survivor 1)]

(There was a woman who also went upstairs in our house to together with her baby, shouting and calling God's help, shouting at the top of her voice "my God who will save my baby. It's alright for me, if I will die, what is important is my baby".)

"Dito kami sa loob ng bahay buong pamilya takot na takot kami at nagdadasal na wag sanang may mangyari saming pamilya na wag kaming mabawasan pero ayun nabawasan kami wala naman akong magagawa kung yan ang kagustuhan ng panginoon." [Survivor 2]

(We were intact in our house all members of the family. We petitioned to God that come what may, we will be together but, sad to say, some members were not saved.)

"Hindi namin ineexpect na ganun ang mangyayari na maraming mamamatay tapos after mga 5 dun na kami sa eskwelahan, wala kami nagawa dun kundi magdasal nalang tsaka umiiyak hindi na namin alam kung yung pamilya namin ay buo pa o hindi tapos sabi ng mama ko kaya natin to, sabi ng kapatid ko makakasurvive daw kami, sabi ko nalang sa Panginoon na Lord kung kukunin mo na kami at katapusan na namin sana okay lahat yung kapatid ko kung ako mawawala sana sila hindi" [Survivor 6]

(We did not expect what happen. That a lot of people would die. At five o'clock in the morning, we stayed at the school. We cannot do anything but pray and cry. We do not know if our family is still complete or not. My mother encouraged us by saying that we can do this and my brother said that we will survive. I just prayed to the Lord that if this is the end of everything, I prayed that he would spare my siblings. He can take me instead but not my siblings.)

"Nagdasal nalang ako sa Diyos sabi ko Diyos ko kung ito na talaga ang katapusan ko tinatanggap ko dahil kayo ang nagbigay ng buhay sa akin kayo rin ang may karapan na kumuha kaya lang Diyos ko mamatay ako na hindi ako mapapasayo gusto ko sana mamamatay ako na mapunta ako sayo dahil alam kong marami akong kasalanan." [Survivor 1]

(What I did was to pray fervently to God, asked forgiveness of my sins, and totally surrenders my self to God for "better of for worst".)

"Umiyak ako ng umiyak, sabi ko Diyos ko sana ako nalang ang kinuha nyo wag yung asawa ko kasi ung asawa ko sobrang mabait lagi lang syang tindahan tapos bahay yun lang ang gawain nya araw araw sya nagaasikaso sa lahat." [Survivor 1]

(I cried so much, asking God's mercy, to spare the life of my wife who was so good and responsible to me and my children.)

"Naisip ko na magdasal, sabi ko Panginoon patawarin nyo po kami sa lahat ng kasalan namin kung ano man ang naging kasalanan namin iligtas mo kami. Pakiramdam ko tinilungan nya kami. Sabi ko kasi sa Diyos sya na ang bahala sa amin kung saan nya kami dadalhin pero sa awa naman ng Diyos buhay kami" [Survivor 5]

(I thought of praying. I asked for forgiveness from our lord for all of my sins and that he would save us. I surrendered everything to the lord. I feel that he listened to my prayers because he really saved us and we are still alive.)

Sub-theme 2: In God Nothing is Impossible

Trust and reliance to God is the essence of faith expecting a miracle how God will provide. Trust in his willingness to provide help when needed no matter how challenging the circumstances.

“Mga 5am na ng umaga malakas na yung hangin pero natutulog pa ako nun tapos nung malakas na talaga at pumasok na sa loob ng kwarto yung tubig pati yung ulan lumabas na kami lahat nakita ko yung mama ko na nakawak na ng rosaryo nagdadasal tapos yung isa ko pang ate panganay namin buntis sya parang pinoproblema ni mama baka matanggalan kami ng bubong si ate ko buntis.” [Survivor 9]

(It was five o’ clock in the morning, the wind was already strong but I was still asleep. When the water entered our room, we went out. I saw my mother holding a rosary and was praying. My mother was worried about my older sister because she was pregnant and our roof might fall down.)

“Pumunta kami sa simbahan kinabukasan nagsimba kami naghingi kami ng tulong sa Diyos at nagpasalamat dahil buhay pa kami.” [Survivor 7]

(We went to church the next day we asked for God’s help and we also thank him for keeping us alive.)

“Basta ang alam ko lang sobrang lakas ng bagyo dahil noong araw na yun maski dito hindi mo makita ang paligid ang nakikita mo lang puro tubig na sobrang lakas yung agos at hampas eh yung school kung nasaan kami dimo rin makita dahil madilim dahil sa ulan at sa hangin din ang ginawa ko nalang tumakbo nalang ako sa loob ng school nagmukmok nalang ako dahil wala na akong makita dasal nalang ako ng dasal na huminto na dahil inaalala ko din yung anak kong may sakit. Wala naman magawa kaya nagtiis nalang kami wala na din bubong yung tinuluyan naming school naubos na yung bubong kaya umalis din kami ulit sa school na yun pagkatapos ng 1 linggo na pumunta kami ng Samar.” [Survivor 7]

(All I know was that the typhoon was really strong. You could not see anything but the heavy rain and the strong wind. You could not even see the school where we stayed. It was dark. I ran inside the school and I was just quiet. I prayed for the typhoon to stop because I was worried about my sick child. We can’t do anything, so we just endured everything. The school where we stayed has no roof anymore, so we left that place and after a week we went to Samar.)

“Parang feeling ko end of the world na po yun yung naisip ko buti nalang sinabi ko sa angel ng anak ko sagipin mo naman kami kahit ngayon lang yun tinupad naman nya tapos nakaligtas kami kaya nagpapasalamat ako kay Lord.” [Survivor 4]

(I thought it was the end of the world. Then I prayed to the guardian angel of my child to save us and my prayers were granted. We were saved. I am really thankful to our lord.)

“Basta maging matatag lang kahit na anong mangyari tapos magdasal lang kay Lord kakayanin din lahat ng pagsubok at walang pagsubok na hindi malalagpasan.” [Survivor 4]

(Just be strong no matter what happens and always pray to the lord. We can get through every hardship and suffering.)

“Naisip ko ito ang bigay saken ng Diyos kung gusto nya akong mamamatay hindi na ako makakaahon naisip ko ito sigurong marine flywood na ito ang makakapagbigay saken ng kaginhawaan sa tubig kasi may mga kahoy.” [Survivor 1]

(I was inspired to think quickly that the almighty God, was still giving me another chance to survive, I know his help and his hands were extended to me in a four of a marine fly-wood that greatly save me.)

Sub-theme 3: Prayers Can Move Mountains

God is the great protector, calling upon Him in our prayer for protection in times of hardship. Believing in God's power and mercy will save them from an approaching danger.

“Narinig ko yung mga anak na sumisigaw ng Lord tama na yung bagyo at malakas na ulan.”[(Survivor 3]
(I heard my children praying to our lord to make the typhoon and the heavy rain stop.)

“Habang bumabagyo nagdadasal nalang kami halos lahat ng mga santo tinawag ko na buti naman at dininig din yung mga dasal ko at binigyan pa kami ng pagkakataong mabuhay.” [Survivor 4]
(During the super typhoon, we were praying really hard. I called out to almost all the saint in heaven to save us. And they granted my prayers; they have given us another chance to live.)

“Lahat nasira tapos yung mga paninda ni mama inanod lahat ng tubig kaya hindi makakain si mama natutulala sya tapos dasal nalang sya ng dasal hindi nya alam kung anong gagawin nya kasi yung kusina namain bagsak na din tsaka yung isang kwarto namin nabagsakan ng puno ng manga.” [Survivor 9]
(Everything was destroyed. My mother's goods were washed out by the water so we have nothing to eat. My mother was depressed. She was just praying. She doesn't know what to do because our kitchen already collapsed and one of the bedrooms in our house was destroyed because of a mango tree that fell down on it.)

“Parang may bumulong nga saken na kung gusto mabuhay at mapunta ka saken ngayon palang habang buhay ka pa may lakas ka pa lumaban ka tapos bigla akong lumutang noong paglutang ko sa taas nakikita ko puro kahoy hindi ako makapunta sa taas ba dahil puro kahoy ang ginagawa ko kamay ko nalang ang nakatulong sakin para ako makaahon pag gumagalaw yung tubig pag may alon sa taas siguro gumagalaw yung kahoy natutulak ko parang gumagaan tapos nailabas o yung ulo ko nakaramdam ako ng ginhawa nakahinga ba” [Survivor 1]
(To my surprise, I felt someone whispered and encouraged me to fight for the last minutes, for as long as I am alive; I have all the chances to save my life. Suddenly, I felt as if I was floating but then on top, there were still lots of floating trees around me. What I did, was to use my hands with all the courage at that moment, until I was able to get away from the mess.)

“Nananalig lang ako sa Diyos sabi ko na tulungan mo ako sa ganitong paghihirap ko at sa iyo nalang ako kumukuha ng lakas ng loob dahil wala na akong magulang. Nagtanong nga ako sa Diyos noon bakit yung mga magulang ko pa ang kinuha nya ngayon walana akong masasandalan ako nalang magisa at yung mga anak ko tatlo sila.”[Survivor 2]
(I prayed to the Lord for his help amidst this suffering and for him to give me strength since he is my only strength now. I asked our Lord why he had to take my parents away at a time like this. Now, I have no one to lean on.)

“Dasal lang ng dasal na sana maging okay na ang lahat kasi kumpleto naman kami kaya laki ng pasasalamat ko sa Diyos at walang nawala sa aming pamilya kaya okay lang basta sama sama ang hirap kakayinin mo rin.” [Survivor 4]

(I kept praying that everything will be fine. I am really thankful to the lord that my family is still complete. Nobody died and we are still together even though it's difficult.)

“Naniniwala naman ako na may God pero sa nangyaring ito mas tumibay yung pananalig ko sa kanya. Dun ko napatunayan na may Diyos.” [Survivor 1]

(Before, I simply believe in God and that's all, but with what happened to me, my faith in God grow stronger and the more I believe that God really exists and He is so powerful, super kind and super good.)

“May babaeng umaakyat sa amin may dalang bata pero marami ng tao sa bahay namin sa taas sabi nya Diyos ko! Diyos ko tulungan nyo kami! sinong tutulong sa anak ko kahit yung anak ko iligtas nyo kahit na mamatay ako basta yung anak kong baby maligtas ko lang” [Survivor 1]

(There was a woman who also went upstairs in our house to together with her baby, shouting and calling God's help, shouting at the top of her voice “my God who will save my baby. It's alright for me, if I will die, what is important is my baby”.)

2. The only coping strategy identified from the study is faith.

3. In this study the researcher explored on the phenomenological question on the survivors journey in coping trauma after the typhoon Haiyan in Tacloban City, and proposed the 3C's Integrated Intervention Model that will address the long term effect of trauma among survivors of the devastation.

Conclusions

This study provided good opportunity and time for the world to know that Filipinos are unbelievably resilient, long suffering, good natured, and a group of survivors after going through a devastating experience and displacement and its consequences. The indomitable human spirit of the survivors' experiences of being displaced devastated and suffered traumatic experiences of losing family members and properties. This phenomenological exploration of the devastating experience of the Taclobanons showed the 3 themes emerged from the study: suffering, caring & faith.

The shared voices of survivors who faced stressful and devastating experience were found to be resilient and able to cope in the aftermath of the tragedy through faith. It is the belief in God that made them cope and able to accept the experience. Despite feelings of hopelessness, dealing with a significant loss, worrying about their future, the survivors were able to overcome the struggles and hardships in order to survive. Although the survivors suffered and agonized intensely, they were able to survive the pains, loss, fear, and hopelessness brought about by the tragedy through the care provided by them and others. The suffering was eased through the concern and compassion provided by them to others and others to them.

But faith cannot be left alone; effective coping would still have to be facilitated and people who have undergone devastations would have to be helped. There are different responses to disaster, people would have to be aware and be assessed to be able to know the problems that they are in.

Interventions that are holistic needs to be implemented and involvement of people who are capable can be sought. It is in this light that nurses are potential facilitators of intervention that can focus on the behavior of the survivors. Thus, the 3 C's integrated intervention program is a valuable tool to assist the survivors of calamities and other disasters.

Recommendations

After a careful analysis of the findings, the researcher came up with the following valuable recommendations:

1. The results of the study should be shared to the local government unit where the research participants were identified.
2. The survivors should be advised to follow the pre-disaster protocols for evacuation in case of a disaster threats so that it will minimize the effect of trauma that they will experience specially for those who are residing at the coastal area. This is to anticipate the challenges of traumatic experiences which mentioned in this study as Suffering. In order to rationally prepare self, in a holistic manner including physical, psychological, emotional, spiritual, safety and security risk. They can also use the proposed intervention program created by the researcher to completely cope-up with the episodes of re-experiencing the traumatic events and also help them ease their fears, anxiety and sadness.
3. The nurses in the clinical area must be required to attend specific training on emergency and disaster management and debriefing on how to deal to the survivors of the disaster. This study brought sensitization and awareness emphasizing special attention in handling survivors who is experiencing emotional trauma and manifesting psychological symptoms.
4. The possible replication of a short and simple copy of the study findings and proposed intervention program the "3C's Integrated Intervention Model in the training programs conducted by the hospitals.
5. The nursing schools administrators should consider the integration of emergency and disaster management and debriefing in the nursing curriculum.
6. The curriculum planners in the nursing like the Technical Panel for Nursing Education of the Commission on Higher Education will be given a short version of this study.
7. Nursing schools should consider their students' exposure to relief and rescue operation during disasters as an alternative learning experience to strengthen their competency in dealing with the survivors of a disaster.
8. The Department of Health may conduct training to all the doctors, nurses, midwife and barangay health workers in the health centers about emergency and disaster management and debriefing and incorporating

the proposed 3C's Integrated Intervention Program to enhance their knowledge and skills in dealing disaster survivors.

9. The future researchers from the nursing field and other profession should open a gateway to explore on the importance of extending further continuing studies related to this topic and enhance their competency on dealing with the survivors of a natural disaster like typhoons. Or to do replication studies of similar study interest both nursing and other profession and also welcome bench-marking of this study as a valuable contribution to the field of research.

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