

Finding Positive Peace in a Typhoon-Stricken Town of Hernani, Eastern Samar

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Abstract

This research embarked on how a positive peace in a typhoon-stricken place is possibly experienced. The researchers conducted this study in the simple town of Hernani, Eastern Samar. The relevant question the researchers would like to answer is how the locals of that typhoon-stricken town absorb, adapt, and recover from the insidious effects brought about by the devastating typhoon. It focused specifically on the resiliency of the locals amid the difficulties and challenges caused by a natural calamity, and how this resiliency had helped them find peace in their lives. Using the methodology and processes of narrative analysis, the research results manifested the peace concept of the locals based on what they had experienced. It has shown also the factors that made the town a peaceful place to live in as expressed through relevant themes. Consequently, the themes were categorized by using the indicators of the pillars of positive peace. The possible manifestation of the positive peace as expressed in the initiatives done by the existing concerned institutions, shown through the attitudes of the locals, and the prevailing structures that operate within the town of Hernani, was seen as a contributor to nation-building. The resiliency shown by the locals amid natural calamity is an essential characteristic of positive peace. The same resiliency of the people, being supported appropriately by a well-performing local government, provided with a healthy business environment, when reinforced and replicated in other towns and provinces can result in a creation of a stronger and peaceful nation.

Keywords: Hernani Eastern Samar, Positive Peace, Resiliency, Typhoon-stricken

Introduction

Typhoon is one of the most devastating calamities in the Philippines oftentimes leaving damaged houses, causing landslides, storm surges, and massive flooding. Strong typhoons that struck in provinces have claimed many lives especially those who live along the coastlines. Destruction, wastes, hunger, grief, trauma, and misery are among the aftermath, especially of strong typhoons. According to the Philippine Atmospheric, Geophysical and Astronomical Services Administration or PAGASA, approximately, twenty tropical cyclones enter the Philippine area of responsibility each year. Ten among them will become typhoons with five of them having the potential to become destructive ones.

Almost the entire country is experiencing such climactic disasters. Eastern Samar in the Eastern Visayas region suffers heavily from strong typhoons. Geography shows the vulnerability of the province to this natural catastrophe. The northwest part is Northern Samar and to the west is Samar. To the east is the Philippine Sea, which is part of the vast Pacific Ocean, while the southern part lies the Leyte Gulf. Tropical cyclones and typhoons usually strike in Eastern Samar in the rainy months of November to February. In 2013 and 2014 alone, category five typhoons Yolanda and Ruby respectively struck Eastern Samar leaving heavily damaged structures and farmlands. This is the main reason why the region remains to be the poorest as first reported by the Philippine Statistical Authority (PSA) in 2012. The economic situation worsened due to the devastation wrought by super typhoon Yolanda in 2013 and due to more typhoons in 2014.

The town of Hernani of the southern part and about an hour away from the capital city of Borongan was damaged as it was washed out by the storm surge during the Yolanda super typhoon. In the article of Msgr. Lope Robredillo, *Eastern History, and Culture*, it stated, "About ninety-four (94) lives were recorded to have been lost, almost all the houses were brought down, while the historic church was rendered roofless, and the fourth level of the belfry fell. All the houses of other southern towns were also heavily damaged." The people of Eastern Samar, in general, may have been used to the wraths of typhoons, but not with storm surge. It was the first time for the contemporary people of Hernani, Eastern Samar to experience such devastation caused by a storm surge which brought about many casualties. And it was not easy for them, even for the entire Eastern

Samareños. After every devastation, the people miraculously rise from the ruins and return to their usual routines. The people seemed to have embraced the cliché, which is also made into a song by the singing group South Border, ‘there is a rainbow always after the rain.’

Natural cataclysms like these are deemed beyond the control and responsibility of human beings, and they always threaten peace according to Frederick Tipson in his special report published in 2011 entitled “Natural Disasters as Threats to Peace.” This is exactly what has been experiencing now and then by the people of Hernani. A big question now that the proponents of this study would like to seek for an answer is that, can there be still peace after being visited and devastated by a typhoon, or frequently being struck by typhoons? Does a kind of peace like positive peace being experienced by the people of Hernani right after every typhoon?

Positive peace according to the Institute for Economics & Peace (IEP) is defined as the attitudes, institutions, and structures that create and sustain peaceful societies. It is a framework created in the 1960s by IEP intended to promote peace as a positive, achievable, and tangible measure of human well-being and progress. It is envisioned to help humanity to survive amid the global unparalleled challenges. One of these challenges which have global effects and seriously pressing down every nation is natural, environmental, or climactic catastrophe in nature. Positive peace can be used as the basis for empirically measuring a nation’s resilience or its ability to absorb, adapt, and recover from shocks, such as climate change or economic transformation (IEP 2018, pp. 1-7).

In the case of the people in Hernani, Eastern Samar, who are frequently being visited by typhoons, it is an interesting idea to discover its state of positive peace, especially on the aspect of people’s resilience in the aftermath of a typhoon. This is what interests the most by the proponents of this research.

In an attempt to find positive peace in a typhoon- stricken town of Hernani, Eastern Samar, the researchers would like to answer the relevant questions, How do people find positive peace as they absorb, adapt, and recover from shocks brought about by the devastating typhoon?

This research has the following specific objectives:

1. Explore the personal living experiences on peace of the locals of Hernani, Eastern Samar who are regularly being visited and devastated by natural catastrophe like typhoons;
2. Examine the personal sharing of the local people and discover the major elements that contributed to their experience of positive peace through the method and process of narrative analysis; and
3. Determine the state of positive peace in the town of Hernani, Eastern Samar and explain how it will contribute to nation-building.

The researchers had found some works of literature that are significant to the subject of study.

On Local Typhoon Experience and Spirituality

Several pieces of literature have been published about Filipinos in times of natural disasters in the Philippines, especially after the super typhoon Yolanda (Haiyan) struck in 2013. Many researchers became curious as to how the Filipinos able to handle such great disaster and still, continue to move on with their lives in peace. Filipinos are popularly known as resilient, that despite the difficult situations they go through, they are still able to stand strong and live peacefully.

In the article of Federico G. Villanueva (2017) from the book entitled *Why, O God? Disaster Resiliency, and the People of God*, he explained why victims of natural disasters do not lament. He presented the prayer uttered by a little girl as floodwaters swept through an evacuation center, “Jesus, tama na po.” (Jesus, enough please) From the very short prayer, he drew out three beliefs about the disaster: First, God is viewed as the one causing the disaster, and so the girl asks Jesus to stop, (“tama na po” or enough). Secondly, the girl sees Jesus as the Savior, and so she calls upon Him for help. Thirdly, God is addressed as “Jesus” (Fretheim, et al., 2017, p.91). For Villanueva, our view of Jesus as God who is with us in our suffering enables us to cling to God who is also our Savior and Father, even in times of disasters. According to him, another reason Filipinos do not question God is that they carry a deep sense of guilt or sinfulness. “Lord, tama na po, tama na po. Patawaran mo po kami kung ano man ang aming nagawang mga kasalanan.” (Lord, please enough, please enough.

Forgive us whatever sins we have committed). For him, a third reason we do not question God is that, culturally, we have a high view of the elderly. We do not question the authority of our elders, and so we certainly do not question God. He also said that George Capaque writes that Filipinos can endure suffering because nothing happens apart from the will of God (2017, p.17). Noli P. Mendoza's analysis of Job's suffering, from the same book, states that Job is shattered like all the others who have faced calamities, he questions reality and demands answers from God. He said that God's appearance in Job's story shows that God does not abandon suffering victims, but draws near to those who ask for his presence in the crucible of affliction. Furthermore, this is his synthesis of the story of Job:

The book of Job reminds us that despite personal tragedies, the world remains stable. Amid calamity, we can rely on God to establish order and nurture care with His creation. Yet, even though the world is stable and good, it is also wild, threatening, and disorderly at times. That wildness is part of God's good design for dynamic creation. The book of Job also reminds us that God's presence can be experienced amid wildness, for God's voice comes out of a whirlwind, which is an example of creation's chaotic elements.

His synthesis centers on the fact that the usual mindset in times of disasters or suffering is caused by humanity's sins, and that the natural disasters are ways to make people repent for their transgressions.

In the article of Terence E. Fretheim, *Bible, God and Natural Disasters*, he presented the passage from Jeremiah 4: 23-26 which states;

I looked on the earth, and lo, it was waste and void; and to the heavens, and they had no light. I looked on the mountains, and lo, they were quaking, and all the hills moved to and fro. I looked, and lo, there was no one at all, and all the birds of the air had fled. I looked, and lo, the fruitful land was a desert, and all its cities were laid in ruins before the Lord, before his fierce anger.

He noted that that ‘the text does not imply that natural disasters are always the effect of human sin and divine anger. For natural disasters – including the pain and suffering experienced by the animal world – were already a part of God’s creation before human beings came on the scene.’ Yet, human activities have brought about adverse effects on the environment. But sin, Fretheim said does not produce pain, but rather brings about the increase of pain. Thus sin is not the origin of all negative effects on the larger world of nature, but rather the intensification of already existing or potential “behaviors”.

Furthermore, some studies have been made in the aftermath of Typhoon Haiyan. In the study of Laurence Garcia, et al. (2016), *Surviving Typhoon Yolanda. Experiences of Older Adults in a Rural Area in the Philippines* showed that adults were vulnerable to disasters but their sense of concern for others made them stronger and inspiring in the lives of people whom they have helped. They tend to develop a strong sense of selflessness and responsibility for a group or family with who they are. It provided an insight that older adults do not capitalize on their physical limitations due to old age but they became sources of knowledge, strength, and inspiration to others as well.

For others, faith plays an important factor in the resiliency of people during calamities as shown in the study of Olivia J. Wilkinson on *Faith and Resilience after Disaster*. She emphasized that people’s faith can be inextricably woven into their perceptions of resilience.

On Peace, Resilience, and Environment

Peace By Peaceful Means (1996) by Johan Galtung mentioned two compatible definitions of peace. Peace is the absence/reduction of violence of all kinds. Peace is a nonviolent and creative conflict transformation. The first definition speaks about negative peace, and to know peace is by knowing about violence. The second definition expresses a dynamic notion of peace, and it is necessary for knowing peace to know about conflict and how conflicts can be transformed, both nonviolently and creatively (p. 9). These two definitions served as a point of departure in peace studies.

Temesgen Tilahun in his article *Johan Galtung’s Concept of Positive and Negative Peace in Contemporary Ethiopia: an Appraisal* reiterated Johan Galtung’s concept of peace that was published in the

1964th founding edition of the *Journal of Peace Research* (p. 2). The father of peace studies according to Tilahun revealed that peace has two typologies, negative and positive. Negative peace is the absence of violence, absence of war, while positive peace is the integration of human society. these typologies of peace have been used to evaluate peace at societal, national and international levels (p. 252). Tilahun shared also Baljit Grewel's summary of Galtung's classification of peace from his work *Johan Galtung: Positive and Negative Peace* (2003, p. 4). Negative peace is pessimistic, curative, peace not always by peaceful means. Positive peace is structural integration, optimistic, preventive, peace by peaceful means (p. 252).

Since Johan Galtung publicly shared his research works on peace, a lot already became interested to follow and study his works. Claske Dijkema was one of them. In her short discourse *Negative versus Positive Peace* posted on Irene.net (2007), she commented that peace does not mean the total absence of any conflict. It means the absence of violence in all forms and the unfolding of conflict in a constructive way. She also mentioned that peace exists where people are interacting non-violently and are managing their conflict positively – with respectful attention to the legitimate needs and interests of all concerned.

In the article *Expanding Peace Ecology: Peace, Security, Sustainability, Equity, and Gender* (2014), Úrsula Oswald Spring, Hans Günter Brauch, and Keith G. Tidball generously discussed what peace and ecology mean. They gave focus on Christos Kyrou's concept of peace ecology. Accordingly, peace ecology needs to be reconceptualized and reintroduced to the schools of peace and environment studies. Peace ecology must be conceptualized within the framework of peace ecology quintet consisting of linkages of peace, security, equity, sustainability, and gender. They are called the five pillars of peace ecology or the different conceptual features of peace: negative peace, positive peace, Sustainable peace, cultural peace, and engendered peace (pp. 16-20).

Nur Azha Putra and Nicholas Koh (2014) mentioned in their article entitled *Singapore's Policy Response to Climate Change: Towards a Sustainable Future*, published as part of the book *Governments' Responses to Climate Change: Selected Examples From Asia Pacific*, a resilience framework that when adapted it will be enhancing Singapore's resilience to climate change effects. This framework includes understanding the local

climate, identifying vulnerabilities, risks, and impacts, formulating adaptation options, assessing and prioritizing options, implementing measures, and lastly, monitoring and evaluating the effectiveness (pp. 88-90).

Conceptual Model and Operational Framework

This research is heavily grounding itself on the underlying principles of positive peace and the peace of Christ as presented in the Sacred Scriptures.

Positive Peace

The concept of positive peace was seriously considered as a notable subject of study by the world towards the third quarter of the twentieth century when Johan Galtung made a statement and published in the 1964th founding edition of the *Journal of Peace Research*. Positive peace is the integration of human society. This definition of positive peace which is optimistic and emancipatory for Galtung is to be differentiated from a negative peace notion that is the absence of violence and the absence of war. For Galtung, positive peace is a higher ideal than the negative peace in terms of research intention, that it should not be concentrated on ending and reducing violence but seeking to understand the conditions for preventing violence is a character of a positive peace. Positive peace includes nature peace, direct positive peace, structural positive peace, and cultural positive (Grewal, 2003, pp. 1-6). Through times, the concept of positive peace even the negative peace was expanded and reformulated. Research studies and institutions dwell on these two foundational definitions of peace.

The Institute for Economics and Peace (IEP), an independent, non-partisan think tank from Australia, qualified peace and its benefits. It is helping the world to focus on peace as a positive, achievable, and tangible measure of human well-being and progress. IEP had grounded itself well with the notion of positive peace. Positive peace according to IEP is the attitudes, institutions, and structures that create and sustain peaceful societies (IEP 2018, P. 4). With this notion, IEP developed metrics for measuring state of peace. The metrics covered the relationships between business, peace, and prosperity as well as promoting a better understanding of the cultural, economic, and political factors that create peace. It is

consists of eight pillars or factors that are highly interconnected and interact in varied and complex ways. IEP used 24 indicators, three coming from each of the factors that have been statistically derived to reflect the best available measurements of Positive Peace (p.15), see table 1.

Table 1.

Positive peace index pillars and indicators

Positive Peace Factors	Indicators
Well-functioning Government	Democratic political culture, Government effectiveness, Rule of law
Sound Business Environment	Business environment, Index of Economic Freedom, GDP per capita
Low Levels of Corruption	Factionalized Elites, Corruption Perception Index, Control of corruption
High Levels of Human Capital	Secondary school enrolment, Global Innovation Index, Youth Development Index
Free Flow of Information	Freedom of the Press Index, Mobile phone subscription rate, World Press Freedom Index
Good Relations with Neighbors	Hostility with foreigners, Number of visitors, Regional integration
Equitable Distribution of Resources	Inequality-adjusted life expectancy, Social mobility, Poverty gap
Acceptance of the Rights of Others	Empowerment Index, Group grievance rating, Gender Inequality Index

IEP revealed that Positive Peace has the following characteristics (p. 9):

Systemic and complex: progress occurs in non-linear ways and can be better understood through relationships and communication flows rather than through a linear sequence of events.

Virtuous or vicious: it works as a process where negative feedback loops or vicious cycles can be created and perpetuated. Alternatively, positive feedback loops and virtuous cycles can likewise be created and perpetuated.

Preventative: though overall Positive Peace levels tend to change slowly over time, building strength in relevant Pillars can prevent violence and violent conflict.

Underpins resilience and nonviolence: Positive Peace builds capacity for resilience and incentives for

nonviolent conflict resolution. It provides an empirical framework to measure an otherwise amorphous concept: resilience.

Informal and formal: it includes both formal and informal societal factors. This implies that societal and attitudinal factors are as important as state institutions.

Supports development goals: Positive Peace provides an environment in which development goals are more likely to be achieved

The proponents of this research would like to capitalize more on the characteristic of the positive peace pillars that underpins resilience and nonviolence as one of the particular frameworks in pursuing this study.

Peace of Christ

People who experienced devastation during typhoons can gain inspiration from these biblical accounts as well as writings of the saints. They speak well about the kind of peace Christ is offering to humanity.

The gospel according to Mark 4:35-41 states:
That day when evening came, he said to his disciples, "Let us go over to the other side." Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Teacher, don't you care if we drown?" He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm. He said to his disciples, "Why are you so afraid? Do you still have no faith?" They were terrified and asked each other, "Who is this? Even the wind and the waves obey him!"

The strength of most people need to survive in experiencing storm or troubling situation in life can be obtained from the promise of Jesus who gives peace and assurance that everything will be fine. He gave an example of being calm despite a troubled situation by comfortably sleeping in the boat even if big waves were breaking over it. This insinuated that in Christ

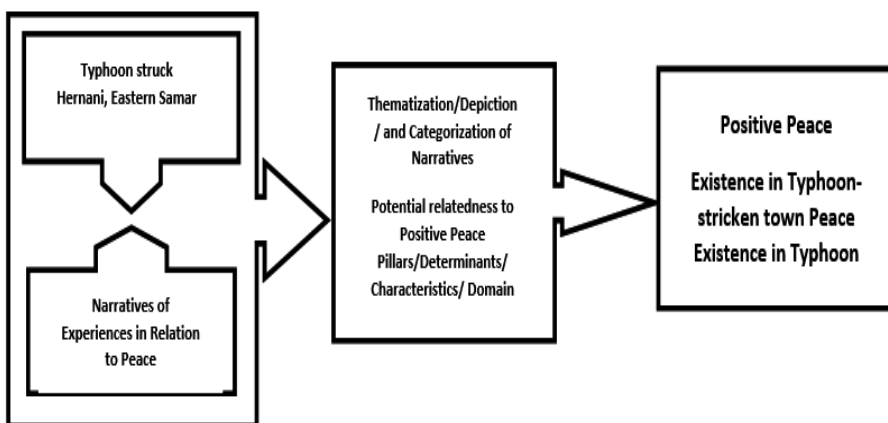
one can find peace. The Gospel according to John, 14:27, he assures the people of his peace, “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” His statement clearly says that trust in Him will surely give us peace. He speaks of inner peace as to not let our hearts be troubled, and not be afraid whatever happens. Amidst our pains and anxieties, Christ continues to assure us, “and let the peace of Christ control your hearts, the peace into which you were also called in one body. And be thankful” (Colossians 3:15).

It is a union not only with loved one or the people around that makes one whole and completely stable but also of the fact that everything is interconnected Christ, the One that binds all. As St. Hildegard of Bingen states in her writings the presence of Christ in the cosmos, in history and the depths of our hearts (Craine, 1997).

The proponents of this research also want to examine how the people of Hernani, Eastern Samar find themselves living in peace especially after every devastation brought about by typhoons using this framework.

Figure 1

Operational Framework



The entire research rests on the hypothesis or proposition that positive peace can never be existing and experienced by people living in a

typhoon-stricken place like the town of Hernani, province of Eastern Samar.

Methodology

This research embraced a qualitative descriptive design with the help of Narrative Inquiry's method and process of analysis applied on the data in the form of transcribed oral narratives of the life experiences on peace at the aftermath of typhoon shared by the local people of Hernani, Eastern Samar. Narrative Inquiry captures personal and human dimensions of experience over time and takes account of the relationship between individual experience and cultural context (Clandinin and Connelly 2000). It systematically gather, analyze, and represent people's stories as told by them, which challenges traditional and modernist views of truth, reality, knowledge, and personhood (Bruck 2005). In T. R. Sarbin (Ed.) (1986), *Narrative psychology: The storied nature of human conduct*, says that narrative thinking makes possible the interpretation of events by putting together a causal pattern which names possible the blending of what is known about a situation (facts) with relevant conjectures (imagination). Narrative inquiry is a fitting approach in this case, because through collaborative work, the researchers tried to understand and inquired on the experience of positive peace of the local people of the typhoon-stricken town of Hernani, Eastern Samar.

In securing the data necessary for this research, the proponents of this research conducted a semi-structured in-depth interview wherein each participant was given ample time, to share his or her experiences.

The respondents for this research were individuals for the experiences sharing on the subject of this study which is positive peace. Since this research is qualitative in approach which often requires only a few number of respondents, the size of respondents for interview was thirty (30) individuals. The researchers used purposive sampling to ensure the necessary data needed for their analysis. The thirty (30) individuals came from the Barangay 4 Poblacion, Carmen, and Batang of the town of Hernani, Eastern Samar. Their age ranged from 20-60, male or female. They were residents of the place for a minimum of five (5) years. See figures.

Figure 2

Province of E. Samar



Figure 3

Town of Hernani

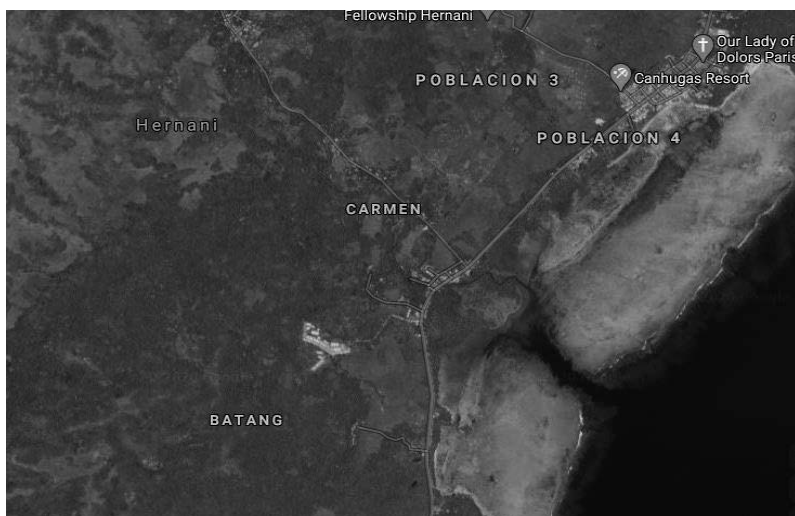


Figure 4

Yolanda aftermath (Google Image)

**Figure 5**

Yolanda aftermath (Google Image)



For the individual interview, the respondents were asked with these questions: What does peace mean to you as a resident of a typhoon-stricken town?; What gives you peace in life after a typhoon?; and What makes Hernani, Eastern Samar a peaceful place to live nowadays?

Aware of some ethical considerations, the identified respondents for this research were subjected to individual personal recorded survey

interviews. The researchers collected the data by allowing the respondents to retell their stories on the subject matter of the research guided by the set of questions. In cases the data shared were unclear, the researchers validated them by clarifying them personally to the respondents or through a phone call. The recorded data then were translated into a lucidly written form which was used for thematic analysis.

Narrative Inquiry has varied typology of analysis, thematic, structural, dialogic/performance, and visual (Riessman, 2008). The proponents of this research had chosen thematic typology of analyzing the data which is considered a common method used in narrative inquiry. In this thematic approach to narrative analysis, the researchers identified themes in the way the respondents told their stories. The individuality of the respondents' narratives was given the honor by designating codes. The analysis, therefore, produced a thematic typology of different depictions of how the locals of Hernani, Eastern Samar describe their notion of peace and how they experience it in the aftermath of a typhoon. Categories were presented to show the overall themes gained.

Results and Discussions

Anxious about the possibility of the hypothesis for this research is true, that positive peace can never be existing and experienced by the people living in a typhoon-stricken place like the town of Hernani, province of Eastern Samar, the researchers, upon meticulous scrutiny and analysis of the narratives, were surprised of the results. It has proven wrong with the stated hypothesis.

The town of Hernani, Eastern Samar is recognized as one of the towns or provinces in the Philippines frequently visited by typhoons. So, the pursuit of finding a positive peace index among the attitudes of the locals, the existing institutions, and prevalent structures within the area seemed indefinable. But, this research had demonstrated otherwise as shown in tables 2, 3 and 4.

Concept of peace in a typhoon -stricken town of Hernani, Eastern Samar

Table 2

Peace concept in typhoon-stricken town of Hernani, Eastern Samar

Themes from the participants' narratives	Categories using potential positive peace indicators	Possible related positive peace pillars
<i>Maayos na pamayanan Sumusunod sa utos ang mga tao Tahimik na barangay Hindi maingay at magulo Peace and order. Walang drugs May guide kung ano ang gagawin, may household go-bag, always prepared Nageevacuate/ lilikas sa safe na lugar</i>	Rule of Law	Well-functioning government
<i>May relief goods na binibigay May ayuda galing sa bayan</i>	Equal distribution of resources	Equitable Distribution of Resources
<i>Pagkatapos ng bagyo Walang bagyo Ligtas sa bagyo May maayos na hanap-buhay Walang nakakaabala sa hanap-buhay Secured at walang problema sa paghanap-buhay</i>	Prosperity	Sound Business Environment
<i>Nagkakaisa at nagtutulungan ang komunidad Di nagaaway-away</i>	Gender Inequality	Acceptance of the Rights of Others

Table 2*Continued*

Themes from the participants' narratives	Categories using potential positive peace indicators	Possible related positive peace pillars
<i>Maayos na pamamalakad ng bayan Walang reklamo sa pamahalaang bayan, kuntento sa buhay Simple tao ang nasa ahensya at hindi arogante</i>	Control of Corruption	Low level of corruption
<i>Hindi pagkakawatak-watak ng pamilya</i>	Healthy life expectancy	High Levels of Human Capital

Table 2 presents in summary the very concept of peace in a typhoon-stricken town of Hernani, Eastern Samar. This was drawn out from the narratives of the participants being analyzed into themes, categorized using potential positive peace indicators, and then related to the positive peace pillars.

Peace Concept

The idea of peace for the people living in the typhoon-stricken town of Hernani, province of Eastern Samar loosely hinged on the positive peace indicators such as rule of law, equal distribution of resources, prosperity, gender inequality, control of corruption, and healthy life expectancy. These indicators correspond to certain positive peace pillars which according to the Institute for Economics and Peace they are well-functioning government, equitable distribution of resources, sound business environment, acceptance of the rights of others, low level of corruption, and high levels of human capital.

This peace concept of the locals implies acceptance on their part of the geographical and topographical features of their town. They have accepted the fact that they cannot avoid experiencing natural calamity like typhoons, that they need only to heed the local government initiatives and cooperate actively to keep them safe and secure before and after the typhoon.

The local respondents of this research manifested that their notion of peace went beyond efficient and effective dealing with the natural calamity by themselves with the help and support of their respective local government units. They have considered having family intact, stable source of income, good relationships with other people, peace and order in the community, and good governance as among the essential description of peace.

Peace, therefore, can be conceived and pursued before, during, and after a natural calamity like a typhoon. In the minds of the local respondents, their peace concept reflected some of the ideals of the positive peace.

Factors that contribute to peace in life after the typhoon

Table 3

Contributing factors to peace

Themes from the participants' narratives	Categories in terms of potential positive peace indicators	Domain/Typology of change or measurement
<i>Lumipat sa mas ligtas na lugar Laging handa</i>	Quality of Information	Institutions
<i>Maraming tumulog galing sa ibat-ibang lugar Nagtutulungan matapos ang bagyo walang iwanan matapos ang bagyo</i>	Hostility to locals (Foreigners)	Attitudes
<i>Tahimik at walang nag aawa-away</i>	Rule of law	Institutions
<i>Walang nawala sa pamilya, walang nasugatan Buo ang pamilya Kung kasama ang mga anak at asawa buhay pa Nakakatulog ng maayos</i>	Healthy life expectancy	Attitudes

Table 3*Continued*

Themes from the participants' narratives	Categories in terms of potential positive peace indicators	Domain/Typology of change or measurement
<i>May sariling tahanan, pagkatapos ng bagyo May matitirahan pa na naipundar Awa ng Diyos Nagdadasal sa Diyos</i>	Prosperity Index	Structures <hr/> Attitudes
<i>May tulong na dumating, pabahay May relief goods</i>	Equal distribution of resources	Institutions
<i>Kung maayos na ang lahat</i>	Government Effectiveness:	Institutions

Table 3 presents the possible factors that contribute to peace in life of the people of Hernani after the typhoon. Again, the data presented were based from the participants' narratives, grouped into themes, categorized according to potential positive peace indicators, and then identified with the domain of change of the positive peace.

Peace experience after the typhoon

In Table 3, the themes derived from the respondents' narratives reflected the possible contributing factors to experience peace in life after the typhoon event. They were guaranteed by the efficient interplay for the transformation of the institutions concerned, attitudes of the people, and the efficacy of the structures involved. Specifically, there would be peace if the locals were well informed of the best and suitable options they may choose given with their kind of environment. There would be peace if people continue to build good relationships with the locals or foreign people. A local government down to the smallest unit of governance, the barangays, perform well by enforcing the rule of law, fair delivery of basic services to people, and fostering a promising economic prosperity that ensures life security would contribute to peacebuilding.

Factors that make the town of Hernani peaceful to live in

People living outside the town of Hernani would certainly ask the locals as to why they continue to stay and live in the area when it is frequently visited by typhoons.

Table 4

Factors for a peaceful place to live in

Themes from the participants' narratives	Categories in terms of potential positive peace pillars	Possible characteristics of the positive peace
<i>Nagkakaisa, nagtutulongan, at masayahin ang mga tao, nakasanayan na Mababait ang mga tao Maraming tumutulong na Non-Governmental Organizations</i>	Good Relations with Neighbors	Builds capacity for resilience and incentives for nonviolent conflict resolution.
<i>Nandito ang kabuhayan Malapit sa dagat na kabuhayan May sakahan, coprahan Nakakapagtanim</i>	Sound Business Environment	Implies that societal and attitudinal factors are as important as state institutions.
<i>May transportasyon, may eskwelahan May pabahay Walang gulo maliban kung may bagyo Tahimik ang lugar, election campaign payapa din Walang magnanakaw, tahimik sa gabi Nagkukwentuhan, nagkakainan May ayudang ibinibigay ang lokal na pamahalaan kung may bagyo May evacuation center</i>	Well-functioning Government	It provides an environment in which development goals are more likely to be achieved.
<i>Bayan na pinagmulan Bayan na sinilangan Matagal na kami ditto Sariling lugar Andito ang pamilya</i>	Acceptance of the Rights of Others	
<i>Sanay na sa bagyo</i>	Free Flow of Information	

Table 4 provided the answers to that question in summary based from the thematized narratives of the participants, categorized in terms of potential positive peace pillars, and related to the possible characteristics of the positive peace.

Hernani, Eastern Samar, a peaceful place to live in

The people of Hernani, Eastern Samar still considered their place a peaceful place to live in because it is their place of origin or had lived in the place for many years now, had built their own families, and they simply can not leave easily the place where it has a personal or psychological and attachment to them. The town of Hernani is very simple but endowed with rich natural resources. It has seawater where people can fish and a vast tract of land to farm. Aside from these, Hernani is home with people who are simple, fun-loving, family-oriented, and God-fearing. The place has functioning local government, delivering the basic services to people, and enforcing the law in the best it could that resulted in having a peaceful and orderly community. Being a town frequently visited by typhoons, the locals had learned to get used to it. All these reasons make the town of Hernani, Eastern Samar a peaceful place to live nowadays.

Peace of faith

If there is an undeniable factor in experiencing peace by the locals that is seemingly outside the positive peace index, it is the faith in God that the locals keep always in themselves, whether before, during, and after a typhoon calamity. In Table 3, the local respondents repeatedly mentioned “awa ng Diyos” and “nagdadasal sa Diyos.” These are statements signifying one’s religious or spiritual beliefs. In this case, one’s faith plays an important factor to keep the locals’ strength and hope for a peaceful living, especially after the natural calamity. This signifies only that what keeps the people to experience peace is not only ensured by social, economic, and political security but by spiritual causes as well.

Resilience and peace

Arising from the results of data analysis in this research is the phenomenon of resilience of the locals of Hernani in facing life difficulties especially at times of natural calamities like a typhoon. The social,

economic, and political surety may falter and unable to help them rise above the horrible effects of the natural calamity, being aware that they are still alive would be enough reason for them to become resilient and therefore manage to resurrect themselves amid a problematic situation. This resilience inspired by the hope that there is someone greater than themselves who can turn the tide of hopelessness into life security becomes even a viable saving characteristic of the locals of Hernani.

Resiliency, Positive Peace, and Nation-Building

What usually conceived amorphous resiliency was given form by the locals of Hernani, Eastern Samar, as shown in the relevant themes derived from the narratives of the locals about their concept and experience of peace with a natural calamity like a typhoon. As the Institute for Economics and Peace explained, resiliency is an essential characteristic of a positive peace. If there is an existence of a positive peace in any towns or provinces perpetuated by the pertinent institutions, expressed through the commending attitudes of the people, and prevailing effective structures that operate within the place, any nation consequently could become strong and progressive.

Conclusions

The proponents of this research got interested to know how the experience of positive peace in a typhoon-stricken place is possible. Since one of the proponents is native of a province that is constantly visited by typhoons, the province of Samar, the researchers had decided to conduct this research in the simple town of Hernani, Eastern Samar. The relevant question the researchers would like to answer is how the people of that typhoon-stricken town of Hernani do experience positive peace as they absorb, adapt, and recover from shocks brought about by the devastating typhoon. In pursuing the interest of this research the researchers intended to focus specifically on the resiliency of the locals amid the difficulties and challenges caused by a natural calamity, and how this resiliency had helped them find peace in their lives.

Using narrative analysis as a method of research, the results of this research pointed to several feasible realities. The research revealed that the locals of a typhoon-stricken town like Hernani could still conceive and experience positive peace by being resilient caused part and large by the

synergism of factors which, for the Institute for Economics and Peace, are indicators of positive peace such as government effectiveness, the rule of law, quality of information, equal distribution of resources, prosperity index, gender inequality index, control of corruption, hostility to locals (foreigners), and healthy life expectancy. These indicators correspond to certain positive peace pillars which are well-functioning government, equitable distribution of resources, sound business environment, acceptance of the rights of others, low level of corruption, and high levels of human capital.

On the issue of whether one can find positive peace in the typhoon-stricken town of Hernani, the answer is yes. There is a possibility, as revealed by the presence of potential indicators of the pillars of the positive peace expressed in the initiatives done by the institutions, shown through the attitudes of the locals, and the prevailing structures that operate within the town of Hernani. If these apparent indicators of positive peace are reinforced and replicated in other towns or provinces across the country, there is a big chance of building a strong and progressive nation.

An expected depiction in the analyzed narratives of the locals of Hernani was the significant role played by the religiosity and spirituality of the locals. Amidst the calamity, the religiosity and spirituality of the people had made them remained steadfast, strong, and hopeful to live and survive. And it did experience by them.

As regards the recommendation of this research for future studies, the researchers would like to focus on the possible addition of a faith-based like indicator to the twenty-four globally accepted indicators of the positive peace. Resiliency is a vital characteristic of positive peace. And faith is a viable factor that makes a person resilient amid the negative consequences of a natural calamity as shown in this research.

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