STEP

Long Paper

Reliving the Bayanihan Spirit: SPRCNHS Landayan Annex Narratives in the New Normal

Marlon F. Adlit
Department of Education
Schools Division Office – City of San Pedro
San Pedro Relocation Center National High School Landayan Annex
City of San Pedro, Laguna, Philippines
marlon.adlit@deped.gov.ph
http://orcid.org/0000-0003-1204-4361
(corresponding author)

Marites R. Martinez
Department of Education
Schools Division Office – City of San Pedro
San Pedro Relocation Center National High School Landayan Annex
City of San Pedro, Laguna, Philippines
marites.martinez008@deped.gov.ph

Abstract

Bayanihan spirit has been culturally embedded among Filipinos throughout history. Bayanihan also known as tulongan or damayan, is common among Filipinos. In the Philippines, this is a system of mutual assistance and care that serves as a foundation for family and community. In times of adversity, natural calamities, and acts of God, bayanihan becomes a distinct Filipino culture. During this pandemic, the educational system becomes vulnerable to ensure the safety of all learners as well as stakeholders. The study is qualitative research and employed a narrative approach. The study explores the educational and socio-cultural contexts of the experiences among participants, embracing the stories of the pandemic and how it affected them in the "new normal" of the educational processes. Five teachers and five external stakeholders participated in

this study. The paper also converges and corroborates the aggregate of teacher and stakeholder narratives. The outcomes include an understanding of the new normal, school and community preparation for the start of classes, narratives of the Bayanihan spirit as manifested by teachers and stakeholders, symbols describing feelings about Bayanihan, and significant experiences during the pandemic.

INTRODUCTION

Bayanihan has been extensively studied as a system of mutual help and concern that serves as a pillar of family and community in the Philippines (Ang, 1979). Today, it is called damayan or mutual aid, tulungan or cooperative reciprocity, and "usungan" or community development (Vermont Law, 2018). Various studies have been conducted on rural customs, making the job easier, and community support. The idea comes from an old rural custom in which people helped families relocate their homes by placing them on bamboo stilts. This Filipino ethic exemplifies the principle of helping people in need without expecting anything in return (Ganzon, 2019). Bayanihan is the finest way to convey and understand Filipino culture. A neighbor in need is a community's concern. The entire community feels that working together reduces workloads and makes jobs simpler (Esguerra, 2019). Filipinos usually seek assistance from one another in times of need. Bayanihan is a common term for this type of community support (Bankoff, 2020).

Bayanihan, also known as tulongan or damayan, is a popular pastime among Filipinos. Furthermore, it is an indigenous Filipino characteristic and an integral part of the Filipino way of life. The practice of bayanihan is central to those communities that are in need. Outside the Filipino communities, other terms denoting bayanihan include cooperation and brotherhood (Ang, 1979). In the traditional view, bayanihan is called "Obra comun" or "ser juntado para la obra," where everyone does the job. Concerning the deconstruction of bayanihan, two words emerged, such as bayan and bayani. Bayan signifies nation, place, or people as it also entails a sense of belongingness or shared experience. Bayani is a person serving the nation by treating everyone as an equal, which is also tantamount to kapwa, pakikipagkapwa, and pagkukusang-loob. In bayanihan, each member of the community is a bayani, and members work together for community needs (Vermont Law, 2018).

Bayanihan requires a group effort to achieve a single specified objective or noble purpose, as well as a fair distribution of work outcomes. Bayanihan displays a common spirit of brotherhood and solidarity among co-equals in conquering physical and financial problems. It is a one-of-a-kind way of displaying heroism (bayani)—a particular sort of support for others in which one voluntarily sacrifices oneself, maybe even one's life, to lend a helping hand. Depending on how sincerely a person conducts his or her leadership

or authority, this type of assistance frequently extends beyond personal or intimate ties (Esguerra, 2019).

Filipinos have always worked together to overcome the obstacles of living in their dangerous homeland, whether caused by natural or human causes. Except, evidently, it no longer does, and Filipinos are now being advised that the very characteristics that made their communities so strong in the past have been turned into their biggest vulnerability by the COVID-19 epidemic. Even the name bayanihan has been publicly modified to represent wholly new meanings through law and government initiatives (Bankoff, 2020).

Previous studies of bayanihan have not examined the micro-level as it normally generalizes bayanihan as a cultural phenomenon in the Philippines (Ang, 1979; Vermont Law, 2018; Bankoff, 2020; Ganzon, 2019; Esguerra, 2019). The setting and context of bayanihan are unsatisfactorily presented as they are always explained from a macro-level perspective without expounding the nuances of people surrounding the practice of bayanihan.

Anga and Diaz (ND) claimed that the resiliency of the people would often be faith-based and reliant on traditional support systems such as the family and the community. Filipinos maintain a positive outlook despite the trying circumstances, although they are aware of the negative thoughts.

Borja, Nolasco, & Ordoñez (2020) examined the communal dimensions of ambag, which invokes the concept of bayanihan. Bayanihan's traditional image shows people carrying a house on their shoulders. In this time of the pandemic, it means mutual aid or collective effort. Ambag and bayanihan have a polarizing effect in the Philippines as values could be reconciled with communal ideals as well as democratic ideals, civic participation, and citizen empowerment. These two local concepts have a resounding message for the foundation of progressive politics, enabling a strong democracy that develops representative intuitions to address the growing threat of COVID-19.

According to Caño et al. (2021), the implementation of basic education in the new normal for health and nutrition aid is supported by stakeholders. They favored learning environments, learning aids or assistive equipment, technical assistance, and training and development. While reading activities and direct support were emphasized throughout the transition to the new basic education standard. The teachers' Learning Delivery Modality (LDM2), Most Essential Learning (MELCs), PIVOT 4-A CALABARZON Budget of Work (BOW), Weekly Home Learning Plan (WHLP), and Learning Continuity Plan were all heavily used in the new normal (LCP). As a result, certain stakeholders embraced and backed Learning Delivery Modalities (LDMs). Stakeholder support is inextricably correlated to basic execution. Training and development are essential in the initial phase. Because the school size is not statistically significant, there was no significant interacting impact on the regression coefficient. In terms of Learning Environment, Learning Support,

Technology Support, Training and Development, and Direct Assistance, Stakeholder Support and School Size have a highly substantial and favorable relationship. There is little correlation between school size and stakeholder support for the Health and Nutrition and Reading Programs.

As an example, the Brigada Eskwela is a collaborative effort that harnesses the spirit of volunteering and allows individuals from many professions to assist the schools every year, which is one of the program's most remarkable qualities. Furthermore, while Brigada Eskwela broadens community support for basic education in terms of curricular activities enrichment, and physical facility upgrades, it firmly supports the unity of purpose (Garcia, 2021).

Likewise, Diokno (2020) also expressed that another important objective is to empower families and communities as active agents and collaborators in the learning process. Communities must be enlisted to assist in the provision of learning materials, the construction and maintenance of shared learning spaces, the coordination of food delivery, collaboration with partners (government and people), and ensuring everyone's health throughout the pandemic. Through the feeding program, mothers and other adults, including returning foreign workers, can obtain new skills as learning facilitators and seek careers in public nutrition. The para-teachers and feeding programs might be a source of revenue.

Thus, the study encompasses the understanding and experiences of bayanihan in the new normal. siAs an educational institution, SPRCNSH Landayan Annex prepared the school with the assitance of the community in line with its opening on August 4, 2020, which was deferred to October 5. As indicated in Figure 1, the conceptual framework includes Forming the emerging significant experiences to crystallize symbols and meaning of the bayanihan spirit. Bayanihan as theorized and explicated by Ang (1979), Jocano (1999), and Gorospe (1974) will be analyzed in a qualitative-narrative study in the context of the new normal.

The study primarily aims to answer the question: What is the meaning of the bayanihan spirit in the context of the new normal among SPRCNHS Landayan Annex teachers and stakeholders? This study used narrative inquiry to investigate the significant experiences of teachers and stakeholders in line with the new normal in education. The roles and contributions of the participants in exercising and performing the bayanihan spirit are central to the study.

The researchers utilized the indigenous knowledge of bayanihan to connect with the conceptual framework and the current experiences of teachers and stakeholders in consonance with their experiences during this time of the COVID-19 pandemic (Figure 1).

The researchers are guided with the following questions.
1. How do the participants perceive the new normal?

2. How do the narratives reveal community preparation and the manifestation of the bayanihan spirit?
3. What symbols and meanings emerge to describe the most significant experience concerning bayanihan?
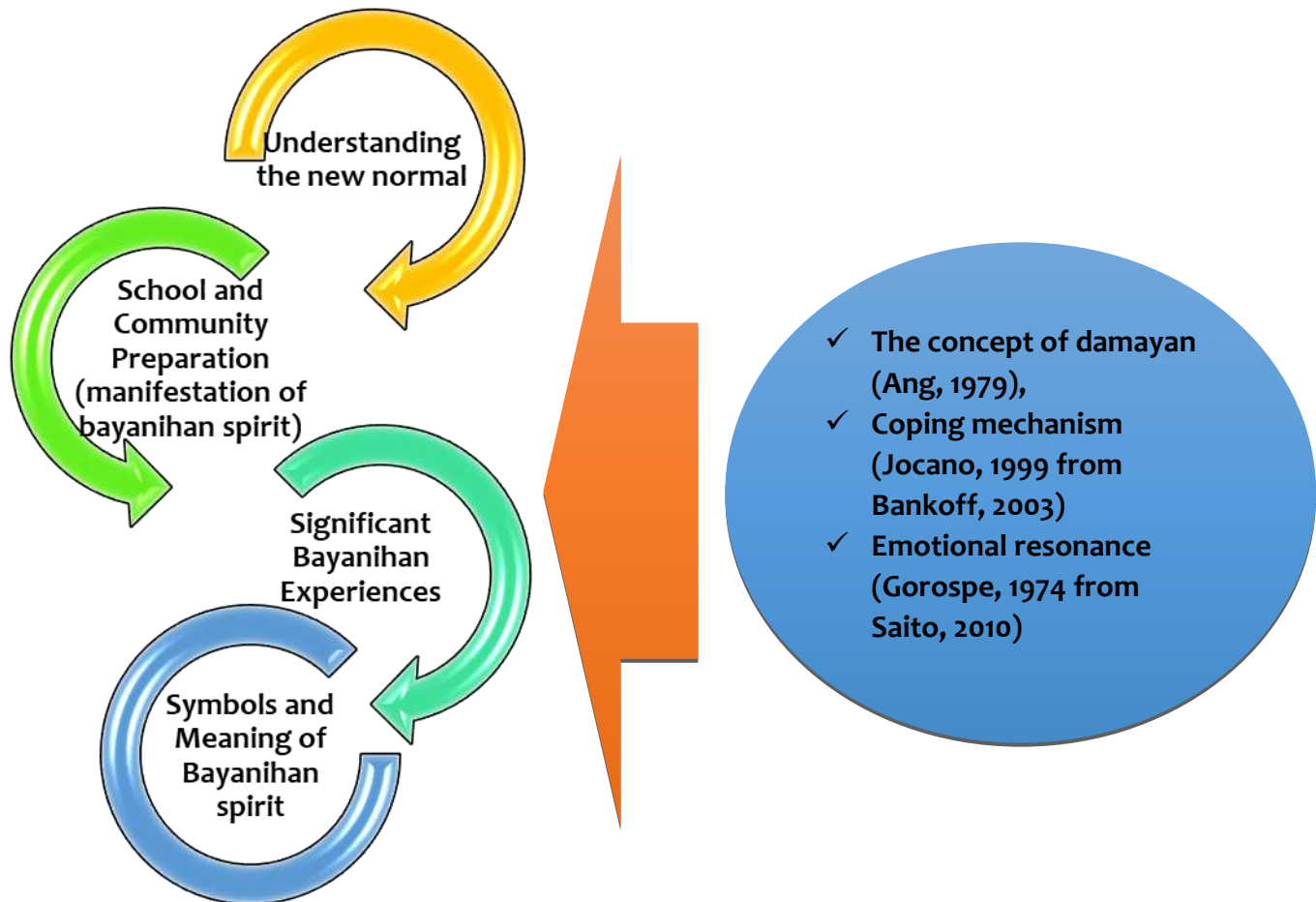

Figure 1. Conceptual Framework Displaying the Connection of Understanding the New Normal and Meaning of Bayanihan

LITERATURE REVIEW

Volunteerism

Volunteerism, as a counterpart of bayanihan is also present on a global scale. There were other terms utilized, such as reciprocal labor, collectivism, and volunteerism. Even outside of catastrophes, volunteering has had a good impact on communities, bridging gaps and reducing societal difficulties such as poverty and socioeconomic injustice. Numerous foreign and domestic medical volunteer assignments over the years have been conducted, and they have improved health care delivery in a variety of

contexts, including refugee camps and impoverished countries (Potolidis, 2020). Schech et al. (2020) said that while international volunteering has long been a hallmark of official development aid, the capacity development implications of similar programs among Global South organizations have gotten less attention. An evaluation of survey and interview data from Australian volunteers and their host organizations explores how international volunteering contributes to endogenous capacity development processes.

"Unpaid work performed for the benefit of individuals outside the family" is how volunteer work is defined. It entails "giving freely of one's time, skills, ideas, and abilities for charitable, educational, political, economic, humanitarian, or other beneficial goals," rather than for private or personal gain. Only 13 African nations recorded volunteers in their official statistics between 2007 and 2017, according to the ILO. Because data is scarce, it is difficult to have a thorough picture of volunteerism's forms and procedures, how it contributes to social development, and how it might help achieve the SDGs (Logan, Sanny, & Han, 2021).

Maira (2020) investigated the possibilities and limits of civic engagement by Muslim American youth in the post-9/11 era and the political implications of volunteerism for Muslim communities subjected to scrutiny and surveillance in the War on Terror. Drawing on ethnographic research on Arab, South Asian, and Afghan American college students in northern California, it explored how Muslim American volunteer activities are embedded in the regulation of "good" (moderate) or "bad" (radical) Muslim political subjecthood.

Collectivism and Reciprocal Labor

Su (2021) expounded on the concept of collectivism, a mentality that prioritizes communal aims and interests over individual concerns. This worldview is more prevalent in East and Southeast Asian countries than in Western countries. The Bayanihan spirit, for example, is defined as "community solidarity, effort, and cooperation toward a common objective".

People from across the world participate in reciprocal labor. It entails a non-monetary exchange of community members' collective work for the benefit of a single person or family. Reciprocity is compensated through group physical labor. The reciprocity requirements vary by context. People like reciprocal employment because it mixes social sharing with monetary gain. The universality of reciprocal labor exchange conducted jointly across a wide range of economies (Gibson, 2020).

Interplay of Pakikipagkapwa, Pakikisama and Bayanihan

Jocano (1999) identified Filipino values as a culturally specific coping mechanism, this includes pakikipagkapwa, pakikisama, and bayanihan. Pakikipagkapwa connotes being one with the group and is more than unity as it also presages shared identity and

mutual bond. Bayanihan is assuming another's burden and pakikisama is a sanction against breaking ranks. All of these imply shared community and guarantee support (from Bankoff, 2003).

Jocano (2001) clarified that pakikisama is a Filipino value being recount of bayanihan and is considered to have a positive meaning. Bayanihan or team spirit will bring out a positive outcome as people do not depend on one person alone but other people and the organization. Gorospe (1974) added that pakikisama and bayanihan has emotional resonance among Filipinos (from Saito, 2010).

Pakikipagkapwa, pakikisama, and bayanihan are sacred values that define who Filipinos are. They are important features of the Filipino culture, which has been described as collectivist and interdependent. Pakikipagkapwa is to respect someone as a fellow human being. Pakikisama is a companionship that allows Filipinos to be adaptable and easygoing. Bayanihan is also a type of communal solidarity that entails assisting one another in times of need (Bautista, 2019).

Bayanihan as a Filipino Cultural Construct

Bayan is the Filipino word for country, and bayanihan means "being in the country," but the phrase is most usually used to describe "a sense of social unity, effort, and collaboration toward a common goal. The idea comes from an old rural custom in which people helped families relocate their homes by placing them on bamboo stilts. This Filipino ethic exemplifies the principle of helping people in need without expecting anything in return (Ganzon, 2019).

Filipinos usually seek assistance from one another in times of need. Bayanihan is a common term for this type of community support. Filipinos have always worked together to overcome the obstacles of living in their dangerous homeland, whether caused by natural or human causes. Except, evidently, it no longer does, and Filipinos are now being advised that the very characteristics that made their communities so strong in the past have been turned into their biggest vulnerability by the Covid-19 epidemic. Even the name bayanihan has been publicly modified to represent wholly new meanings through law and government initiatives (Bankoff, 2020).

De Guzman, Cabaltica, Santos, and Alba (2021) explained that volunteerism has long been seen as a remarkable achievement since improves and assists society's most vulnerable individuals. Since human civilization and societal progress need it, most people have volunteering attributes. It is a fundamentally social activity that contributes to our society's unity, stability, and happiness. One of the most important components of Philippine society is the Bayanihan spirit. Since it was one of our ancestors' core beliefs, caring for and assisting others has long been the norm. Everyone contributes according to their abilities to assist their neighbors. There are several methods to aid others

because everyone is unique and skilled in different ways. Volunteers are often the driving factor behind successful programs.

Bautista, Abanilla, Matillano, and Abiera (2017) analyzed the term bayanihan or pintakasi (community spirit), in the ethnolinguistic groups in the Philippines deriving from Veneracion (1996) such as damayan, kawanggawa or tulong for the Tagalogs. Some Tagalogs use the term "bataris" or "bataresan", the Warays call it tiklos, pintakasi, or alayon. "Tabang-tabang" was used by the Palawano, other Visayan-speaking people call it "tambayayong", "kapamagawida" or "kapamagogopa" was used by the Maranaw, while "dundyug" or "sod" was the term used by the Subanen. The Ilokano call it "ammoyo" and the terms "paysidu-sidungan", or "tagnawa" were used by the Ivatans of Batanes. These groups are accustomed to the term and has similar meaning with reciprocal and communal work.

The same bayanihan was manifested by the Filipinos during the 1991 Ormoc flash flood and the Baguio earthquake in 1990. Bayanihan, pakikisama, and pakikipagkapwa are cultural concepts that attempt to express a sense of community, especially in times of individual travail or communal adversity (Mauch and Pfister, 2009).
Anga and Diaz (ND) claimed that the resiliency of the people would often be faith-based and reliant on traditional support systems such as the family and the community. Filipinos maintain a positive outlook despite the trying circumstances although mindful of the negative thoughts.

Borja, Nolasco, & Ordoñez (2020) examined the communal dimensions of ambag, which invokes the concept of bayanihan. Bayanihan's traditional image shows people carrying a house on their shoulders. In this time of the pandemic, it means mutual aid or collective effort. Ambag and bayanihan have a polarizing effect in the Philippines as values could reconcile with the communal ideals as well as democratic ideals, civic participation, and citizen empowerment. These two local concepts have a resounding message for the foundation of progressive politics enabling a strong democracy that develops representative intuitions to address the growing threat of COVID-19.

Arcega (2019) reported that volunteering presented significant challenges. Despite difficulties, the Bayanihan spirit, a Filipino virtue, encouraged them to make a meaningful contribution to their community. The student leaders worked tirelessly. Because of their engagement, they developed new skills, felt a sense of belonging, improved their skills, and increased their self-efficacy. Student leaders' participation in advocacy and nation-building seeks to: (1) highlight the importance of advocacy and nation-building; (2) highlight the vital roles of student leaders in the community; and (3) advocate for and construct a brighter future.

A traditional conceptualization of bayanihan is on the community scale which encompasses the actions and services extended to the community. In the contemporary description, it is a collective help, or volunteerism, and helping each other. The

comparison of traditional and contemporary definitions reflects that indigenous knowledge is flexible and evolving under varying circumstances and conditions (Su & Mangada, 2016).

Bayanihan has implications of heroism and that bayanihan is approximated to spirit or attitude, representing it through people helping each other out without thinking about themselves. Likewise, the Philippines is tied strongly with the strength of their livelihood and social network, where both pakikipagkapwa or a sense of commonality and bayanihan as mutualization of labor are completed. In addition, sharing and taking care of each other is mandatory to cope with disasters as well as empathy Voll Rød (2016).

Bayanihan is a cultural trait that encourages friendship, service, and helpfulness. These traits are key to progress and development as people extend support in various ways. Further, people who helped are contented as they extended help to a person in dire need (Bautista, Abanilla, Matillano, and Abiera (2017).

METHODOLOGY

Research Setting

San Pedro has been the number one city with the highest number of COVID-19 cases for the past months in 2020. The number of cases in the larger community is three hundred seventeen (317), while in Landayan alone, there are 32 active cases. Since June 2020, the teachers of Landayan have been preparing for the opening of classes. Situated at the border of Binan and San Pedro, the SPRCNHS Landayan Annex is composed of 65 teachers with more than 2000 students from Grade 7 to Grade 12. The school already set up a plan for the upcoming school year through DO No. 12, s. 2020 where the school follows the Adoption of the Basic Education Learning Continuity Plan for School Year 2020-2021 in Light of the COVID-19 Public Health Emergency. In this plan, the school reiterated its faithfulness to uphold education with the provision of safety among its stakeholders as well as following the DO No. 14, s. 2020, which sets the Guidelines on the Required Health Standards in Basic Education Offices and Schools including the facilitation of most essential learning competencies, the compliance with the School Learning Continuity Plan, and the health protocols such as physical distancing, wearing of face masks, and face shield, and disinfection.

The school has extensively utilized its partnership and linkages with the Local Government of the City of San Pedro, the provision of televisions, risograph, and other reproduction materials through the ingenious leadership of the Public Schools District Supervisor empower all schools to benefit from the program. The chairman as well as the Sangguniang Barangay and Kabataan have constantly supported the school in its endeavor.

Narrative Inquiry

The narrative inquiry which is under qualitative research sets an interpretative paradigm. Reality is socially constructed and formed from the participants' view. The focus of the study is not to determine the causal relationship but to explain the meaning of experiences. Inductively, the researchers generate a pattern of meanings and many truths emerging from the narratives. The narrative inquiry assumes that people are storytelling individuals and that the researcher's task is to deal with human experiences and how they create meanings. Individuals understand the world based on the meaning they attach to their personal and social experiences. Hence, the researchers must collect data, interpret, and construct the narratives and crystallize meanings. The researchers should be able to form the linearity of narratives by selecting and giving accounts that flow sensibly. Categories, themes, and life experiences from stories are used by the researcher to structure narratives (Altan & Lane, 2018).

Data Collection

This study employed purposive sampling, where five teachers and five stakeholders were selected deliberately. The key informant technique is also utilized by the researchers through interviews and focus group discussions. The semi-structured interview was used to discuss with the participants of the study and to collect data. A Focus group was arranged to ask for reactions and discussion on the topic of the study. The researchers guide the facilitation of the discussion to emphasize the topic (Emerald Publishing, 2020).

According to Etikan, Musa, & Alkassim (2016), saturation, or gaining complete knowledge by continuing to sample until no new relevant information is gained, is the major focus of purposive sampling techniques. Also known as the judgment sampling method, it involves selecting participants specifically for their attributes. It is a non-random approach that does not require underlying hypotheses or a certain quantity of participants. The researchers choose what information is necessary to have and then go out looking for people who can and are ready to provide it due to their expertise or experience.

The study as indicated in Table 1 includes five teacher participants where most of the teacher-participants were female, married, and with master's units. The youngest participant is 26 years old while the eldest is 60 years old with varying positions and most of them are in the position for three years and more.

The study as indicated in Table 2 includes five stakeholders where most of the stakeholder-participants were female, married, and with bachelor's degrees. The youngest participant is 16 years old while the eldest is 49 years old.

Table 1. Teachers' Demographics and Background

Teachers	Gender	Age	Marital Status	Position	Years in position	Highest Degree
1	M	26	Single	T2	4	Master's Units
2	F	60	Married	T1	3	Master's Units
3	F	32	Married	T3	7	Master's Units
4	F	41	Married	MT2	3	Master's Units
5	F	29	Single	T1	2	Master's Units

Table 2. Stakeholders Demographics and Background

Stakeholders	Gender	Age	Marital Status	Position	Years in position	Highest Degree
1	F	37	Married	Housewife	10	Bachelor's
2	F	49	Married	Housewife	14	Bachelor's
3	F	45	Married	PTA Secretary	1	Bachelor's
4	M	16	Single	SSG Pres.	1	High School
5	M	35	Single	LSB Utility	7	High School

Google meetings took place on Fridays during June 2020. More precisely, the researchers contacted the participants and requested them to take part in the study after describing its purpose and limitations. In general, the participants were open to taking part in the study, and semi-structured interviews and focus group discussions took place in the late afternoon. The participants were in an online meeting using Google Meet while the researchers were at the office, and the conversations lasted for around 30 minutes. The researchers mostly took notes during the semi-structured interviews and focus group discussions to aid in the analysis of the data acquired.

Data Analysis

The narrative analysis incorporates the experiences and understanding collected through interviews and focus group discussions (Cowger & Tritz, 2019). Reality is socially constructed and formed from the participants' view. The narrative inquiry assumes that people are storytelling individuals and that the researchers' task is to deal with human experiences and how they create meanings. Categories, themes, and life experiences from stories are used by the researchers to structure narratives (Altan & Lane, 2018). Different epistemological perspective operates in the conduct of qualitative research as it recognizes and comprises the whole range of feelings, observations, and attitudes which are subjective (Emerald Publishing, 2020).

The narrative analysis incorporates the experiences or life stories as a mode of learning. Individual stories are understood and collected through interviews and focus

group discussions. Using verbal and written data increases validity with triangulation. The researchers can also construct timelines that show experiences, identify events within the data, and acquire a holistic view of participants' life stories (Cowger & Tritz, 2019).

The researchers followed the visual model for research design as shown in Figure 2 following Altan & lane (2018), where there are three stages. Stage one is the eliciting of stories, looking for emerging significant experiences, defining experiences, and crystallizing narratives. Stage two is the analysis of narratives using the conceptual framework and finally, the definition of symbols and meanings.
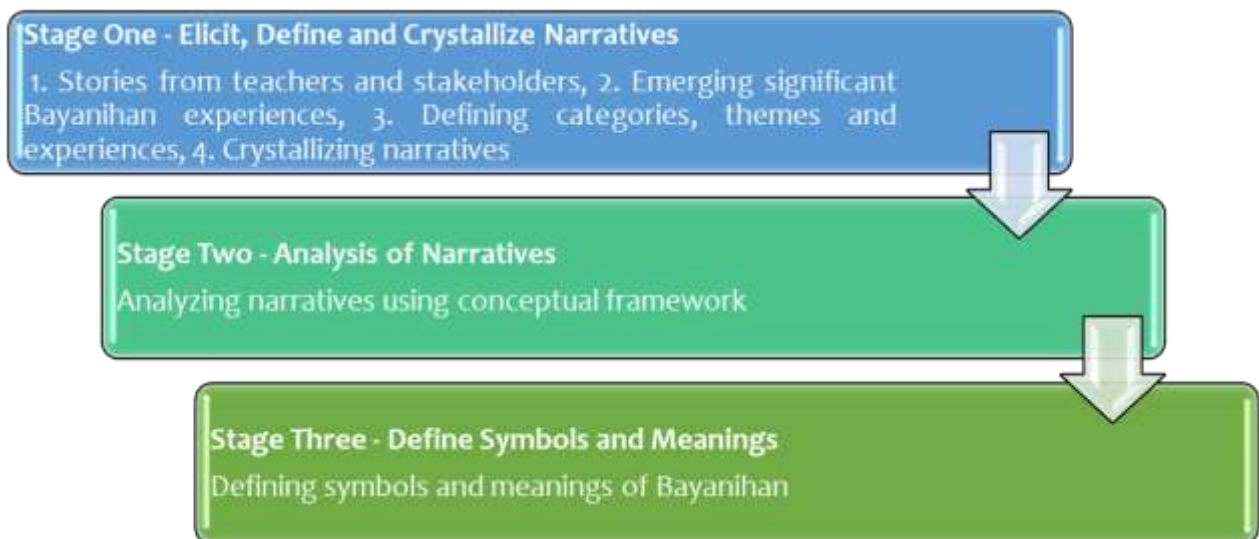
Stage One - Elicit, Define and Crystallize Narratives
1. Stories from teachers and stakeholders, 2. Emerging significant Bayanihan experiences, 3. Defining categories, themes and experiences, 4. Crystallizing narratives

Stage Two - Analysis of Narratives
Analyzing narratives using conceptual framework

Stage Three - Define Symbols and Meanings
Defining symbols and meanings of Bayanihan

Figure 2. Visual Model of Research Design

Ethical Standards

The current investigation also adhered to ethical standards. As evidence of their agreement to take part in the study, each participant signed the permission letter. The researchers also discussed anonymity and privacy of personal information, assuring participants that their participation would be kept private and utilized exclusively for the study's objectives. Participants received assurances that their participation in the study was voluntary and that they might leave at any time for any reason. Both physically and psychologically, volunteers were neither mistreated nor injured throughout the research's execution. On the other hand, the researchers tried to establish and sustain a healthy and engaging environment.

RESULTS AND DISCUSSIONS

1. How do the participants perceive the new normal?

Understanding the new normal

According to the teachers, the word "new normal" refers to the COVID-19 pandemic's present state. *As a result of the government's request to stop or slow the spread of COVID-19, adaptation to the new procedures and systems has occurred.* The new normal entails maintaining daily routines as usual but adhering strictly to any new regulations or warnings issued by the government to stop the spread of the COVID-19 virus.

According to the stakeholders, in the new normal "*there is a need to shift viewpoint, especially those things which are not applicable at this moment.* Instilling this in the mind is essential. It differs from a person's typical behavior or movement in society. This new scenario we are in during the epidemic is referred to as the "new normal." *Face masks and face shields were among the new practices that evolved in the name of safety, along with social distance and new learning modes.* Performing actions that we are not used to before the pandemic strikes, such as using face masks and face shields, often washing one's hands, and avoiding physical contact, particularly in public spaces. Since we all rely on online transactions, the internet is very necessary.

2. How do the narratives reveal community preparation and the manifestation of the bayanihan spirit?

Preparation of school and community

Schools put together the modules for the students and offered webinars and training. *By holding online conferences and posting on social media, the school carried out information dissemination. The school received donations from LGUs, NGOs, and other organizations that assist them to be prepared for a pandemic.* According to the communal principles of *ambag* described by Borja, Nolasco, & Ordoñez (2020), the community helped the school enroll students who lacked devices and an internet connection. The school uses every available tool to educate students without having them in close contact, such as online learning. The classrooms and other educational supplies are cleaned and sanitized. The first day of class was postponed until October 5. There will be no face-to-face classes. The community and the school adhered to the rules established by DOH.

The school put a lot of effort into getting the school year started despite the difficulties. The heads of schools are learning the new modalities and printing the modules because of online seminars they have attended with faculty members. It was also made

possible to section classes and set a maximum number of pupils per class. The school and community have a coping mechanism in place since they have been thoughtfully developed with respect for everyone's safety (Jocano, 1999 cited in Bankoff, 2003). Health standards were followed. The school provided teachers, parents, and students with orientation. Teachers attended seminars to get ready for the start of classes, disinfect the classroom, and buy the essential safety supplies for the school. The community, especially the businesses, also followed the IATF's health standards. Both the school and the neighborhood are ready for distance learning.

Bayanihan Spirit as Manifested by Teachers and Stakeholders

To decide which modalities are best depending on the students' living conditions and capacity to adapt to the new normal, teachers go above and beyond to reach even the most isolated pupils in the community. To stop the virus from spreading and to assist people who have been impacted by the epidemic in finding work and a source of income, all stakeholders pool their resources. Emotional resonance is depicted in these situations averred by Gorospe (1974 cited in Saito, 2010) *The teachers have been a source of support for students and parents. We have been communicating with the students regularly, urging them to keep up their studies in preparation for the upcoming school year. In addition to encouraging students to enroll and continue their studies, the teachers contributed their time to arrange, print, and bind modules. The teachers assist in creating the modules. Materials for the start of courses were supplied by the stakeholders. Alcohol, face mask, and other supplies were supplied by certain barangay and government leaders. By engaging with parents and students during the registration period, teachers carry out their responsibilities even when working from home. The local government also provided supplies to the public. Some volunteers are providing for the needs of the community. By encouraging the children to enroll and carry on with their studies despite the difficulties, the teachers and other stakeholders demonstrate bayanihan in the school and the community.*

The barangay and city governments also distributed relief supplies while urging the students to keep learning through different modalities and guiding parents and students. The parents, the barangay, and the school are all collaborating to ensure that everything is prepared for the start of classes. The narratives demonstrate a sense of community that Mauch and Pfister (2009) describe.

3. What symbols and meanings emerge to describe the most significant experience concerning bayanihan?

Significant Experience

The experience that has meant the most to me is witnessing the poverty that our children and their families are experiencing because of the epidemic, as well as how education can still benefit them despite poverty. The expression of concern and care,

together with unexpected collaboration and cooperation across stakeholders, is greatly valued. In sharing and assisting others in need, people appear to act automatically. I assist with the module organization. The call I made to my pupils to help them with their registration is one of the most important experiences I had throughout this period. They were grateful when I helped them. Solidarity among teachers or their work toward reaching a certain goal is evident as well as the commitment to the cause with stakeholders. In the stories, it is possible to see the adaptability of Bayanihan in the present (Su and Mangada, 2016) and indigenous Filipino traits as part of the Filipino way of life or damayan (Ang, 1979).

Teachers reached out to parents during registration to communicate and motivate them to keep their children in school despite the pandemic. To raise their spirits, free online seminars for parents, students, and teachers were organized. By staying at home and being a good citizen, I have increased my support for the school. This epidemic has opened everyone's eyes to the fact that everyone is susceptible to it, regardless of status, having a strong spiritual foundation and spending time with family is crucial, and providing for the needs of others is a humanitarian gesture. No one should be left behind, which is in line with the findings of Anga and Diaz's (ND) study on support networks and faith, and it has strengthened relationships with other individuals.

Symbols and Meanings for Bayanihan

An *open door* that represents possibility. *Chain* refers to the fact that, despite the social distance we perceive, there is a natural chain reaction among individuals to assist one another, especially those who are afflicted by the virus. The next step is to help willingly, even when not requested. *Two hands* extending out to each other indicates continuous help. *Small hearts* inside a *giant heart*, where the small hearts stand for volunteer teachers and the big hearts for the cooperation of all stakeholders involved in education. *Hands* depict a person reaching out to another person.

If you are kind, sympathetic, and helpful to others, there is a propensity for them to transmit that to other Filipinos, creating a *chain*. A *helpful hand* represents how I feel about bayanihan, hands symbolizing team effort to support one another. Everyone is helping each other, especially those who can dramatically alter society. This demonstrates the ramifications of heroism as a spirit or attitude that fosters a feeling of community or bayanihan as explained by Voll Rod (2016) and damayan or mutual aid (Ang, 1979).

CONCLUSIONS AND RECOMMENDATIONS

Change of perspective is essential in the present time and one needs to adjust to the process and system in response to the limitation and control of COVID-19. The school and community set up communication that is virtual, yet practical, and the partnership with LGUs and NGOs is with priority for students' welfare and safety. These are

manifestations of communal ideals as stated by Borja, Nolasco, & Ordoñez (2020) and the coping mechanism (Jocano, 1999 cited in Bankoff, 2003).

Although it is the new normal, it has not stopped the stakeholders to contribute what they could provide such as in the community by providing various resources and encouraging students to continue learning. The educational and socio-economic roles of teachers were evident. Emotional resonance is depicted in these situations averred by Gorospe (1974 cited in Saito, 2010) as well as a sense of community which is described by Mauch and Pfister (2009). To see poverty and deal with it by instilling cooperation and collaboration with stakeholders. Voluntarism and unity were qualities harnessed to address the present problem. Faith with God, family and humanitarian acts emerged as quintessence for survival. The flexibility of bayanihan in the present time is observable in the stories as elucidated by Su and Mangada (2016) and Anga and Diaz (ND) on faith and support system.

The symbols include an unlocked door, chain, hands, and heart. Bayanihan is associated with opportunity, volunteerism, kindness, sympathy, united efforts, or unity and reaching out, which is the implication of heroism as a spirit or attitude as a sense of communality as explicated by Voll Rød (2016).

The following recommendations are expected to be incorporated and explicitly stated in the School Leaning Continuity Plan and must be manifested in all dimensions of school operations. Strengthen the school and community partnership. Stakeholders and school organizations must continue to work together to address the present and future concerns of teachers, parents, and learners in the new normal. Provision of various technical assistance to teachers, parents, and learners will significantly increase their coping mechanisms and must also become embedded and explicitly stated in the learning continuity plan. Technical assistance for teachers must include mental health, instruction and delivery, technology, and learning action cells. Technical assistance for parents includes learning modalities, instructional delivery support, and the like. Technical assistance for learners must include content and delivery, assessment and remediation, and intervention. Further, bayanihan constructs can be scrutinized such as formulating an assessment on "Effectiveness of Virtual Communication in Addressing School and Community Needs" and articulating a study measuring the "Impact of the Roles of Teachers in the Socio-Economic Development in Times of Pandemic".

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