



RESEARCH ARTICLE

Work Experiences, Coping Mechanism, Resiliency and Support Systems of the Coconut Farmers' Community during the Covid-19 Pandemic

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This study analyzed the work, economic and social conditions of the coconut farmers' community during the COVID-19 pandemic. Also, it investigated the coping mechanisms as well as the support extended to them by their family members, the community and government. The factors that boosted their resiliency was also studied. The participants determined through purposive sampling include eight (8) coconut farmers who were infected by the corona virus, married, at least five years as coconut farmer, a resident in the Northwestern Cagayan, Philippines, and have given their full consent. A semi-structured interview was employed to elicit answers from the participants. An interview guide in vernacular was used. All responses were recorded, transcribed, and translated into English for coding. Positive thinking and problem-solving strategies were employed in coping with the experiences and difficulties along work, economic and social conditions during the pandemic. They received moral, financial, and intellectual support from family, community and government. The Resiliency of the coconut farmers was boosted by religiosity, physical exercises and innovative learning.

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INTRODUCTION

The outbreak of the corona virus has curtailed a lot of things which is common to all of us with profound health, economic, sociopolitical and humanitarian consequences. No one is spared from this unprecedented global pandemic. The outbreak of the coronavirus disease (COVID-19) had been confirmed in over 210 countries and territories in July 9, 2021. The virus had infected over 186 million people worldwide, and the number of deaths had reached around four million. The most severely affected countries include the U.S., Brazil, and India. (Elflein, 2021)

With this health crisis plaguing the world (Wang et al., 2020; Rajkumar, 2020) as cited by (Tee et al., 2020), there are so many uncertainties with the disease with a possibility of a fatal outcome. There were reported manifestations of distress, anxiety, depression, and insomnia in general populations. The systematic review and meta-analysis done among the general populations in Asia and Europe showed that the prevalence of stress was 29.6%, anxiety was 31.9 % and depression was 33.7 % (Salari et al. 2020) as cited by (Tee et al., 2020).

In another study by Aunguroch et al., (2020), they presented the experience of receiving a diagnosis, suggestive thinking between dead or alive, and uncertainty of the test result, boredom during isolation, being stigmatized and discriminated against, self-reflection with God, and social support from family members and healthcare workers. These themes were complex emotions that patients personally experienced as they underwent through the process of treatment while waiting for curative measures to kill the disease and at the end-of-life adjustments, a better chance for recovery. It was supported in the studies of (Xiang et al., 2020) as cited by (Tee et al., 2020) that patients with confirmed or suspected Covid-19 may experience fear, while those in quarantine might experience boredom, loneliness and anger.

It is sad to note however that, overwhelming deep emotional traumas and socio-economic stressors brought about by the pandemic and the lockdowns have even led the more people to commit suicide (Mamun & Griffiths, 2020; Mamun & Ullah, 2020; Miller, 2020; Rajkumar, 2020) as cited by (Tee et al., 2020).

Along agriculture, according to Cevher & Altinkaynak, (2020), all farmers also had different levels of anxiety disorders. Most farmers had serious (moderate and severe) anxiety disorders. Anxiety disorder was higher in rural farmers than in urban residents and lower in farmers who had medium or low income compared to high income farmers. The anxiety of farmers engaged in animal and vegetable production was significantly higher than those in mixed production, and anxiety in farmers engaged in crops production was lower than that of mixed producers. Anxiety levels were higher in livestock farmers and farmers who owned trucks.

The Philippines as one among the countries in Asia ranks 23 worldwide that was affected by the pandemic (Elflein, 2021). This posed as serious threat to the Filipino people and that, wise decisions and holistic efforts need to be considered.

While there were major decisions and approaches of the government to slow down and stop eventually the existence of this disease like implementation of community and home quarantines, it is undeniably that emotions as to conscious experiences are directly involved in this kind of health situation. People were unready to face the danger. Several individuals developed traumatic experiences resulting to stress, worry, fear, sadness, depression, sorrow and misfortunes. According to the 2021 Pulse of Asia: The Health of Asia Barometer report, as cited by (Mirasol, 2021), 42% of Filipinos reported experiencing elevated stress, anxiety, and depression because of COVID-19.

Similarly, Dr. Conaco from National Research Council of the Philippines revealed that worried and afraid were the top feelings generated in the NRCP research project.

Indeed, to live in the Philippines means to live in constant danger and uncertainty (Habacon, 2021). But there is one sector that bears the brunt of this crisis the most. Considered the backbone of our society, the agriculture sector. Yet despite their crucial role, Filipino agricultural workers remain among the poorest and most disadvantaged groups in our society. The high level of poverty among our farmers also makes them highly at risk for the effect of this crisis.

Noteworthy, it is evident to see that many Filipinos portray their strong courage and determination to win physically and psychologically the battle against the unseen and unpredictable enemy, the virus. Their strong resilience serves as eye opener that there is light at the end of the tunnel. One of the studies conducted stated that, even in difficult situations, human beings are motivated to thrive and not just merely survive (Seligman, 2011) as cited by (Camitan IV & Bajin, 2021.)

As to personal assessment of mental health which was also surveyed by the National Research Council of the Philippines, it showed that 70% of the respondents feeling that they are doing okay or better, with 7% of that number saying they were in tip top shape. From the 30% who assessed themselves as less than okay, 4.5 admitted they needed professional help. This result highlights of studying one.

Though several studies have already dealt with statistics dealing with covid-19 in the Philippines, lack of studies, however, have undertaken the issue from qualitative research. Specifically, to date, no known study about the stories of recovery process of Covid 19 survivors from the perspectives

especially of women farmers. It is imperative then that the researchers would like to fill the gap to provide better understanding and discussions of this group of victims.

The estimated area planted with coconut in the Philippines is about 3.565 million hectares and there are approximately 3.4 million coconut farmers (Seriato, et al. 2021) and if only given proper attention can become a sustainable source of income in Northwestern Cagayan. In a study conducted by de la Cruz and Ilustrisimo (2019), coconut farmers and entrepreneurs abound in the Northwestern of Cagayan, and they have been into this source of their income for more than 10 years, and this sector see a positive effect on this venture in their social and economic growth.

However, coconut farmers are facing unprecedented challenges when attempting to increase productivity because of the occurrence of extreme weather events and changing climatic conditions (Ruales, 2020) and even more with the onset of the covid-19 pandemic. The Philippine coconut industry is characterized by a high incidence of poverty among small-scale coconut farmers (Seriato, et. al. 2021).

Coconut production is not competitive, thereby discouraging the farmers to continue venturing into coconut farming. As a result, coconut production has declined over the past decade (Moreno, et al., 2020). Even though the Sanchez Mira tall variety is known popularly as the biggest coconut in the country, it can be observed that coconuts grown in the area are matured and nearing their unproductive years. Sadly, there is less focus in the improvement of the industry posing threat of possible decline of production too. Hence, this study will determine the work experiences of coconut farmers amid the covid-19 pandemic as a jumpstart for possible interventions to be provided for farmers facing difficulties in the industry since coconut is among the niche program of Cagayan State University-Sanchez Mira. Moreover, the output of this study is deemed important in the delivery of viable extension projects of the campus to the coconut communities with an end goal of alleviating poverty, ensuring food safety and security whilst holistically improving the quality of life of the farmers.

Theoretical framework

In facing this pandemic, every day is a struggle. Politicians, businessmen, teachers, students, farmers, men and women among others have struggled from the growing disastrous phenomenon in their lives. Experiencing stressful situations come along the way as an important ingredient of this health crisis that might change the physical, social and psychological set-up of the individual. Daily, people are exposed to unending stress preoccupied by the fluctuations of the number of confirmed cases and death mortalities. In addition, the unstable change of quarantine protocols introduced, staying in quarantine facilities, home quarantine, swab tests, vaccinations and the presence of spreaders provide a certain level of stress to many. With this level of stress, it is important that this study will be anchored to Transactional Theory of Stress and Coping introduced by Lazarus and Folkman. According to Lazarus and Folkman's theory, stress is experienced in different ways. Some of these ways include thoughts, feelings, behaviors and emotions. The level of stress a person experiences depends on how the situation is perceived.

This theory focuses on assessments to evaluate damages, threats and challenges. Additionally, Transactional Theory of Stress and Coping evaluates how significant life events, as well as everyday affairs, affect emotions. The core lies on cognitive assessment and dealing with stress (coping).

This theory is closely associated to the present study as it talks to the pandemic phenomenon as stressor which implicates the peoples' affairs thereby producing certain level of uncomfortable conditions. In the same manner, looking for possible mechanisms and/or resources to manage the crisis.

Statement of the problem

Generally, this study identified the coconut farmer community's work experiences amidst the COVID-19 pandemic.

Specifically, it sought to answer the following research questions:

1. What are the experiences encountered by the coco farmers amid Covid-19 along work, economic and social conditions?

2. How did the participants cope with their experiences?
3. What are extended to the participants in terms of family, community and government support?
4. How did the participants boost their pandemic resilience?

METHODOLOGY

Research design

This study employed qualitative method using narrative inquiry. According to (Joseph,2015) as cited by Wa-Mbaleka (2018), narrative inquiry is simply a form of storytelling. This was adopted as the researchers were interested in understanding about the participants' experiences through their own words, phrases, expressions and voice.

Population and locale of the study

The participants include eight (8) coconut farmers whose age ranges from 35 to 46 years. They were determined through purposive sampling. Purposive sampling as the researchers chose those who had been coconut farming for at least five years, married, infected by the corona virus during the pandemic and willing or capable of sharing the best information on the study. The study was conducted in the Northwestern part of Cagayan province in the Philippines known for coconut farming, comprising of the municipalities of Sta Praxedes, Claveria, Sanchez Mira, Pamplona, Ballesteros and Abulug in the second district in the province of Cagayan North, Philippines.

The participants to this study had given their consent had the following characteristics:

Table 1: Participants of the study

Participants	Address	Age	Sex	Number of Years as Coconut Farmer
1	Abulug, Cagayan	40	Female	20
2	Claveria, Cagayan	39	Male	18
3	Ballesteros, Cagayan	35	Male	15
4	Sanchez Mira, Cagayan	38	Female	10
5	Sta. Praxedes, Cagayan	37	Male	5
6	Pamplona, Cagayan	40	Male	22
7	Claveria, Cagayan	46	Female	25
8	Sanchez Mira, Cagayan	43	Female	20

Data gathering tools

A semi-structured interview was employed to elicit answers form the participants along their experiences, the support they received, their resilience and their coping mechanism. An interview guide written in the vernacular- Iloko was used by the researchers during the interview. All responses were recorded, transcribed, and translated into English. Likewise, observations in the conduct of interview were also noted. Coding was employed in the analysis of the participants' responses.

Data gathering procedure

A request letter was sent to the participants through their email and/or messenger for their confirmation and approval. Similarly, informed consent was sent for ethical considerations. The researchers explained the contents of the informed consent before affixing their signature. All interviews were recorded as permitted and all of these were transcribed for coding and analysis.

Data analysis

Thematic Analysis was employed by the researchers in this study. The recorded interview was transcribed. The transcripts were read over several times. For confidentiality, identification system was also used for the non-disclosure of the identity of the participants.

The researchers developed coding by assigning a meaningful word or a group of few words from the transcripts. Then, the researchers found recurring ideas and put these ideas in different groups called themes. The researchers organized the themes logically in relation to the present study by using direct quotes from the transcripts and end with discussions and synthesis in connection with the research problem. Lastly, an audit trail was also established.

Ethical consideration

The information that was revealed in the study were treated with confidentiality and were used for this research only. Prior to the interview, informed consent form was provided. The contents of this form were explained to the participants in a manner that it was understood by them regarding the risks and benefits of participating in this study. By signing the informed consent, the participants voluntarily agreed to participate in the interview. No remuneration or any forms of reward that was given to them. Such acts of volunteerism, however, were maintained throughout the conduct of interview and actual observation. In case that the participants withdraw their participation in this study, they are not forced to continue from participating and the interview notes and recordings be turned over to the participants and any information that the participants have provided is not used. The researchers did their best to erase traces of the participants upon withdrawal from participating. Lastly, confidentiality of the participants was maintained throughout the study. Their names were not divulged in this study and no identifying statement was made that pointed at them as the sources of the information. Therefore, identification and coding were designated to each of the participants.

RESULTS AND DISCUSSION

The tables in the succeeding pages below revealed the general themes derived from the participants regarding their distinctive experiences as coco farmers amid covid-19. The general themes are paralleled and aligned with the problems of the study which yielded various subordinate themes. Excerpts from the participants are provided to further enlighten the floated theme. Only those statements that appear to be of heavier weight in terms of substantiating and validating the derived theme were selected from the verbatim of the participants. It can be gleaned from the tables below that the experiences of the participants from the different places within northwestern Cagayan are aligned with the themes working conditions, economic conditions and social conditions. The findings revealed that these experiences display unpleasant conditions of the participants.

Experiences encountered by coconut farmers during the covid-19 pandemic

A. Experiences along working conditions

Certainly, the outbreak of corona virus has curtailed a lot of things to all of us with the profound working loads. In this study, majority of the participants claimed that working conditions were one among the major encounter that they experienced.

According to participant 1, he stated that, "*Saan unay makaruar a mapan agmula gapu ta limitado lang ti tao a rumuar.*" (We cannot go outside to plant because people are forbidden to roam around.) In another interview with participant 4, he revealed that "*Limitado laeng ti makaruar gapu ta awan unay pagluganan ken limitado laeng ti tao a makaruar.*" (Only few are allowed to go outside because there are no vehicles to ride on.)

Participant 5, on the other hand, he said that "*The COVID-19 shuddered the world and small businesses like mine and created distractions to life and livelihood of my workers...There are times wherein, I have to lessen those people who work under our family's legacy in order to maintain and balance the profits. Another, there are only limited contacts and resources to fellow coconut farmers so with visits to the site. It had been a very tough time to check the current situation of the coconut farm, since there are only instances wherein people in a household only allows 1 family member to go out only for groceries.*"

Participant 6, in another interview, he divulged that, "*Limitado ti panagruar/pinagmula gapu ti protocol iti barangay isu nga saan unay nabisbisita.*" (It is limited to go outside and plant because of the protocol of barangay thus we cannot visit the plantation.) Accordingly, Participant 7 disclosed that, "*Mediyo narigat ta manmanu laeng ti mabalin a rumuar.*" (It's moderately hard because only a few is allowed to go outside.) According to participant 8, she claimed that "*Narigat ti agmula gapu ta adu ti bawal.*" (It's hard for us to plant because many things are not allowed.)

This implies that covid-19 posed a serious risk to each of the participants, including their workers for the possibility of losing their businesses and workers.

B. Experiences along economic conditions

It was revealed in this study that the economic conditions were very alarming despite some financial support from LGU’s, as well as some NGO’s.

Among the participants, 7 of them disclosed the economic crisis. Participant 1 revealed that, *“Bassit ti kita/paglakuan ken gumatang gapu kadagiti adu a maiparit.”* (Low income/profit and those who would like to buy because of a lot of prohibitions.) According to participant 2, he stated that, *“Saankami makalako ti bunga ti niyog.”* (We cannot sell coconut fruits.)

Participant 4 divulged that, *“Awan unay aggatang ta saan unay kasapulan ti tao ken bassit ti income maipanggep iti pandemic.”* (There are only a few who buy coconut because people do not need it today, so income is low because of pandemic.) In addition, participant 6 mentioned that *“Bassit ti paglakuan gapu ta saan a makastrek dagidiay umay aggatang.”* (The income is low because the buyers cannot come into our place.)

Accordingly, participant 7 expressed that, *“...limitado iti masapulanmi a kuarta a ta bimmassit met iti demand iti produkto iti niyog.”* (We can only earn a limited amount of money because the demand on coconut product goes down.) In another interview with participant 9, she asserted that, *“Awan gumatang isu a nagbassit ti kita gapu iti pandemia.”* (Few wants to buy so profit is low because of the pandemic.) Surprisingly, participant 3 said that *“Average level of economic condition.”*

These imply that most of the participants suffer from economic crisis during the pandemic and affects their normal profit that could add to their burden in life.

C. Experiences along social conditions

The outbreak of covid-19 has created worries in the participants in the community due to loss of workers in the coco farms.

According to participant 1, he disclosed that, *“Narigat agsapul ti kadua nga agmula gapu ta maiparit iti rumuar.”* (It’s hard to look for workers in the farm because it is prohibited to go around.) Participant 4, likewise, said that *“Awan ti makaddua a mapan agmula ta kapigsa ti lock down.”* (There are no workers to help on the farm because of a strict lock down.)

Also, participant 8 said that *“Awan masapulan a kaddua gapu ta madama iti pandemia.”* (We cannot look for workers because of the pandemic.)

Some of the participants were also concerned with their health in being with the people that might cause transmission of the virus.

Participant 6, on the other hand, said that *“Saan a mabalin ti agadu-ado a tattao ta agunget dagiti duty ti barangay ta ikalkalikaguman ti makuna a social distancing.”* (It is not allowed to be crowded because those who are in duty in the barangay get angry pursuing the so called ‘social distancing’.) According to participant 7, he stated that, *“Narigat gapu ta delikado iti makitungtung iti sabsabali ngamin mabalinnak a maakaran iti sakit.”* (It is hard because it is dangerous to talk with somebody else for there is a possibility of virus transmission.)

These imply that workers become lesser or even worse no one at all then this made the coco farmers even loaded with so much work and easily get tired and likely to experience health crisis due to covid-19. Further, these could mean that overwork might lead to inefficiency and ineffectiveness of the coconut farmers that might result in stressful conditions and severe sicknesses.

Table 2. Experiences encountered by the coconut farmers amidst covid-19 pandemic.

Superordinate Themes	Subordinate Themes	Significant Statements
Experiences encountered by coco farmers amid Covid-19	Working conditions	“Saan unay makaruar a mapan agmula...” “Limitado laeng ti makaruar gapu ta awan unay pagluganan...” “Limitado laeng ti tao a makaruar”

		<p>“The COVID-19 shuddered the world and small businesses like mine and created distractions to life and livelihood of my workers.”</p> <p>“Limitado ti panagruar/pinagmula”</p> <p>“Mediyo narigat ta manmanu laeng ti mabalin a rumuar”</p> <p>“Narigat ti agmula gapu ta adu ti bawal”</p>
	Economic conditions	<p>“Bassit ti kita/paglakuan ken gumatang” “Saankami makalako ti bunga ti niyog”</p> <p>“Awan unay agatang”</p> <p>“Bassit ti paglakuan”</p> <p>“...limitado iti masapulanmi a kuarta”</p> <p>“Awan gumatang isu a nagbassit ti kita”</p>
	Social conditions	<p>“Narigat agsapul ti kadua nga agmula”</p> <p>“Awan ti makaddua a mapan agmula”</p> <p>“Saan a mabalin ti agadu-ado a tattao”</p> <p>“...delikado iti makitungtung iti sabsabali” “Awan masapulan a kaddua”</p>

Coping mechanism of the coconut farmers

The table 3 below presents the coping mechanisms on the experiences encountered by the coconut farmers along work, financial and social conditions. Results show that positive thinking and problem-solving were the strategies, efforts and ways by which the experiences and challenges are acted upon by the participants. Further, it was revealed that these provide physical, emotional and mental health of the participants.

Most of the participants revealed that problem-solving and positive thinking were believed to be the coping mechanisms to manage their encountered experiences.

Accordingly, participant 1 said that *“Inan-anusan nga agmula uray no bassit ti kita, dakkal nga anus lang iti kailangan.”* (Be patient in farming even if the profit is low, a lot of patience is needed.)

In another interview with participant 4, he revealed that, *“No adda anus a mapan agmula uray bassit iti kitam dakkal a tulong daytan.”* (If there is patience in farming though the profit is low that is already considered as a big help.)

According to participant 6, he stated that, *“Anus laeng ti kasapulan tapno agbalin ken matarimaan a nasiyaat agitay mula a niyog.”* (Patience is needed so that it becomes effective and keeps the coconut plant better.)

In another interview with participant 7, he revealed that *“Kinaanus laeng ken kinatulnog iti kasapulan. Inanusanmi nagmula uray manmanu iti demand ken simmurotkam kadagiti paglintegan.”* (Patience and obedience are needed. We became patient in planting even though the demand is low, and we followed the guidelines.)

According to participant 8, she said that *“Dakkal la nga anus iti kailangan.”* (A lot of patience is needed.)

These responses of the participants imply that when the mind is set into positive thinking, people can withstand any trouble that may come into their midst. The findings of this study is corroborated by Majumdar, Dutta, and Banerjee (2016) who said that positive thinking as a coping mechanism deals with deploying proactive approaches in combating crisis situations through reframing a positive mind set. Coco farmers cannot deny but to accept the influences of certain critical internal as well as external stressors such as time constraint, constant work without any breaks, manpower shortages, etc. To work in such a challenging and stressful farming during pandemic, they must get accustomed with all of these generic issues at work.

Accordingly, participant 2 stated that, *“Agmulakami met iti pagay nga nayon pangalaan ti igatang ti agserbi iti uneg ti balay; inaramidmi a lana ti dadduma, inpakami ti baboy ti dadduma ket inaramidkami ti sagad a naggapu iti bulong ti niyog.”* (We also plant rice to add some profit to have something to that could serve for us in the house. We made oil out from the coconut, give some to our swine, and made brooms out of the coconut leaves.)

Likewise, participant 3 said that *“We tried to conserve money, by planting resources, food to take, rather than buying the high price of goods in the market during pandemic.”*

In another interview with participant 5, he said that *“People who work under me were then required to take up seminars, trainings and even counseling to further explain what’s really happening and what this pandemic is doing to us coco farmers. It was really a tough time to let go of people who served for how many years at the coco farm and even shared their expertise. But it is always about having a good communication with your people, to explain and to provide them the clarity and new knowledge as to how can we all rise together.”*

These imply that the participants were trying to solve the existing experiences encountered brought about by the pandemic. This further implies that in every problem of some of the participants there is a solution to make and remedy to cope with the experiences.

The findings of this study are corroborated by the Transactional Model of Stress and Coping revealing that some coping strategies are more stable and consistent, while others are more inconsistent, across stressful encounters. Moreover, coping changes across time in any given situation. Lazarus and Folkman (1984) believed that the use of habitual avoidant coping responses prevents an individual from learning alternative ways of coping. While the previous model relates to the consistent and inconsistent ways of coping strategies, the present study specifies it into problem solving, support, positive thinking, religiosity and adaptation. It manifested the presence of the combination of the coping mechanism which the participants believe to have been applicable to such unsatisfied needs and wants.

Table 3: Coping mechanism of the coconut farmers

Superordinate Themes	Subordinate Themes	Significant Statements
Coconut farmers coping mechanism with these experiences encountered	Positive thinking	“Inan-anusan nga agmula uray no bassit ti kita” “Anus...uray bassit iti kitam, dakkel a tulong daytan” “Anus laeng ti kasapulan” “Inanusanmi nagmula uray manmanu iti demand ken simmurotkam kadagiti paglintegan” “Dakkel la nga anus iti kailangan”
	Problem-solving	“Agmulakami met iti pagay...inaramidmi a lana ti dadduma, inpakanmi ti baboy ti dadduma ket nagaramidkami ti sagad...” “We tried to conserve money, by planting resources, food to take, rather than buying the high price of goods” “Take up seminars, trainings and even counseling”

Support extended to the coconut farmers during covid-19 pandemic

The table 4 below presents the support extended to the participants during the covid-19 pandemic. It can be gleaned that three recurring themes include: moral, financial/material, and intellectual support through seminars/trainings.

The covid-19 virus has impacted on the lives of coconut farmers and needs any support from their own families, communities, and the government. Many of the participants disclosed that the support extended to them are moral support, financial or material supports, and seminars or trainings.

For instance, participant 1 disclosed in an interview that *“groceries; ayuda.”* (Groceries; in kind.) Also, participant 3 stated that *“Financial support, moral support, ayuda (goods/monetary).”*

In an interview with participant 5, he said that *“Community engagement; providing extra support, seminars and trainings as to how will we maintain properly the farm.”* Same argument was presented by participant 7 in an interview where he disclosed that *“Panagkaykaysa laeng iti meimbro iti pamilya mabalin daydiayen ken nairoto lang nga anus; naad-adu pay koma iti seminar ken trainings iti maipaay kadakami; naad-adu pay koma nga oportunidad para iti trabahomi nga maited ti gobierno.”* (Oneness of the family members is enough and patience is also needed. More seminars and training should be given to us; more work opportunities to be given to us by the government.)

This implies that the coco farmers are in need of immediate and long- lasting help from the family, community and government to help survive in times of pandemic. Cohen and Mckay (1984), Gore (1981) and House (1981), as cited by Zimet (1988), argued that social support acts more strongly as a moderator between stressful life events and physical or psychological symptoms which is also revealed in the present study. Therefore, talking about problems with family members or any supportive person in the community and the aid coming from the government whether in a way of financial or material or in seminars and trainings can become effective ways to survive coco farmers in their experiences. Nurturance and the sense of belongingness can be felt.

Table 4: Support extended to the participants during the COVID-19 pandemic

Superordinate Themes	Subordinate Themes	Significant Statements
Support Extended to the Participants amidst Covid-19	Moral support	“Moral support” “Panagkaykaysa laeng iti meimbro iti pamilya mabalín daydiayen ken nairoṭ lang nga anus”
	Financial/Material supports	“Financial support” “Groceries/ayuda” “Ayuda (goods/monetary)”
	Intellectual (Seminars/Trainings)	“Naad-adu pay koma iti seminar ken trainings iti maipaay kadakami” “Seminars and trainings as to how will we maintain properly the farm” “Naad-adu pay koma nga oportunidad para iti trabahomi nga maited ti gobierno.”

Factors that boost pandemic resiliency of the participants

Table 5 below presents the responses of the participants on how they boost their pandemic resilience during the COVID-19. It can be gleaned from the data that three themes are identified namely: religiosity or trust in God, physical exercises and innovative learnings.

To further endure the effect brought about by the covid-19 virus, coco farmers have to boost their pandemic resilience. Almost all the participants disclosed that the resiliency that they demonstrated are as follows: religiosity, physical exercises, and innovative learnings.

For instance, participant 1 disclosed in an interview that *“Gapu iti adu nga anus ken natibker a pammati iti Dios.”* (Through patience and strong faith in God.)

In the same way, participant 3 said that *“Being resourceful enough to sustain health and most especially seek for the guidance of God.”*

Likewise, participant 4 also stated that, *“Agkararaq ti adu.”*

Participant 7, in another interview, stated that, *“Anus, talek, kinatudyo ken pammati iti Apo.”* (Obedience and faith in the Lord.)

Same is true according to participant 8 that *“Gapu iti pammati iti Dios ken adu nga anus iti biag.”* (Because of trust in God and longlasting patience in life.)

These imply that the participants were actively believing in the divine intervention, believing in his power who could lessen the burdens of the residents and provide many blessings and benefits to them.

The findings concur with the previous reports stating that people who pray have better mental health than those who do not. A study reported by Thoresen (1999), as cited by Japar and Purwati (2014), revealed that the roles of spiritual and religious factors are correlated with physical and mental health. Healthy and physical condition may be paralleled with optimum life and this optimum life is an indicator of self-adjustment ability.

Participant 2, on the other hand, said that *“Panagbike wenna hiking.”* (Biking or hiking)

Participant 4, as well, said that *“Being resourceful enough to sustain health.”*

These imply that having a healthy living through physical exercises can help them boost their resilience amidst covid-19 pandemic.

Surprisingly, participant 5 stated that, *“I boosted my pandemic resilience through gaining new knowledge from my wife which is a registered agriculturist and support of the whole family to continue the legacy the family already had started.”*

This implies that being innovative in many ways may boost the mentality of individual to face the upcoming new, challenging and changing future events in the lives of human race.

Table 5: Factors that boost pandemic resiliency of the participants

Superordinate Themes	Subordinate Themes	Significant Statements
Something that Boosts their Pandemic Resilience amidst the Covid-19	Religiosity	“Natibker a pammati iti Dios” “Seek for the guidance of God” “Agkararag ti adu” “Talek, kinatudyo ken pammati iti Apo” “Gapu iti pammati iti Dios”
	Physical Exercises	“Panagbike wenno hiking” “Being resourceful enough to sustain health”
	Innovative learnings	“Suroten dagiti health protocols nga inbilin ti gobierno tapno maiwasan iti panagwaras ti virus” “Through gaining new knowledge from my wife which is a registered agriculturist”

CONCLUSION

In view of the foregoing findings, the following conclusions were drawn:

1. The respondents experienced difficulties along work, economic and social conditions during the pandemic.
2. Positive thinking and problem-solving strategies were employed by the respondents in coping-up for the effects of Covid-19 pandemic.
3. The respondents were given moral, financial/material, and intellectual (seminars and trainings) support to the needs of the coconut farmers in the pandemic time.
4. The resiliency of the coco-farmers was boosted by religiosity, physical exercises and innovative learning.

RECOMMENDATIONS

Based on the findings and conclusions, the following recommendations were formulated.

1. The Local government units may consider assisting coco-farmers in their difficulties by providing programs to assist them economically such as but not limited to the provision of alternative work as source of livelihood for farmers.
2. The government, through its relevant agencies, may also consider extending projects to farmers in support of their individual coping mechanisms.
3. The coco-farmers may be provided with regular assistance to alleviate the effects of the pandemic.
4. The resiliency of farmers can be boosted with appropriate livelihood programs that can be provided by the government.

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