

Research Article

Discovering the Cultural Setbacks and Experiences of Bicolanos during the Coronavirus Pandemic: An Ethnomethodology Study

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Abstract: This paper dealt with the theories and models formed from the cultural setbacks and experiences of Bicolanos during the corona virus pandemic. The research used grounding theory approach with theoretical sampling and codes to themes saturation to see all the overlapping ideas from people in social media, news, videos, radio station, literatures and others. The result showed four theoretical models. The first knowing, expressing and sharing is integral to custom. The perspectives show that jokes and puns are creatively used and people should-have and would-have been experiences. There is a demand to be informed and ideas to be heard. All of this are part of sense of belonging experience. The next theory is the embrace of the new culture and the preservation of tradition. Attributes have shown that Bicolanos prefers to integrate new culture but they will wait for the time to celebrate the traditional ones. The practice of ethics and resiliency as inherent to the region also manifested. Values embedded from young age and modeled by the old are parts of the habits. Despite the pandemic attributes such as compassion, Bayanihan, ingenuity, acceptance, positivity and the value of home is still thriving. The last theoretical finding is the concern for divisions and discord with degradation of proxemics, conflict and dissatisfaction as its attributes. The research shows the value of culture to Bicolanos and how they have responded to the unique circumstance.

Keywords: Social media, Cultural Setbacks, resiliency.

Introduction

Although invisible to the naked eye, pathogens that cause human disease have affected the lives of millions for centuries. Many infectious diseases have been significant enough to affect how and where we live, our economies, our cultures and daily habits. And many of these effects continue long after the diseases have been eliminated. Evidence suggests that the likelihood of pandemics has increased over the past century because of increased global travel and integration, urbanization, changes in land use, and greater exploitation of the natural environment (Morse, 1995; Jones *et al.*, 2008).

Individual behavioural changes, such as fear-induced aversion to workplaces and other public gathering places, are a primary cause of negative shocks to cultural growth during pandemics. The world took a stand still with the spread of the pandemic. The recent events affected almost all facets of human life. In the Philippines, the pandemic has rocked the economic, academic, and social life of the citizens.

Bicolanos

In the Bicol region, the provinces and cities with cases include Camarines Sur, Catanduanes, Naga city with more cases in Legaspi City. This caused alarmed and fear that provoke the local

government not only to adhere to national policies and safety regulations but also to create their own restrictions inside their boundaries with strict watch over those who wished to enter and go out. Parameters have been drawn and focused shifted from summer recreational experiences to household and establishment security. In the midst of a pandemic the reaction will be to forgo unessential's and concentrate on things that will preserve life (Guzel, *et al.*, 2020).

Frontlines

Part of the experiences in this pandemic is the awe and strength shown by *frontliners* from the health workers, police and security, people in charge of primary goods, hygiene personnel and others. Bicolano's have their fair share of heroes and lauding them have become central in the quarantine experience. Looking at the daily news and the efforts given by this people became a custom and shifted the appreciation from academic to health, from profit to security and recreation to home comfort.

Virtual Comfort

The law and guidelines to stay home increased the need for virtual comfort especially for normally outgoing individuals who prefer to go explore with their peers and travel. As it is yet impossible the web has created an opportunity for people to meet up and continue with essential work through online social media platforms and meetings. The need for fast internet bandwidth is more apparent but still second contact. According to Dr. Honey Carandang (2020) people need to feel that they are part of a group and this need drives people to look for way to establish such connections.

Cultural Setbacks and Experiences

Without a doubt the pandemic experience will be remembered as a period where people felt limited and postponement better than sickness. This restriction also applied to the beautiful and diverse culture in the region. The period of March to May is filled with activities and traditions from reunions, religious celebrations, travels, end of school rites, job hunting, dancing, weddings and many more. Culture and tradition enrich life and is the umbrella of our way of living. It encompasses the way we think and understand and how we respond to stimuli. With the fall out of this timeless and valued customs we can ask where Bicolano's are towards preserving this and what are their desires relevant to it. The emotions and insights of people from this setback will share with us the sentiment and the foundation of how Bicolanos see and respond to pandemic experiences.

This paper focuses on the experiences of the common Bicolano, how the continuing pandemic has affected their lives in different ways, how the spreading disease impacted their everyday life, a reflection of their culture, a facet that defines them. This paper will enter into their individual experiences, looking into their thoughts through the emotions of their "posts" in their social media platforms and other forms of media and literatures that gives implication to this experience.

Methodology

This research employed qualitative study. Creswell (2013) stated that qualitative study is a technique of discovering and analyzing individual or group attribute to social or structural concerns. Similarly, this paper looks into the patterns of human behavior as a result cultural setback experienced during the Coronavirus 2019 pandemic. The process of this research used obscured data observation of Bicolano statements, reactions and observations related to the cultural holdup through online platforms such as online news, social media, live broadcast and videos, search engines, emails, online shops and others (Similarweb, 2020). Selection were in Bicol dialect, Filipino and English language literature sources from the period of March to May 2020. This utilizes theoretical sampling and grounded theory approach for analysis and focuses on drawing themes through the participants recurring sentiments on the web. The process included organizing data to identify common patterns, themes, relationships and categories in between to be able to initiate new patterns for a broader theory (Hiratsuka *et al.*, 2016). This method was selected because of its advantages and resource limitation.

Data Analysis

The analysis of data under grounded theory started with preparing, reading and organizing through the information gathered while taking notes. The researchers analyzed the data using hand coding/manual process (Basit, 2003) that utilized reading and rereading then coding the ideas to highlight the themes and its corresponding perspectives followed by the theoretical finding.

The coding system started with first identifying words or phrases (open coding) and the overarching/overlapping codes (axial coding) and using this for selective codes. Among the selective codes that appeared were habits, religious activities, appreciation, nostalgic experiences, *should have, could have, would have* sentiments, resiliency, leadership and heroic activities, jokes and puns, and others. This were then used for a further obscured observation, reading and coding to reach data saturation (Charmaz, 2006; Corbin & Strauss, 2008). This resulted to the meticulous theming of seventy-five relevant codes labeled with S and a number. The theoretical findings were then interpreted and discussed in this paper to present a cohesive view of how Bicolanos perceive the COVID pandemic.

Results and Discussion

This research was able to grasp the emergent 20 perspectives and converge it to four theoretical findings. Each perspective comprises of several themes.

Knowing, Expressing and Sharing are Integral to Bicolano Customs

The first theoretical finding was relevant to the peoples need to know information, share their inputs about it. It is also attributed to the need to be part what is happening and part of the group. Recognizing the self as a member especially at times where physical presence is impossible played a pivotal role on the need of people to be heard. Four perspectives were collated for this theory.

The first is the *use of jokes, puns and gags*. This was done to alleviate the monotony of the quarantine and the containment of people in their households and to indirectly criticize. Michalsea (2007) explains that humour is anchored in incongruity, superiority and relief theory. This is manifested in contrast (i.e. in expectations and outcomes) or two different interpretations, the need to feel superior about things and the release of energy that a good laugh gives.

It could be seen that the responses of Bicolanos to protocols are witty and with a punch.

'Ikot-ikot lang muna kayo sa bahay' S30

..back ride ang tigbawal, front ride man бага ako! Mga patal sinda.. S38

The responses of S30 about travelling within the house and S38 wittiness in frontrides to evade the authorities implies the need for a good laugh and to criticize but in a restrained manner.

Furthermore, jokes are as part of the culture lowers the degree of negative emotions that would have been felt if directly stated. People would appreciate a joke or a pun rather than a direct scolding.

Second to this are the *Horop-horop or should-have, would-have sentiments*. This encompasses things and activities they would have done if coronavirus is not present as well as the measures they would have taken in anticipation of this scenario. This implies that people highly values norms and experiences in this period. They are also sympathetic to each other nostalgia.

Namimiss kong magjogging ditto (Bagasbas beach), yong aabutan ka ng pagsikat ng bukangliwayway, ang malwak na palayan, sariwang hangin..S46

Kawawa po ang mga patay ngayon walang dadalaw S65

Sana nakaipon kami S63

Table 1. First Theoretical findings, Perspective and the Themes

Theoretical Findings	Perspectives	Themes
Knowing, Expressing and Sharing are Integral in Bicolano Custom	A. Jokes, puns and gags in expressing diverse sentiments	*Use of jokes and puns to -alleviate monotony -criticize protocols -appreciate new practices
	B. <i>Horop-horop</i> . Should have and would-have Sentiments	*Expression of things they would have done during the pandemic and things they should have done to prepare
	C. Need to Know what is happening	**Need for new and updates
	D. The Need to Express and be Heard	*Sharing hassles, aggravations and contrasting beliefs

This data also shows that an unanticipated event or extraordinary circumstance was not something people are automatically prepared for. Everyone suddenly caught by this event but the good thing is the realization derived that may resort to 'planning for the future' and 'just in case' habit.

The next are the *need to know, and the need to express and be heard*. As pointed out, communication and the feeling of belonging is essential to a person. Learning researched base and accurate information is part of what triggers and reaction (Natividad, 2020).

Nangangapudan po si mga mag-agom na tugutan mag backride ta magkadurog man daa pag nagtuturog. S19

The New Normal in On-Line Education...Remember not all kids have the same opportunity (S56)

Para sako, dae muna dapat ninda pinasara ang abs kasi nga mas kaipuhan kan mga tao now ang info dissemination (S11)

The opinions and ideas of everyone needs to be heard and for the person, it need to be validated.

Expression vary from appreciation, conflicts, opinions especially on new and popular topics. This four-perspective presented shows that knowing information and expressing people's opinion is essential Bicolanos during pandemic.

Table 2. Second Theoretical findings, Perspective and the Themes

Theoretical Findings	Perspectives	Themes
Bicolanos Embraces New Culture while at the same times Values the Traditions	A. The Need for the Online World and Creating Virtual Customs	*Online -celebrations (reunion, pagentry, etc.) -religious activities *-agricultural and farming hobby
	B. New Normal and New Habits	-cities are now more dangerous rather than lucrative and highly looked upon
	C. The Emergence and use of the word "New Normal"	-online classes -hygiene awareness -following the rules and observing physical boundaries
	D. Continuing Traditions at Home	*Explaining to <i>why it isn't any more</i> questions *Using it to remind the young and the unruly
	E. Pro-Bicolano, Pro-Local	*Condensing celebrations to and within household *Appreciating the locality through -use of local materials -buying and assisting local market -limiting travel goals to within the region

Bicolanos Embraces New Culture while at the same times Values the Tradition

The second theoretical finding was conceptualized with five perspectives concentrating on establishing new norms and how the region continues the traditional. This are the need for online world and virtual customs, new normal and new habits, significant use of the term new normal, continuing traditions at home, and pro-Bicol pro-local initiatives.

The need for online activities spring from the desire to continue practices that have been stopped or postponed, now it was continued albeit done online. People need the connection to others and the connection of this practices to self.

“Ening pa Miss Bagacay ko online sako man naisipan ta mamundong maaraman na mayo kitang kaogmahan sa maabot na ka fiestahan” (S6)

“We are enjoined to avoid large gatherings of people to avert the further spread of the virus...watch online mass on radio veritas, TV and social media pages (S23)

We can further deduce from this statements that continuing some practices are not necessary in these times however for the people in the region, it is how they view and express their values. Hindering them from expressing such, curves their personality and creates dissonance. The online mitigation is their adoptive approach to combat this to preserve norms and unknowingly their state of mind.

The *new normal and new habits* concept shares that like any part of the country and the globe, the region has found ways to adopt and somehow thrive. It takes between 30 to 60 days to establish a habit and we have surpassed that, we have expanded to possibly good and possibly unhealthy behaviors (Bowles, 2020). This were observed on the new patterns of hygiene habits, people are more distinctive when it comes to cleanliness as well as the shift to urban and backyard gardening—both of this outlook earned high regard and are well admired.

Backyard garden There’s no substitute to rural life in Bikol. (S13)

Farmers have more output...family members moves to their fields to help (S60)

Traveler’s Meme

Noon, pag galling ka ng Manila

(Family running towards you)

Ngayon, pag galling ka ng Manila

(Family running away from you) (S31)

‘Ang ibang bata, ine-expect natin na dun na sila sa bahay (mag-aral). Bawat lingo, magkakaroon ng e-book for each grade level each subject area.’ (S34)

Pinababa sya, kasi strictly speaking, bawal ang backrides (S69)

Alternatively, there are new normal practices that are difficult for everyone to accept. As observed discontent on the back riders and the naysayers to home schooling are apparent. The new situation is habit forming and drives the community to seek explanations and considerations from authorities. Negative implications of this scenario are the emergence of cunningness by looking for personal convenience rather than group safety.

The *emergence and the use of the term New Normal* also appeared to be shaping the region. It is used to explain things “*new normal kaya*” and to placate conflict or anticipation of which. It has become a convenient yet effective tool and an all-encompassing answer to emotions and situations. *You feel that way because it the new normal. It’s okay, don’t be scared (mask, police presence, and others.) it’s normal.*

Continuing traditions at home is another perspective in this theory.

Dagos ang fiesta samo pero kami kami lang ..

Dagos an Fiesta Bawal an Bisita haha (S5)

Whereas some practices were continued online, there are still others that were condensed to home practice. The occasion has been limited but continuing and preserving the experience seeks normalcy (Braithwaite, 2020).

The last perspective for the theory of embracing new culture is the *pro-Bicol pro-local* initiatives.

*Istorya ay nasimulan na
Iba't ibang lugar ay ating puntahan
Masasarap na pagkain ating tikman
Mga okasyon ating saksihan (S39)*

It's no longer business as usual

The next 'big thing'(in tourism) will be lesser known destinations and attractions (S73)

Demand rise for abaca as raw material for PPE (S55)

S39 is states missing about the beautiful spots in the regions, S73 advices people to look and think local in business and S55 endorses about a popular raw material for personal protective equipment's. This infers to the appreciation and pride of the local areas and materials. It is a starting effort and initiative to help the region thrive first, to prioritize what is found within the region. In this pandemic there are new opportunities to redirect the market such as observing the new patterns of spending (Arndt, 2020). Bicolanos have are right now using this opportunity as part of their ingenuity and resilience.

Table 3. Third Theoretical findings, Perspective and the Themes

Theoretical Findings	Perspectives	Themes
Practice of Ethics and Resiliency is Inherent and Continuing in the Region	<p>A. Understanding and Acceptance</p> <p>B. Positive Outlook</p> <p>C. Business and Economic Ingenuity</p> <p>D. Self-Leadership</p> <p>E. Consistency and Rationality in Prioritizing Life</p> <p>F. Bayanihan, Compassion and Generosity</p> <p>G. Bicolanos as part of the religious and the faithful</p> <p>H. Home is the Safest Place</p>	<p>*Grasping the limitations of individuals and groups</p> <p>*Use of motivating and encouraging phrases</p> <p>*Activities derived from</p> <p>-the need to provide for the family</p> <p>-using strategies to bring necessities closer to the people</p> <p>-creativity in marketing and selling</p> <p>*Recognizing</p> <p>-self as a leader to guide others</p> <p>-dedication of leadership</p> <p>*-Life above others</p> <p>-Creating pseudo hierarchy of needs (life, earn, educate with recreation in the least)</p> <p>- Prioritizing the young, old and vulnerable</p> <p>*-Considerations shown from establishments to employees learning institutions to students</p> <p>-Assistance to those in need</p> <p>-Showing generosity (affords to be giving despite the odds)</p> <p>*-asking assistance from higher being</p> <p>-sharing stories</p> <p>-use of religious phrases in reply and support</p> <p>*Increased value given to</p> <p>-home as safe place</p> <p>-family members</p>

On the other hand, the perspectives play on the values given by Bicolanos to their provinces and uses ethnocentric strategy to at least, for now boost the economy. It is also a new custom that is politically and economically sound since it highlights the need to protect and serve what is 'ours' or theirs from the readers perspective, however this future norm needs to be watched over for its potential to slide to judgement instead of acquired taste.

Practice of Ethics and Resiliency is Continuing and Inherent in the Region

The next theory concentrates on the continuity of good and ethical practices in the region despite the challenge of the pandemic. Extraordinary activities such as war, famine, military dissensions create fear. This fear and intolerance leads to making poor and wrong decisions that harms the self and the group. Still, the codes read and interpreted in this study have shown that, what have emerged are the morally sound practices of Bicolanos such as acceptance, positive outlook, ingenuity, leadership, consistency and rationality in prioritizing life, *bayanihan*, religious and faithful and appreciation of home.

The first two perspectives are *understanding and acceptance, and positive outlook*. People comprehends and sympathizes with the plight of our those in need - the poor, vulnerable, sick. They also show remarkable acceptance to the current situation and although posts and remarks have shown that do not appreciate some of the hassles of the protocol, they still recognize and accept the circumstance that has led to it. Both the acceptance and the concerns are valued and are given proper actions.

Naga Mayor ... requests National govt to allow motorcycle backride or “angkas” for family members reporting for work. (S20)

“Everything has a silver lining” (S54)

Positive outlook speaks of the mental strength of the people to see the good and to share it with others. This culture prevents anxiety and directs the minds to happy thoughts. It is a coping mechanism that people need and is proven effective to keep being a productive citizen and not add to the burden.

Business and economic ingenuity shows resourcefulness and the need to earn and provide for love ones. The themes of which are bringing the product closer to the people which shows consideration. Something that the buyers appreciates so they buy. Another theme is the use of creativity in marketing and in selling. Online shops and delivery services sprung and became popular. This is convenient to the public since mobiles phones and gadgets are at hand and preventing them to go out and risk contamination is also considered.

We are bringing the market closer to you! Ipinapaisi mi po sag abos na samuyang kabarangay puon saga, March 20, pwede po kamo makabakal nin mga preskong maritatas. (S3)

Indeed Bicolanos will never run out of ideas and ‘diskarte’ to cope, overcome and survive any adversity including this COVID19 pandemic. (S44)

To address the new normal way of doing business, adjustments have to be made such us adapting to a new business model-putting much focus on takeout and delivery services. (S74)

Another perspective is *self-leadership* with themes on self as a leader, and dedications of leadership. People stating that they need to lead and saying about the standards of good leadership means that the locality has progressed enough for a desire towards self-responsiveness and citizenship. It also implies that responsibility has a standard and mediocrity is not allowed. Leadership is a need during pandemic.

Kung hindi ako kikilos sino? Kung hindi ngayon kalian? (S41)

Maging responsible tayong tao, kailangan natin yan (S64)

Looking at the responses of people like S41 and S64, these representations shows that a positive new culture on leadership is on its way.

The fourth perspective is *the consistency and rationality of the people in prioritizing life*. The term safety first has become a battle cry for common individuals. This hierarchy includes the value of life

above others, closely related to the next perspective which is the parallel thinking into the order of priority which is safety first, then earning for the family, education took and setback as well as recreation. Another order of priority is the young, the old and the vulnerable give especial care in this pandemic.

...sorry for not attending your online class, I have to help my parents on working our farm to ensure that we'll have food to eat..(S14)

Mananatiling sarado and mga establisimiyentong tulad ng mga gym, resort, sinehan, at mga tourist destination hangga't nakataas and quarantine status sa lugar (S28)

The way people's way of thinking regarding their priorities have changed and took a stand into protection and defense rather than enjoyment and possible contamination. The custom of prioritizing the vulnerable has long been embedded into the system but unconsciously thought of. Now because of the restrictions, people are more conscious of need contrast to want and able to vulnerable.

The sixth perspective is **Bayanihan, Compassion and Generosity**. Bayanihan is a tradition of working together to help those in need and shows the role of communal support (Quinmo *et al.*, 2015). This way of life as well as acts of compassion and generosity has manifested even in the midst of the pandemic. It implies the strong spirit of care within the region.

Isa nalang ang pwede nyang isakay (tricycle).. pero hindi napag interesan ang naiwang gamit ng pasahero at isinauli ito (S66)

.. I invite everyone to extend material help to at least one person within your reach.. to make that person feel the care we have for each other..(S26)

An example of this is the response of S66 when interviewed about the reason for returning a large amount of money considering that people are struggling financially. The person chose to be compassionate. You can also see from the news people creating fund raising drives and various advocacy campaigns to help displaced workers, frontliners and poor households.

Binibigay na naming yung hingi naming maibenta (S63)

In the previous discussion S63 was an example to should-have sentiments Bicolanos however despite the sentiment about no savings the farmer in acts of generosity preferred to donate unsold items (farm goods) to those in need.

The crisis brought by the Covid 19 pandemic may be a new challenge for us, but our 'bayanihan' as Filipinos lives on. (S51)

The implication of this ideas is people from the region are inherently helpful and generous to others. The pandemic didn't hinder but rather exulted this trait.

Another perspective is the **Bicolanos are part of the religious and the faithful**. People from various religious has temporary suspended physical worship and related gathering but the character to participate and to share acts of faith to other is not. Such as the attendance of online mass in the new normal.

Schmelzer (2020) in his article points out that people find comfort, a balm, in prayers, scriptures and religion. It is part of the process of making sense of suffering.

SR. San roque nagppaomay nin mga naghehelang, ipamibi mo kami (S22)

"amen"

"Lord, pray for us"

"Help us"

The need to seek comfort and ask for assistance was also strongly seen during the course of this study such as the sharing of S22. The phrases like amen, help us, lord pray for us is used in support to cause and in supplication for the help from a higher being.

The last perspective for this theoretical finding is ***home as the safest place***. People grew up with the security that home is comfort and relaxation and love. It was also strongly expressed across the region.

The value of home went beyond what has been mention and transcended to bunk house or the pentagon. You cannot be reached by infection within the house. You are safe inside.

This quarantine period mean being Home to our ancestral place. Having peace and quiet and rest. (S40)

Be Safe. "Stay at Home Tiktok Challenge." (S59)

People even motivates others to stay at home like the online challenge strategy of S59 which is both a new normal and online world perspective at the same time a driving for people to stay inside their households.

There were some expressions of discontent with limited activities but no significant mention of it directly to the house or the household.

Concern for Rising Divisions and Discord

The last theoretical discovery is the concern expressed by people regarding rising divisions and discord. There are three aspects within this theory which were degradation of proxemics culture, interprovince conflict and dissatisfaction. This last theory concentrates on the cultural problems perceived and participated by Bicolanos and has the possibility to create more difficulties.

The first is the ***degradation of proxemics culture***. A vaccine may be on its way and clinical trials near but until such time and even after the part of our cultural practices related to proxemics is hindered.

Proxemics is the interrelated observations and theories of man's use of space as part of culture (Hall, 2013). It also explains why social distancing is difficult for it is a sign of love and acceptance (McArthur, 2020).

There are many significant activities that are part of our proxemics culture, again stopped during this pandemic. One implication of which is closing to self and limiting our circle to intimate and personal space only. The normally affection demonstrated by talking to strangers and casual acquaintances has decreased.

Hindi isyu sa atin ang tinatawag na proxemics (tabi-tabi sa dyip, hawak-kamay sa 'Ama Namin', beso)... Bahagi ng lipunang Pilipino ang pagdalaw (S75)

As mentioned by S75 another offshoot of the Filipino and Bicolano proxemics culture is are the themes on *pagmano*, handshaking and other physical signs of respect. Another theme is, those that expresses affection and love such as kiss, embrace, hug, holding hands and the likes.

Simply acts of courtesy such as passing fares in the jeepney *pakiabot man po* culture also emerged as a theme for this perspective. it is something to watch in the future is this setback will create further boundaries to people and will limit the natural tendency of Bicolanos to easily show physical affection.

Table 4. Fourth Theoretical findings, Perspective and the Themes

Theoretical Findings	Perspectives	Themes
Concern for Rising Divisions and Discord	A. Degradation of Proxemics Culture B. Interprovince Conflict C. Dissatisfaction	*Deterring proxemics -pag-mano, handshaking and other physical signs of respect -holding hands, hug, kiss, embrace and other physical signs of affection -simple acts of courtesy such as passing fare inside the jeepney *Negative remarks among provinces *Criticism to -unruly individuals -inefficient response of the government -leadership skills in all sectors (government, business, education, religious)

The next perspective is *interprovincial conflicts*. The region is one of the biggest in the country with four cities and six provinces. Some of these provinces have zero cases of the virus whereas others like Legazpi, Albay, Catanduanes and Camarines Sur have high to low cases. The preventive measures created by the national government were echoed and reinforced in the locality. These strict measures are easily rationally understood resentment arise from differential treatment to people coming from higher cases.

Who would spend their resources just to roam around Naga... Legazpi City is way much better. (S52) Like the triggering post of S52 with regards to people from Legazpi not allowed in Naga city, other provinces and municipalities has cases of resentment and conflicts, posted and criticized in the radio and online. People from places will lower cases rallies that this is for prevention, on the other hand people from places with higher positive cases need to secure medical attention or have urgent transaction or love ones to go home too. Both have solid reasons but not enough to exempt them from the rule. The cultural setback implication of this are again related to establishing a new circle for the persons. A checklist of who are allowed inside *my* province and *my* circle is created. This is another ethnocentric thinking that may progress to violence especially in the case of travelling individuals and the authorities in charge of validating the travel.

The last one is *dissatisfaction*. This perspective was classified separately for it concentrates on the criticisms under three themes. This are unruly individuals. Inefficient response of the government and leadership skills in all sectors. De Pedraza *et al.*, (2020) shares that dissatisfaction in the pandemic is felt from people low general health, no paid jobs, living with stressful members and lonely individuals. It is easier to disparage and target government and security and others in general.

Madami pa pong matitigas ang ulo (S65)

Do mandatory testing now (S67)

...nasa ..leaders na paano ito ipapatutupad...(S64)

Responses like that of S65 points out the distress people feel about unruly member of the barangay or locality. When they are following the rules to protect their family, it is unacceptable for people not to since it endangers their own circle.

Another is the inefficient acts of the government. Some are criticizing for slow response whereas others comparing other local government units for being 'better'. Criticism to person in authority is normal but, in this circumstance, where the leadership can protect or result to lost of lives, people are more impatient. They want leaders in all areas to be better and they cannot afford to be mistaken. This feeling of dissatisfaction within the locality creates disownment of previously valued aspects like teaching individuals to be responsive citizens and citizenship.

Theoretical Findings

The cultural setback themes and experiences of Bicolanos resulted to perspectives examined and converged that created four theoretical findings. These findings concentrate on the need to share and express, continuity of culture and embrace of new, inherent practice of ethics and resiliency, and concerns for divisions.

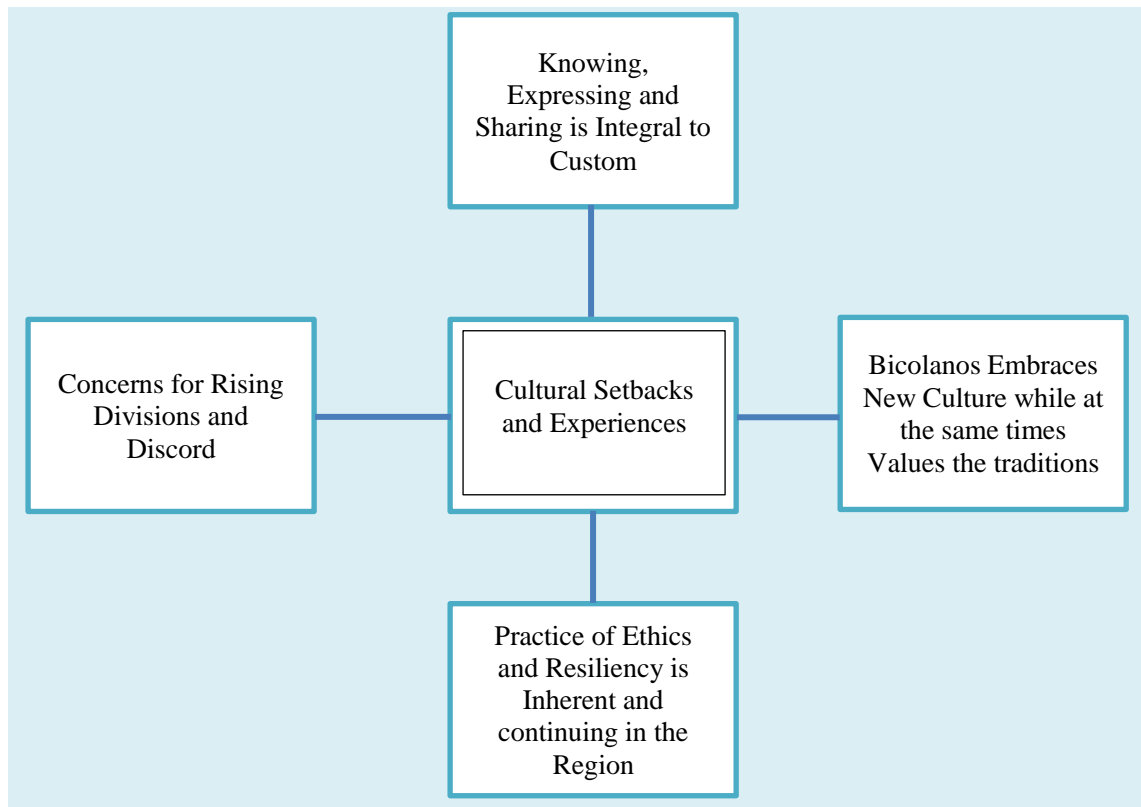


Figure 1. Theoretical Findings from Cultural Setbacks and Experiences

The extraordinary circumstance brought by the pandemic has affected the way of living, norms, culture and individual and social progresses. It is therefore important to gauge the level of this change. “Identification and inclusion of cultural parameters is instrumental to developing control strategy (Ahmed, 2020)”. The theories that are found in this research will serve as guide on predicting behavioral patterns and things and practices valued by the people.

Francis (2020) states that this is probably the worst and the best time to be creative in self-expression. From the use of art to jokes, prose and responses is part of the sharing and at the same time a self-care plan to look at the holistic health. Bicolanos are the same in this need to validate the self and their mental health. People look up to the witty and the wise. They appreciate the sincerity of simple sharing. This is part of the preserved and continuing culture.

They are also able and inventive in creating new norms through online platforms and gives relevance to home and region appreciation. The new way of thinking is regarded as normal and traditional customs and celebrations are seen as temporarily suspended but they wait for it to happen again.

Acts of goodness and resiliency is also demonstrated as cultural experience during the pandemic. Perspectives in this theme are integrated from a young age. They are part of the basic ways of life and are highly looked upon. The coronavirus experience did not stop but gave opportunity to exalt this ethics.

On the theory concern for rising division and discord, Pogrebna and Kharlamov (2020) pointed out that cross-cultural differences occur and we should explore the extent certain cultural manifestations

and use it to explain and predict (what to happen). Differences lead to conflict and knowing the triggers and grass root ideas will help stop the concern.

Conclusion

The models derived from this study using grounded theory approach has encompassed reflections and valued insights into the lives and culture of the Bicolanos. They have high regard for preservation of tradition and the willingness to accept the new. The resiliency of in time of trouble and the ingenuity to overcome it. Concern on challenges and relationship are present but regarded as part of protection and again the desire to continue proxemics culture.

Recommendations for the continuity of this paper is to use electronic coding system and a conduct a similar paper but on the experience after the quarantine following the new normal protocol. This paper validates the unique character of Filipinos, Bicolanos in dire times and the worth given to culture.

Conflicts of interest

The authors declare no conflicts of interest.

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