Participatory Communication:
Toward Reconceptualizing a Fractured Paradigm

Michelle Anne N. Sto. Tomas
University of the Philippines Los Baños

ABSTRACT

The participatory communication paradigm from a Freiran perspective implies human agency toward development projects. However, the notion of a 'fractured paradigm' suggests dissecting the components of such a paradigm to trace and comprehend its conceptualization and guide research. Fractured paradigm in the paper was recognized as a progressing paradigm that might have been serving but not adequately and suitably truthful to its purpose in research. This paper located the 'fractured' element in the paradigm using a tripartite ontological approach in theory, research, and application and discussed the fractured further in the binary of the philosophical view of determinism and free will. I explored further the fractured paradigm towards a reconceptualization of participatory communication towards development. The confusions of free will in the participatory communication paradigm lead us to the discussions of the 'self,' and the discussions of the self permeate the discussion of determinism. The compatibilism view marries the fractured paradigm in participatory communication. Exploring the fractured paradigm in this paper directed participatory communication into a different philosophical perspective that, one may argue, defeats its being fractured. To employ the compatibilist view in this paradigm, I suggested three propositions. Arguably, the compatibilist view of participatory communication as a paradigm may strengthen or hinder its development ideology because determinism and freedom of agent are compatible.

Keywords: *participatory communication, fractured paradigm, determinism, agency, compatibilism*

The notion of agency in participatory communication is an ideal model for development as it promotes human empowerment. The progression of communication theories and paradigms, such as participatory communication through time, does not only enable researchers to discover its progress. While many researchers aim to identify the strengths of these theories and concepts, I assert that their progression also leads to a blur in the research scheme. Entman (1993) has identified this perplexed aspect of research as a 'fractured paradigm.' Conversely, studies toward this reconceptualization of *fractured paradigms* remain infamous in scholarship. It is therefore necessary to first contextualize what a fractured paradigm is by clarifying the terms involved: paradigm(s) and fractured.

The word 'paradigm' has been equated with a model or pattern. For instance, Foucault discussed Bentham's notion of the panopticon as a model for understanding power relations[1]. Kuhn used the term 'paradigm' in his discussion of science where he said, "In its established usage, a paradigm is an accepted model or pattern, and that aspect of its meaning has enabled me, lacking a better word, to appropriate 'paradigm' here" (Göktürk, n.d.).

The word 'paradigm' etymology allows us to understand its use. It came from the Latin word *paradigma* and Greek *paradeigma*, which meant 'example'. An earlier Greek term of paradigm is *paradeiknunai* – *para* means 'alongside' and *deiknunai* means 'to show' – which together makes 'alongside shown' or 'what shows itself beside' (Agamben as cited in Göktürk, n.d.).

Moreover, an Aristotelian epistemology of the word 'paradigm' is "its relation to the proposition it supports is not that of part to whole, nor whole to part, nor whole to whole, but of part to part, or like to like"[2], which means that a 'paradigm' is not to be understood in a dialectic induction nor deduction (universal view to particular). He adds, "When two statements are of the same order, but one is more familiar (knowable) than the other, the former is an 'example (Gr. paradeigma)'."

The idea of a 'fractured' paradigm has been used for research and perplexed over time. Throughout its history and progress, these paradigms may have been disoriented from their original identity and purpose in research. This means that the paradigm has developed but has been problematic. It has been serving but not adequately and suitably truthful to research. In addition to what Entman (1993) has identified, fractured concepts of a paradigm are "pieces here and there but no comprehensive statement to guide research." Some paradigms offer ideal concepts but have contradictions in the practice of research.

Significantly, *fractured* conveys a *healing.* This paper aims to present the

---

1   M. Foucault, Surveiller et Punir: Naissance de la Prison. Paris: Gallimard, 1975
2   In *Rhetorics* 1357b, he states regarding to 'an example'

fractured concepts in participatory communication research and go through the process of reconceptualizing. In this paper, I focus on reconceptualizing participatory communication, specifically in its concept of agency. I respond to Entman's call for action in scholarship, specifically in bringing scattered (and perhaps lost) concepts together to guide further research in the communication discipline. I attempt to answer the questions: What is the original concept of the participatory communication paradigm? Can an agent practice free will in participatory communication? Where do we locate the agent's role in participatory communication across theory, research, and application?

Methodology

In this essay, I explore the original concept of participatory communication as a paradigm of development communication from the Freiran perspective. A reconceptualizing approach allows us to travel from one concept or view to the other. Hence, this paper first presents and assesses the current conceptualization of the participatory communication paradigm. I used Entman's term of a 'fractured' paradigm to locate the 'fractured' in the participatory communication paradigm. A tripartite ontological view of the paradigm with theory, research, and application as components brought the paper into comprehending the fracture. A reconceptualization is offered, using a philosophical view of determinism and freedom. The challenge of the paper is reconceptualizing a fractured by presenting new propositions of a philosophical view that may support or hinder the existing paradigm. This will be further discussed in the implications section of the paper.

Participatory Communication: *A Paradigm for Development Communication*

Communication processes have found their function in development. Mefalopulos (2008) acknowledged how the term 'development communication' has been variously used, such as "communication for development," "development support communication," and "communication for social change"[3]. Its primary function is to "establish conducive environments for assessing risks and opportunities; disseminate information; induce behavior and social change" (Mefalopulos, 2008). Significantly, he highlighted the engagement of key stakeholders in development operations toward social change and where "meaningful participation cannot occur without communication" (Mefalopulos, 2008). He underlined the use of dialogic methods in communication to promote

---

3   A. E. Elmedor, C. Cabañero-Verzosa, M. Ling, and K. Larusso, *Behavior Change Communication for Better Health Outcomes in Africa: Experience and Lessons Learned from World Bank–Financed Health, Nutrition and Population Projects* (Washington, DC: World Bank, 2005)

the purpose of development communication in social change, which "favors people's active and direct interaction through consultation and dialog over the traditional one-way information dissemination through mass media."

Participatory communication's role in development communication emerged after the diffusion paradigm. From this historical perspective, we realize how participatory communication must have been a reaction and opposite paradigm of the previous one (Cornish & Dunn, 2009). This is easier to understand by stating the conditions during its ascent when the United States was "defining development and social change as the replica of its political-economic system and opening the way for the transnational corporations" (Servaes, 2003). In the 1970s, when Latin Americans questioned the assumptions and ideals of the diffusion model of development communication, the participatory model took off in the 1980s and 1990s. However, in the 1980s, "participatory development became more connected to promoting self-reliance, seeing participants as 'beneficiaries' or 'clients,' and focusing on their interactions with bureaucracy through development and donor agencies" (Cornish & Dunn, 2009).

Freire (as cited in Huesca, 2003) also highlighted how Western research dominated and manipulated the diffusion paradigm. Huesca (2003) related this occurrence to neo-colonialism "and the extension of capitalist relations." This domination was evident, for instance, that the diffusion paradigm employs the vertical process compared to the participatory paradigm's horizontal process of communication, which allows dialogue among actors (Freire as cited in Cornish & Dunn, 2009). Servaes (2003) said this shift emphasizes information exchange instead of persuasion. Furthermore, he stressed that 'communication' in participatory communication has already been centered on exchanging meanings that became important.

The participatory paradigm "empowers people to have greater control over decisions that affect them and, in this way, to foster social equity and democratic practices" (Cornish & Dunn, 2009). These arguments bring us to explore the notion of empowerment in participation in participatory communication from a tripartite ontological perspective.

## The Tripartite View of Participatory Communication

I have previously presented an overview of the origin of participatory communication as a development communication paradigm. At this point, I present an ontological perspective of the paradigm using a tripartite model that investigates three factors: theory, research, and application (Figure 1).

In Theory

The theoretical foundation of participatory communication traces back to the Freiran philosophical notion of oppression. Freire roots his critical *Pedagogy of the Oppressed*[4] in a postcolonial perspective to eradicate illiteracy in the colonized. His work with South American peasants in Brazil and Chile gave him a grasp of how marginalized people viewed themselves as living for their superior's profit. Freire underlined how the marginalized groups failed to think and see themselves as "free human beings with their agency and the ability to decide for themselves" (Diaz, n.d.). For Freire, "It is every person's ontological vocation to become more human." [5]

Figure 1

The Tripartite Ontological View of Participatory Communication
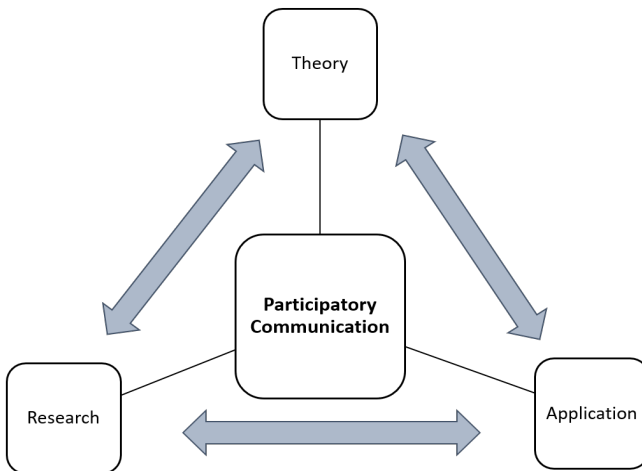
This moves us to the discussion of human beings as agents. In the participatory paradigm of development communication, the dialogic mode empowers the agency of the stakeholders by awakening their ontology of becoming more human. However, participation in a development project, as Mefalopulos (2008) offered in the sourcebook, is perceived and comprehended in various ways. He presented a spectrum of participation from the most passive to the most active way of participation presented in a typology (Table 1).[6]

---

4   Accessed through https://www.iep.utm.edu/freire/
5   Internet Encyclopedia of Philosophy, *Introduction*, para.2
6   I used Mefalopulos' typology recognized by the World Bank.

The ontological tripartite view of participatory communication enables us to contemplate the blur of 'participation' brought by this typology. Mefalopulos's passive participation demonstrates a one-way mode of communication, contrary to participatory communication, which is a dialogic process. The passive participation involves the stakeholders, but their assertions are not considered. This questions the adverb 'active' beside 'participation.' What is the range of 'active participation' in communication interventions? Does passive participation detach the human being from his agency? How do we move from this theoretical view of participation in development towards research?

Table 1

A Typology of Participation in Development Initiatives

Classification of Participation	Meaning
Passive Participation	Stakeholders participate by being informed about what will happen or has already happened. People's feedback is minimal or nonexistent, and individual participation is assessed mainly through head-counting and occasionally through their participation in the discussion.
Participation by Consultation	Stakeholders participate by providing feedback to questions posed by outside researchers or experts. Because their input is not limited to meetings, it can be provided at different times. In the final analysis, however, this consultative process keeps all the decision-making power in the hands of external professionals who are not obligated to incorporate stakeholders' input.
Functional Participation	Stakeholders participate in discussions and analysis of predetermined objectives set by the project. While this kind of participation does not usually result in dramatic changes in "what" objectives are to be achieved, it provides valuable inputs on "how" to achieve them. Functional participation implies the use of horizontal communication among stakeholders.

Classification of Participation	Meaning
Empowered Participation	Stakeholders are willing and able to be part of the process and participate in joint analysis, which leads to joint decision-making about what should be achieved and how. While the role of outsiders is equal partners in the initiative, local stakeholders are equal partners with a decisive say in decisions concerning their lives.

Note. Retrieved from "Development Communication Sourcebook" by P. Mefalopulos, 2008, page 11. Copyright 2008 by The World Bank.

In Research

Mefalopulos (2008) explained that the dialogic mode of the participatory communication paradigm has two main functions: (1) to assess and (2) to empower. He said, "When communication involves them (stakeholders) in the definition of an initiative, their motivation and commitment grow stronger." He highlights the relevance of the 'active participation' of stakeholders from the beginning of development projects. Still, he overlooks the limitations such that projects are "usually related to the support of predefined development objectives." This further fractures the paradigm that suggests 'active participation' since a predefined development objective brings the stakeholders into a dimension of nominalism.

When development objectives are predefined, "the various phases of the communication intervention (that is, research, strategy design, and so forth) remain within the boundaries set by the scope of the project and its indicated goals" (Mefalopulos, 2008). Determinism recognizes how previous causes determine choices. Determinism is usually understood to contrast free will because "it entails that humans cannot act otherwise than they do" (Encyclopedia Britannica Inc., 2023). Quasi-survey methods, interviews, and human intervention are often employed. Yun Gao and Wang (2007) designed an approach that combined diffusion and participation by constructing health messages to promote condom use for safe sex among marginalized Chinese population. Although they acknowledged human intervention in their methodology to determine the effectiveness of behavioral change, the study was still predetermined. Hence, while there is participation in the research component of participatory communication, it falls into the nominalism dimension of research. If Freire's original notion of agent participation is the 'ability to decide for themselves'[7],

---

7   Internet Encyclopedia of Philosophy, *Introduction*, para.2

how do humans exercise their agency in a predefined development objective?

In Application

The ideal use of participatory communication in research suggests that the dialogic mode of communication must be exercised from the beginning of the development project to cater to an agent's perfect notion of participation. Participatory communication as a paradigm towards development must involve stakeholders in defining development project objectives where stakeholders' needs and rights are heard and "play an active part in the initiatives' decision-making process." If properly applied, the objectives cannot be defined before the initiative as should be a result of a "heuristic process that provides new knowledge and valuable inputs for better strategy design" (Mefalopulos, 2008).

However, recent studies suggest otherwise. Cornwall and Jewkes (as cited in Barreteau et al., 2010) claimed that participation in research towards development was already becoming a cliché. According to them, a recent approach to participatory development communication empowers people but also seeks to "secure funding, to co-opt local people into the agendas of others or to justify short-cut research within a top-down process." While an interpretivist approach is an ideal concept for development, recent studies also show that participation is renounced or acquires a new role in development. Singhal and Rogers (1998) and Storey (1999) (as cited in Huesca, 2003) acknowledge grass-roots participation but find empiricist, top-down approaches to development necessary in entertainment education for "expert-produced" products. Huesca (2003) identified this evolution in participation as a "conspiracy theory." Ascroft and Masilela (1994) and Lent (1987) (as cited in Huesca, 2003) said this evolution in participation is "to redeem the dominant paradigm from the interrogation it experienced in the 1970s."

> [...] Academic, political and economic structures, regardless of their qualitative inclinations, too readily and sometimes unwittingly enact pseudo procedures for participation, or marginalise participation altogether (Dervin & Huesca, 1997).

These applications of the participatory communication paradigm showcase determinism, where projects are set and not made by stakeholders. In Mefalopulos' typology, the agent may only practice his free will through functional and empowered participation (Table 1). Yet, the agency in participatory communication suggests otherwise: to engage stakeholders in investigating and defining their situation, in the research process, defining strategy, in the implementation, up to the monitoring and evaluation of the development project.

Figure 2 exemplifies the ontological view of the participatory communication paradigm today in a fractured paradigm, where the theory differs in research, research differs in application, and application differs in theory. The analysis stirred a conversation that the philosophical view of the paradigm recognizes both determinism and agency. Although the theory component of the paradigm originates from the Freiran notion of human agency, in research, the engagement of stakeholders in participatory communication displays determinism, whereas research demonstrates nominalism. This greatly affected the application component of the tripartite view of the paradigm, which displays a combination of determinism and human agency. The trilateral view as a method of analysis enabled us to grasp a fracture in the paradigm illustrated by the inconsistency of its purpose toward development. This would bring us back to the original notion of development communication as participation, which regards the human being as an agent. However, given this presentation of relationships between theory and research, research and application, and theory and application, can there be free will in this paradigm towards development?

Figure 2

Locating Determinism and Agency in Participatory Communication
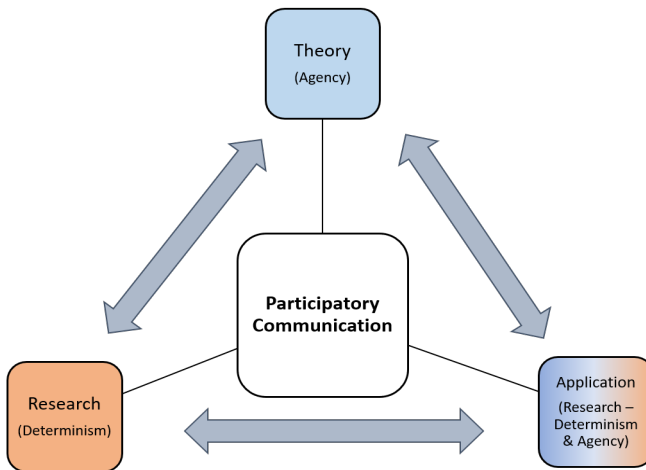
Conscientização and the Self

The tripartite ontological view of the participatory communication paradigm illustrates how the ideal notion of free will in this theory of development was contrary to its view in research and how the application in the paradigm is a mixed practice of determinism and agency, thus fractured. But to ultimately say that the deterministic ontology in the participatory paradigm opposes its ideal propositions defeats our argumentation that a human is a moral agent who, according to his "own capacity of being (her)himself is as important as is the fact for the person engaging in moral action that the other is being herself" (Habermas, 2003). Habermas used the term *propria persona* – the human's "own voice speaking and no other" and noted that it is the person "herself who is behind her intentions, initiatives, and aspirations."

The confusions of agency in the participatory communication paradigm lead us to the discussion of the 'self,' which permeates the discussion of determinism. Universal determinism states that the universe is ultimately determined. As part of the universe, humans follow the rule that they "cannot act otherwise than they do; free will is impossible" (Eddon & Singer, 2018).

The conceptualization of agency in scholarship can be traced back to the Enlightenment, and considering this notion in the argument, it assumes that agency consents humans as a "free agent" who is rational and makes "rational choices for (him)self and society" (Lukes as cited in Chitnis, 2005). Freire further exemplified free agency in his notion of participatory communication, where "free agents" are "conscious beings," and then related it to his notion of negotiation through a dialectic relationship. Freire asserts that humans must be aware and "act against the oppressive elements of our sociopolitical conditions" (IEP, 2018). Freire used the term 'conscientização,' which demonstrates how the person's becoming aware is significant in creating his reality. "The process of conscientização also entails becoming aware of our agency to choose and create our reality" (Diaz, n.d.). According to Freire, a human tends to internalize oppression without knowing that he is oppressed. Therefore, conscientização shows how humans "think critically of their surroundings and through this process exercise agency over the oppressors" (Chitnis, 2005).

Hence, the human must know his agency and how his choice(s) shape his reality. The Freiran humanist view suggests that self-worth is central. In the participatory communication paradigm, an agent still has free will in the research and application determinist ontology. In his book *What is Human Agency*, Taylor (1985) recognized humans with the "power to evaluate (our) desires, to regard some as desirable and others (are) undesirable." He said that this feature of agency is essential to being human. Habermas supports this argument by

stating that an agent cannot consider his performance (and choice/s) as an event causally brought (Habermas, 2007). He claims the human's capacity for practical reasoning and "the availability of alternate possibilities" (p.17). The process of conscientização "expands the human's scope of freedom" (Habermas, 2003). It acknowledges the three philosophical concepts of freedom spelled out by Habermas (2007) such that:

> (1)Freedom depends on the capacity for reflection and self-reflection, the willingness to pause and step back from oneself and the situation; (2) In the reflective exercise of free will, the weighing of reasons is linked to the awareness of being able to act otherwise; and (3) Finally, the reflective agent must not only weigh considerations but also act for the reasons he has made his own.

Habermas and Freire argue humans' exercise of responsible agency enables them to practice their free choice and where events are the root of their causal action.

The Notion of Compatibility

In recognizing both determinism and freedom, I propose to view the participatory communication paradigm using the notion of compatibilism rather than discounting one and favoring the other. This paper asserts that Freire relating agency as power over "oppressors" follows empowering agency but not disqualifying determinism. Emirbayer and Mische (1998) argued that agency is embedded in time. They added that "the agentic dimension of social action can only be captured in its full complexity ... if it is analytically situated within the flow of time." Various research has defined and located agency or authentic agency (Cleaver, 2007; Connor, 2011; Emirbayer & Mische, 1998; Hays, 1994). I do not aim to create a redundancy rather take the study further by placing compatibilism in the conversation in participatory communication.

Compatibilism "attempts to deflate the free will problem by showing that the language game of responsible agency can easily be reconciled with the deterministic assumption that one could not have done otherwise." Thus, the human is aware of his freedom and choice of action "to act in this way and not that" (Habermas, 2007). This means that although passive participation (as in the typology of participation) may involve stakeholders, and where their assertions may or may not be taken into account, the responsible agent still practices his free will by asserting his or her choice whether to participate or not, and by expressing the type of participation he or she wants to be involved.

Hobbes's (as cited in Ross, 2007) famous illustration of human compatibility is an unimpeded river, in which water flows following a channel but has "liberty to flow within the channel." In this exercise of liberty, the human uses his reasons to uphold his desire.

I, therefore, propose the following propositions for the compatibilist view of the participatory communication paradigm towards development:

(1) It suggests that stakeholders, through conscientização are aware of their agency and take their role in participation along the spectrum of its typology because they have the will to be responsible agents, thus making practical and relevant judgments.

(2) Nevertheless, stakeholders as responsible agents can choose to act otherwise (not participating) due to their weighing reasons.

(3) It is clear, however, that stakeholders' engagement is essential in the compatibilist view of the participatory communication paradigm. However, forcing them toward engagement is unnecessary as every decision they make is out of their moral judgments as responsible agents.

These propositions affirm Mill's philosophy of compatibilism, which resonates with a Kantian reliance on reasons that drive human freedom (Eddon & Singer, 2022). The self in this participatory communication paradigm is a moral and responsible agent who can choose to participate or not to join across the components of the paradigm because of his ability to choose his reality based on his reasons.

Conclusion

This paper explored the participatory communication paradigm of development, specifically its agency ideology. The tripartite ontological view with the components of theory, research, and application illustrated that, while its ideal notion was human agency (like the Freiran perspective of participatory communication), there are different philosophical views in the paradigm. It was revealed that the theory component of the paradigm promotes human agency, whereas its research promotes determinism, and its application combines both. This makes the ideal notion of the paradigm for development 'fractured,' as its goal is the stakeholders' engagement.

However, the compatibilism view marries the fractured paradigm in participatory communication. Compatibilism "attempts to deflate the free will problem by showing that the language game of responsible agency can easily be reconciled with the deterministic assumption that one could not have done otherwise" (Habermas, 2007). The process of conscientização allows the 'self'

to shape his reality, say, despite the presence of oppression. The compatibilist view of the participatory communication paradigm suggests that the agent is a responsible agent that enables the agent to make a certain decision or choice.

Exploring the fractured paradigm in this paper directed participatory communication into a different philosophical perspective that, one may argue, defeats its being fractured. To use compatibilism in this paradigm, I suggested three propositions: (1) stakeholders must be aware of their agency and take their role in participation along the spectrum of its typology because they have the will to be responsible agents, thus making practical and relevant judgments; (2) stakeholders as responsible agents can choose of acting otherwise (not participating) due to their weighing reasons; and (3) stakeholders' engagement is essential but to force them toward engagement is unnecessary as every decision they make is out of their moral judgments as responsible agents.

However, the compatibilist perspective of the paradigm offers a problematic view of agency. Dennett (as cited in Habermas, 2007) explains that:

The more intelligent a creature, the more influential the corresponding protective mechanisms— and the less plausible it is to accept that a deterministic conception could keep us from thinking about how to choose the best option from the available range of alternatives to advance our interests by choosing prudently: 'This proves that "evitability" can be achieved in a deterministic world.'

Moreover, Habermas (2003) suggested viewing human authenticity using Kant's categorical imperative that claims a person as an "end in himself." He discussed the categorical imperative to present the capacity of being oneself, but I am using his argumentation in another discussion. This notion indicates that each person must be respected because his aspirations guide the authorship of his own life. The man's individuation must tolerate intersubjectivity such as the "we" perspective of humanity "from which we perceive one another as members of an inclusive community no person is excluded from." He noted, "For the person expressing a moral judgment, therefore, her own capacity of being herself is as important as is the fact for the person engaging in moral action that the other is being herself." Furthermore, he said, "The actual awareness of being the author of one's actions and aspirations is interwoven with the intuition that we are called upon to be the authors of a critically appropriated life history" (Habermas, 2003).

What, then, does the interwoven notion of compatibility in the participatory communication paradigm imply to the purpose of development? While we acknowledge the conscientização of the self and that determinism and freedom can be compatible, what is the development of life the selves are collectively making?

Nonetheless, proper communication research is significant in participatory communication as a paradigm for development, and the human agent must take responsibility for deciding for his development. Communication plays a vital partaking in this development paradigm, and the stakeholders' participation is essential in this communication process.

Implications

In Theory

Stakeholders' participation in the participatory communication paradigm is essential to the success of development projects. The compatibilist view of the theoretical grounding of participatory communication affirms the ideal notion of the paradigm that centers free human beings with their agency by deciding for themselves. It also affirms Freire's ontological vocation of becoming more human, for the compatibilist view proposes the human to be a responsible agent. In the compatibilist philosophical view, I propose that the stakeholder has free will to make responsible decisions, which means he may choose to engage or not engage in participation.

In Research

The research component of the participatory communication paradigm recognized in the tripartite view highlights stakeholders' active participation from the beginning of the development project. However, it also reveals how projects usually have predefined objectives. The compatibilist view of the participatory communication paradigm allows stakeholders to be agents by asserting that their voices be heard from the start of the project if the current paradigm says otherwise. This empowers the agent and affirms the compatibility of determinism and freedom. Compatibilism enables the responsible agent to resist or support a predetermined development project objective.

In Application

The ideal notion of agency in the participatory communication paradigm suggests a development that engages the active participation of stakeholders before defining the objectives. However, the agency in applying the paradigm is only visible in the functional and empowered participation of the stakeholder. The responsible agent in the compatibilist philosophical view of the paradigm may choose his role in participation along the spectrum of typology because they have the will to be an accountable agent, thus making practical and relevant judgments.

The compatibilist view of participatory communication as a paradigm may strengthen its development ideology or hinder it because determinism and

freedom of agency are compatible. Compatibilism also opens the discussion of the human agent as a social agent. What if the social agent is fascinated by an opinion leader? Does this fall under hard determinism or still compatibilism? How can we argue the human agent as a responsible agent in the compatibilist view of the participatory communication paradigm? These are questions that may take the compatibilist view of the paradigm further.

REFERENCES

Barreteau, O., Bots, P. W., & Daniell, K. A. (2010). A framework for clarifying participation in participatory research to prevent its rejection for the wrong reasons. *Ecology and Society*, *15*(2). https://doi.org/10.5751/es-03186-150201

Chitnis, K. (2005). The duality of development: recasting participatory communication for development using structuration theory. *Investigación y Desarrollo*, *13*(2), 228-249. Retrieved November 9, 2023, from https://www.redalyc.org/pdf/268/26813201.pdf

Cleaver, F. (2007). Understanding agency in collective action. *Journal of Human Development*, *8*(2), 223-244. https://doi.org/10.1080/14649880701371067

Cornish, L., & Dunn, A. (2009). Creating knowledge for action: The case for participatory communication in research. *Development in Practice*, *19*(4-5), 665-677. https://doi.org/10.1080/09614520902866330

Dervin, B., & Huesca, R. (1997). Reaching for the communicating in participatory communication. *Journal of International Communication*, *4*(2), 46-74. https://doi.org/10.1080/13216597.1997.9751854

Diaz, K. (n.d.). *Paulo Freire*. Internet Encyclopedia of Philosophy. Retrieved November 9, 2023, from https://www.iep.utm.edu/freire/

Eddon, M., & Singer, P. (2022, August 3). *Free will and moral responsibility*. Encyclopedia Britannica. Retrieved November 9, 2023, from https://www.britannica.com/topic/problem-of-moral-responsibility#ref284019

Emirbayer, M., & Mische, A. (1998). What is agency? *American Journal of Sociology*, *103*(4), 962-1023. https://doi.org/10.1086/231294

Encyclopedia Britannica Inc. (2023, October 27). *Determinism*. Encyclopedia Britannica. Retrieved November 9, 2023, from https://www.britannica.com/topic/determinism

Encyclopedia of Philosophy. (n.d.). *Determinism and freedom*. Encyclopedia.com | Free Online Encyclopedia. Retrieved November 9, 2023, from https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/determinism-and-freedom

Entman, R. M. (1993). Framing: Toward clarification of a fractured paradigm. *Journal of Communication*, *43*(4), 51-58. https://doi.org/10.1111/j.1460-2466.1993.tb01304.x

Göktürk, E. (n.d.). What is "paradigm"? Retrieved November 9, 2023, from https://docplayer.net/20765401-What-is-paradigm-erek-gokturk-department-of-informatics-university-of-oslo-postbox-1080-blindern-0316-oslo-norway-erek-ifi-uio.html

Habermas, J. (2003). *The future of human nature*. Polity.

Habermas, J. (2007). The language game of responsible agency and the problem of free will: How can epistemic dualism be reconciled with ontological monism? *Philosophical Explorations*, *10*(1), 13-50. https://doi.org/10.1080/13869790601170128

Hays, S. (1994). Structure and agency and the sticky problem of culture. *Sociological Theory*, *12*(1), 57. https://doi.org/10.2307/202035

Hayward, C., Simpson, L., & Wood, L. (2004). Still left out in the cold: Problematising participatory research and development. *Sociologia Ruralis*, *44*(1), 95-108. https://doi.org/10.1111/j.1467-9523.2004.00264.x

Huesca, R. (2003). Tracing the History of Participatory Communication Approaches to Development: A Critical Appraisal. In *Communication for development and social change* (pp. 180-194). SAGE Publications India.

Mefalopulos, P. (2008). *Development communication sourcebook: Broadening the boundaries of communication*. World Bank Publications.

Ross, C. (2007). *Compatibilism*. Philosophy Now. Retrieved November 9, 2023, from https://philosophynow.org/issues/62/Compatibilism

Servaes, J. (2003). Introduction. In *Communication for development and social change* (pp. 14-28). SAGE Publications India.

Tavares, R., De Souza Costa, S., & Hepworth, M. (2014). The Use of Participatory Techniques in the Communication of Information for Communities: Information Literacy and Collaborative Work for Citizenship Development. In *Developing people's information capabilities: Fostering information literacy in educational, workplace and community contexts*. Emerald Group Publishing.

Taylor, C. (1985). What is human agency? In *Human Language and Agency Philosophical Papers I*. Cambridge University Press.

Waisbord, S. (2008). The institutional challenges of participatory communication in international aid. *Social Identities*, *14*(4), 505-522. https://doi.org/10.1080/13504630802212009

Walker, G. B. (2007). Public participation as participatory communication in environmental policy decision-making: From concepts to structured conversations. *Environmental Communication*, *1*(1), 99-110. https://doi.org/10.1080/17524030701334342

Walter, P. F. (2014, June 30). *Autopoiesis and autonomy*. Medium. Retrieved November 9, 2023, from https://medium.com/manifesting-the-self/autopoiesis-and-autonomy-c0101a55e294

Yun Gao, M., & Wang, S. (2007). Participatory communication and HIV/AIDS prevention in a Chinese marginalized (MSM) population. *AIDS Care: Psychological and Socio-medical Aspects of AIDS/HIV*, *19*(6), 799-810. https://doi.org/10.1080/09540120601114832

ABOUT THE AUTHOR

MICHELLE ANNE N. STO. TOMAS is a Ph.D. candidate in Communication at the College of Mass Communication, University of the Philippines Diliman. Her research interests are the intersections between community development, civil society, media, and communication. She is an assistant professor at the University of the Philippines Los Baños, under the Department of Humanities, Communication Division.