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VALENTIN E. GANDO, CPA

**COMMUNICATION LEADERSHIP IN A COMMUNITY FROM THE PERSPECTIVE
OF A DEVELOPMENT WORKER: A RHETORICAL STUDY**

Dissertation Adviser:

JEAN A. SALUDADEZ, PHD
Faculty of Information and Communication Studies

27 September 2024

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Acceptance Page:

This paper prepared by **VALENTIN E. GANDO** with the title: **“COMMUNICATION LEADERSHIP IN A COMMUNITY FROM THE PERSPECTIVE OF A DEVELOPMENT WORKER: A RHETORICAL STUDY”** is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Course.

JEAN A. SALUDADEZ, PHD
Chair, Dissertation Committee

(Date)

MELINDA DELA PENA BANDALARIA, PHD
Member, Dissertation Committee

(Date)

ALEXANDER G. FLOR, PHD
Member, Dissertation Committee

(Date)

DIEGO SILANG S. MARANAN, PHD
Dean
Faculty of Information and Communication Studies

24 September 2024

Biographical Sketch

Born on 14 February 1964, I grew up in a community of farmers and fishermen in Gubat, Sorsogon, where I finished elementary and high school. I finished college as a working student in Laguna in 1986 and became a certified public accountant in 1987. After three decades, I took master of development communication in the UPOU, which I finished in December 2020. Right after that I took a doctorate in communication.

I started my career as a development worker in 1987, when a college friend invited me to help their cooperative in Dayap, Calauan, Laguna, where later I came to know Outreach International and became its part time field staff in 1988 with Dayap Cooperative as my base until 1999. During this period I worked as lecturer/trainer on financial management for cooperatives and a consultant for different development organizations. In 1994 our team established Outreach Philippines, Inc., which became my base since 2000. Throughout my involvement with Outreach International I worked as a trainer/mentor for its development workers in Africa, Asia, Central America and South America and its field financial officer until my retirement on Sept 30, 2023. After retirement I remained the chairman of the board of Outreach Philippines and became a consultant.

I started writing songs in 2017 with the song “Go and lead / Makilahok at mamuno” as my final TMA for DevC206. So far I have composed 33 songs, 17 of which are about my work and life as a development worker, the most significant of which are “Go and Lead” and “We gather the people”.

Acknowledgement

Thank you very much, Prof. Jean! I am forever grateful to you for guiding me throughout my journey in this study. It would have been so difficult or maybe even impossible for me to finish this study without your enlightening inputs and guidance. My heartfelt thanks go as well to your Dr. Sandy and Prof. Mel! Your comments and suggestions helped me a lot in improving my study.

Many thanks to leaders Michelle Jean, Zapora, Jenny, Michel, Donita, Marian, Myrna, Nena, Noemi, Julie Anne, Marilyn, Fatima, Vernadeth, Babeth, Winnie, and many others whom I have worked with or whose works I have observed during the last 7 years of my career. You're significantly among the reasons for my graduate studies. In appreciation and gratitude I have written this song "[The Communication Leader](#)" that word-paints you as leaders:

The Communication Leader

(Words & Music by Val Gando)



Each day you see your neighbors
Trying and working so hard
Struggling but still unable
To meet their daily needs

Each night you can't help but keep thinking
Wondering what tomorrow will bring
Will life change to something better
If people can be connected

You want to end the silence
You try to reach out to them
Believing that communication
Can make people work together

Your genuine love for the people
Your passion for development
Burn in your heart in leading
The communication for change

In discipline and courage
They look up to you as their leader
In learning from a failure
In rejoicing over a triumph

Your genuine love for the people
Your passion for development
Burn in your heart in leading
The communication for change

Dedication

Dedicated to my family; My wife, Gigi, who is one of the first community leaders I worked with, and my daughter, Tonie, for encouraging me to pursue lifelong learning and for being always supportive, and my son, Rafael with his wife, Andrea and son, Elias, for providing me full financial support for my studies.

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ABSTRACT

This study is situated under the Rhetorical Tradition of Communication Theory and the research paradigm is Qualitative Communication Research and is supportive of the Philosophy of Development Communication, Participatory Communication Theory, and Theory of Communicative Actions. It attempts to answer two research questions; a) What are the rhetorical practices in communication leadership in a community?, and b) What do the rhetorical practices in communication leadership in a community intend to accomplish? Using autoethnography and rhetorical study, the ten songs I wrote about my work were analyzed to come up with answers to the research questions. The results show that my work as a development worker is to establish community communication and facilitate the community development process within a defined timeframe, in which process local leaders develop communication and leadership skills through experience, which enable them to perform communication leadership. The results reveal a rhetorical model of communication leadership, where communication leadership is central to the participatory communication system. The rhetorical practices in communication leadership of building relations, understanding community problems, conceptualizing solutions, empowering leaders, mobilization/action planning, mobilizing, evaluating, synthesizing learning, and transitioning roles are approaches in communication leadership that intend to accomplish good communicative relations, collective understanding of problems, collective concept of solutions, empowered leaders, action plan, realized solution/s, understanding of strengths and weaknesses and recommendations, collective knowledge, and sustained communication leadership.

Chapter I

RATIONALE

The theoretical and empirical discussions on communication leadership

When I started my work in 1988 as a development worker or a human development facilitator with specialization on community projects development and financial management, as our organization refers to my job, I was oriented on our organization's development approach, the *participatory human development* (Delfin, 1986), defined as an active, non-violent, issue based and participatory approach to human and community development, which is an adaptation of community *organizing* (Alinski, 1972) and supportive of the theory of *participatory communication* (Freire, 1981). In this approach we assign development workers in poor communities to facilitate resolution of community issues, organizing of community based organizations, building of network relationships, and human transformation, particularly the development of local community leaders who can sustain collective actions after we leave a community. Often, even if we are still working in a community, the local leaders are already significantly supplementing our roles. We recognize that our work has a lot to do with communication, and I believe we view it more as participatory, two-way process than linear information sharing or rhetorical, to emphasize our practice of putting the development worker or the leader on an equal level with the people. On many occasions I would engage in theoretical discussions with my colleagues. Our commonplace belief is that information sharing is not our way of communication as it is more appropriate for the experts and technocrats, and rhetoric is more appropriate for persons with authority. We are supportive of the theory of participatory communication and we tend to situate our understanding of community

problems under the critical communication theory. We theorize problems of communication and underdevelopment in the community as due to unequal and/or oppressive relationships. We address these problems by enabling and organizing the people to act on them through mobilizations to government and resource institutions to make them responsive to the needs of the community, using positive and effective communication strategies.

Our development approach puts much emphasis on developing local leaders, whom we call local development facilitators, rather than communicators, and I believe this is again because from our perspective the role of a “facilitator” implies placing the leader in an equal relationship with the participants. Later in my career, I have been thinking about this and I began considering other thoughts about what the empowered local leaders really do. As I came to appreciate the role of community communication in human and community development, I decided to take masteral in development communication, which enabled me to learn more about community communication and conduct research on community communication leadership that was focused on leaders we have trained who continued our work in their community and even reached out to other communities. In my master’s thesis “Communication Leadership and Sustainable Participation: An Autoethnographic Study of Spreading Outreach (SPROUT)” (Gando, 2020), I suggested that what the community leaders we develop in the community do is actually provide leadership of the community communication system to sustain organized community activities.

The remaining questions about communication leadership and how it is performed

During my reflection concert as celebration for my retirement on September 29, 2023 I was deeply moved when three original trainees I co-trained shared testimonies of how my work to help them transform into good community leaders in the late 1980s made them practice development facilitation / communication leadership for the rest of their lives. In my reflection concert I have performed 15 of the songs I wrote about my life and work as a development worker, a highlight of which, was my performance of the song "[Makilahok at mamuno](#)", which I wrote in 2017 as my final FMA in DEVC 206 of my Master of Development Communication studies in University of the Philippines Open University, the English version of this song with the title *Go and lead* was used during the international conference of the Movement for Community-Led Development and was published in the websites of OPI/OI and [Movement for Community Led Development](#). My reflection concert was a great time to share stories with the younger ones I helped develop, some of whom were born more than a decade after I began my journey as a development worker. After I retired I continued asking myself what really sustains these leaders? I guess the usual answer is their love for their neighbors and their passion for change, but I wonder how these are developed, was it because they were enlightened by their situation as we believe in the principle that "their situation, not the facilitator, consciences the poor", or because of certain communication strategies we use?. I feel that I have ended my employment, but not my career as a development worker and I am compelled to think that I need to conduct further study of my 35 years of communicative practices to have more understanding of communication leadership in a community.

I agree that the role of communication in sustained participation and development is now widely accepted. Communication can be considered the primary form of people's participation. Participation is the exchange of information from both parties, the people and organization, and in this process, the people or grassroots identifies the problem and the solutions to those problems (Keerajit & Flor, 2013). Sustainable development demands that people participate in the debates and decisions that affect their lives (Wilson & Warnock, 2007). However, how effective community communication happens is a question that persisted in my mind. Sustained participation requires that people commonly agree to participate in the first place, which is very challenging considering that people in a community are so diverse in terms of ideas and interests. This brought to my mind the thinking that understanding communication leadership and how it is performed can bring answers to how community communication becomes effective. These thoughts motivate me to explore further community communication leadership and its rhetorical practices.

Although I had the idea of conducting a rhetorical study in communication leadership from my own perspective, I found it very challenging to define my research framework, method and to determine which data to gather. It was when I shared with my dissertation adviser, Professor Jean Saludadez that I actually wrote several songs about my life and work, and 15 of which I have performed live during my reflection concert on September 29, 2023 for communication leaders and my colleagues, that she enlightened me with the idea of considering them as my data sets. I then selected the ten songs I wrote about my work as the data sets for my research.

Chapter II

REVIEW OF LITERATURE

Communication leadership in transformative communication for empowerment

Transformative communication for empowerment is understood in Lejarde's (2023) master's thesis "Transformative Communication for Empowerment: Silence and Participatory Development in a Marginalized Community in Nueva Ecija, Philippines". Lejarde (2023) suggests that communicative acts are performed as the facilitators integrate into the assisted community; as the facilitator and community collaborate in identifying and prioritizing issues to address, as the people become empowered at the community level; as they discuss collectively; as the people learn to communicate with authorities; and as experiential learning becomes institutionalized in the community. Lejarde (2023) emphasized the active guidance of the Human Development Facilitator as the critical aspect of the transformation process of the people. The study was conducted by Lejarde in 2023 in a community where she and another development worker of Outreach Philippines were assigned to facilitate the participatory human development program. Being one of the senior supervisors/trainors of our organization, I was also partially involved in the work in that community and was able to observe the work of the development workers. Communication leadership in this type of communication that develops local leaders, or what Lejarde (2023) refers to as transformative communication, is understood in my (Gando, 2020) master's thesis "Communication Leadership and Sustainable Participation: An Autoethnographic Study of Spreading Outreach (SPROUT)". I suggest Lejarde's study focused on the transformative capability for both development workers and the people, of the

participatory human development process, a communicative approach in development, while my study focused on the roles of local community leaders in providing sustained leadership in the community communication. In my (Gando, 2020) master's thesis I suggested that the biggest factor that increases participation and sustains it is communication leadership. My study explored how two community leaders were transformed from being ordinary community residents to community leaders through years of experiences in communication leadership. Unlike a development worker who is external to the community, the belongingness of the local leaders in the community and the fact that they are as affected by the community problems as the other community members was the idea behind me calling them communication leaders in my study.

Communication leadership in participatory development communication

Understanding of communication and participation is found in the article "Participatory Development Communication for Natural Resources Management in Ratchaburi Province, Thailand". Keerajit & Flor (2013) state that participation is the exchange of information from both parties, the people and organization, and in this process, the people or grassroots identifies the problem and the solutions to those problems. According to Keerajit & Flor (2013), participatory development communication means moving from a focus of informing and persuading people to changing their behaviour or attitudes and focus on facilitating exchanges between different stakeholders to address a common problem. The conceptualized model of the study further suggests that levels of participatory development communication are correlated to stakeholder's knowledge, attitude and practice measure (Keerajit & Flor, 2013).

In his article "Improving People's Participation in Community Development " Nair (2011) argues that improved communication and access to information are directly related to social and economic development. Nair (2011) discusses the different types of people's participation in development programs; a) Passive participation, where people participate by being told what is going to happen or has already happened, b) Participation in information giving where people participate by answering questions posed by extractive researchers using questionnaire based surveys or such similar approaches, c) Participation by consultation, where people participate by being consulted, and external agents listen to views, d) Participation for material benefits, where people participate by providing resources such as labour, in return for food, cash or other material incentives, e) Functional participation, where people participate by forming groups to meet predetermined objectives related to the project, which can involve the development or promotion of externally initiated social organizations, f) Interactive participation, where people participate in joint analysis, which leads to action plans and the formation of new local institutions or the strengthening of existing ones, and g) Self-mobilization, where people participate by taking initiatives independent of external institutions to change systems. Nair (2011) suggests that Structurally, villagers should have an understanding of the information and communication systems involved, and they need to understand the system of networking they are involved in, which is important if they are to be empowered to get maximum benefit out of the system. Nair (2011) concludes that "Adopting a proactive participatory communication strategy and acting to bring the Internet and other information and communication networks to rural and agricultural communities in developing countries will help to enable rural people to face the unprecedented

challenges brought on by the changing global economy, political changes, environmental degradation and demographic pressures.”

In the article of Wilson, M. & Warnock, K. (2007), “At the Heart of Change: The Role of Communication in Sustainable Development” they state that sustainable development demands that people participate in the debates and decisions that affect their lives. The study emphasises the need to support and strengthen communication processes used by the poor and marginalized and to develop their skills and capacity for people to address the many barriers to receiving information they face, and make their own voices heard.

Adedokun, et al (2010), in their study “The Impact of Communication on Community Development” found out that communication is essential in fostering community development; that with good communication strategies, community members would take ownership of development initiatives in their hands and that good and effective communication would foster community development. As discussed by Adedokun, et al (2010), their study, for which they used a sample of 133 men and women in the rural community of Akinyele local government area of Oyo State, revealed that effective communication has a great impact on members’ participation in community development and the effect of communication in the development of communities cannot be underestimated when one realizes that there is need for collaborative actions among community members. The daily interaction among community members is a factor for development and this means in all the community members do to exchange ideas and opinions, there is need for use of words and so words must be put to use in such a way that everybody in the community would come to a proper understanding of what to do to bring about community development (Adedokun, et al, 2010).

Chapter III

RESEARCH FRAMEWORK AND RESEARCH QUESTIONS

Research Framework

This study is situated under the Rhetorical Tradition of Communication Theory, where the knowledge produced is an understanding of the communication leadership in a community, its rhetorical practices and what they intend to achieve. In the tradition of rhetorical theory that originated with the ancient Greek sophists and runs through a long and varied history down to the present, communication has typically been theorized as a practical art of discourse (Craig, 1999). Rhetoric is a complex discipline with a long history: It is less helpful to try to define it once and for all than to look at the many definitions it has accumulated over the years and to attempt to understand how each arose and how each still fill and inhabits the field (Bizzell & Herzberg, 2020). The meaning of rhetoric differs according to the era of evolution of rhetoric. In the Classical era, rhetoric originated in ancient Greece to about 400 C.E., from Socrates, then the famous figure with the problem of rhetoric was Plato followed by his disciple, Aristotle - famous for Ethos (credibility), Pathos (empathy) & Logos (logic) triangle. The medieval era (1400) saw rhetoric studies focusing on issues relating to settings and style, and was associated with religious activity. The Renaissance (1700) era which followed after the Medieval saw rhetoric as a philosophy of arts. By the late seventeenth century, private conversations, too, came to be seen as rhetorical, in guides such as Madeleine de Scudery that placed rhetoric in considerable political power in a society increasingly governed by monarchs and their advisers (Bizzell & Herzberg, 2020). In the Enlightenment era (late 1700-1800)

rationalism was characteristic of rhetoric. In contemporary rhetoric (20th century) rhetoric evolved or shifted from a focus on oratory to the use of symbols. In the late 20th century and the beginning of the 21st century or postmodern era, Rhetoricians no longer seek or discuss theories or explanations of rhetoric, but rather on exploring other frames of rhetoric linked to feminist, gender, pop culture, discrimination, domination etc..

In the present time there is the New Rhetoric. The new rhetoric is defined as a theory of argumentation that has as its object the study of discursive techniques that aim to provoke or to increase the adherence of men's minds to the theses that are presented for their assent (Perelman, C. and Sloane, . Thomas O., 2024). The rhetorical practices in communication leadership in a community as expressed in the ten songs analyzed in this study can be considered as new rhetorics or discursive techniques meant to influence people to accept new ideas or arguments, making it a good decision to situate this study under the rhetorical tradition.

Problems of communication in the rhetorical tradition are conceived as social exigencies that can be resolved through the artful use of discourse to persuade audiences (Bitzer, 1968, as cited by Craig, 1999). In the situation of an underdeveloped community, the problems of communication conceived as social exigencies include; a) people's silence or non-participation in discussions about community issues, b) people's fear of communicating with or facing authorities, and c) people's lack of communication skills. The rhetorical tradition way of theorizing communication is useful for explaining why our participation in discourse, especially public discourse, is important and how it occurs, and holds forth the possibility that the practice of communication can be cultivated and improved through critical study and education (Craig, 1999). This study is based on the commonplace belief that

community communication is a big factor in community development, and the rhetorical practices in community communication can be studied and taught to community leaders for sustained development.

This research is supportive of the Philosophy of Development Communication (Jamias, 1975, Quebral, 1971/3), the Participatory Communication Theory (Freire, 1970), and the Theory of Communicative Actions by Habermas (1984).

The rhetorical practices in communication leadership in the community are anchored in the philosophy of development communication. Quebral (1971, as cited by Ongkiko & Flor, 2003) defines development communication as “the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfillment of the human potential.” Communication leadership puts emphasis on communication as a process that is two-way and multi-dimensional activity. When communication is looked upon as a process, it follows that it has elements that are continually changing, dynamic, and interacting (Ongkiko & Flor, 2003).

This study is based on the idea that community communication when effectively led will result in people's transformation from being silent to being communicative, thus resulting in a community communication system that is participatory in nature. Developed by Paulo Freire in 1970, the Participatory Communication Theory emphasizes dialogue or two-way communication as a means of providing consensus for sustainable action in development activities. As cited by Servaes (1996), Paulo Freire (1983) refers to this (participatory communication) as the right of all people to individually and collectively speak their word: "This is not the privilege of some few

men (and women), but the right of every (wo)man. Consequently, no one can say a true word alone - nor can he (or she) say it for another, in a prescriptive act which robs others of their words".

The theory of communicative action was developed by Habermas in 1981, in which actors in society seek to reach common understanding and to coordinate actions by reasoned argument, consensus, and cooperation rather than strategic action strictly in pursuit of their own goals (Habermas, 1984, p. 86, as cited by Bolton, 2005). Communicative action as understood by Habermas includes establishing or happening of social relations between two or more social actors and is directed toward mutual understanding and agreement (Sharlamanov, K. & Jovanoski, A., 2020).

Research Questions

As the roles of community communication and community leadership in sustained community development have been sufficiently covered in the empirical studies reviewed, this study attempts to come up with an understanding of communication leadership, the rhetorical practices in communication leadership in a community and what they intend to accomplish. My research framework is based on the idea that such knowledge of communication leadership and how it is performed, will be a significant addition to the knowledge already produced by the empirical studies reviewed. Using the ten songs I have written about my work as development worker as data sets, this study attempts to answer the following questions:

1. What are the rhetorical practices in communication leadership in a community?

2. What do the rhetorical practices in communication leadership in a community intend to accomplish?

Chapter IV

RESEARCH METHODOLOGY

This qualitative communication research makes use of autoethnography, where data generation is rhetorical analysis of documents (songs). The qualitative research approach is located in the interpretive paradigm (Muzari, T., Shava, G. N., & Shonhiwa, S., 2022). It is derived from the constructivist theory which argues that knowledge is subjective due to varying perceptions of people in the environment (Zireva, 2013, as cited by Muzari, T., Shava, G. N., & Shonhiwa, S., 2022).

Autoethnography is the method of research, where the set of data gathered and analyzed using rhetorical analysis are the 10 songs I wrote to express my understanding of my work as a development worker. I wrote the ten songs with the primary intention of using them as background music in the stories and documentaries we produce and share with our stakeholders. Secondly, these songs I wrote are syntheses of my 35 years of experience as a development worker of Outreach Philippines, Inc. and Outreach International, which I performed during my Reflection Concert for my colleagues and communication leaders on September 29, 2023. [Table 1](#) shows the brief descriptions of these ten songs, the links for listening to them, and the lyrics.

Autoethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno) (Ellis, 2004; Holman Jones, 2005). A researcher uses tenets of autobiography and ethnography to do and write autoethnography. Thus, as a method, autoethnography is both process and product (Ellis, 2004; Holman Jones,

2005). Autoethnography is plausible because the ten songs used as data sets that wordpaint my roles as a development worker in developing communication leaders are syntheses of my reflections, thus my personal experiences contribute answers to the research questions.

To come up with answers to the research questions, a collaborative sensemaking was done through video conferences and exchanges of emails with my adviser as part of mentoring, which enabled me to complete the analysis using a five-column analysis table ([Table 2](#)), where column 1 was for the data sets, the song lyrics broken down by verse, and where columns 2 to 5 were for finding answers to the research questions. From the analysis, results and discussion, I was able to draw conclusions that provided answers to the research questions.

Study site

Since the objects of research are the ten songs I have written, the study site is online, where several versions and uses of the songs are uploaded. To provide access to all the songs, since some songs are uploaded in the official online storage of our organization, which are not available to the general public, I have re-recorded all the songs and uploaded them to Youtube. I solely wrote and performed all the songs, thus there is no need to seek permission from other parties. The songs or uses of the songs found in certain websites are public websites, and so the links are used for reference in this study.

Data Collection

The data sets for this study are the lyrics of the ten songs I wrote about my work as a development worker. The table 1 below shows the titles and links for listening to the songs, the brief descriptions and the lyrics.

Table 1

Brief descriptions, links, and lyrics of the ten songs (Data sets)

<i>Title and links</i>	<i>Brief descriptions</i>	<i>Lyrics</i>
1. <u>Pagbubukas</u>  	A song I wrote in 2018 about building relationships with the people and establishing community communication. It is published on the <u>website of OPI</u> with the title “Integration”.	‘Nung unang araw ng pagkikita may takot na kausapin ka Sinasaulo ang sasabihin, tugon mo ay hinihiling Kahit man lang matamis na ngiti makita ko sayong mga pisngi Ituturing ko na isang kasagutan Sa tangi kong hiling, sa pagbukas mo ng ‘yong tahanan Ay mabuksan mo rin, ang buhay mo sa ‘kin Ang aking layunin, malaman at maunawaan Ang kalagayan mo’t mga problema ng lipunan Sa paglipas ng mga araw sana’y makilalang lubusan Maging palagay ang loob sa pakikipag-usap Sa ‘yong bahay ako’y makikituloy, tutulong sa mga gawain Ituring mo akong bahagi ng ‘yong pamilya

		<i>Alam mo bang marami kayong pareho ng suliranin? Sa 'yong kalagayan, hindi ka iisa</i> <i>Ang tangi kong hiling, sa pagbukas mo ng 'yong tahanan Ay mabuksan mo rin, ang buhay mo sa 'kin Ang aking layunin, malaman at maunawaan Ang kalagayan mo't mga problema ng lipunan</i>
2. <u>Kilalanin Natin Ang Ating Lipunan</u> 	<i>A song I wrote in 2019 about understanding people's situation and the problems of the community.</i>	<i>Kumusta na ang 'yong pamilya? Nariyan pa ba'ng dating sigla? At iyong nakakamtan, lahat ng 'yong kailangan Meron ka bang mga problema? Ba't di natin talakayin? Halina't ating pag-usapan ang ating lipunan</i> <i>Ang kapitbahay mo kaya'y ganuon din? Matagal na ring naghihintay Sa haba ng panahong lumipas naghahanap ng lunas Maaari kaya siyang himukin upang sati'y makilahok? Sa mahalagang gawain, ang samasamang pag-alam</i> <i>Kilalanin natin ang ating lipunan At ating tuklasin sa ating kapaligiran Ang mga likas na yaman, ang mga kakayahan Na makakatugon sa ating pag-unlad</i> <i>Meron kayang makakatulong na mga institusyon? Halina't sila'y kilalanin, tayo'y makipag-ugnayan</i> <i>Kilalanin natin ang ating lipunan At ating tuklasin sa ating kapaligiran Ang mga likas na yaman, ang mga kakayahan Na makakatugon sa ating pag-unlad</i>

3. <u>Balangkas ng Problema</u> 	<i>A song I wrote in 2020 about gathering for a meeting of the residents to agree on a common understanding of community problems and a collectively defined process of solving them.</i>	<i>Katulad din lamang ng isang puno Ang problema nati'y may balangkas Mayrong mga ugat na pinagmulan Mayrong mga sanga, dahon at bunga</i> <i>Katulad din lamang ng isang unos Ang problema nati'y sumasalanta Subalit meron ding katapusan Pag natukoy natin ang kalutasan</i> <i>Sa sama sama nating pag-uusap Masusumpungan natin ang liwanag Matutukoy natin ang uunahin Na problemang ating kikilusan</i> <i>Kaya halina't tayo'y magplano Magkasundo tayo sa layunin Tukuyin natin ang mga Gawain Magtalaga tayo ng mga gaganap</i> <i>Sa sama sama nating pagkilos Sa mahusay nating ugnayan Malulutas natin ang suliranin Mapapaunlad ang komunidad</i>
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4. <u>Makilahok at Mamuno</u>  	<i>The first song I wrote in 2017 as my final FMA in DEVC 206. This is about encouraging a potential community leader to take a communication leadership role. The English version was used during the international conference of members of Movement for Community-Led Development and was published in the websites of OPI/OI and <u>Movement for Community Led Development</u>.</i>	<i>Magmula pa lang noong ika'y bata dama mo na ang kahirapan At mga problema ng lipunan Ika'y hindi nakapag-aral dahil na rin sa kahirapan Kaya natuto kang manahimik</i> <i>Kumilos ka at alamin, marami ang naghihirap Alamin ang suliranin, kilusan at lutasin Wag tahimik na maghintay, kahirapan hanapan ng lunas Makilahok at mamuno, paunlarin ang komunidad</i> <i>Kung kikilos ka at mamumuno, makikitang may pag-asa At matututo ka mula sa karanasan</i> <i>Kumilos ka at alamin, marami ang naghihirap Alamin ang suliranin, kilusan at lutasin Wag tahimik na maghintay, kahirapan hanapan ng lunas Makilahok at mamuno, paunlarin ang komunidad Paunlarin ang komunidad Paunlarin ang komunidad</i>
5. <u>Pulong</u> 	<i>A song I wrote in 2020 about conducting a meeting with community residents for action</i>	<i>Dumating na rin ang araw na ating hinihintay Natipon tayo sa ating pulong Upang pag-usapan ang mga problema</i> <i>Simulan sa panalangin at kumustahan Bago talakayin ang bawat paksa Kung saan lahat tayo'y nagsipaghanda</i>

	<i>planning to address a prioritized community issue.</i>	<i>Tayo'y makinig at makilahok Magpahayag ng ating damdamin Magbahagi ng talino at kakayahan Upang maging mabunga ang usapan Ang ating tagumpay sa ating pagkilos Planuhin natin dito sa pulong</i> <i>Ituon ang ating pansin sa pinag-uusapan Unawain ang mga tanong ng tagapagpadaloy Upang maging malinaw ang bawat desisyon</i> <i>Magtalaga ng susulat sa pinag-uusapan At ng maglalagom pagkatapos ng pulong Planuhin natin ang mga susunod na hakbang</i> <i>Tayo'y makinig at makilahok Magpahayag ng ating damdamin Magbahagi ng talino at kakayahan Upang maging mabunga ang usapan Ang ating tagumpay sa ating pagkilos Planuhin natin dito sa pulong Planuhin natin dito sa pulong</i>
6. <u>Wag Matakot Makipag-usap</u> 	<i>A song I wrote in 2020 about preparing the group of residents for</i>	<i>Lubos ang 'yong galak ng ikaw ay tumugon Na pangunahan mo ang pagkilos Subalit may kaba sa iyong dibdib Kulang ng tiwala sa sarili Palibhasa hindi ka sanay makipag-usap Sa mga tao sa ating lipunan</i> <i>Wag matakot na makipag-usap</i>

	<i>communicating with an external resource institution.</i>	<i>Sa mga taong matataas Halina't tayo'y mag-ensayo Upang wag kang magkamali</i> <i>Wag kang mag-alala kilala na natin Ang mga taong kakaharapin Napag-aralan na natin ang gagawing Taktika sa bawat sitwasyon</i> <i>Wag matakot na makipag-usap Sa mga taong matataas Halina't tayo'y mag-ensayo Upang wag kang magkamali</i> <i>Magtiwala ka sa 'yong kakayahan Lakasan mo lamang ang 'yong loob Lakasan mo lamang ang 'yong loob Lakasan mo lamang ang 'yong loob</i>
7. <u>Kumilos Kang May Sigla</u> 	<i>A song I wrote in 2021 about a communication leader's act of communicating with an external resource institution during a community mobilization or action.</i>	<i>Maaga kang gumayak para sa 'ting lakad Kasama mo ang ilang kasapi ng samahan Muli mong sinuri ang liham at ang gabay Upang di magkamali sa pakikipagpulong</i> <i>Kumilos kang may sigla, may tiwala sa sarili Na kaya mong ipahayag ang pakay at layunin Nasa isip mong sa ganitong pagkilos umaasa Ang buong kumunidad sa pagkakaroon ng pag-unlad</i> <i>Pagsapit natin sa tanggapan ng mga taong pakay Pinadaloy mo ang pulong batay sa 'ting gabay Humanga ang kausap sa husay mong pinakita</i>

		<i>Sa pakikipagpulong at pakikitungo</i> <i>Kumilos kang may sigla, may tiwala sa sarili</i> <i>Na kaya mong ipahayag ang pakay at layunin</i> <i>Nasa isip mong sa ganitong pagkilos umaasa</i> <i>Ang buong kumunidad sa pagkakaroon ng pag-unlad</i> <i>Ang buong kumunidad ay magkakaroon ng pag-unlad</i>
8. <u>Ating Suriin</u> 	<i>A song I wrote in 2021 about a communication leader's act of conducting evaluation of an action done.</i>	<i>Ikaw ba'y nagagalak</i> <i>Hanggang ngayo'y hindi makapaniwala?</i> <i>Nagawa mong humarap</i> <i>Sa mga taong matataas</i> <i>Ano ba ang nangyari</i> <i>Nakamit ba natin ang mga layunin?</i> <i>Ng ating pakilos</i> <i>Para sa problemang nilulutas</i> <i>Halina't ating suriin ang nagawa nating pagkilos</i> <i>Upang makita natin ang kahinaan at kalakasan</i> <i>Halina't ating hanapin ang lahat ng ating pagkukulang</i> <i>Upang sa uulitin, mas masinop na ang pagkilos</i> <i>Atin bang nagampanan</i> <i>Ang mga gawain batay sa plano?</i> <i>Hindi ka ba natakot o kinabahang magsalita?</i> <i>Naganap ba ang lahat ayon sa 'ting mga inasahan?</i> <i>Nakatulong ba ang nauna nating pag-alam?</i> <i>Halina't ating suriin ang nagawa nating pagkilos</i> <i>Upang makita natin ang kahinaan at kalakasan</i> <i>Halina't ating hanapi ang lahat ng ating pagkukulang</i>

		<i>Upang sa uulitin, mas masinop na ang pagkilos</i> <i>Upang sa uulitin, mas masinop na ang pagkilos</i>
9. <u>Halinang Magnilay</u>  	A song I wrote in 2020 about a communication leader's act of conducting a reflection sharing session. This song was used as the soundtrack of the "<u>From Diffidence to Empowerment: The Story of Julie Anne Tomas and The PSPA Concrete Latrines Project</u>" documentary published in the websites of Outreach Philippines and Outreach International.	<i>Maaari ka bang magbahagi ng iyong damdamin?</i> <i>Sa nagdaang pagkilos, na 'yong naranasan?</i> <i>May liwanag ka bang nasilayan sa gitna ng dilim?</i> <i>Sa 'yong kabiguan, may aral ka bang natutunan?</i> <i>Pagkat ang pagkakatatoto ay ating masusumpungan</i> <i>Sa pagbabalik tanaw sa ating karanasan</i> <i>At sa ating pagkakakita sa ating kahinaan</i> <i>Ay mapapaunlad ang ating kalakasan</i> <i>Kung kaya't halinang magnilay, ibahagi ang 'yong natutunan</i> <i>Ng umunlad ang kamulatan at mabago ang 'yong pananaw</i> <i>Sapagkat ang ating pag-unlad ay sadyang nakasasalay</i> <i>Sa ating pagkakatatoto, at pagbabago ng kaugalian</i> <i>Maaari mo bang isalaysay</i> <i>Ang pagbabago sa 'yong buhay</i> <i>Na syang naidulot</i> <i>Ng 'yong pakikilahok?</i> <i>Oh kaya't halinang magnilay, ibahagi ang 'yong natutunan</i> <i>Ng umunlad ang kamulatan at mabago ang 'yong pananaw</i> <i>Sapagkat ang ating pag-unlad ay sadyang nakasasalay</i> <i>Sa ating pagkakatatoto, at pagbabago ng kaugalian</i>
10. <u>Kahit na Magkalayo (Pagwawalay)</u>	A song I wrote in 2022 that was inspired by my first re-visit to the	<i>Sa haba rin ng panahon na tayo ay nagkasama.</i> <i>Hindi natin nalimutan na darating ang araw.</i> <i>Na tayo ay magwawalay, maiiwan ka sayong sarili</i> <i>Sa pagharap mo sa buhay, wala na ang gumagabay.</i>



*community of Villa TJ in Isabela
after we phased out of it in 2018.*

*This song was used as the
soundtrack of the video
documentary of "[Safe Water is Life](#)"
project of Villa TJ. that is published
in the websites of Outreach
Philippines.*

*At dahil nga nung una pa laan akong lumisan
Hindi natin hinayaang basta ka lang talikdan*

*At kahit na magkalayo hindi mawawaglit sa isip
Itatanong ko sa sarili, anong iyong ginagawa?
Patuloy ba sa pagkilos?
Sa pagtupad sa 'yong pangarap?
Sa paglutas sa lahat ng 'yong suliranin?
Paano ang mga proyekto, kumusta ba ang samahan?*

*At pag lumipas ang ilang taon at tayo ay muling magkita
Hangad kong malaman lahat ng 'yong nakamtan
Mga katibayan ng 'yong mga natutunan
Mula sayong karanasan sa landas ng pag-unlad*

*At kahit na magkalayo hindi mawawaglit sa isip
Itatanong ko sa sarili, anong iyong ginagawa?
Patuloy ba sa pagkilos?
Sa pagtupad sa 'yong pangarap?
Sa paglutas sa lahat ng 'yong suliranin?
Paano ang mga proyekto, kumusta ba ang samahan?*

*Kung patuloy ka sa pagkilos
Sa pagtupad sayong pangarap,
Sa paglutas sa lahat ng 'yong suliranin
Maayos ang mga proyekto
Masigla pa rin ang samahan*

Data analysis

The table 2 below shows the analysis of the ten songs I wrote about my rhetorical practices in the communities as a development worker, which provided an understanding of my work as a development worker, of what is communication leadership as performed by local community leaders, the rhetorical practices in communication leadership, and what they intend to accomplish. This analysis was a result of collaborative sensemaking done with my adviser as part of mentoring.

Table 2

Data Analysis

Data sets	What does this tell me about my perspective as a development worker?	What does this tell me about communication leadership?	What are the rhetorical practices in communication leadership?	What do these rhetorical practices intend to accomplish?
1) Pagbubukas				
'Nung unang araw ng pagkikita may takot na kausapin ka Sinasaulo ang sasabihin, tugon mo ay hinihiling Kahit man lang matamis na ngiti makita ko sayong mga pisngi	Acceptance of being guided	Valuing relationship at the community	Leadership is a relational work	Communication leadership is building relations

Ituturing ko na isang kasagutan				
Sa tangi kong hiling, sa pagbukas mo ng 'yong tahanan Ay mabuksan mo rin, ang buhay mo sa 'kin Ang aking layunin, malaman at maunawaan Ang kalagayan mo't mga problema ng lipunan	Sharing one's life	Understanding the life of the community	Communication leadership is about opening one's life	Communication leadership is sharing one's life with the community
Sa paglipas ng mga araw sana'y makilalang lubusan Maging palagay ang loob sa pakikipag-usap Sa 'yong bahay ako'y makikituloy, tutulong sa mga Gawain Ituring mo akong bahagi ng 'yong pamilya	Building relations is a stable code	Stability and consistency in relations building	Communication leadership is spending enough time in relating with the community	Communication leadership is fostering mutual trust
Alam mo bang marami kayong pareho ng suliranin? Sa 'yong kalagayan, hindi ka iisa	Awareness of the life of others	Building relations with others in the community	Communication leadership is linking families in similar situation	Sharing the idea of belongingness
Ang tangi kong hiling, sa pagbukas mo ng 'yong tahanan	Sharing one's life	Understanding the life of the community	Communication leadership is about opening one's life	Communication leadership is sharing one's life with the community

Ay mabuksan mo rin, ang buhay mo sa 'kin Ang aking layunin, malaman at maunawaan Ang kalagayn mo't mga problema ng lipunan				
2) <u>Kilalanin Natin Ang Ating Lipunan</u>				
Kumusta na ang 'yong pamilya? Nariyan pa ba'ng dating sigla? At iyong nakakamtan, lahat ng 'yong kailangan Meron ka bang mga problema? Ba't di natin talakayin? Halina't ating pag-usapan ang ating lipunan	Understanding of community problems from the perspective of the families	Relating individual family problems to community problems	Knowing community problems from the perspective of each family	Enabling of the families to contribute to collective understanding of community problems
Ang kapitbahay mo kaya'y ganuon din? Matagal na ring naghihintay Sa haba ng panahong lumipas naghahanap ng lunas Maaari kaya siyang himukin upang sati'y makilahok? Sa mahalagang gawain, ang samasamang pag-alam	People's collective understanding of community problems	Gathering of families for understanding of problems	Community level data gathering on community problems	Involving the community in data gathering for understanding community problems

Kilalanin natin ang ating lipunan At ating tuklasin sa ating kapaligiran Ang mga likas na yaman, ang mga kakayahan Na makakatugon sa ating pag-unlad	Exploring community potentials	Knowing local community resources, opportunities and potentials	Community level data gathering on possible local solutions to problems	Involving the community in identifying possible local solutions to community problems
Meron kayang makakatulong Na mga institusyon? Halina't silay kilalanin Tayo'y makipag-ugnayan	Linking the community to its outside environment	Knowing the potentials of the community's external environment	Networking and external relations building	Relations with community's external environment
Kilalanin natin ang ating lipunan At ating tuklasin sa ating kapaligiran Ang mga likas na yaman, ang mga kakayahan Na makakatugon sa ating pag-unlad	Exploring community potentials	Knowing the resources, opportunities and potentials in the community	Community level data gathering on possible local solutions to problems	Involving the community in identifying possible local solutions to community problems
3) <u>Balangkas ng Problema</u>				
Katulad din lamang ng isang puno Ang problema nati'y may balangkas Mayrong mga ugat na pinagmulan	The value of collective analysis	Collective problem analysis	Leading the community communication towards collective understanding of a community problem	People agreeing on a common analysis of a community problem

Mayrong mga sanga, dahon at bunga				
Katulad din lamang ng isang unos Ang problema nati'y sumasalanta Subalit meron ding katapusan Pag natukoy natin ang kalutasan	Recognizing and addressing the effects of a community problem	Knowing how to address the effects of a community problem	Conceptualizing a solution	Improving the community's ability to tackle its own problem
Sa sama sama nating pag-uusap Masusumpungan natin ang liwanag Matutukoy natin ang uunahin Na problemang ating kikilusan	The value of community meetings to collective decision making	Community meetings and collective decision making	Guidance in community decision making regarding (priority) community problems	Recognition of the value of communication to collective decision making
Kaya halina't tayo'y magplano Magkasundo tayo sa layunin Tukuyin natin ang mga Gawain Magtalaga tayo ng mga gaganap	The role of action planning in improving collective actions	Realizing a solution to a community problem	Community action planning	Community's ownership of and commitment to its own plan
Sa sama sama nating pagkilos Sa mahusay nating ugnayan Malulutas natin ang suliranin Mapapaunlad ang komunidad	Sustaining communication and development	Organizing participation through communication	Appealing to the community for participation	People's participation in community communication and activities

4) <u>Makilahok at Mamuno</u>				
Magmula pa lang noong ika'y bata dama mo na ang kahirapan At mga problema ng lipunan Ika'y hindi nakapag-aral dahil na rin sa kahirapan Kaya natuto kang manahimik	Ending silence for change	Addressing people's silence	Motivating potential leaders to be communicative	Transformation from being silent to being communicative
Kumilos ka at alamin, marami ang naghihirap Alamin ang suliranin, kilusan at lutasin Wag tahimik na maghintay, kahirapan hanapan ng lunas Makilahok at mamuno, paunlarin ang komunidad	Empowering leaders	Empowerment through development of communication skills	Developing leadership skills	Communication leadership is enabling leaders
Kung kikilos ka at mamumuno, makikitang may pag-asa At matuto ka mula sa karanasan	Starting development from within	Valuing experiential enlightenment and learning	Reflecting on experience	Communication leadership is changing point of views and mindset
Kumilos ka at alamin, marami ang naghihirap Alamin ang suliranin, kilusan at lutasin Wag tahimik na maghintay, kahirapan hanapan ng lunas	Empowering leaders	Empowerment through development of communication skills	Developing leadership skills	Communication leadership is enabling leaders

Makilahok at mamuno, paunlarin ang komunidad Paunlarin ang komunidad Paunlarin ang komunidad				
5) <u>Pulong</u>				
Dumating na rin ang araw na ating hinihintay Natipon tayo sa ating pulong Upang pag-usapan ang mga problema	Emphasis on meeting as a means to achieve collectivity	Communication leadership is about gathering the people in a meeting	Managing meetings	Communication leadership is transforming individual ideas into collective
Simulan sa panalangin at kumustahan Bago talakayin ang bawat paksa Kung saan lahat tayo'y nagsipaghanda	Effective hosting of meetings	Communication leadership is ensuring preparedness for a meeting	Setting the mood for the meeting	Communication leadership is ensuring that people are ready to participate
Tayo'y makinig at makilahok Magpahayag ng ating damdamin Magbahagi ng talino at kakayahan Upang maging mabunga ang usapan Ang ating tagumpay sa ating pagkilos Planuhin natin dito sa pulong	Purposive facilitation	Communication leadership is about effective sharing of information and ideas	Managing productive discussions	Communication leadership is producing positive results from discussions

Ituon ang ating pansin sa pinag-uusapan Unawain ang mga tanong ng tagapagpadaloy Upang maging malinaw ang bawat desisyon	Sustaining interest and participation	Developing positive meeting behavior	Encouraging sustained participation in discussions	Communication leadership is developing good participant behavior
Magtalaga ng susulat sa pinag-uusapan At ng maglalagom pagkatapos ng pulong Planuhin natin ang mga susunod na hakbang	Emphasis on the value of documentation and action planning	Communication leadership is about carrying out all important meeting tasks	Organizing of meeting tasks	Communication leadership is producing informative documentation of meetings
Tayo'y makinig at makilahok Magpahayag ng ating damdamin Magbahagi ng talino at kakayahan Upang maging mabunga ang usapan Ang ating tagumpay sa ating pagkilos Planuhin natin dito sa pulong Planuhin natin dito sa pulong	Purposive facilitation	Communication leadership is about effective sharing of information and ideas	Managing productive discussions	Communication leadership is producing positive results from discussions
6) <u>Wag Matakot Makipag-usap</u>				
Lubos ang 'yong galak ng ikaw ay tumugon	The difficulties of mobilizing	Willingness to communicate with external institutions	Encouraging leadership in external communication	Communication leadership is enabling people's acceptance of

Na pangunahan mo ang pagkilos Subalit may kaba sa iyong dibdib Kulang ng tiwala sa sarili Palibhasa hindi ka sanay makipag-usap Sa mga tao sa ating lipunan				roles in communicating with institutions
Wag matakot na makipag-usap Sa mga taong matataas Halina't tayo'y mag-ensayo Upang wag kang magkamali	Being well prepared for mobilization	Empowering community with external communication skills	Rehearsing planned communication flow	Communication leadership is ensuring preparedness in communicating
Wag kang mag-alala kilala na natin Ang mga taong kakaharapin Napag-aralan na natin ang gagawing Taktika sa bawat sitwasyon	The value of knowing and understanding the mobilization target	Equipping community with communication strategies	Predicting the communication process and designing strategies	Communication leadership is having well designed communication strategies
Wag matakot na makipag-usap Sa mga taong matataas Halina't tayo'y mag-ensayo Upang wag kang magkamali	Being well prepared for mobilization	Empowering community with external communication skills	Rehearsing planned communication flow	Communication leadership is ensuring preparedness in communicating
Magtiwala ka sa 'yong kakayahan Lakasan mo lamang ang 'yong loob	The fear of encountering authorities	Developing courage and self-confidence	Inspiring the less confident	Communication leadership is ensuring confident communication team

Lakasan mo lamang ang 'yong loob Lakasan mo lamang ang 'yong loob				
7) <u>Kumilos Kang May Sigla</u>				
Maaga kang gumayak para sa 'ting lakad Kasama mo ang ilang kasapi ng samahan Muli mong sinuri ang liham at ang gabay Upang di magkamali sa pakikipagpulong	Fostering the discipline of double checking as part of development work	The positive values of timeliness and rechecking in communication leadership	The routinary practice of rechecking communication materials	Communication leadership is making certain the community is well prepared for a communication task
Kumilos kang may sigla, may tiwala sa sarili Na kaya mong ipahayag ang pakay at layunin Nasa isip mong sa ganitong pagkilos umaasa Ang buong kumunidad sa pagkakaroon ng pag-unlad	The confidence that it can solve a problem drives the community in a mobilization	The value of enthusiasm and optimism in communication leadership	Pondering on what to say and how to respond en route to mobilization	Fostering intrapersonal communication / contemplation to increase confidence and passion
Pagsapit natin sa tanggapan ng mga taong pakay Pinadaloy mo ang pulong batay sa 'ting gabay Humanga ang kausap sa husay mong pinakita	An experience of mobilization can solve issues and transform communication leaders	The climax of communication leadership is during the mobilization	The act of negotiating with an institution used to be viewed by the community as authorities	Communication leadership is about winning the respect and support of resource institutions

Sa pakikipagpulong at pakikitungo				
Kumilos kang may sigla, may tiwala sa sarili Na kaya mong ipahayag ang pakay at layunin Nasa isip mong sa ganitong pagkilos umaasa Ang buong kumunidad sa pagkakaroon ng pag-unlad Ang buong kumunidad ay magkakaroon ng pag-unlad	The confidence that it can solve a problem drives the community in a mobilization	The value of enthusiasm and optimism in communication leadership	Pondering on what to say and how to respond en route to mobilization	Fostering intrapersonal communication / contemplation to increase confidence and passion
8) <u>Ating Suriin</u>				
Ikaw ba'y nagagalak Hanggang ngayo'y hindi makapaniwala? Nagawa mong humarap Sa mga taong matataas	The mental state of leaders after mobilization	Communication leadership promotes looking back to what happened	Surfacing the idea of evaluation	Communication leadership is emphasizing the importance of evaluation
Ano ba ang nangyari Nakamit ba natin ang mga layunin? Ng ating pakilos Para sa problemang nilulutas	The goal-oriented view of mobilization results	The importance of revisiting the objectives	Relating results to the objectives	Ensuring that evaluation is based on objectives
Halina't ating suriin ang nagawa nating pagkilos Upang makita natin ang kahinaan at kalakasan	The discipline of evaluation	Communication leadership uses evaluation to improve future actions	Leading the process of evaluation and formulation of recommendations	Communication leadership is continuously seeking improvements

Halina't ating hanapin ang lahat ng ating pagkukulang Upang sa uulitin, mas masinop na ang pagkilos				
Atin bang nagampanan Ang mga gawain batay sa plano? Hindi ka ba natakot o kinabahang magsalita? Naganap ba ang lahat ayon sa 'ting mga inasahan? Nakatulong ba ang nauna nating pag-alam?	Inclusion of the human aspect in the evaluation	The equal importance given to evaluating the actors	Assessing the performance of the actors	Communication leadership is recognizing the importance of improving the actors as well as the actions
Halina't ating suriin ang nagawa nating pagkilos Upang makita natin ang kahinaan at kalakasan Halina't ating hanapi ang lahat ng ating pagkukulang Upang sa uulitin, mas masinop na ang pagkilos Upang sa uulitin, mas masinop na ang pagkilos	The discipline of evaluation	Communication leadership uses evaluation to improve future actions	Leading the process of evaluation and formulation of recommendations	Communication leadership is continuously seeking improvements
9) <u>Halinang Magnilay</u>				
Maaari ka bang magbahagi ng iyong damdamin? Sa nagdaang pagkilos, na 'yong naranasan?	Introducing the idea of reflection	Valuing reflection in the development of persons	Encouraging the community to accept the idea of reflection	The acceptance of the role of reflection in personal development

May liwanag ka bang nasilayan sa gitna ng dilim? Sa 'yong kabiguan, may aral ka bang natutunan?				
Pagkat ang pagkakatoto ay ating masusumpungan Sa pagbabalik tanaw sa ating karanasan At sa ating pagkakakita sa ating kahinaan Ay mapapaunlad ang ating kalakasan	How reflection results to transformation	Communication leadership emphasizes experience and recognition of personal challenges in developing persons	Promoting the idea that reflection can lead to transformation	Acceptance of the idea of recognizing one's weaknesses and learning needs
Kung kaya't halinang magnilay, ibahagi ang 'yong natutunan Ng umunlad ang kamulatan at mabago ang 'yong pananaw Sapagkat ang ating pag-unlad ay sadyang nakasasalay Sa ating pagkakatoto, at pagbabago ng kaugalian	How reflection makes one a better person	Communication leadership is convincing the community on the role of human transformation to community development	Leading the community in the act of reflection	Acceptance of the idea that human transformation leads to community development
Maaari mo bang isalaysay Ang pagbabago sa 'yong buhay Na syang naidulot Ng 'yong pakikilahok?	The value of sharing personal success stories	Communication leadership is encouraging sharing of stories of transformation	Leading the community in the act of story sharing/telling	Communication leadership is inspiring others by hearing stories of transformation

Oh kaya't halinang magnilay, ibahagi ang 'yong natutunan Ng umunlad ang kamulatan at mabago ang 'yong pananaw Sapagkat ang ating pag-unlad ay sadyang nakasasalay Sa ating pagkakatatoto, at pagbabago ng kaugalian	How reflection makes one a better person	Communication leadership is convincing the community on the role of human transformation to community development	Leading the community in the act of reflection	Acceptance of the idea that human transformation leads to community development
10) <u>Kahit na Magkalayo</u> <u>(Pagwawalay)</u>				
Sa haba rin ng panahon na tayo ay nagkasama. Hindi natin nalimutan na darating ang araw. Na tayo ay magwawalay, maiwan ka sayong sarili Sa pagharap mo sa buhay, wala na ang gumagabay.	The reaching of the end of a development worker's work in a community.	The importance of purposive ending of a communication leader's work	Preparing the community for the end of a communication leader's work and transitioning it to the community	Preparedness of the community group to lead its own communication system
At dahil nga nung una pa laan akong lumisan Hindi natin hinayaang basta ka lang talikdan	The end of development facilitation role is clarified right from the start	Communication leadership is meant to be transferred to second line leaders	The continuous and purposive communicative skills development throughout the process of communication leadership	Gradual but effective development of communicative skills

At kahit na magkalayo hindi mawawaglit sa isip Itatanong ko sa sarili, anong iyong ginagawa? Patuloy ba sa pagkilos? Sa pagtupad sa 'yong pangarap? Sa paglutas sa lahat ng 'yong suliranin? Paano ang mga proyekto, kumusta ba ang samahan?	Even after the development worker leaves the community, the concern for the community sustains in distance.	Communication leadership is sustained by through effective transition of roles	Monitoring of local communication leadership from a distance	Sustaining of local communication leadership and providing updates to past communication leader and to network
At pag lumipas ang ilang taon At tayo ay muling magkita Hangad kong malaman lahat ng 'yong nakamtan Mga katibayan ng 'yong mga natutunan Mula sayong karanasan sa landas ng pag-unlad	The eagerness to know what happens in the community after a long time without the presence of a development worker	Communication leadership sustains development activities long after a communication leader left the community	Sharing of updates, stories and reports during the visit of a communication leader long after s/he left.	Showcase of sustained community development through continuous communication leadership
At kahit na magkalayo hindi mawawaglit sa isip Itatanong ko sa sarili, anong iyong ginagawa? Patuloy ba sa pagkilos? Sa pagtupad sa 'yong pangarap? Sa paglutas sa lahat ng 'yong suliranin? Paano ang mga proyekto, kumusta ba ang samahan?	Even after the development worker leaves the community, the concern for the community sustains in distance.	Communication leadership is sustained by the community group through its local leaders after the communication leader leaves the community	Monitoring of local communication leadership from a distance	Sustaining of local communication leadership and providing updates to past communication leader and to network

Kung patuloy ka sa pagkilos Sa pagtupad sayong pangarap, Sa paglutas sa lahat ng 'yong suliranin Maayos ang mga proyekto Masigla pa rin ang samahan	The realization that sustained actions keep the community projects and the community organization in good health.	The role of sustained communication leadership in sustaining collective actions	Planning for sustained communication leadership	Sustained communication leadership as evidenced by projects and organization staying in good shape.
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Chapter V

RESULTS AND DISCUSSIONS

The rhetorical practices in communication leadership

The analysis of the ten songs shows how the rhetorical practices with their particular acts/strategies in communication leadership are performed by local community leaders with the intentions of improving communication, participation and collective actions, which are necessary in achieving development. The results reveal 10 rhetorical practices in communication leadership with several acts or rhetorical strategies utilized in each rhetorical practice:

1. *Building relations in the community*

This is revealed from the analysis of the song *Pagbubukas*.

Communication leadership is a relational work, where a communication leader reaches out to the families in the neighborhood and utilizes communication strategies, and ensures preparedness and consistency in communication for relationship building. The kind of relationship that a communication leader attempts to build is that of mutual acceptance and trust. It is a relationship where people accept and trust the communication leader as their guide and the communication leader sees the people as her/his mirror images, or that they all share a similar life and are all affected by common problems. This relationship is very important because the effectiveness of the succeeding rhetorics or arguments greatly depend on it. What makes communication leadership challenging is that people accept and trust the communication leader based on their positive perception of the kind of person s/he is. Being unsure of the

perception of her/his neighbors is the reason behind the fear of the communication leader in approaching the families, as told by the first line of the song: *Nung unang araw ng pagkikita, may takot na kausapin ka (The first day we met I was afraid to talk with you)*. As I originally wrote the song from the perspective of a development worker (me), which says “first meeting” as literally the first time to meet a family, for a communication leader who is a resident of the same community, this means first time meeting to share about both the family and the communication leader’s life situation, with the intention of getting the acceptance of the communication leader as a “leader”. As people cannot be mandated, ordered or baited into this kind of relationship, which has the tendency to be ephemeral, the communication leader designs rhetorical strategies and prepares well before meeting a family as told by the first line of the song: *Sinasaulo ang sasabihin, tugon mo ay hinihiling (Memorizing what to say, wishing for your response)*. To accomplish a long lasting relationship of mutual acceptance and trust, the communication leader strives to be consistent in demonstrating positive values in all communicative interactions with the people. A negative story known in the community about the communication leader can ruin the whole act. Based on my experiences, to increase the likelihood of success in building this kind of relationship the communication leader; a) must be one who is perceived by the community as a person of good character, and b) must not have serious unresolved conflicts with a neighbor.

This finding is supportive of what is revealed in the study of Adedokun, et al (2010), that the daily interaction among community members is a factor for development and this means in all the community members do to exchange ideas and opinions, there is need for use of words and so words must be put to

use in such a way that everybody in the community would come to a proper understanding of what to do to bring about community development. As analyzed from the song *Pagbubukas*, this rhetorical practice is performed through the following acts:

- a) Opening one's life to others - from the following lines of the song:

Ang tangi kung hiling sa pagbukas mo ng iyong tahanan (My only wish in your opening of your home)

Ay mabuksan mo rin ang buhay mo sa 'kin (Is for you to open your life to me as well)

Effective communication in the community that results in sustained participation is affected by the willingness of the people to openly discuss their life with others in the community. The aspect of life that is intended by the communication leader to be opened to others is primarily about life's challenges and problems that are common in the entire community. One of the easier ways to facilitate people's willingness to discuss their life situation with others is for the communication leader to be the first to do such an act. To be effective, the communication leader must have prior knowledge of the profile of the family, so s/he can share a story of her/his life which the family can relate to, especially about how a community problem affects her/his family too. For example: If the family has young kids going to school, the communication leader can tell a story similar to it, i.e.: "*Alam mo yung panganay ko nai-enroll na din namin sa grade III noong palistahan dyan sa elementary school. Pero namrublema kami kasi ang mahal na ngayon ng mga school supplies, at ang uniform nya ay mabilis nyang malakihan.*"

Sa paghahanap ko ng paraan na makamura, nbalitaan ko mula sa isa kung friend sa facebook na taga siyudad na meron daw foundation na namamahagi ng mga school supplies. Nag inquire nga ako sa facebook page nila, pero hindi daw sila nagbibigay sa paisa-isang bata, kundi ang binibigyan nila ay mga bata ng organisadong samahan sa mga barangay. Sayang nga, makakamura sana ako sa mga notebooks at libro” (You know, we have also enrolled my eldest in grade III during the registration in the elementary school. But we had a problem because the prices of school supplies are now very high and the uniforms can be quickly outsized. In my search for a way to save, I heard from my friend on facebook who lives in the city that there is a foundation that distributes school supplies. I inquired on their facebook page, but they said they are not donating school supplies to individual children, but to the children of organized groups in a barangay. A really missed opportunity, I could have saved on notebooks and textbooks). By using this rhetorical strategy the communication leader hopes that the family will be interested and share their similar stories, and ultimately express interest in joining community discussions about the problem.

b) Discussion of family’s life situations - from the following lines of the song:

Alam mo bang marami kayong pareho ng suliranin (Do you know that many of you have similar problems)

Sayong kalagayan, hindi ka iisa (In your situation, you are not alone)

This is the strategy of sustaining the discussion, once the family or person opens up a problem that is affecting him/them. The rhetorical strategies that the communication leader normally uses are in the forms

of questions that are meant to get more information about the situation of the family and how the community problem affects them.

c) Living the life of the family/ies - from the following lines of the song:

Sayong bahay ako'y makikituloy, tutulong sa mga gawain (In your house I will stay, will help in your chores)

Ituring mo akong, bahagi ng pamilya (Consider me as part of the family)

This act is done by the communication leader by way of doing frequent visits, spending as much time as possible with the families. This is the communication leader's way of demonstrating good values consistently. As implied by the song, a development worker would need to stay even for some nights in a family, while for a communication leader, frequent day visits will be sufficient.

2. *Knowing the community and its problems*

This resulted from the analysis of the song *Kilalanin natin ang ating lipunan*. The next set of important acts that a communication leader performs are related to the rhetorical practice of knowing the community and its problems, where the communication leader, together with the families gather data about known community problems from the families (primary source of data), from secondary sources of data within the community and from other sources of data from outside of the community, including global sources, i.e. internet. This finding is supportive of the argument of Nair (2011) that improved communication and access to information are directly related to social and economic development. In this rhetorical practice, the communication leader takes the lead in performing the following acts;

- a) Community problems data gathering - from the following lines of the song:

Mayron ka bang mga problema? Ba't di natin talakayin? (Do you have problems? Why don't we discuss them?)

Halina't pag-usapan ang ating lipunan (Come let us talk about our community)

These lines are literally rhetorics that a communication leader utilizes to start a conversation about community problems, starting from the perspective of the family.

- b) Data gathering from within the community - from the following lines of the song:

Kilalanin natin ang ating lipunan (Let us know our community)

At ating tuklasin sa ating kapaligiran (Ang let us discover in our the environment)

Ang mga likas na yaman, ang mga kakayahan (The natural resources, the human resources)

Na makakatugon sa ating pag-unla (That can respond to / be of help our development)

The communication leader uses rhetorical strategies similar to these lines to open up the discussion about available information and resources the community can use to solve a community problem.

- c) Data gathering from outside of the community - from the following lines of the song:

Mayron kayang makakatulong na mga institusyon (Are there institutions that can be of help?)

Halina't sila'y kilalanin, tayo'y makipag-ugnayan (Come, let us know them, let us relate with them)

Using rhetorical strategies similar to these lines, the communication leader opens up the discussion about known institutions outside of the community that are potential sources of information and resources that the community can access.

3. *Analyzing a problem and conceptualizing a solution.*

This is found from the analysis of the song *Balangkas ng problema*. The previous rhetorical practice (*Knowing the community and its problems*) facilitates identification of urgent community problems needing community actions to solve. In this rhetorical practice the communication leader organizes meeting/s of interested community residents to collectively analyze the most urgent problem/s and collectively conceptualize solution/s. This finding is supportive of what Keerajit & Flor (2013) stated that participation is the exchange of information from both parties, the people and organization, and in this process, the people or grassroots identifies the problem and the solutions to those problems. In this rhetorical practice, the communication leader leads in the following acts;

- a) Collectively analysing a community problem - from the analysis of the following lines of the song:

Katulad din lamang ng isang puno, ang problema natin may balangkas

(Just like a tree, our problem has structure)

Mayrong mga ugat na pinagmulan, mayrong mga sanga, dahon at

bunga (There are roots that are the origins, there are branches, leaves and fruits)

Katulad din lamang ng isang unos, ang problema nati'y sumasalanta

(Just like a storm, our problem devastates)

Subalit meron ding katapusan, pag natukoy natin ang kalutasan (But is

has also an end, once we identify the solution)

The use of analogy (tree and storm) as rhetorical devices is meant to facilitate easier understanding of the causes and effects of a particular community problem, in case that it is difficult for people to understand their relationships. If this is considered necessary by the communication leader, s/he usually makes use of a pre-drawn tree in craft paper/s for the purpose of conducting a workshop for problem analysis, which is normally more effective in enabling participation than a plenary discussion.

- b) Collectively conceptualizing the solution - from the following lines of the song:

Sa sama sama nating pag-uusap masusumpungan natin ang liwanag (In our collective discussion, we can find the light (solution))

Matutukoy natin ang uunahin na problemang ating kikilusan (We can identify the the problem (or part of the problem) that we will act on first)

Conceptualizing a solution is a challenging act, especially that it requires some data for, and skills in, project or solution development. This is where the previous rhetorical acts are important. A solution is not necessarily a complete solution, and can be a partial solution, such as a “rice loan project” that can partially solve the problem of rice insufficiency during lean months, which requires other solutions to completely resolve.

The experience and skills in project management, if present, of the communication leader and the people matter a lot in this rhetorical act. In case of insufficient knowledge and skills, the communication leader may need to organize actions to search for experts or one with the experience of solving the community problem at hand.

c) Formulating an action plan - from the following lines of the song:

Kaya halina't tayo'y magplano, magkasundo tayo sa layunin (So come at let us plan, let us agree on our objective)

Tukuyin natin ang mga gawain, magtalaga tayo ng mga gaganap (Let us determine the activities, let us assign persons who will act)

In this rhetorical act, the communication leader leads the people in formulating a smart action plan (with columns for: what, where, when, how...) to ensure continuity of activities in the problem solving process. The strategy of agreeing on the objectives enables people's focus on them, and the assigning of responsible persons for each activity facilitates commitment of the people to the action plan. Formulating an action plan after every meeting also addresses the tendency of people's participation to be evanescent.

4. *Empowering participants and leaders*

This rhetorical practice is found from the analysis in the song *Makilahok at mamuno*. This is the act of motivating potential second line leaders and enabling them to be more communicative and courageous to take leadership roles. This finding is supportive of the study on *transformative communication* (Lejarde, 2023) conducted by Lejarde, where she emphasized the active guidance of the

Human Development Facilitator (external development worker) as the critical aspect of the transformation process of the people. The act of transforming a local community resident into an effective community leader with the passion for change is a challenging task, as revealed in the analysis of the song “Makilahok at mamuno”. These challenges found out in this rhetorical study are consistent with the challenging transformation process revealed in my (Gando, 2020) study where I have explored how two community leaders were transformed from being ordinary community residents to community leaders through many years of experiences in leading community communication for development. In this rhetorical practice, the communication leader performs the following acts;

- a) Initial communication with identified potential second line leaders - from the following lines of the song:

Magmula pa lang nung ika’y bata dama mo na ang kahirapan (Ever

since your childhood, you have been feeling/experiencing poverty)

At mga problema ng lipunan (And the problems of the community)

Ika’y hindi nakapag-aral dahil na rin sa kahirapan (You were not able to finish education also due to poverty)

Kaya natuto kang manahimik (That’s why you learned to keep silent)

One of the results of the previous rhetorical practices is the surfacing of potential leaders. However, normally in an underdeveloped community, people are shy or lacking the courage and confidence to take leadership roles. One important task in communication leadership is to pay more focused attention to those potential leaders and help develop their confidence to take leadership roles by using rhetorical devices that will convince them that they can indeed act as leaders. As

told by the first verse of the song, the communication leader's first strategy is to appreciate their life story, particularly the experiences of poverty, of the potential leader as causes of silence.

- b) Persuasive communication with second line leaders - from the following lines of the song:

Kumilos ka at alamin, marami ang naghihirap (Act and discover, many are leaving in poverty)

Alamin ang suliranin, kilusan at lutasin (Know the problem, act on and solve it)

Wag tahimik na maghintay, kahirapan hanapan ng lunas (Don't silently wait, seek solution to poverty)

Makilahok at mamuno, paunlarin ang komunidad (Participate and lead, develop the community)

Kung kikilos ka at mamumuno, makikitang mag pag-asa (If you will act and lead, you will see there is hope)

At matututo ka mula sa karanasan (And you will learn from experience)

These lines of the song are rhetorical strategies that the communication leader normally uses to persuade the potential leader (audience) to take his/her share of leadership roles, particularly in community communication.

5. *Mobilization or action planning*

This is revealed from the analysis of the song *Pulong*. This is where a communication leader leads in the discussion of information about an external institution that can help the community in its effort to solve the community

problem/issue, and collective decision making to mobilize. This is supportive of what Keerajit & Flor (2013) state that participatory development communication means moving from a focus of informing and persuading people to changing their behaviour or attitudes and focus on facilitating exchanges between different stakeholders to address a common problem. In this rhetorical practice, the communication leader leads in the performance of the following acts:

- a) Organizing meeting tasks - from the following lines of the song:

Magtalaga ng susulat sa pinag-uusapan (Assign a documentor / note taker of our discussion)

At ng maglalagom pagkatapos ng pulong (And a participant who can summarize the discussion after the meeting)

This is another important rhetorical act in communication leadership as it encourages meeting participants to take meaningful roles in the meeting, which improves their self confidence, sharpens their skills, and further sustains their participation. The proper identification of participants with potentials for taking roles in the meeting is possible by the previous rhetorical practices.

- b) Mood setting and preliminaries - from the following lines of the song:

Simulan sa panalangin at kumustahan (Let us start with prayer and news sharing)

Encouraging and sustaining participation in a meeting is a real big challenge for the communication leader. Although enabling participation has been done through persuasive rhetorics during the previous acts, it is still necessary to craft effective rhetorical strategies during the meeting

such as the use of preliminary acts, i.e. prayer and updates. Throughout the meeting, the communication leader facilitates mood setting by using lively voices, wholesome jokes, and appreciating participants for their participation.

- c) Sharing of meeting agenda - from the following lines of the song:

Bago talakayin ang bawat paksa (Before discussing each topic)

Kung saan lahat tayo'y nagsipaghand (Where all of us have prepared)

Because in the previous rhetorical practices, the communication leader has already discussed with the individuals and small groups the agenda of the meeting for mobilization or action planning, the strategy of assigning participants to provide the meeting background, objectives, and agenda makes sense in improving participation and development of communicative skills.

- d) Discussions (of the agenda) - from the following lines of the song:

Ituon ang ating pansin sa pinag-uusapan (Let us focus our attention on the topic)

Unawain ang mga tanong ng tagapagpadaloy (Understand the questions of the (meeting) facilitator)

Upang maging malinaw ang bawat desisyon (So that each decision will be clear)

As focus is very important in a meeting to sustain participation and make it more effective, the communication leader uses rhetorical devices, usually in the form of questions for participants to answer during the discussion proper. This allows participants to feel ownership of the

information and opinions contributed during the meeting. The most important role of the communication leader in this kind of meeting is to facilitate intelligent collective decisions.

- e) Encouraging participation in the meeting - from the following lines of the song:

Tayo'y makinig at makilahok (Let us listen and participate)

Magpahayag ng ating damdamin (Let us express our feelings)

Magbahagi ng talino at kakayahan (Let us contribute talent and skills)

Upang maging mabunga ang usapan (For the discussion to be fruitful)

These lines of the song are the rhetorics that the communication leader says to the meeting participants. In this rhetorical act, it is important for the communication leader to remember those participants that have shared helpful information and opinion during the interpersonal communications prior to the meeting. This way, the communication leader can do some encouraging rhetorics during the meeting.

- f) Mobilization or action planning (what, when, where, who....) - from the following lines of the song:

Ang ating tagumpay sa ating pagkilos (Our success in our action)

Planuhin natin dito sa pulong (Let us plan for it here in our meeting)

and:

Planuhin natin ang mga susunod na hakbang (Let us plan the next steps)

In this act, the communication leader leads the people in formulating a mobilization or action plan (what, where, when, how...) to

increase the likelihood of success of the agreed mobilization. This planning also ensures the commitment of the members of the mobilization team to the planned activities/tasks.

6. *Preparing for mobilization or action*

This is from the analysis of the song *Wag matakot makipag-usap*. This is where the communication leader facilitates preparedness of actors or participants to enable them to effectively carry out the mobilization or action. This is supportive of what Wilson & Warnock (2007) emphasised that there is a need to support and strengthen communication processes used by the poor and marginalized and to develop their skills and capacity for people to address the many barriers to receiving information they face, and make their own voices heard. This is also supportive of what Lejarde (2023) found out in her study that communicative acts are performed - *as the people learn to communicate with authorities*. In this rhetorical practice, the communication leader leads the acts of:

- a) Predicting the communication process and designing strategies - from the following lines of the song:

Wag kang mag-alala kilala na natin ang mga taong kakaharapin (Don't worry we already know the persons we will meet)

Napag-aralan na natin ang gagawing taktika sa bawat sitwasyon (We have studied our tactic for each situation)

This rhetorical practice is easy to overlook or tempting to bypass, but it is very important in increasing the likelihood of success of the mobilization or action. One important skill needed in preparing for a mobilization is the ability to predict mobilization processes and

scenarios, which makes it possible to formulate communication strategies. The communication strategies are written next to the planned acts of the mobilization so that the responsible person will remember them and improve the delivery of them. Another very important aspect of mobilization is knowing the target of mobilization beforehand, to make sure that the communication strategies or tactics are appropriate considering the personality of the target of mobilization.

- b) Rehearsing the planned communication flow - from the following lines of the song:

Halina't tayo'y mag-ensayo (Come and let's rehearse together)

Upang wag kang magkamali (So that you will not make mistake)

Rehearsing, dramatizing or role-playing of the planned communication flow is the rhetorical act for improving skills and self-confidence. It also helps improve the communication strategies and logistical arrangements.

- c) Inspiring or encouraging the less confident - from the following lines of the song:

Lubos ang iyong galak ng ikaw ay tumogon (You have complete joy as you responded)

Na pangunahan mo ang pagkilos (To lead the action)

Subalit may kaba sa iyong dibdib (But there is nervousness in your heart)

Kulang ng tiwala sa sarili (You're lacking self confidence)

Palibhasa hindi ka sanay makipag-usap sa mga tao sa ating lipunan

(Because you are not used to communicate with people in our society)

Wag matakot na makipag-usap sa mga tao sa ating lipunan (Don't be

afraid to talk with people in our society)

Halina't tayo'y mag-ensayo upang wag kang magkamali (Come and let's

rehearse together so that you will not make mistake)

Magtiwala ka sayong kakayahan, lakasan mo lamang ang iyong loob

(Trust in your abilities, just have a strong heart)

These lines of the songs tell about the rhetorical devices that the communication leader utilizes to address the tendency of the mobilization leaders to become less confident. In some cases where rehearsing by group is insufficient to raise the self confidence level, the communication leader does one on one communication with the mobilization leaders prior to actual mobilization to convince them to have more self confidence.

7. Leading a mobilization (external communication) or collective action

This is from the analysis of the song *Kumilos kang may sigla*. This is where the communication leader facilitates communicating with a resource institution that can potentially help the community solve the problem. This is supportive of what Adedokun, et al (2010) found in their study that communication is essential in fostering community development; that with good communication strategies, community members would take ownership of development initiatives in their hands and that good and effective communication

would foster community development. In this rhetorical practice, the communication leader leads the acts of:

- a) Rechecking communication materials - from the following lines of the song:

Muli mong sinuri ang liham at ang gabay (You check once more the letter and the guide/plan)

Upang wag magkamali sa pakikipagpulong (So you will not make mistake in the meeting)

This is the act of making sure that the documents and logistics are in place and in good condition before starting the mobilization. This is a kind of discipline that the communication leader consistently shows and strives to develop in the potential leaders.

- b) Pondering on what to say and how to respond en route to mobilization - from the following lines of the song:

Kumilos kang may sigla, may tiwala sa sarili (You acted with joy, with self confidence)

Na kaya mong ipahayag ang pakay at layunin (That you can communicate the concern and objective)

Nasa isip mong sa ganitong pagkilos umaasa (Your mindset is that in this action is hoping)

Ang buong kumunidad sa pagkakaroon ng pag-unlad (The whole community in having development)

Because preparedness is very important, this act is encouraged in communication leadership. This is to prevent the mobilization team from losing focus during the mobilization. There is less problem with what to

say, as it can be memorized by the mobilization team. The more difficult part is how to respond because the exchange of arguments during the mobilization cannot be so accurately predicted. The communication leader who normally has more experience than the others is expected to have better skills in predicting conversation, which helps her/him provide good leadership during the mobilization.

- c) Negotiating with an external institution (to get its commitment to help the community solve the issue. This act leads to future exchanges of communication with the resource institution, and a series of community activities) - from the following lines of the song:

Pagsapit natin sa tanggapan ng mga taong ating pakay (Upon our arrival at the office of the persons we were to meet)

Pinadaloy mo ang pulong batay sa ating gabay (You facilitated the meeting based on our guide/plan)

Humanga ang kausap sa husay mong pinakita (The person admired the skills you demonstrated)

Sa pakikipagpulong at pakikitungo (In meeting and relating (with them))

This is the actual meeting with the target of mobilization. The common strategy is for the mobilization team to assert leadership of the meeting. In my experience, this is highly possible in many cases. However, there are instances where the target, especially if the target is a resource provider, would be eager to lead the discussion. In either case, it is important for the mobilization team, especially the communication leader to demonstrate self-confidence and enthusiasm in talking or communicating. The last two lines of the songs talk about a

goal in mobilization that is equally important than the main objective, which is to facilitate constructing of the positive impression, on the part of the target of mobilization, about the mobilization team, which greatly helps convince the target to have the interest to help.

8. *Collective evaluation*

From the analysis of the song *Ating suriin*, the communication leader leads the evaluation of the concluded mobilization or activity. This is the rhetorical act of assessing the action and the actors of the mobilization or action with the purpose of formulating recommendations for improving future communication and actions. This finding is supportive of the argument of Nair (2011) that improved communication and access to information are directly related to social and economic development. In this rhetorical practice, the communication leader facilitates the acts of:

- a) Introducing the idea of evaluation - from the following lines of the song:

Halina't ating suriin ang nagawa nating pagkilos (Come and let's evaluate the action we have done)

Upang makita natin ang kalakasan at kahinaan (So we will see the strengths and weaknesses)

Halina't ating hanapin ang lahat ng ating pagkukulang (Come let us find all our shortcomings)

Introducing the idea of evaluation, especially if it will include evaluation of the actors, is a challenging task. To address this challenge, the communication leader introduces the idea of evaluation in two levels; a) individual through interpersonal communication, and b; as a group

during the meeting organized for evaluation. The individual level evaluation ensures effective participation during the group evaluation.

- b) Relating results to the objectives - from the following lines of the song:

Ano ba ang nagyari, nakamit ba natin ang mga layunin? (What did happen, did we achieve the objectives?)

Ng ating pagkilos para sa problemang nilulutas (Of our action for the problem we are trying to solve)

These lines of the song are literally the rhetorical devices used during the group level evaluation to anchor assessment on the agreed objectives of the previous mobilization or action. The last line of the song talks about going back to the problem being solved. This is important in keeping the people focused on the problem, especially that often, series of planning, actions and evaluations happen over a long span of time.

- c) Assessing the performance of the actors as well as the action - from the following lines of the song:

Atin bang nagampanan ang mga gawain batay sa plano? (Did we perform the tasks based on the plan?)

Hindi ka ba natakot o kinabahang magsalita? (Were you not afraid or nervous to talk?)

Naganap ba ang lahat ayon sa 'ting inasahan (Did everything happen according to our expectations?)

Nakatulong ba ang nauna nating pag-alam? (Was our preparatory research / data gathering helpful?)

Evaluating the participants/people is recognized in communication leadership as a tough act. For this reason, the communication leader would usually start by using rhetorical questions that are easier to answer such as what these lines of the song say. After these questions, the communication leader would normally proceed with follow-up questions that are more difficult to answer, such as questions starting with “why” (i.e. “Why did we fail to perform this (particular act) according to the plan?”, or “Why did you not speak as you have rehearsed?”)

d) Formulation of recommendations - from the following line of the song:

Upang sa uulitin mas masinop na ang pagkilos (So for the next time, our action will be smoother)

This rhetorical act is performed at the end part of the evaluation by formulating actions that will address the concerns and weaknesses that surfaced during the evaluation. Some recommendations that will take advantage of opportunities that surfaced during the evaluation can also be formulated.

9. *Synthesizing learning from experience*

This is from the analysis of the song *Halinang magnilay*. This is where the communication leader facilitates human transformation by fostering the discipline of reflecting on the experience. This is supportive of what Lejarde (2023) found out in her study that communicative acts are performed - *as experiential learning becomes institutionalized in the community*. In this rhetorical practice, the communication leader facilitates the acts of:

- a) Introducing the idea of collective reflection - from the following lines of the song

Pagkat ang pagkakatatoto ay ating masusumpungan (Because learning is what we gain)

Sa pagbabalik tanaw sa ating karanasan (By looking back to our experience)

One important act that the communication leader performs that is related to synthesizing learning from experience is developing people's intrapersonal communication skill. In this act the communication leader attempts to convince the people through interpersonal communication and group discussion of the importance of looking back to the experience to find lessons to learn.

- b) Encouraging the sharing of personal reflections - from the following lines of the song:

Maaari ka bang magbahagi ng iyong damdamin? (Are you willing to share your feelings?)

Sa nagdaang pagkilos na iyong naranasan? (About the previous action that you have experienced?)

May liwanag ka bang nasilayan sa gitna ng dilim (Did you see light (hope) in the middle of darkness?)

Sayong kabiguan, may aral ka bang natutunan? (In your failure, did you learn a lesson?)

This act is performed by the communication leader both through interpersonal communication and group meetings. Here, the

communication leader encourages or persuades the participant to share personal insights using the rhetorical devices as told by the first verse of the song.

- c) Facilitating sharing or telling of personal stories of transformation - from the following lines of the song:

Maaari mo bang isalaysay ang pagbabago sayong buhay? (Can you share the change in your life?)

Na syang naidulot ng iyong pakikilahok? (That was the result of your participation?)

Importantly, not only learnings, but changes in life and point of view are shared during a reflection session. This act is the communication leader's way of collecting success stories from community members, especially after a community problem is partially or completely solved.

- d) Encouraging participants to reflect - from the following lines of the song:

Kung kaya halinang magnilay ibahagi ang iyong natutunan (So come let's reflect, share your learnings)

Ng umunlad ang kamulatan at mabago ang iyong pananaw (To raise consciousness and to change your point of view)

Sapagkat ang ating pag-unlad ay sadyang nakasalalay (Because our development really depends)

Sa ating pagkakatatoto at pagbabago ng kaugalian (on our learning and attitude change)

These lines of the songs are rhetorical devices that the communication leader uses in an attempt to persuade participants to share reflections and insights. This act is intended to aggregate individual learnings into a collective knowledge.

10. Transitioning of communication leadership roles

This is from the analysis of the song *Kahit na magkalayo (Pagwawalay)*. This is where the communication leader prepares the community for the end of his/her roles and for transitioning them to a second line leader. This scenario is assumed to be clarified right from the beginning of the communication leader's work. Some reasons for transitioning communication leadership roles are: a) as a system agreed by the community group, b) inability of a communication leader to continue with the roles, c) the communication leader is leaving the community, and d) a decision by the community group. This is supportive of what Lejarde (2023) found out in her study that communicative acts (transformative communication) are performed - *as the people become empowered at the community level*. In this rhetorical practice, the communication leader leads in the following acts:

- a) Review of communication leadership - from the following lines of the song:

At dahil nga nuong una pa laan akong lumisan (And because right from the start I was meant to leave)

Hindi natin hinayaang basta ka lang talikdan (We did not let it that I simply turn my back on you)

This act is done as introductory to the act of transitioning roles during the meeting organized for transitioning communication leadership roles.

- b) Clarifying the change of roles - from the following lines of the song:

At kahit na magkalayo hindi mawawaglit sa isip (And despite the distance you will always be in my mind)

Itatanong ko sa sarili, anong iyong ginagawa? (I will be asking myself, How are you doing?)

Patuloy ba sa pagkilos, sa pagtupad sayong pangarap? (Do you continue to act, to pursue your vision?)

At paglutas sa lahat ng iyong suliranin? (And in solving all your problems?)

Paano ang mga proyekto, kumusta ba ang samahan? (How are the projects, how is the group doing?)

This is the act of clarifying and improving the roles of the communication leader that is to be performed by the next communication leader.

- c) Planning for sustained communication leadership - from the following lines of the song applicable to the communication leader (the first line of verse 2 is applicable to the external development worker):

Hangad kung malaman lahat ng iyong nakamtan (It is my desire to know all your accomplishments)

Mga katibayan ng iyong mga natutunan (The proofs of what you learned)

Mula sayong karanasan sa landas ng pag-unlad (From your experience along the path to development)

This is applicable when the outgoing communication leader is leaving the community. In many cases, the outgoing communication leader stays with the group, and so this concern is for the whole group in general.

The goals that the rhetorical practices in communication leadership intend to accomplish

The results reveal the following goals that the rhetorical practices intend to accomplish:

1. Good communicative relations in the community

Building relations in the community intends to accomplish good communicative relations in the community, where people genuinely participate in the community communication. The kind of relationship built is that of mutual trust and acceptance. In spending significant time with a family and facilitating sharing of life stories, experiences and problems, the communication leader intends to; a) share one's life with the community, b) understand the situation of the family and the community, and c) build rapport and relationship and foster mutual trust. The success of this rhetorical practice is indicated by the number of active participants in relation to the number of families covered by the work of the communication leader and completeness of information gathered from the families.

2. Collective understanding of community problems

Knowing the community and its problems intends to accomplish collective understanding of community problems from the community's perspective. By leading the community in knowing the community's problems from the perspective of each family and the community, the communication leader intends to achieve; a) enabling of the families to contribute to data gathering on and understanding of community problems, b) involving the families in data gathering on community problems within the community, and c) involving the families in data gathering from outside of the community. The success of this rhetorical practice is indicated by the number of studied community problems and completeness of data collected.

3. Collective problem analysis and concept of solution

Analyzing a problem and conceptualizing a solution intend to accomplish collective problem analysis and concept of solution. The communication leader leads the people in a meeting for collective analysis of a community problem, for collective decision making and conceptualizing a solution. This rhetorical practice intends to accomplish; a) collective analysis of a community problem, b) collective concept of a solution, and c) plan of action to solve the problem. The key indicators of success of this rhetorical practice include the number of analyzed problems and number of conceptualized solutions or written project concepts and written project proposals.

4. Effective participation and leadership

Empowering participants and leaders intends to accomplish effective participation and leadership. In the rhetorical practice of motivating participants and potential leaders and enabling them to be more communicative, the

communication leader intends to achieve; a) interest of a potential leader to participate more and lead, and b) a leader actually performing leadership roles. The success of this rhetorical practice is indicated by the number of leaders and active participants (as shown in the activity record book).

5. Mobilization or action plan

Mobilization or action planning intends to accomplish a mobilization or action plan with the objective of realizing a solution to a community problem. In the meeting for mobilization planning, the communication leader intends to achieve; a) organized meeting tasks, b) preparedness of the participants, d) clarified agenda, e) productive discussions, e) sustained meeting participation, and e) mobilization plan (what, when, where, who....).

6. Higher communication skills and preparedness

Preparing for a mobilization or action intends to accomplish higher capability and preparedness for mobilization or action. In facilitating development of communication skills of mobilization leaders and participants, the communication leaders enable them to effectively carry out the mobilization. In this rhetorical practice, the communication leader intends to accomplish; a) foreseen scenarios in the communication process and designed strategies or tactics, b) enabling the mobilization participants and leaders to rehearse the planned communication flow, and c) confident members of the mobilization team. The success of this rhetorical practice is indicated by successful mobilization and positive evaluation of the actors.

7. A realized solution to a community problem

Leading a mobilization (external communication) or collective action

intends to accomplish a realized solution to a community problem. By leading the communication with a resource institution that can potentially help the community solve the issue, the communication leader intends to achieve; a) well prepared communication materials, b) well prepared mobilization participants on what to say and how to respond during the mobilization, and c) success in negotiating with an external institution to get its commitment to help the community solve the problem, including established connection for future communications.

8. Collective understanding of strengths and weaknesses and formulated recommendations.

Leading the people in *collective evaluation* intends to accomplish collective understanding of strengths and weaknesses and formulated recommendations. By providing leadership in the evaluation of the concluded mobilization or activity, the communication leader intends to achieve; a) acceptance of the idea and benefits of evaluation, b) assessed results in relation to the objectives, c) assessed performance of the actors as well as the action, and d) formulated recommendations.

9. Collective learning or knowledge

Leading the people in *synthesizing learning from experience* intends to accomplish collective learning or knowledge. By providing leadership in collective reflection, the communication leader intends to achieve; a) acceptance of the idea that collective reflection can result in learning and transformation, b) willingness of participants to share personal reflections, c) willingness of participants in sharing or telling of personal stories of transformation, and d)

developed the discipline of reflection. The number of written or produced success stories, published and not published, indicate the success of this rhetorical practice.

10. Sustained communication leadership

Transitioning of communication leadership roles intends to accomplish sustained communication leadership. When the work of the communication leader ends the communication leader facilitates the rhetorical practice of transitioning roles to the next communication leader, which intend to achieve; a) understanding of the work of a communication leader, b) understanding of the need for leadership transition, and c) sustained communication leadership.

Figure 1

Community Communication Leadership System

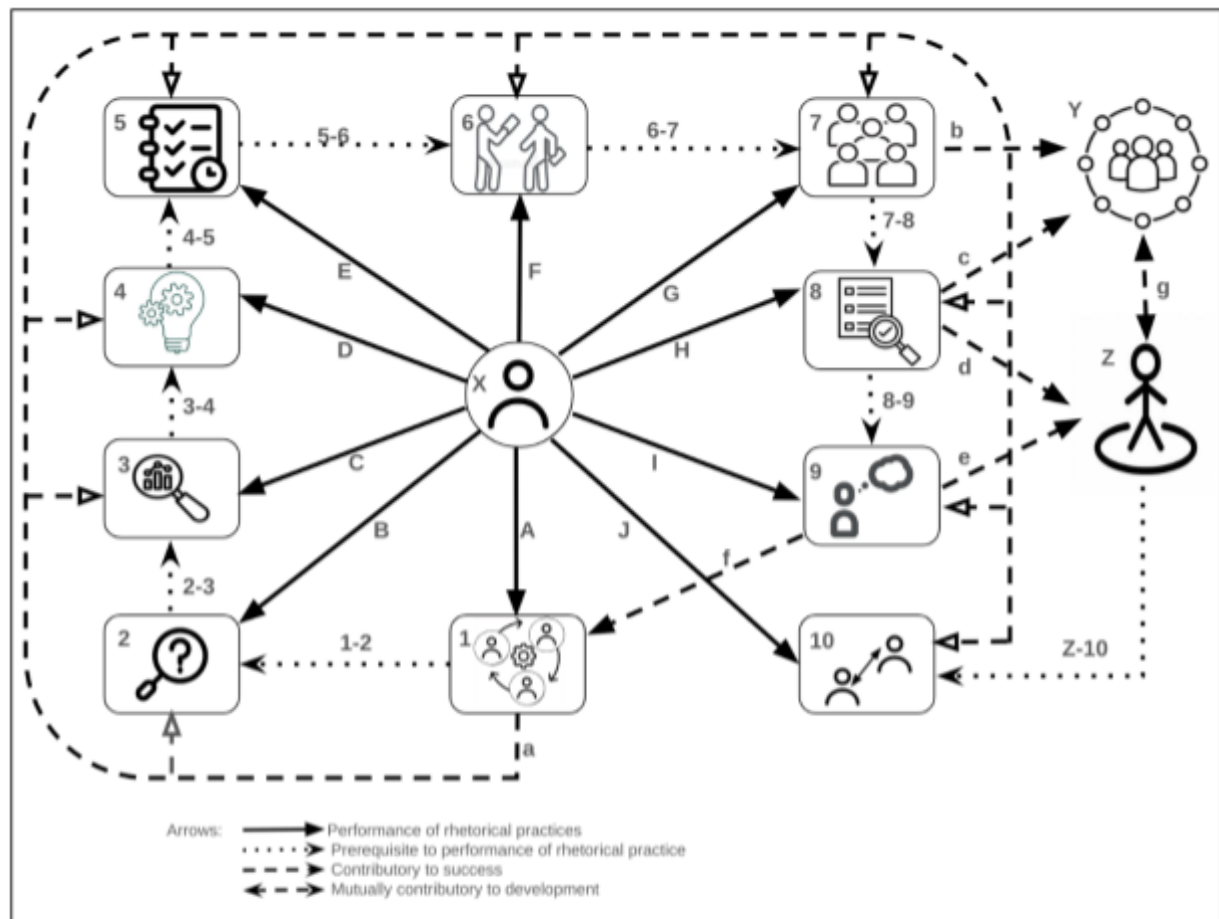


Figure 1 shows that *Communication Leadership X* is central to the participatory communication system represented by rhetorical practices 1-10. The solid arrows represent performance of rhetorical acts in communication leadership, while the dotted arrows represent the prerequisite to effective performance of a rhetorical practice, and the broken arrows represent contributory factors. Rhetorical practices 1-9 are normally repeated in cycle, where the broken arrow “f” represents rhetorical practice 9 (*Synthesizing learning from experience*) as contributory factor to improving rhetorical practice 1 (*Building relations in the community*). The rhetorical practice 10

(*Transitioning of communication leadership roles*) is done after a specific time frame as a feature of the participatory community communication system.

The solid arrow A represents performance of the following acts in the rhetorical practice of *building relations in the community* (1): a) Opening one's life to others, b) Discussion of family's life situations, and c) Living the life of the family/ies. The dotted arrow 1-2 shows that the performance of the rhetorical practice of *building relations in the community* (1) is a prerequisite to the performance of *Knowing the community and its problems* (2). The broken line arrows that connect from *Building relations in the community* (1) to the other nine rhetorical practices (2 to 10) represent good relationships, the goal of *building relations in the community* (1) as contributory to the success of all other rhetorical practices (2 to 10).

The solid arrow B represents performance of the following acts in the rhetorical practice of *Knowing the community and its problems* (2): a) Community problems data gathering, b) Data gathering from within the community, and c) Data gathering from outside of the community. The dotted arrow 2-3 shows that the performance of the rhetorical practice of *Knowing the community and its problems* (2) is prerequisite to the performance of the rhetorical practice of *Analyzing a problem and conceptualizing a solution* (3).

The solid arrow C represents performance of the following acts in the rhetorical practice of *Analyzing a problem and conceptualizing a solution* (3): a) Collectively analysing a community problem, b) Collectively conceptualizing the solution, and c) Formulating an action plan. The dotted arrow 3-4 shows that the performance of the rhetorical practice of *Analyzing a problem and conceptualizing a solution* (3) is

prerequisite to the performance of the rhetorical practice of *Empowering participants and leaders* (4).

The solid arrow D represents performance of the following acts in the rhetorical practice of *Empowering participants and leaders* (4): a) regular communication with identified potential second line leaders, and b) Persuasive communication with second line leaders. The dotted arrow 4-5 shows that the performance of the rhetorical practice of *Empowering participants and leaders* (4) is prerequisite to the performance of the rhetorical practice of *Mobilization or action planning* (5).

The solid arrow E represents performance of the following acts in the rhetorical practice of *Mobilization or action planning* (5): a) Organizing meeting tasks, b) Mood setting and preliminaries, c) Sharing of meeting agenda, h) Discussions, i) Encouraging participation in the meeting, and j) Mobilization or action planning (what, when, where, who....). The dotted arrow 5-6 shows that the performance of the rhetorical practice of *Mobilization or action planning* (5) is prerequisite to the performance of the rhetorical practice of *Preparing for mobilization or action* (6). The solid arrow F represents performance of the following acts in the rhetorical practice of *Preparing for mobilization or action* (6): a) Predicting the communication process and designing strategies, b) Rehearsing the planned communication flow, and c) Inspiring or encouraging the less confident. The dotted arrow 6-7 shows that the performance of the rhetorical practice of *Preparing for mobilization or action* (6) is prerequisite to the performance of the rhetorical practice of *Leading a mobilization (external communication) or collective action* (7).

The solid arrow G represents performance of the following acts in the rhetorical practice of *Leading a mobilization (external communication) or collective action* (7): a)

Rechecking communication materials, b) Pondering on what to say and how to respond en route to mobilization, and c) Negotiating with an external institution. The dotted arrow 7-8 shows that the performance of the rhetorical practice of *Leading a mobilization (external communication) or collective action (7)* is prerequisite to the performance of the rhetorical practice of *Collective evaluation (8)*.

The solid arrow H represents performance of the following acts in the rhetorical practice of *Collective evaluation (8)*: a) Introducing the idea of evaluation, b) Relating results to the objectives, c) Assessing the performance of the actors as well as the action, and d) Formulation of recommendations. The dotted arrow 8-9 shows that the performance of the rhetorical practice of *Collective evaluation (8)* is prerequisite to the performance of the rhetorical practice of *Synthesizing learning from experience (9)*.

The solid arrow I represents performance of the following acts in the rhetorical practice of *Synthesizing learning from experience (9)*: a) Introducing the idea of collective reflection, b) Encouraging the sharing of personal reflections, c) Facilitating sharing or telling of personal stories of transformation, and d) Encouraging participants to reflect.

The solid arrow J represents performance of the following acts in the rhetorical practice of *Transitioning of communication leadership roles (10)*: a) Review of communication leadership, b) Clarifying the change of roles, c) Facilitating sharing or telling of personal stories of transformation, and d) Planning for sustained communication leadership.

The broken arrows “b” and “c” represent the cycle of rhetorical practices culminating in *mobilization or collective action* (rhetorical practice 7) and *Collective evaluation (8)* as a contributory factor for the development of the *community (Y)*. The

broken arrows “d” and “e” show that rhetorical practices of *Collective evaluation* (8) and *Synthesizing learning from experience* (9) are contributory factors for development, empowerment and transformation of the human *person* (Z). The broken arrow “f” represents the rhetorical practice of *Synthesizing learning from experience* (9) as contributory factor for improved rhetorical practice of *Building relations in the community* (1) as the cycle of rhetorical practices are repeated. The broken double arrow (g) shows The empowered *person* (Z) and the *community* (Y) as mutually contributory to both’s development. The dotted arrow Z-10 represents empowered *persons/leaders* (Z) as prerequisite to the rhetorical practice of *Transitioning of communication leadership roles* (10).

Situating the community communication system in the context of the reviewed literature

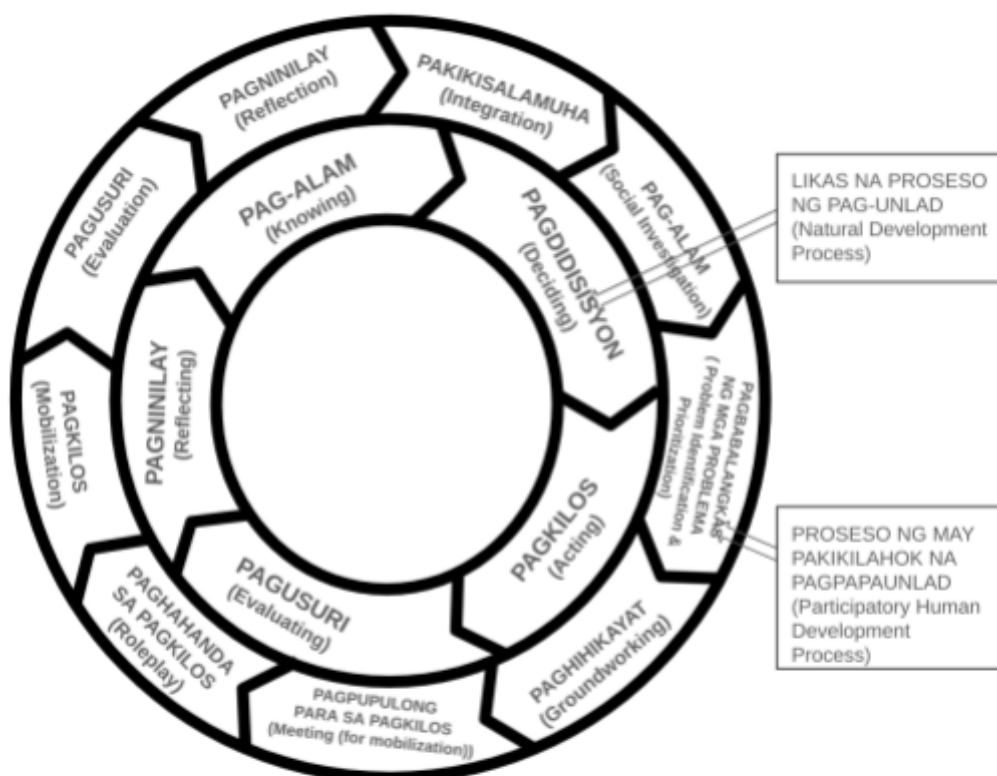
This schematic diagram of a community communication leadership system (Figure 1) has at its core, a local community leader performing the communication leadership role. This is similar to the participatory human development process (Delfin, 1986) that is presented in my (Gando, 2020) study and in the study of Lejarde (2023), except that the participatory human development process as shown in Figure 2 below is coreless to emphasize the invisibility of the role of the development facilitator, while this schematic of community communication leadership system locates the communication leader in its center to posit its catalytic role in community communication.

The ten rhetorical practices shown in the community communication leadership system schematic diagram are adaptation of the steps of the development process that have already been established in the different approaches and methodologies

featured in the reviewed literature. The community communication leadership system is an adaptation of the community mobilization and the community organizing (Alinsky, 1972) processes, which are based on the natural problem solving or development process as shown in the inner circle of the participatory human development process (Figure 2). What is new in the community communication leadership system presented in this study (Figure 1), is the emphasis on the vital role of a local community leader in the community communication by locating such a role at the core of the system.

Figure 2

The Participatory Human Development Process

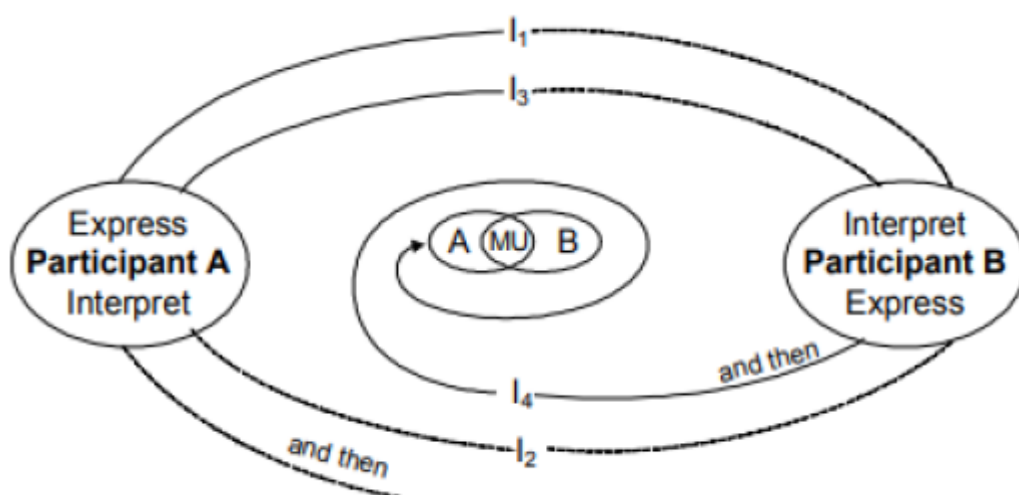


The **participatory human development process** (Delfin, 1986), which originated from the community organizing (Alinsky, 1972) and participatory communication (Freire, 1981), and was discussed in the reviewed literatures: communication leadership (Gando, 2020), and transformative communication for empowerment (Lejarde, 2023). This approach is coreless to emphasize the invisibility of the development worker's role or the equal relationship between her/him and the people.

The community communication leadership system, in looking at communication in the community as a system rather than a process, surpasses the Kincaid's **Convergence Model of Communication** (Figure 3). Kincaid's model shows the communication process as one in which mutual understanding is reached through information that cuts through uncertainty. Once mutual understanding is reached, there is mutual agreement. Based on that mutual agreement, collective action can be taken (Rogers and Kincaid, 1981, as cited by Ongkiko, I. & Flor, A., 2003).

Figure 3

Convergence Model of Communication



The reality that the participants in the community communication are multiple and diverse, can make mutual agreement very challenging to achieve, unless with the presence of communication leadership. Looking at community communication as a system means recognizing that leadership is required to be provided to raise the likelihood of achieving agreements efficiently and effectively. The convergence model of communication (Figure 3) focuses on the communication process between

participants, whereas the community communication leadership system (Figure 1) emphasizes the importance of leadership of community communication by placing it at the core of the system.

In the community communication leadership system (Figure 1), if a community has a problem of silence or ineffective community communication, an external development is needed to act as the communication leader for a defined timeframe, facilitating the cycle of rhetorical practices until local leaders are empowered, which is supportive of Lejarde's (2023) transformative communication where she emphasized the active guidance of the Human Development Facilitator as the critical aspect of the transformation process of the people. The community communication leadership system is supportive of participatory development communication found in the article "Participatory Development Communication for Natural Resources Management in Ratchaburi Province, Thailand", where Keerajit & Flor (2013) stated that participation is the exchange of information from both parties, the people and organization, and in this process, the people or grassroots identifies the problem and the solutions to those problems, and in the article "Improving People's Participation in Community Development " where Nair (2011) concludes that "Adopting a proactive participatory communication strategy and acting to bring the Internet and other information and communication networks to rural and agricultural communities in developing countries will help to enable rural people to face the unprecedented challenges brought on by the changing global economy, political changes, environmental degradation and demographic pressures."

The community communication leadership system presented in this study shows communication leadership as an approach to addressing people's silence and communicative inabilities through the use of new rhetoric or use of sets of

argumentations in performing the acts in the rhetorical practices. The communication leader is located at its core to emphasize its critical role in keeping community communication organized and geared towards achieving development goals. Communication leadership (X) in Figure 1 is a communicative catalytic role that is performed by an empowered community leader. It is the act of leading the community communication. It is not “leading the people through communication” that is done by a communicator based on a predesigned framework, which is common in many development programs.

Chapter VI

RESEARCH SUMMARY, CONCLUSION AND RECOMMENDATIONS

Research summary

This study was situated under the Rhetorical Tradition of Communication Theory. The plausibility of the rhetorical tradition to this research was determined because of the objects of research which are the songs I wrote about communication leadership, and considering that the rhetorical practices in communication leadership can be considered as new rhetorics and can be understood through a rhetorical study. The research paradigm was Qualitative Communication Research, wherein autoethnography and rhetorical analysis were used as methods in the textual analysis of the songs I wrote. This study was supportive of the Philosophy of Development Communication, Participatory Communication Theory, and Theory of Communicative Actions, where the knowledge produced was understanding of communication leadership in the community and how it is performed by local community leaders. This research attempted to answer two research questions; a) What are the rhetorical practices in communication leadership in a community?, and b) What do the rhetorical practices in communication leadership in a community intend to accomplish?

Using autoethnography and rhetorical study, the ten songs I wrote about my work were analyzed to come up with answers to the research questions. A collaborative rhetorical analysis was done with my dissertation adviser, Professor Jean Saludadez using a five-column analysis table, where column 1 was for the data sets, the song lyrics broken down by verse, and where columns 2 to 5 were for determining the codes as told by the lines of the songs.

The analysis revealed an understanding of the work of a development worker in the community as a process of establishing communication that accomplishes improved participation and development, with a deliberate effort to develop leaders that can provide sustained leadership of the community communication system. The rhetorical analysis of the songs revealed that community communication leadership is a type of leadership that is performed by a community member/leader and is focused on the community communication system. Communication leadership enables the community communication system to effectively and sustainably organize participation and development activities. The deeper involvement of the communication leader as a communicative catalyst, being someone who belongs to the community and one of those affected by the community problems makes the use of the term “communication leader” appropriate. Communication leadership is leading the communication system. It is not leading the people through communication. The results revealed the rhetorical practices in communication leadership of building relations, understanding community problems, conceptualizing solutions, empowering leaders, mobilization/action planning, mobilizing, evaluating, synthesizing learning, and transitioning roles. These rhetorical practices in communication leadership intend to accomplish good communicative relations, collective understanding of problems, collective concept of solutions, empowered leaders, action plan, realized solution/s, understanding of strengths and weaknesses and recommendations, collective knowledge, and sustained communication leadership. The study confirmed what has been found in the related research articles reviewed about the importance of participatory community communication in the transformation of community residents, improvement of participation, and sustainable development.

Conclusion

This rhetorical study of the ten songs I wrote to tell the story of my work as a development worker for 35 years elucidates that communication leadership in the community is an approach in building relations and organizing activities in the community to enable people's participation in their own development. Although communication leadership is applicable in any community situation, it is more applicable where there are no pre-designed projects being offered to the community and the available means is to utilize communication to enable the coming together of the people to work on their problems, act to access resources, and achieve development. It is important to note that the communication leadership with a defined timeframe performed by an external development worker mainly facilitates people's experiential learning and is meant to be transitioned in due time to a local community leader who will perform as the ideal community communication leader. A development worker initiates community communication with the aim that people will become communicative and participants of their own defined development process. In this development process, the rhetorical practices in communication leadership transforms people from being silent to communicative participants to their own development and that of their own community, and it develops leader/s' passion for change. In addition to the already rich knowledge about the importance of participatory communication to community development, this research contributes to understanding of communication leadership in the community as it is performed by transformed or empowered community leaders. I suggest communication leadership as typology of leadership is to be understood as leading the communication system for development. Communication leadership in the community is not just leading people's collective actions through communication, rather it is leadership of the community

communication system. I suggest that Leading the community communication system as performed by a communication leader is broader than leading collective actions in the community through communication, as the former indicates leading the entirety of the complex system of community communication (for development), while the latter deals with some aspects of the community communication system or is a part of it.

Recommendations

Theoretical recommendation

As the rhetorical practices in communication leadership are sets of argumentations that are meant to influence community residents to be effective participants in the discourses about community issues, I recommend that they be considered under the new rhetoric (theory of argumentation). The truth that my inspirations for the songs I wrote that were used in this study are all women community leaders is supportive of this recommendation for communication leadership in the community to be considered under the new rhetoric. I further recommend that more research be conducted on the rhetorical practices in community leadership in a community to come up with a deeper understanding of the best practices in community communication in achieving more sustainable and speedier development.

Methodological recommendation

As this study was done using my written songs as data sets, the knowledge produced is largely based on my perspective as a development worker, thus, I recommend that more future research be conducted using qualitative methods of rhetorical study on documented experiences of communication leaders. The modules

and plans, the diaries, reports, and documentaries are documents of communication leaders' experiences that can be considered as data sets.

Practical recommendation

As this study is inspired by the community leaders mentioned in the acknowledgement who I first referred to as communication leaders, I recommend that this study be considered by development organizations like our organization, Outreach International/Philippines, and even government institutions in coming up with ideas in providing more resources for the development of community communication leaders and for the improvement of rhetorical practices in communication leadership in the community.

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APPENDICES

Appendix A

Translated lyrics of the songs I wrote about my work as development worker

1. Pagbubukas (Opening up)

'Nung unang araw ng pagkikita may takot na kausapin ka
(*The first day we met I was afraid to with you*)
Sinasaulo ang sasabihin, tugon mo ay hinihiling
(*Memorizing what to say, wishing for your response*)
Kahit man lang matamis na ngiti makita ko sayong mga pisngi
(*Even just a sweet smile I see in your face*)
Ituturing ko na isang kasagutan
(*I will take as an answer*)

Sa tangi kong hiling, sa pagbukas mo ng 'yong tahanan
(*To my only wish, as you open your home*)
Ay mabuksan mo rin, ang buhay mo sa 'kin
(*You will as well open your life to me*)
Ang aking layunin, malaman at maunawaan
(*My intention is to know and understand*)
Ang kalagayn mo't mga problema ng lipunan
(*Your situation and the community problems*)

Sa paglipas ng mga araw sana'y makilalang lubusan
(*As the days pass I wish to know you completely*)
Maging palagay ang loob sa pakikipag-usap
(*To be at ease in conversing*)
Sa 'yong bahay ako'y makikituloy, tutulong sa mga gawain
(*I will stay in your house, help in your chores*)
Ituring mo akong bahagi ng 'yong pamilya
(*Treat me as part of your family*)

Alam mo bang marami kayong pareho ng suliranin?
(*Do you know that many of you have similar problems?*)
Sa 'yong kalagayan, hindi ka iisa
(*In your situation, you're not alone*)

Ang tangi kong hiling, sa pagbukas mo ng 'yong tahanan
(*My only wish, as you open your home*)
Ay mabuksan mo rin, ang buhay mo sa 'kin
(*You will as well open your life to me*)
Ang aking layunin, malaman at maunawaan
(*My intention is to know and understand*)
Ang kalagayn mo't mga problema ng lipunan

(Your situation and the community problems)

2. Kilalanin Natin Ang Ating Lipunan (Let us know our community)

Kumusta na ang 'yong pamilya?

(How is your family now?)

Nariyan pa ba'ng dating sigla?

(Is the old enthusiam still there?)

Na iyong nakakamtan, lahat ng 'yong kailangan

(As you are able to have all your needs?)

Meron ka bang mga problema? Ba't di natin talakayin?

(Do you have problems? Why don't we discuss them?)

Halina't ating pag-usapan ang ating lipunan

(Come, let us talk about our community)

Ang kapitbahay mo kaya'g ganuon din?

(Is your neighbor in the same situation?)

Matagal na ring naghihintay

(Has he been waiting as long?)

Sa haba ng panahong lumipas naghahanap ng lunas

(Seeking for solution for such a long time)

Maaari kaya siyang himukin upang sati'y makilahok?

(Can we encourage him to join us?)

Sa mahalagang gawain, ang samasamang pag-alam

(In an important work, a collective research)

Kilalanin natin ang ating lipunan

(Let us know our community)

At ating tuklasin sa ating kapaligiran

(And let us discover in our environment)

Ang mga likas na yaman, ang mga kakayahan

(The natural wealth, the capabilities)

Na makakatugon sa ating pag-unlad

(That can respond for our development)

Meron kayang makakatulong na mga institusyon?

(Are there institutions that can help?)

Halina't silay kilalanin, tayo'y makipag-ugnayan

(Come let us know them, let us relate with them)

Kilalanin natin ang ating lipunan

(Let us know our community)

At ating tuklasin sa ating kapaligiran

(And let us discover in our environment)

Ang mga likas na yaman, ang mga kakayahan

(The natural wealth, the capabilities)

Na makakatugon sa ating pag-unlad

(That can respond for our development)

3. **Balangkas ng Problema** (Problem structure)

Katulad din lamang ng isang puno
(Just like a tree)
Ang problema nati'y may balangkas
(Our problem has structure)
Mayrong mga ugat na pinagmulan
(There are roots that are origins)
Mayrong mga sanga, dahoon at bunga
(There are branches, leaves and fruits)

Katulad din lamang ng isang unos
(Just like a storm)
Ang problema nati'y sumasalanta
(Our problem devastates)
Subalit meron ding katapusan
(But it has also an end)
Pag natukoy natin ang kalutasan
(If we identify the solution)

Sa sama sama nating pag-uusap
(In our collective discussion)
Masusumpungan natin ang liwanag
(We can find the light)
Matutukoy natin ang uunahin
(We can identify the priority)
Na problemang ating kikilusan
(Problem that we will act on)

Kaya halina't tayo'y magplano
(So come and let us plan)
Magkasundo tayo sa layunin
(Let us agree on the objective)
Tukuyin natin ang mga Gawain
(Let us identify the activities)
Magtalaga tayo ng mga gaganap
(Let us assign who will act)

Sa sama sama nating pagkilos
(Through our collective actions)
Sa mahusay nating ugnayan
(Through our good communication)
Malulutas natin ang suliranin
(We can solve the problem)
Mapapaunlad ang komunidad
(We can develop the community)

Sa sama sama nating pagkilos
(Through our collective actions)
Sa mahusay nating ugnayan
(Through our good communication)
Malulutas natin ang suliranin
(We can solve the problem)
Mapapaunlad ang komunidad
(We can develop the community)

4. **Makilahok at Mamuno** (Participate and Lead)

Magmula pa lang noong ika'y bata dama mo na ang kahirapan
(Ever since you were a child, you have been feeling the poverty)
At mga problema ng lipunan
(And the problems of the community)
Ika'y hindi nakapag-aral dahil na rin sa kahirapan
(You did not have enough education also because of poverty)
Kaya natuto kang manahimik
(That's why you learn to be silent)

Kumilos ka at alamin, marami ang naghihirap
(Act and know, many are living in poverty)
Alamin ang suliranin, kilusan at lutasin
(Know the problem, act on and solve it)
Wag tahimik na maghintay, kahirapan hanapan ng lunas
(Don't wait in silence, seek solution to poverty)
Makilahok at mamuno, paunlarin ang komunidad
(Participate and lead, develop the community)

Kung kikilos ka at mamumuno, makikitang may pag-asa
(If you will act and lead, you will see there's hope)
At matuto ka mula sa karanasan
(And learn from your experience)

Kumilos ka at alamin, marami ang naghihirap
(Act and know, many are living in poverty)
Alamin ang suliranin, kilusan at lutasin
(Know the problem, act on and solve it)
Wag tahimik na maghintay, kahirapan hanapan ng lunas
(Don't wait in silence, seek solution to poverty)
Makilahok at mamuno, paunlarin ang komunidad
(Participate and lead, develop the community)

Makilahok at mamuno, paunlarin ang komunidad
(Participate and lead, develop the community)

Makilahok at mamuno, paunlarin ang komunidad
(Participate and lead, develop the community)

5. **Pulong** (Meeting)

Dumating na rin ang araw na ating hinihintay
(The day we have been waiting has finally come)
Natipon tayo sa ating pulong
(We are gathered in our meeting)
Upang pag-usapan ang mga problema
(To discuss the problems)

Simulan sa panalangin at kumustahan
(Let us start with prayer and news sharing)
Bago talakayin ang bawat paksa
(Before we discuss each topic)
Kung saan lahat tayo'y nagsipaghanda
(Where all of us have prepared for)

Tayo'y makinig at makilahok
(Let us listen and participate)
Magpahayag ng ating damdamin
(Let us express our feelings)
Magbahagi ng talino at kakayahan
(Share our talents and skills)
Upang maging mabunga ang usapan
(So we can have fruitful discussion)
Ang ating tagumpay sa ating pagkilos
(Our success in our actions)
Planuhin natin dito sa pulong
(Let us plan it here in the meeting)

Ituon ang ating pansin sa pinag-uusapan
(Let us focus our attention to the topic)
Unawain ang mga tanong ng tagapagpadaloy
(Understand the questions of the facilitator)
Upang maging malinaw ang bawat desisyon
(So that all decisions will be clear)

Magtalaga ng susulat sa pinag-uusapan
(Let us assign a documentor of discussions)
At ng maglalagom pagkatapos ng pulong
(And someone to provide summary after the meeting)
Planuhin natin ang mga susunod na hakbang
(Let us plan the next steps)

Tayo'y makinig at makilahok
(Let us listen and participate)
Magpahayag ng ating damdamin

(Let us express our feelings)
Magbahagi ng talino at kakayahan
(Share our talents and skills)
Upang maging mabunga ang usapan
(So we can have fruitful discussion)
Ang ating tagumpay sa ating pagkilos
(Our success in our actions)
Planuhin natin dito sa pulong
(Let us plan it here in the meeting)

Planuhin natin dito sa pulong
(Let us plan it here in the meeting)

6. **Wag Matakot Makipag-usap** (Don't be afraid to communicate)

Lubos ang 'yong galak ng ikaw ay tumugon
(You have complete happiness as you responded)
Na pangunahan mo ang pagkilos
(To lead the action)
Subalit may kaba sa iyong dibdib
(However there is fear in your heart)
Kulang ng tiwala sa sarili
(You lack self confidence)
Palibhasa hindi ka sanay makipag-usap
(Being not used to communicate)
Sa mga tao sa ating lipunan
(With people in our society)

Wag matakot na makipag-usap
(Don't be afraid to communicate)
Sa mga taong matataas
(With people of higher authorities)
Halina't tayo'y mag-ensayo
(Come let us rehearse)
Upang wag kang magkamali
(So that you will not make mistake)

Wag kang mag-alala kilala na natin
(Don't you worry we already know)
Ang mga taong kakaharapin
(The persons we will be facing)
Napag-aralan na natin ang gagawing
(We have studied the things we will do)
Taktika sa bawat sitwasyon
(The tactic for each scenario)

Wag matakot na makipag-usap
(Don't be afraid to communicate)

Sa mga taong matataas
(With people of higher authorities)
Halina't tayo'y mag-ensayo
(Come let us rehearse)
Upang wag kang magkamali
(So that you will not make mistake)

Magtiwala ka sa 'yong kakayahan
(Trust your capabilities)
Lakasan mo lamang ang 'yong loob
(Just have a strong heart)
Lakasan mo lamang ang 'yong loob
(Just have a strong heart)
Lakasan mo lamang ang 'yong loob
(Just have a strong heart)

7. Kumilos Kang May Sigla (You acted with enthusiasm)

Maaga kang gumayak para sa 'ting lakad
(You prepared early for our mobilization)
Kasama mo ang ilang kasapi ng samahan
(With you are some members of the group)
Muli mong sinuri ang liham at ang gabay
(Once again you reviewed the letter and the guide)
Upang di magkamali sa pakikipagpulong
(So that you will not make mistake in the meeting)

Kumilos kang may sigla, may tiwala sa sarili
(You acted with enthusiasm, with self confidence)
Na kaya mong ipahayag ang pakay at layunin
(That you can express our reason and objectives)
Nasa isip mong sa ganitong pagkilos umaasa
(You have the mindset that in this kind of action, hoping)
Ang buong kumunidad sa pagkakaroon ng pag-unlad
(Is the whole community in having development)

Pagsapit natin sa tanggapan ng mga taong pakay
(When we arrived in the office of our target persons)
Pinadaloy mo ang pulong batay sa 'ting gabay
(You facilitated the meeting based on our guide)
Humanga ang kausap sa husay mong pinakita
(The person admired the expertise you demonstrated)
Sa pakikipagpulong at pakikitungo
(In handling the meeting and in building relations)

Kumilos kang may sigla, may tiwala sa sarili
(You acted with enthusiasm, with self confidence)
Na kaya mong ipahayag ang pakay at layunin

(That you can express our reason and objectives)
Nasa isip mong sa ganitong pagkilos umaasa
(You have the mindset that in this kind of action, hoping)
Ang buong kumunidad sa pagkakaroon ng pag-unlad
(Is the whole community in having development)

Ang buong kumunidad ay magkakaroon ng pag-unlad
(Is the whole community will have development)

8. Ating Suriin (Let us evaluate)

Ikaw ba'y nagagalak
(Are you happy)
Hanggang ngayo'y hindi makapaniwala?
(Can't believe it up to now?)
Nagawa mong humarap
(That you were able to appear with)
Sa mga taong matataas
(The people of higher authority)

Ano ba ang nangyari
(What did happen)
Nakamit ba natin ang mga layunin?
(Have we achieved the objectives?)
Ng ating pakilos
(Of our action)s
Para sa problemang nilulutas
(For the problem we are solving)

Halina't ating suriin ang nagawa nating pagkilos
(Come and let us evaluate the action we have done)
Upang makita natin ang kahinaan at kalakasan
(So we can see the weaknesses and strengths)
Halina't ating hanapin ang lahat ng ating pagkukulang
(Come and let us find all our shortcomings)
Upang sa uulitin, mas masinop na ang pagkilos
(So by the next, our action will be better)

Atin bang nagampanan
(Have we been able to perform)
Ang mga gawain batay sa plano?
(The activities based on the plan?)
Hindi ka ba natakot o kinabahang magsalita?
(Were you not afraid or nervous to talk?)
Naganap ba ang lahat ayon sa 'ting mga inasahan?
(Did everything happen according to our expectation?)
Nakatulong ba ang nauna nating pag-alam?
(Was our pre-knowing helpful?)

Halina't ating suriin ang nagawa nating pagkilos
(*Come and let us evaluate the action we have done*)
Upang makita natin ang kahinaan at kalakasan
(*So we can see the weaknesses and strengths*)
Halina't ating hanapin ang lahat ng ating pagkukulang
(*Come and let us find all our shortcomings*)
Upang sa uulitin, mas masinop na ang pagkilos
(*So by the next, our action will be better*)
Upang sa uulitin, mas masinop na ang pagkilos
(*So by the next, our action will be better*)

9. **Halinang Magnilay** (Come let us reflect)

Maaari ka bang magbahagi ng iyong damdamin?
(*Can you share your feelings?*)
Sa nagdaang pagkilos, na 'yong naranasan?
(*Of the previous action, that you experienced?*)
May liwanag ka bang nasilayan sa gitna ng dilim?
(*Was there a light you saw in the middle of darkness?*)
Sa 'yong kabiguan, may aral ka bang natutunan?
(*In your failure, was there a lesson you learned?*)

Pagkat ang pagkakatatoto ay ating masusumpungan
(*Because learning is what we can discover*)
Sa pagbabalik tanaw sa ating karanasan
(*In looking back to our experience*)
At sa ating pagkakakita sa ating kahinaan
(*An through our recognition of our weakness*)
Ay mapapaunlad ang ating kalakasan
(*We can improve our strength*)

Kung kaya't halinang magnilay, ibahagi ang 'yong natutunan
(*So come and let us reflect, share your learning*)
Ng umunlad ang kamulatan at mabago ang 'yong pananaw
(*To improve your consciousness and change your point of view*)
Sapagkat ang ating pag-unlad ay sadyang nakasasalay
(*Because our development is really dependent*)
Sa ating pagkakatatoto, at pagbabago ng kaugalian
(*On our learning and attitude change*)

Maaari mo bang isalaysay
(*Can you tell the story*)
Ang pagbabago sa 'yong buhay
(*Of the change in your life*)
Na syang naidulot
(*That was the outcome*)
Ng 'yong pakikilahok?

(Of your participation)

Oh kaya't halinang magnilay, ibahagi ang 'yong natutunan
(Oh come and let us reflect, share your learning)
Ng umunlad ang kamulatan at mabago ang 'yong pananaw
(To improve your consciousness and change your point of view)
Sapagkat ang ating pag-unlad ay sadyang nakasasalay
(Because our development is really dependent)
Sa ating pagkakatatoto, at pagbabago ng kaugalian
(On our learning and attitude change)

10. Kahit na Magkalayo (Pagwawalay) (Even with the distance (Parting ways))

Sa haba rin ng panahon na tayo ay nagkasama.
(In the long time that we've been together)
Hindi natin nalimutan na darating ang araw.
(We haven't forgotten that the day will come)
Na tayo ay magwawalay, maiwan ka sayong sarili
(That we will part ways, you will be left all by yourself)
Sa pagharap mo sa buhay, wala na ang gumagabay.
(In facing your life, the guide will no longer be there)

At dahil nga nung una pa laan akong lumisan
(And because from the start I was meant to leave)
Hindi natin hinayaang basta ka lang talikdan
(We did not let it happen that I simply turn my back on you)

At kahit na magkalayo hindi mawawaglit sa isip
(And even with the distance, you we not slip my mind)
Itatanong ko sa sarili, anong iyong ginagawa?
(I will be asking myself, what are you doing?)
Patuloy ba sa pagkilos?
(Do you continue acting?)
Sa pagtupad sa 'yong pangarap?
(In pursuit of your vision?)
Sa paglutas sa lahat ng 'yong suliranin?
(In solving all your problems?)
Paano kaya'ng proyekto, kumusta ba ang samahan?
(How about the projects, how is the organization?)

At pag lumipas ang ilang taon
(An when several years pass)
At tayo ay muling magkita
(And we see each other again)
Hangad kong malaman lahat ng 'yong nakamtan
(It is my wish to know all you accomplishments)
Mga katibayan ng 'yong mga natutunan
(The proofs of what you have learned)

Mula sayong karanasan sa landas ng pag-unlad
(*From your experiences in the path to development*)

At kahit na magkalayo hindi mawawaglit sa isip
(*And even with the distance, you we not slip my mind*)

Itatanong ko sa sarili, anong iyong ginagawa?
(*I will be asking myself, what are you doing?*)

Patuloy ba sa pagkilos?
(*Do you continue acting?*)

Sa pagtupad sa 'yong pangarap?
(*In pursuit of your vision?*)

Sa paglutas sa lahat ng 'yong suliranin?
(*In solving all your problems?*)

Paano kaya'ng mga proyekto, kumusta ba ang samahan?
(*How about the projects, how is the organization?*)

Kung patuloy ka sa pagkilos
(*As long as you continue to act*)

Sa pagtupad sa 'yong pangarap?
(*In pursuit of your vision?*)

Sa paglutas sa lahat ng 'yong suliranin?
(*In solving all your problems?*)

Maayos ang mga proyekto, masigla pa rin ang samahan
(*The projects are fine, the organization is still be active*)