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EVELYN DE LEON PEREZ

**STUDENTS' CONFESSIONS PAGE
AS SPOKESTHING: A VENTRILOQUIAL ANALYSIS**

Dissertation Adviser:

JEAN A. SALUDADEZ, PhD

Faculty of Communication and Information Studies

17 September 2024

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Acceptance Page:

This paper prepared by **EVELYN DE LEON PEREZ** with the title: "**STUDENTS' CONFESSIONS PAGE AS SPOKESTHING: A VENTRILOQUIAL ANALYSIS**" is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Doctor of Communication.

JEAN A. SALUDADEZ, PhD
Chair, Dissertation Committee

(Date)

ALEXANDER G. FLOR, PhD
Member, Dissertation Committee

(Date)

GRACE J. ALFONSO, PhD
Member, Dissertation Committee

(Date)

DIEGO S. MARANAN, PhD

Dean
Faculty of Information and Communication Studies

17 September 2024

BIOGRAPHICAL SKETCH

Evelyn De Leon Perez graduated with the degree Bachelor of Arts in Philosophy from the University of the Philippines Diliman, *cum laude*, on April 25, 1999. She joined the Philosophy Department of UP Diliman right after graduation as *Instructor* while she pursued her Master of Arts in Philosophy. She earned her Master of Arts in Philosophy on June 1, 2003.

After a year of teaching in her alma mater, she expanded her teaching experience to students of various ages and nationalities. In 2002, she joined her parents in Cavite and went back to teaching at the university level. She became a full-time faculty under the Philosophy Section of the Social Sciences Department of De La Salle University-Dasmariñas (DLSU-D) in 2003.

Her impressive work as student organization adviser led to her appointment as Director of Student Development and Activities Office (SDAO) in DLSU-D in 2008. In 2016, she co-authored a textbook on Philosophy for Senior High School (SHS) students under Phoenix Publishing House. She published her environmental research in an international journal in 2018. She began her doctorate studies in 2020 pursuing Doctor of Communication at the University of the Philippines Open University (UPOU). She served as Associate Dean of the College of Liberal Arts and Communication in De La Salle University-Dasmariñas for five academic years from 2019 to 2024. She is currently with the Philosophy and Psychology Department of DLSU-D as full time faculty member.

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Abstract

This study used the paradigm of Communicative Constitution of Organizations (CCO) in examining an underexplored site of naturally occurring interactions - Students' Confessions Page. It specifically used the Montreal School's notions of sociomateriality, ventriloquism, agency, and spokesthing to reveal the various human and nonhuman agents that participate in organizational communication. This study utilized a 24-hour data collection through screen capture of confessions from the confessions page of students of a private higher educational institution (HEI) during the second semester of academic year 2023-2024. Nine confessions that are representative of student life in their HEI were analyzed using the methodological framework for ventriloquial analysis from Nathues, van Vuuren and Cooren (2021). Embedded links and page administrator posts were also examined. From empirical data, three main voices or agents that participate in the activities of a Confessions Page were identified— the voices of the Higher Educational Institution (HEI) agents, the voices of student agents, and the voices of technology agents. From analysis of figures and vents, a Confessions Page is revealed to be a university organization's spokesthing of accountability, affect, and authority. A Confessions Page is thus theorized as a site where a university organization emerges from communicative interactions. This paper demonstrated how to pragmatically investigate organization as a dynamic of four translations by identifying figures, vents and spokesthings from informal text of an online communication platform of students. The study contributes to CCO research in demonstrating the richness of a confessions page as a research site for advancing studies on sociomateriality and in presenting data that can be further analyzed in future studies using affect theory.

Keywords: confessions page, ventriloquism, spokething, CCO, Montreal School, agency, affect theory

Chapter I

RATIONALE

Social Media and Organizations

It was 2016 when I decided to restrict my access to almost all forms of social media. Hence, it was only two years ago, due to a viral freedom wall post about the university I work for, that I became familiar with students' confession pages or online freedom walls. After reading some posts, my initial impression is the typical reaction of a university administrator – a mix of confusion and incredulity. This reaction is partly explained by my having grown accustomed to deferential treatment from students, a practice that has been instilled in an educational setting. Reading how they spontaneously interact online with their peers made me feel lost. I simply could not relate and thought that the way they 'speak' online was strange. The colloquial language they use is unfamiliar to me and so it was a kind of communication I was uncomfortable with. However, ignoring the reality of confession pages proved difficult. More and more people I work with talk about it and even express fear that they might be called out through a freedom wall due to their service delivery. Eventually, it dawned on me that regardless of my personal preferences and views, as a postgraduate student of communication and as an administrator of student affairs, I must try to understand what goes on in Students' Confession Pages or online Freedom Walls. This study is a product of that decision.

It is undeniable that students' use of social media, a form of computer-mediated communication, has become ubiquitous. Thus, despite debates on the advantages and disadvantages of social media use to students, the fact that students are increasingly engaged in social media for various reasons and purposes, compels

educators to be open to investigating what takes place in sites of online interactions such as Student Confessions Pages especially that such pages involve the academic organization they are a part of.

A student confessions page is a peer-to-peer focused online space, a form of digital media that has become popular among students. Through a confessions page, students can openly and freely communicate their thoughts, their feelings, and their concerns arising from experiences in their student life in anonymity and in raw, unfiltered form provided they express it as a confession and the page administrator accepts their submission. Students' confessions pages, also called Freedom Wall in many universities in the Philippines, have recently entered the everyday conversations of various stakeholders in higher educational institutions (HEI) since students' confessions pages bear the name of the institution to which students who follow the page belong, the confession posts are anonymous, the page is accessible to the public, and some confessions can become viral depending on the level of engagement it receives from users of the page.

Despite the widespread existence of student confessions pages even prior to emergency remote teaching brought by the COVID-19 pandemic, studies conducted on student confessions pages are considerably scarce. Though not much has been done to explore confession pages, a handful of studies from various disciplines have found that much is going on in student confessions pages. Some studies were primarily interested in investigating the content of Students' Confessions Page. Others sought to investigate its practical utility from an institutional perspective. A Student Confessions Page, however, is yet to be investigated from the field of organizational communication.

The fact that posts expressed in a students' confessions page are followed not only by students of an educational institution but also by its administrators, staff, and teaching faculty indicate that the posts sometimes matter not only to students but to other members of the educational institution as well. If indeed communication is about acting and having an effect (Cooren, et al., 2013, p.4), students' confessions pages provide us with a rich and relevant site for doing organizational communication research. Perhaps, as CCO scholars suggest, a discursive phenomenon, such as a Students' Confessions Page, may help us understand how an organization comes to be constituted as an actor. I began this study optimistic that understanding what goes on in Students' Confessions Pages may lead to valuable insights on how we can further improve our respective educational organizations and the way we communicate or relate with our technologically engaged students.

The Lens of CCO

Having trained in the analytic tradition of philosophy, the approach in organizational communication that is closest to philosophy of language was what I found most appealing. This is the reason why I aligned my research on Students' Confessions Page with the Montreal School (MS) of organizational communication. It is one of three main schools of the Communicative Constitution of Organization (CCO). From MS CCO, what I find most enthralling is Francois Cooren's metaphor of ventriloquism – that when we communicate, we are not the only ones speaking since “the world as we know it manages, literally and figuratively, to speak to and through us” (Cooren, 2016, p. 17). The metaphor of ventriloquism is borrowed by Cooren from David Goldblatt (2006) who introduced it to talk about art. For Cooren, though, communication is a form of ventriloquism in the sense that when we interact or

communicate, we implicitly and explicitly mobilize various beings and make them say specific things (Cooren, 2008, 2010, 2016). Cooren also said that we are not always ventriloquists who make *figures* or *dummies* (that is, other beings) speak. We can also be the figures, or dummies, or passers who are ventriloquized by a vent (that is, by an attachment or passion that animates us to speak). That is why we need to analyze a situation (text or discourse) to figure out what is going on in words or in action. Language is viewed by Cooren as constructor, as having “agency embedded within it, and can thus act through the mediation of the people who speak it” (Taylor, 2000, p.xiv).

Using the lens of CCO, we start with communication to investigate how organizations exist or come into being since organizations have “no existence other than in discourse” (Taylor & Cooren, 1997, p.429). Hence, we begin with the materialization of speech in text. As a research movement, CCO investigates the relationship between organization and communication through an alternative view of *communication-as-organization*, instead of the more traditional view of *communication-in-organization* (Taylor & Cooren, 1997, p.410). Prior to the view offered by CCO, organizational communication studies mainly looked at communication as occurring within an organization (Smith, 1993, as cited in Cooren & Taylor, 1997). CCO scholars, on the other hand, re-examined this approach when they reconsidered what we mean when we say that organizations perform actions. They then became interested in explaining how “organizations come to be constituted as an actor” (Taylor & Cooren, 1997, p.410).

According to CCO, “it is *through* talk that organization is constituted, but it is *in* talk that it is expressed” (Taylor & Cooren, 1997, p.429). Thus, Taylor and Cooren

(1997) define organizational communication as “any communication where in the performance of the act of communication a third person is either directly involved (as a witness) or involved by implication in the form of an agent-principal relationship (it being understood that such a third person, or tierce personne, may be the organization itself)” (p.432). This is the lens from which this paper investigates the communicative interactions in a students’ confessions page – it views organization as grounded in action and discursive forms, adopting the Montreal School’s actor-network theory which looks at agency as shared by a network of human and nonhuman actors. This means that objects and their qualities “transform and are themselves transformed by human actors” (Fairhurst & Putnam, 2004, p. 18). To show how organization emerges in associations between humans and objects, CCO’s ventriloquism will be used in the analysis of a Students’ Confessions Page.

The Analytical Use of Ventriloquism

Ventriloquism was popularized in American culture by Edgar Bergen through a dual performance as ventriloquist (himself), and as dummy – Charlie McCarthy (Goldblatt, 2006, as cited in Cooren, 2012). Cooren adopts ventriloquism as a metaphor to refer to the phenomenon of communicative constitution after realizing that ventriloquism “consists in noticing that a variety of forms of agency are always in play in *any* interaction” (2012, p.4). He noticed how ventriloquism “exploits...one of the key elements of communication, that is, our capacity to make other beings *say or do things* while we speak, write, or more generally, conduct ourselves” (pp.4-5). Additionally, the oscillation between the ventriloquist and the dummy “makes us sometimes wonder who is the ventriloquist and who is the dummy” (Cooren, 2012, p.5).

Cooren (2012) points out that “while a classical study of interaction almost exclusively focuses on what human interactants do and how they do what they do, a constitutive approach recognizes the effects by which people in interaction manage to act and speak for or in the name of specific beings to which they feel (consciously or unconsciously) attached, whether these beings be principles, values, beliefs, attitudes, ideas, ideologies, interests, organizations, etc.” (Cooren et al., 2011; Taylor & Cooren, 1997, as cited in Cooren, 2012, p. 5). Cooren gives, as example, that when the president of an organization invokes the bylaws of his association to deny a request, the president “is ventriloquizing the bylaws by indirectly making them say and do something, which creates an effect (always limited and limitable) of reproduction of institutional/organizational/social order” (Cooren, 2012, p.5). Moreover, ventriloquizing the policy is “simultaneously ventriloquizing the association and its interests...” (Cooren, 2012, p.5). Thus, there is no organization on the one hand, and its communication on the other hand. Rather, the organization in being made to speak, emerges in communication (as something that exists and acts).

Ventriloquism, thus, has the advantage of allowing us to expand agency to everything we talk about – to both human and nonhuman agents that participate in our interactions. Cooren (2012) claims that since the effects of ventriloquism are bidirectional (due to oscillation or vacillation), “all the beings that we (re)produce in our conversations and our discourses also participate in what defines or identifies us” (p.6). They are to be considered as “agents or figures, which materialize themselves in and through our interaction” (Cooren, 2012, p.6). “If there is anything that we call an organization, a society, or even a country, it must exist through all these ventriloquial effects of representation/incarnation/materialization/reification” (Cooren, 2012, p.6).

Ventriloquism is practically about “identifying the name of what or whom a given actor appears to speak” (Cooren, 2010a, p.135).

The Montreal School of Organizational Communication is unlike other schools of organizational communication since it does not look at organizations as fixed entities. Instead, the Montreal School views organizations as “more fluid” (Nathues et al., 2021, p. 1458), as emerging in communication. Ventriloquism, or the ventriloquial approach to organizational communication, “shows that interactions include additional elements of a situation that are voiced through what people say or do” (Nathues et al., 2021, p. 1458). Moreover, “humans are both ventriloquists and dummies, and organizations are talked into existence through this oscillating dynamic: they make things and people speak to achieve their goals as much as these things and people make them speak through what they say and do” (Nathues et al., 2021, p.1458). Since organizations, as organizational phenomena, are viewed as accomplished in communicative, interactive and dynamic practices (Cooren et al., 2011, as cited in Nathues et al., 2021), the Montreal School uses a broad notion of agency that includes “everything that appears to make a difference or do something in a situation” (Bencherki, 2016; Caronia & Cooren, 2014; Cooren, 2004, as cited in Nathues et al., 2021. P. 1459). Agency is conceived as relational, thus, “a joint mediation shared among various beings” (Caronia & Cooren, 2014; Cooren et al., 2012; Kuhn et al., 2017; as cited in Nathues et al., p.1459).

Since realities are created by action, it is imperative for communication scholars to examine communication phenomena from the perspective of agency. Investigating students’ confessions pages can further deepen our understanding of communication and/or organization as observed in digital media that sprung from social networking

services (SNS). The ventriloquial viewpoint is a promising framework for studying a students' confession page for its capacity to analyze all the activities that happen when students communicate on said page. This recent digital communication platform embodies what CCO refers to as sociomateriality.

Sociomateriality (originally from Orlikowski, as cited in Cooren, 2020; Clifton et al., 2021; Martine et al., 2015; Caronia & Cooren, 2014), which views the inseparability of the social and the material, entails that we can only truly account for everything that constitutes organization and/or communication when we exhaustively identify and analyze all human and nonhuman actors (participants) in conversations (interactions). It is in this context that a student confessions page (which takes place in a digital Platform) was chosen as a study site. A Student Confessions Page is simultaneously social and material, requiring that we recognize not only its human agents but also its agents of technology. The digital environment of a Students' Confessions Page may give us a deeper understanding of the inseparability of the social and the material.

MS CCO also has the "theoretical and empirical apparatus to recognize that things 'speak' in different ways, besides being mobilized in human talk" (Bencherki, 2016, p.5). It gives three perspectives on how things (as *spokesthing*, *spokes objects* or *spokes artifacts*) may speak. First is through the agency of text (textual agency), or the ability of texts to "transport those inscriptions so that they can be read, interpreted, debated, etc., again in another situation, somewhere else and at a different time" (Bencherki, 2016, p. 12). Second is through "the circulation of action beyond linguistic action" such as a push on a pedal to communicate desire to move forward (Bencherki, 2016, p.13). Third, is through devices (tools or machines) we invented to which we have delegated the work of interpretation (Bencherki, 2016). Without any of those

perspectives from MS CCO, a Student Confessions Page can only be deemed as a representation, not an agent that is performing something in the organizing process.

Applying the ventriloquial approach to studying interactions in a student confessions page may reveal to us the various human and nonhuman agents that are involved when communicating through said digital platform. This will be attempted by analyzing the figures that are invoked, incarnated, or mobilized in a confessions page (a digital media), where we find naturally occurring interactions. Doing so will deepen our understanding of how communication constitutes reality, and enable us to learn more about relationality, tele acting (acting from a distance), co-orientation, and multiple authoring.

This research was inspired by Cooren's view that:

...there is some analytical payoff in acknowledging the broad intension and extension of the concepts of action and agency in order to recognize all the various things that things do (with or without words), whether these things are document artifacts, machines, architectural elements, or procedures, to just name a few. As long as we do not acknowledge that we live in a world that is, in many respects, *active*, that is, that we share our human agency with other beings whose contribution needs to be analytically acknowledged, we run the risk of misunderstanding how this world functions. The first step was therefore meant to acknowledge this variety of agencies that populate our world.

(Cooren 2010a, p. 90)

Hence, this research proceeds under the assumption that:

...when interactants speak or write to each other, they actually produce textual, gestural, or kinesic agents that speak and act on their behalf, in their name, for them. The textual, gestural, or kinesic beings that people create in communicating have a certain form of autonomy that we, as analysts, should acknowledge in order to better understand how interaction works... these semiotic beings, whether we like it or not, *make us do things* (we are then their dummies while they are our

ventriloquists) as much as *we make them do things* (in which case, they are our dummies while we are their ventriloquists).

(Cooren, 2010a, p.90)

This study was prompted by intuition that interactions in Confessions Pages perfectly illustrate the depersonalized, decentered, delegative (proxy through language) aspect of communication that is emphasized by ventriloquial analyses. I suspected that the disassociated post can be powerful because those who read it are compelled to focus on the figures, on the situation being presented or on *what is being said*, and not be distracted by the personality, position, or circumstances of the one who composed it. I thought that perhaps, the anonymity of a public confession does things to an organization. In hopes of verifying this hunch, I became personally motivated to find out what goes on in a student confessions page.

I began optimistic that Cooren's notion of communication as ventriloquism would prove effective in identifying the figures that a Confessions Page stage and the passions that animate its users when they communicate, thereby allowing us to better account for what is taking place in Students' Confessions Pages. Perhaps this analytical use of ventriloquism would prove useful in understanding the world we live in – perhaps help us better understand students, educational institutions, objects, experiences, and digital media.

Chapter II

REVIEW OF LITERATURE

This chapter reviews relevant literature to the present study by first identifying the field of organizational communication and citing some Communicative Constitution of Organizations (CCO) studies that reflect the creative and speculative nature of CCO research. Second, I will present previous studies on Confessions Pages and my personal evaluation of those studies. Through these, the gap which this study intends to fill will be made clear.

Organizational Communication and CCO Studies

In presenting Organizational Communication, Saludadez (2021) distinguishes three theoretical positions on the relationship between communication and organization as expressed in three schools of thought. The first is the theory of the Functional School that *communication occurs in organization*. The second is the theory of the Interpretive School and the Critical School that *communication produces organization* and the third is the theory of the Montreal School that *communication constitutes organization*. As a consequence of their respective theoretical positions, the three schools view core organizational concepts differently and conduct differing approaches to researching organizational communication (Saludadez, 2021). The Functional School uses the deductive approach to research, collecting data based on theory. The Interpretive/Critical Schools, on the other hand, use the inductive approach, thus collecting data which generates theory. The Montreal School uses an abductive approach where theory and data are mutually defining (Saludadez, 2021).

The abductive approach allows organizational communication scholars to more creatively investigate communication phenomena and theorize from the practical.

Fairhurst and Putnam (2004) distinguish three interpretations or orientations of viewing organizations as discursive constructions. The first is an object orientation which views the organization as existing prior to discourse since organization is “an already formed object or entity with discursive features or outcomes” (Fairhurst & Putnam, 2004, p. 9). The second is the becoming orientation, which looks at discourse as formative and existing prior to organizations (hence, rejecting the object orientation). The third orientation looks at organization as grounded in action and discursive forms (Fairhurst & Putnam, 2004). Fairhurst and Putnam (2004) emphasize that the grounded in action orientation is not a mere combination of the first two orientations but is “a separate perspective that treats action and structure as mutually constitutive” (p.16). This third orientation privileges language in use since “the organization never assumes the form of an identifiable entity because it is anchored at the level of social practices and discursive forms” (Fairhurst & Putnam, 2004, p.16). For example, in the actor-network theory (Callon and Latour, 1981; Latour, 1994; as cited in Fairhurst and Putnam, 2004), the organization “never actually exists as an identifiable entity, but rather, is located solely at the level of social practice” (Fairhurst & Putnam, 2004, pp. 17-18). Objects (institutional and historical) constrain human actors and yet humans are able to transform those objects resulting to a joint mediation which MS CCO refer to as agency. This underlying network authorizes a person to speak on behalf of the organization, and “dissolves the micro-macro dichotomy through its reliance on human-object networks, which also accounts for the emergence of macroactors” (Fairhurst & Putnam, 2004, p.18).

Organizational (communication) studies in higher education may be enriched by the abductive approach of a grounded in action orientation since deductive and inductive approaches to organization studies have not produced enough knowledge on examining universities as organizations. From a literature review of higher education organizational studies, Gumpert and Sporn (1999) conclude that much empirical and conceptual attention is needed for universities to adapt to changing environments. Moreover, they contend that successful structures and processes for adaptation require joint activities of faculty and administration. Similarly, Fumasoli and Stensaker (2013) found that the complex reality of universities as organizations are neglected since policy reforms and their impact on universities are mainly the focus of research. It is high time that organizational (communication) research that includes students in relation to their universities be explored.

Since this study on students' confession page is using the ventriloquial approach, other CCO studies that looked at students, universities, learning, materiality, agency, social/digital media, and *spokesthings*, are deemed relevant as well. The following are previous studies that drew on empirical data of naturally occurring communicative interactions and used CCO constructs in the analysis. They are presented here to establish that the present CCO study of a confessions page is tenable and warranted.

There has been a CCO study on student leadership. Meier and Carroll (2020) used ventriloquial analysis of texts and conversations from a Danish leadership development program to show that leaders are 'made up'. It examined the practices of personality profiling, feedback, and coaching as text and theorized that identity

reconfiguration is accomplished through the continual staging of various figures in a leadership program.

There has also been a CCO study (Wright et al., 2023) which investigated classroom practice as a site of ventriloquial authority. The educator, textbooks and visual media were identified as the many participants authoring classroom conversations.

Wilhoit & Kisselburgh (2019) used the constructs of hybridity, ventriloquism and materiality of bike commuting and was led to interpret it as resistance. Empirical data from interviews and videos of commute to work revealed that bikers mobilized figures which positioned them as a minority group. Unlike typical ventriloquial analyses, conversation analysis was not used in the study. However, the relational ontology of resistance toward people, objects, actions, spaces, discourses, and others were shown. In doing so, the daily consequence of power and control for most employees was explained relationally.

Turning to social media, a CCO perspective of Twitter (now known as X) as a 'leaderless' social movement was conducted by Poon & Kohlberger (2022). They examined the role of Twitter, a powerful nonhuman leadership actor, in coordinating the narratives of a plenum of co-participating agencies. They argued that while many social movements call themselves leaderless, Twitter's co-participation made the movement not leadership-less. Furthermore, since Twitter's various mechanisms dictate how online conversations unfold, Twitter influences how "authoritative text" is established.

A study on the agency of digital media was conducted by Saludadez (2015) which illustrated the agency of digital media in relation to teaching and learning online.

A ventriloquial analysis of written reflections of students enrolled in a graduate level research course in an open university revealed two agentive roles of digital media - mentoring and fulfilling educational perspectives. The agency framework was thus used as an explanation of why education is possible at a distance.

Another study by Saludadez (2004) used CCO in examining a temporary organization (research collaboration) through research collaboration stories of forestry researchers from three Southeast Asian universities. From analysis of recurring symbols and repeated expressions in narratives, two types of stories were derived - one that tells of a continuing partner relationship ('partner story') and one that tells of not continuing the relationship ('not partner story'). Drawing from Taylor's view of organization, the configuration and reconfiguration of the partner relationship in the partner and the not partner stories illustrate that organization emerges and is equivalent to communication or stories people tell.

A study on *spokesthings* was previously conducted by Bencherki (2016). He looked at how buildings can be made to 'speak' through the tools or 'machines' used by housing workers - hygrometer, moisture meter, thermometer and digital camera. As things that present the objective reality of things (in this case, a building), those tools or devices enable buildings to 'speak' and make humans listen/act. Objects that are deemed *spokesthings* were demonstrated to have means to take part in deliberations and disputes by offering their own perspective.

Student Confessions Pages as a Platform for Interaction

Student Confessions Pages recently captured the interest of researchers from various disciplines as an online platform for interaction. Student Confessions Pages

were investigated in terms of their content, utility and interactional action.

Investigations into Content. Three investigations on content are presented here. The first is a quantitative study by Soubhik Barari (2016) which collected its dataset of confession posts from the confessions page of a private university in Massachusetts from late 2013 to early 2015. In analyzing data consisting of more than 24,000 confession posts, Pointwise Mutual Information (PMI) was used to identify bigrams and trigrams that frequently occurred in the dataset. Then, to identify the topics of posts, Latent Dirichlet Allocation (LDA) was used so keywords were thematically categorized and was subjected to Hidden Markov model to discover sequential syntactic structure and analyze latent topics (Barari, 2016). Page administrators also helped label and categorize grouped keywords. From findings that loneliness is the most recurring topic, followed by social issues, Barari predicts that a future anonymous post from the studied university is most likely toward those two topics. The study also found that academic experience was one of the least talked-about topics. In addition, it was also found that a confessor is likely to express negative sentiment on the confessions page.

Another study that investigated content of a confessions page was conducted by Hayman, Smith, and Storrs (2019) which focused on information behavior of undergraduate students at a Canadian university. Confession posts data was collected during the academic year 2016-2017 applying an inclusion criterion to include only confessions that are explicitly of academic nature since the researchers were specifically interested in investigating the use of a confessions page for educational purposes. Using mixed methods content analysis, they were able to identify four main types of student information behavior: help-seeking, advice giving, information

seeking, and moderating behaviors. Help-seeking was identified as most common and comes in the form of seeking advice, guidance, or a cry for help. Second to help-seeking in frequency is advice-giving, which is expressed in the various forms of unsolicited opinion, recommendation, condemnation, encouragement or motivation. A third kind of information behavior are straightforward requests for information (such as when does school start, what TBA means, and so on). Lastly, a category that researchers themselves did not anticipate, emerged through coding and analysis - moderating behaviors. Moderating behaviors are posts that discuss conduct or action and often were call-outs or shaming others as expectation for behavior change.

Lastly, one study gathered data from fourteen universities in the Philippines from 2018 to 2022 and was by Rodriguez, Padilla, Montefalcon, Abisado, and Raga (2023) that also used Latent Dirichlet Allocation and Bigram analysis to analyze themes of collected dataset to identify topics that are commonly discussed across local universities. They found that social relationships and personal experiences are the general topics of confession pages. High-relevant topics or the most talked-about topics are confessing romantic interests, and love and relationships. Filipino college students were also found to use the confession page for confessing vulnerabilities, ranting about daily struggles, expressing their opinion on political events, sharing success stories, and sharing sensitive topics (Rodriguez et al., 2023). Bigram analysis revealed “shout-out” as the most prevalent colloquial term in confessions as it is used to show appreciation or recognition for someone. Rodriguez et al. (2023) infers that their findings suggest that confession pages “provide a supportive and encouraging environment for students to share their experiences and seek peer support” (p.533).

Investigations on Utility of Confessions Page. Aside from studies on the content of confessions, there were also those that explored the utility of student confession pages to advance either the interests of a higher educational institution or the interests of the students.

Tri, Quynh, & Linh (2022) examined the impact of confession pages on university brand engagement and word-of-mouth in Vietnam higher education context using structural equation modelling (SEM) path analysis to a survey of students who participate in confession pages. The utility of Confession Pages is evaluated from a business or managerial perspective and found that “antecedents of social media which are Online Interactive Propensity and Higher Education Involvement both play an important role in impacting Student Engagement with their university” (Tri et al., 2022, p. 76). The study recommends that private universities adopt feasible and practical approaches to stimulate students’ word-of-mouth by making student satisfaction a primary objective. Such implies improving teaching quality, service quality, and facilities. Tri et al. also suggest that the university create and host a page like a Confessions Page where students can anonymously post a problem, and a suitable solution would be provided. Educational managers should also enhance the engagement of more students by supplementing highly informative posts on their official pages with socially stimulating content (Tri et al., 2022, p. 77).

Le, Le, Phan & Tran (2021) also investigated Vietnamese students who participate in anonymous confession pages to find out whether their participation and attitude toward confession pages impact brand relationship outcomes. The quantitative study, like Tri et al.’s, also used SEM path analysis. Le et al. (2021) found that student participation in confessions page has no link to brand relational outcomes.

However, higher education involvement is found to have significant impact on satisfaction and image. Anonymous communities like confession pages are deemed useful as external channels to observe and understand more about consumers. Le et al. (2021) claim that there is no need for universities to restrict students from participating in confession pages. Instead, universities should involve students in their official and informal activities since involvement was seen to be an important factor to university brand relationships.

The utility of confession pages in gaining insights for academic advisors and student service was explored by Sacks, Gressier & Maldon (2021). They used qualitative thematic analysis for confession posts from January 2014 to November 2019 of five Australian universities to find out (a) how and why students utilize university Confessions pages, (b) to what extent they discuss academic concerns, and (c) what insights can academic advisors glean from these in terms of student learning support needs. The researchers found that academic concerns are present in confession pages but marginal; the usefulness of the confessions page varies across institutions; and, that students build and sustain connections through the page since it allows them to perform student identities. Sacks et al. (2021) concluded that confessions data can offer valuable insights for complementing traditional approaches and practices in providing students' needs since confessions posts are points for reflection. They argued that "monitoring confession pages can facilitate a deeper understanding of the student as a 'whole person', allowing access to a host of insights regarding the student experience" (p.10). They add that the utility of a specific confessions page depends on institutional culture and that educators and staff must remain passive learners allowing the page to remain a peer-to-peer medium.

Interaction Study on Confessions Pages. A study by Abd Rahman (2018), specifically looked at interaction and showed how the practice of name reference use is a fundamental interactional action in confession pages. His study used conversational analysis, membership categorization analysis and epistemics. The focus is on the commenter's response to an initial message of a confession and is where identity work is said to be collaboratively accomplished. Identity is viewed as something that emerges from interactions, hence, discursively constructed. Readers of confessions are viewed as engaged in a 'guessing game' as identification act and as illustration of epistemic status (Rahman, 2018, p. 120). The study specifically looked at the digital platform's feature of tagging a friend's name, which enables a range of actions such as selecting the next speaker and coordinating the action. Tagging someone gives a new role to the tagger - as moderator of information to others. Rahman (2018) interprets the study results as challenging the notion of invisibility of identity in digital contexts.

By way of engaging in dialogue with researchers who have investigated Confessions Pages, I now share my views on confession page studies I have presented.

Even though Barari (2016) used multiple tools of language processing to his data, the suitability of quantitative methods to study raw, unfiltered language characteristic of confession posts is debatable. The meaning of words people use in specific situations can escape us when we remove it from its context and subtext. Moreover, words and phrases may be equivocally used and so patterns revealed in trigrams, for example, may not accurately reveal the dominant topic of people's concerns. From Wittgenstein, we have learned that the meaning of language is in its

use. Students of a different generation may have new ways of using language that may escape us if we assume that language use is uniform across time. The trends and issues in a collegiate community that Barari's study was hoping to discover is something that can easily be missed since the dataset was gathered in a span of almost two years. In social media, trends and issues have shorter lifespans and frequency does not automatically translate to importance. The fact that the online community happens in social media is something that needs to be considered by those investigating content. The study by Hayman et al. (2019), for example, cited that part of the popularity of social media sites among university students is ephemerality. Thus, attempts to generalize findings on content would be counterproductive and not entirely useful. This may also be inferred from the study of Sacks et al. (2021) where they found variations of Confessions Page culture among universities. Still, identifying the topics of posts on freedom walls has value and is the first step in understanding students and their universities.

Although Hayman et al.'s (2019) study extensively analyzed the activities that students do in a confessions page through analysis of information behavior, their decision to categorize negative complaints or point of view on a topic under advice-giving is questionable. For instance, the researchers identified these lines as advice giving: *University is basically sitting in different places with your laptop, paying thousands of dollars to have pre-exam panic and post-exam depression happen to you, working tirelessly in labs and on research projects, only to end up not being hired and living in your parents basement after graduating. Now don't call me a killjoy, I'm just being a blunt realist* (Hayman et al, 2019). Commenting about something or expressing one's views is not always advice giving. Sometimes, it is a way to vent one's pent-up emotions or frustrations. The reality that the confessor expressed is not

advice-giving behavior since an opinion does not necessarily provide guidance. The study is also misleading in the sense that it purports to investigate students' use of the confessions page for 'educational' purposes when the confessions used as data only happen to be related to academic life. In addition, when a confessor asks whether it is better to transfer or apply to a different university, the confessor is not using the platform for an educational purpose. The idea of using a confessions page for educational purposes is about learning from teaching or instruction. An opinion does not necessarily enlighten or teach, and information is not education. Based on the sample illustrations that Hayman et al. (2019) presented, some of the information behavior of students on a confessions page appear to be more social in purpose rather than educational.

Rodriguez et al.'s (2023) claim that universities can better understand student concerns through confessions and take steps to address them, though laudable, does not match the results of their study. Since their study found students posting mainly about love and relationships, it is misplaced to speak about action or intervention on the part of the university. Love and relationships are natural in student life. The suggestion of looking after the interest of students, however, is commendable and can be supported by data. Unfortunately, the recommendation is not supported by actionable data from their research.

The studies from Tri et al. (2022) and Le et al. (2021) were not strictly speaking, studies of confessions pages. Rather, those are studies on how students who participate in confessions pages may be beneficial to the bottom line of their private educational institutions. This means that students' interests are secondary to their educational institutions' interests. In contrast, Sacks et al. (2021) conducted their study

with the objective of developing student services. From their viewpoint, universities have the important role of responding to students' expressed needs in anonymous social networking services (SNSs).

Abd Rahman's (2018) focus on one social media feature of tagging is only one of the many features of a Confessions Page. Although tagging a friend's name does occur in confession pages, it is often done in jest – as entertainment. Knowledge claim is not primarily the activity that is accomplished by the confessor and commenter in a Confessions Page.

Beyond the content of posts and practical utility, a deeper understanding of students and the educational organization they are a part of would be a timely and important direction for an investigation. From studies presented here, one finds that Confessions Pages are yet to be studied from an organizational perspective. Studies have so far focused either on the communication of students or on the practical effects of student participation in said platform. More insights can be gained if we look at the central role of communication in producing organization.

Examining Confession Pages from the standpoint of agency or the capacity of someone or something to make a difference in action is yet to be conducted. MS CCO's ventriloquial approach would identify the figures and vents in confessions pages to reveal agents that enable the activities in the Page and the attachments or passions that move confessors to post. Such would yield a better understanding of the world of Confessions Pages and the realities it co-authors with other beings.

An agency framework will allow us to understand not only what makes students post, but also how technology enables the posts. It is evident that a confession page is made possible and sustained by the actions not only of humans but also by

technology. Thus, the role of human and nonhuman agents must be investigated if we are to understand what goes on in confession pages. In addition, since the name of the educational institution to which students belong is indicated in a confessions page, it must be investigated in view of the relation between students and their university. It is reasonable to expect that the posts on a confession page that bears the name of a Higher Educational Institution (HEI) have effects on both the HEI and its students.

Computer Mediated Communication and Well-being. Since Confessions Pages take place in a social media platform, arguing for a positive outcome from Confessions Page participation may be met with skepticism. This is understandable since technology use, especially social media use, is sometimes associated with negative outcomes such as stress, depression and cyberbullying. However, in a recent systematic review conducted by High et al. (2023) of articles on Computer Mediated Communication (CMC) and well-being published from 2007 and later, it was found that the tendency for positive and negative effects of CMC to well-being vary by discipline and most likely related to the type of research questions asked. For instance, communication studies tend to report positive behaviors such as social support, while psychology studies tend to focus on associated negative behaviors such as addiction. Another finding was that “populations that experience stigma and social isolation often benefit from the connection that CMC can provide” (High et al., 2023, p. 445). The tendency of negative effects on adolescents is interpreted as “potentially due to their vulnerability to cyberbullying or social comparison” (p. 445). Though the link between CMC and well-being currently appears to be small, High et al. (2023) claim that a more precise account may be achieved when we carefully consider the questions we ask, “the communication that happens in CMC, its relational and cultural contexts, and the ways we conceptualize well-being” (p.446). It is crucial to bear in mind that

“technologies are important not just for their features but also for the relational and personal meanings that are socially constructed and individually construed” (High et al., 2023, p. 443).

Adopting a Communicative Constitution of Organization (CCO) paradigm in investigating Confessions Pages would be a novel way to study Student Confessions Pages. An analytical position from the perspective of agency - one that acknowledges both what humans and things do, has the potential to provide a more comprehensive picture of the relations, organization, and communication that take place in Higher Educational Institutions. Studying students' confessions page (or online freedom walls for many HEIs in the Philippines) from a ventriloquial perspective would contribute to organizational communication research by studying how organization emerges in communication following the Montreal School of CCO with its focus on action and agency of both human and non-human actors. As such, the dummies (or figures) and ventriloquists (or vents) in a confession page and the various actions that agents share in a temporary online organization will be revealed.

Naturally occurring interactions are studied from a CCO perspective. Confessions pages, whose site and surface are communication, are a perfect fit for a ventriloquial analysis. A ventriloquial analysis of a students' confession page is a novel addition to empirically grounded communication research. Unveiling the configuration of agencies (digital, human, and non-digital/non-human) in the interactional setting referred to as Students' Confessions Page is a novel way of performing CCO scholarship. Insights on authority are expected to be gained since identifying figures invoked in a confessions page reveals what lends weight to what is performed or said (Cooren, 2010b).

Aside from gaining understanding on the organizing power of digital media, a ventriloquial analysis would reveal the attachments or animations of participants of Student Confessions Pages as well as the various activities performed as effects of action. The result of this study is expected to augment literature on Organizational Communication, specifically, the Montreal School.

Chapter III

RESEARCH FRAMEWORK AND RESEARCH QUESTIONS

Research Framework

This research uses the framework of Communicative Constitution of Organizations (CCO) which looks at communication and organization as “interwoven and mutually constituted” (Putnam, 2022, p.xxvi). Linda Putnam (2022) and Brummans et al. (2014) describe CCO as a dynamic field of inquiry where CCO scholars, despite holding in common the idea that communication constitutes organization, proceed differently due to varying notions of organization and of communication. The research movement known as CCO has, in fact, three main schools - the Four-Flows School, the Luhmannian School, and the Montreal School.

The Four-Flows School. The Four-Flows School was first introduced by Robert McPhee and Pamela Zaug in 2000 through their article titled “The Communicative Constitution of Organizations: A Framework for Explanation”. Their claim is that “organizations are constituted in four different communicative flows, not just one, and that the flows are different in their main direction and in their contribution to organizational constitution, with each making a different and important contribution” (McPhee and Zaug, 2009, p.32). Their model intend to show equivalence of communication to organization since the “four flows link the organization to its members (membership negotiation), to itself reflexively (self-structuring), to the environment (institutional positioning); the fourth is used to adapt interdependent activity to specific work situations and problems (activity coordination)” (p.33). To be an organization, the four kinds of flow must, in all flows, share a sphere of mutual

topical relevance (organizational knowledge) and recognize the legitimate authority of self-structuring (p.42). A constituted organization is thus a complex relationship of the four flows.

The Structurationist Approach of McPhee and Zaugg looks at organization as “not simply communication, but a relationship among distinct types of analytically separable processes” (p.43). They refer to an “inescapable need for structure in organization” (p.43) and argue that problems in organization may be diagnosed and remedied through the flows. Though widely cited, not many scholars pursue the Four Flows empirically and theoretically (Koschmann, 2011, as cited in Brummans et al., 2014).

The Luhmannian School. The Luhmannian School is the youngest among the three schools of CCO. It is drawn from Niklas Luhmann’s systems theory and views organizations as self-referential systems or “systems that have the ability to establish relations with themselves and to differentiate these relations from relations with their environment” (Luhmann, 1995, p. 13). Scholars of the Montreal School link with this German school of thought because Maturana and Varela’s (1987, as cited in Brummans et al., 2014) autopoiesis or operational closure can “explain forms of organization that regenerate and reproduce their own identity over successive generations” (Brummans et al., 2014, p. 183). For Luhmannian scholars, an organization is nothing but a “communication system or a system of information (content), utterances (form and purpose) and understanding (meanings)” (Putnam, 2022, p.xxxi). Moreover, the organization is agentless or authorless (that is, detached from humans) since “communication is an organization’s single mode of operations” (Brummans et al., 2014, p.185). Brummans et al. (2014) explains that “as self-

referential systems, organizations should be regarded as interconnected communication decisions, one decision communication leading to another and so on” (p.186). Its notion of uncertainty absorption makes decisions “decidable, predictable, or programmable” (Brummans et al., 2014, p.186). The autopoiesis of the system, that is, its network of decision, produces the decisions (Seidle, 2005, as cited in Brummans et al., 2014). Understandably, the systems approach of scholars like Seidl, Blaschke and Schoeneborn mainly focus “on translating Luhmann’s complex ideas into a theoretical vocabulary that is useful for organizational researchers” (Brummans et al, 2014, p. 186).

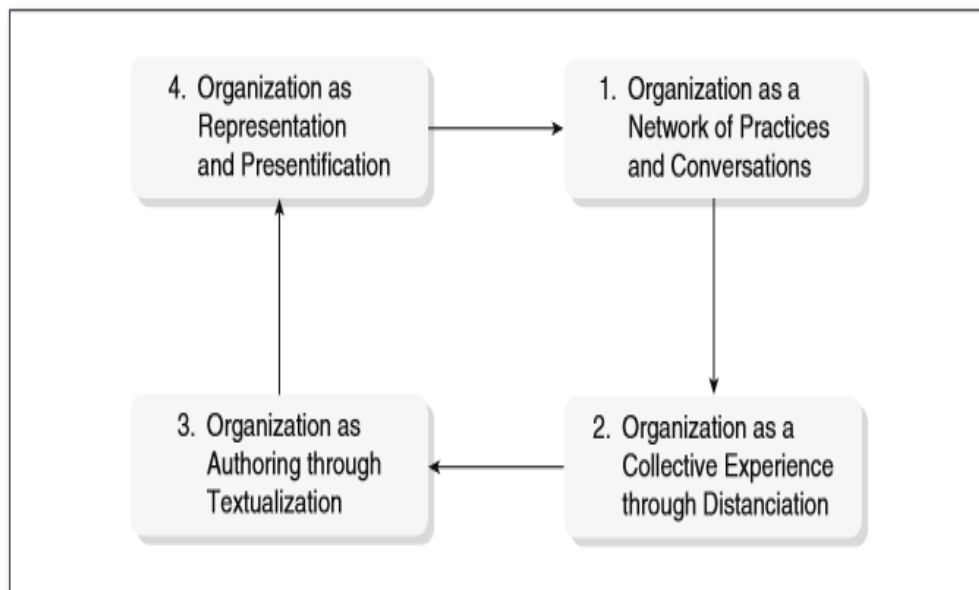
The Montreal School. The beginnings of the Montreal School (MS), according to Brummans et al. (2014), “dates from the initiation of a new program in 1987 at the Université de Montréal” (p. 176). Interested in the role of language and discourse to the processes and structuring of organization, MS CCO scholars drew inspiration from the works of Greimas, Derrida, Latour, Ricouer, Dewey, Peirce, Goffman, Mead, Bateson, Garfinkel, Sacks, Labov, Schegloff and Wittgenstein (Brummans et al., 2014, p.176). The Montreal School is also “distinct in its emphasis on ethnographic methods, appropriation of cybernetics and complexity theory, and continuing focus on narrative and speech act theory” (p.176).

James Taylor developed a model of organization which is a core idea of MS CCO (Figure 1). Organizational communication is viewed as a dynamic of four translations, not flows. Translation, as transformation both in medium and in form, allows for “the inductive stitching together of a multiverse of communicative practices that scale up to compose an organization, then to constitute it as a person” (Brummans et al., 2014, p. 177). The figure below is Brummans et al.’s revised and adapted model

of Taylor's (1999, 2000, 2001, as cited in Brummans et al., 2014) view. That MS CCO scholars may choose to focus on any of these four translations may explain the breadth of scholarship from this School.

Figure 1.

Organization as a Dynamic of Four Translations



Source: Brummans et al., 2014, p.177

The four processes or steps shown in Figure 1 are conceptual and each are deemed problematic because of the translation that intervenes. Brummans et al. (2014) notes, “the most problematic of all is translating how the purposes of the organization are translated into the many conversations of its own communities of practice, where the texts must be made to fit local circumstances” (p. 182). CCO always answers that it is found in, by, and through, communication.

In the first step of organization as a network of practices, MS CCO investigates transactional relationships that enable organizations to accomplish work. Actants or

human and non-human agents that enable (or mediate) transactions are examined empirically to demonstrate that 'organization' is an effect of 'organizing' (Brummans et al., 2014, p. 178). Studies that look at how transactional relationships are negotiated are also pursued. In step 2, MS CCO borrows from Ricouer's notion of distanciation "to explain how the many situated local domains of practice become transformed into a single collective actor" (Brummans et al., 2014, p.179). Metacommunication or communication about communication is deemed the key. The third step also uses distanciation as it explains "authorship of the purposes of the organization as a collective actor (or a person) that issues its own speech (Brummans et al., 2014, p. 180). Finally, the organization, as an actor among others, presents itself to others through its agents (or authorized representatives) who act or speak on its behalf. Agency is used as the mechanism for explaining how organization takes on authority (Taylor & Cooren, 1997, as cited in Brummans et al., 2014). The organization is an entity that exists only in discourse, where it is expressed and constituted (Taylor and Cooren, 1997).

The Montreal School has also produced a communicative theory of the firm (Kuhn, 2008 as cited in Brummans et al., 2014) drawing from Taylor and Van Every's conversation-text dialectic. Many other studies are on the importance of materiality and on organizations as discursive constructions (Fairhurst and Putnam, 2004; as cited in Brummans et al., 2014).

Brummans et al. (2014) differentiates the three schools/approaches in terms of their conception of authorship or agency as - "McPhee's Four Flows approach centers on human agency; the Montreal School's four translations approach highlights multiple kinds of human and nonhuman agency; and the Luhmannian scholars recognize

communication as the only author of an organizational system” (p.186). There are, of course, other ways of comparing the three. However, one cannot help but agree with Brummans et al. (2014) that the “points of convergence and divergence between the current approaches to CCO research show that this nascent field has much to offer because it presents us with innovative ways for theorizing and analyzing the central role of communication in the coproduction and reproduction of organizations” (p.189).

CCO Constructs. Linda Putnam (2022) identifies three CCO constructs prior to the emergence of the three major schools and three other constructs that came after. The first three early key constructs are *constitutive*, *performativity*, and *recursive relationships*. ‘Constitutive’ is a central construct since “it refers to how multiple actors and actions come together and jointly enact organizing/organization” (Putnam, 2022, p.xxviii). The term *constitutive*, Putnam notes, is used interchangeably with co-creation or co-constructed since the focus is on the “doing” or ongoing development. ‘Performativity’, as a key construct of constitution, refers to the “how questions...the concrete activities through which particular realities are generated, sustained, and changed” (Kuhn, et al., 2017, p. 41 as cited in Putnam, 2022). This explains why CCO scholars tend to examine how utterances, conversations or stories “enact organizational performances, such as leading, negotiating, and changing” (Putnam, 2022, p. xxviii). Finally, ‘recursive relationship’ pertains to the relationship between communication and organization. Studying interaction patterns reveals repeated processes of communication that serve as “input for recurrent organizational activities” (Putnam, 2022, p. xxviii). This recursive relationship is also crucial to explaining why an organization is a self-productive system.

Putnam (2022) identifies three additional constructs that the three schools produced and “have become pivotal to CCO thinking” (p.xxxii) - *entity/collective*, *materiality* (non-humans) and *distanciation*. Putnam (2022) explains that though the three schools differ as to what the entity/collective is, entity/collective is the “focal point of the communication-organization relationship” (p.xxxii). To the Four-Flows, the collective is “a functional system that is (re)produced in day-to-day interactions” (p.xxxii). For Luhmannian scholars, the collective is a meso-level system constituted by interconnected communication events. For the Montreal School, the entity is “a macro-actor formed through meta-conversations/texts produced in communities of practice” which “surfaces as a communicative collective developed through self-organizing networks of interactions” (p.xxxii). The organization is an effect of the organizing and has no existence except in discourse (Cooren & Taylor, 1997).

The construct of *materiality or non-human actors* is important to all three schools since communication is physical and relational. Human agents are relegated to at least a secondary role when it is communication that is deemed constitutive of organization. The Montreal School, unlike the other two schools, recognizes the agency of material objects (tangible and intangible) or their capacity to make a difference in organizations.

Finally, the construct of *distanciation* is crucial for all three schools since it explains “the critical role of distance, time, and space in theorizing how communication constitutes the organization” (Putnam, 2022, p. xxxiii). Distanciation is important to Four-Flows in examining interactional encounters with other social systems. To the Luhmannian School, it is necessary for communication decisions to move across

space and time. To the Montreal School, distancing allows for decontextualizing and depersonalizing of texts.

From the foregoing, we see that Putnam (2022) is correct in referring to the CCO paradigm as a type of “unified diversity” (Eisenberg, 1984, as cited in Putnam, 2022). The CCO lens, indeed, presents us with many avenues to explain organization using communication as a starting point.

The MS CCO assumptions of this paper. Francois Cooren (2004, as cited in Brummans et al., 2014) picks up from Taylor’s notion of agency and extends it to various kinds of agents (such as brochures, protocols, attitudes, values) that can be incarnated and re-presented using the metaphor of ventriloquism. Cooren includes in his investigations all things (human and non-human) that “participates in the mode of communicating of an organization” (Schoeneborn et al., 2014, as cited in Putnam, 2022, p. xxix). “Human beings are (therefore) not the only beings who do things with or without words” (Cooren, 2015, p.476). Moreover, it is from Cooren’s work on agency and ventriloquism that this research is pursued as aligned to MS CCO.

Ventriloquism allows us to account for beings of various ontologies that embody or materialize communication as we experience them in our conversations and activities. For Cooren (2012), even “abstract beings” we refer to, for example, as policy “exists through all the effects of representation, incarnation, materialization that make it present in our actions, productions, and conducts, whether these incarnations take the form of the paper on which it is written or the voice of someone who would invoke it in a discussion” (p. 6). In the same way, what we call an organization, for example a specific university or a student organization, exist, that is, materializes, actualizes, presents, embodies itself, through all the beings who act or speak in its name, whether

this be spokespersons (such as its students or employees) or spokethings (such as the university website).

The Montreal School of organizational communication looks at organization as a network of practices (or situated activities that accomplish the work of organization) and conversations. As such, the organization is viewed as a set of transactional relationships mediated by interaction (Taylor, et al., 1996, as cited in Brummans et al., 2014). Since transactions are made possible by many actants (or many agents) that are not necessarily human, it makes sense to refer not only to spokespersons but also to spokethings or spokes-objects (Cooren & Taylor, 1997, as cited in Brummans et al., 2014; Vasquez & Cooren, 2013).

This study assumes, like MS CCO scholars, the communicative constitution of reality and the communicative constitution of organization. Both are premised on sociomateriality and agency since sociomateriality, or the inseparability of the social and material domains, compels us to recognize the agency not only of humans, but of nonhumans (or other objects/entities/beings) as well. Thus, reality, including organizations and communication, is hybrid. We see in communication and in organizations relations between human and nonhuman agents (or actors that make a difference). Communicating is always an act of delegation (or proxy) by which the signs/semiotic beings we produce “become themselves agents communicating something on our behalf, in our name, or for us” (Cooren, 2021, p. 48).

Cooren’s metaphor of ventriloquism illustrates this interaction or speaking with, through, or for, between human and nonhumans. Humans are able to communicate because of materialization which allows us to pass one matter to another (Cooren, 2020, p. 2). Humans do things with words, but many other agents are implicitly or

explicitly mobilized in this activity (Cooren, 2010b). Humans can animate (as ventriloquist/vent) but also be animated (as figure/dummy). Anything that animates, moves, preoccupies, interests, or enthuses could qualify as what actively, figuratively, and literally participates in a discussion (Cooren & Sandler, p. 238).

Action is always something that is *shared*, because “when one acts, others also proceed to action” (Cooren, 2010b, p.131). Hence, “any action should be considered as contributing to a configuration of activities it participates in” (Cooren 2010b, p.131). This notion of distributed agency is described by Cooren (2020) as the material turn. For MS CCO, the irreducible materiality of communication leads to the explanation for communicative constitution of organization. Communication and relationality are therefore used synonymously and are related to materiality. MS CCO draws from Actor Network Theory (ANT) the insight that to understand how our world is organized, we need to consider all the beings that make a difference in structuring that world. For instance, we need to understand how some of those beings are able to *tele act* or act from a distance (Kuhn et al., p. 59). This agency framework reminds us that people act as much as they are acted upon by things and by people, and so, an organization is enacted both by its spokespersons and its spokes-objects (e.g., policies, website, logos, mission statement, etc.).

A ventriloquial analysis will reveal the various agents that make a difference in action or communication. Using text (such as confessions), scholars can identify figures (that are invoked, mobilized or incarnated) and vents (passions or attachments) that move us to speak/act. In so doing, we would be able to empirically demonstrate the relations that materialize in communication. We would be able to confirm that communication is not only constitutive of organizations but also of many other things

to the extent that speaking of them amounts to providing them a mode of existence in our conversation (Martine and Cooren, 2016, p.7).

In discussing the indispensability of agency to organizing, Taylor, et al. (2013) point out that understanding organizational communication requires a stitching or tying together not only of individual acts, but of relations that serve as building blocks of organizations. Relating this to a students' confession page or online freedom wall, which may be viewed as a temporary online organization or as an organization of posts, relations that tie human and material agents in an online freedom wall will have to be unfolded for us to understand what they accomplish and how. To do so, the vents and figures to be found in a students' confession page will be identified, grouped, and traced to main voices.

As an activity, ventriloquism "consists of making someone or something say or do something" (Cooren, 2012, p.5). A ventriloquial approach thus accounts for the many different things (such as ideas, emotions, knowledge, cultures, concerns, realities, situations) that get communicated (translated or animated or expressed) when people communicate with each other (Cooren, 2012, p. 12). Hence, this study intends to contribute to communication scholars' understanding of materialization.

It is hoped that a ventriloquial analysis will also lead to insights on reason and authority. Ventriloquizing figures consists of positioning them as authoring/authorizing one's reasoning (Cooren, 2010a). This polyphony lends weight to our assertions/stances/views/positions since we are never the only one speaking (Cooren, 2010a). Hence, authorship is shared and no one or nothing can be said to be its absolute origin.

Research Questions

In investigating a students' confession page as spokesthing, the following research questions were pursued:

1. What figures and vents are invoked/incarnated/mobilized in a Students' Confessions Page?
2. What does the Students' Confessions Page as spokesthing accomplish in organization?

The questions were answered through the methodological framework of Nathues, van Vuuren and Cooren (2021) on ventriloquism.

Chapter IV

RESEARCH METHODOLOGY

Research Design

The analytical framework provided by Nathues, van Vuuren and Cooren (2021) presents ventriloquism as a “powerful concept for unpacking organizational talks and illustrating the communicative constitutive view of reality, revealing what substantiates these realities in everyday organizational practice” (p.1461). The framework they provide shows how to identify, order and present ventriloquial effects (explicit invocations of figures, implicit invocations of figures, and animations by vents). Their methodological framework for ventriloquial analysis proceeds in four phases - *Phase 1: Identifying the vents and figures invoked in interactions ; Phase 2: Grouping and assigning activities (in three steps: 2a. Grouping vents and figures into clusters; 2b. Assigning activities to clusters; 2c. Grouping clusters into collections and identifying main activities); Phase 3: Relating clusters and collections to main voices by tracing back chains of authorship, possibly including a visual model; and, Phase 4: Showing by selecting vignettes and showing findings alongside vignettes* (Nathues et. al, 2021, p.1462).

For Phase 1, which is about identifying the vents and figures invoked in interactions, Nathues et al. (2021) hinted, as a guide, that vents and figures are often in the form of nouns and refer to a substance that builds the reality or situation. Moreover, “they represent what matters to the human participants, whether positively or negatively, in harmony or contradiction, which explains why they materialize in discussions” (Bencherki et al., 2016; Cooren et al., 2012, as cited in Nathues et al.,

2021, p. 1473). They gave three ventriloquial analytical questions to reveal implicit and explicit invocations by vents and animations of a dummy by a vent - (1) *What is a person invoking with what he or she is saying?*; (2) *What voice(s) can be recognized in what a person is saying?*; and, (3) *What appears to lead a person to say what she is saying?* (Nathues et al., 1463). Explicit invocations directly name a figure. Implicit invocations indirectly stage a figure. Animations are vents that act upon another actor.

Phase 2 is about ordering the inventory in three steps - grouping of all vents and figures into clusters (as first thematic groupings); iteratively and constantly comparing between transcripts (p. 1464). Phase 3 is relating the clusters and collections into an integrated structure by tracing back chains of authorship, and then Phase 4 is about selecting powerfully illustrative sequences (or vignettes) and accompanying those with an elaboration of the voices that manifested themselves in them (p. 1465). For Nathues et al. (2021) showing vignettes is a way to add credibility to the ventriloquial analysis by allowing readers to judge the soundness of analyses and findings, and help “trace the thinking of authors” (p. 1466).

The ventriloquial methodological framework uses agency, viewing communication as “always about implicitly or explicitly staging various beings that are supposed to express themselves in a given situation” (Nathues et al., 2021, p. 1460). Moreover, it does so from a relational perspective, meaning, “what something or someone is or does always depends on the relations that end up defining it, him, or her” (p.1460).

The ventriloquial analysis is performed on posts from Students’ Confessions Page of a private higher educational institution (HEI) in the Philippines. Confessions Page data are naturally occurring, spontaneous, informal text that is a rich object for

study. Nathues et al. (2021) state that “a pre-set research question is not a condition for phase 1: a data set can just as well be harvested for ventriloquial effects without a research question, which can then emerge from first findings” (p.1462).

As a ventriloquial, this study assumes that reality is multiple (made of beings with various ontologies), that knowledge resides in the researched community (which in this case, is the community of participants in a confessions page), that research purpose is to understand, and the value is for a particular community (for example, for MS CCO researchers). This study, while premised on multivocality, privileges students’ voices as they are deemed the main participants of the Confessions Page or their online freedom wall.

Site Access

The research site is a Students’ Confessions Page, a public social media page accessible to anyone through the Internet. Though bearing the name of an HEI to identify the ideal audience and participants, the HEI does not own the page. The page administrators, serving only as moderators of the page, are also anonymous. Although securing consent is not applicable, steps were taken to preserve the anonymity, and to respect the privacy, of all the participants of the online freedom wall. All identifying details were removed from the screen captures of freedom wall posts and linked pages to the Confessions Page.

Data Collection

As a methodological contribution to qualitative research, this study utilized a 24-hour data collection through screen capture of posts about student life from the freedom wall of students of a private higher educational institution (HEI) during the second semester of academic year 2023-2024. Of forty (40) confession posts on student life that were published on the Confessions Page within a 24-hour period, nine

(9) confessions were identified as representative and were subjected to detailed ventriloquial analysis. Essential information on the HEI Confessions Page was screen captured to exhaustively account for shared agency in a Confessions Page.

Data Analysis and Interpretation

Confessions that were not analyzed in detail since they were interpreted as already represented by the nine posts are reflected in Annex B. Posts that were deemed hate posts (for example, used a foul word) were grouped as represented by a confession that is representative of affect (or feelings). Those seeking an official or authoritative answer to a question were considered as simply crowdsourcing information and hence, not staging a situation or invoking a figure. Those that posted essentially about the same topic/concern were grouped together although the repetitive concern raised is noted and included in the discussion.


In analyzing the data, the methodological framework provided by Nathues et al. (2021) which proceeded in four phases was utilized. The three ventriloquial analytical questions for phase 1 (*What is a person invoking with what she is saying?; What voice(s) can be recognized in what a person is saying?; What appears to lead a person to say what she is saying?*) were used as a guide to identify the figures and vents from each of the confessions.

It is noteworthy that the nine confession posts yielded many figures even after some words that expressed the same figures were considered as one. The informal text found in students' confession page mobilized numerous figures due to the organic and spontaneous nature of informal text. The challenge of informal text lies in paying attention to figures that are staged in an interaction since it is easy to miss many of them due to inattention or unfamiliarity with the way university students speak to one

another. Omitting some of the figures would remove the difference they make to the situation which confessions present. Hence, many of them were retained as independent items on the list for phase 1 which is an inventory of figures. A total of 46 figures were identified for Phase 1 and are shown in Table 1 below.

Table 1.

The Figures and Vents in a Student Confessions' Page

The figures and vents invoked, incarnated, or mobilized in a Freedom Wall
<ol style="list-style-type: none"> 1. <i>not hate post/reliable source</i> 2. <i>student officers/Student leaders/Student/kayo kayo (your group)</i> 3. <i>Balance of academics and OJT/Repeating subject/Irresponsibility</i> 4. <i>Binabaso mga tao para makalusot (arm-twisting people for late documents to be accepted)/Example to many/how you dress shows a lot tbh</i> 5. <i>Ugali (attitude)/Stepping on other students/Magaling kuno (pretending to be competent)</i> 6. <i>Attending OJT graduation without working for it</i> 7. <i>madami pa, nakakalusot lang (there's more, just not caught)</i> 8. <i>fair ba yun (is that fair)</i> 9. <i>Rebut sa freedom wall (rebuttal at the freedom wall)</i> 10. <i>corruption and transparency issues</i> 11. <i>students deserve truth</i> 12. <i>Organize intramurals</i> 13. <i>Walang ambag (no contribution)</i> 14. <i>matapang sa postings (daring/reckless posts)</i> 15. <i>Puro talak sa freedom wall (nags at the freedom wall)/maingay ang latang walang laman (an empty can is noisy)</i> 16. <i>so (shoutout)</i> 17. <i>Trash talks in a volleyball game</i> 18. <i>walang laro (no game)</i> 19. <i>Next year</i> 20. <i>Pakisala (please screen)</i> 21. <i>Student government</i> 22. <i>Marunong maglead (knows how to lead), prepared and organized</i> 23. <i>Buong college nagssuffer (entire college suffers)</i> 24. <i>Incompetence</i> 25. <i>post</i> 26. <i>breakdown of scores</i> 27. <i>ty </i> 28. <i>'E di kayo magpresidente' (then be president)</i> 29. <i>student body</i> 30. <i>receiving budget from our tuition/elected and put in place</i> 31. <i>di na lang nagstudent government if di kaya (should not have run if incapable)</i> 32. <i>Shutting down student concerns</i> 33. <i>No reason</i>

34. choose wisely/not because of name
35. regret
36. hindi worth it binabayad (tuition here is not worth it)
37. a lot of profs slack off/no consultation
38. low quality rooms and computers
39. HEI seldom listen to students
40. when kaya (I wonder when)/up to now di pa rin nag-aannounce (no announcement still)
41. Dean's list 2nd sem last s.y. 😬
42. University (student) election
43. pagsisilbihan (serving at HEI)
44. paano maglead (how to lead)
45. Relevant questions/napakawalang kwenta nung mga tanong na.. (pointless questions such as..)
46. STUDENT leadership

Phase 2: Grouping and assigning activities (in three steps). Progressing to Phase 2 required going back and forth the data and performing several *contemplative walks* (in the words of my mentor) in order to confirm that the voices are plausibly, if not correctly, heard. The vents and figures were grouped into clusters through column 2 of Table 2 below. Activities that were assigned to the clusters are summarized by column 3 of Table 1. The results of Phase 2 are thus shown by the second and third columns. The grouped figures are HEI practices, HEI physical facilities, student leadership or competence, student concern for transparency and fairness, and student activities/experiences/feelings. The grouped vents are HEI codes/policies, responsibilities and obligation, ethical standard, and student body rights and privileges. On the other hand, the activities assigned were call-outs/criticizing/shaming, mentioning, reminding, emphasizing, demanding, providing context, citing/presenting, expressing a concern, and asking for better.

Table 2.

Ventriloquial Analysis of a Students' Confessions Page

FIGURES AND VENTS	CLUSTERS	ACTIVITIES AND EVENTS	RELATING (Voices/Agent)
<p>(Specific for C1) <i>not hate post/Reliable source</i></p> <p><i>Student officers(of a specific college)/kayo kayo (you/others)/Student leaders/Student</i></p> <p><i>Balance of academics and OJT/Repeating subject/Irresponsibility Binabraso mga tao para makalusot (arm-twisting for late documents to be accepted)/Example to many/how you dress shows a lot</i></p> <p><i>Ugali (attitude)/Stepping on other students/Magaling kuno (pretending to be competent) Attending OJT graduation without working for it</i></p> <p><i>madami pa, nakakalusot lang (there's more, just not caught) fair ba yun</i></p> <p><i>Rebut sa freedom wall (rebuttal at the freedom wall)/ corruption transparency issues</i></p>	<p>student concern for transparency and fairness</p> <p>student leadership/competence</p> <p>student leadership/competence</p> <p>HEI codes/policies (as vent) ethical standard (as vent)</p> <p>student concern for transparency and fairness</p> <p>HEI practices</p> <p>student concern for transparency and fairness</p> <p>student concern for transparency and fairness</p> <p>student body rights and privileges (as vent)</p>	<p>call-out/ criticizing/ shaming</p> <p>citing/presenting</p> <p>asking for better</p> <p>citing/presenting</p> <p>mentioning</p> <p>call-out/ criticizing/ shaming</p> <p>asking for better</p>	<p>Institutional/HEI voice (as expressed in university codes/policies indicating the duties and roles of student leaders, OJT graduation, policy on failing subject, and policy on required grades for student leaders; staged as lax in implementation of policies)</p> <p>Student voice (personal - tbh; reliable source)</p> <p>Student body's voice (on behalf of those with rights and privileges)</p> <p>Technology's voice - enable rebuttal on the confessions page or freedom wall</p>

<i>students deserve truth</i>			
<p>(for C2) <i>Organize intramurals</i></p> <p><i>Walang ambag (no contribution)</i> <i>matapang sa postings/daring or reckless posts/ Puro talak sa freedom wall/ (nags at the freedom wall)</i></p> <p><i>maingay ang latang walang laman (an empty can is noisy)</i></p>	<p>student activities, experiences, feelings</p> <p>student concern for transparency and fairness</p> <p>student leadership/competence</p>	<p>call-out/ criticizing/ shaming</p> <p>emphasizing</p>	<p>Student body's voice (on behalf of those students who organize intramurals; on behalf of those following the freedom wall)</p> <p>Technology's voice - enable rebuttal on the confessions page or freedom wall</p>
<p>(for C3) <i>so (Shoutout to someone)</i> <i>Trash talks in a volleyball game walang laro (no game)</i></p>	<p>student activities, experiences, feelings</p> <p>ethical standard (as vent)</p>	<p>call-out/ criticizing/ shaming</p>	<p>Technology's voice - enable the shoutout</p> <p>Student body's voice - on behalf of the trash talked student/ student body</p>
<p>(for C4) <i>Next year</i> <i>Pakisala (please screen)</i> <i>Student government</i></p> <p><i>Marunong maglead (knows how to lead), prepared and organized</i></p> <p><i>Buong college nagssuffer (entire college suffers)</i></p> <p><i>Incompetence</i></p>	<p>HEI responsibilities and obligations (as vent)</p> <p>student leadership/competence</p> <p>student body rights and privileges</p> <p>student leadership/competence</p>	<p>asking for better</p> <p>emphasizing</p> <p>mentioning</p> <p>asking for better</p>	<p>Student body's voice (requestor)</p> <p>Institutional/HEI voice (to whom the request is directed; screens potential student leaders)</p>
<p>(for C5) <i>post breakdown of scores para may transparency (for transparency)</i></p>	<p>Student concern for transparency and fairness</p> <p>student body rights and privileges (as vent)</p>	<p>demanding</p> <p>providing context</p>	<p>Student body's voice (i.e., as entitled to information)</p>

ty ❤️	student activities, experiences, feelings	emphasizing	
(For C6) <i>'E di kayo magpresidente' (then be president)</i> <i>student body reklamo (complaints) on events</i> <i>receiving budget from our tuition elected and put in place</i> <i>di na lang nagstudent government if di kaya (should not have run if incapable)</i> <i>Shutting down student concerns/No reason</i>	student leadership/competence HEI practices student concern for transparency and fairness ethical standard (as vent) student body rights and privileges (as vent)	providing context call-out/ criticizing/ shaming providing context asking for better citing/presenting	Student body's voice (speaking as having concerns and have rights and privileges that must be addressed by student leaders) Institutional/HEI voice (allows budget allocation from tuition and supervising student election/governance)
(For C7) <i>choose wisely not because of name regret</i> <i>hindi worth it binabayad (tuition here is not worth it)</i> <i>a lot of profs slack off/no consultation HEI seldom listen to students</i> <i>low quality rooms and computers</i>	student activities/experiences/feelings student body rights and privileges (as vent) HEI practices HEI physical facilities	expressing a concern citing/presenting providing context	Student voice (drawing from personal experiences/ observations in HEI and feeling regret) Student body's voice (post received at least 28 reacts and two shares in social media which are non-anonymous) Institutional/HEI voice (providing the backdrop of students' experiences)
(For C8) <i>when kaya (I wonder when)/up to now di pa rin nag-aannounce (no announcement still)</i> <i>Dean's list 2nd sem last s.y. 🙄</i>	student activities, experiences, feelings student body rights and privileges (as vent) HEI practices	expressing a concern reminding emphasizing	Student voice (personal; student who posted and is waiting) Student body's voice (also on behalf of those who are waiting for the announcement) Institutional/HEI voice (through the policy on Dean's list)

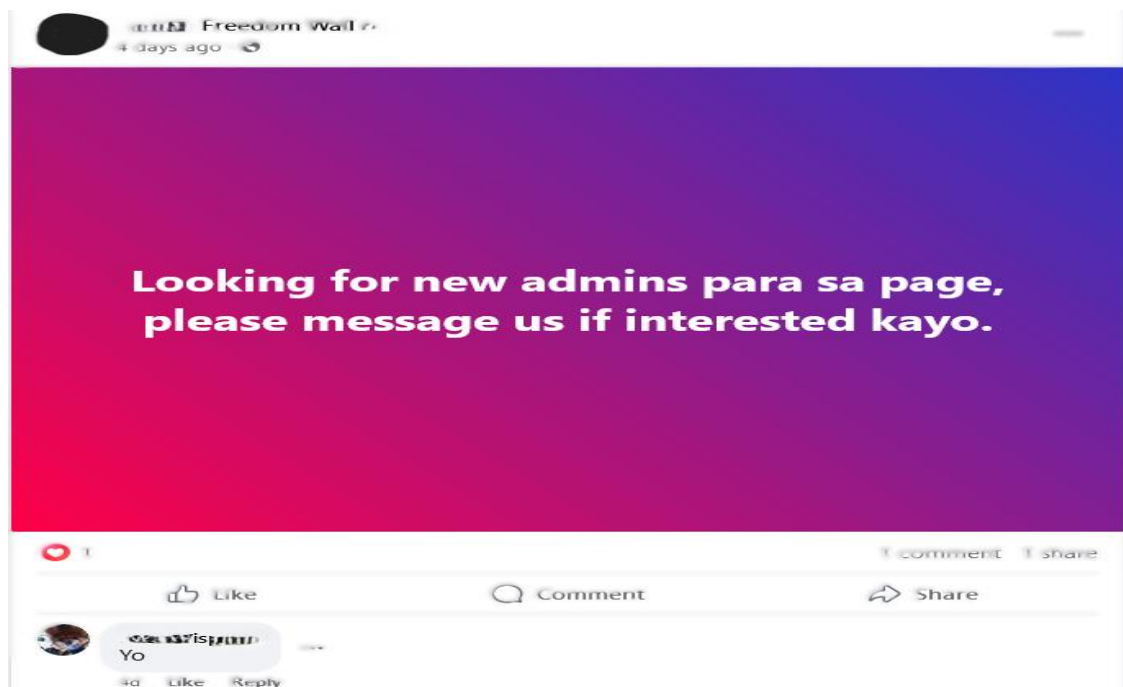
<p>(For C9) <i>University</i> (student) <i>election</i></p> <p><i>pagsisilbihan</i> (serving) <i>paano maglelead</i> (how to lead) <i>Relevant</i> (questions; to student life in HEI; to how to lead students) <i>napakawalang kwenta nung mga tanong na..</i> (pointless questions such as..) <i>STUDENT leadership</i></p>	<p>HEI practices</p> <p>student leadership/competence</p> <p>student leadership/competence</p>	<p>asking for better</p> <p>emphasizing</p>	<p>Institutional/HEI voice - set the yearly practice of election</p> <p>Student voice (expressing personal view on previous election/campaign)</p>
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Phase 3: Relating clusters and collections to main voices by tracing back chains of authorship, possibly including a visual model. Relating the cluster of figures and activities yielded three main voices in a freedom wall. These are (1) the institutional/HEI voice, (2) student/s voices, and (3) the voice of technology/freedom wall. Note that the reference made to the freedom wall as one of the main voices is in terms of technology or the digital media. This interpretation is consistent with Cooren's work that always includes beings with various ontologies in its analysis. The freedom wall, though a technological invention by humans, is viewed (in this sense) as a material agent that contributes or shares in authoring the confessions and the interactions. Without the technology, the confession page or the posts would not materialize or appear to users. Technology had to be included in identifying the network of actors that move or animate a Students' Confessions Page. Hence, the agents/voices that are presented here are not only those that animate students (who mainly post on the wall) and those animations from the higher educational institution (HEI) they belong to, but also to agents/voices of technology that moves/mobilizes the freedom wall.

A confessions page is moderated by page administrators who are often current students of the HEI. When some of the student page administrators graduate, a new call for page administrators is made on the freedom wall. The page administrator is one of the agents that constitute the voice of technology which speaks on behalf of the freedom wall or the digital media. The page administrator/s decides whether to approve or reject a submitted confession post. And yet, the page administrator is just one of the multiple authors of a confession since the HEI agents, student agents, and technology agents are co-authoring the confessions that are about academic and extracurricular activities at the HEI. Agency is then illustrated through these empirical data as hybrid and distributed among human and nonhuman actors of a freedom wall.

Figure 2.

Call for Confessions Page Administrators



Source: Screen capture of an HEI Freedom Wall Administrator Post

As shown through Figure 2, the technology is an agent or actor that makes the announcement (which states *Looking for new administrators for the page, please message us if you are interested*) possible. The human agent that is one of the voices of technology is the page administrator who cannot act on its own without the technology (including the social media platform and confession page provider) and hence mediation and imbrication takes place for the human and nonhuman agent to perform the act of posting, or in this specific case, announcing a call for new page administrators.

In a confessions page, the preexisting codes or rules that are pre-set by the digital media are *imbricated*, meaning, “translated into media with organizing properties” (Cooren et al., 2013, p. 9). The rules and procedures of engaging in the digital page or platform correspond to what Cooren et al. (2013) described as the built-in “structure” that forms a hybrid material-symbolic world - one that may be exploited or conformed to (p.9). Any violation of the community standards may be reported and depending on the gravity of the offense, may lead to the shutdown of the page. The submission of posts is through a submission form which guarantees the anonymity of the contributor. The human agents serving as page administrators decide whether to approve or disapprove a post. Sometimes, a page administrator would even add a comment to the original post to elicit a reaction from its community of participants.

Mediation of technology is better understood when we examine the submission form for confessions. Figure 3 shows a screen capture of the submission form that appears when the link embedded on the confession page is clicked for submitting a post. The electronic form was designed by the confession page provider and is a part of the management system from the service provider of the Confessions Page.

Submissions are anonymized by the form, hence, the page administrator has no idea who submitted a post. The submissions are also thus co-authored (meaning, made possible and contributed to) by the third-party social media platform which is popular among HEI freedom walls. The anonymous post that users read as a confession is thus co-enacted by technology, by the anonymous poster, and the page administrator who approved the posting of the specific confession.

Figure 3.

Confession Submission Form

Freedom Wall

Enter your submission below.


Please ensure your submission complies with the [Community Standards](#).

[# Tag a previous submission](#)

Enter your submission here.

Characters: 0/10000

[Attach images...](#)

I'm not a robot  reCAPTCHA
Privacy - Terms

Your submission to [Freedom Wall](#) is anonymous, both to the page moderator(s) and [Quality](#). For more information on how we protect your privacy, please read our [Privacy Policy](#).

[Submit](#)

[Want to report a published submission?](#)

[Manage your own \[pages\]\(#\) with \[pages\]\(#\)](#)

Recent Submissions
Click one or more of the submissions below to tag them in your submission.

[Freedom Wall 2017](#)

The multiple co-authoring by human and non-human agents is illustrated by the above screen capture. The image shows the form for submission of confessions to an HEI confessions page or online freedom wall. Notice how the form constrains the post by accepting a maximum of 10000-character submission. An option to include images is also embedded or enabled in the form. An image supplementing a confession post is sometimes more powerful because of the impact of the image on participants. A picture can have the effect of a thousand words, increase engagement, or even make the post viral on social media. Examples of viral confessions are available online as part of a 'hall of fame' of students' confessions pages.

On the lower part of the submission page is another option - a link to reporting a published submission. Recently published confessions are also listed at the bottom of the form which may easily be tagged in a new submission. Tagging enables a conversation between a past submission and a new one. This feature is a good illustration of tele acting which Cooren, Taylor and Van Every (2013) defined as "acting at a distance and over time" (p.9). Those features or design make a difference in the interactions in a freedom wall and make technology an agent. The image (Figure 3) clearly illustrates how technology is an agent that co-authors, or speaks for, with, and through, a Students' Confessions Page. This is one of the many ways to empirically demonstrate sociomateriality (that the material and the social cannot be separated) from a ventriloquial perspective.

The confessions and the confessions page, are therefore, not authored solely by the OP (meaning, Original Poster) or anon (anonymous). At the very least, the confessions and the confessions page are *made to speak* by the writer of the post, the functioning submission form, the approval of a page administrator, and the not yet

shutdown freedom wall. Though it would seem that a students' confession page would only have the two main voices of the HEI and its students, a third voice had to be included in the analysis. Nathues et al. (2021) noted that "relating vents and figures around two main voices is not a one-size-fits-all approach" (p. 1465). The decision to relate figures and vents around three main voices in this study is still in keeping with the agency theory and the theory of ventriloquism. Technology makes an undeniable difference in terms of action/agency in the communicative activity of posting in an online freedom wall. Moreover, the freedom wall and confession post were figures that materialized in the text (data set). Hence, those had to be included in the configuration of agents.

Ensuring Plausibility in the Findings

Many steps were taken to ensure the plausibility of findings and interpretation. To understand the language use of the younger generation, the researcher looked up the meaning of some words and abbreviations (e.g., tbh, so) encountered from the data collected as they are used in social media chat. Exposure to four freedom walls for almost a year served as a 'steeping' into the culture of online freedom walls and increased researcher confidence in her interpretations. Interpretations that privileged the muted voice of students were drawn from researcher experience of seven (7) years in institutional and collegiate student affairs and teaching experience of twenty-three (23) years in higher educational institutions. Conceptual validity was increased through close reading of published works of MS CCO scholars and the mentoring of an MS CCO expert on ventriloquial analyses.

Employing the methodological framework provided by Nathues, Van Vuuren and Cooren (2021) and the comparison of results to findings of previous studies on confession pages increased the reliability and external validity of interpretations

Chapter V

RESULTS AND DISCUSSION

The following results and discussion were based on analysis of nine confession posts deemed representative of the 24-hour data and from relevant Confessions Page data that users find on the Confessions Page such as announcements from the page administrator and embedded links for submissions. Links embedded on the Confessions Page were accessed to more exhaustively account for, examine and understand the configuration of agents in a Students' Confession Page. This is due to the MS CCO assumption that "action is always something that is shared, which means that whenever one appears to act, others also proceed into action" (Cooren, 2010b, p.131). A Confessions Page is hybrid, that is, constituted not only by the human agents who interact on said online platform but also by other agents, which in the case of Confessions Pages, include institutional agents, student agents, and technology agents (which also includes the page's social media providers, its platform design/features and rules for users). This configuration of agencies illustrates that in interacting or participating in posting on a Confessions Page, nobody or nothing is acting on one's own agency. The posts, and hence the Confessions Page, are "the result of various contributions, of a configuration of agencies" (Cooren, 2010b, p.131).

The Confessions Data

Confession 1 (C1)

Not a hate post but while [redacted] officers shows about the all the victory they get, I cant help to say that no matter what accomplishments u get, ibang level talaga ugali niyo this year.

You've step on a lot of student leaders kahit mga kasamahan niyo sa loob just to show na "magaling" kuno kayo.

From a reliable source, while u guys have bunch of activities for students, many of u have failed to balance academic and ojt and binabraso niyo ung mga tao para lang makalusot.

Yung isang officer even showed up during the graduation ceremony of ojt but never worked that much during the ojt duration as compared to her batchmates.

Fair ba un, some of your exec officers may mga repeating subjs na din.

You don't have to be smart, but i guess this shows irresponsibility?

When in fact kayo dapat ang example to many, even how u dress shows a lot tbh

We also heard the issue about late sila nag pasa ng [redacted] documents and yet tinanggap while other colleges ay sumunod sa deadline.

Madami pa, nakakalusot lang, tapos kayo kayo mag cocomment and rebut sa freedom wall. 😊 the students deserves to know the truth behind it especially u had corruption and transparency issues. Ohhh

(English Translation of C1)

Not a hate post but while xxx officers show about all the victory they get, I can't help to say that no matter what accomplishment you get, your attitude is on a different level this year.

You've stepped on a lot of student leaders, even your co-officers, pretending you are competent.

From a reliable source, while you have a bunch of activities for students, many of you have failed to balance academics and On-the-Job Training (OJT) and you do arm-twisting for your late documents to be accepted.

One officer even showed up during the graduation ceremony of OJT but never worked that much during the OJT duration compared to her batchmates.

Is that fair, some of your executive officers have repeating subjects?

You don't have to be smart, but I guess this shows irresponsibility?

When in fact you should be the example to many, even how you dress shows a lot to be honest.

We also heard the issue about late submission on xxx documents and yet were accepted while other colleges followed the deadline.

There's more, just not caught, then you yourselves comment and rebut at the freedom wall. The students deserve to know the truth behind it especially since you had corruption and transparency issues. Ohhh.

Confession 2 (C2)

Bakit ang tatapang niyo sa mga post niyo dito?

Kaya niyo rin ba gumawa at mag organize ng intramurals and I bet marami sa inyo walang ambag sa groupings pero puro talak sa freedom wall.

Maingay nga ang latang walang laman

(English translation of C2)

Why are you reckless in your posts here?

Can you also organize intramurals, and I bet many of you have no contribution in groupings but nags at the freedom wall.

An empty can is noisy.

Confession 3 (C3)

so sa isang player ng volleyball men na ang lakas itrash talk yung teammates niya pero wala naman syang laro

(English translation of C3)

Shoutout to a player of xxx in volleyball men who trash talks his teammates even though he has no game.

Confession 4 (C4)

Sana next year pakisala nyo ung magiging sg ng college nyo

Dapat ung marunong talaga mag lead, prepared at organize hindi yung naliligaw at parang hindi alam ano need gawin

Buong college nag ssuffer dahil sa incompetence nyo

(English translation of C4)

Next year please screen those who will become your college student government.

They should know how to lead, prepared and organized, not lost and does not seem to know what to do.

The entire college suffers due to your incompetence.

Confession 5 (C5)

HIII 🙏🙏🙏 pwede paki post po yung breakdown ng scores for intrams
para may transparency ty 🍀

(English translation of C5)

Hi xxx please post breakdown of scores for intramurals for transparency thank you.

Confession 6 (C6)

This post is giving "edi kayo magpresidente", the student body has concerns regarding the events tapos shinushut down niyo for no reason??

People in the ~~xxx~~ are receiving budget from our tuition, they were elected and put in place tapos nung nagreklamo na hindi maganda yung nangyayari sa event hihiritan mo kami na kami gumawa??

Edi sana di nalang sila nagstudent government if di pala kaya

(English translation of C6)

This post is giving "then why don't you be president", the student body has concerns regarding the events but you shut those down for no reason?? People in the xxx are receiving budget from our tuition, they were elected and put in place but after students complained about event implementation you tell us we should do them instead?

They should not have run for student government if they are incapable.

Confession 7 (C7)

Choose your school wisely, if you're considering this because of its name ████████, don't.

Hindi worth it yung binabayad dito, some profs teach, some don't, a lot of them slack off.

Yung consultation week di naman talaga nagagamit para magpaconsult, the rooms aren't that nice, computers are low quality.

They seldom listen to the students too.

I can't help but regret choosing this school over other schools i've passed

(English translation of C7)

Choose your school wisely, if you're considering this because of its name xxx, don't.

Tuition here is not worth it, some professors teach, some don't, a lot of them slack off.

Consultation week is not utilized for consultation, the rooms aren't that nice, computers are low quality.

They seldom listen to the students too.

I can't help but regret choosing this school over other schools I've passed.

Confession 8 (C8)

When kaya mag a-announce ng dean's list ang ████████ up until now
'di pa rin nga na-announce yung 2nd sem last s.y. 😞

(English translation of C8)

I wonder when the Dean's list of xxx will be announced??? There is still no announcement for the 2nd semester last year.

Confession 9 (C9)

MALAPIT NA MAG UNIVERSITY ELECTIONS

Sana yung mga itatanong ng [redacted] eh relevant sa [redacted] relevant sa mga estudyante.

Tama na need malaman kung socially and politically aware yung mga tatakbo for next academic year.

Pero sana mas marami yung tanong about sa [redacted] kasi yun naman pagsisilbihan nila.

Sana more on paano sila maglead kasi marami diyan opinionated at madaming say sa politics pero hindi naman marunong mag lead.

Napakawalang kwenta nung mga tanong na "ilan [redacted] schools sa [redacted]" or "In favor ba kayo sa visiting forces agreement", like, what does that have to do with STUDENT leadership?

(English translation of C9)

THE UNIVERSITY ELECTIONS IS APPROACHING.

I hope the questions that xxx would ask are relevant to xxx, relevant to students.

We no longer need to know if the candidates for next year are socially and politically aware.

There should be more questions about the university since that is where/who they are serving.

Questions should be more on how they will lead since there are many opinionated and vocal individuals on politics but they are not competent to lead.

It is pointless to ask questions such as "how many schools are there in xxx" or "are you in favor of the visiting forces agreement", like, what does that have to do with STUDENT LEADERSHIP?

The Figures and Vents that are Invoked/Incarnated/Mobilized in a Students' Confessions Page

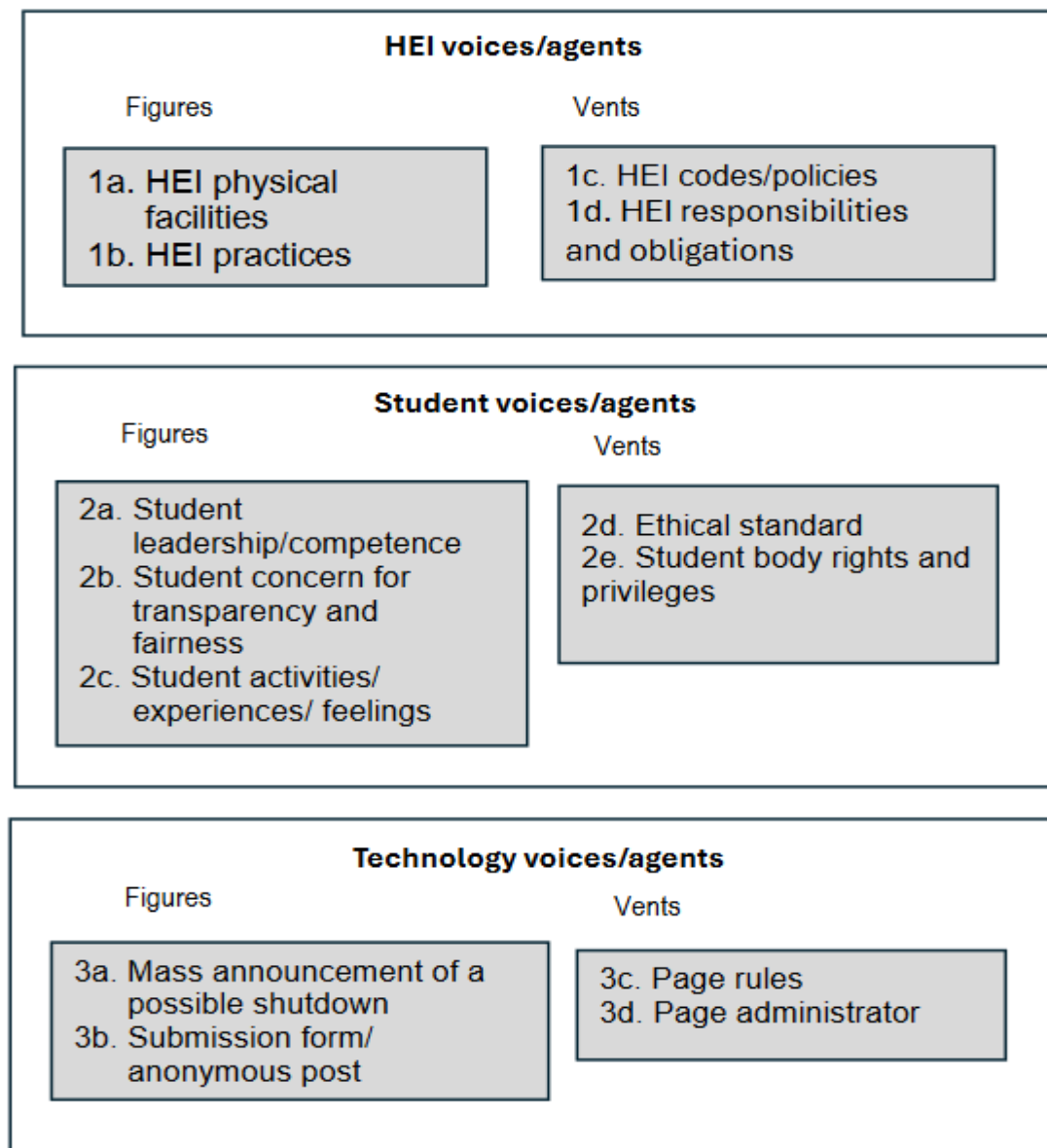
The confessions reveal that confessors were animated by vents (passions or attachments) and mobilized various figures through the Confessions Page. There are vents that animated human agents while figures were mobilized, invoked, or incarnated as premises or context of the situations presented as confessions. After grouping the cluster of figures and vents into collections and sorting the activities, three

ventriloquial voices were traced as the main authorship sources - the HEI/institutional voices/agents, the student voices/agents, and the technology voices/agents. Those three main agents/voices are the main sources of the figures and vents found in a students' confession page. This configuration of agents also reveals communicative relationality (Kuhn et al., 2017) where relations organize human and nonhuman actors - the confessions, confessors, submission forms, page administrators, students and HEI/institutional actors.

The inventory of raw figures shown in Table 1 (page 43) sufficiently represent (that is, make present) the main authorship sources or three main voices in a Students' Confession Page. The ventriloquial analysis was used in order to show the associations between humans and objects, "to decenter analyses and to uncover the multiple voices that shape situations and realities" (Nathues et al., 2021, p.1462). Those results were drawn through the methodological framework of Nathues, van Vuuren and Cooren (2021) which identifies figures as invocations that may be explicit (directly named or unfolded) or implicit (indirect or enfolded), and vents as animations (or strong attachments) as Phase 1. Nathues et al. (2021) emphasize that "anything and anyone can potentially be identified as a figure or vent, but a necessary condition is that a figure is implicitly or explicitly invoked, or a vent is recognized as animating someone or something else" (p.1464). After grouping and assigning activities (Phase 2) and relating them to main voices (Phase 3), the following clusters of figures and vents were drawn. The figure below is the visual model for Phase 3 and includes all three main agents of a freedom wall - the HEI voices/agents, the student voices/agents, and the technology voices/agents. The collection contains figures and vents traced to three main voices or agents that speak or are made to speak on the Students' Confessions Page.

Figure 4.

Visualization of Figures and Vents of a Students' Confessions Page



HEI Figures and Vents

The ventriloquial analysis yielded two figures and two vents that are from HEI voices. These figures and vents are traced to the HEI voices or agents since these come from HEI action or agency. The HEI figures are physical facilities and practices.

On the other hand, the HEI vents are the HEI codes/policies, and the HEI responsibilities and obligations.

1a. *HEI physical facilities*. This figure is found in Confession 7 (C7) which described the HEI as below expectation in terms of its physical facilities. The post stated that “the rooms aren’t that nice, computers are low quality”. Physical facilities are undeniably important to students since they are part of their learning environment. As expressed in C7, it is one of the enumerated reasons why the student regrets enrolling in the HEI.

1b. *HEI practices*. The other reason why regret is felt or expressed in C7 is due to HEI practices that are invoked as “some profs teach, some don’t, a lot of them slack off”. The confessor adds, “yung consultation week di naman talaga nagagamit para magpaconsult (*consultation week is not really used for consultation*) ...They seldom listen to the students too” which vividly staged HEI practices. Other HEI practices are invoked in C1 where we find “late sila nagpasa ng xxx and yet tinanggap (they submitted late and yet it was accepted)” which referred to an HEI practice of accepting documents from some student leaders past the deadline, and the practice of allowing violations as expressed by “madami pa, nakakalusot lang (*there’s more, just not caught*)”. HEI practices are also invoked in C6 (budget allocation for student government) and in C8 (Dean’s list).

1c. *HEI codes/policies* (vent). The first vent traced to the HEI are its codes or policies. Those are institutional guidelines that govern its employees (faculty and staff), its students and its administrators. The unsatisfactory HEI practices cited in C7 matter to the confessor because of his/her attachment to HEI codes/policies that are supposed to be embodied in the way the HEI relates to its students. Students’ reference to dress code and repeating subjects in C1 implicitly invoke the HEI codes/policies. Moreover,

the issues raised in C1 are presented as something that can be resolved through enforcement of HEI codes/policies. Most of the information-seeking confession posts (see Annex A) are about the Dean's list which are under the policies of the office of the University Registrar. Students are attached to those codes/policies, hence, they were moved to speak for those.

1d. *HEI responsibilities and obligations* (vent). This vent animated the confessors in C4 and C7. In asking that student leaders be screened the following year (C4), passion or attachment to HEI responsibilities and obligation made the confessor speak. In C7, the same vent made the student express her concern about the HEI practices and physical facilities. What animates both posts is a principle of duty which the confessors expect the HEI to fulfill.

The HEI name, though mentioned in one post, was not included as figure. It is used in the confessions page by page administrators as a label to identify its primary audiences. The HEI name is thus used not to identify ownership but to identify the shared world of its intended main participants.

The HEI as an agent to which authorship is also attributed, can be an absent participant in the activities. Absent entities are made present in interactions by invoking, incarnating, or mobilizing them in communication. Although the Confessions Page is not owned by the HEI (illustrated in Figure 5), its HEI as an academic organization, may be *presentified* or made present by an authorized agent that acts on its behalf. This means that despite a declaration of being an independent organization for students' self-expression, it does not make the Confessions Page unrelated or separate to its HEI.

Figure 5.

Confessions Page/Freedom Wall Announcement



Although a lot of matters are raised in the above post, the present purpose is to emphasize lines from the third paragraph which states “(HEI FW), as it stands, is not affiliated with the University. The organization bears the University’s name solely for the purpose of indicating the primary audience for which this page is intended to

serve - the xxx community, particularly its student body". The Confessions Page is not the property of the HEI and hence does not need its approval for its activities. Yet, the HEI is one of the agents in a Confessions Page since its practices, physical facilities, codes/policies, and responsibilities and obligations were among the figures and vents in the confessions. The relation of a student to the educational institution where he/she is enrolled is evident in communication. This is best illustrated in C7 which talked about her experiences and feelings as an insider, as a student of the HEI.

Student Figures and Vents

2a. *Student leadership/competence* (figure). This figure was incarnated or mobilized in C1, C4, C6 and C9. Since leadership and competence are related, these were combined as one figure. Competence was explicitly invoked in C4 when incompetence was staged as an explanation for why a college suffers. In C9, competence was staged as the ability to answer relevant questions about leading students or student leadership. Student leadership was also invoked to emphasize the exclusion or 'othering' between student leaders and non-student leaders in C1. It was also invoked in relation to ethical standards (C1 and C6). Confessors have high expectations from student leaders, expecting them to be competent and to lead by example to other students.

2b. *Student concern for transparency and fairness* (figure). The concerns raised by students are issues that have to do with transparency and fairness. This was first expressed in C1 as basing on facts ("not hate post/reliable post"), and then as being truthful (not "magaling kuno"/*pretending to be competent*), and fair (not "stepping on other students", "attending OJT graduation without working for it" and "tapos kayo kayo magcocomment and rebut sa freedom wall"/*then you yourselves comments and rebuts*

on the freedom wall). In C2, unfairness was expressed in pointing out excessive complaining of non-leaders who are without contribution or effort. In C5, transparency was explicitly invoked to demand information. In C6, it is the inappropriate response to complaints (“shutting down concerns for no reason”) that is deemed unfair. In C8, unfairness is in the overdue announcement of Dean’s list.

2c. Student activities/experiences/feelings (figure). Student life in the HEI is felt through activities, experiences, and feelings. They were present in each of the nine confessions. The posts were either about specific student activities such as elections (C4, C6, and C9), meeting deadlines (C1), recognition (C8), and intramurals (C2, C3, and C5) or unpleasant experiences in the HEI (C7). Tied to those experiences are emotions or feelings and the results indicate that the confessions page is evidently an affect space.

2d. Ethical standard (vent). This vent animated the confessors who called-out improper behaviors. Instances of improper behavior on the part of students were narrated or cited in C1, C3, C5, and C6 and on the part of the HEI (also in C1) to express what needs to be done - that is, for people to be ethical. Confessors’ attachment to ethical standards moved them to post as a call for someone to do better by doing the right thing in specific situations.

2e. Student body rights and privileges (vent). Students were ventriloquized by their attachment to the student body’s rights and privileges. This is unspoken but animated C1, C4, C5, C6, C7, and C8 to speak on behalf of the student body. In C1, this animation is in the context of student body’s right to know the truth since corruption and transparency issues were invoked. In C4, the right to have competent student leaders animated the confessor. In C5, it is the student body’s right to information (on

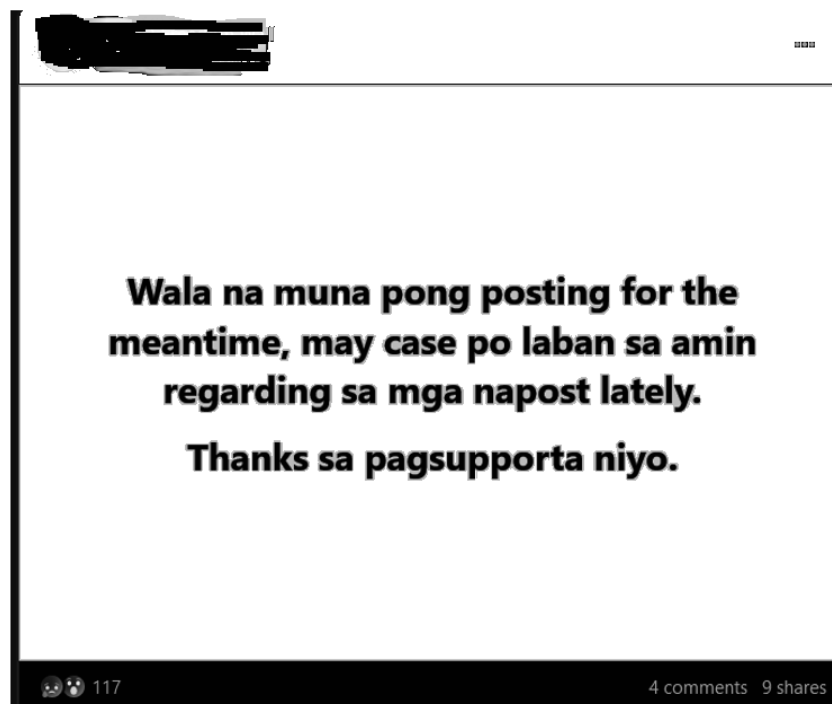
score breakdown) that moved the confessor to post. In C6, this vent moved the student to express concerns. In C7, the right to experience quality student life in the HEI moved the confessor to speak on behalf of the student body.

Technology Figures and Vents

3a. *Mass announcement of a possible shutdown* (figure). Followers of the Confessions Page know that violation of the rules of the Page can lead to a page shutdown due to mass reporting. Though a shutdown was not directly stated, its likelihood moved the page administrator to make the announcement and made more than a hundred followers react. Below is a post of such announcement from the HEI Confessions Page that I followed.

Figure 6.

Mass Announcement of a Possible Shutdown



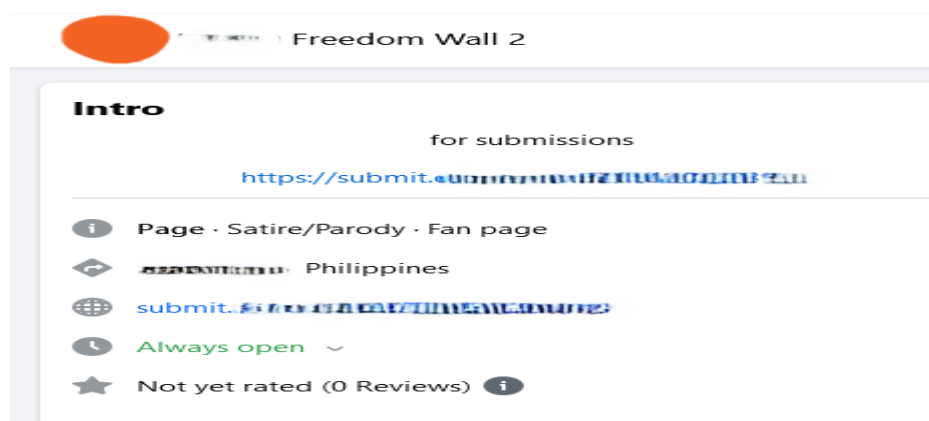
Translation: *We are halting posts for the meantime since there is a case against us because of recent posts. We thank you for your support.*

The page administrators of the Confession Page notified its community that postings are halted due to a case against them regarding recent posts. The announcement is a figure (mobilized by an agent of technology) since it materialized in the Confessions Page, it explicitly informed users of the situation, and the followers reacted and shared the post. Users familiar with the effects of reporting posts understand that this announces the possibility that the page may be shut down due to reported violation(s).

3b. *Submission form/anonymous post* (figure). The submission form is a figure that is mobilized on the Confessions Page itself by the agents of technology as it is embedded on the Page. A Confession Page always contains the link to submission which directs users to the submission form. This figure is also a gateway to posting a confession. A screen capture of one part of the followed Students' Confessions Page where the link to submission is embedded is shown below.

Figure 7.

Page Link to Submissions



The link to submissions appears twice on the Intro of the Confession Page. In other HEI's Confessions Page, the URL under the Intro is for business inquiries. The embedded links on the Confessions Page are figures that help page administrators in managing the Page, thus, participating in the activities of a Confessions Page.

3c. *Page rules* (vent). Two of the rules that followers of Confession Pages know by heart are, first, not to name specific people on the post because personally identifiable information is deemed a privacy violation, and second, not to use abusive language since it constitutes hate speech. These rules, however, tend to be violated when an auto-posting feature is enabled by the page administrator. Figure 8 below shows the message that appears when a user clicks on the link to report a published submission.

Figure 8.

Disclaimer on Violations

Submission Reporting Policy

[redacted] is only a management tool and page administrators retain exclusive control over what ultimately gets published. **We do not actively monitor, moderate, or censor the content of submissions, and thus we are unable to respond to complaints or takedown requests for submissions published on [redacted]-managed pages.** If you would like to report a published submission, please contact the page administrator(s) directly on [redacted] and/or refer to the [redacted] [Help Center](#) for guidance.

© 2024 [redacted] - The premier service for managing your anonymous [redacted] crushes, confessions, and secrets pages
[Privacy Policy](#) and [Terms of Service](#)

- 🔗 [Help](#)
- 📧 [Contact Us](#)
- 🗑️ [Recall a Submission](#)
- 📄 [Submission Reporting Policy](#)
- 📖 [The \[redacted\] Blog](#)
- 🗣️ [\[redacted\] Feedback](#)
- 📱 [\[redacted\] on \[redacted\]](#)
- 🎮 [6x Games](#)
- 🎭 [Puns](#)

Direct Bitcoin donations to: [\[redacted\]](#)

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The screen capture above shows a message titled “Submission Reporting Policy” which does not really contain the policy. Rather, it is a disclaimer on violations citing that it is the responsibility of the page administrator(s) to monitor and moderate the Page. This means that although the page rules exist, the service provider distances itself from directly acting on complaints. Those intending to report a published submission are advised to contact the page administrator directly or to visit the Help Center for guidance. The Help Center, when clicked, leads to another page where instructions on how to report different types of content are listed. The community standard violated also has to be specified when a user reports a published submission. The service provider thus delegates monitoring and moderation to the page administrators and users of a Confessions Page.

3d. *Page administrator* (vent). The page administrator, in approving confessions that will be made public is animator of posts on the Confessions Page. Users of the Confessions Page are animated by the page administrator as well. Though all submissions go to the page administrator(s) for approval and so ventriloquizes or animates every post, users of the SCP also have the power or authority to moderate the page through responding directly to any post, replying anonymously through a confession, or reporting a post for violation. In all these available courses of action, the participation of technology is necessary. One may further argue that the users and the official page administrator are in turn animated by other vents that make them feel justified in the way they interact with a specific confession post. Their attachment to the HEI image or reputation or their sense of justice may animate them in their action. The diffused authority or agency in terms of determining what posts are acceptable show that agency is shared and this network of practices of rejecting, reporting, accepting, replying, sharing a confession post, which is accomplished by the network

of actors - students, technology, HEI agents, is from where the university organization emerges as a hybrid actor.

The identified vents and figures from the Student Confessions page confirm Cooren's view that there is a key connection between ventriloquism, reason and authority (Cooren 2010a). Ventriloquizing figures consists of positioning them as authoring/authorizing one's reasoning. This polyphony (or many voices) lends weight to people's assertions/stances/views/positions since they are never the only one speaking or the absolute source of what they say. Hence, authorship is shared and no one or nothing can be said to be its absolute origin. It is in this sense that communication is *ecstatic* (Derrida, 1994; as cited in Cooren 2010a), or *dislocated* or out of place and time, which is why figures are said to be invocations, incarnations, embodiment, or re-presentations. Communication thus is tele acting, that is, enabling us to act "at a distance and over time" (Cooren, Taylor & Van Every, 2013, p. 9). Figures are therefore used like premises of one's reasoning and serve as the background of conversations and interactions which Cooren (2010a) says are for analysts to detect, recognize, and identify. Figures hold or possess us as much as we hold them and so the vacillation or oscillation from vent to figure and figure to vent happens (Cooren, 2010a). Figures can express, and hence inform us, about what counts or matters in a situation (Nathues et al., 2021).

Identifying figures requires hearing (figuratively in the case of written text) and analyzing the many voices (main agents) that authored or authorized the 'spoken' reasoning. A firm grasp of MS CCO's notions of hybridity, presentification, and relationality proved indispensable for a novice researcher to hurdle the three analytical questions provided by Nathues et al. (2020) for phase 1 which are - *What is a person*

invoking in what he/she is saying? What appears to lead a person to say what he/she is saying? What voice/s can be recognized in what a person is saying? An encountered difficulty was that the three analytical questions cannot easily be answered without overlapping with phases 2 and 3. The three analytical questions of phase 1 instead functioned as overarching analytical questions throughout the ventriloquial analysis. The mentorship of an expert on ventriloquial analysis helped augment researcher's knowledge and enabled her to overcome the difficulty encountered.

The task of identifying figures by naming the hybrid (human and nonhuman) agents that made (authored) an action and mapping out chains of relations and authorship was indeed recursive and iterative. Hence, a ventriloquial analysis was seen as a consistent application of MS CCO's theory of *communicative constitution of reality*. That is, that communication is an act of delegation (through which humans produce semiotic beings that act on our behalf) and is *performative* (generates, sustains, changes realities) in its effects.

A confession post in a freedom wall presents a unique communication phenomenon - it is a naturally occurring informal communication, raw, spontaneous, online yet authentic (most of the time). A confession is publicly expressed, but in anonymity. The confessors and interactants are assumed to be mostly students of the HEI but other agents participate in every interaction. The audience are treated by the original poster (OP) as partners in conversation or potential interlocutors. Yet interactants, having been oriented through their past engagements with the freedom wall, know that being a confession, replying is optional. Thus, *co-orientation* (also an MS CCO construct) is reflected in how participants of the freedom wall interact with the anonymous posts.

In addition, the choice of “*HEI* freedom wall” over “*HEI* confessions” suggests that the term “freedom wall” is viewed as more reflective of the activities performed on the Confessions Page. As confessors or posters are free to express whatever the platform allows, the readers/audiences know that they are to have a higher threshold for tolerance when interacting on the Page.

It may be argued that the exchanges in a freedom wall feel like conversations though turns of talk we ordinarily find in conversations, is not evident when one is solely looking at isolated posts. Even when one participant directly replies or comments to the original post, the one who replied (non-anonymous or semi-anonymous depending on one’s profile name) has no idea who he is conversing with. In effect, the reply is not solely directed to OP but is also made for the collective participants of the Confessions Page.

To draw out what is being staged, invoked, incarnated or mobilized by the confession, the researcher reflected on two guide questions that embody ventriloquism to facilitate the identification of figures and vents: (a) *for what or for whom is the actor/agent made to speak* or alternatively, (b) *what principle or attachment moves the poster such that s/he is made to speak*. The first guide question when answered, reveals a figure/dummy while the second reveals a vent/passion/attachment.

Figures, according to Cooren (2010b), “support the position one is putting forward regarding a specific topic” (p.15). This is why figures “can be facts, principles, persons, traditions, institutions, expertise, knowledge, documents, and so on” (p.15). Figures are manipulated or staged by a ventriloquist to make something, or someone say/do something (Cooren, 2010b; 2012). However, a ventriloquist can also be acted

upon, ventriloquized, moved or animated. This is ventriloquism's notion of vacillation or oscillation identified by Goldblatt (2006, as cited in Cooren, 2010b). Cooren explains this as "whenever someone positions herself as speaking in the name or for someone of something, this person is also supposed to be animated by the figure she is invoking" (2010b, p. 136). This explains why the figures presented may also be identified as vents.

A ventriloquial analysis is understandably exhaustive from the start. Phase 1 is intended to be an inventory of figures that has to keep polyphony (multiple voices) and hybridity (human and non-human agents co-enacting because they have been imbricated or fused together) in mind when looking at action and agency. Since action is always shared, all actors that share in the agency of action (that is, makes a difference) were identified as part of the configuration of activities and agents. As a guide, Cooren (2000) makes us consider if the action can be performed without the instrument/agent. He uses the example of a pen that does not write and so cannot make writing on paper happen. Hence, the pen is an agent since it makes a difference.

In the case of analyzing the agents in a freedom wall, with student elections as an activity, for example, all agents/actors that have something to do with student elections will have to be unfolded since they share in the action in the sense that they co-enacted or co-authored it. Student elections, for example, re-present (that is, makes present) the multiple agencies of a student elections code, the higher educational institution (where the electorate belongs and the result is recognized), the candidates (students), and their respective political platforms. It is in this sense that a ventriloquial analysis accounts for, or maps out, a configuration of agents (actor-network) in an interaction. This recursive task entails identifying the figures, tracing

voices to a main agent, and mapping out chains of authorship. After unfolding the configuration of agents, vents may also be surfaced although Cooren (2012) maintains that oscillation/vacillation between the ventriloquist and the dummy often leaves us wondering who the ventriloquist is and who is the dummy. This is because, as Cooren and Bencherki (2010) explains, “In order to act, any agent has to be acted upon or animated, be it by technological devices (), programs of action (), principles (), or anything else that might account for what is leading the person to do what she is doing or what made her do what she did” (p.43). Such is the passive dimension of action or what Cooren and Bencherki (2010) refer to as passion or animation.

From the figures identified, we find that contrary to the findings of Barari (2016), student loneliness was not the dominant topic of posts or was at least not a figure or even among the feelings expressed in students’ confession posts for the 24-hour period when data was gathered. Instead, the feelings that were expressed in the confessions were anticipation (C8), regret (C7), and righteous indignation (C1, C2 and C8). Although exclusion criteria for data analysis was used here, if loneliness was a dominant emotion, it would have at least surfaced from the data collected. The difference in results, however, may be explained by time. The concerns of students in 2016 are not necessarily the concerns of students by 2023.

The result of Phase 1 confirms the findings of Rodriguez et al. (2023) that social relationships and personal experiences were general topics of a confession page. However, being a ventriloquial analysis of posts about academic and extra-curricular matters of student life, the five underlying topics that Rodriguez et al. (2023) identified, that is, vulnerabilities, daily struggles, opinions on political events, sharing success

stories, and sharing sensitive topics, cannot be confirmed by this study since the focus here is on HEI student life.

The findings of Hayman, Smith and Storrs (2019) that information behavior is one of the content of students' confession pages is also confirmed by data presented here. Students asked for information in two posts - one asked for a score breakdown, the other asked for when an announcement would be released. Other data from the 24-hour period were also seeking information but were not added in the selection due to redundancies or duplications (see Annex B).

Apart from the voice (or voicing/speaking) of agents of technology, the other two main voices identified were the institution/HEI's and the student/s' voices. The student voices are evident in the posts because of the situations staged in the posts. Without the HEI, those situations of student life would not come about. Hence, they (technology, students and HEI) are agents that make a difference. The HEI does not have to be involved in the technological aspect of the freedom wall. It can even disown the page or report it in the hopes that it would be taken down. Still, it would remain an agent and co-author of the confessions even though it does not actively participate by posting or monitoring the Confessions Page.

Since the students are enrolled in the HEI, it is unavoidable for topics of some posts to contain the HEI name. Moreover, though the HEI name was initially intended to identify the target community of students, having the HEI name on the Freedom Wall has the effect of associating the university with the Page. This explains why some posts may be interpreted as a sort of student feedback to the HEI. Hence, the study by Sacks et al. (2021) was justified in exploring the utility of a confessions page for tailoring academic and support services for students. Academia should at least

occasionally listen to students' confessions in order to be aware of students' concerns especially that the interactions that arise from confession posts are spontaneous, organic, and informative of students' concerns and needs. It is a good resource for honest feedback from students. However, discernment and analysis must come after listening to the posts. HEI personnel (or other users) must also learn how to read or interpret the posts on the freedom wall since many of them do not need offline intervention.

In almost a year of exposure to freedom walls, I have noticed that there are posting peak times (such as during major examinations, intramurals, after the release of grades) wherein students are more actively posting on the freedom wall just as there are also down times (such as Christmas break or school vacation). The topic of the posts is mostly relevant to the current preoccupations of the student body in relation to the HEI (e.g., a major concert or a new unwelcome HEI policy). Followers of the confessions page can also sense, judging from the heat of the interactions on the page if a page shutdown is likely. I have also observed that the confessions generally do not require action on the part of the HEI. Students post about anything on their 'freedom wall' and practically use it as a safe (virtual) space. And it must remain so since it is currently the only digital platform that allows such freedom.

A student confession post may be powerful enough to move other people into performing desirable actions. The best scenario is when the HEI acts offline (through improved policies or implementation) as a positive response to a sentiment or concern raised by students. I currently have no information whether this has been done. What I know is that some professors try to make a suspected student admit to making a specific confession post. Sometimes, HEI personnel also band together in efforts to

shut down the page because of posts they find objectionable. This is understandable as Taylor, Cooren and Van Every (2013) consider “communication to be the route to the establishment of both consensus and dissensus” since both are “co-present elements in the organizational experience, and a consequence of how communication really works” (p.2). Following the same reasoning, a Students’ Confessions Page may be viewed as a site where organizational members of the university negotiate consensus (collaboration, cooperation, submission) and dissensus (tension, conflict, domination). From empirical data, we found exchanges that stem from tension or conflict (mainly between students and sometimes involving also the HEI).

Despite efforts to bring down a confessions page, the multiple agents (or configuration of agencies) that author a Students’ Confessions Page explains why a page shutdown is not the end of the Page. On the contrary, in the case of the confession page where data was gathered, a shutdown often led to new page creation. The agency of technology can be counted on by students to accomplish that task. It depends on other agents (such as followers, media providers), though, whether the page (through its posts and interactions) would gain traction and last. Ventriloquism has shown us the multiple agents that together constitute a freedom wall. Essentially, the analysis tells us that the fate of a confessions page is not up to a few actors. More importantly, the realities of organizational life are co-created and co-enacted by multiple human and nonhuman agents of a university organization, continuously providing the page with concerns that materialize on a Confessions Page.

Although it is true that the freedom found in confession pages may easily be abused, this was not found to be the case in the freedom wall that was investigated. The confessions were not tainted with agenda other than to communicate the realities

of student life in the HEI. The online community whose freedom wall was examined here is remarkably democratic. They presented their arguments and provided context to make their case. They asked for accountability and fairness in dealings with others, which is essentially, asking for people (students and non-students) to be moral. This is why the freedom wall challenges the commitment of the HEI to policies they themselves have put in place and the sincerity of student officers to serve. The vents and figures not only reveal the associations that bind multiple agents, but they also reveal the moral agency of human participants. The matters of concern that were raised in the confessions reflect that human participants are mainly concerned with moral conduct. The emotions or feelings expressed are moved by some form of perceived injustice encountered on the Page or beyond it. This explains why call-outs are prevalent in confessions.

To complete the four phases of the methodological framework borrowed from Nathues et al., I will now show three vignettes taken from Confessions C1, C7, and C8. The three confessions were selected to show the variety, in terms of content, of the confession posts, as well as the inter-agencies of aspects of the university organization that each of the post perform.

Vignette C1: 1b; 1c; 2a; 2b; 2d; 2e; 3c; 3d.

Not a hate post but while [redacted] officers shows about the all the victory they get, I cant help to say that no matter what accomplishments u get, ibang level talaga ugali niyo this year.

You've step on a lot of student leaders kahit mga kasamahan niyo sa loob just to show na "magaling" kuno kayo.

From a reliable source, while u guys have bunch of activities for students, many of u have failed to balance academic and ojt and binabraso niyo ung mga tao para lang makalusot.

Yung isang officer even showed up during the graduation ceremony of ojt but never worked that much during the ojt duration as compared to her batchmates.

Fair ba un, some of your exec officers may mga repeating subjs na din.

You don't have to be smart, but i guess this shows irresponsibility?

When in fact kayo dapat ang example to many, even how u dress shows a lot tbh

We also heard the issue about late sila nag pasa ng [redacted] documents and yet tinanggap while other colleges ay sumunod sa deadline.

Madami pa, nakakalusot lang, tapos kayo kayo mag cocomment and rebut sa freedom wall. 😞 the students deserves to know the truth behind it especially u had corruption and transparency issues. Ohhh

English translation:

Not a hate post but while xxx officers show about all the victory they get, I can't help to say that no matter what accomplishment you get, your attitude is on a different level this year.

You've stepped on a lot of student leaders, even your co-officers, pretending you are competent.

From a reliable source, while you have a bunch of activities for students, many of you have failed to balance academics and On-the-Job Training (OJT) and you do arm-twist for your late documents to be accepted.

One officer even showed up during the graduation ceremony of OJT but never worked that much during the OJT duration compared to her batchmates.

Is that fair, some of your executive officers have repeating subjects?

You don't have to be smart, but I guess this shows irresponsibility?

When in fact you should be the example to many, even how you dress shows a lot to be honest.

We also heard the issue about late submission on xxx documents and yet were accepted while other colleges followed the deadline.

There's more, just not caught, then you yourselves comment and rebut at the freedom wall. The students deserve to know the truth behind it especially since you had corruption and transparency issues. Ohhh.

This confession (C1) invoked/incarnated/mobilized several figures to call out improper behaviors of student officers by starting with "not a hate post" and citing a

"reliable source". I identified the two phrases as implicit invocations of *student concern for transparency and fairness (2b)*. In addition, the words/phrases "*ugali/attitude*", "*stepping on other students*", *magaling kuno/pretending to be capable*", "attending OJT graduation without working for it," and "fair ba yun" mobilize the same figure of student concern for transparency and fairness. I identified the phrases 'student officers/student leaders' as explicit invocations of the figure student leadership/competence (2a) since inability to "balance academics and OJT" and "repeating subjects" were staged. Other improper behaviors described or vividly staged as "*binabraso mga tao para makalusot/arm-twisting to be exempted*," and the failure to be an "*example to many*" were associated with a vent since the other figures (student concern for transparency and fairness, and student leadership/competence) show that the confessor is animated by or strongly attached to ethical standard (2d). The other vent identified is student body rights and privileges (2e) given that the confessor referred to "*corruption and transparency issues*", "*kayo kayo magcocomment at rebut sa freedom wall/you are the ones commenting/rebutting at the freedom wall*", and "*students deserve truth.*" This confession makes the individual student voice and the student body's voices heard through the said figures and vents.

The other voice that the confession makes present is the HEI through a figure that is implicitly invoked - HEI practices (1b). This figure is drawn from "*madami pa, nakakalusot lang/there's more, just not caught*". The HEI is thus implicated in the situation that is staged since though the HEI was not named, it is the agent that allow the violations or improper behaviors to occur. The HEI is supposed to implement or enforce OJT hours completion and ensure that maintaining grade requirements for student officers are met. The HEI codes/policies (1c) thus animated the confessor.

C1 shows a situation or reality in student life where some student leaders take advantage of their position to get ahead of other students. The point made is that student officers, being leaders, should embody ethical standards since, as leaders, they are to serve as role models to the rest of the students of the HEI. Being a leader comes with greater responsibility compared to being an ordinary student. There are behaviors and practices that leaders should never do.

Aside from the students' and HEI's voices, the voice of technology is also heard since the digital platform is cited as being used by guilty student leaders to counter students with valid concerns - "*tapos kayo kayo mag cocomment and rebut sa freedom wall/then your group keeps commenting and rebuts in the freedom wall*", hence, attachment to page rules (3c) animated the confessor. We see here that digital media/technology may be used and abused since it is, in a sense, equalizing. It provides a level playing field for anyone who wants to speak regardless of whether what is spoken is factual, opinionated, speculative, made up, for an agenda, and so on. However, the confession post is voicing that the equal opportunity the platform provides is not to be abused by individuals because that is unfair. In addition, the freedom wall (or confessions page) must be used as a platform to recognize the rights and privileges of students (2e) to speak and to be heard, not countered or refuted.

The activity performed by the post is mainly a call-out (of irresponsible student leaders), a way of criticizing someone who has done something morally reprehensible. Digital media enabled call-out culture that is now commonplace online. Due to the capacity of digital media to transcend time and space, and amplify voices, it has become a powerful media to hold people and institutions accountable. The confession, though, did not simply criticize. It also presented an argument, a moral one, to ask

student leaders and administrators (essentially, the entire university organization), to do better.

In saying *“the students deserve(s) to know the truth behind it especially u had corruption and transparency issues,”* the anonymous poster is speaking not only for herself but on behalf of the students whose rights and privileges (2e) are violated when student leaders are keeping critical information from students they serve or are taking advantage of their positions to be exempt from rules.

This confession materialized through the agency of the page administrator who accepted the post to be published on the Confessions Page. Hence, this post is animated by a page administrator (3d).

Vignette C7: 1a; 1b; 1d; 2c; 2e; 3d.

Choose your school wisely, if you're considering this because of its name **■■■■■■■**, don't.

Hindi worth it yung binabayad dito, some profs teach, some don't, a lot of them slack off.

Yung consultation week di naman talaga nagagamit para magpaconsult, the rooms aren't that nice, computers are low quality.

They seldom listen to the students too.

I can't help but regret choosing this school over other schools i've passed

English translation:

Choose your school wisely, if you're considering this because of its name xxx, don't.

Tuition here is not worth it, some professors teach, some don't, a lot of them slack off.

Consultation week is not utilized for consultation, the rooms aren't that nice, computers are low quality.

They seldom listen to the student too.

I can't help but regret choosing this school over other schools I've passed.

Next, we see a text that is more of a confession compared to the first vignette because it shares a *personal feeling and experiences* (2c). The post may be taken differently by different people. Some would be able to relate and sympathize with the anonymous poster, some would interpret it as flaming the HEI. This is vacillation or oscillation which Cooren traces to Goldblatt. This vignette is a good example of undecidability, or free play performed by a post which the writer (or speaker) does not intend and cannot control. This illustrates decentering and depersonalizing which is a consequence of a post/text without an absolute author. Multiple co-authoring explains why the confessor is not the only one who speaks. She put the words together but the situation she presented through her post did not solely originate from her. The HEI agents and student agent, at the least, are co-authors of the confession post. This is so because the figures invoked are HEI practices, HEI physical facilities, and student experiences/feeling. The feeling of regret is just a consequence of disappointment, or an effect of the experiences cited in the confession. The dissatisfaction felt stems from her observations and experiences and thinking that the situation fails to recognize the student body's rights and privileges (2e). The figures *HEI practices* (1a) invoked by saying "*a lot of profs slack off/no consultation*"; HEI seldom listen to the students) and *physical facilities* (1b) as "*low quality rooms and computers*" were summed up as "*Hindi worth it yung binabayad dito/ tuition here is not worth it*" as the confessor is animated by the HEI's responsibilities and obligation (1d).

Though the experience or observations sounded like it is only from a personal perspective, what moved her to post and share her feelings is because of her attachment to the student body's rights and privileges (2e). Moreover, she did not choose to feel the way she does, but it was her experiences that made her feel regretful. To interpret her as trying to bring down her school would be a

misinterpretation. She did not say that all the teachers do not teach. Rather, she said, “*some profs teach, some don’t, a lot of them slack off*”. Despite her feelings, her account is fair and reasonable. She appears to simply share her feelings but is in fact expressing a concern. The HEI facilities and practices may be improved, and she has presented specific areas that need improvement.

When she advised others to “*choose your school wisely*” it is her attachment to student body rights and privileges (2e) that is making her speak. It is what led her to say that a good choice is not one that is simply based on the HEI name since it is possible for an HEI to not live up to its name or reputation. The post shares aspects of university life that matter - a conducive learning environment, approachable professors, and an administration that listens to student concerns. Again, this post, like all other confessions that materialized, was made through the agency of a page administrator (3d), the ventriloquist who approved that this be posted in the Confessions Page.

Posts such as this make HEI administrators and employees dislike Student Confessions Pages since it places the HEI, or the university organization, in an embarrassing light. The post is anticipated to have an effect on prospective students and current students. Without evidence, though, we can only speculate as to the extent of the effect of a post such as the above. What we can be sure of is that this post is sharing information only an insider can provide, from a student speaking of first-hand information of what it is like inside an organization. This is valuable information to prospective students who consider physical facilities, faculty consultation, and open communication as important considerations in choosing where to enroll.

I would add that there are those who agreed or sympathized with the post. In fact, within six hours from public posting, 28 people reacted to the post and two actually shared it on social media. These different effects or reactions reflect vacillation/oscillation that is “at the core of ventriloquial logic” (Cooren, 2010a, p.95). How people will interpret and act on what we communicate is an open question and never predictable. This is the reason why MS CCO scholars always start with the interactional scene in its analysis.

Vignette C8: 1b; 2c; 2e; 3d.

When kaya mag a-announce ng dean's list ang 🗳️??? up until now
'di pa rin nga na-announce yung 2nd sem last s.y. 😞

English translation:

THE UNIVERSITY ELECTIONS IS APPROACHING.

I hope the questions that xxx would ask are relevant to xxx, relevant to students.

We no longer need to know if the candidates for next year are socially and politically aware.

There should be more questions about the university since that is where/who they are serving.

Questions should be more on how they will lead since there are many opinionated and vocal individuals on politics but they are not competent to lead.

It is pointless to ask questions such as “how many schools are there in xxx” or “are you in favor of the visiting forces agreement”, like, what does that have to do with STUDENT LEADERSHIP?

This confession post, though short and seemingly simple is in fact only one of eight posts on the Dean’s list matter within a 24-hour period. Like the others, this post spoke on behalf of the students who, like the anonymous poster, are still waiting for recognition of their exemplary performance from the previous academic year. Almost a year has passed since the identified semester, so the anonymous poster was trying to make sense of the situation, expressing concern since no announcement has been

made. It implicitly invokes the figure of student activities, experience, feelings (2c). The announcement (or recognition) is important because it is the student's identity as an achiever that is not being recognized. To be a student achiever is no easy feat and recognition is due to the student. The text shows that the student is ventriloquized by her attachment to her rights and privileges (2e) as an achiever. That as an academic achiever, she is entitled to be recognized for her achievement, and in a timely manner. The post materialized on the Confessions Page since it was ventriloquized by the page administrator (3d).

Recognition of Dean's listers is mainly through an official announcement by the HEI through its University Registrar. The Dean's list is explicitly invoked as an HEI practice (1b) with "*Dean's list 2nd sem last s.y.*". The query, however, is being made not to the Registrar but to another agent - the concerned student government (whose college was redacted from the screen capture). It is interesting how students prefer to post on a confessions page instead of asking the college administrator who is supposed to give the list to the student officers who then may decide to post it on social media.

If an HEI office or administrator was invoked, we would be able to include the agency of an HEI office/administrator. I bring this up since one possible explanation for the situation is that the information (the Dean's list) is yet to be shared with the student body. Either way, tracing those who are accountable for the situation is possible if the configuration of agents can be exhaustively mapped through what is said/written/invoked.

Nevertheless, the student who posted is not interested in knowing who to blame. She is expressing a concern - the overdue announcement and is hoping to

remind the university organization of the pending announcement of what is supposedly a standard HEI practice. She is not really asking for a reply but is using language to remind and emphasize the need for action regarding her concern.

ORGANIZATIONAL ACCOMPLISHMENT OF A STUDENTS' CONFESSIONS PAGE AS SPOKESTHING

Based on the figures and vents that were unfolded, and the activities performed on the confessions page (call-outs/criticizing/shaming, mentioning, reminding, emphasizing, demanding, providing context, citing/presenting, expressing a concern, and asking for better), we see that the mobilization of a students' confession page has the effect of its being a spokesthing of the university as an entity - an organization representing its practices, its, students, its use of technology, its principles, and its affective dimensions. The Students' Confessions Page (SCP), though initially created by page administrators as a safe virtual space for free, informal talk of students, make a university organization emerge from communicative acts because of a network of actors that accomplish the activities in its SCP. Through the agency of text, the confessions can be transported, "read, interpreted, debated, etc., again in another situation, somewhere else and at a different time" (Bencherki, 2016, p. 12).

The HEI or university, without directly posting on the Page, animates students and other users of the Confessions Page as *passers* as we have seen in our ventriloquial analysis. Technology and other objects also co-enact the activities in a SCP. In posting or communicating (through informal text) the situations in the university, the Confessions Page make *present* aspects of organizational life. This is because a Students' Confessions Page is sociomaterial - a platform of communication where the social and the material are enmeshed. A Students' Confessions Page is not a product of one type of agents (that is, of students), but by multiple and hybrid agents

(as expressed in the figures and vents) that is an actor-network consisting of the HEI administration and employees, its students, its practices, its physical facilities, its values and principles, and its use of technology/objects.

The Students Confessions Page becomes a spokesthing in the totality of what is said - like a macro actor speaking on behalf of a university organization. As a spokesthing, a Student Confessions Page speaks on behalf of an academic organization (that is, its university) as it speaks of a collective experience that can be categorized into three - accountability, affect and authority. The accomplishments of a Students' Confessions Page are the work of agents or actants that together perform activities. These multiple actors and their actions co-enact organizing/organization. The HEI, the students, objects and digital agents altogether create and sustain the Freedom Wall through their (historical) actions as an entity/collective. Moreover, these relations are imbricated as a Confessions Page. The Confessions Page is a spokesthing (like a spokesperson but instead of a person, a thing) of their organization as one of its agents. Through this authorized agent/representative, a university organization speaks about accountability, affect, and authority. Each of these three will be discussed in the next sections.

Accountability

That a Student Confessions Page is a spokesthing of accountability is evident from the vents identified which are essentially connected to ethical conduct or morality. HEI codes or policies, responsibilities and obligations, ethical standard, student body rights and privileges, page rules, and page administrators are what animated the interactants of the Students' Confessions Page. What animated the anonymous posters were abstract entities or attachments they felt strongly about. The emphasis

on ethical conduct was repeated throughout the posts since morality was expressed as expected from HEI personnel and from students (leader or not), and during online (within the 'freedom wall') and offline interactions (outside the 'freedom wall'). The call-outs are not intended to malign but are performed to call for accountability. The university, thus, is represented by the Students' Confessions Page as an organization that upholds accountability as a matter of principle and as part of its values.

The vents that were identified in this study are strikingly related to the moderating behaviors that Hayman, Smith, and Storrs (2019) found in their mixed methods study of student confession pages. Hayman et al. (2019) referred to what they called 'moderating behaviors' in their study. Their reference to moderating behaviors as characterized by describing or discussing conduct, action, or behavior of others or oneself and requesting for changes in future behavior echo the matters of concern raised by students in this study. In calling for ethical conduct, for recognizing students' rights and privileges, and for fulfillment of responsibilities and obligations through the freedom wall, students are essentially asking for future improvements, for doing better, for doing what is right.

Accountability materializes in action, apart from codes or policies. When a query on announcement of the Dean's list is made on the Confessions Page, for example, accountability is raised which may then move concerned offices to act on the matter of concern by making sure that the list is made available or announced to students. This is an illustration of the communicative constitution of reality and of organization. The organization in being made to speak, emerges in communication (as something that exists and acts) and generates reality. Accountability requires

action and agency (which is not solely participated by human agents but also includes beings of various ontologies).

Action, being shared, entails that responsibility is also shared. Since authors of an action are multiple, those multiple authors are also responsible for what is happening (Cooren, 2016). In addition, multiplying sources of authority and agency “even forces us to be able to claim or take responsibility for things that we did not even do” (Cooren, 2016, p. 27). As each person is both a dummy and a ventriloquist, listening to what a situation says requires a decision to privilege certain voices more than others (Cooren, 2016, p.28). We can decide to be the dummy of many instead of just someone or someone else’s dummy (Cooren, 2016). When a student raises a concern through the SCP on behalf of the student body, she chooses to be the dummy of many students.

Affect

As a spokesthing of affect (in the broad sense of feeling or being affected), a Students’ Confessions Page express feelings. When anonymity is guaranteed, as seen in a confessions page through the agency of technology, true feelings tend to be expressed. Even criticisms are expressed without fear of repercussions because the platform is a safe and equalizing space. This explains why Students’ Confession Pages are (re)created after it is shut down. The page is a valued spokesthing especially by students at the university because it is where they can express the affective dimension of their university experience.

The anonymity of confessions on the Page was designed to make participants use it as an affect space. Through anonymous submission, participants have the liberty to confess anything under the sun. It is, indeed, free like what we observe in

posts on physical freedom walls. In principle, this is the purpose of a freedom wall - for participants to freely communicate without abuse (since page rules are also embedded in the technology). Since the post is on social media, voices are designed to be amplified through reacts (using preset emojis) and shares, but as a confession, (that is, in anonymity).

Interestingly, this affect space has other effects on students. Because matters are confided through the Confessions Page as an affect space, it performs counseling or advising without the need for a reply. Since there are no hierarchies in a Confessions Page and everyone has equal voices, physiognomy, social status, charisma, have no influence or effect on the message that is communicated in anonymity. The confessions are stripped of those factors (through the agency of digital media) that may affect reception of the message or confession. The anonymity afforded by technology further augments the distancing, decentering or depersonalization that is inherent in authoring of text and organization. The benefit is that communication becomes more open and affects the collective entity as one. This may explain the uniqueness of a Confessions Page compared to other social media. In other social media platforms, posts are curated toward positive representations since it is non-anonymous. In a Student Confessions Page, however, posts are towards truthful sharing (which explains the curses and vulnerabilities). We find posts that students would never express openly in any other venue or platform since they are aware that doing so may somehow affect their standing in the university. They know that they can honestly express through a Confessions Page various matters that would be frowned upon if expressed somewhere else and non-anonymously.

Through anonymization, the Page compels its users to focus on what is said, not on who is saying it. This is why a confession has power - it amplifies the message by making its sender irrelevant to the matter that is voiced. It makes it irrelevant that the student asking on the Page is for instance, financially challenged (Annex A, Post02), because technology gives equal treatment. In face-to-face interaction, when a student asks about availment of student loans, we can expect a different scenario. The response people receive from others is usually an outcome of the impression they make. Such puts other people who happen to be unskilled in self-presentation at a disadvantage. Digital agency, in this sense, makes a significant difference in organization and communication by removing elements that lead to human bias in face to face and non-anonymous interactions. In a Confessions Page, everyone (student of the HEI or not) is afforded the chance to participate in the interactions and to receive a nonjudgemental response. This encourages students to interact online - including the introverts, the shy, the non-confident, and those who tend not to actively seek information or assistance. Furthermore, when information is posted in a Confessions Page, some are prompted to act in light of the information that was coincidentally shared in the Confessions Page. For instance, some may be reminded to pay their tuition, or check a Dean's List post, as effects of shared information of a confession.

The ubiquitousness of smartphones and social media tend to make us oblivious of ICT as significant in improving the quality of life of those without immediate access to information. We tend to forget that there used to be a time when timely information did not reach students who lived farther from schools or who have no access to the Internet. Technology bridged this gap and removed the disproportionate advantage of physical proximity to the source of information. Because social media appeals to

people's affect, the Confessions Page naturally becomes an informal channel for information transfer through crowdsourcing (see Annex B).

As an affect space, the Students' Confessions Page performs the task of a counseling office whenever students (or other organizational members) confess or post about their thoughts, feelings and concerns. They are able to express their vulnerabilities and confide things they normally would be embarrassed to talk about without the agency of technology in a Confessions Page - its anonymity. The expression of affect in a Confessions Page, hence, is inextricably tied to digital agency.

One can surmise that at first, most students were simply finding a way to cope and found that through a confessions page that guarantees anonymity, they can vent their emotions and rant about anything that concerns them without fear of being identified. Eventually, the students noticed that their voices were becoming consequential when HEI students and personnel who read the confessions began talking to them (or sometimes confronting them) offline about a matter raised on the freedom wall.

Ideally, students should not have to resort to posting about their university organization publicly and in anonymity. The fact that they are still more comfortable raising a concern through the Confessions Page also says something about aspects of their organization (and the society) they are a part of. It may prompt reflections, for example, on how dissent and tensions that are communicated in non-official forms (or platforms) should signify that we need to take various forms of agency more seriously so that people (such as students) would choose to openly and directly speak about their concerns and many agents can together address them. However, feelings are

bound to be expressed because they are felt and affect us. The posts on a Confessions Page affect us before we even become aware of it.

MS CCO has a notion of affect which is defined as “fluctuating intensities that arise from encounter, as bodies of all kinds (not only human) come into contact” (Ashcraft, 2021, p.573). Thus, affect is not confined to individuals, is felt more than expressed, and “a constitutive force; it drives the evolving nature of things” (Ashcraft, 2021, p.574) and “unsettles communication” (p.575). Affect theory, on the other hand, is described by Ashcraft (2021) as one that “expands sense to include sensation, insisting that making meaning always involves sensation” (p.575) and a theory that views bodies as open systems that affect one another.

Ashcraft (2021) proposed that when communication and affect theory meet, there is potential to explain communicability. That direction is where I hope researchers would go from here. The confession posts grouped as represented by C7 in this study may be investigated following the ideas shared by Ashcraft about affect and affect theory.

Authority

A Student Confessions Page is a spokedthing of authority because its multiple authors (that is, its human and nonhuman agents) augment or increase authority. The ventriloquial analysis performed in this study revealed that the university as an organization stands not only on practices of its agents but also on principles, values and norms. Authority in a confessions page is distributed authority since agency is shared (by human and nonhuman agents). All that share in agency (of actions) in a Confessions Page are all authors whose contribution or participation give them *authority* in an organization. The Confessions Page is authored not only by students

who communicate their experiences but also by technology, objects, and by HEI human and nonhuman agents that constitute those realities or situations that were communicated.

Because of their authority, it is natural for organizational members to negotiate aspects of their organizational life through a Confessions Page. Students assert their authority to speak through the Confessions Page and do so in various ways - by posting anonymously, replying anonymously, moderating the Confessions Page by reporting a violation as user, sharing a post, or commenting directly to a post. Students, as agents, can speak on behalf of the principal (that is, their university) as an authorized or legitimate representative. We may even add that the authority of students to speak on behalf of the organization is also due to their role or relation to the university as its students. Some may even claim that students are the primary (and most important) stakeholders of a higher educational institution. Either way, their being students is tied to a higher education institution. In Kuhn et al. (2017), “entities only exist in relation” (p.31). The university as an organization can be argued to emerge in relations of interdependence or (inter)agencies reflected by hybrid, distributed agencies (Kuhn et al., 2017).

That authority is distributed can be illustrated through implementation of rules of a Confessions Page. All users of the Confessions Page have authority to report posts that violate rules. They author what happens on the Page and know that their Freedom Wall is only as trustworthy as the extent to which they (as a collective/entity) adhere to rules set in the platform.

From these accomplishments of a Students’ Confessions Page, we find that digital media or technology, as agents, allow us to surpass what we achieve in face to

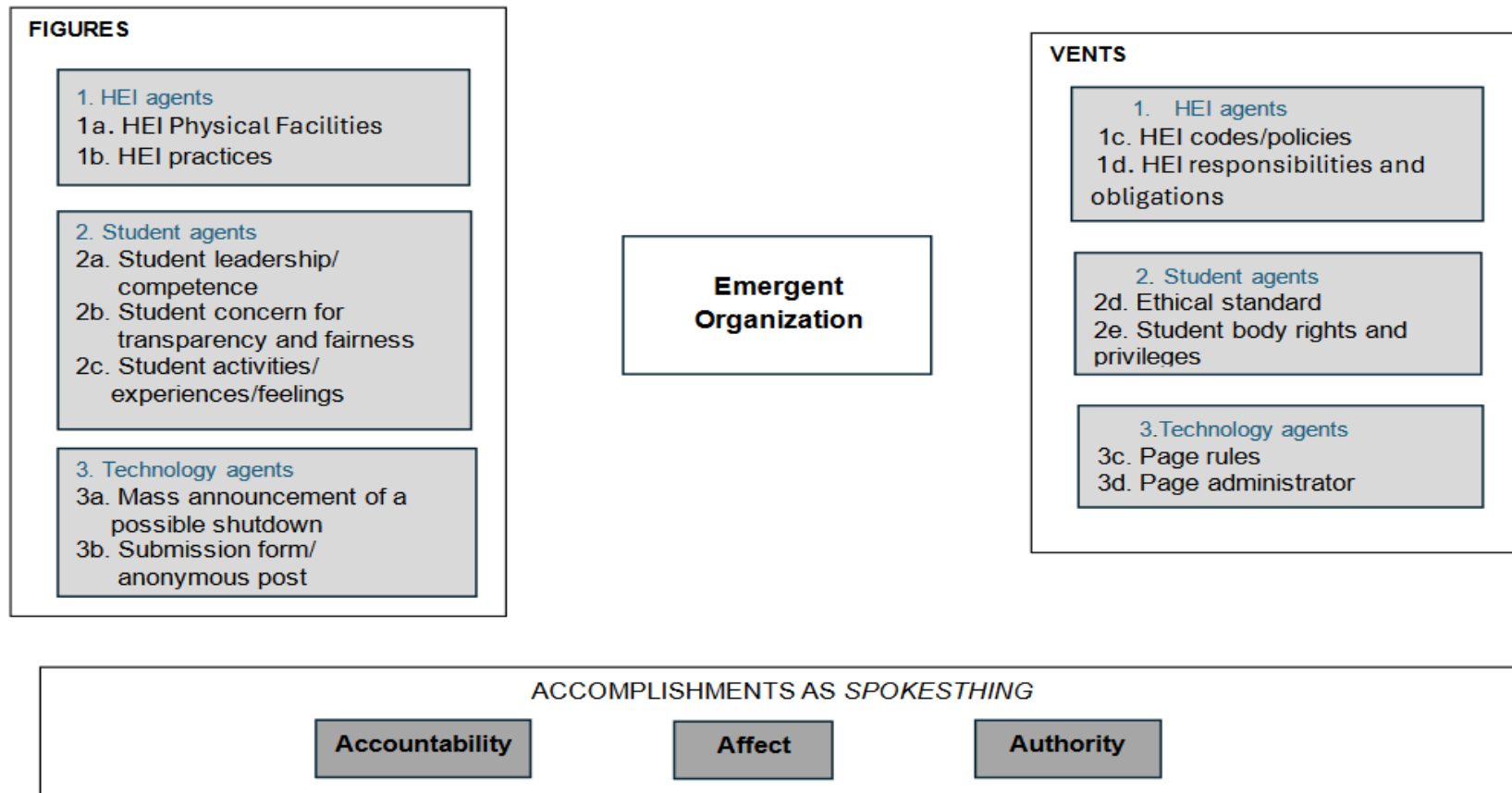
face conversations - participants on the Page are able to tele act or act from a distance and across time, can express their thoughts through images or emojis, and, most importantly can speak their minds without repercussions normally encountered in face to face interactions.

I would add that it is through the affordances of technology or digital agency of a Confessions Page that students who are not comfortable talking directly to administrators or persons of authority are able to use the online Freedom Wall as an affect space. It provides a venue for users, especially those who fear being outed as disrespectful or disruptive when questioning wrong policies or implementation, to air grievances. It also provides a safe space (due to anonymity and informality of the platform) for students who may be simply more inclined to converse with their organization via short messages online.

Accountability, affect, and authority are thus accomplishments of a Confessions Page as a spokesthing of a university organization. It is accomplished by a network of actors - human and nonhuman agents of the HEI, student agents, and agents of technology to which the figures and vents are traced or related. A visualization of the emergence of the Academic Organization through a Students' Confessions Page is shown in Figure 9.

Figure 9.

Visualization of the Emergence of the HEI as an Organization Through the Confessions Page



Student confession pages compel us to adopt *both/and thinking* proposed by Taylor, Cooren and Van Every (2013). For instance, we can look at the freedom wall as both a spokeshing and an organization, as both a figure, and a vent. The freedom wall, when viewed as an organization in itself, presents a unique nature - one whose site (conversation) and surface (text) are inextricably intertwined or enmeshed. Its conversations and texts extend beyond the platform because of distancing. This is so because the figures that are invoked and the vents that animate agents are not confined to the platform - rather, the realities presented in the digital platform are the result of communication and organization that happens within the platform and beyond it. Many matters brought to the online freedom wall take place beyond the freedom wall. Furthermore, what happens offline in the HEI becomes part of what is discussed or posted about online. This reality shown by a Students' Confession Page clearly illustrates sociomateriality. Indeed, many of the dichotomies and bifurcations we cling to (such as the separation of offline and online environments) no longer hold because of sociomateriality. We find in a Students' Confessions Page a material example of technology in the form of digital media that is launched through *social* media platforms to perform the social activity of communication. Indeed, some of the technologies we invent blur boundaries and create possibilities and realities we may never have imagined.

Through action and agency in Student Confessions Page, we realize that there are solutions we can provide and possibilities we can create in collaboration with other agents. We can improve others' (such as students' and HEI's) situations and the world we live in through action, through communication. Everything will have to start with examination of the things we say, and the things other objects are saying (with or

without words) so we can understand the roles we play and connections we must forge/create/mediate/strengthen with people and things we relate to. Remedies and solutions can never be effective without actions that are informed, and without understanding that one can never do it alone. Humans do not act alone and so must collaborate well with other agents in the improvement of student life, for example. A Student Confessions Page tells us what areas to improve on and that should prompt us to reflect on the best way to proceed given the situations presented by this spokesthing.

Presently, students are primarily talking through the Freedom Wall, but agents of the HEI and technology are also participants since they are voiced and make a difference in action. The Student Confessions Page is also their spokesthing. The freedom wall is able to speak on behalf of students, on behalf of their HEI, and on behalf of technology/objects. Accountability, affect, and authority as accomplishments of a Freedom Wall can be sustained through action (or communication as spokesthing) for the sake (or on behalf) of the HEI and its constituents.

When we think about it, a student raising the same complaint or concern (in any of the confession posts) directly to an HEI personnel/office, instead of a freedom wall, often leads to a different scenario. The authority of the student to question the HEI's policy or implementation of a policy is often ignored. Posting the concern through a freedom wall, though, authorizes the concern. The freedom wall is a powerful illustration of hybridity - a human agent mediated by a non-human agent that together, through their relation, has formed a third (hybrid) agent. It is the freedom wall that now speaks on behalf of a university organization regarding matters that have to do with

accountability, affect, and authority. It represents not individual voices but the one powerful voice of a network of actors that constitute a university organization.

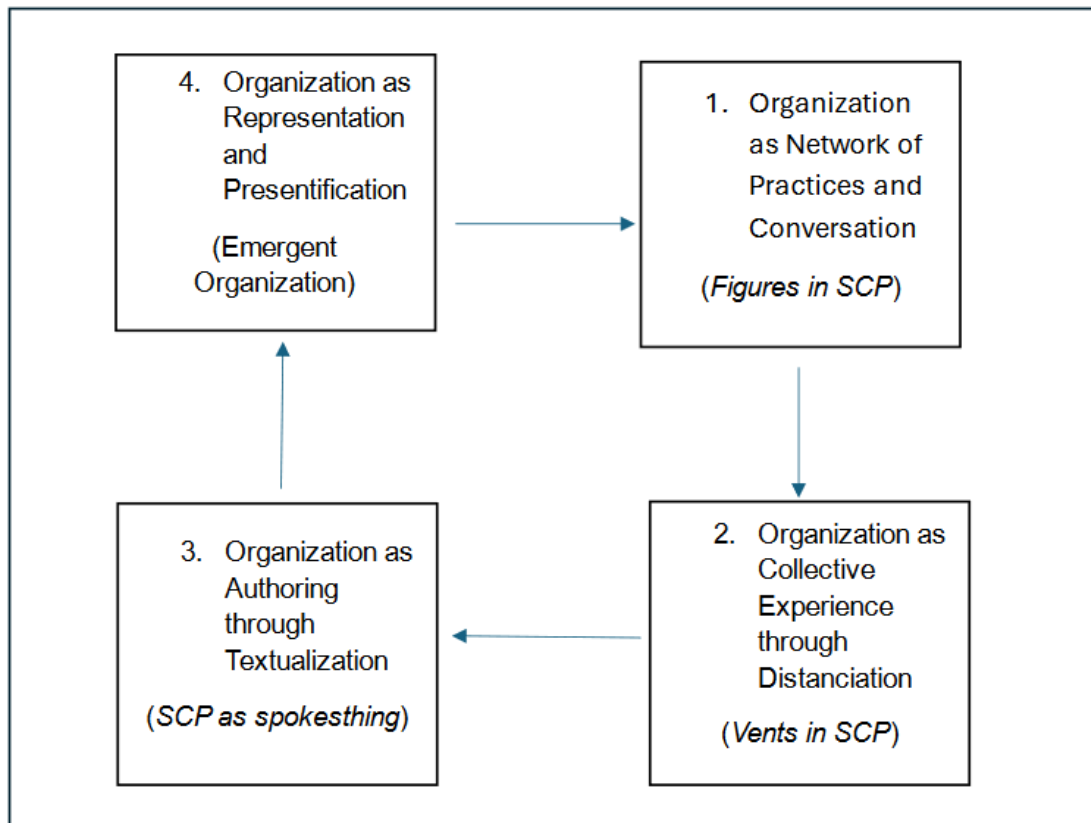
Since abuses in organizations take place due to lack of participation and vigilance, online communities that speak for the welfare of their members must be recognized as crucial to the improvement of organizations. Hence, organization members must be encouraged to speak and be heard so listening can take place. Students are part of the respective educational institutions they are enrolled in. But their voice in the educational organization they are a part of is sometimes muted or ignored. The fact that students prefer to post online their queries and concerns shows that there are still many things that students could not say openly or non-anonymously. Dissent and tensions that are communicated in non-official forms (or platforms) should signify that we need to take our agency more seriously as we strive towards a future when students would choose to openly and directly speak to the appropriate personnel in their university organization. There are more insights to be gained and realities to be created through reflections on communication and organization as we pay attention to a spokething in the form of a Confessions Page.

Spokethings in the Translation of Organization

MS CCO's view that organization is a dynamic of four translations (Brummans, et al., 2014) can be explained through the results of this study. The academic organization that is a university was translated from discourse found in a Students' Confessions Page in four ways. Below is an illustration of the four translations and how they were explored in this study.

Figure 10.

The Academic Organization as a Dynamic of Four Translations



First, we looked at *organization as a network of practices* when we identified the figures invoked, incarnated, or mobilized in a Students' Confessions Page (SCP). From the figures, we found the "complementary interdependencies" (Brummans et al., 2014, p.177) by multiple actors - students, technology/object and the higher education institution in a 'network of practices' or situated activities or transactions that are mediated by interaction. We see the students as recipients of the physical facilities, institutional activities, and HEI practices, while the university is the source of those things and bound by obligations. These linkages, relation, and transfer of objects from a source to a recipient are transactional and show the network of practices that make

an organization. The organization, in this sense, is an effect of the organizing (Cooren & Taylor, 1997; as cited in Brummans, et al., 2014).

Second, when we then identified the vents, we reached step 2 - *organization as collective experience through distanciation*. As animations or attachments, the vents become a metacommunication (communication about communication) of the collective identity of the organization as an entity. The values, principles, and norms that those vents embody are not from the individual participants or agents but are depersonalized and decentered (as distanciation). This is to say that the vents embody the collective experience (an experience from many to one) of the organization. Participants are *passers* (that is, passive, animated) of this collective identity.

Third, as step 3 - *organization as authoring through textualization*, we looked at the Student Confessions Page as a spokesthing - one that generates text that speaks of accountability, affect, and authority, on behalf of a university. In doing so, we arrived at “a reified representation of what is no longer a situated set of conversations but what has instead become an organizational template so abstract that it can be taken to represent not just some but all the conversations it refers to” (Taylor, 1996, p. 26, as cited in Brummans et al., 2014).

Finally, in step 4 - *organization as representation and presentification*, we find the emergent organization (the university organization) as authored. “Once authored, the organization can now be constituted as an actor, capable of representing the collectivity and making itself present to others and to its own organizational members” (Brummans, 2006, 2013; Brummans, Cooren, & Chaput, 2009; Chaput, Brummans & Cooren, 2011; Cooren, 2006; Cooren, Brummans, & Charrieras, 2008; as cited in Brummans et al., 2014, p. 180).

Thus, the ventriloquial analysis of a Confessions Page revealed agents that speak for an organization. Without agents that act for, speak/voices for, the organization cannot exist since it is an entity that emerges only through a collective that acts or speaks on its behalf. To explain organization as a dynamic of four translations, we investigated the materiality of a Students Confessions Page as a site of informal conversations that take place on a digital media. We have identified spokesthings of a university organization - figures, vents, and the Student Confessions Page. Using metacommunication, a Confessions Page's figures, vents, and its being a spokething, were used in the translations of the organization.

Chapter VI

RESEARCH SUMMARY, CONCLUSION, IMPLICATIONS AND RECOMMENDATIONS

Summary

This study demonstrated how ventriloquism can be utilized to understand (through unfolding) the configuration of agencies on a students' confession page or online freedom wall using a methodological framework for ventriloquial analysis. From a 24-hour data of confessions about student life in an HEI, the figures, vents, activities and spokeshing were traced to three main voices - the HEI/institutional voices, the students' voices, and the voices of technology. The HEI as agent was voiced through the figures HEI physical facilities and HEI practices, and as animator of those attached to its codes/policies and principle of responsibilities and obligations. The students as agents spoke of student leadership/competence, student concern for transparency and fairness, and student activities/experiences/feelings and were animated by attachment to ethical standard and student body rights and privileges. Lastly, technology agents participated in the interactions through announcements and the submission form, and its page rules and page administrator.

The ventriloquial analysis demonstrated how communication performs multiple co-authoring, presentification, tele acting, and organization from materialization and relationality perspectives. Studying how communication materializes through objects and relations requires an exhaustive accounting of actants or agents that make a difference in action, whether directly or by proxy through language. An exhaustive accounting entails mapping out the configuration of agents through all available empirical data by going as deep as possible in research/inquiry. Communication is not

only in spoken or written form, it is not confined to conversations but also taking place in *how* we do things, in organization.

Action performed by a submission form, a page moderator, and anonymous posts, are all examples of how humans, together with technologies and objects we use, exercise inter-agencies. We have successfully designed and reconfigured objects to generate, manage, and sustain our activities and the realities we create in our organizations. We never act alone. Though human agents encounter constraints, they are able to push boundaries. Students who are the active participants of a Confessions Page have altered or adapted the way they use language to communicate their messages. Abbreviations and image attachment have become means to circumvent or augment the preset character limits for post submission. Digital media affects the way people communicate (as seen in anonymity of Confessions Page), and people also are maximizing the benefits of digital media.

A Students' Confessions Page was then discussed as a spokething of the university organization - an *authorized* representative that speaks of accountability, affect, and authority. The ventriloquial analysis of a Students' Confessions Page showed how the university organization emerges as an authored entity using agency to explain MS CCO's model of organization as a dynamic of four translations.

The confessions presented in this study show that much is going on in Students' Confessions Pages. As a unique digital communication platform (unlike other social media), the sociomateriality and anonymity of a Students' Confessions Page are what organization and communication scholars should turn to in order to gain novel insights on affect, on university organizations (and the role and experiences of their students)

and on communicative constitution of reality. Much remains to be explored so we can gain more knowledge and better understand the world we co-create with others.

Conclusion

Using a ventriloquial analysis of empirical data from a students' confessions page, we illustrated the agency of informal text or student confessions, technology/objects, and human agents that make a difference, not only to a spokething found in an online community of (mainly) students but also as explanation of the university organization as a dynamic of four translations. The findings confirm MS CCO's views that communication constitutes reality and constitutes organization. There is indeed a plenum of agencies that populate our world and shape our daily realities. Understanding what connects those agencies by analyzing interactions is a concrete step towards progress since insights to be gained will further help us make a difference through action in our respective organizations and communities. We cannot assume that there is nothing profound to be gained from investigating seemingly mundane online interactions. On the contrary, we stand to gain so much from it since text from online interactions embody sociomateriality. We see technology making a difference in the way people interact with the world. As the difference technology makes in interactions evolves, we need to remain vigilant so we can keep track of where we are headed in our respective communities, organizations, or society.

As we evolve in how we communicate and relate with other beings (human and non-human), the world we live in is also transformed since communication creates, generates, and sustains realities. Social media was initially meant to foster connections between people across continents using digital media. It was meant to form communities that transcend physical boundaries, through free speech. Though the altruistic intentions of those who invented social media were eventually replaced

by corporate profit seeking, some online pages, like a Students' Confessions Page, remain untainted by corporate agenda. Some Student Confessions Pages, like the one presented in this study, are valuable and important to society, not only to university organizations. It illustrates that digital media can privilege muted voices in organizations, it can protect the identity of students (or users of the platform) and can give students the freedom to speak about things they dare not say in other settings. A Student Confessions Page, as digital media, can provide a safe virtual space for the expression of affect, for calls for accountability, and for distributed authority. Valuable spokesthings, such as confession pages, must be further studied by scholars of communication and organization studies.

As life-long learners, we need to be open to learning new things from various forms of communication. This requires, for instance, that we suspend our judgements and move past our initial impressions of Students' Confessions Pages so we can ponder more about the world we currently live in and our share (or responsibility) in that evolving world. We may have to ask difficult questions about our own agency and take responsibility for situations we could make a difference in. Educators must be willing to listen to their students' concerns even when they are not directly addressed to them and consider what they can do/say about improving students' situations. A Students' Confessions Page, though a peer-to-peer online communication platform, is public. Students know that their university organization can read their posts or confessions. Educators must speak on behalf of students whenever it is in their power, not necessarily through a confessions page, but in other settings (policy making, deliberations, etc.) where they can lend their voice to students with needs.

As universities form students into moral agents, various personnel of the university organization (administrators, staff and faculty), must show in words and action, their understanding and support. Though expressed in anonymity, students are talking about what they see and how they feel. It is a good thing that a Confessions Page allows many voices to speak because there are many things we need to hear. We need to listen to voices that come from well-meaning online communities. We need to hear in informal settings what other members of our respective formal organizations dare not say for fear of stigma or repercussions. We will have to listen, not intrude, because we need to hear from an honest and authentic perspective what areas we (in collaboration) still need to work on. If there was some form of injustice or lapses in systems that their university can verify and act on, their university must do so. Otherwise, the voices that spoke only fell on deaf ears.

We need to investigate new forms of communication in online communities since they are novel forms of sociomateriality. Doing so would not only further theorizing in organization and communication studies, but it will also enable us to understand various agents we work with and give us insights on how we can transform realities in collaboration with multiple agents for a better world.

Implications

The following implications are drawn from this study:

MS CCO scholars do not have to start with the first step in the translation of an academic organization such as a university. They may in fact start with the third step, using a spokesthing.

Those seeking to understand students and universities as an organization may find them in their spokesthings, such as their Confessions Page. It goes without saying

that a Confessions Page may be used as a listening tool for HEI administrators to get a sense of where they are in their university organization and find insights on the way to move forward in collaboration with multiple agents.

A ventriloquial analysis may be used across disciplines as a powerful method of research for unveiling what matters to people in various settings and in identifying the configuration of agents that together accomplish activities and transform realities.

Ventriloquism, when applied to empirical data, leads to knowledge that makes us better understand communication, organization, and the myriad forms of relations that make and shape our world. As shown in this study, ventriloquism is a promising alternative for researchers who seek to study informal text and online communities.

Recommendations

Theoretical

It is recommended that building on this study, student confession pages be further investigated with focus on affect or “the fluctuating intensities of encounter, as bodies of all kinds (not only human) come into contact” as defined by Ashcraft (2020, p.3; as cited in Saludadez, 2022, p.417). Scholars, turning to confession pages, can now investigate the questions identified by Saludadez (2022) about digital media as agents - such as, “how is affect transmitted through collective bodies?” (p.417) and “how...student community’s displeasures and disappointments be moved or channeled to the academic community through the agency of digital media?” (p.417). Studies that apply affect theory in investigating other online interactions are recommended to explain communicability and explore how safe online spaces can be maintained and safeguarded.

Practical

It is recommended that new forms of organizations be investigated as a phenomenon of language. A ventriloquial analysis is recommended for investigating other online communities. Particularly interesting (and alarming) is the manosphere or online discussion groups and websites that profit from scamming vulnerable people by pretending to be life coaches. A ventriloquial analysis would help unveil the figures they mobilize and the vents that move them or their agenda. Through a ventriloquial analysis of text from a manosphere, it is hoped that CCO scholars would eventually find ways to counter, through communication, the oppressive, false, and misogynistic views the “life-coaches” espouse and reveal the flaws in their reasoning. Through it, we can protect vulnerable people from destructive organizations that promote toxic masculinity, among other things.

Those intending to focus on students’ confession pages may focus on posts that were not analyzed in detail in this study since they were deemed as affect represented by C7. Confession posts with curses and name-calling can still be analyzed in detail. In the same way, other posts that may surface from confession pages that are about relationships, family life, information-seeking, or entertainment (jokes or humor) may be collected and analyzed using the ventriloquial approach. There are more insights to be gained about Student Confessions Pages through ventriloquial analyses.

Methodological

This study recommends that the methodological framework of Nathues et al. (2021) be further utilized in succeeding ventriloquial analyses. Moreover, a 24-hour

data collection from social media interactions is also recommended as an option for researchers.

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ANNEX A

24-hour Data from an HEI Freedom Wall

Post 01

Freedom Wall's Post

Freedom Wall
1d · 🌐

[Redacted]

Not a hate post but while [Redacted] officers shows about the all the victory they get, I cant help to say that no matter what accomplishments u get, ibang level talaga ugali niyo this year.

You've step on a lot of student leaders kahit mga kasamahan niyo sa loob just to show na "magaling" kuno kayo.

From a reliable source, while u guys have bunch of activities for students, many of u have failed to balance academic and ojt and binabraso niyo ung mga tao para lang makalusot.

Yung isang officer even showed up during the graduation ceremony of ojt but never worked that much during the ojt duration as compared to her batchmates.

Fair ba un, some of your exec officers may mga repeating subjs na din.

You don't have to be smart, but i guess this shows irresponsibility?

When in fact kayo dapat ang example to many, even how u dress shows a lot tbh

We also heard the issue about late sila nag pasa ng [Redacted] documents and yet tinanggap while other colleges ay sumunod sa deadline.

Madami pa, nakakalusot lang, tapos kayo kayo mag cocomment and rebut sa freedom wall. 😞 the students deserves to know the truth behind it especially u had corruption and transparency issues.

Ohhh

🤔👍 16 2 comments 1 share


👍 Like 💬 Comment


All comments ▼


 Top fan
[Redacted]
Pov natalo college mo:
LMAOAOAOAOAOAOAO
1d 🤔 2



 [Redacted]
uhhh nt baitposting lmao
1d


Post 02

 Freedom Wall
1d · 🌐


hi po! badly needed help po.
how can i apply for a student loan po? i still have remaining balance of almost 90k and my family could not afford to pay it by this month. i will not be able to enroll for the third term if i do not settle my balance so i am in need of student loans. or if maybe someone could offer me a loan that i can pay for throughout the year pls let me know po huhu i know nakakahiya but i really do need it po 😭 thank you!

1 


 Like  Comment


try inquiring sa landbank
1d


Post 03


 Freedom Wall
1d · 🌐

~~XXXXXXXXXXXX~~
kapag ba may 1.75 sa midterm, bawal na mag DL o latin?

 Like  Comment

Post 04

 Freedom Wall
1d · 🌐





Bakit ang tatapang niyo sa mga post niyo dito?


Kaya niyo rin ba gumawa at mag organize ng intramurals and I bet marami sa inyo walang ambag sa groupings pero puro talak sa freedom wall.


Maingay nga ang latang walang laman

😂 3

 Like  Comment

Post 05



 freedom Wall
1d · 🌐



Grabe HAHHAHAHAHA all I can say from joining any "Student Government Organization" *cue bunny ears* is it will always be made up of the most two-faced bootlickers exe & legis (mostly magkakaibigan or same batch 😏) na hindi marunong magconfront at immature communicators kasi syempre masarap manglait at mag criticize ng kapwa student leaders behind their back?

Anggagaling magsabi ng "magtiwala sa members" tapos no sweat sila mag overlook to those who are willing to take the time & effort para mag grow.

hehe I think ang main goal para magkaroon ng high-position level with these types of orgs is ang pagiging isang devoted people-pleaser na walang sense of boundaries and mala-repeater na bunganga.

 Like  Comment

Post 06

Freedom Wall
1d · 🌐

[Redacted]

Alam niyo kayo ANG DAMI NIYONG REKLAMO

Even the most MUNDANE moment may reklamo kayo and on the smallest issue and inconvenience may sinasabi kayo.

Pero on issues that are very concerning and alarming tahimik kayo.

Mga spoiled brats.

👍🤔 2

👍 Like 💬 Comment

Post 07

Freedom Wall
1d · 🌐

[Redacted]

🌟🎬 CALLING ALL ASPIRING FILMMAKERS IN SENIOR HIGH 🎬🌟

A Thesis Video Documentary.

Hello! My name is [Redacted], a 4th year Multimedia Arts student majoring in Film and Video Production seeking for assistance and participants for my undergraduate thesis output.

A Video Documentary entitled, "The Director's Gaze: A Video Documentary Unveiling Parental Influence on Career Aspirations in the Philippine Film Industry"

Be a part of our diverse participant pool and contribute to a comprehensive understanding of the challenges and opportunities within the Philippine film landscape.

Hi Im looking for a Senior High Student who wants to pursue a course/career in film, to be interviewed and we want to hear your unique perspectives and your parents as well!

A small token of appreciation will be given to our documentary participants.

A small token of appreciation will be given to our documentary participants.

If you're interested, kindly contact me here:
[Redacted] <https://www.facebook.com/cdc...>
Email: christine...@gmail.com

Thank you and Godbless!

👍 3

👍 Like 💬 Comment

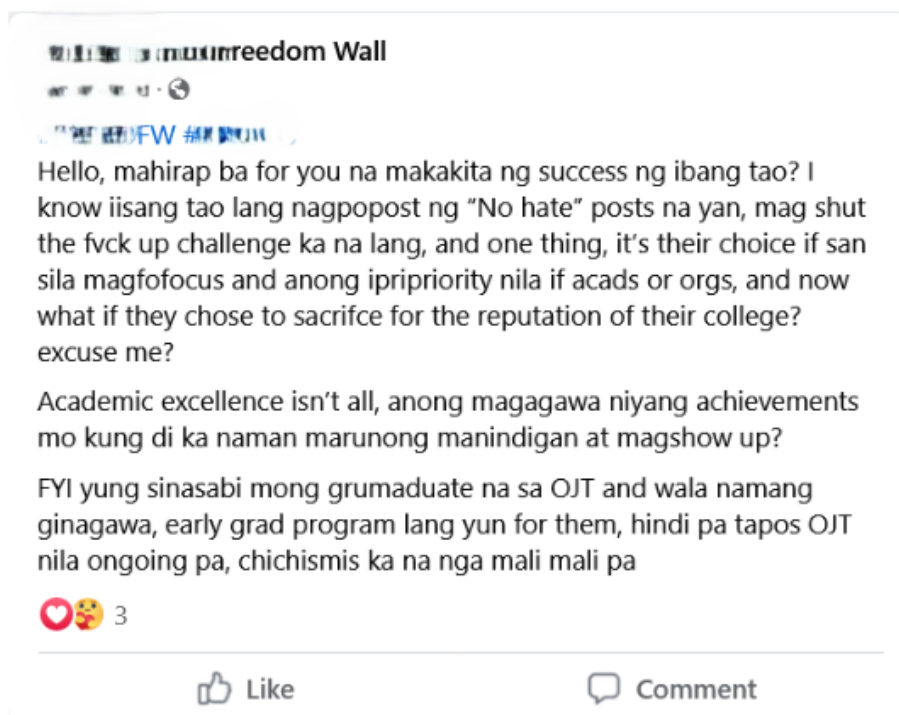
Post 08



Post 09



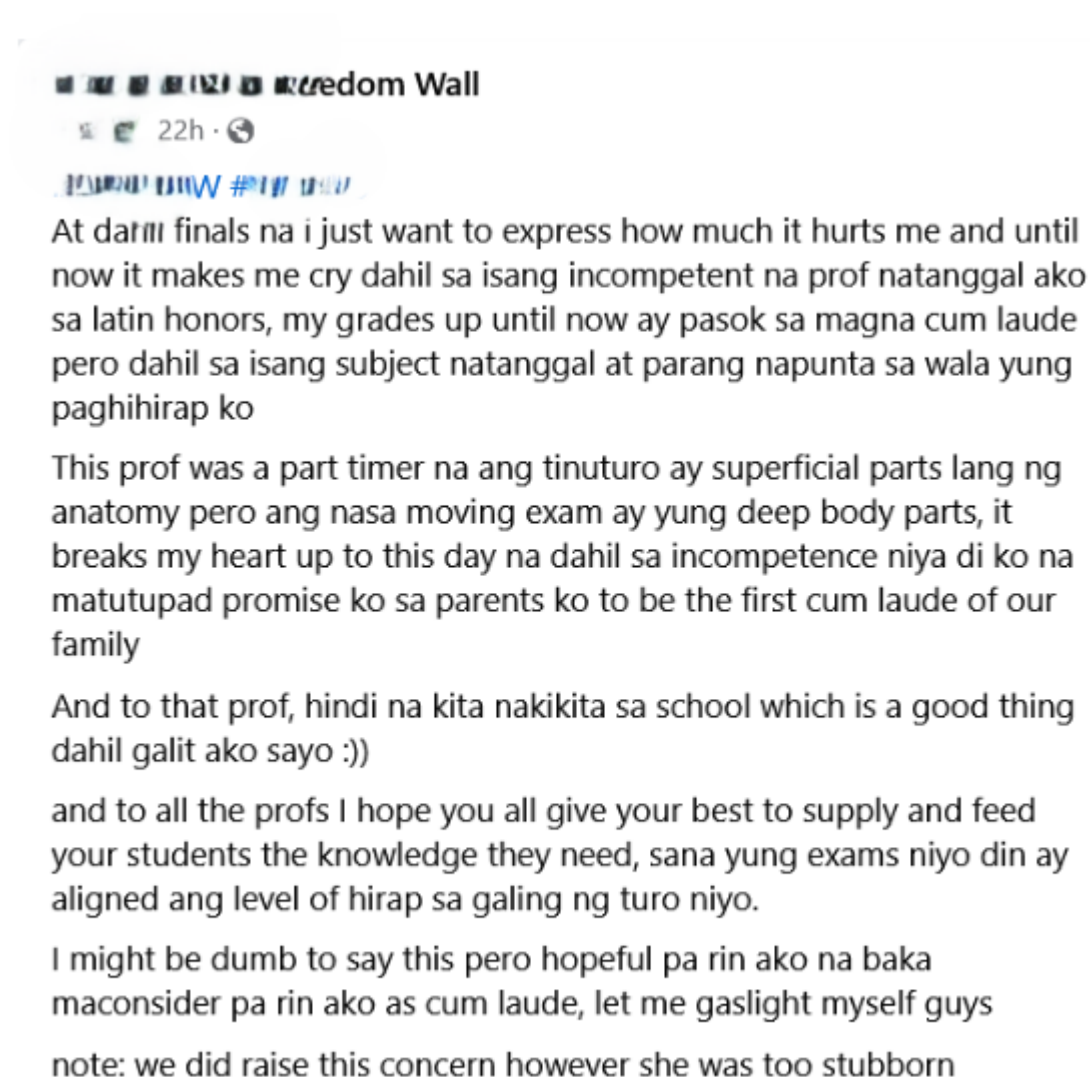
Post 10



Post 11



Post 12



Post 13



 Freedom Wall
21h · 

[#PWTTC](#) [#PWTTC](#)

Hello po ask kolang if ever na 59.9 overall kopo sa  1.00 poba sa portal??


 Like  Comment



Post 14

 Freedom Wall
21h · 

[#PWTTC](#) [#PWTTC](#)

hindi na ba qualified for dl if may 2.50 pababa? is this for midterms and finals grades or 'yung pinakafinal grades na (average of both midterms and finals)?

 2

 Like  Comment

Post 15

 Freedom Wall
21h · 

[#PWTTC](#) [#PWTTC](#)

so sa isang player ng  sa vball men na ang lakas itrash talk yung teammates niya pero wala naman syang laro

  2

 Like  Comment

Post 16

 **Freedom Wall**
21h · 🌐

[#FREEDOMWALL](#)
#FREEDOMWALL

Don't be shy to give out compliments to other people, malay niyo they really need it pala at that time :))

 14

 Like  Comment

Post 17

 **Freedom Wall**
21h · 🌐

[#FREEDOMWALL](#)
#FREEDOMWALL

Ba't puro hate nalang pinopost dito, why can't everyone just be happy for someone else's victory 😞

  25  2

 Like  Comment

Post 18

 **Freedom Wall**
21h · 🌐


[#FREEDOMWALL](#)
#FREEDOMWALL

nakaka inggit yung ibang department na suportado nila mga players nila 😞

 3



 Like  Comment

Post 19

 **Freedom Wall**
20h · 🌐

[#FreedomWall](#) [#FW](#)

Sana next year pakisala nyo ung magiging sg ng college nyo
Dapat ung marunong talaga mag lead, prepared at organize hindi
yung naliligaw at parang hindi alam ano need gawin
Buong college nag suffer dahil sa incompetence nyo

 Like  Comment

Post 20

 **Freedom Wall**
20h · 🌐

[#FreedomWall](#) [#FW](#)

hi is it possible na mabuksan ulit yung application for car sticker?
If not, pwede bang magpark inside the campus without a sticker?
If bawal din, suggest naman po kayo ng place near campus na pwede pagparking, thank you!!

2 comments

 Like  Comment

All comments ▼

 
Hello! if malapit sa gate 3 po pwede po kayo mag park sa  n if sa gate 1
naman po pinag park ako ng guards sa  (medyo malayo) 😊


5h


 
Hello po! I believe di na po open ang car sticker application, and mahigpit na
ipinagbawal na magpark without a sticker.

I suggest parking sa tabi ng  malapit naman siya sa gate 3 tho you have to
walk if ever 😊 and di rin ako kasi sure kung saan pwede magpark kapag sa may gate 1
banda naman

19h

Post 21

 **Freedom Wall**
18h · 


At this moment, i will be assumming na kung sino mabanggit here sa
fw is sila sila din nagsubmit or friends nila.

Then lahat ng criticism and hates is usually yung mga sore losers at
inggiteras.

Sadly but honestly, with the pride and ego of people these days,
compliments aren't common anymore.


Tama na po pagbuhat ng sariling bangko haha



To the real admirers out there, voice it out, be proud.

Message them or communicate with them in person.



I know they'll appreciate it more, that's all for this unpopular opinion.


Peace be with y'all.

 6

 Like  Comment

Post 22

 18h · 


To my friends,

I think i come off as a sh*tty friend because of my anxiety, please don't
take it personally when i don't reply or read your messages/chats.

I'm just super anxious when it comes to talking online or even in calls.

Don't assume that i long pressed our conversation or purposely left
you on read.

To be honest, most of the time, i can't even open the messenger app
itself.



Actually i like instagram more, so you can dm me if you still want to
contact me.

I understand why you won't reply to my messages now.

Everyone's got their limits, and maybe i pushed yours.

i'm sorry.

I just want you to know that it has nothing to do with how i prioritize
or value you as a friend. it's me, i'm the problem, it's me. sorry i got
issues.

 3 

Post 23



 **Freedom Wall**
18h · 

[#freedomwall](#)

HIII @[freedomwall](#) pwede paki post po yung breakdown ng scores for intrams para may transparency ty 

 Like  Comment



Post 24

 **Freedom Wall**
18h · 



[#freedomwall](#)

Yung mga ayaw naccriticize ang event tapos sasabihin na lang "edi kayo magpaevent" sila din yung mga tao na nagsasabi ng "edi kayo magpresidente" hahahahaha hypocrites

taena mo [freedomwall](#) HHAHAHAHAHHA may pa metaphors pa ampota ayaw na lang tanggapin kung ano ang palpak ay palpak talaga

 Like  Comment

Post 25



 **Freedom Wall**
18h · 

[#FreedomWall](#)
reply to [#FreedomWall](#)

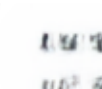

This post is giving "edi kayo magpresidente", the student body has concerns regarding the events tapos shinushut down niyo for no reason??

People in the [#FreedomWall](#) are receiving budget from out tuition, they were elected and put in place tapos nung nagreklamo na hindi maganda yung nangyayari sa event hihiritan mo kami na kami gumawa??

Edi sana di nalang sila nagstudent government if di pala kaya

 Like  Comment

Post 26

 **Freedom Wall**
6h · 





[#FreedomWall](#) [#FreedomWall](#)



Choose your school wisely, if you're considering this because of its name [#FreedomWall](#), don't.

Hindi worth it yung binabayad dito, some profs teach, some don't, a lot of them slack off.



Yung consultation week di naman talaga nagagamit para magpaconsult, the rooms aren't that nice, computers are low quality. They seldom listen to the students too.

I can't help but regret choosing this school over other schools i've passed

   28 2 


 Like  Comment



Post 27



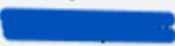
 **Freedom Wall**
6h · 

[#KAPAG BA MAY 1.75 SA MIDTERM, BAWAL NA MAG DL O LATIN? OR FINAL GRADE LANG PINAGBABASEHAN? PASAGOT TY](#)



kapag ba may 1.75 sa midterm, bawal na mag DL o latin? or final grade lang pinagbabasehan? pasagot ty

1 

 Like  Comment


  Top fan

final grade lang 😞
5h



Post 28




 **Freedom Wall**
6h · 

[HELLO PO, MAY KAILANGAN NA PASSING SCORE PO BA PARA MAKAPASA KA SA COLLEGE COURSE NA NURSING PO?](#)

Hello po, may kailangan na passing score po ba para makapasa ka sa college course na nursing po?

1 

 Like  Comment

  
if sa .85 ang quota grade
6h

Post 29

 **Freedom Wall**
6h · 🌐

#freedomwall

yung naglabas na ng deans listers.
when kaya </3

1 📌

 Like  Comment

Post 30

 **Freedom Wall**
6h · 🌐


#freedomwall

When ilalabas DL ng ?

Tagal eh, yung ibang colleges naglabas na tapos kayo?

D ako makapagyabang sa tagal

 4 1 🗨️


 Like  Comment

  Top fan



Hello OP, here po

<https://www.facebook.com/...>

  2

6h

Post 31

 **Freedom Wall**
6h · 



 na lang di nagpopost deans list haha ano na ?

Namppressure kayo ng iba pero kapag kayo pineppressure nagagalit kayo lol

 Like  Comment

Post 32

 **Freedom Wall**
6h · 



Bagal kumilos ng isang sg dyan, wala namang concert at awards na inaasikaso.

Wala pa ring dl post hanggang ngayon

 Like  Comment

Post 33

 **Freedom Wall**
5h · 






Nag rerelease din po ba ng DLs ang ??


pasagot po tyia!!!



 Like  Comment

Post 34



 Freedom Wall
5h · 




When kaya mag a-announce ng dean's list ang  up until now 'di pa rin nga na-announce yung 2nd sem last s.y. 😞

 Like  Comment



Post 35



 Freedom Wall
5h · 


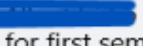





Hi shs!

Magkano po range ng tuition fee every sem? thanks :DD


 1  1

 Like  Comment

  for first sem ang range niya is  thousand. then for second sem is  thousand. for grade 11. not sure for grade 12.\

3h  2

Post 40

Freedom Wall 16m · 

MALAPIT NA MAG UNIVERSITY ELECTIONS




Sana yung mga itatanong ng **University of the Philippines** eh relevant sa **student**, relevant sa mga estudyante.







Tama na need malaman kung socially and politically aware yung mga tatakbo for next academic year.

Pero sana mas marami yung tanong about sa **student** kasi yun naman pagsisilbihan nila.

Sana more on paano sila maglealead kasi marami diyan opinionated at madaming say sa politics pero hindi naman marunong mag lead.

Napakawalang kwenta nung mga tanong na "Ilan **private** schools sa **UP**" or "In favor ba kayo sa visiting forces agreement", like, what does that have to do with STUDENT leadership?

 Like  Comment  Share

 Write a comment...     

ANNEX B

Matrix of 24-hour Data

Post #	Topic/description	Remarks
01	call out of misbehaviors of student leaders	Analyzed as C1
02	Student loan query	Under crowdsourcing of information (p.90); also discussed in page 89
03	Midterm grade to DL and Latin query	Under crowdsourcing of information
04	<i>Bakit ang tatapang niyo..</i>	Analyzed as C2
05	With name-calling: two-faced bootlickers	Represented by C7
06	With name-calling: spoiled brats	Represented by C7
07	Research participant recruitment	Under crowdsourcing of information
08	Question/rant on road separate lane	Represented by C7
09	Wishing for a modular class	Represented by C7
10	Replied to 01 with cursing	Represented by C7
11	Dean's List post query	Represented by C7
12	Prof negative experience	Represented by C7
13	Query on portal grade of 59.9	Under crowdsourcing of information
14	Query on DL qualification	Under crowdsourcing of information
15	Trash talk of teammate	Analyzed as C3
16	Advice on compliments	Represented by C7
17	Ba't puro na lang hate post dito	Represented by C7
18	<i>Nakakainggit yung ibang dept..</i>	Represented by C7
19	<i>Next year pakisala SG..</i>	Analyzed as C4
20	Query on application for car sticker	Under crowdsourcing of information
21	Name calling: sore losers and <i>inggiteras</i>	Represented by C7
22	Open letter to someone's friends	Represented by C7
23	Intrams scores request	Analyzed as C5

Post #	Topic/description	Remarks
24	Cursing an OP	Represented by C7
25	Reply to “e di kayo magpresidente”	Analyzed as C6
26	<i>Choose your school wisely...</i>	Analyzed as C7
27	DL or Latin grade basis query	Under crowdsourcing of information
28	Retention grade for nursing	Under crowdsourcing of information
29	Dean’s List post query	Represented by C8
30	Dean’s List post query	Represented by C8
31	Dean’s List post query	Represented by C8
32	Dean’s List post query	Represented by C8
33	Dean’s List post query	Represented by C8
34	<i>When kaya mag-aannounce...</i>	Analyzed as C8
35	Query on tuition range for SHS	Under crowdsourcing of information
36	Query on consequence of failed subject	Under crowdsourcing of information
37	DL post query	Represented by C8
38	Tuition query	Under crowdsourcing of information
39	Midterm grade and final grade query	Under crowdsourcing of information
40	<i>Malapit na mag-university election...</i>	Analyzed as C9