Examining a Youth-led Participatory Video Process in Disaster Risk Reduction Management in a Philippine Rurban Community

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Abstract

This paper explores what constitutes a youth-led participatory video (PV) process in disaster risk reduction management (DRRM) in a flood-prone community in Bay, Laguna, Philippines. It also aims to discuss the youth's concepts of DRRM and PV. A PV training workshop was conducted from January to March 2019, along with qualitative interviews, focus group discussions, and participant observation. Youth's concepts of DRRM primarily centered on disaster preparedness through information dissemination and capacity building. They appreciated the PV process because they were able to learn new knowledge and skills in PV production and DRRM and produce an advocacy video on typhoon preparedness. The generated grounded theory is that a youth-led PV process is a learning and capacity-building process that enables adults and youth to realize the latter's capacity and shared responsibility to participate in DRRM initiatives. It serves as an entry point and strategy in community organizing. Through a PV process, participants build their capacities, co-construct knowledge, develop critical awareness, and take action to improve their situation. Beyond empowerment, PV is a development communication tool that helps participants realize their capabilities to become partners in development and live meaningful lives.

Keywords: disaster risk reduction management, grounded theory, participatory video, development communication, youth participation

Introduction

This paper draws on the experiences of a group of youth in Bay, Laguna, Philippines, who conducted a participatory video (PV) project in the context of disaster risk reduction management (DRRM). As part of a broader study, this paper examines the factors that define the Participatory

Video (PV) process, particularly in the context of Disaster Risk Reduction and Management (DRRM) led by youth. It explores the youth participants' understanding of PV and DRRM while proposing a theoretical framework for a youth-driven PV process. A separate paper focuses on community development (Mendoza & Flor, 2024), and both papers have the same theoretical groundings and methodology. This study focused on one case of selected youth participants within a given context. It does not aim to uncover one singular authentic voice or truth of how youth lead a PV process and respects the diversity of people's experiences doing PV.

Participatory Video

A PV approach, first known as the Fogo process, is believed to be a model of communication for development practice ahead of its time and a participatory development communication methodology. Donald Snowden, an important pioneer in participatory video (PV) in the field of communication for development, helped catalyze the use of this approach. In the late 1960s, researchers documented the Fogo Process to facilitate dialogue between fisherfolk residents of Fogo Island, Canada, and government officials, as the residents voiced their concerns about being resettled to the mountains (Haynes & Tanner, 2015; Ferreira, n.d.)

Since then, PV has been used as a tool for facilitating discussion and information-sharing among marginal communities (High, Singh, Petheram, & Nemes, 2010; White, 2003), for learning (Snowden, 1984; as cited in FAO, n.d.), for individual, group, and community development where people can freely share their ideas without any barriers, and for self-definition and empowerment, and education and training (White, 2003).

Although PV has been practiced and studied for decades now, there is little shared understanding of what PV is, what it does, and how it does it (Yang, 2016). In addition, there are no clear definitions of what constitutes PV (White, 2003).

Moreover, there are limited studies on the PV methodology and less developed links to research (High, 2010), a lack of well-formulated theories or solid theoretical foundations that can provide a basis for PV practices (White, 2003), and few theoretical frameworks of PV in development (Plush, 2013). Participation is rarely defined explicitly in PV studies despite being highly debatable (Low et al., 2012).

These knowledge gaps in PV prompted this study, which explores what constitutes a PV process, particularly a youth-led PV process in DRRM.

Disaster Risk Reduction Management in the Philippines

DRRM is described by the United Nations Office for Disaster Risk Reduction (UNISDR) (n.d.) as "the application of disaster risk reduction policies and strategies to prevent new disaster risk, reduce existing disaster risk and manage residual risk, contributing to the strengthening of resilience and reduction of disaster losses." DRRM is often used interchangeably with DRR, although UNISDR (2015, as cited in PreventionWeb, 2015) differentiates DRRM as more of the implementation of DRR because it describes the actions needed to reduce risks. These systematic DRR efforts include improving preparedness and early warning systems, wise land and environment management, and decreasing the vulnerability of people and property (UNISDR, n.d.).

The Philippines is committed to the Sendai Framework for Disaster Risk Reduction 2015-2030 and actively participated in its development. With innovations developed through consultations, the Sendai Framework aims to continue guiding countries, communities, and other actors in managing and preventing new risks (Department of Foreign Affairs [DFA], n.d.).

The Philippines has implemented several laws and policies supporting DRRM. In July 2009, lawmakers developed Republic Act No. 10121, the Philippine Disaster Risk Reduction and Management Act of 2010. This law aimed to strengthen the country's DRRM system and institutionalize the National DRRM Plan and National Disaster Coordinating Council (later renamed the National DRRM Council or NDRRMC) (NDRRMC, n.d.). The Council's role is to protect the welfare of the people during disasters or emergencies. Currently, the country implements the National DRRM Plan, which serves as a national guide "on how sustainable development can be achieved through inclusive growth while building the adaptive capacities of communities, increasing the resilience of vulnerable sectors, and optimizing disaster mitigation opportunities with the end given promoting people's welfare and security towards gender-responsive and rights-based sustainable development" (Department of the Interior and Local Government, n.d., p. 5).

Child and Youth Participation in Disaster Risk Reduction Management

According to the UN (2013), for statistical purposes, youth is defined as persons aged between 15 and 24. As a category, however, youth is more fluid than other fixed-age groups because it is a transition period from childhood dependence to adult independence. Furthermore, the experiences

of young people worldwide vary, and therefore, the definition is not universal. Providing context is an important guide in UNESCO's definition of youth (UNESCO, n.d.). The Youth in Nation Building Act (Republic Act 8044) defines youth in the Philippines as a crucial stage in a person's growth and development, beginning at the onset of adolescence at 15 years old and continuing until the individual reaches the age of 30, when they become a mature, self-reliant, and responsible adult (Quilloy, 2016).

Youth participation has been studied and defined by several scholars and organizations since the 1970s (Hart, 1992; Shier, 2001; Treseder, 1997; as cited in Wong, Zimmerman, and Parker, 2010; Wong, Zimmerman, & Parker, 2010; & Kirby, Lanyon, Cronin, & Sinclair; 2003). In 1975, it was defined by the US National Commission on Resources for Youth as "the involving of youth in responsible, challenging action that meets genuine needs, with opportunities for planning and/or decision-making affecting others in an activity whose impact or consequence is extended to others—i.e., outside or beyond the youth participants themselves." The organization Save the Children described youth's responsibilities in participation in 2000 as "sharing ideas, thinking for themselves, expressing their views effectively, planning, prioritizing and being involved in the decision-making process" (Mitchell, Tanner, & Haynes; 2009, p. 8).

Beliefs that adults are more aware of their families' and communities' needs and thus more capable of protecting short- and long-term interests primarily dominate DRRM. Thus, mainstream disaster management approaches have failed to involve children and young children as possible communicators of risk and facilitators of DRRM (Mitchell & Tanner, 2009). However, research studies show that children and youth play an important role in DRRM (Mitchell & Tanner, 2009; Back, Cameron, & Tanner, 2009; Tanner, 2010; Haynes & Tanner, 2013; Plush, 2012).

Only a few studies have been published on youth-led PV in DRRM and climate change (Plush, 2012; Haynes & Tanner, 2015). These studies aimed to evaluate the effectiveness of PV as a tool for empowering young people to raise awareness of climate change and DRRM and promote social change. An ActionAid Nepal program found that Participatory Video (PV) could empower children in Nepal to understand, confirm, and amplify their concerns about climate change (Plush, 2009). Moreover, a youth-led PV study in Eastern Samar, Philippines, in partnership with the NGO Plan International, showed that using PV can empower the youth to raise climate change and DRR issues and advocate change (Haynes & Tanner, 2015).

A similar community-based participatory approach called PhotoVoice was conducted in Hawaii and was found to assist a vulnerable

community in developing localized disaster reduction strategies through dialogue. The process increased the community's awareness, capacity, and engagement toward disaster preparedness (Crabtree & Braun, 2015).

Theoretical Grounding

Concepts and frameworks in participatory action research (PAR), community organizing, and learning alliance (LA) were used as lenses in theorizing a youth-led PV process in DRRM.

Participatory Action Research

Discussions on PAR begin with understanding the implicit relationships between power and knowledge. In the first dimension of power, individuals or groups mobilize knowledge or research as resources to influence public debates. Power is a product of conflict between actors. Knowledge is, therefore, a resource that can be used and mobilized to influence policy. In this first view of power and knowledge, issues on who produces knowledge and the impact of this knowledge on those who are marginalized are not prioritized (Gaventa & Cornwall, 2001).

In the second dimension of power, the powerful aims to set the public agenda by keeping other actors from participating in the knowledge production process. This is where the conflict between experts and laypeople is emphasized. Thus, scientific rules are used to dictate the validity of the knowledge of some groups over others. Action research thus became a tool to mobilize the marginalized to act and participate in public affairs. The relatively powerless become empowered as they become involved in knowledge production (Gaventa & Cornwall, 2001).

However, the second-dimensional view of power still maintained the idea that the exercise of power includes conflict between the powerful and the powerless. In the third dimension, Steven Lukes (as cited in Gaventa & Cornwall, 2001) argues that the most effective use of power is to prevent conflict from even happening. Instead, the control of knowledge and how it is produced shapes the consciousness of the public agenda. Participation in knowledge production allows the powerless to become more aware of their issues and capacities for action. Many scholars and researchers in participatory research have advocated this belief (Gaventa & Cornwall, 2001).

Community Organizing

Community organizing is the primary method in community development, which engages people to work together towards common goals and development. Without community organizing, one cannot engage in developing communities (Luna, 2009). Processes or approaches in community organizing may overlap or be repeated at new levels; these include integrating with the community, social investigation, identifying problems or issues, doing groundwork, meeting, role-playing, mobilizing, evaluating, reflecting, and establishing the organization (TWSC, 1990; as cited in Luna, 2009).

Three areas of community organizing are proposed by the Community Development Framework: area-based organizing, sectoral or issue-based organizing, and building networks, alliances, and coalitions. Area-based organizing is done within a geographic space, such as villages or groups of adjacent communities. Sectoral or issue-based organizing is done among sectors (e.g., fisherfolk, farmers, women) that experience common issues, problems, or enemies. These two areas of organizing can overlap, and community members can be organized through area-based or issue-based organizing. Both types of people's organizations can work together to build networks, alliances, or coalitions with horizontal relationships. On the other hand, networks, alliances, and coalitions (also called supra-organizations) are created when people participate in decision-making and collective action. They serve as tools to help people express their opinions and create changes in the community (TWSC, 1990; as cited in Luna, 2009).

Learning Alliance and Social Learning

The LA approach is a process that has been used in research and development projects, which involves "identifying, sharing, and adapting good practices in research and development in specific contexts" (Lundy et al., 2005, p.1). It draws heavily from action research, social learning, and the scaling up of innovations (Moriarty, Fonseca, Smits, & Schouten, 2005). These good practices discussed in LAs can strengthen capacities, identify future needs or areas for collaboration, and inform public policy decisions. What is crucial and challenging in an LA approach is identifying relevant good practices, adapting them to the existing needs and conditions of the community, applying them more widely, and documenting and sharing the outcomes (Lundy et al., 2005).

The key components of an LA are a range of linked stakeholders'

creation of new knowledge in an area of common interest. Furthermore, an LA approach requires facilitation to break barriers between stakeholders and sustain their interest in the initiative. Facilitation also helps overcome horizontal and vertical obstacles in information sharing and thus enables a shared learning process. Learning alliances aim to include all relevant stakeholders in a knowledge production process to ensure that the knowledge created is appropriate, sustainable, and scalable (Moriarty et al., 2005).

Development Communication for Social Justice

The theoretical models of development communication after WWII (during the modernization paradigm) used a behavior change communication model based on positivist philosophy and methodology and believed that media and information could educate the masses and bring about change. The participatory model of development began in the 1970s and advocated for a widely participatory process of social change in society, which included methodologies such as participatory rural appraisal and PAR. While the participatory models brought new insights to the field, the definitions of participation varied, and in many cases, people's participation was low and obligatory. During the end of the 1980s, the concept and practice of empowerment expanded the objectives of the participatory development communication models and ushered in the second major interdisciplinary thrust in development communication research and practice (Melkote, 2018).

In the empowerment paradigm, development communication sees the people's lack of power as beneficiaries of development programs and aims to empower these people and build local capacity and equity. Development communication activities began to include activating and sustaining social support systems, empowering local narratives, and facilitating critical awareness and community power. Moreover, scholars now recognize the value of communication in organizing (Melkote, 2018).

In 2015, Melkote and Steeves proposed a conceptual framework for development communication for social justice in directed change. Their framework describes development communication's roles in addressing and fighting injustice and inequality in directed change. These roles include "emancipatory political and social action (as evidenced by freedom from underdevelopment, inequality, and servitude), and the politics of self-actualization or life politics (described as freedom to explore one's individual/group potential and live an effective and meaningful life as an expressive human being)" (Melkote & Steeves, 2015, p. 455).

Grounded Theory

Developed in the mid-1960s by psychologist Barney Glaser and sociologist Anselm Strauss, grounded theory aims to construct substantive and formal theories. The approach focuses on investigating people's everyday lives, interactions, behaviors, and the construction of reality, which are further reshaped by the researcher's frames of reference (Grbich, 2013). Furthermore, Grbich (2013) said that the grounded theory approach is best used for small-scale environments and micro activity where little research has been done.

Charmaz (2011, p. 360) defined grounded theory as "a method of qualitative inquiry in which data collection and analysis reciprocally inform and shape each other through an emergent iterative process." Grounded theory is both a method and a product (i.e., a social scientific theory developed from successive conceptual data analysis). It begins with a systematic inductive approach to inquiry, where findings are subjected to tentative categories and rigorous tests (Charmaz, 2011).

Methodology

As mentioned earlier, this methodology was used in the paper examining PV as a capacity-building strategy in DRRM of this study (Mendoza & Flor, 2024) and is briefly discussed here.

Informed Consent

Permission to conduct the study was obtained from the municipal mayor of Bay and chairs of Barangay (Brgy.) San Antonio and Sangguniang Kabataan (SK). Since it was a participatory video process, the purpose of the research was explained to participants before commencing, that their participation was voluntary, and they could withdraw at any point in the study. Informed consent was obtained from each participant after thoroughly explaining the study. Confidentiality was also agreed between the researchers and the participants. Any identifiable data, save for those who consented to publish them, have been removed.

PV Training Workshop

A PV training workshop in the context of DRRM was conducted from January to March 2019 in Brgy. San Antonio, Bay, Laguna, a Philippine

rurban community. The training workshop comprised seven sessions: introductory meeting and storyboarding, DRRM training workshop, PV production workshop, actual video shoot, hands-on video-editing workshop, reflection activity, and PV viewing and planning. The PV researcher facilitated the PV workshop sessions while staff from the municipal disaster risk reduction management office (MDRRMO) provided the DRRM lectures.

Thirteen youth participants aged 12 to 22 regularly participated in the study. Eight were female, while five were male, with educational levels ranging from grade 6 to 3rd-year college. The participants were members of the SK, Brgy. Little Officials, Brgy. Children's Association, and regular residents. Key officials in charge of DRRM, such as the MDRRMO head of Bay, the barangay captain, and three barangay councilors responsible for DRRM in the barangay, were also interviewed.

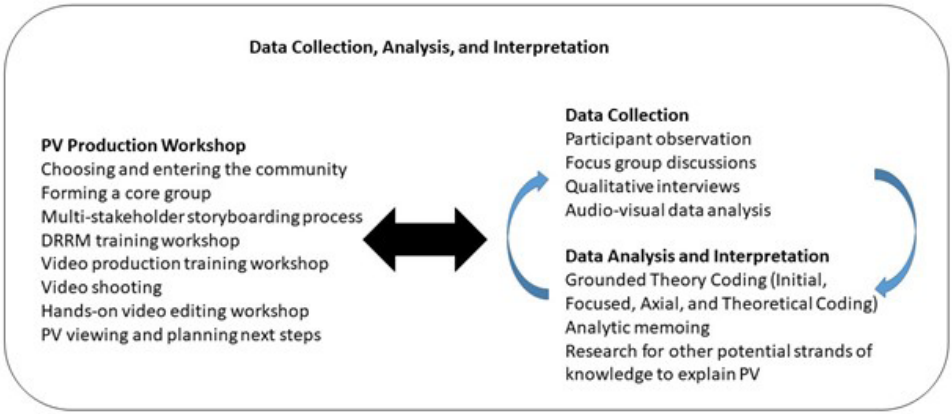
Charmaz's (2008) constructivist grounded theory method guided data collection and analysis. Analytic memoing and grounded theory methods of qualitative coding (Initial, Focused, Axial, and Theoretical Coding) (Saldaña, 2016) were used to analyze and interpret data. Analytical memoing was applied during coding as an analytic procedure to explain coded categories using grounded theory methodology (Schwandt, 2015).

Transcripts of the participants' in-depth interviews, observation field notes, observation notes on audiovisual data (i.e., videos produced by participants), and the primary researcher's field notes were coded (Mendoza & Flor, 2024). Two cycles of coding were applied, following Saldaña's (2016) recommended methodology for grounded theory studies. In Vivo and Process coding, foundation methods for grounded theory were used for the first or initial cycle. A second cycle of coding was done as part of grounded theory work to explore the intricacy of data. In particular, Focused Coding, Axial Coding, and Theoretical Coding were applied as these are the latter stages of developing grounded theory (Saldaña, 2016).

Figure 1 indicates the methodology used in gathering and analyzing the data from the study (Mendoza & Flor, 2024).

Figure 1

Process Flow in Data Gathering and Analysis of PV Study Data



From: Mendoza and Flor (2024)

Research Site

Due to its proximity to Laguna Lake, the municipality of Bay is prone to flooding. Moreover, many areas of Bay fall within the watersheds of Mt. Makiling Forest Reserve. Several creeks and rivers cross the center of the Bay, such as the Bay River running along San Nicolas and San Agustin and the Calo River intersecting Barangays Maitim and Calo. These water bodies cause floods in several barangays, such as Maitim, Tagumpay, San Antonio, and Sto. Domingo during heavy rainfall and typhoons, bringing about physical and socio-economic impacts (Sarmiento et al., 2020; Municipality of Bay, 2022).

Brgy. San Antonio is the largest barangay in the town of Bay, with a total land area of 138.72 hectares and 6,280 residents as of 2012 (Quilloy, 2016). Since 1972, typhoons Ondoy and Habagat caused the most impact of all the disasters experienced by the barangay, with floods bringing difficulties in transportation, livelihood, and school activities that lasted for almost four months in the barangay.

Results And Discussion

Participants' Concepts of DRRM

The youth's concepts of DRRM do not strictly follow the Philippine NDRRMC definition of DRRM as "a systematic process of using administrative directives and organizations to implement policies and

improved coping mechanisms to lessen adverse impacts of hazards." Instead, they view DRRM primarily as 1) 'paghahanda' (disaster preparedness) through proper information dissemination (e.g., typhoon warnings) and 2) capacity building (e.g., earthquake drills, fire prevention drills, etc.). Furthermore, the resulting codes that reflected the youth's recognition of a lack of timely warnings and DRRM training workshops matched their decision to produce a PV advocating typhoon preparedness.

After completing the PV workshop, they believed they could share their knowledge of DRRM with their classmates, siblings, relatives, families, and even adults. They mostly see their current role in DRRM as teachers and sharers of information. Their primary reasons for wanting to participate in DRRM initiatives are 1) to learn further, 2) to help those affected by disasters, 3) to share their knowledge and skills, and 4) to inspire others to participate.

In contrast, the barangay officials of San Antonio have a broader, more holistic view of DRRM, which reflects the official definitions of NDRRMC. Moreover, the concepts of adult barangay officials of DRRM are more community-based and tailor-fit to their conditions. These include 1) standard activities and protocol promoted in DRRM; 2) the community's strategies and belief systems in implementing DRRM, including each individual's values of service, commitment, and sacrifice; and 3) barangay officials' beliefs and views on their authority and power in making decisions and conducting activities for the community.

In hindsight, it can be expected that adult barangay officials will have a more holistic view of DRRM and be more knowledgeable of its different facets than the youth. The barangay officials have undergone more training and capacity building in DRRM and have addressed DRRM issues in the community more than the youth. Most youth participants found the PV training workshop to be their first experience attending workshops outside of school. However, from their general notions of DRRM as disaster preparedness and prevention, it can be deduced that the youth already have a good background in DRRM to build on.

Four out of the five officials saw the importance and responsibility of the youth of Brgy. San Antonio to participate in DRRM initiatives. They believed that if trained correctly in DRRM, youth members would contribute significantly and ease their responsibilities in DRRM. The tasks they saw fit for the youth participants included sharing information, evacuating flood victims, cleaning up, encoding data, and distributing relief goods. They emphasized that while they welcome the youth's participation in DRRM, the youth should be given only age-appropriate roles and proper DRRM

training.

Participants' Concepts of the PV Process

Data analysis revealed that adult officials and youth participants believe in the youth's capacity to participate in community initiatives such as DRRM. Both expressed their commitment to support the study as a DRRM project for the youth of Brgy. San Antonio, reinforcing their positive notions of the youth's capacity in DRRM. Furthermore, in conducting a youth-led PV process, assessing DRRM problems is not done separately but is part of storyboarding, a first step in PV production. Lastly, being a participatory process with youth as participants, it is important to know their strengths, weaknesses, and personalities. Their characteristics can affect their capacity to develop their skills, knowledge, and talents. Furthermore, a PV process with youth participants means that the PV facilitator needs to adjust activities, schedules, teaching styles, and other aspects to be more appropriate for the youth. These different categories reflect the various facets of the PV experience of the youth participants based on the interpretation of the data gathered.

Furthermore, all participants were pleased with the PV process and their final video. They expressed joy in completing the process and task at hand and sadness that the PV project was over. They were happy to have learned many things in both DRRM and PV production, highlighting the preparation of the go-bag and video editing as two new main lessons learned. In individual interviews, participants highlighted the teamwork and bonds they formed during the PV process. The final PV included all the video testimonials of the participants, and no one was left out. Participants gained knowledge and skills in both DRRM and video production, and younger participants also contributed significantly and kept up with the older participants. Furthermore, they were glad to have invested time participating and considered it a wise decision. The SK chair also liked the PV process and said that the final video could serve as an advocacy video created by the group to inspire other youth and community members to participate and become more prepared for typhoons.

Resulting Themes of a Youth-Led PV Process in DRRM

Based on the results of coding data, the themes that make up or constitute a youth-led PV process in DRRM emerged. These are participation, learning and capacity building, advocacy, empowerment, and emancipation.

Participation

Participation in a youth-led PV process in DRRM is fluid and fluctuating. Participants' contributions come in different forms. The younger participants were not as vocal in expressing their insights and opinions during discussions, perhaps due to a lack of confidence and knowledge on the subject, but they attended all workshop sessions and participated in completing the PV.

In contrast, older participants (college students) missed a few sessions, but they contributed in other forms (e.g., facilitating the storyboarding, suggesting the PV topic, and editing the final PV), and their opinions helped make decisions for the group. In their case, participation was output-based and not dependent on how long or how often they attended the activities.

Thus, one cannot assume one form of participation to be better than the other. Both forms of participation contributed to the completion of the PV process. Furthermore, their participation in PV production also provided them with different learnings that will empower them as they grow older, providing them with opportunities to improve themselves further.

Youth participation in conducting a PV process in the context of DRRM does not follow the traditional hierarchical views of Hart's 1992 ladder of young people's participation and Shier's 2001 pathways to participation (as cited in Wong, Zimmermann, & Parker, 2010) that youth-driven participation is ideal. Instead, youth and adults working on DRRM need shared control in planning and decision-making. While the youth can take on specific tasks and roles in DRRM, such as information sharing, packing and distributing relief goods, and others, they should also not be given burdensome and dangerous tasks beyond their capacity. This research reflects the typology of youth participation and empowerment of Wong, Zimmerman, and Parker (2010), where youth and adults have shared control. DRRM roles for the youth must be age-appropriate, and they must undergo proper training before they are considered ready to serve the community.

Furthermore, younger participants view the PV process mainly as an avenue to learn new skills and develop their abilities, especially since capacity-building opportunities for the youth are not always common in many Philippine rurban communities. Therefore, pluralistic participation is important, as PV facilitators are observant in identifying which areas they should take the lead in and when they should give control to participants.

PV facilitators should teach participants the most appropriate PV methods possible. In areas or stages where participants need guidance, PV facilitators should be ready to help them make smart decisions. When

participants exhibit confidence in their capabilities, PV facilitators should know when to step back and give them control. Therefore, participation in a youth-led PV process cannot always be about giving full control to the participants (for the sake of being participatory) because they still need guidance in making decisions. Allowing them full control of the process can lead to missed targets, waste of resources, incompletion of the PV, and even conflicts within the community.

Learning and capacity building. The PV process is a platform for learning and capacity building. In a PV form that aims for participants to have more control in decision-making and implementing the process, they are taught PV production skills from storyboarding to video shooting and editing through a series of workshops. Since the participatory aspect is emphasized, participants learn to discuss, plan, and work together.

Besides learning about PV production, participants also enhance their capacities in technical topics such as DRRM. These new knowledge and skills in both technical topics (e.g., DRRM) and PV production boost the confidence of participants' confidence that they can apply these skills and share them with others. Engaging in PV production allows participants to showcase and hone their other innate talents, knowledge, and skills.

The learning and capacity-building component of the PV process is vital among youth participants in a Philippine rurban community. In Brgy. San Antonio, capacity-building activities are not regularly provided for the youth. As the SK chair shared, capacity-building workshops for the youth in their area create a difference in their lives at both cognitive and affective levels. Thus, it can inspire youth to become future community leaders.

Furthermore, in a PV process, participants learn from one another and co-construct knowledge. As they engage in dialogue and brainstorm, new forms of knowledge are created. Their narratives and experiences in the community can affect or alter the original knowledge that was first taught or introduced during the PV workshops. They can modify PV production techniques and practices to suit their needs and situations in the community.

More importantly, the knowledge they co-create is not simply produced for knowledge's sake. Instead, these new knowledge and skills empower participants to become more critical of their situations, needs, concerns, and issues in the community. As they build their capacity, they become more confident in themselves and their capabilities to create change in their community.

Advocacy

The PV process is a tool for advocacy that aims not only toward policy and decision-makers but also to create change among community members. It can present alternative ways of living through videos on success stories and best practices.

A unique feature that sets the PV process apart from other processes is its ability to tell stories or narratives of the community through video. This holds true not only for a youth-led PV process but also for all forms of PV with participants of different ages. Through video, community members support a cause or proposal and air their views on an essential topic in the community. This study includes advocacy as a theme of the PV process, similar to the theoretical frameworks on PV developed by Plush (2013) and Sitter (2012).

Community members can discuss their community's most pressing issues and concerns. Since a PV process usually takes several days or weeks to complete, participants have more time to understand the complexities and consequences of an issue clearly. They can reflect upon the issues as they conduct the PV process, finalize their storyboard, and shoot and edit their video footage.

Participants also go beyond learning about these issues and think of ways to present them to other community members. Their new knowledge and skills in video production, such as camera movements, shots, angles, voice narration, and video editing, help them present the issue more clearly and creatively.

Walsh (2014) critiqued that a problematic aspect of PV is that it is used to capture the stories of the marginalized and voiceless to be shown to higher officials decision- and policymakers. He argued that PV should go beyond merely aiming to voice concerns to those in power to reflecting, imagining, and constructing other ways of living in our world (Walsh, 2014).

This study's PV process supports Walsh's (2014) observations. The PV created by the youth participants was not mainly aimed at the community leaders, which is often the case for many PV projects. Instead, their PV was created primarily for the community to urge residents to become more responsible and prepare well for future typhoons. Out of 100, Brgy. San Antonio youth, 37% did not prepare before a typhoon, and 26% prepared a week before a typhoon (Quilloy, 2016).

Their produced PV, therefore, promotes several effective strategies to prepare for a typhoon (recommended by the MDRRMO). It aimed to change the usual practice of the residents who usually do not prepare ahead

and "construct other ways of living," as Walsh (2014) recommended.

The PV process allowed the participants to reflect and imagine how they could participate more in the community. It made them realize they could become part of a core team engaged in DRRM. It helped them consider themselves possible teachers of DRRM and PV production. This PV process, therefore, took on a different direction and went beyond merely presenting their views to authorities and leaders, but instead allowed them to reflect, imagine, and construct an alternative way of living. Furthermore, participants realize they have a significant role in the community. As they engage in dialogue and learn from one another, they discover that even as young community members, they can assume specific responsibilities in DRRM matters. The process allows them to reflect and analyze what specific DRRM roles they can assume.

Moreover, participants, especially young people, become critical when participating in a PV process. If, in the past, they were only confined to staying at home or attending school, their perspective on matters that concern their community is widened due to the PV process. They learn to reflect and analyze which issues are most important and which need to be communicated or discussed through a PV.

They also feel competent in their capabilities as they accomplish tasks needed to complete a PV. The PV project participants felt proud of themselves for completing the PV process and became confident about sharing information about what they had learned.

The PV process can also serve as a catalyst for future community leaders. Realizing that they can accomplish tasks and make decisions independently, youth participants can be inspired to assume more responsibility through the PV process. The PV facilitator can help participants overcome their feelings of insecurity and meekness by providing encouragement and learning opportunities.

In addition, participants who have undergone a PV process also become empowered as a group. A PV process can act as an entry point to community organizing and establish a core group of community members willing to participate. As they interact with one another during the PV process, participants often form a bond. They appreciate and highlight one's strengths and learn to accept and compensate for another's weaknesses. If PV participants can experience and accomplish a successful PV process and form strong bonds of friendship and camaraderie, they will most likely continue working together on future community projects.

Emancipation

Beyond being an empowering process, PV production triggers an emancipatory process where participants can work towards freedom from inequality and freedom to improve themselves.

The participants' added knowledge and skills on DRRM and PV production allow them to assume bigger responsibilities and play more important and influential roles in the community. PV participants can realize that they are not mere beneficiaries of community development programs but can become active participants, actors, and partners in development.

Furthermore, the PV process can liberate participants from insecurity, inexperience, lack of knowledge and skills, and lack of authority. Instead, it enables them to see themselves as future agents of change in the community. In the same way, adults' preconceived notions of youth as helpless, indifferent, unknowledgeable, or as possible liabilities during disasters can be removed, and they can acknowledge that the youth can participate in DRRM.

The PV process also initiates a process where participants can be free to explore their potential individually or as a group to live meaningful and expressive lives. In this study, the participants realized they wanted to have a voice and be involved in community affairs. As a group, they expressed commitment to participate should a DRRM core team be officially established. Individually, they were confident they could apply their skills in PV and DRRM and share them with others. The PV process made them recognize their abilities to improve themselves and become more involved in community matters.

Beyond empowerment, the PV process triggers an emancipatory process where participants can achieve freedom from inequality and explore their capacities to live meaningful lives. The PV process is a development communication tool for social justice that can be used for advocacy communication, networking, empowerment-related communication, and community mobilization.

The grounded theory generated by this study is that a PV process is a learning and capacity-building process that enables youth and adult community members to realize the latter's capacity and responsibility to participate in DRRM. It can also serve as an entry point and strategy in community organizing. It provides a learning platform for various stakeholders to determine their problems, build capacity to address them, reflect on the process, and plan the next steps. It helps participants co-create knowledge, become more critical of their situation, and try to effect change

and challenge the dominant class. Furthermore, it triggers an emancipatory process where participants can be freed from inequality and live meaningful lives.

Theoretical Framework of a Youth-Led PV Process in DRRM

A theoretical framework for a youth-led PV process in DRRM was created by analyzing the phenomenon from PAR, the learning alliance approach, and community organizing concepts, and Melkote and Steeves' (2015) conceptual framework on development communication for social justice.

PV as an Entry Point and Strategy in Community Organizing

The PV process can serve as an entry point and strategy in community organizing. It can serve as a strategy to organize and capacitate youth members to become involved in matters concerning their community. Since video is a powerful visual medium widely used and appreciated worldwide, more people are likely to participate in community workshops if video production skills are to be taught. Learning video production skills is even more appealing to youth participants because of their interest in videos and video making. Video has become a prevalent form of communication tool, and with smartphones and social media, it has become easier to produce, share, and access videos nowadays.

As participants go through the PV process, they follow steps similar to the method of community organizing: they examine and identify critical issues to be addressed; they build their capacity and learn to become more critical and self-aware; they plan and take action; and reflect and plan their next steps.

Establishing a group of PV participants follows the main methods of community organizing, according to Luna (2009). PV participants can be grouped according to issue or sector (e.g., farmers, youth, fisherfolk, senior citizens), or they can be grouped according to where they reside (i.e., area-based).

A youth-led PV process is particularly unique because of its participants. Since youth participants are usually more receptive and pliable to ideas than adults (especially this study's participants, who are aged from 12 to 22), the PV process can serve as a way to develop character and instill values. Some participants in this research overcame their shyness and became more confident about themselves and their capabilities after

undergoing the PV process. Strategies can be injected into the PV process to aid in developing youth's personalities and inspiring leadership.

Moreover, youth participants with the potential to become future leaders and valuable community residents can be identified as they participate in the PV process. In the study, younger participants showed their potential as leaders and expressed their interest in becoming more active in helping the community. Manalili (2012) discussed that as the community organizer immerses in the community, he/she can see who among the people has the makings of a local champion ready to act and serve others.

PV Process as a Learning Alliance

Not only is PV production a process, but it is also a platform for youth learning and capacity building in both video production and DRRM. PV's strengths as a learning and capacity-building platform lie in its ability to teach various components compared to other capacity-building activities that usually focus on limited, targeted topics.

Through the learning process, the PV process helps them realize and apply their skills, talents, and impact as a group. These inherent skills and talents (not directly related to PV or DRRM) are enriched as they practice PV production.

LA is heavily influenced by action research and social learning, which makes it very similar to PV and PAR. LA is similar to PV in that it encourages stakeholders from different institutional levels to work together towards a common goal. Both provide much emphasis on learning and capacity building, except that video is always one of the primary outputs of the PV process.

PV and LA processes also require facilitators and facilitation skills to overcome learning barriers and encourage a shared learning process. The two processes also share similar key principles. Objectives should be identified by the participants and identified at the onset of the processes. Ownership and shared responsibilities among the stakeholders/participants are emphasized. Learning mechanisms vary according to the needs, interests, and realities of the communities participating. Lastly, both processes require the facilitators or implementing agencies to build trust and rapport with the participants to work harmoniously towards devising solutions to address the prioritized issues.

The PV process also follows the stages in implementing the LA approach. Both processes begin with analyzing and identifying the needs and issues of the participants. This stage is called storyboarding in the PV

process, where the priority issue is chosen as the topic of the PV. In the LA approach, this initial stage is where the stakeholders choose their learning topics and design and adapt methods and approaches they deem necessary to apply to the good practices in the field.

In the second stage of both PV and LA processes, capacity-building activities are done with the participants. In the case of PV, this stage consists of the DRRM workshop (learning the content of the PV), PV production, and video-editing workshops (learning the PV skills).

The last stages of PV and LA involve documenting lessons learned and the reflection process. PV participants discuss their video and plan how to distribute it, as well as the next steps they need to take. Similarly, stakeholders in the Learning Agenda (LA) engage in discussions to evaluate both the successes and challenges encountered, and they outline strategies for refining and expanding the innovation on which they are focused. In this regard, both LA and PV processes can be compared with PAR, which also stresses an action-reflection cycle. LA differs from PV because it is mainly used in research and development projects to upscale innovations and good practices among stakeholders from different institutional levels. However, some PV forms, such as those done by the International Rice Research Institute, Philippines, and Digital Green, already use PV to promote agricultural best practices and technologies to both users and decision-makers. Other forms of PV practices focus more on identifying the main problems or issues of the community and how these can be addressed and presented in a video. It is in this sense that the PV process more closely resembles PAR.

PV Production as a PAR Process. This idea of becoming more self-aware and conscious of their conditions and situations through a process of knowledge production reflects a key concept in PAR. PAR is primarily influenced by Paulo Freire and other adult educators and advocates for a continuous cycle of action and reflection or conscientization, wherein people begin to become empowered as they construct knowledge. As the relatively powerless construct their knowledge, they develop consciousness and learn to act for themselves. They begin to have the ability to challenge the dominant classes (Gaventa & Cornwall, 2001).

Children and young people have often been stereotyped as potential liabilities during disasters, and they are often portrayed as victims of natural events who often need adult help (Tanner, 2010). However, during the PV project, the participants showed that they were becoming more aware of the DRRM issues they face in their community, such as the lack of timely typhoon warnings, and that community members generally did not prepare

sufficiently before typhoons. They realized this through the storyboarding process and their reflections, which were captured in their individual interviews.

Furthermore, they began to think critically about the effects of a lack of typhoon preparedness, which showed through the scenes they chose for their practice videos (i.e., comparing homes that prepared versus those that did not prepare for typhoons) and through their testimonials in the final PV of what they would do now to prepare for a typhoon.

The PV process goes through the three dimensions of PAR of Gaventa and Cornwall (2001): knowledge, action, and consciousness. Gaventa and Cornwall (2001) assert that knowledge should not be produced for knowledge's sake but instead be used to solve practical problems or improve the organization. In the PV process, the youth participants learned about PV production and DRRM to create a video on DRRM, specifically on typhoon preparedness. The participants agreed that the final PV product is an advocacy video to encourage community members to become more proactive in preparing for typhoons. They hope the video will also inspire other community youth members to participate in barangay activities. However, the transformative process does not end with the final PV product. Instead, perhaps more important is the knowledge gained in both PV and DRRM and the catalyst provided by the PV process, which has inspired the youth participants to become more involved in community affairs. The spark or catalyst injected by the PV process should then be sustained through the continuous activities of the youth participants.

The second dimension of PAR, action research, stresses that knowledge is created in iterative cycles of action-reflection-action. Youth participants underwent a first action-reflection cycle during the PV process. However, they must continue the iterative cycle to become a more transformative process where they become social actors who participate in grassroots mobilization. The SK chair has affirmed that this group of youth participants may be formally recognized as a new core group focused on Disaster Risk Reduction and Management (DRRM). Potential training workshops on DRRM are also being planned with partners from the local government and UPLB. Even if activities are not as grand (e.g., weekly clean-up drives or bible study sessions), these are important to sustain youth participants' interest and fire in learning and participating.

The third dimension PAR emphasizes is for the relatively powerless to develop critical consciousness and not merely echo the voices of the powerful (Gaventa & Cornwall, 2001). Through social learning, the relatively powerless or marginalized begin to change their understanding of their

issues, directing them to take action. Youth-led PV follows these ideas, as the older and more experienced participants shared their knowledge and opinions with the younger ones, especially at the initial stages. Over time, as they acquired new knowledge and skills, the younger participants became more sure of themselves and learned to voice their ideas. Again, it is crucial to continue the PV cycle to sustain and further develop the critical thinking abilities of the youth so that they can become social actors in the community.

PV as a Development Communication Tool for Social Justice

Beyond empowerment, the PV process triggers an emancipatory process where participants work towards freedom of inequality and freedom to explore their individual or group potential to live meaningful lives. By building their capacity in PV production and DRRM and through an action-reflection process, they free themselves from feelings of insecurity, inexperience, and lack of authority and realize they can contribute significantly to their community. They become aware that they can serve as partners in development and not just mere beneficiaries of development programs. Both adults and youth also realize that the latter can play an active role in DRRM. Adults' preconceived notions of youth as incapable, indifferent, or helpless during disasters are removed.

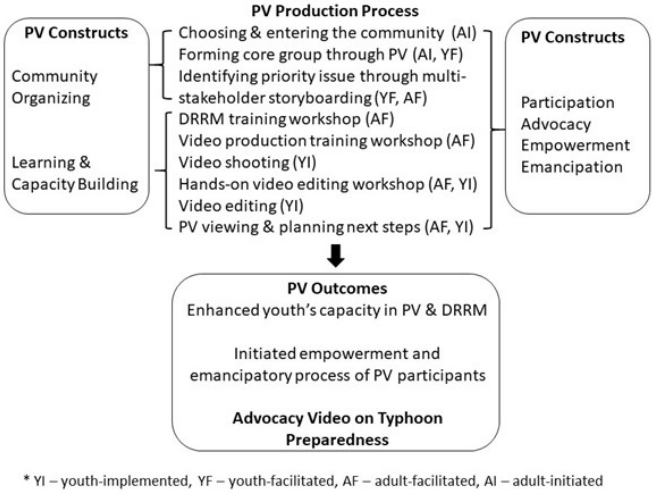
On the other hand, with their new skills and knowledge in DRRM and PV, the youth realize they can do more as individuals and as a group and improve themselves. Moreover, at the end of the PV process, they felt confident sharing and teaching DRRM information to others in the community. Through the PV, both adult officials and youth participants realized that the latter had the capacity and shared responsibility to become partners in DRRM initiatives. Furthermore, many participants also expressed their interest in becoming youth leaders because they wanted to make a difference and help in their community.

Moreover, the PV process can achieve several of the principal communicative actions prescribed by Melkote and Steeves (2015) on the roles that development communication should play to meet social justice goals. These include advocacy communication (raising awareness of issues), networking (strengthening partnerships between stakeholders), empowerment-related communication (participatory action/communication approaches, creating, expanding, and sustaining power of the community), and community mobilization (grassroots organizing and expanding and sustaining public participation).

This study proposes a youth-led PV process that consists of the PV

production process or stages, its emergent themes, and its outcomes (Figure 2).

Figure 2
Theoretical Framework of a Youth-led PV Process in DRRM



* YI – youth-implemented, YF – youth-facilitated, AF – adult-facilitated, AI – adult-initiated

Conclusion

This study's grounded theory is that a youth-led PV process enables youth and adult members to realize the latter's capacity and responsibility to participate in DRRM. It can serve as an entry point and strategy in community organizing. It provides a learning platform for various stakeholders to determine their problems, build capacity to address them, reflect on the process, and plan the next steps. It helps participants co-create knowledge, become more critical of their situation, and try to effect change and challenge the dominant class. Furthermore, it introduces an emancipatory process where participants can be freed from inequality and live meaningful lives.

Therefore, to sustain the emancipatory characteristic of the PV process, it should be implemented as an entry point and strategy in community organizing, not as a one-shot initiative. It is crucial to design and implement programs to sustain and strengthen the enthusiasm and commitment of the participants, as well as encourage other people to participate. This PV methodology can be applied to DRRM initiatives with youth participants, but it can also be adapted for other purposes (with other sectors of society) that aim to help community members address their issues

and concerns.

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