



THE MISOGYNISTIC TENDENCIES IN THE STATEMENTS OF PRESIDENT RODRIGO ROA DUTERTE (PRRD): LANGUAGE USE AND THE PHILIPPINE PRESIDENCY

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Abstract

This research explored how language use is able to provide meaning to a political discourse. Through the lens of Feminism and Critical Discourse Analysis (CDA), this study identified the presence of misogynistic tendencies in the statements of Philippine President Rodrigo Roa Duterte (PRRD) taken from news articles and his national speeches. Analyses were also done to deduce how language use is able to define a person. Analyses revealed the presence of misogynistic tendencies in PRRD's statements toward women in general and specific women. Further, this study has found out that PRRD is beyond the notion that language has the power to construct reality or define a person. It is his charisma and the role of social media that can explain the PRRD phenomenon.

Keywords: *Duterte, PRRD, Critical Discourse Analysis, CDA, Feminism, ideology, misogynistic tendencies, Philippine presidency, charismatic democracy, social media and politics*

Introduction

The Philippines current President, PRRD, is no ordinary president, at least when it comes to decorum and language use. One controversy thrown against him is his unseemly words towards women, for example, catcalling and whistling a female news reporter during a press conference. When urged by few to issue an apology, no apology was done and his camp emphasized that no catcalling happened and the whistling was all part of PRRD's constitutionally guaranteed 'freedom

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of expression’.

Hymes (2013) known as ethnography of communication, presented through the SPEAKING mnemonic(scene, participants, ends, act, key, instruments, norms and genre), shows that language and culture cannot be separated. This model is seen to explain the mix reactions of his statements towards women, like the female reporter in the first paragraph. For one, the Philippine presidency is expected to be replete with rules, symbolisms and even rituals which constitute its formality and stature. This formalism endows the presidency with authority, integrity, mysticism and utmost devotion. When PRRD’s language deviated from the formality legitimized by institutions and tradition, it somehow went against Hymes’ framework. As president, audience expected him to show ‘president-like behavior’, which seemed dismissed by him. This scenario puts into focus the importance of language use in defining the Philippine presidency, and contextualizes the relevance of this study. This is because in the discourse of Philippine presidency, it is both the President and the office that matters.

Two notable works attempted to analyze PRRD’s presidency. Curato (2017)’s collection of essays analyzed the rise of PRRD from being a mayor to the president of the country. Discussions focused on the narrative that PRRD’s rise to power is a product of the trajectories of the post-colonial and post Marcos eras, which have created the social, political and cultural conditions of the Philippines. Prashad (2018) on the other hand, featured articles on the rise of strong leaders that includes PRRD. The article unravels the macho world of PRRD and discussed the plight of some notable women in the country who were described to be ‘disempowered and silenced’ by him.

These literatures show the need to talk about PRRD– to be able to understand the man behind the position and the presidency itself from the lens of language. Language has proven to be an identity marker that shapes, constitutes and institutes identity. The aspects of the conversation on PRRD, women and language is crucial to show how his depiction of women through his language could open the discussion that language is an all-important space to understand what kind of presidency emerges with PRRD as president.

Political discourses are powerful. Presidents use them to communicate policy preferences to legislators and bureaucrats, address the public in times of international or domestic strife (Eshbaugh-Soha,2010) and are influential weapon (Crespo-Fernández, 2013). Effective political communication skills is shown in the form of being able to control impulses (Goodwin, 2018), cautious and optimistic (Hart, 1984), allow others to be heard (Garcia, 2019, use right language and controlled tone (Parsons, 2010); and charismatic (Boykiw- Polis, 2014) . In the case of PRRD, there are those who found it as the opposite of these characteristics. Glova (2016) mentioned that PRRD promotes political actions that do not conform to conventional political conduct, and to personal and moral norms dictated by the society. Curato (2016) commented that swearing and intermittent explosions of expletives and cuss words are natural for him.

Few researches about politicians’ treatment to women in their speeches have been conducted. Darweesh and Abdullah (2016) studied Donald Trump's sexist ideology and used CDA to describe his evaluation of women. Through an analysis of the lexical and rhetorical strategies

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used in his speeches, they found out that Trump underestimate women, and showed ideology on men superiority on females and inequality of power practiced on females.

Hall and Donaghue (2013) examined the construction of Julia Gillard's political ambition before becoming Australian Prime Minister in 2010. Using CDA, they reveal that the portrayal of Gillard corroborates previous findings which suggest that power-seeking behavior in women is viewed negatively. They point out that women leaders must balance ambition with high competence in traditionally masculine domain like the politics.

Alayo (2016) conducted a study within the framework of CDA on the self-representation of Hillary Clinton in public discourse. It delved into the self-characterization of Clinton as a woman and a politician, and how she was viewed in the media during her campaign. Findings show that she used an array of sources and techniques to reinforce her public image as empowered and a powerful candidate. These sources and techniques shaped her as a powerful woman, almost equal with men when it comes to intelligence, wit and charisma.

Further, analysts provide descriptions of PRRD and his language. Portillo (2017) described him as an image of the antithesis of a dignified statesman; Palean (2016) branded his speaking style as a commoner talk--the kind of words and mannerisms used by everyday folk from all walks of life; Timberman (2019) added that PRRD shows a personalistic manner of talking; Gatmaytan (2018) posited that PRRD does not care about his language style, public relations and public opinions; Desker (2016) stated that PRRD has the habit of discarding prepared speeches and refuse to abide by the conventions of formal speech; Chandran (2016) commented that PRRD's language is not close to what can be called as the language of law and order; and, Gregorio (2020) labeled his remarks on women as misogynistic.

Despite all these, in 2017, Time Magazine included him among The 100 Most Influential People in the world. This signifies that his popularity has reached even beyond the country and that the world has recognized how much he wields political power in the country. His critics say he has the hallmarks of dictators but his supporters find him a hero, defender from ruthless criminals and the evil effects of illegal drugs (Itao, 2018).

Despite criticisms on his language use, PRRD did not forget to include gender programs, the plight of women, their role in the economy and his commitment to advance the lives of Filipino women in his agenda point. He signed ordinances against gender bias in government office; he established the Reproductive Health (Executive Order No. 12) to attain and sustain zero unmet need for modern family planning; he banned deployment of overseas Filipino workers to Kuwait to protect them from abuse and exploitation; he supported Women's Code in 1997(pcoo.gov.ph, 2018); he put up the Wellness Center and the 24/7 desk to receive and act on reports of domestic violence (Timberman, 2019); he has given recognition to women of distinction by appointing one Cabinet secretary and assigning some positions in the government (Parrocha, 2018).

Given this information on his programs for women and his criticized language towards them, incongruences can be observed which need to be explained and analyzed. This is the gap which the study is trying to address.

Specifically, this research was conducted to answer the following questions:

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1. What are the misogynistic tendencies in the speeches of PRRD?
2. Does PRRD's language use affect the presidency?

Conceptual Framework

Parlington (2012) mentioned that all political actions are prepared, accompanied, and controlled by language. Thus, language and politics, are inseparable. Politics is very largely the use of language and a powerful medium used by a president. In fact, the power of the presidency depends on the ability to persuade the citizens. According to Hudson in Dunmire (2012), political language is a strategic resource where politicians gain and hold power. It is through discourses that they wield power.

Fairclough (1989; 1992; 2003) developed a three-dimensional framework of CDA. In his view, every communicative event comprises three dimensions: a text, a discursive practice and a social practice. In the text level or the description stage, the formal properties of text, linguistic features such as choices in vocabulary, grammar or the transitivity and passivization, and text structure are analyzed. The discursive practice level or interpretation stage, is concern with the relationship between text and the interaction with the text as the product of a process of production, and the process of interpretation. This step deals with the exploration of inter-textual relations among discourse, texts and setting. The third stage is social practice level or the Explanation stage, concerned with the relationship between interaction and social context. This stage involves explaining the dynamics of a text and how it is produced, distributed, transformed and consumed, including the discursive elements of this process ((Fairclough,1989). CDA is believed to be able to reveal meanings of language use.

Feminism on the other hand, understands the social problems, trends and issues concerning women overlooked by a society dominantly of the male perspective (Handayani, 2018). It attempts to critique and expose the established standards practiced in most societies that is patriarchal. It also recovers overlooked and abandoned texts by women in order to reassess them (Moallem, 2006).

Misogyny on the other hand, means hatred towards women (Srivastava, et al, 2017), or the dislike, mistrust of women, or prejudice against women (Konstantinovsky, 2019). Misogynistic tendencies then refer to the observed behaviors of PRRD reflective of hate, disgust, mistrust or prejudice of the women.

Methodology:

Research Design

This research follows the descriptive-qualitative research design as it captures the essence of individual expressions, actions and thoughts in order to give them meaning (Wodak and Busch, 2004); and since this design deals with analyzing in-depth information and the subtlety of cases or issues to discover meanings (Silverman, 2001).

As to sampling, this study employed the purposive sampling technique in choosing the corpus. PRRD's statements that show characteristics of dislike and hatred to women is the key element that determined the selection of the corpus. The corpora were from his speeches in his 2017

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State of the Nation Address and during the Ten Outstanding Women in Law Enforcement and National Security in the Philippines event. Some also came from newspaper articles containing his statements about women, published in The Daily Tribune, Manila Standard, Philippine Daily Inquirer, The Philippine Star and The Manila Times, from June 2016 to December 2019. Videos and transcripts of the speeches were also consulted.

A total of sixteen pronouncements about women were extracted: 1.) “You know, you women you deprive me of my freedom of expression. Hindi ko sinasabi sa inyo ‘yan (I don’t say it), but you criticize every sentence or word I say. That is my freedom to express myself”; 2.) “Ikaw kasi nag reklamo ka kasi reject ka ng pari. Kung ikaw reject ka ng pari, kun pati pari ayaw na sa iyo, tapos dito kayo magalit sa akin, wala akong magagawa sa inyong mga babae” (You complained because you are a reject of the priests. If you are rejects of the priests; if even the priests do not like you, then you get angry at me, I cannot do anything with you, women.); 3.) “Kaya kayong mga reject ng pari, reklamo kayo sa akin” (That is why you, rejects of the priests, you complain about me); and 4.) “Totoo nga eh, si pope nag admit na kunsomo ng mga pari ang yung madre” (It’s true, the pope admitted that the nuns were consumed by the priests); 5.) “You conducted an investigation, you heard the witnesses, you saw the videos, is she a credible woman? Can she be a moral person?...”; 6.) “I thought before that narco-politics was not evident in this country, but as the revelations would show, De Lima was elected using drug money”; 7.) “Senator Leila de Lima was so far the highest elected government official to use drug money to win office.” 8.) “It was the secretary of justice herself, running, trafficking drugs”; 9.) “She (De Lima) is claiming she is a political prisoner. Since when have I detained anyone from the opposition?”; 10.) “Ang mga kalaban ko, si Leni apurado masyadong maging president (My opponents, Leni, she’s too eager to be president)”; 11.) “Do you know why I castigate you (CJ) in public? Because you are ignorant!” Mr. Duterte said, addressing Sereno”; 12.) “You are that ignorant, you better go. You are just risking the country going into chaos,”; 13.) “Get off your post. In the first place, you should not be there. And that term of yours, until what...2030?, that’s too long for an ignorant Chief Justice”; 14.) “Insofar as what she is doing now, that is not very clear to me. Nakukulangan ako sa ability niya (I am not satisfied with her ability)”; 15.) She has scandal at the CHR, scandal at DOJ, and she’s talking about family?”; 16.) “I won’t talk without any evidence, I’m not like her.”

Data Analysis Procedure

CDA by Fairclough (1995) was employed to analyzed the corpus. His model consists of three inter-related processes of analysis: the text analysis (description stage), processing analysis (interpretation stage), and social analysis (explanation stage). In *Text Analysis*, the focus is on the description of the formal properties of the texts. The second is *processing analysis*, also called interpretation stage. Janks (2003) described this stage as that stage where intertextuality and member resources play a major part as it is concerned with the relationship between text and interaction. It is in this stage where the reader interpret the corpus by using concepts and definitions or discussions taken from other researchers. The implied meanings were drawn out and interpreted based on the prevailing political, social, economic and cultural conditions during the time of the delivery of the

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statements. The third stage is the *Social Analysis*, also called the Explanation stage. In here, the concern is the relationship between interaction and social context – with the social determination of the processes of production and interpretation and their social effects (Fairclough, 2001).

To reinforce CDA, the list of misogynistic behavior by Pamungkas, et al (2018) and Fersini, Rosso, and Anzovino (2018) was used to determine the presence of misogynistic tendencies in the statements. These parameters include stereotype and objectification, dominance, derailing, sexual harassment and threats of violence, and discredit. Patterns and recurrence were noted.

Analysis and Discussion

1. *What are the misogynistic tendencies in the speeches of PRRD? How are women portrayed in these discourses?*

A recurring pattern that emerged from the sixteen statements was there were statements that were for the women in general who listened as audience and specific individuals, namely Vice President Leni Robredo, former Supreme Court Chief Justice Maria Lourdes Sereno, and a country senator, Leila de Lima. This pattern is crucial as it shows that upon saying these statements, he spoke from two positions: as a powerful man who has personal biases against women and as a Philippine President who sees powerful women as political rivals.

Utilizing Pamungkas' list of behaviors on misogynistic tendencies, the following misogynistic tendencies were found in the statements of PRRD.

Stereotyping and Objectification

Stereotyping, as defined by Pamungkas, et al. (2018), is the fixed and oversimplified image or idea of a woman's physical appeal which creates biases about the characteristics or traits of women. Objectification is when the women are compared to narrow standards, like they are sexually objectified and treated as an object to be valued for its use by the men (Fredrickson & Roberts, 1997). Three statements in the corpus convey this behavior.

Statement 1: "Totoo nga eh, si pope nag admit na kunsomo ng mga pari yung mga madre." (it is true, the Pope admitted that the nuns were the 'consumption' of the priests).

The statement above is stated during the awarding ceremony for the Outstanding Women in Law Enforcement. In this occasion, PRRD narrated an event he knew to have happened between the priests and the nuns of the Catholic church. As seen, he used the noun *kunsomo* (*consumption*), which likened nuns to commodities that could be eaten. With this comparison, women were objectified as sex objects used when the priests got hungry for sex. The noun *kunsomo* (consumption) to reference to human beings suggests that women were objectified.

Statement 2: "Kayong mga reject ng pari (You who are rejects of the priests)"

Statement 2 has a misogynistic tendency of stereotyping. In the full speech, the statement is repeated thrice. Repetition can be deduced as a rhetorical strategy to emphasize a point (Nordquist,

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2016). This could also mean that he wanted his audience to remember this about the women. Repetition creates memory and emphasis. As this statement included all the women in the audience, it shows his stereotype of the women group. PRRD directed his words to everyone even when this adjective may be true only to the nuns during that time. This was stated by him even when he has supporters in the audience, thus, not a ‘complainer’ of him. With this, he generalized the whole group. His use of the word to involve everyone connotes a stereotype or the fixed and over-generalized belief about the women (Fersini, Rosso, and Anzovino, 2018); Pamungkas, et al, 2018).

Statement 3: “You know, you women you deprive me of my freedom of expression. Hindi ko sinasabi sa inyo ‘yan, but you criticize every sentence or word I say.”

This statement is directed to the women in general whom he called for as they deprive him of his freedom of expression. His use of the word *every* (every word) projected women to only see negative about him. With this, women are complainers or fault finders, similar with the nuns who were dumped and became rejects of the priests.

In all three statements, PRRD made two points—his hate remarks to the women and his unlikely feelings of the priests in the Catholic church. The second point, though not about women but toward the priests, is understandable. PRRD has been very vocal against Catholic priests not only for personal reasons (he claimed he was sexually molested by a priest during his high school years) but also because the Catholic Bishop Conference of the Philippines has been critical of his administration especially on his war against drugs. The mention of Pope in the first statement reinforces this disgust when he said, during his campaign period, that the Pope and his convoy, caused traffic in Metro Manila. He cursed the Pope which angered many Catholics, causing a lot of controversy. Thus, when he said ‘reject of the priests, “consumption of the priests”, the use of priests amplifies his dislike for women. The pairing of women and priests lexically put his dislike and disrespect for both. The dislike for women would not be as explicit and palpable if priests is replaced with soldier which are of the same lexical level, because this is one group he supports and protects. In the process, both groups of personalities were disliked. To equate one hated group with another hated group doubles the intended insult.

Sexual harassment and threat to violence

Another misogynistic tendency found is sexual harassment and threat to violence.

Statement 3: Totoo nga eh, si pope nag admit na kunsomo ng mga pari yung mga madre (*It is true, the Pope admitted that the nuns were the ‘consumption’ of the priests*).

This description of women as food consumed by the men (priests) depicted a display of sexual harassment and threat of violence. His statement connotes that the nuns (women) have not complained to the sexual act which is an evidence of the presence of threat of violence. These behaviors are acts of harassment of sexual nature with the intention to physically assert power and control over women.

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Statement 4: “You are that ignorant, you better go. You are just risking the country going into chaos,” Mr. Duterte said.

This statement is addressed directly to the former Supreme Court Justice. Here, he bluntly labeled the former CJ ‘*ignorant*’. Being given the position of a CJ, this means that her scholastic records and expertise are exemplary, fit for a CJ. Not only was she called *ignorant*, she was also told the possibility of bringing chaos to the country. This line supports the adjective ignorant. This description of PRRD about the former CJ fits the description of Hersch (2015) about sexual harassment. To her, sexual harassment and violence is not primarily just about sexual acts. It is about power and control and conduct that create a hostile work environment and threat to the women.

Two other statements that exemplifies this misogynistic behavior is stated about Senator Leila de Lima.

Statement 5: “Senator Leila de Lima was so far the highest elected government official to use drug money to win office.”

Statement 6: She has scandal at the CHR, scandal at DOJ, and she’s talking about family?”

In statements 5 & 6, De Lima is linked to the drug trade in New Bilibid Prison (NBP) and the country, and alleged that she won as senator because drug funds. In the full speech where statement 6 was taken, he sounded in disbelief that she talked about family when allegedly she had sex scandals with her bodyguard who is a family man. The question on family in statement 2 implied a question of her morality.

Before De Lima was elected as senator, she was the Department of Justice (DOJ) Secretary, in charged with the main insular penitentiary of the country. Most of the country’s big time druglords are housed in NBP. With this, it is presumed that the senator is not privy of the inmates and their cases including drugs. Also with this, PRRD assumed that her senatorial win is associated with drugs money.

It should be notice that both statements 5 and 6 were cited in 2016, months after he sat down as president of the country. This means that her case was an utmost problem as he chose to dwell with it the first few months as president. As was reported, the senator had been investigating PRRD when he was yet a mayor for his connections with Davao Death Squad. De Lima and other critics were speculating that this is the reason why he targeted her.

Another misogynistic tendency is addressed to a specific individual aside and the women in general.

Discredit to the woman

To the women in general, the following statements were mentioned:

Statement 7: Ikaw kasi nag reklamo ka kasi reject ka ng pari. Kung ikaw reject ka ng pari, kun pati pari ayaw na sa iyo, tapos dito kayo magalit sa akin, wala akong magagawa sa inyong mga babae”

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(You complained because you are a reject of the priests. If you are rejects of the priests; if even the priests do not like you, then you get angry at me, I cannot do anything with you, women).

Statement 8: . Totoo nga eh, si pope nag admit na kunsomo ng mga pari ang yung madre” (It is true, the Pope admitted that the nuns were the ‘consumption’ of the priests.

When PRRD labeled the women in general as ‘rejects of the priests’ and ‘consumption of the priests’, these has characteristics that discredit and humiliate women. The derogatory meanings associated with the words put women in general in a questionable position. For one, being called ‘rejects of the priests’ connotes that these women do not have good personalities that can be dumped or discarded by men. Second, when he referred to the nuns as ‘consumption of the priests’, this denotes that they were willing to be used as sex objects of the men.

As mentioned, his statements toward women in general talked about the priests noted to be his critics over the Extra Judicial Killing issue. Also, the statements about women could be taken as an attack to both the women and the priests. This same behavioral pattern was also seen in his statement toward the Vice President Leni Robredo.

Statement 9: “Insofar as what she is doing now, that is not very clear to me. Nakukulangan ako sa ability niya (I am not satisfied with her ability)” .

Above, PRRD expressed his dissatisfaction of the VP’s performance as a public servant. This explains why she was retracted the committee leaderships he gave her. This statement can be considered as a form of discredit to the woman as according to Aburdeineh (2019), this misogynistic behavior may be in a form of public shaming.

VP Leni Robredo, a political opposition has also a strong following. She heads the opposition party and is their strong contingent against PRRD with regards position. Further, her voice is also listened to by the Human Rights groups in the United Nations. In fact, the full article mentioned that one reason for ousting her in the cabinet position is because she reported to the UN and the US Embassy officials the drug eradication program of PRRD.

Statement 10: Ang mga kalaban ko, si Leni apurado masyadong maging president (My opponents, Leni, she’s too eager to be president)”

Statement 10 is another display of PRRD’s discredit of a woman. When she is described as too eager to be the president, this connotes that she wants more—more power, influence and authority and is not contented with her position. Allegedly, she reported to the UN of the administration’s method of drug eradication when she was his cabinet member and was expected to help him run the country. As she did this, PRRD labeled her as ambitious, too eager to be the president. This statement about her is reflective of a misogynistic tendency specifically, an act to discredit a woman.

This same behavior is also seen in PRRD’s statement for Senator Leila De Lima.

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Statement 11: “I thought before that narco-politics was not evident in this country, but as the revelations would show, De Lima was elected using drug money.”

In his statements about De Lima, he is heard talking about her drug trade involvement, charging her of using drug money to win the election. However, apart from this, he also talked about her private life and her sex scandal to the public. All these show a message that De Lima cannot be trusted. This is an act that discredits the woman.

Another misogynistic behavior seen in PRRD’s statements is dominance of the male.

Dominance

This behavior refers to the assertion of the superiority of men over women to highlight gender inequality (Fersini, Rosso, and Anzovino, 2018).

Statement 12: Do you know why I castigate you (CJ) in public? Because you are ignorant!” Mr. Duterte said, addressing Sereno.

Statement 13: Get off your post. In the first place, you should not be there. And that term of yours, until what...2030?, that’s too long for an ignorant Chief Justice”

In the statements, the former CJ Sereno was publicly castigated by PRRD. This act of publicly chastising her could only be done by someone who thinks of himself as above the person castigated. This is an act of dominance. He even directed her to leave her office as a chief justice to not “risk the country in chaos”. This statement shows characteristics of superiority or dominance of the male gender.

Statement 14: You conducted an investigation, you heard the witnesses, you saw the videos, is she a credible woman? Can she be a moral person?...

His accusations of her even in a very formal occasion is a manifestation that he shows dominance or authority of any or some situation or events. During his 2017 SONA which was attended by dignitaries of not only the country, he identified her and reminded the audience of her wrongdoings as a public official of the country.

It should be remembered that in his statements toward the general group of women, he touched on the lives of the nuns in the Catholic church. He described them as rejects of the priests and ‘consumption’ of the priests. This narrative about the nuns also is an instance of male dominance, suggesting that the nuns are subordinates of men, using them as they please and for their sexual pleasures. At the same time, the PRRD himself, a male, upon labeling the nuns as ‘rejects’, showed dominance with his choice of words.

Even with his statements on VP Leni Robredo, a misogynistic tendency is also noticed. His evaluation of her ability “I find her ability lacking”, suggests that her work ability and leadership are not impressive. This comment shows a stance of superiority or dominance over the woman.

Lastly is the misogynistic behavior derailing.

Derailing

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Pamungkas, et al (2018) and Fersini, Rosso, and Anzovino (2018) describes derailing as behaviors that justify woman abuse and rejects male responsibility.

Statement 15: “Senator Leila de Lima was so far the highest elected government official to use drug money to win office.”

Statement 16: “It was the secretary of justice herself running, trafficking drugs.

In statements 15 and 16, PRRD was clear about linking De Lima to the drug trade reminding the audience that her office is in-charge with solving the country’s illegal drugs problem yet she was involved with drug issue. He presented her as an enemy of the country who abuse the powers of her positions as CHR commissioner and DOJ secretary. With this, he appeared to have a reason for castigating her in public. PRRD and Senator De Lima had been counter rebutting on political issues. But according to the senator, she is a political prisoner and the drug charges against her is because of the vindictive character of PRRD.

This behavior is also seen in his statements to the women in general specially when he mentioned the priest and the pope as references. The exact lines were: “if even the priests do not like you, then you get angry with me...”; and “It is true,the pope admitted that the nuns are ‘consumption’ of the priests”. In these lines, he mentioned references which appeared to clear his name. This act that is seen to try to get away from the responsibility is derailing.

This behavior is also seen in his statement of the former CJ Sereno. As could be heard, he defended his actions for scolding her when he asked “do you know why I castigate you?”. With this language style, he was trying to point out the idea that he had a reason for reprimanding a government official as she did not function well her government duties. This is a behavior of derailing.

The pattern is seen in his statements about VP Robredo. When he reasoned “I am not satisfied with her ability”, he somehow justified that his behavior merely evaluates a government official, thus, a normal procedure.

Describing PRRD’s Presidency

PRRD’s presidency, in many angles, is different from the country’s previous presidents post martial law times as could be observed in his language use. In the corpora of the study, he did not have control of his emotions even if the talks were delivered in formal events and with big-time national and international audience. He showed no hesitancy in using cuss words, in threatening women, in labeling them with derogatory words, and many others. He insulted and attacked them which resulted to criticisms of him. Per record, he is the only president in the world who was investigated by the International Criminal Court for crimes against humanity (Alamon, 2016).

With the discussion above, it can be said that PRRD is a reflection of the unusual kind of president. He shows that no one can stop him, not even the Commission of Human Rights; not even when his language use may cause the break-up of alliance with other nations. He says things

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unmindful of whether he has the majority's favor or not, and surprisingly, he got the support of the majority. As seen in the corpora of the study and the CDA used to analyze them, PRRD, in his language use, proves to be beyond language, and shows characteristics of a leader who has a mind of its own, unwilling to succumb to criticism, and oblivious of whoever gets in the way of his plans for the country.

All the discussions above show that PRRD's language use in the corpora of the study has misogynistic tendencies toward strong-willed women. His language use shows a non-adherence to the liberal democracy which changes the Philippine presidency from being very formal or institutional to being less formal in the use of language, at times, seen to have tendencies that attack women. Despite this change, PRRD remained steadfast with where he is, supported by the popular majority. With this, his language is not seen as a defining factor of his presidency.

The discussions above have clearly shown that PRRD has reconfigured presidency from what it was before to what it is now. He was able to modify the role relationship of political institutions to the presidency. Above all other findings, it was found out that his language use despite being brass and show misogynistic tendencies, has not affected his popularity. Thus, his presidency is shaped by factors other than language, and these are charismatic authority and the role of social media.

The figure below illustrates PRRD's presidency.

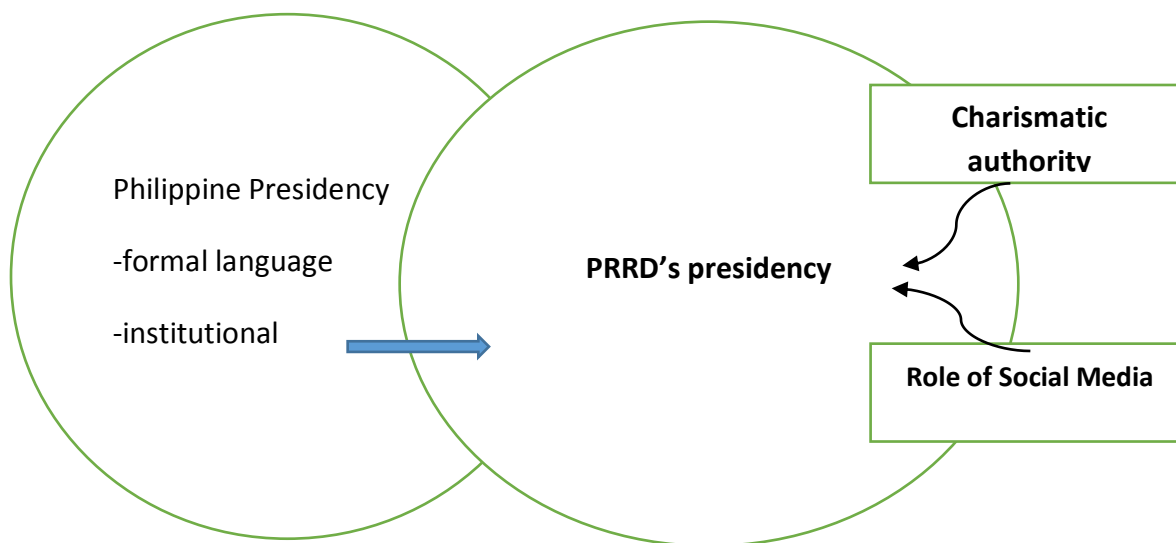


Figure 1. PRRD's model of presidency

As it can be seen in the figure, the usual features or characteristics of the Philippine presidency (first circle) is moving towards and is overshadowed by the current face of presidency PRRD's presidency (second circle). It shows in the figure that at present, with PRRD's presidency, the common formal and institutional features of presidency are not evident anymore. In fact, it is undefinable. This means that PRRD's presidency is beyond language. It is a mixture of several

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characteristics. But what is clear is what makes up his strong and stable or consistent high approval and trust ratings. It is the power of charismatic authority and social media.

Conclusions

Based on the findings of the study, it can be concluded that with people's continued support of PRRD despite his statements with misogynistic tendencies, similar statements and the use of cuss words and swearing in political speeches might become a frequent act. Thereby, leading to the proliferation of unconventional political language.

Moreover, PRRD's portrayal about women particularly the oppositionists show a bearing of a leader who is intolerant of criticisms. As such act is not tolerated, oppositionists would likely lessen. With this, checks and balances in the three branches of the government would not be as active and could be jeopardize.

With his charismatic authority and the role of social media, this tells that the notion that language has the ability to construct reality does not apply to PRRD. At present times, he can get away with using swear and cuss words and statements of hate and dislikes targeted to political oppositions. With his 'hypnotic spell' appeal to people brought by his noteworthy actions, his negative language would not be an issue.

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