

President Benigno C. Aquino's Inaugural Address: A Critical Discourse Analysis

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| Romel R. Costales |

Isabela State University-City
of Ilagan Campus

costales.romel@yahoo.com

ABSTRACT

This paper looked into the persuasive strategies of President Benigno Simeon "Noynoy" Aquino III's public speaking and the hidden ideology that was present in his inaugural speech. Norman Fairclough's (1995) assumptions in critical discourse analysis that ideologies can be found in texts, that such ideologies can be impossibly separated from texts and that "texts are open to diverse interpretations" was the basis of the study. President Aquino's persuasive strategies were shown through the evaluation of the ideological and persuasive components of his inaugural speech.

KEYWORDS

critical discourse analysis; ideology; political discourse; power

INTRODUCTION

Through politics (a struggle for power) certain political, economic and social concepts are put into practice. In the words of Horváth (2009), language plays a critical role since "every political action is prepared, accompanied, influenced and played by language". This paper examined a discourse of political speaking, that is, the inaugural speech of President Benigno "Noynoy" Aquino III also popularly known as "P-Noy". Taking into account the value of the said speech in times of economic, political, and social ills besetting the Filipino nation, it is highly important to understand the ideological traits of P-Noy enshrined in his inaugural address. The policies and programs of the newly inaugurated president are made known in his inaugural speech (Horváth, 2009). In the case of President Aquino, these policies and programs are directed at the policy of change – the government of "daang matuwid" (straight path). The main objective of this paper was to look into the persuasive strategies of President Benigno Aquino III and the ideological component of his inaugural speech.

Being a broad term, discourse has many meanings. According to Titscher (1998), discourse integrates a whole palette of meanings which range from linguistics through sociology, philosophy and other disciplines. For purposes of this paper, van Dijk's (1997) definition of discourse and his concept of discourse as text, seeing data as liable for empiric analysis (Titscher et.al., 1998) with focus being put on discourse as action and process, is to be applied. Hence, discourse is conceived as a "broader" term than "text" with Fairclough (1989) saying that he uses the term discourse "to refer to the whole process of social interaction of which a text is just a part."

Critical Discourse Analysis (CDA) is obviously not a homogenous model, nor a school or a paradigm, but at most a shared perspective on doing linguistics, semiotic or discourse analysis. (van Dijk, 1993)

To perceive language use as social justice is the objective of CDA. The users of language do not function in isolation, but in a set of cultural, social and psychological frameworks. CDA accepts this social context and studies the connections between textual structures and takes this social context into account and explores the links between textual

structures and their function in interaction within the society. Such an analysis is a complex, multi-level one, considering the obvious lack of direct or one to one correspondence between text structures and social functions, especially regarding creating and maintaining differences in power relations. The relatedness of the complex mechanism of discursive practice and their social function is frequently and willingly hard to understand, especially when the need occurs to create a framework for decreasing such obscurity. In his definition, Fairclough (1993) perceives CDA as:

Discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practice, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

That the relationship is bi-directional is worth noting here. That is, not only the language use is affected or influenced by its relationship within certain frame of cultural or social practice, but also the use of language influences and shapes the social and cultural context in which it is found. Thus, it can be concluded that discursive practices form part of social structures in the same way as social structures determine discursive practices. Both directions are recognized by CDA, and particularly it “[explores] the tension between these two sides of language use – the socially shaped and socially constitutive” (Ibid. 134-136). Language is a constituent of society. A division proposed by Fairclough (Ibid. 134-136) is that of social identity, social relations and systems of knowledge and belief. All of these levels are effected, only with a variation as far as the strength is concerned. In the latter part of this work, the issue of interpretation of these levels in the context of discourse models and social cognition will be dealt with.

What distinguishes CDA from other forms of discourse analysis is its element of ‘critical’. According to Fairclough (1992), ‘critical’ implies showing connections and causes which are hidden; it also implies intervention, for example providing resources for those who may be disadvantaged through change. The hidden things need to be exposed to make them evident to the individuals involved. When remained hidden, these things cannot be fought against.

Among the theoreticians of discourse linguistics, Norman Fairclough’s work has provided (according to Van Dijk) many articles and books establishing CDA as a direction of research and focusing on various dimensions of power. Fairclough perceives CDA as a research tactics rather than a direction of thought or a model of analysis.

Batstone (1995) has summarized what the followers of CDA try to achieve in this wise:

Critical Discourse Analysts seek to reveal how texts are constructed so that particular (and potentially indoctrinating) perspectives can be expressed delicately and covertly; because they are covert, they are elusive of direct challenge, facilitating what Kress calls the “retreat into mystification and impersonality”. (Batstone, 1995; 198-199)

Although the proposed meanings of CDA above are comprehensive, detailed description of how CDA is undertaken is really needed. In his work “Language and Power”, Norman Fairclough (1989) wished to examine how the ways in which people communicate are restricted by the structures and forces of those social institutions within which they live and function. Also found in the same publication were his suggestions of

the possible procedures for analyzing of texts and text analysis. In his view, there are three levels of discourse, namely *social conditions of production and interpretation* (first level), the *process of production and interpretation* (second level), and the *text* (third level). The first level refers to the social factors contributing or leading to the origination of a text and how these factors bring about interpretation. The second level relates to how the text is produced and effects interpretation. And, the third level is the text, being the product of the first and second stages.

Subsequently, Fairclough (1989) gives these three stages which correspond to the three levels of discourse:

1. *Description*, the stage concerned with the formal properties of the text.
2. *Interpretation*, the stage concerned with the relationship between text and interaction *i.e.*, seeing the text as a product of a process of production and as a resource in the process of interpretation.
3. *Explanation*, the stage concerned with the relationship between interaction and social context *i.e.*, the social determination of the processes of production and interpretation and their social effects.

Norman's concept on discourse and power and discourse and hegemony provides conceptual basis for this paper. This paper attempts to connect linguistic practice and social practice and micro and macro analysis of discourse (Fairclough, 1989). It analyzes the interrelatedness of textual properties and power relations also found in Fairclough's conceptual framework. Moreover, using Batstone's theoretical concept, this paper tries to deconstruct covert ideology which is 'hidden' in the text. Batstone (1995) claims that "critical discourse analysis seeks to reveal how texts are constructed so that particular (and potentially indoctrinating) perspectives can be expressed delicately and covertly; because they are covert, they are elusive of direct challenge, facilitating what Kress calls the "retreat into mystification and impersonality' (1989)".

RESEARCH METHODS

Used as the primary tool for analysis in this paper is Norman Fairclough's "three-dimensional method of discourse analysis", that is, "the language text, spoken or written, discourse practice (text production and text interpretation), and the socio-cultural practice". Fairclough's concept is transformed into an analytical method of "linguistic description of the language text, interpretation of the relationship between the discursive processes and the text, and explanation of the relationship between the discursive processes and the text, and explanation of the relationship between the discursive processes and the social processes" (Fairclough 1989).

Outline of the Inaugural Speech

President Aquino's inaugural speech has the following parts:

1. Accepting the challenge to lead the Filipino nation (paragraphs 1-3)
Aquino, although he humbly admitted he never imagined continuing the mission begun by his parents, the late Senator Benigno Aquino, Jr. and President Corazon C. Aquino, accepted the challenge of leading the Filipino nation and dedicating his life "to making our democracy reach its fullest potential: that of ensuring equality for all."
2. Citing the previous administration's failure to attend to the people (paragraphs 4-6)
Empathizing with the ordinary citizens, he directly mentions his disappointment about the previous administration's indifference, insensitivity, lack of regard for justice and

abuse of power which have made many Filipinos to elect migrating to other countries in search of peace and tranquility.

3. Promising a change in government policy (paragraphs 7-10)

Aquino promises the Filipino people good governance that will lessen their problems and make their “destiny return to its rightful place” (paragraph 8). Also, he emphasizes that his mandate from the people is one of change, that is, “to transform the government from one that is self-serving to one that works for the welfare of the nation” (paragraph 9).

4. Declaring principle of government (paragraphs 11-15)

The president reiterates his campaign slogan: “If no one is corrupt, no one will be poor” (*Kung walang corrupt, walang mahirap*) as the defining principle that serves as the foundation of his administration. Here he vows to set the example, striving to be a good model. Moreover, he promises not to break the trust the people placed in him and ensures that this becomes the advocacy of his Cabinet (paragraph 13). Finally, he swears to earn back the trust and respect of the people for the government and he warns those who have continued to do dishonesty in government.

5. Outlining programs and policies of the government (paragraphs 16-30)

Aquino outlines the various programs and policies his administration is to pursue in six years. Anchored on good governance, these governmental programs and policies are aimed at lifting the people from poverty while addressing graft and corruption in the bureaucracy.

6. Inviting all Filipinos to join the administration in good governance. (paragraphs 31-40)

Believing in democracy as the foundation of unity, President Aquino invites the Filipino people to be on his side as he will pursue change anchored on good governance.

7. Acknowledging and thanking the Filipino people. (paragraphs 41-46)

Recognizing the fact that it was the Filipino electorate who brought him to presidency, *P-Noy* promises to listen to the people calling them his “boss” whose orders he cannot ignore. Also, he vows to carry on the legacy of his parents *i.e.*, to fight and die for democracy and peace.

Examples of Parallelism or Repetitions:

- “*Hindi ko inakala na darating tayo...
Hindi ko pinangarap maging...*” (paragraph 1)
- “*Alam nating lahat ang pakiramdam na magakaroon...
Alam natin ang pakiramdam na mapagkaitan...*” (paragraph 4)
- “*Kayo ba ay minsan ring nalimutan...ako rin.
Kayo ba ay nagtiis na sa trapiko...ako rin
Kayo ba ay sawang-sawa na...ako rin*” (paragraph 5)
- “*Kung walang corrupt, walang mahirap*” (paragraph 11)
- “*Sa mga nang-api sa akin,...*
Sa mga nang-api sa sambayanan,...” (paragraph 27)
- “*Ito ang kahalagahan ng...
Ito ang pundasyon ng...*” (paragraph 34)
- “*Walang pangingibang bayan..
Walang pagtalikod...
Walang lamangan...
Walang padrino...
Walang pagnanakaw...
Walang wang-wang...*”

Walang counterflow..

Walang tong... ”(paragraph 38)

- *“Kayo ang boss ko... ”(paragraph 41)*
- *“Kayo ang nagdala... ”(paragraph 42)*

Examples of Contrast

- *“Tanyag man ang aking mga magulang at kanilang mga nagawa, alam ko rin ang problema ng ordinaryong mamamayan.” (paragraph 4)*
- *“ Kami ay narito para magsilbi at hindi para maghari.” (paragraph 9)*
- *“Mula ngayon, hindi na puwede ang puwede na.” (paragraph 18)*
- *“Palalaksin at palalaguin natin...hindi para tugunan (paragraph 21)*
- *“nakatuon sa kapwa at hindi sarili”(paragraph 26)*

President Aquino’s inaugural speech has the overall theme of *“pagbabago sa gobyerno sa pamamagitan ng pagtahak sa tuwid na daan”* (change in government by travelling on the right path). This means P-Noy’s government is focused on instituting change in the bureaucracy by fighting graft and corruption. Aquino’s strong stance to fight corruption and various forms of abuses against the Filipinos which were purportedly committed by the previous administration are evinced by these lines from his inaugural address:

- *“Alam nating lahat ang pakiramdam na magkaroon ng pamahalaang bulag at bingi.”*
- *“Alam natin ang pakiramdam na mapagkaitan ng hustisya, na mabalewala ng mga taong pinagkatiwalaan at inatasan nating tagapagtanggol.” (paragraph 4)*
- *“Kayo ba ay minsan ring nalimutan ng pamahalaang inyong iniluklok sa puwesto?Ako rin.”*
- *“Kayo ba ay nagtiis na sa trapiko para lamang masingitan ng isang naghari-hariang de-wangwang sa kalsada? Ako rin.”*
- *“Kayo ba ay sawang-sawa na sa pamahalaang sa halip na magsilbi sa taumbayan ay kailangan pa nila itong pagpasensiyahan at tiisin?Ako rin.” (paragraph 5)*
- *“Ngayon, sa araw na ito dito magwawakas ang pamumunong manhid sa mga daing ng taumbayan.” (paragraph 7)*
- *“Sa tulong ng wastong pamamahala sa mga darating na taon, maiibsan din ang marami nating problema.” (paragraph 8)*
- *“Ang mandato ninyo sa amin ay pagbabago, isang malinaw na utos para ayusin ang gobyerno at lipunan mula sa pamahalaang iilan lamang ang nakinabang tungo sa isang pamahalaang kabutihan ng mamamayan ang pinangangalagaan.” (paragraph 9)*
- *“Sigaw natin noong kampanya: Kung walang corrupt, walang mahirap.” (paragraph 11)*
- *“Inaasahan natin sila sa pagsupil ng korapsyon sa loob mismo ng burukrasya.” (paragraph 14)*
- *“...sisimulan natin ang pagbabalik ng tiwala sa pamamagitan ng pag-usisa sa mga midnight appointments.” (paragraph 15)*
- *“Mula ngayon, hindi na puwede and puwede na.” (paragraph 18)*
- *“Palalaksin natin ang koleksiyon at pupuksain natin ang korapsyon sa Kawanihan ng Rentas Internas of Customs...” (paragraph 20)*
- *“...lalaktawan natin ang gitna, kasama na ang kotong cop.” (paragraph 23)*
- *“We will cut red tape dramatically...” (paragraph 23)*
- *“Papaigtingin namin ang proseso ng konsultasyon at pag-uulat sa taumbayan.” (paragraph 25)*
- *“To those who are talking about reconciliation... there can be no reconciliation without justice.” “...begin the process of providing true and complete justice for all.” (paragraph 28)*
- *“...pagtatag at pamumuno sa isang Truth Commission na magbibigay ng linaw sa maraming kahinahinalang isyu...”(paragraph 29)*

- “We shall defeat the enemy by wielding the tools of justice, social reform, and equitable governance...” (paragraph 31)
- “Walang lamangan, walang padrino at walang pagnanakaw.” “Walang wang-wang, walang counterflow, walang tong” (paragraph 38)

RESULTS AND DISCUSSION

Ideological Analysis

To understand the covert ideology found in the inaugural speech of President Aquino, this paper attempts to link the inaugural discourse with the social processes. Aquino’s speech is provided here part by part, first in its Filipino language version and its translation in English. These were taken from the Philippine Daily Inquirer.

- (1) “*Ang pagtayo ko dito ngayon ay patunay na kayo ang aking lakas. Hindi ko inakala na darating tayo sa puntong ito, na ako’y manunumpa sa harap ninyo bilang inyong Pangulo. Hindi ko pinangarap maging tagapagtaguyod ng pag-asa at tagapagmana ng mga suliranin n gating bayan.*”

(My presence here today is proof that you are my true strength. I never expected that I will be here taking my oath of office before you, as your president. I never imagined that I would be tasked with continuing the mission of my parents. I never entertained the ambition to be the symbol of hope, and to inherit the problems of our nation.)

Delivering his speech in Filipino, President Aquino deviates from the usual inaugural addresses of his predecessors (except for former President Joseph Ejercito Estrada) which were delivered in English. Aquino aptly does this to reach out to the “*masa*” (masses) who comprise majority of the Filipinos. He does this to get across his message well to the common people whom he acknowledges to have brought him to presidency. Moreover, he wants the people to realize that he really empathizes with them, that he is one with them. The popularity of his late parents Senator Benigno Aquino, Jr. and President Corazon C. Aquino being icons of Philippine democracy plus Aquino’s simplicity, honesty and humility have endeared him to the people, making him very popular with them. The masses later on called President Benigno Simeon Aquino “*P-Noy*” (President *Noy*), a reference they have to the President, he being their symbol of hope, their champion.

In his opening lines, President Aquino humbly accepts his mandate as the highest leader of the Filipino nation though he admits that he never imagined becoming one. Considering that the task to lead a nation is herculean, he acknowledges drawing strength from the people. The above line is indicative of *P-Noy*’s resolve and unqualified sincerity to serve the people.

- (2) “*Nilabanan ng aking ama ang diktadurya at ibinuwis niya ang kaniyang buhay para tubusin ang ating demokrasya. Inalay ng aking ina ang kanyang buhay upang pangalagaan ang demokrasyang ito. Ilalaan ko ang aking buhay para siguraduhin na ang ating demokrasya ay kapaki-pakinabang sa bawat isa. Namuhunan na kami ng dugo at handang gawin ito muli kung kinakailangan.*”

(My father offered his life so our democracy could live. My mother devoted her life to nurturing that democracy. I will dedicate my life to making our democracy reach its fullest potential: that of ensuring equality for all. My family has sacrificed much and I am willing to do this again if necessary.)

Making reference to his parents, the late couple Senator Benigno Aquino Jr. and President Corazon Aquino who fought and died for democracy, Aquino vows to dedicate

his life and make sacrifices just to ensure that democracy lives in his reign as president. He takes on the mission to continue his parents' legacy *i.e.*, to make democracy enjoyed by every Filipino.

- (3) *“Tanyag man ang aking mga magulang at ang kanilang mga nagawa, alam ko rin ang problema ng ordinaryong mamamayan. Alam nating lahat ang pakiramdam na magkaroon ng pamahalaang bulag at bingi. Alam natin ang pakiramdam ng hustisya, na mabelawala ng mga taong pinagkatiwalaan at inatasan nating maging ating tagapagtanggol.”*

(Although I was born to famous parents, I know and feel the problems of ordinary citizens. We all know what it is like to have a government that plays deaf and dumb. We know what it is like to be denied justice, to be ignored by those in whom we placed our trust and tasked to become our advocates.)

Aquino expresses his empathy with the Filipinos whom their past leaders failed and disappointed. In the line above, *P-Noy's* makes an allusion to past administrations particularly that of former President Gloria Macapagal Arroyo (whom he succeeded) which became unpopular for having failed to listen to, served and protect the people.

- (4) *“Kayo ba ay minsan ring nalimutan ng pamahalaang inyong iniluklok sa puwesto? Ako rin. Kayo ba ay nagtiis na sa trapiko para lamang masingitan ng isang naghari-hariang de-wangwang sa kalsada? Ako rin. Kayo ba ay sawang-sawa na sa pamahalaang sa halip na magsilbi sa taumbayan ay kailangan pa nila itong pagpasensiyahan at tiisin? Ako rin.”*

(Have you ever been ignored by the very government you helped put in power? I have. Have you had to endure being rudely shoved aside by the siren-blaring escorts of those who love display their position and power over you? I have, too. Have you experienced exasperation and anger at a government that instead of serving you, needs to be endured by you? So have I.)

Conveyed here is Aquino's utter dismay at the failure of the past administration to serve the people, which should have been the very essence of its existence.

- (5) *“Sa tulong ng wastong pamamahala sa mga darating na taon, maiibsan din ang marami nating problema. Ang tadhana ng Pilipino ay babalik sa tamang kalagayan, na sa bawat taon pabawas ng pabawas ang problema ng Pinoy na magsusumikap at may kasiguruhan sila na magiging tuloy-tuloy na ang pagbuti ng kanilang sitwasyon.”*

(Through good governance in the coming years, we will lessen our problems. The destiny of Filipino will return to its rightful place, and as each year passes, the Filipino's problems will continue to lessen with the assurance of progress in their lives.)

President Aquino strongly believes (being his ideological standpoint) that good governance is the ultimate solution to the Filipino's problems. That is, through honest and effective governance, the Filipino destiny shall return to its rightful place with a promise of progress and development in the coming years. He is bent to give the people such an honest government that shall lessen their problems and lead them to progress.

- (6) *“Kami ay narito para magsilbi at hindi para maghari. Ang mandato ninyo sa amin ay pagbabago. Isang malinaw n autos para ayusin ang gobyerno at lipunan mula sa pamahalaang iilan lamang ang nakikinabang tungo sa isang pamahalaang kabutihan ng mamamayan ang pinangangalagaan.”*

(We are here to serve and not to lord over you. The mandate is given to me was one of change. I accept your marching orders to transform our government from one that is self-serving to one that works for the welfare of the nation.)

This part of the text indicates President Aquino's fundamental principle of governance – change in government – instituting a good, honest and clean government that will genuinely serve the people. He contrasts his principle of administration against his predecessor's. Moreover, he expresses resolve to fix and transform the government into one that is truly serviceable and utilitarian to Filipinos.

- (7) *“Ang mandatong ito ay isa kung saan kayo at ang inyong pangulo ay nagkasundo para sa pagbabago. Isang paninindigan na ipinangako ko noong kampanya at tinanggap ninyo noong araw ng halalan.”*

(This mandate is the social contract that we agreed upon. It is a promise I made during the campaign, which you accepted on election day.)

Owing the Filipino people his mandate, *P-Noy* obliges himself with utmost determination to institute reform in the government for the welfare of the country.

- (8) *“Sigaw natin noong kampanya: Kung walang corrupt, walang mahirap. Hindi lamang ito pang slogan o pang poster. Ito ang mga prinsipyong tinatayuan at nagsisilbing batayan ng ating administrasyon.”*

(During campaign we said, “If no one is corrupt, no one will be poor.” That is no mere slogan for posters – it is the defining principle that will serve as the foundation of our administration.)

In the preceding text, the president tells what specific reform or change he would like to pursue during his administration, *i.e.*, fighting and stopping corruption in the bureaucracy which is the defining principle and foundation of his administration. By eliminating corruption, Aquino believes that poverty in the country will be resolved.

- (9) *“Ang ating pangunahing tungkulin ay ang magsikap na maiangat ang bansa mula sa kahirapan, sa pamamagitan ng pagpapairal ng katapatan at mabuting pamamalakad sa pamahalaan.”*

(Our foremost duty is to lift the nation from poverty through honest and effective governance.)

The line above shows that emphasis is placed on honest and effective governance as a means to uplift the Philippines from poverty, it being the primary duty of the Aquino administration. Again, to institute reform, *P-Noy* stresses honesty in government to be the core value of his administration.

- (10) *“Ang unang hakbang ay ang pagkakaroon ng tuwid at tapat na hanay ng mga pinuno. Magsisimula ito sa akin. Sisikapin kong maging isang mabuting ehemplo. Hinding hindi ko sasayangin ang tiwalang ipinagkaloob ninyo sa akin. Sisiguraduhin ko na ganito rin ang adhikain ng aking Gabinete at ng mga magiging kasama sa ating pamahalaan.”*

(The first step is to have leaders who are ethical, honest, and true public servants. I will set the example. I will strive to be a good model. I will not break the trust you have placed in me. I will ensure that this, too, will be the advocacy of my Cabinet and those who will join our government.)

To convince the Filipino nation of his resolve to initiate change and reform the deeply graft-ridden Philippine bureaucracy, President Aquino professes to set a good example, to be a good model of honesty and genuine public service for his “*kababayan*.” He also makes a promise that people joining his Cabinet shall share his advocacy of leadership by example. He is determined to do this so as not to break the trust and confidence of the Filipinos who voted for him. Aquino’s words only manifest his strong desire to cleanse the government of corruption with himself taking the lead, by ‘walking his talk.’

(11) *“Naniniwala akong hindi lahat ng nagsisilbi sa gobyerno ay corrupt. Sa katunayan, mas marami sa kanila ay tapat. Pinili nilang maglingkod sa gobyerno upang gumawa ng kabutihan. Ngayon, magkakaroon na sila ng pagkakataong magpakitang-gilas. Inaasahan natin sila sa pagsupil ng korapsyon sa loob mismo ng burukrasya.”*

(I do not believe that all of those who serve in our government are corrupt. In truth, the majority of them are honest. They joined government to serve and do good. Starting today, they will have the opportunity to show that they have what it takes. I am counting on them to help fight corruption within the bureaucracy.)

Despite massive corruption in the government, the President believes that not all employees serving therein are tainted with dishonesty as majority of them still do their job fairly and decently. He therefore relies on these government employees to join and help him in the war he has waged against corruption within the Philippine bureaucracy. In effect, as he takes on his presidency, Aquino encourages honest government employees to join his advocacy for clean and honest governance and to combat the evil of corruption.

(12) *“Sa mga itinalaga sa paraang labag sa batas, ito ang aking babala: sisimulan natin ang pagbabalik ng tiwala sa pamamagitan ng pag-usisa sa mga midnight appointments. Sana ay magsilbi itong babala sa mga nag-iisip na ipagpatuloy ang baluktot na kalakaran nakasanayan na ng marami.”*

(To those who have been put in positions by unlawful means, this is my warning: we will begin earning back the trust of our people by reviewing midnight appointments. Let this serve as a warning to those who intend to continue their crooked ways that have become the norm for too long.)

As an initial step towards fighting corruption and regaining the trust of people in the government, *P-Noy* is set to re-organize the government by conducting a review on midnight appointments to determine officials who have been put in the government through unlawful means. These government officials being referred to by the President are those appointed by his predecessor, former President Gloria Macapagal Arroyo shortly before the end of her term. Impliedly, Aquino shall go after these officials and remove them from the government.

(13) *“Binuhay natin ang diwa ng people power noong kampanya. Ipagpatuloy natin ito tungo sa tuwid at tapat na pamamahala. Ang naniniwala sa people power ay nakatuon sa kapwa at hindi sa sarili.”*

(We relived the spirit of people power during the campaign. Let it take us to good and effective governance. Those who believe in people power put the welfare of others before their own.)

Aquino acknowledges that it was the spirit of people power that catapulted him to presidency. Thus, he wants it to continue by having good and effective governance. He defines people power as putting other’s welfare before one’s own. In essence, these lines are an invitation and encouragement to the whole Filipino nation, to the leaders and to the

ordinary citizens or civilians as well to share the President's advocacy of effecting good and effective governance as the real meaning of people power.

- (14) "To those who are talking about reconciliation, if they mean that they would like us to simply forget about the wrongs that they have committed in the past, we have this to say: there can be no reconciliation without justice. *Sa paglimot ng pagkakasala, sinisigurado mong mauulit muli ang mga pagkakasalang ito.* Secretary de Lima, you have my marching orders. Begin the process of providing true and complete justice for all."

(To those who talk about reconciliation, if they mean that they would like us to simply forget about the wrongs that they have committed in the past, we have this to say: there can be no reconciliation without justice. When we allow crimes to go unpunished, we give consent to their occurring over and over again. Secretary de Lima, you have your marching orders. Begin the process of providing true and complete justice for all.)

Part of President Aquino's reform agenda is to provide true and complete justice for all. Although his doors are open to reconciliation, Aquino sees to it that justice is served by making people pay for the mistakes they have committed for this is the true meaning of justice to him. Again, alluded to in these lines of his inaugural address are those people in the previous administration who abused their power and committed wrongs against the Filipinos. Aquino is determined to go after these malefactors and bring them to the bar of justice. In this way, he can ultimately stop wrongdoings from recurring.

- (15) "My government will be sincere in dealing with all the peoples of Mindanao. We are committed to a peaceful and just settlement of conflicts, inclusive of the interests of all – may they be *Lumads, Bangsamoro* or Christian.

This part of the President's inaugural speech focuses on his ideological standpoint on armed conflicts in the southern part of the country, in Mindanao. He states his sincerity to find ultimate solutions to the conflicts in Mindanao by espousing peaceful and just settlement of conflicts. Moreover, he does not discriminate against any group involved in the conflict but listens to them and takes into account their interests. This shows *P-Noy's* fair and equitable means of resolving conflicts in war-torn Mindanao.

- (16) "To our friends and neighbors around the world, we are ready to take our place as a reliable member of the community of nations, a nation serious about its commitments and which harmonizes its national interests with its international responsibilities."

In addressing the world, President Aquino states categorically his administration's sincere commitment, reliability and responsibility as member of the international community. This means that while he advances national interests, he sees to it that his government takes international responsibilities – an indication that the Aquino administration shall adhere to international laws and standards.

- (17) "*Walang pangi-ngibang bayan at gastusan na walang wastong dahilan. Walang pagtalikod sa mga salitang binitawan noong kampanya, ngayon at hanggang sa mga susunod pang pagsubok na pagdadaan sa loob ng anim na taon. Walang lamangan, walang padrino at walang pagnanakaw. Walang wang-wang, walang counterflow, walang tong. Panahon na upang tayo ay muling magkawang-gawa.*"

(No more junkets, no more senseless spending. No more turning back on pledges made during the campaign, whether today or in the coming challenges that will confront us over the next six years. No more influence-peddling, no more patronage

politics, no more stealing. No more sirens, no more short cuts, no more bribes. It is time for us to work together once more.)

So specific is President Aquino about the reforms he would like to vigorously pursue during his six- year term. Additionally, he identifies and spells out the bad practices in government that he wants to stop. In bringing about the ‘change’ he envisions for the country and to succeed therein, he enjoins every Filipino’s participation as bringing about reforms is a social contract between him and the Filipino electorate that brought him to Malacañang.

(18) “*Kayo ang boss ko, kaya’t hindi maaaring hindi ako making sa mg utos ninyo. We will design and implement an interaction and feedback mechanism that can effectively respond to the people’s needs and aspirations.*”

(You are the boss so I cannot ignore your orders. We will design and implement an interaction and feedback mechanism that can effectively respond to your needs and aspirations.)

To accentuate that his administration is truly utilitarian, *P-Noy* addresses the people as “boss” from whom he will receive orders. He makes them feel that under his administration, the Filipinos are listened and attended to, that they are served. He wants to bring the government as close as possible to the people as opposed to the previous administration that alienated them.

(19) “*Layunin ko na sa pagbaba ko sa katungkulan, masasabi ng lahat na malayo na ang narating natin sa pagtahak ng tuwid na landas at mas maganda na ang kinabukasang ipapamana natin sa susunod na henerasyon. Samahan ninyo ako sa pagtatapos ng laban na ito. Tayo na sa tuwid na landas.*”

(My hope is that when I leave office, everyone can say that we have traveled far on the right path, and that we are able to bequeath a better future to the next generation. Join me in continuing this fight for change.)

In concluding his speech, President Aquino expresses hopes that his administration will have done much by the time his term ends. That is, by having traveled on the right path (having led honest and effective governance) his administration can leave the next generation a better future – his legacy. He thus invites every Filipino to join him in his fight for change.

Analysis of Frequently Used Words and Connotations

To give a quantitative based result of this critical discourse analysis of President Aquino’s inaugural address, a keyword analysis of both frequently used words and connotations in the president’s speech was done.

Delivered in Filipino, the speech is composed of 2050 words. Of this number, the pronouns “*natin [g]*” (ours), “*atin[g]*” (ours) and “*kayo*” (you) obtain the greatest counts of 27, 14, and 12 respectively. The President’s use of the first two pronouns “*natin [g]*” and “*atin [g]*” connotes that his is a participatory government where the people are “involved” in the affairs of the government. That is, he relies on the people’s active participation and involvement for his success particularly in instituting “change”, in having clean, honest and effective governance.

Meanwhile, use of the pronoun “*kayo*” (you) suggests Aquino’s recognition of the Filipino people being his “boss” to whom he will truly serve in the next six years and to whom he hopes to bequeath a better future – his legacy.

Following is the keyword density report on President Aquino’s inaugural speech:

A. Words

Table 1. Word

Keyword	Frequency	Density
bansa	6	0.29 %
demokrasya	4	0.19%
pag-asa	4	0.19%
pagbabago	4	0.19%
tapat	4	0.19%
sambayanan	4	0.19%
bayan	3	0.15%
buhay	3	0.15%
justice	3	0.15%
mamamayan	3	0.15%
tuwid	3	0.15%
corrupt	2	0.10%
korapsyon	2	0.10%
hustisya	2	0.10%
mandato	2	0.10%
pamahalaang	2	0.10%
mandato	2	0.10%
pang-aapi	2	0.10%
pantay-pantay	2	0.10%
trabaho	2	0.10%

B. Phrases

Table 2. Phrases

Keyword	Frequency	Density
kayo ba	3	0.29%
ako rin	3	0.29%
people power	2	0.19%
tuwid at tapat	2	0.19%
tuwid na landas	2	0.19%
sa mga nang-aapi	2	0.19%

The above results of keyword analysis can be interpreted to mean that President Aquino is very determined to focus on fixing Philippine bureaucracy to bring about progress as indicated by the word “*bansa*” (nation) being the most prominent word. As with the rest of Filipinos (“*kayo ba*”), the President himself (“*ako rin*”) experiences wrongs such that he truly wants to bring back “*demokrasya*” (democracy), an opportunity given him by the Filipino electorate through “*people power*” at the May 2010 presidential election, by instituting “*pagbabago*” (change) with “*tapat*” (honest), “*tuwid at tapat*” (straight and true) governance, travelling on the “*tuwid na landas*” (right path) to give the “*sambayanan*” (Filipino people) “*pag-asa*” (hope) for a better life.

CONCLUSION

This paper examines the ideological component embedded in the inaugural address of President Benigno “Noynoy” Aquino. Used for analysis are Fairclough’s notions of ideology residing in text, namely that “ideology invests language in various ways at

various levels” and that ideology is both “property of structures and of events”. Still another concept of Fairclough used for analysis is that “meanings are produced through interpretations.” This paper attempted to decipher the various references made by Aquino in order to determine his ideological standpoint in his inaugural speech, hence the following conclusions:

1. As results of the first part of analysis in this paper, the key ideological components of Aquino’s inaugural speech can be summarized into these concepts: *democracy, people power, utilitarianism, honest and effective governance, fight against corruption and justice.*
2. The results of the keyword analysis reveal that President Aquino used most prominently the following words and phrases: *bansa* (nation), *demokrasya* (democracy), *pagbabago* (changes), *pag-asa* (hope), *kayo* (you), *ako rin* (*I, too, am*), *tuwid at tapat* (straight and honest), *people power* and *tuwid na landas* (straight path). Moreover, there is an overall dominance of the pronoun “*natin [g]*” (ours). These are evidence of Aquino’s encouragement and invitation to his countrymen to support his advocacy of instituting honest and effective governance.
3. The overall and underlying theme of *P-Noy’s* speech is “change” in government policy, that is establishing a government which takes the “*tuwid na landas*” or “*daang matuwid*” (straight path), which means honest, clean, effective and utilitarian government that will lead the people to genuine progress.
4. The results of the analysis conducted prove the interrelatedness of the discursive event and discursive structure as proposed by Fairclough. The inaugural address (which is the text or discursive structure) of Aquino was shaped by the discursive event and became the subject of interpretation by the audience. It has shown the political discourse of Aquino.

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