

REPRESENTATION OF WOMEN IN
PHILIPPINE PRESIDENT RODRIGO ROA DUTERTE'S 2016 – 2019 SPEECHES:
A CORPUS-BASED CRITICAL DISCOURSE ANALYSIS

A Thesis Submitted to the
College of Graduate and Postdoctoral Studies
In Partial Fulfillment of the Requirements
For the Degree of Master of Arts
In the Department of Linguistics
University of Saskatchewan
Saskatoon

By

JOCELI JULIA EMBUSCADO DAANTOS

© Copyright Joceli Julia Embuscado Daantos, November, 2020. All Rights Reserved.

Unless otherwise noted, copyright of the material in this thesis belongs to the author

PERMISSION TO USE

In presenting this thesis in partial fulfillment of the requirements for a Postgraduate Degree from the University of Saskatchewan, I agree that the Libraries of this University may make it freely available for inspection. I further agree that permission for copying of this thesis, in whole or in part, for scholarly purposes may be granted by the professor or professors who supervised my thesis or, in their absence, by the Head of the Department or the Dean of the College in which my thesis was done. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to the University of Saskatchewan in any scholarly use, which may be made of any material in my thesis.

Requests for permission to copy or to make other uses of materials in this thesis in whole or part should be addressed to:

Department of Linguistics
College of Arts & Sciences
University of Saskatchewan
908 Arts Building, 9 Campus Drive
Saskatoon, Saskatchewan S7N 5C9
Canada

Or

Dean
College of Graduate Postdoctoral Studies
University of Saskatchewan
116 Thorvaldson Building, 110 Science Place
Saskatoon, Saskatchewan S7N 5A5
Canada

ABSTRACT

In the last ten years, the world has seen an increase of political leaders using sexist and misogynistic language in their public speeches or social media platforms. In the case of the Philippines, President Rodrigo Roa Duterte has been accused of being sexist and using misogynistic language. Women have been referred to as the cause of rape, ‘should be shot in their vaginas’, called ‘incompetent’, ‘ignorant’, and ‘dumb’ and more. Is he indeed, sexist? This thesis project combines corpus linguistics and critical discourse analysis to examine the collocational profile of the female gender-related words *babae* [woman], *nanay* [mother], *mother*, *women*, and *wife* and male gender-related words *father*, *tatay* [father], *son*, *men*, and *lalaki* [man] in President Rodrigo Roa Duterte’s June 2016 to December 2019 speeches. Using WordSmith Tools 8.0 (Scott, 2020) to carry out collocation and concordance analyses and guided by van Leeuwen’s representation of social actors (van Leeuwen, 1996) and Mill’s (2008) definition of sexism, this study shows that female-gender related terms are frequently collocated with words that reflect the following beliefs: women are weak who need protection; have less powerful roles and functions; victims of crime and violence; and are evaluated based on physical characteristics. Male-gender related terms are collocated with words that reflect the following beliefs: men are primary protectors of the family and the public in general; possessors of power; often the perpetrators of crime and violence; and evaluated based on their non-physical characteristics. This study argues that gender representation in President Duterte’s speeches from 2016 – 2019 is oppressive to women and must be exposed and challenged.

Keywords: corpus linguistics, critical discourse analysis, sexism, gender roles, collocation analysis, President Duterte

ACKNOWLEDGEMENTS

I thank above all, God who is the source of my strength. I thank my family for their unwavering support and faith in me.

I thank my supervisor, Dr. Zhi Li, whose understanding and guidance motivate me to always do my best.

I thank my committee members, Dr. Veronika Makarova, Dr. Jesse Stewart, and Dr. Ron Darwin, for their invaluable and insightful comments, feedback, and recommendations.

Lastly, I am thankful to the Department of Linguistics for granting me the scholarship that allowed me to complete my research at the University of Saskatchewan.

TABLE OF CONTENTS

PERMISSION TO USE	i
ABSTRACT	ii
ACKNOWLEDGEMENTS	iii
TABLE OF CONTENTS	iv
LIST OF TABLES	vi
LIST OF FIGURES	vii
CHAPTER 1. INTRODUCTION	1
CHAPTER 2. LITERATURE REVIEW	7
2.1 Critical Discourse Analysis	7
2.2 Political Discourse Analysis	8
2.3 CDA of Presidents' Speeches	8
2.4 Corpus-based CDA	12
2.5 CDA and Representation of Social Actors	20
2.6 CDA and Sexism	24
2.7 Rationale of the Study	27
CHAPTER 3. METHODOLOGY	29
3.1 Data Collection	29
3.2 Data Preparation	31
3.3 Data Analysis	35
CHAPTER 4. RESULTS	40
4.1 Relational collocates	42
4.2 Classification collocates	46
4.3 Functionalization collocates	49
4.4 Crime and violence collocates	52
4.5 Physical qualities/state collocates	56
4.6 Gender roles and expectations collocates	60
4.7 Nomination collocates	63
4.8 Appraisal collocates	67
4.9 Unique for each gender collocates	70
4.10 Call for justice for women and power for men	73

CHAPTER 5. DISCUSSION AND CONCLUSION	77
5. 1 How women and men are represented	77
5. 2 Conclusion.....	80
5. 3 Limitations of the study.....	82
REFERENCES	84
APPENDIX A.....	95
APPENDIX B.....	96
APPENDIX C.....	98
APPENDIX D.....	99
APPENDIX E.....	103
APPENDIX F.....	108
APPENDIX G.....	110
APPENDIX H.....	112
APPENDIX I.....	114
APPENDIX J.....	116
APPENDIX K.....	117

LIST OF TABLES

Table 3.1 Summary of the Corpus of President Duterte’s 2016 – 2019 Speeches	31
Table 3.2 List of common gender-related lemma.....	32
Table 3.3 Frequency list for female and male gender-related lemma.....	33
Table 3.4 Coding scheme following van Leeuwen’s Representation of Social Actors.....	38
Table 4.1 Summary of the categorized collocates for female and male gender-related lemma ...	40
Table 4.2 Comparison of relational collocates	43
Table 4.3 Comparison of classification collocates	47
Table 4.4 Comparison of functionalization collocates	50
Table 4.5 Comparison of collocates denoting crime and violence	53
Table 4.6 Comparison of collocates denoting physical qualities/state	57
Table 4.7 Comparison of collocates denoting gender roles and expectations	61
Table 4.8 Comparison of nomination collocates	64
Table 4.9 Comparison of appraisement collocates	68
Table 4.10 Collocates denoting desire for women and preference for men	71
Table 4.11 Collocates denoting call for justice for women and power for men.....	74

LIST OF FIGURES

Figure 3.1 Summary of the process for data preparation.....	356
Figure 3.2 Flowchart of the coding process.....	40

CHAPTER 1. INTRODUCTION

Since becoming the President of the Republic of the Philippines in June 2016, Rodrigo Roa Duterte has been an interesting subject for local and international political analysts, journalists, and ordinary observers. He rose from being a Mayor of Davao City for over 22 years to being a President of the entire nation. He made intriguing and unconventional statements on US-Philippine relations (Paddock, 2016), Philippine-China relations (Lee, 2020), Catholic Church clergy abuses (Regencia, 2018b), and his infamous campaign against illegal drugs that gained the attention of the United Nations (UN) Human Rights Office (Robertson, 2020). But what is particularly interesting are his derogatory remarks on women, which the Presidential Spokesperson would quickly call as jokes (Ranada, 2018c). He ordered the soldiers to shoot female rebels “in the vagina” in February 2018 (Regencia, 2018a), said he would congratulate a rapist of Miss Universe in July 2017 (Tubeza, 2017), and told the soldiers “if you happen to have raped three women, I will own up to it” in May 2017 (Selk, 2017). He called several female leaders of the country such as the Philippine Vice President, ‘incompetent’ (Ranada, 2018a), a female Philippine Senator “immoral” (Ho, 2016) and the former Chief Justice of the Philippine Supreme Court “ignorant” and “dumb” (Corrales, 2018a). This female senator was jailed in 2017 and is still currently in prison for illegal drug trade charges. The Philippine Supreme Court Chief Justice, on the other hand, was impeached in 2018 for not declaring some of her income for years. In June 2020, a high profile female journalist whose articles were critical of the President was found guilty of cyber libel (Griffiths, 2020). These are just some of his long list of misogynistic tirades against his female critics (Cook, 2019).

His “jokes” about raping women and his actions towards his top female leader critics were criticized as sexist and misogynist (Haynes, 2018; Pagdanganan, 2019; Cabico, 2018). As a

response to these anti-women remarks of President Duterte, #BabaeAko [Translation: I am a woman], a woman's right movement, was launched in May 2018 by a group of women who are journalists, activists, former Cabinet members, and lawmakers. This group has mounted a protest calling for freedom from the sexism and misogyny of President Duterte after Duterte kissed a married Filipino woman at a public gathering during his official visit to South Korea (Erickson, 2018). The women of #BabaeAko were hailed as part of TIME's most influential people online, a month after its founding (Merez, 2018). Gabriela, a woman's rights party-list also criticized President Duterte stating that the party "strongly condemns this sick and disgusting display of machismo, infidelity, and ethical bankruptcy" after the President publicly flirted with a female mayor during a campaign (Roxas, 2018). This criticism was not the first time that the Gabriela party-list publicly called out the President's use of words and actions.

President Duterte defended himself in a speech delivered during the awarding for the 10 Outstanding Women in Law Enforcement and National Security of the Philippines in March 2019 at Malacañan Palace, the official residence and principal workplace of the President of the Philippines. He claimed that his critics misunderstood his statements about women and that women deprived him of his freedom of expression. He further said that his public statements were nitpicked to depict him as a misogynist (Aurelio, Salaverria, & Gascon, 2019). Presidential Spokesperson Salvador Panelo also defended President Duterte's crude language as "his style and, in fact, that style made him the President of the land overwhelmingly" (Ranada, 2018d). The spokesperson made this defense in October 2018 after President Duterte said "*Bastusin mo na ako pero 'pag babae ka na maganda at dinuraan mo ako, 'yung laway mo kunin ko* [Translation: You can be rude to me, but if you're a beautiful woman who spits on me, I will get your saliva) (Placido, 2018). His predecessor, Presidential Spokesperson Harry Roque advised

the feminists criticizing the President's jokes about women to "just laugh" and called them as "OA" or over-acting. He also claimed that "that's why people love him because in the Philippines, even if we are in despair, even if we are hopeless and crying, we laugh, you know, so I think that's very Filipino and that's why people identify with his humor" (Ranada, 2018e). The first Presidential Spokesperson of President Duterte, Ernesto Abella defended him by saying that "President Duterte should be judged by what he does and stands for, not by his words". This defense was made after the Malacañan Palace received a flock of criticism on President's alleged misogyny and sexism in his first year as the President of the Philippines (Salaverria, 2017). To contextualize the criticism against President Duterte's crude and sexist language, a brief background about the Philippine political history preceding the President Duterte's term is needed.

Before the election of President Rodrigo Roa Duterte in May 2016, the Republic of the Philippines was led by President Benigno "Noynoy" Aquino III the son of former Senator Benigno "Ninoy" Aquino Jr. and former President Corazon "Cory" Aquino. Coming from a political family who is experienced in terms of public governance, service, and leadership, President Noynoy Aquino's style of communication is one that was not heavily criticized. He mainly used Filipino, Philippine's national and official language, as opposed to his predecessors who commonly used English, another official language of the Philippines, in their public discourses. His use of trendy and appealing colloquial words subverted the elitism of the presidency, as observed by Gene Segarra Navera, a Filipino lecturer at the National University of Singapore whose fields of interest include political rhetoric, critical discourse analysis and metaphors (Dizon, 2015). Gene Segarra Navera further claimed that President Noynoy Aquino's legacy to Philippine presidential rhetoric, "would have to be his use of Filipino, the corner-store

style” (Dizon, 2015). Before President Noynoy, the Philippines has a history of strong female leaders like President Gloria Macapagal Arroyo who was President for nine years. She was not the first female President of the Philippines. The first female President of the Philippines was President Corazon Aquino who led the Philippines from the dictatorship of President Ferdinand Marcos, to democracy. Patriarchy and androcentrism were slowly becoming less of the standard culture in our country because of the powerful and influential presence of female political leaders. In fact, from 2006 to 2016, the Philippines was consistently part of the top 10 of the world’s most gender-equal societies (Geronimo, 2016). But since the beginning of President Duterte’s term in June 2016, it seems that the Philippines is regressing to a patriarchal and androcentric society. In the Global Gender Gap Report 2016 of the World Economic Forum, the Philippines was ranked as 7th most gender-equal country in the world (of 144 countries included) and 17th on the political empowerment criterion (World Economic Forum, 2016). However, in the Global Gender Gap Report 2020, the Philippines dropped to 16th out of 153 countries and 29th on the political empowerment criterion (World Economic Forum, 2020). According to the World Economic Forum, female representation in the House of Congress and President Duterte’s cabinet, significantly declined from 2017 to 2019. The Global Gender Report, which was first introduced in 2006 by the World Economic Forum, provides analysis on gender disparities on four areas: economic participation, educational attainment, health and survival, and political empowerment.

To further explore President Duterte’s unconventional political rhetoric, this study provides an objective analysis of all his publicly available speeches from 2016 to 2019. This study attempts to identify whether the Philippine President is indeed sexist based on his public

speeches in which the identities of both women and men are constructed. In addition to that, this study hopes to reveal the subtle sexism that may not otherwise be immediately obvious.

Sexism in the view of Mills (2008) “just like racism and other forms of discriminatory forms of language, stems from larger societal forces, wider institutionalized inequalities of power and ultimately, therefore, conflict over who has rights to certain positions and resources” (p. 1). It involves not only linguistic elements but also beliefs and discourses about both women and men that are represented in and mediated through language. However, for many feminist scholars, studying sexism in language is already outdated since it is assumed that some sexist usages are easily recognized and therefore, can be easily challenged and reformed (Mills, 2008). These easily recognizable sexist usages may be found in the naming practice (a woman’s last name is changed to the husband’s last name), generic pronouns and nouns (male pronouns as the norm and female pronouns as the marked form), insult terms (“bitch” and “ho” are sexualized), and semantic derogation (to insult a man by using the words “woman” or “girl”). But as argued by Toolan (1996) and advocated by Mills (2008), there is a need to move “from a simple analysis of overt sexism... to an analysis of indirect sexism, the more subtle form of contextualized sexism” (p. 7). In other words, this is a shift of identifying sexism from conventionalized ways of representing women to analyzing how gender is represented in a particular context.

The main objective of this study is to examine how President Duterte represents women in all of his publicly available and transcribed political speeches from June 2016 when he began his term until December 2019 which is approximately half of his six-year term. As a secondary objective, this study will also examine how men are represented in his political speeches which will serve as a point of comparison with how women are represented. By comparing how women and men are represented, the question whether Philippine President Rodrigo Roa Duterte is sexist

or not will be answered. By answering this question, the subtle or indirect sexism will also be exposed. Lastly, this research will help contribute to the growing literature of corpus-based critical discourse analysis that examines how political leaders construct, reconstruct, and deconstruct ideologies on women. The main research question that this study hopes to answer is: How are Filipino women and men represented in President Duterte's speeches from 2016 to 2019?

CHAPTER 2. LITERATURE REVIEW

This chapter discusses concepts and the literature relevant to this research. A review of critical discourse studies that focus on political discourse such as presidential speeches is first presented. It is then followed by corpus-based critical discourse analysis studies that use collocational analysis as a tool to explore representations and constructions of different groups, including Muslims and Islam, refugees, asylum seekers, immigrants, migrants, and gender groups. Then, representation of social actors as a framework is illustrated followed by related studies. Lastly, critical discourse analysis studies focusing on sexism in politics and media are reviewed.

2.1 Critical Discourse Analysis

Critical Discourse Analysis (CDA) is an approach to studying discourse and its role in creating, re-creating, and perpetuating dominance, exclusion, injustice, and inequality by elites, institutions, or groups (van Dijk, 1993). CDA uses microlevel analysis of discourse (words, phrases, conceptual metaphors) to uncover ideologies that appear as natural and common-sense (Strauss & Feiz, 2014). These ideologies, if left unchallenged, contribute to social inequality including class, gender, racial, ethnic, and political.

Critical discourse analysts study the structures, strategies, or other properties of text, talk, verbal interaction or communicative events that are used in the (re) production of ideologies (van Dijk, 1993). Furthermore, they take an explicit and informed sociopolitical stance. Work done by critical discourse analysts is, therefore, a political one. Scholars in this field take the lenses of those suffering from dominance, inequality, and injustice that “the power elites enact, sustain, legitimate, condone or ignore” (van Dijk, 1993, p. 252). There have been numerous studies done

applying the approach of Critical Discourse Analysis. These studies range from health policies (Evans-Agnew, Johnson, Liu, & Boutain, 2016), news discourse (Xie, 2018), Hindi film songs (Rizwan, 2011), campaign speeches (Sun, 2018; Mohammadi & Javadi, 2017), and to political speeches (Najarzadegan, Dabaghi, & Eslami-Rasekh, 2017). The following review discusses critical-political discourse analysis of presidents' or government leaders' speeches.

2.2 Political Discourse Analysis

An approach to studying how power is reproduced or contested in politics through language is Political Discourse Analysis (I. Fairclough & Fairclough, 2012). In the spirit of Critical Discourse Analysis, “critical-political discourse analysis deals especially with the reproduction of political power, power abuse, or domination through political discourse” (van Dijk, 1997, p. 11). It is characterized as the process of reproduction and resistance of political power through individuals, such as the politicians and citizens and political institutions and organizations (van Dijk, 1997). The political actions and practices are manifested through discursive practices in the form of text and talk which have political functions and implications. (van Dijk, 1997). Political discourses in the form of text and talk are done through presidential speeches.

2.3 CDA of Presidents' Speeches

The following studies examined presidents' speeches and applied critical-political discourse analysis. They specifically focus on how ideologies about political power and identity are expressed through language.

Leaders of countries or presidents use speeches as their tool to express their political stance and power. Najarzadegan et al. (2017) examined former US President Obama's speech

alongside Iranian President Hassan Rouhanin's speech during the 2013 United Nations General Assembly. Using van Dijk's model (van Dijk, 2004) which focuses on rhetorical devices in political discourse, this study revealed that Obama's most frequent ideological strategies are polarization, self-glorification, positive self-presentation, negative-other presentation, victimization, and lexicalization while Rouhani's most common ideological strategies include the use of metaphors, lexicalization, vagueness, negative-other presentation, and national self-glorification. These ideological strategies are defined by van Dijk (2004) as follows: polarization or the 'us-them' categorization is rhetorically manifested and enhanced by expressing attributes of properties of 'us' and 'them' that are semantically opposites; self-glorification is implemented by giving positive references or praises for one's own country; positive self-representation is a semantic macro-strategy where the speaker emphasizes positive traits of the own group or own country; negative-other presentation is another semantic macro-strategy that highlights the negative or the bad traits of the other group; victimization similar to polarization, emphasizes the 'us' versus 'them' by telling horrible stories about 'them'; and lexicalization is the use of specific lexical items (e.g. in a conservative discourse, terms for immigrants are 'economic immigrants,' 'bogus asylum seekers,' or 'benefit scroungers') to express underlying concepts and beliefs; metaphor is the use of semantic-rhetorical strategy that is described as the use of 'familiar' and 'more concrete' words to convey what is "abstract, complex, unfamiliar, or new" (p. 738); and lastly, vagueness is the use of "expressions that do not have well-defined referents, or which refer to fuzzy sets" (p. 739). They have noted differences in terms of the number of discursive strategies used. Former US President Obama used more with a total of six and three of which are unique while the other three are used by Iranian President Rouhani as well. Iranian President Rouhani used a total of five strategies and only two of which are unique. These two

leaders of countries both used self-glorification, negative other-presentation, and lexicalization in their speeches. These strategies, particularly the national self-glorification and negative other-presentation, seem to be logically natural for political leaders to use as discursive strategies. By identifying the ideological strategies employed by former US President Obama and Iranian President Rouhani, the study was able to illustrate how ideologies about the power of their countries that may not be easily identified, are manifested through critical discourse analysis.

Ideologies about a religion or a group of people can be reproduced and propagated. Examining how Muslims and Islam are represented in US President Donald Trump's 217-word statement during the Campaign Rally at Mount Pleasant, South Carolina on December 7, 2015, Khan et al. (2018) identified Trump's discursive techniques to represent Islam and Muslim in a negative manner. Using van Dijk (2004)'s model, it was found out that Trump used rhetorical strategies such as victimization or telling horrible stories about the 'other', presupposition or assuming "the truth of some proposition when such truth is not established at all" (Khan et al., 2018, p. 739), authority or the mentioning of authorities (e.g. organizations or people who are generally recognized as experts or moral leaders) to support their arguments, number game or the use of numbers and statistics to establish credibility, evidentiality or the use of evidence or proof (which comes in the form of references to authority figures or other forms of evidence), polarization or the emphasis of the 'us' versus 'them' division, populism or the use of 'the people' or 'everybody' as persuasive strategy to support a claim, generalization or providing hasty and sweeping generalizations to formulate prejudices that are negative characteristics of the 'other', hyperbole or by exaggerating negative characteristics of the 'other' and vice versa, and categorization or grouping people especially when the 'other' (e.g. asylum seekers are categorized as 'genuine' political refugees or 'bogus' asylum seekers) is involved. With a 217-

word statement, this study identified the use of nine discursive strategies that gave insights into President Trump's ideologies about Muslim and Islam.

Political ideologies may also be revealed through critical-political discourse analysis. Analyzing twenty speeches of Rodrigo Roa Duterte using Fairclough's Three-Dimensional Model (N. Fairclough, 1989), Halliday's Transitivity Model adapted from Machin and Mayer (Machin & Mayer, 2012), and Knapp, Hall, and Horgan's Framework (Knapp, Hall, & Horgan, 2014) for the multimodality analysis was conducted in the study by Villanueva Jr. (2018). Fairclough's Three-Dimensional Model (1989) emphasizes the three-stage process of critical discourse analysis which are: description (textual analysis) in the microstructure, interpretation (processing analysis) in the mesostructure or bigger and more complex structure, and explanation (social practice analysis) in the macrostructure or the most complex structure. Halliday's Transitivity Model adapted from Machin and Mayer (2012) studies the lexico-grammatical choices that indicate the person's ideologies. In critical discourse analysis, this model answers the questions "who or what does what to whom or what?" Finally, the last framework used which is the multimodality analysis of Knapp et al., (2014) looks into three units: "the context and environment where the communication takes place; the physical attributes of the communicator; and the communicator's body movements" (p. 11 as cited in Villanueva Jr., 2018). It was revealed that his political rhetoric on the war on drugs, fight against corruption, fight against terrorism were founded on his ideologies of patriotism, messianism, and statism. The study also revealed that his rhetoric that condones violence against women stems from his patriarchal ideology that men are needed by women to save them from violence. In the analysis of transitivity, it was found out that the most frequently used transitivity processes in his speeches are: the relational process that explains how his power and influence are used to

implement changes; the material process to show that he is a man of action who will prioritize the strengthening of military and police departments; and the mental process that manifests his desire for peace and order and the eradication of corruption and illegal drugs. Lastly, the multimodality analysis revealed the use of deep and strong vocal cues, direct eye contact, use of hand gestures, and wearing of folded sleeves of his *Barong Tagalog*, the traditional clothing for the Filipino male, and the Philippine flag pin on his collar send the powerful message that conveys his dominance, power, and unconventional leadership. This study gives a multi-faceted analysis of President Duterte's speeches that did not only look explore his language use but also his paralinguistic cues that revealed the President's political ideologies.

The abovementioned critical discourse analyses of political speeches revealed ideologies about political power and identity that may not otherwise be obvious. However, these have used only a few select speeches. Hence, this study uses a bigger corpus that could address the issue of cherry-picking, an issue that is frequently thrown at critical discourse analysis kinds of studies (Baker, 2014c).

Several studies use a combination of corpus linguistics and critical discourse analysis. These are further discussed below.

2.4 Corpus-based CDA

One field of critical discourse analysis is corpus linguistics or corpus-based critical discourse analysis. Corpus Linguistics is an approach that is “grounded in empiricism and has much in common with other approaches in the social sciences where samples are taken in order to make generalizations about a wider population” (Baker, 2014b, p. 7). It involves an analysis of a large collection of natural texts that are quantitatively and qualitatively analyzed through the

extensive use of computer software (Biber & Reppen, 2015). The collection of natural texts that is the linguistic data called corpus, in full or excerpts show authentic use of the language in the ‘real world.’

The stages of corpus-research process involve compilation, annotation, and retrieval (Rayson, 2015). Compilation is the collection of texts that may be news articles, transcripts of speeches, classroom interactions of teachers and students, and all other forms of written and oral discourse. With a larger sample of texts, making wider generalizations about language in use may become more valid, reliable, and even interesting. Using corpus can, therefore address the issue of cherry-picking texts to argue about an issue. The next stage is annotation which takes many forms that depend on the linguistic features that are to be investigated. Annotation may be morphological, lexical, syntax, semantic, pragmatic, stylistics, or discoursal. This may be done manually (human-led) and/or technology-assisted (machine-led). The third and last stage is retrieval which comprises of different methods such as concordance, frequency lists, keywords, n-grams, and collocations. Concordance is a tool that shows all samples of a specific linguistic feature as used in context and is presented as one example per line. Frequency lists display a list of all items in the corpus alongside a count of how often they occur and how dispersed they are. N-grams, also known as lexical bundles or recurrent combinations or clusters, can show repeated phrases or continuous word sequences that appear in the corpus. Since this study uses collocational analysis, an attempt to provide a more in-depth discussion is provided.

Collocations are explained in two ways by Rayson (2015). Collocation, in Firthian terms, “refers to the relationship between a word and its surrounding context where frequent co-occurrence with other words or structures helps to define the meaning of the word” (p. 41); and in practical terms in which, “collocation refers to the counting of the co-occurrence of two (or

more) words in a corpus depending on their relative proximity to one another, and usually includes the calculation of a statistic or metric to assign significant values to the amount or type of co-occurrence relationships” (p. 42). To identify a collocate, different statistics can be chosen to identify the significance of the difference in the frequency of a word occurring in close proximity to the node word against its frequency in the corpus. These are simple frequency, Mutual Information, Z-score, T-score, and log-likelihood. Simple frequency is simply the count of the number of occurrences of the items in the corpus. In some tools, even the dispersion of these items can be provided. Mutual information score gives the collocational strength between lexical items. Z-score is the number of standard deviation from the mean frequency that compares the observed frequency with the expected frequency (Xiao, 2015). T-score is a confidence-based measure that gives mainly high-frequency grammatical collocates or high-frequency nouns and adjectives. Log-likelihood test is the most complex of the collocation statistics. It compares two frequencies together and produces an LL value which are compared against the more familiar probability value (Baker, 2014b). Software programs have been developed to provide all these tools that retrieve linguistic data. Some of the popular tools are WordSmith Tools 8.0, developed by Mike Scott, AntConc created by Laurence Anthony, and Sketch Engine developed by Lexical Computing Limited. WordSmith Tools 8.0 is a commercial software that offers a wider range of functions compared to AntConc, which is a free software tool. Sketch Engine does corpus analysis for a fee after a 30-day free trial. All these tools can make frequency lists, keyword list, concordance analysis, collocational analysis, to name a few of their many functions.

In the following corpus-based critical discourse studies, representation of political institutions and political individuals such as immigrants, religious people, and female and male

genders are examined. By reviewing these studies, the use of collocational analysis as a tool in conducting corpus-based critical discourse studies is demonstrated.

Collocation patterns have been used to shed light on how a country or group is portrayed in traditional and online media. Popular traditional media e.g., CNN, Newsweek, and The New York Times were analyzed to examine how they construct North Korea in their articles (Kim, 2014). The corpus has a total of 69,000,175 tokens or words from articles published between 1998 and 2010 by these three United States (US) media outlets. Using collocational and concordance line analyses, the study revealed that North Korea (NK) is closely associated with Iran. It was also revealed that these media outlets divide the world into sets the countries' political position towards the US. Patterns such as 'rogue country*/state*/nation* like NK and/or, Iran emerged in which North Korea and Iran are constructed as 'rogue' countries. By using collocation analysis, this study reveals how media outlets are instruments in shaping the public perception about a country or group.

Immigrants as a group of people who moved from their home countries, that are typically developing countries, to developed countries such as the US, the UK, Canada, and Australia have also been studied in terms of how government documents and media outlets construct them. The following corpus-based critical discourse studies show collocational analysis is used as a tool to expose how immigrants are represented.

Immigrants are constructed as a homogenous group of people who need to adjust to extremely tight requirements according to the study Pérez-Paredes, Jiménez, and Hernández (2017). This study scrutinized how the UK Administration constructs immigrants in two different text types – the legislation passed by the Parliament and the immigration-related informative texts produced and distributed by government agencies during the period 2007-2011.

The LADEX (*Lenguaje de la Administración Pública en el Ámbito de la Extranjería*) corpus which housed these legislative and informative texts consist of 4,404,365 words found in 1,300 texts. It was found out that the lemma ‘Tier’, or the base form or dictionary form of a word, appears as the most collocated word with *migrants*. ‘Tier’, a restricted vocabulary, has different levels, Tier 1, Tier 2, and so on. Each Tier refers to a specific group of migrants. The collocational analysis using the LADEX corpus suggests that both the UK law and UK Administration informative texts favor a representation of immigrants as individuals who comply with extremely tight requirements to become legal immigrants. It was also revealed that the UK Administration avoids the explicit negative construction of immigrants coming to the UK. This study illustrated how these government texts constructed immigrants as “workers who need to be tightly controlled and classified into Tiers to prevent unlawful behavior” (p. 100).

Like government texts, news articles have their power and influence to shape the public’s perceptions of migrants. Using corpus linguistic methods in analyzing 43 million words of news from 2010 to 2012 British national press, Blinder and Allen (2016) found out that public opinions match the media portrayals of migrants as “illegal immigrants” and “failed asylum seekers”. Collocational analytical tools WordSmith and Sketch Engine were used to identify how immigrants are constructed. The word “illegal” appeared far more often than the next most frequent L1 collocate, the first collocate on the left side of the lemma. This seems to suggest that “by frequently describing immigrants as illegal, the British national press is constructing a particular conception of immigration that (1) highlights the issue of legal status and (2) depicts immigrants as law-violators” (p. 18). For asylum seekers, the word “failed” was the most prominent word that emerged as the most common L1 collocate. This study concludes that media

coverage of migration gives emphasis on asylum seekers, illegal immigration, and economic migration while family migrants and international students are given little attention.

Muslims as a group of people who practice the religion of Islam have also been an interesting subject for discourse analysts. The study of Baker, Gabrielatos, and McEnery (2013) looked into 200,037 articles published between January 1, 1998 to December 31, 2009 from the online newspaper database called Nexis UK. The study produced a corpus of 143 million words and used Sketch Engine as a tool to perform a collocational analysis. Sketch Engine is a corpus tool that can do a wide range of functions such as word sketches (collocational analysis), concordancing, and thesaurus (Kilgarriff et al., 2014). According to its website, it is designed for text analysis or text mining application for linguists, lexicographers, translators, students, and teachers. The quantitative analysis found out that Muslims were constructed “in terms of homogeneity and connected to conflict” (p. 132) which supported the result of the qualitative analysis that “*Muslim community* and *Muslim world* were frequently characterized as distinct, reasonably homogenous entities that are quick to take offence, in tension with the UK or ‘the West’ rather than integrated, contain dangerous radical ‘elements; and are threatened by a backlash” (p. 275). In another similar study of Törnberg and Törnberg (2016), it was revealed that Muslims were portrayed in social media as a homogenous outgroup “that is embroiled in conflict, violence and extremism” (p. 140). By combining topic modelling and critical discourse analyses to that examined patterns of representation around Muslim and Islam in a 105 million word corpus of a large Swedish internet forum from 2000 to 2013, the result reinforces the findings of Baker et al. (2013)’s study that used traditional media as opposed to social media. This implies that the social media forum “reflects and reinforces existing discourse in traditional media.”

The abovementioned studies used corpus-based critical discourse analysis, particularly, collocational analysis as a tool to examining representation of countries, immigrants, and Muslims and Islam. They show how powerful media outlets and government documents are tools in reproducing political power and oppression. Another group of political individuals that are often represented in a way that oppresses them are women. The following studies show how female and male genders are represented differently in the British National Corpus and Sketch Engine's preloaded corpora, ukWaC British English Web Corpus.

The representation of men and women in the British National Corpus (BNC) was studied by using the collocational analysis interface of Sketch Engine (Pearce, 2008). The British National Corpus is a 100 million-word corpus that consists of written and oral texts from 1975-1994. The study examined the grammatical relationship of MAN/WOMAN as subjects, MAN/WOMAN as objects, and attribute adjectives associated with MAN/WOMAN. Results show that a number of verbs reflecting physical strength and endurance are more strongly associated with MAN as a subject than with WOMAN. Some of these verbs *chase, climb, jump, leap, and march*. Some verbs that are collocated with only MAN are: *dig, hammer, haul, heave, lunge, plough, pounce, race, saw, stomp, and struggle*. For adjectives that are strongly associated with MAN, results show that adjectives referring to physical size and potency are more common. Some of these adjectives are *able-bodied, big, broad-shouldered, fastest, fit, stocky, strongest, tall, and well-built*. MAN is also strongly positioned as both the subject and object of many physical violence verbs and were positioned as the doer of the crime and being the object of verbs like *accuse, arrest, catch, charge, convict, fine, hang, jail, question, and sentence*. This goes without saying that MAN is also the victim of violent acts for results show that they too are indeed victims of violence. These verbs that show that they are victims are *kill, drown, shoot,*

and *wound*. WOMAN is also a victim of the violence and the object of rape. Other verbs showing WOMAN as the object of violence are, *abduct, abuse, assault, degrade, oppress, procure, and segregate*. For attributive adjectives, results show that women are more likely to be *vulnerable* and *disadvantaged*, and only WOMEN are *abused, sickly, and tired-looking*. Other attributes that show lack of status and power are also strongly associated with WOMEN. These are *dependency, inferiority, invisibility, ordeal, powerlessness, shackle, softness, subordination, tear, and unhappiness*. Through this study, it is shown how the female gender is stereotypically characterized as cooperative, gentle, dependent, emotional and sympathetic and the male gender is represented stereotypically with the masculine traits of competitiveness, adventurousness, independence, rationality, and aggression.

The lemmas BOY and GIRL are also studied. Similar to the study of Pearce (2008), an examination of the lemmas BOY and GIRL was conducted by (Baker, 2014d). Using the corpus from Sketch Engine's preloaded corpora, the ukWaC British English Web Corpus, it was found that GIRLS are more likely to be associated with words expressing emotions, feelings or cognitive states. These words are *smile, want, suffer, love, and decide*. BOYS, on the other and, are strongly associated with physical actions such as *grow, play, fall, and die*. GIRLS are also more often represented as the victims, being the objects of the verbs such as *rape, abduct, murder, assault, seduce, and kidnap*. Another pattern that emerged was the association of clothing with girls, GIRL as the subject of wearing and dress as the object. Although this examined the lemmas BOY and GIRL, this study primarily demonstrated how collocational analysis could be used to gender. But overall, this study reinforced the findings of Pearce (2008) in which female and genders are still subject to stereotypical beliefs.

The abovementioned corpus-based critical discourse analysis of specific groups such as the country North Korea, immigrants, Muslims, and female and male all used collocational analysis as the specific method to study how these groups were represented and constructed. To the best of my knowledge, there are no studies that examine how powerful and influential people such as presidents or leaders of countries represent and construct gender in their speeches using collocational analysis.

2.5 CDA and Representation of Social Actors

In studying how gender is represented, one framework suggested by Baker (2014c) is van Leeuwen (1996)'s Representation of Social Actors. This framework is discussed below followed by studies that applied this framework in their critical discourse analyses

The Representation of Social Actors framework by van Leeuwen (1996) presents ways in which social actors can be represented in discourse in the form of a system of network (see Appendix A). This system of network aims “to illustrate a socio-semantic inventory of the ways in which social actors can be represented” and “to establish the sociological and critical relevance of the categories” (p. 32). Furthermore, this framework is grounded on the assumption that “meanings belong to culture rather than to language cannot be therefore tied to any specific semiotic” (p. 33). The representational choices are very much grounded in linguistics. This will be further illustrated later as the parts of the system of network are discussed later in this section. For this study, the categorization and nomination schemes are emphasized for these two schemes are used in analyzing the data in this study. Social actors can either be nominated in terms of their unique identity or categorized in terms of their identities and functions shared with others (van Leeuwen, 1996). Categorization has two types which are *functionalization* and

identification. When a social actor's activity, which may be an occupation or role, is referred to, it is considered as functionalization. It is identifiable in one of the following ways: by a noun, formed from a verb, through suffixes such as *-er*, *-ant*, *-ent*, *-ian*, *-ee* (examples are: teacher, assistant, respondent, magician, interviewee); by a noun formed from another noun, through suffixes such as *-ist*, *-eer* (examples are: psychologist, puppeteer); and lastly, compounding of nouns as in *congresswoman* or *chairperson*. When a social actor is defined in terms of what they permanently or unavoidably are, it is categorized as identification. Identification is further categorized as *classification*, *relational*, and *physical*. Classification refers to how society sorts its people by age, gender, place of origin, class, wealth, race, ethnicity, religion, sexual orientation, and so on. Relational refers to the social actor's personal, kinship or work relation. It is recognizable through a set of nouns expressing relationships such as aunt, friend, colleague, and so on. Physical refers to the social actor's physical characteristics. They are identifiable using adjectives that denote physical attributes. Lastly, social actors can be appraised. The term appraisal is used when social actors are evaluated in terms of being "good or bad, loved or hated, admired or pitied" (p. 58). This is identifiable through the set of nouns and idioms that denote such appraisal.

Nomination is recognizable through proper nouns which may be formal, (surname only with or without honorifics), semi-formal (given name and surname), and informal names (given name only). In addition to that, nomination may be recognized through honorifics (Dr, Atty, Fr) or terms of affiliations or relations (Uncle, Auntie).

Several studies (Atai, Babaii, & Isavi, 2018; Kõuts & Lõhmus, 2014; Rashidi & Ghaedsharafi, 2015; Smith-Khan, 2017) have applied the Representation of Social Actors framework by van Leeuwen (1996). The following literature review focuses on studies that examined the female and male genders in media and English as a Foreign Language (EFL) textbook.

Studies on gender representation in media explore how it is a contributing factor to the society's construction of genders. A two-part study using the 450 million word version of Bank of English (BoE) 2002-2 compared how tabloid press and quality newspapers used *curvy*, *hunky*, and *kinky* and examined the adjectival pre-modification of *man*, *woman*, *girl*, and *boy* in a study conducted by Caldas-Coulthard & Moon (2010). By looking at the collocational patterns and using van Leeuwen (1996)'s representation of social actors, the study revealed how media outlets construct the female and male genders. This scheme of categorizing social actors are based on three major categories: functionalization - when a social actor's activity, which may be an occupation or role; identification - when social actors are defined in terms of what they permanently or unavoidably are; and appraisal - when social actors are evaluated in terms of being "good or bad, loved or hated, admired or pitied" (p. 58). The study revealed that women, especially in the tabloid press, are judged based on their appearance, sexuality, and social and aesthetic esteem. Since they are judged in such shallow terms, being in powerful positions is a struggle. Men, on the other hand, are assessed in terms of their behavior, function, and status in society. Some insights into the descriptive practices and broadsheets were also revealed - tabloids are more overt in their description of sexuality while broadsheets are more sublimated or distanced. This study illustrates how media plays a role in reproducing beliefs about female and male genders.

Aside from gender representation in media, textbooks have the same power to influence and construct how gender is construed in societies. By critically analyzing the textbooks used at the Iran Language Institute (ILI), how female and male genders are represented have been revealed in the study Sadeghi & Maleki (2016). Dialogues included in the textbooks used for basic to intermediate levels were analyzed using van Leeuwen's Representation of Social Actors (1996). The study used only the following schemes: exclusion - absence or suppression of the social actors; inclusion - activations of the social actors in the discourse; assimilation - seeing social actors as individuals or as groups; nomination and identification which have already been previously defined. The study revealed that firstly, male social actors are presented more actively and dynamically in the dialogues while female social actors are not suppressed; they are less active in the dialogues. Secondly, male social actors are referred to as independent individuals whose achievements are products of their personal decisions, while female social actors' accomplishments are not of their own individual making. Thirdly, male social actors are addressed more formally than female social actors. And lastly, male social actors have more varied jobs such as detectives, mechanics, police officers, bank tellers, lawyers, and so on. In contrast, female social actors' jobs are doctors, teachers, and receptionists. This study illustrates how such underlying assumptions about genders are manifested in textbooks that are used by students whose minds are continuously developing and being affected by what they read and encounter in books.

The critical discourse studies cited above illustrate how gender is represented in two platforms, media and textbooks. They showed the subtle and overt differences of how female and male gender representations can form into a system of belief about being female or being male. Such beliefs, if not made aware of how they can affect our dealings with the opposite gender,

may lead to sexism or discrimination based on one's gender. The following section of the literature review discusses sexism in critical discourse studies.

2.6 CDA and Sexism

Critical Discourse Analysis is one approach to examining sexism. According to Mills (2008), conventional linguistics is not enough anymore to analyze sexism. Sexism goes beyond sexist language which is a term used to describe the use of: generic pronouns such as 'he' to refer to both males and females; word endings such as '-ette' used to refer to women (e.g. 'usherette'); nouns such as landlord, landlady, congressman, congresswoman; and insult terms for women and men such as "bitch", "ho", "pimp" and "faggot". This kind of sexism is labelled as direct sexism by Mills (2008). Another type of sexism is indirect sexism which refers to asserting stereotypical beliefs about women that are not directly related to linguistic usage and features.

Types of indirect sexism are humor, presupposition, conflicting messages, scripts and metaphors, collocation, and androcentric perspective (Mills, 2008). Humor is the use of exaggeration of stereotypical knowledge and beliefs about a group for comic effect. An example of this is the 'belief' that women mean the opposite of what they say: "Yes" is actually "no", "I'm sorry" is "you'll be sorry", and "we need to talk" is "you'll be in trouble" and so on. Men's language is direct and plain: "I'm hungry" is "I'm hungry", "nice dress" is "nice butt", and "what's wrong?" is "why make it big deal?" These kinds of examples are seen everywhere, especially in digital media, where anything such as this is easily passed around, and people make fun of it. This kind of joke makes negative stereotypes about women. Presupposition is identified by statements that make presumptions about women, and these statements need to be unpacked. For example, a guy telling another guy friend who is sharing about his girlfriend problems to "stop being such a girl". This statement presupposes that women talk about boyfriend problems

with their female friends while men do not share personal problems. It could also presuppose that sharing a girlfriend problem is not being manly. Conflicting messages happen when mixed messages are given about gender and feminism (Mills, 2008). An example of this is when a worker tells another worker that he is not sexist. Still, he claims that those customers whose cars are too far from the drive-thru window (that make the giving of orders difficult for the worker) of fast-food establishments are always the women. He claims that he is not being sexist but ends up saying a sexist statement anyway. Scripts and metaphors in which women are portrayed negatively can be a form to institutionalize sexism. In a Facebook post of Philippine National Police (PNP) Lucban Station, it states “*Mahalin natin ang kababaihan at huwag nyo abusuhin ang kanilang kabaitan*” [Translation: Let us love women and not abuse their kindness] followed by “*Kayo naman mga gHerlz, wag kayo magsusuot ng pagkaikli-ikling damit at pag naman nabastos ay magsusumbong din sa amin. Isipin nyo rin!* [And for you, girls, don’t wear skimpy clothing that when you get disrespected, you come to us for help. Think about it!] (Mallari & Gascon, 2020). The PNP, as an institution, depicts a narrative where the woman is blamed for being disrespected. Collocation refers to the words associated with, for example, women. Several examples have been given in the previously cited studies of the collocates for the female gender. Lastly, androcentric perspective is a type of indirect sexism that is manifested in seeing the world or issues from a male point of view. An example of this is the belief that there are jobs that are not fit for women. In appointing cabinet officials, President Duterte believes that women are fit for positions in the Department of Tourism but not for deployment to a conflict or war zone (Ranada, 2018b). As described above, indirect sexism can be difficult to challenge because of the many layers of stereotypical beliefs that need to be unpacked.

Another concept to consider is the notion of stereotype. Stereotype is often evoked when discussing sexism. As pointed out by Eckert and McConnell-Ginet (2003), “stereotypes are the starting point of much research language and gender for a reason... If gender stereotypes are part of our sociolinguistic life, they need to be examined – not simply as possible facts about language use, but as components of gender ideology” (p. 85). However, it is also important to note that stereotypes can be context-specific, as argued by Cameron (1988). Stereotypes are, therefore “not a fixed set of behaviours which exist somewhere, but the hypothesised version of the stereotype is something which is played with by those arenas where our ‘common’ experience is mediated, for example on television, in advertising, newspapers and magazines” (Mills, 2008 p. 127).

In the following critical discourse analyses, sexism is analyzed in the field of media and politics. They also show how they are instrumental in reinforcing stereotypical beliefs about women. In the study of Dalton (2019), sexism is a pattern that is mainly manifested in the interconnected world of politics and media in Japan. Applying the Feminist Critical Discourse Analytical lenses to examine five highly publicised comments made by politicians, bureaucrats, and members of the media between 2012 – 2018 that were considered as sexual harassment, the study of Dalton (2019) revealed truths lived by women working for politics and media. The results were grouped into three analytical categories which are: mother as idealised woman, women as sexual objects, women blamed in sexual harassments or rape. Examples of the statements made by the politicians are: ‘Shouldn’t you hurry up and get married?’ (Tokyo Metropolitan Assembly Member, Suzuki Akihiro); and ‘I’d like [your troops] to use Japan’s sex industry more’ (Osaka Governor, Hashimoto Toru). This critical discourse analyses of the

publicly made comments of politicians show that sexism is a common occurrence in public spheres and that it is a shared issue across many different cultures.

Sexism was called out by former Prime Minister Julia Gillard against the leader of the opposition, Tony Abbott, through a speech delivered to the Australian parliament. Donaghue (2015) explored and examined how major Australian newspapers covered issues of sexism over four days following Gillard's speech. A total of 48 articles were taken from Factiva, an online newspaper database using the keywords *Julia, Gillard, sexism, and misogyny*. The study revealed that in the international coverage of the speech, Gillard was portrayed as a powerful hero standing up to sexism. In contrast, in the Australian national news media coverage, Gillard was presented as "conniving, weak, and scrupulous by disingenuously accusing her detractors of sexism for base political reasons" (p. 175). It was concluded that sexism is taken as the women's strategy to gain advantage or it is an act of 'playing the gender card'. This study shows that sexism is locally reinforced through the Australian national news media coverage but is challenged by the international media.

The two feminist critical discourse analysis studies discussed above, although substantial in exposing how sexism is entrenched in powerful institutions such as media and politics, did not make use of a large corpus that can cover the breadth and depth of the issues of sexism and misogyny.

2.7 Rationale of the Study

The literature review shows the necessity for corpus-based critical discourse studies to explore how powerful elites such as government leaders use language to (re)produce knowledge, beliefs, or ideologies about gender. Although there have been studies that applied critical

discourse analysis in examining President's speeches, these have used a few sample texts, which are too small to make a broader and more valid generalization. Studies that are corpus-based critical discourse analysis; on the other hand, are limited to examining how countries, immigrants and religious groups are represented in media and government discourse. Studies that explored how language is used to condone sexism are limited to select and highly publicized comments made in media. This is the research gap that this study hopes to fill in. By examining 544 speeches with 2,167,273 words of President Rodrigo Roa Duterte, this study addresses the issue of cherry-picking texts to make a generalization about how the President uses language to perpetuate sexism. Therefore, the research questions that this study hopes to answer are:

- How are Filipino women represented in President Duterte's 2016 to 2019 published speeches?
- How are Filipino men represented in President Duterte's 2016 to 2019 published speeches?
- What does a CDA-informed analysis of collocational profiles reveal about discourses on women and men in President Duterte's 2016 to 2019 published speeches?

Following the research questions, the objectives of this study are first, to examine how the female and male genders are represented in President Duterte's 2016 to 2019 published speeches and to contribute to the growing corpus-based critical discourse analysis that explores how powerful elites such as the political leaders use language to construct, reconstruct, and deconstruct ideologies on gender.

CHAPTER 3. METHODOLOGY

This chapter provides details on how the data were collected, analyzed, and interpreted. The study used a combination of corpus-based and critical discourse approaches. Corpus-based analysis provides quantitative information about the use of certain linguistic units. In contrast, critical discourse analysis “considers the context in as many ways as possible in attempting to explain the findings” (Baker, 2014b p. 153).

3.1 Data Collection

The presidential speeches included in this study are delivered to towns and cities for several reasons such as the founding anniversary of a town or city, opening of a new public building or road, commencement of the military academy, celebration of the women’s month, birthday celebration or appointment of some government officials, campaign rallies, visit to the military camp and so many other more. These were taken from the official government website of the Presidential Communications Operations Office (PCOO), pcoo.gov.ph. The other speech types available in the pcoo.gov.ph such as media interviews, press statements, toast remarks, press conferences, speech and press statements, opening statements, situation briefings, opening remarks, and the State of the Nation Address (SONA) speeches are not included in the study. The speeches included in this study were chosen because first, they outnumber all the other speech types available on the government website. In addition, these kinds of speeches generally show the kind of speaker and leader the President is as he has the sole control of the microphone and the stage. In many instances, he would start with the usual acknowledgement of the government officials or special guests present in the audience by reading his copy then he would deliver his speech that does not follow the speech written for him by his speechwriter. The

President himself mentions it in several speeches that he would just read the introduction part of the speech prepared for him, and then he would go on by delivering his impromptu speech. In the book entitled “The Rise of Duterte” the author Heydarian (2017) described his “long-winded speeches – often resembling Faulknerian stream of consciousness if not Freudian free association rather than the business-as-usual statesmanlike sloganeering” (p. vii). This is usually common in contexts where the audience are Filipinos and not an international audience. Thus, choosing these less heavily scripted (and even at times, unscripted) speeches is a better reflection of the President’s personality and ideology about genders. Equally important to note in selecting these speeches is the fact that the sexist statements as reported in news stories are found in these speeches and not found in the State of the Nation Address (SONA) which is the much-awaited, more formal and official report of the President to the country. This SONA is broadcasted live on national television in all Philippine television channels and radio frequencies.

This study collected a total of 544 speech transcripts delivered between June 2016 and December 2019 from the government website, pcoo.gov.ph. This website is managed by the Presidential Communications Operations Office of the Republic of the Philippines. There are two types of formats available on the government website: one that is in PDF format and the other is in HTML format. Collecting all speeches from years June 2016 to December 2019 was done in two ways. The first and fast way was through the use of Octoparse¹, a web scraping tool that extracts data. Octoparse scraped all the links for January 2018 to December 2019 speeches which all used PDF formats for the speeches. After all the links are scraped, the download manager DownThemAll² website was used to download all the links at once. This first way made

¹ <https://www.octoparse.com/>

² <https://www.downthemall.net/>

downloading all PDF copies of the speeches efficient. The second way was done manually by clicking each speech for each day of the month, then copying, pasting to a Word file. This had to be done for June 2016 to December 2017 speeches (a total of 239 speeches), which are not in the same format as the 2018 to 2019 speeches and could not be automatically scraped. Also, the speeches for the said years were not in PDF formats, and some have links that do not work mostly from July to December 2017. Laurence Anthony’s AntFileConverter (Anthony, 2017) a freeware tool to convert PDF and WORD files to plain text files, was used to convert all the downloaded speeches in PDF and WORD formats.

An issue that should be noted about the data included in the corpus is that there are website links that do not open or work especially for the July to December 2017 speeches at the time the data collection was done. Overall, the corpus includes 544 speeches consisting of 2,167,273 words in English, Filipino, or Bisaya. Table 3.1 shows the summary of the corpus size.

Table 3.1

Summary of the Corpus of President Duterte’s 2016 – 2019 Speeches

	Number of Speeches	Tokens (running words) in text	Word Types (distinct)
2016 (June to December)	118	290,588	15,392
2017 (January to December)	121	390,885	18,546
2018 (January to December)	172	736,233	25,553
2019 (January to December)	133	749,567	27,320
Total	544	2,167,273	43,945

3.2 Data Preparation

As a first step to examine how women are represented in President Duterte’s speeches, a list of common and generic female and male gender-related words was made. In selecting these

words, as an initial step, my observation as a speaker of Filipino was considered. The listed gender-related words are based on my observation and commonly used by the general Filipino public. A wordlist generated from WordSmith Tools version 8.0 was reviewed and examined if these words were also common in the President’s speeches to verify the accuracy of my list.

Table 3.2 shows the list of common gender-related lemma in Filipino and English.

Table 3.2

List of common gender-related lemma

Gender	Filipino words	English words
Female	<i>babae</i> [woman]	daughter*
	<i>ina</i> [mother]	female*
	<i>lola</i> [grandmother]	Filipina
	<i>nanay</i> [mother]	girl*
	<i>tita</i> [aunt]	granddaughter*
	<i>tiya</i> [aunt]	lad*
		ma'am
		madame
		mother*
		wife
	wives	
	woman	
	women	
Male	<i>ama</i> [father]	boy*
	<i>lalaki</i> [man]	father*
	<i>itay</i> [father]	gentleman
	<i>kuya</i> [brother/older man]	gentlemen
	<i>lolo</i> [grandfather]	grandfather*
	<i>tatay</i> [father]	grandpa
	<i>tito</i> [uncle]	grandson*
	<i>tiyo</i> [uncle]	husband*
		male*
		men
	sir	
	son*	

*including its plural form

A total of 35 words were listed for the female gender-related words and 30 words for the male-gender related words. It is important to note that these are common gender-related words in

Filipino and English, the official languages of the Philippines. Bisaya words for female and male gender-related words were checked in the wordlist retrieved from WordSmith Tools 8.0. These were *babayi* [woman], *bayi* [woman], *laki* [man], *inahan* [mother], *amahan* [father], *igsuon* [son], *igsoon* [brother]. Frequency counts for *babayi* [woman] of 2 with 0.00%, *inahan* [mother] of 44 with 0.00%, *amahan* [father] of 93 with 0.00%, *igsuon* [son] of 26 with 0.00%, *igsoon* [brother] of 20 with 0.00% were too low to be considered in the search process while *bayi* [woman] and *laki* [man] were not found in the corpus. The English word, *man*, was not included in the search process because it also exists in the Bisaya language as a filler word. Filipino and Bisaya words for sister [*kapatid na babae/babayi/e*], daughter [*anak na babayi/e*], and brother [*kapatid na lalaki*] were not included because their direct translations are three-word phrases. WordSmith Tools 8.0 can only make a match-list with single node words and not phrases. Match-List function helps in filtering the list by marking the words. The marked words may be deleted or kept.

These listed words were then loaded into the WordSmith Tools 8.0 to make a match-list to the word list of the corpus. The match list tool allows to only view the list of female-gender related and male-gender related words. With the list of gender-related words are the frequency counts and number of texts in which these words are present. The result of the frequency list for female and male gender-related words are in Table 3.3 (See Appendix B for the complete list):

Table 3.3

Frequency list for female and male gender-related lemma

Gender	No.	Gender-related lemma	Freq.	%	Texts	%	Dispersion
Female	1	<i>babae</i> [woman]	1,065	0.05	264	48.53	0.88
	2	<i>nanay</i> [mother]	670	0.03	219	40.26	0.92
	3	mother	477	0.02	204	37.50	0.93
	4	women	387	0.02	170	31.25	0.90

Male	5	wife	299	0.01	140	25.74	0.86
	1	father	857	0.04	241	44.30	0.91
	2	<i>tatay</i> [father]	673	0.03	228	41.91	0.92
	3	son	466	0.02	185	34.01	0.90
	4	men	426	0.02	224	41.18	0.91
	5	<i>lalaki</i> [man]	267	0.01	132	24.26	0.90

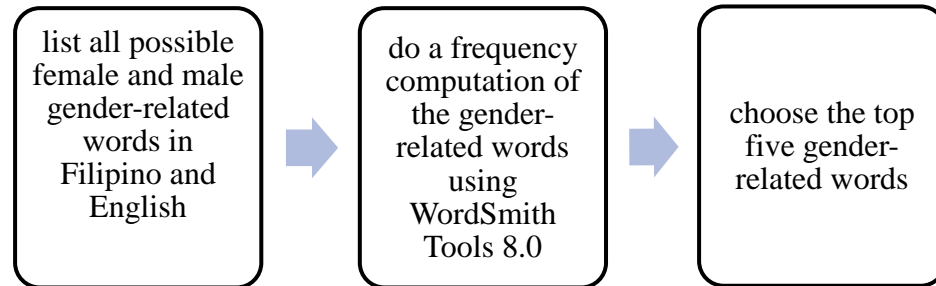
The frequency column shows the number of times these words appeared while the % column shows the percentage of the gender-related terms out of the running words (or the total of words used). For example, in the word *babae* [woman], there are 1,065 cases of this word, that is 0.05% of the running words. The texts column shows the number of texts these words are found while the % is the percentage equivalent of the number of texts. In the case of *babae* [woman], it appeared in 264 texts which is 48.53% of the total number of texts. Dispersion column shows the value that reflects the degree to which a particular word is uniformly spread. Values range from 0 to 1, with higher values such as 0.9 or 1 suggesting very uniform dispersion and lower values such as 0 or 0.1 for “burstiness” (Katz, 1996) For *babae* [woman], the dispersion value of 0.88 shows a uniform spread.

From the complete list of frequency, only the top five are chosen for collocational analysis. These words were chosen based on the frequency count and for practical purposes. The top five female-gender related words are *babae* [woman], *nanay* [mother], mother, women, and wife. For male-gender related words, the final list consists of *father*, *tatay* [father], *son*, *men*, and *lalaki* [man]. The lemma “sir”, with frequency count of 1,803 and found in 52.39% of the total number of texts, is dropped from the shortlist to be examined for this was used as a form of address to the President or to a government official being mentioned in the speech.

Figure 3.1 summarises the process done to prepare the data.

Figure 3.1

Summary of the process for data preparation



This section presented the step-by-step process for preparing the data. The next section discusses how the data were analyzed.

3.3 Data Analysis

For the following section, the process of collocation analysis is described.

WordSmith Tools version 8.0 (Scott, 2020) was used in this study to analyze the data. WordSmith Tools is a corpus analysis tool that allows the use of three text analysis tools: a monolingual concordance, the Concord; and two wordlist extractors, WordList and KeyWords. This study primarily used the Concord tool for the collocational analysis, but it also made use of WordList to extract the word lists needed for this study.

For each gender-related word, WordSmith Tools was used to search for the collocates. The program allows looking for the collocates of the word in search. To identify the collocates in this study, three criteria were considered. These criteria are distance, frequency, and dispersion of the collocates (Brezina, McEnery, & Wattam, 2015). The distance indicates the span of the

collocate from the node or the search term. Frequency, the second criterion indicates the typicality of the word association. The dispersion is the distribution of the node and the collocates in the corpus. In this study, the default setting of WordSmith Tools was used to look for collocates for up to five words to the left and five words to the right of the node (the word in search); with a minimum frequency of the collocates as five and maximum frequency percent of 1.5, and minimum number of text as one. It also provides a function that automatically calculates the statistical significance of words in the list of collocates.

To analyze the collocates, the first step is to save the top five female and top five male gender-related words separately as text files. Each file was then uploaded to the concordance tool of WordSmith Tools 8.0. This process is crucial as it looks for all the combined collocates of the top five female gender-related words. This similar process was done for the top five male gender-related words.

Function words in Bisaya, Filipino, and English such as *about*, *actually*, *during*, *from*, *maski* [even], *nung* [when], *yun* [that] etc. were then deleted to keep only the content words. These words give little lexical meaning and thus are not relevant in the analysis. In addition to the deleted function words, several words have also been deleted for they are too general to be specifically relevant in this study. Examples of words that were deleted were verbs that express mental action (e.g. *think*, *became*, and *know*), adverbs (e.g. *really*, *especially*, and *actually*), quantitative adjectives (e.g. *dalawa* [two], *second*, and *una* [first]), pronouns (e.g. *she*, *they*, *their*, and *them*), prepositions (e.g. *in*, *for*, *at*) and conjunctions (e.g. *and*, *for*, *if*, and *where*). For the complete list of deleted words (in all three languages – *Bisaya*, Filipino, and English), see Appendix C. A total of 241 words were deleted for the two sets of data: collocates for the female gender-related words and collocates for the male gender-related words. A total of 171 collocates

remained for the female gender-related words from the original 529 collocates. In comparison, a total of 177 collocates remained for the male-gender related words from the original 537 collocates. For the complete lists of collocates in order of frequency, see Appendix D for the female and Appendix E for the male collocates.

The remaining collocates were mainly nouns, verbs, and adjectives. However, as previously mentioned, some content words that were too general to be relevant in the analysis were deleted. To verify that these deleted content words were correctly excluded, they were checked against its sentence or context used. If the words did not say anything about how female or male was represented in the speech, then they would be deleted.

The collocates for both sets of data were categorized using van Leeuwen's social actor nomination and categorization scheme (van Leeuwen, 1996). For collocates that did not fit in the van Leeuwen's framework, a thematic categorization of the collocates was done. A thematic categorization, a common practice in corpus-based critical discourse analysis such as the studies of Blinder and Allen (2016), Pérez-Paredes, Jimenez and Hernandez (2017), Törnberg and Törnberg, (2016) and Dalton (2019), is putting collocates together based on the emerging theme. Table 3.4 shows the coding scheme following van Leeuwen's Representation of Social Actors.

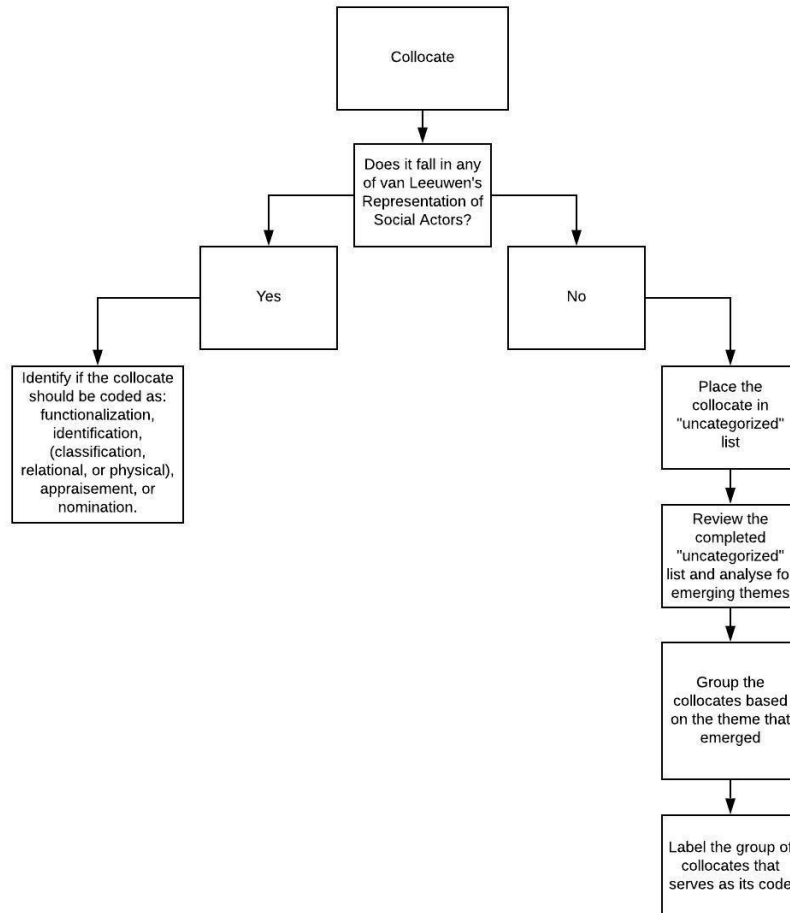
Table 3.4*Coding Scheme following van Leeuwen's Representation of Social Actors*

Representation of Social Actors in Discourse		
Categorisation	Functionalization	Occupation or role (e.g. teacher, assistant, psychologist, chairperson)
	Identification	Social actors are defined in terms of what they permanently or unavoidable are.
	<i>Classification</i>	Age, gender, place of origin, class, wealth, race, ethnicity, religion, sexual orientation, etc.
	<i>Relational</i>	Personal kinship or work relation (e.g. aunt, friend, colleague, etc.)
	<i>Physical</i>	Physical characteristics
Nomination	Appraisalment	Social actors are evaluated in terms of being 'good or bad, loved or hated, admired or pitied'
	Formal	Surname only with or without honorifics
	Semi-formal	Given name and surname
	Informal	Given name only

To check the coding's reliability, intra-coder reliability was utilized. The collocates were coded twice, once in the first week of June 2020 and another one in the first week of July 2020. About 90% of the codes was the same for the first and second coding processes. In cases where the codes did not agree, the collocates were checked how they were used in context through the concordance tool of WordSmith Tools version 8.0. Concordance tool allows for the researcher to examine how specific collocates were used in their actual contexts. The following flowchart shows the steps done in coding the collocates:

Figure 3.2

Flowchart of the coding process



This chapter explained the process of data collection, preparation, and analysis. The results of the process done to analyze the collocations are presented in the next chapter.

CHAPTER 4. RESULTS

This chapter starts with an overview of the results based on the categorization of the collocates with gender-related terms. Then, the results in categories are presented with examples. As mentioned earlier, the categories from van Leeuwen (1996)'s Representation of Social Actors and a thematic categorization of collocates are used in this study. Table 4.1 presents the results for the female gender in comparison with the male gender.

Table 4.1

Summary of the categorized collocates for female and male gender-related lemma

No.	Categories	Rank	Gender	Frequency of collocates	Texts				
					Average	SD	Min	Max	Range
1	Relational	1 st	Female	655	16	21	4	107	103
		2 nd	Male	650	14	12	4	65	61
2	Classification	2 nd	Female	503	21	21	5	82	77
		1 st	Male	654	17	16	2	83	81
3	Functionalization	3 rd	Female	258	9	4	4	16	12
		3 rd	Male	545	12	13	3	62	59
4	Crime and Violence	4 th	Female	253	7	5	3	25	22
		7 th	Male	101	6	2	3	9	6
5	Physical Attributes	5 th	Female	169	11	5	5	25	20
		10 th	Male	11	5	0	5	5	0
6	Gender Roles	6 th	Female	152	8	6	4	24	20
		5 th	Male	141	8	6	3	24	21
7	Nomination	7 th	Female	106	8	4	4	10	6
		6 th	Male	118	6	2	4	12	8
8	*Desire for women	8 th	Female	62	6	2	5	9	4
	*Preference for men	9 th	Male	16	7	2	5	8	3
9	Appraisalment	9 th	Female	28	6	2	4	9	5
		4 th	Male	196	8	4	3	16	13
10	*Call for justice	10 th	Female	15	3	0	3	3	0
	*Power	8 th	Male	61	7	3	5	11	6

*unique for that gender

Table 4.1 shows the number of times that a particular category is found in the gender-related words and the average number, standard deviation, minimum and maximum, and range of texts. For example, for the female-gender related words, the relational category is found 655 times in an average of 16 texts with a standard deviation of 21, with a minimum of four and a maximum of 107 texts in a range of 103. Common for both genders are the top three groups of collocates which are relational, classification, and functionalization. One interesting observation is that collocates expressing crime and violence are the fourth in rank for the female gender while it is seventh in the rank for the male gender. Another intriguing result refers to the collocates expressing the physical characteristics. For the female gender, it is fifth on the rank while it is the 10th or the last in the rank for the male gender. The role of each gender to keep the family intact and secure is almost on the same equal ranking, sixth for the female and fifth for the male. Nomination or the names mentioned in the speeches are also almost on the same ranking, seventh for the female and sixth for the male. Some collocates are unique to one gender. For example, in the female gender, some collocates express desire for women and collocates about human rights. For the male gender, some collocates express power and preference.

Four chi-square tests were conducted to compare the differences of the collocates for the female and male genders. Chi-square test of independence in Corpus Linguistics is used to compare differences in frequencies (Baker, 2014a). Corpus-based critical discourse analyses have used chi-square (see, for example, Baker, 2014b; Woods, Fletcher, & Hughes, 1986). Online chi-square calculators³ were used to carry out the chi-square tests.

³ <https://www.socscistatistics.com/tests/chisquare2/default2.aspx> and <http://www.quantpsy.org/chisq/chisq.htm>

The first chi-square test run was to compare the differences of the collocates for van Leeuwen's Representation of Social Actor categories (van Leeuwen, 1996): Relational, Classification, Functionalization, Physical, Nomination, and Appraisal. The difference between the two genders is highly significant, $X^2(5, N = 3014) = 335.946, p < 0.001$. The second chi-square test run was to compare the differences of the collocates for the themes: Crime and Violence and Physical Qualities. The difference between the two genders for these themes is highly significant, $X^2(1, N = 647) = 26.2817, p < 0.001$. The third chi-square test run was to compare the difference for the categories with frequencies that are close to each other: Relational, Gender Relations, and Nomination. The difference between the two genders for these categories is not significant, $X^2(2, N = 1291) = 1.1006, p = 0.576779$. The last chi-square test run was to compare the difference for all categories except the themes that are unique for each gender. The difference between the two genders for all categories except the themes that are unique for each gender is highly significant, $X^2(7, N = 3661), p < 0.001$.

Overall, the table and the chi-square tests give a glimpse of the similarities and stark contrasts of the collocates for the female and male gender-related words. The subsections below provide a more detailed examination and analysis of the collocates.

4.1 Relational collocates

The relational collocates refer to terms denoting kinship or work relation to each other. Relational identification is important for societies where personal and kinship relations are valued. Table 4.2 shows the top five relational collocates for the female and male gender-related words.

Table 4.2*Comparison of relational collocates between female and male terms*

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>tatay</i> [father]	<i>nanay</i> [mother]	156	107	<i>nanay</i> [mother]	<i>tatay</i> [father]	158	107
2	father	mother	86	65	mother	father	86	65
3	<i>anak</i> [child]	<i>babae</i> [woman]	55	46	daughter	son	40	33
4	side	mother	39	36	father	son	37	26
5	daughter	wife	31	26	family	father	30	24
6	husband	wife	26	25	law	son	28	24
7	<i>anak</i> [child]	<i>nanay</i>	19	18	<i>anak</i> [child]	<i>tatay</i> [father]	25	19
8	family	mother	19	16	died	father	21	19
9	<i>asawa</i> [spouse]	<i>nanay</i> [mother]	14	13	<i>anak</i> [child]	<i>lalaki</i> [man]	19	16
10	<i>lolo</i> [grandfather]	<i>nanay</i> [mother]	14	12	<i>pamilya</i> [family]	<i>tatay</i> [father]	19	17

For this table and the following tables (Tables 4.3 – 4.11), the first column shows the collocates; the second column shows the gender-related word that that collocate appears with; the third column shows the total frequency of that collocate; the last column indicates the number of texts that those collocates are dispersed in. For the complete list of the relational collocates, see Appendix F.

Majority of the collocates for both female and male genders in President Duterte’s speeches are relational words. These relational collocates mostly express relationships between spouses, between parents, or between a parent and a child. In many of his speeches, the President would narrate his family background specifically about his parents. Both his parents were active in politics during their time. His father, specifically, was the governor of then Davao province. In addition to narrating his family background, the President would talk about the safety of the wife and the entire family while walking in public. Lastly, in using the relational collocates, the President illustrates the familiar Filipino story where the parents work abroad to provide for the family’s needs or to fund the education that the children need. Excerpts 1 - 3 exemplify this category.

Excerpt 1: I... Ayaw kong magyabang [translation: I do not want to boast] but I’m the son of a politician. We are migrants sa [in] Davao, in particular my **father**. Because I have a **mother** whose mother was a Maranao, but he was from Cebu (Speech of Pres. Rodrigo Roa Duterte (PRRD) during the oath-taking of the Presidential Anti-Corruption Commission (PACC) | Malacañan Palace | March 2, 2018)

Excerpt 2: Ask your **wife** and **daughter**, your beautiful daughter to take a walk all over the city tonight. And if she comes home and your wife unmolested, undisturbed, no disturbance at all, then that is the standard I want for every woman and child in a city. Those who violate that, I’m sorry. (Speech of PRRD during the Philippines – India Business Forum | India | January 26, 2018)

Excerpt 3: Remove the sentimentalities. When a family loses a **mother** because she has to work abroad as a domestic helper, the family is dysfunctional already. If the father and mother get out of this country kasi kulang, gusto ang *anak* mag-aral ng

engineering, magtrabaho ‘yan. Ang mga *anak* iiwan ‘yun, iiwan doon sa *tatay*, grandparents, sa mga *kapatid* [Translation: When a child wants to study engineering, the father and mother get out of this country. The children will be left behind to the father, grandparents or the siblings]. (Speech of PRRD during the General Assembly of the League of the Municipalities of the Philippines | Manila City | March 21, 2018)

These narratives all seem to imply that the President values family or kinship, a typical Filipino trait, and safety, which is related to his campaign against illegal drug use. In excerpt 1, the speech was delivered in the official residence and workplace of the Philippine President, the Malacañan Palace for the newly appointed officers of the Presidential Anti-Corruption Commission. In this speech, the President shares about his family background, a way of connecting to his audience who may have the same ethnic background as the President’s parents. It also illustrates how personal relations are valued in the field of politics. In the Philippines, if your parents or relatives are in elected positions and you decide to run for an elected position, you will have an edge. Excerpt 2 was taken from the speech delivered in the country of India, where the President was talking to potential investors. In this excerpt, the President shows how important the safety of the women is, particularly the wife and daughter who need protection. The statement also presupposes that the female gender is weak and unable to defend herself from possible physical or sexual attacks. It must be noted as well that it is in this same business forum where the President told his audience that there are “42 virgins” waiting for visitors to the Philippines. Lastly, in excerpt 3, the President explains the importance of the physical presence of the parents in keeping a family together to municipal and city mayors during the General Assembly of the League of the Municipalities of the Philippines in the capital of the Philippines, Manila. This event gathers all mayors from all towns and cities of the country. Overall, these excerpts show the President echoes the typical Filipino trait of valuing one’s family or

background. This deep value for family is also used to explain the importance of keeping them, especially the *wife* and *daughter* safe and protected.

4.2 Classification collocates

Classification collocates refer to how social actors, in this case, the female and male genders are classified based on the society's way of classifying its people. These classifications depend on the society but generally, these may refer to age, gender, home province, class, wealth, race, sexual orientation, religion, and so on. Table 4.3 shows the common collocates denoting classification. For the complete list of classification collocates, see Appendix G.

Table 4.3*Comparison of classification collocates between female and male terms*

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	men	women	107	82	women	men	108	83
2	<i>lalaki</i> [man]	<i>babae</i> [woman]	67	42	<i>babae</i> [woman]	<i>lalaki</i> [man]	66	41
3	Maranao [indigenous people in Mindanao]	<i>nanay</i> [mother]	66	53	Davao [place in Mindanao]	father	50	41
4	Maranao	mother	65	55	Chinese	<i>tatay</i> [father]	39	33
5	<i>bata</i> [child]	<i>babae</i> [woman]	42	37	Danao [place in Visayas]	father	36	34
6	Chinese	mother	22	21	Cebuano [person from Cebu]	father	34	31
7	children	women	15	15	Cebu	father	32	30
8	children	wife	15	13	Chinese	father	31	27
9	Mindanaoan [person from Mindanao]	mother	14	14	Cebuano	<i>tatay</i> [father]	22	21
10	Tausug [ethnic group in Mindanao]	<i>nanay</i> [mother]	11	9	Cebu	<i>tatay</i> [father]	20	18

Table 4.3 shows the common gender classes, ethnicities, language, and places in the Philippines frequently used together with the female and male gender-related words. On top of the list are the *men* and *lalaki* [man], as the most commonly collocated with their opposite gender, and *women* and *babae* [woman] as the most frequently collocated with their opposite gender. This seems to show that these collocates expressing binary genders often appear together. *Maranao* and *Chinese* are ethnicities that the President would use to refer to his parents' ethnic background. *Danao* is a city in the province of Cebu which is located on the island of Visayas, a major island group of the Philippines. *Davao* is a place in the island of Mindanao, an island group of the Philippines. This leaves out in the President's discourse, Luzon, one of the three major island groups of the Philippines. At surface level, these collocates may only mean mere mentioning of these places, but at a discourse level, a closer analysis shows how his ethnic background affects his political decisions. In terms of gender-related differences, results did not show notable differences. Excerpts 4 and 5 exemplify these points.

Excerpt 4: A sense of love for my country is very strong. Maski taga-Mindanao lang kami ha [Translation: Even if we are only from Mindanao, ha]. My mother is half-Maranao. Papa ko from **Cebu, Danao** [Translation: My papa]. But my grandfather was **Chinese**. May-ari ng ba --- so many bakeries in Marawi and Iligan noon [Owner of so many bakeries in Marawi and Iligan before]. (Speech of PRRD during the Presidential Anti-Corruption Commission (PACC) 1ST Anniversary | Malacañan Palace | March 6, 2019)

Excerpt 5: Now ngayon, we are trying to talk kasi... *Tatay* ko, **Cebuano** but my mother is a half-**Maranao** [Now we are trying to talk, my father, is a Cebuano...]. Ang *lola* ko sa mother side, Maranao [translation: my grandmother from mother's side]. So if there is any person who would never want war in that island of Mindanao, ako. And my son married a Muslim whose mother is a Maranao and the father is Tausug. (Speech of PRRD during the Distribution of Certificates of Land Ownership Award | Iloilo | June 20, 2018)

The narratives shared in the excerpts show the President's rhetorical strategy of using ethnic background to connect to his audience. Excerpt 4 is taken from the President's speech during the first anniversary of the Presidential Anti-Corruption Commission at the Malacañan Palace. In this speech, the President explains the source of the deep roots of his love for the country, which is from his parents whose ethnicities and home provinces were emphasized. Excerpt 5 is from the speech of the President during the distribution of land titles in Iloilo, a province in the Visayas island. The President convinces the audience why he would never want war in the third major island of the Philippines, Mindanao and it is because of his deep familial ties with Mindanao. The President's frequent mentioning of these ethnicities, languages, and places seem to show his personal bias for them. This also highlights how he is different from the previous Philippine presidents who all came from the island of Luzon, where the capital of the Philippines is located. He is the first President to come from the island of Mindanao, an island which has been negatively viewed as a place where many terrorist activities happen. By highlighting these places in Mindanao and Visayas, the two islands that are not frequently promoted, he seems to give a message that it is high time for media to put the spotlight on them. In terms of gender, the collocates do not show notable differences. They show similar results in having ethnicities, language, and places collocated for the female and male-gender related words that do not seem to imply any bias for a specific gender.

4.3 Functionalization collocates

Functionalization collocates refer to activities denoting occupations or roles that are assigned to social actors. The following collocates in Table 4.4 show how they are manifested in the President's discourse. For the complete list of collocates, see Appendix H.

Table 4.4*Comparison of functionalization collocates between female and male terms*

No.	Collocates	Female			Male			
		Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>pulis</i> [police]	<i>babae</i> [woman]	19	16	governor	father	80	62
2	armed	women	16	16	military	men	73	52
3	mayor	wife	16	15	officers	men	43	39
4	brave	women	15	14	armed	men	40	39
5	forces	women	15	15	forces	men	21	19
6	Philippine	women	15	12	enlisted	men	18	18
7	mayor	<i>babae</i> [woman]	14	14	Philippine	men	15	12
8	officers	women	13	13	police	men	15	13
9	young	women	13	9	young	men	15	11
10	mayor	<i>nanay</i> [mother]	11	8	governor	<i>tatay</i> [father]	13	10

Table 4.4 shows the common roles and functions that are collocates of the female and male terms. Majority of the roles are from the military forces, *armed, forces, military, enlisted, and officers*. Next are from the law enforcers, the *police officers*. They are modified by the words *Philippine, young, brave, enlisted, and armed*. Other collocates that connote roles and functions are *mayor* and *governor*, who are elected officials. The armed forces and law enforcers are frequently mentioned by the President especially in his 2017 and 2018 speeches because of the crisis in Marawi City where an armed conflict took place between the Philippine government forces and the pro-ISIS (Islamic State of Iraq and Syria) militants. One interesting observation in the table is the difference between the number of times these collocates were used. These collocates referring to the armed forces, law enforcers, and elected officials are used more than twice for male gender-related words than the female gender-related words. This seems to imply that these functions of protecting the public from any public disturbance are roles that are predominantly assigned to the male. Excerpts 6 and 7 illustrate these points.

Excerpt 6: Ngayon [Translation: Now], there's a case against the police allegedly for murdering him. And may I now tell you, the **police** and the **military men** here that I will never, never ever allow a policeman or a military man going to prison for doing his duty. That was my order. Everything that happens now is in accordance with my order to declare martial law. And I and I alone will go to prison and answer for the things that happens now and in the coming days. (Speech of PRRD during the Turnover Ceremony on China's Urgent Military Assistance Gratis to the Philippines | Angeles City, Pampanga | June 28, 2017)

Excerpt 7: Nakikita mo gobyerno doon, they decide kung sino ang maging governor. They decide kung sino ang maging mayor. May **mayor** na **babae** took oath of office in the morning, in the afternoon she was killed. [Translation: You see the government there, they decide who the governor will be. They decide who the mayor will be. There was a female mayor who took oath of office in the morning, in the afternoon she was killed.] (Speech of PRRD during the induction of newly-elected officers and Trustees for 2017 to 2018 of the Cebu Chamber of Commerce and Industry Inc. (CCCI) | Lapu-Lapu City, Cebu | March 2, 201

The excerpts are examples of the common roles and functions assigned to female and male genders. As pointed out in the collocation analysis, the female gender, although with recognized roles in the military and police, has fewer cases of collocates and a smaller number of texts denoting military, police, and government power. Excerpt 6 is taken from the speech of the President during the Turnover Ceremony on China's Urgent Military Assistance Gratis to the Philippines in Pampanga. In this speech, the President emphasizes how he would not allow the military men and police officers to go to prison for doing their duties especially during the declaration of martial law in Mindanao which began in 2017 and ended in 2019. The martial law was declared because of the conflict between a terrorist group and the Armed Forces of the Philippines. Another interesting aspect of this speech is the context where the occasion highlights the contribution of China to the Philippine military. Since the United States of America colonized the Philippines, the US had always been, providing military assistance to the Philippine military. Excerpt 7 is from the speech of the President during the induction of newly-elected officers and trustees of Cebu Chamber of Commerce and Industry, Inc. in the Province of Cebu. This excerpt illustrates how the role of mayor is used with the word *babae* or woman. The collocate mayor is modified by the word *babae* or woman. If the mayor is a male, the word mayor is not modified. It seems that in this case, specifying that if the mayor is female, the gender has to be specified. This seems to imply that the word *mayor* is associated with the male gender. The word *mayor* also implies power and power is often associated with the male gender.

4.4 Crime and violence collocates

The collocates denoting in this section are grouped based on the theme that emerged, which is crime and violence. Table 4.5 shows the collocates denoting crime and violence. For the complete list of collocates, see Appendix I.

Table 4.5*Comparison of collocates denoting crime and violence between female and male terms*

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	rape	<i>babae</i> [woman]	25	25	bless	father	13	9
2	<i>huwag</i> [don't]	<i>babae</i> [woman]	22	15	sins	son	8	8
3	rape	<i>nanay</i> [mother]	22	15	<i>droga</i> [drugs]	<i>tatay</i> [father]	7	7
4	ask	wife	14	14	drugs	son	7	6
5	rape	mother	13	10	forgive	father	7	6
6	<i>galawin</i> [touch]	<i>babae</i> [woman]	9	6	<i>patay</i> [kill]	<i>tatay</i> [father]	7	6
7	killed	women	9	9	rape	<i>tatay</i> [father]	7	7
8	<i>patay</i> [kill]	<i>babae</i> [woman]	8	8	sinned	father	7	6
9	people	women	8	7	gun	son	6	5
10	<i>pera</i> [money]	<i>nanay</i> [mother]	8	7	look	father	6	5

One interesting observation shown in the Table 4.5 is the number of times the collocates denoting crime and violence is higher for the female gender than the male gender. There are also more texts where these collocates are used for the female gender. *Rape* is the common crime collocated with the female while this is on the bottom of the rank for the male gender. The female gender is always portrayed as the victims and thus need protection while the male gender is almost always represented as the perpetrators. However, there are a few instances where the male gender is also the victim. The personal experience of the President, where a Catholic priest allegedly molested him illustrates this point in which the male is also the victim. The collocate *drugs* is not, however, in the top ten crime and violence collocates for the female gender. Another interesting observation is the use of verbs *huwag* [do not], *galawin* [touch], *ask* which refer to the President's order not to touch women and to ask the wife or daughter to walk around the city of Davao, where the President was the mayor for 23 years, and "they come home unmolested, unbridled, by any --- whatever disturbance, robbery or rape" (Speech of PRRD during the Partido Demokratiko Pilipino-Lakas ng Bayan (PDP-LABAN) Miting de Avance | Pasig City | May 11, 2019). Lastly, some collocates that have positive connotation such as *bless* and *forgive* are placed under crime and violence category for these belong to the discourse where the President was talking about the alleged molestation he experienced when he was confessing to a Catholic priest. A collocate *people* that seems a neutral word is placed under this category because upon doing concordance analysis, *people* here refer to "robbing people, killing people, kidnapping people". A closer look at the discourse as illustrated in excerpts 8 - 10 will inform more about these collocates.

Excerpt 8: They kill, they rob. And when they get high, it's a --- it's an everyday occurrence. They enter houses, **rape** the mother, **rape** the daughter, rape the infants. That is what you saw in abound. They do not understand. Human rights people, they

do not understand it. He would just say, “Duterte killed 5,000.” Well, those were the... They didn’t even... How? Who is he? Why was he killed? For what reason? What was his crime? And then you worry a dead carcass there of one. (Speech of PRRD during the Opening Ceremony of the 7th Union Asia Pacific Regional Conference | Pasig City | April 23, 2019)

Excerpt 9: And 'yan ang aking ginawa para malaman ng mga tinatawag misogynist. Meron akong bahay diyan for children na biktima --- who are victims of **rape** by their own father, uncle, grandfather, tapos buntis. Diyan ko 'yan sila inilagay. [Translation: That’s what I do so those who call me misogynist know. There’s a house for children who are victims --- who are victims of rape by their own father, uncle, grandfather. The victims become pregnant. That’s where I put them.] (Speech of PRRD during Partido Demokratiko Pilipino-Lakas ng Bayan (PDP-LABAN) Campaign Rally in Koronadal City | South Cotabato | March 26, 2019)

Excerpt 10: “**Bless** me father for I have sinned.” “And what is your sin?” “Well, it is standing up because you are fondling the god d*** prick.” (Speech of PRRD during the 49th Charter Day Celebration of Mandaue City | Mandaue City | August 30, 2018)

The excerpts show how *rape* is used differently for two genders. Excerpt 8 is taken from the speech of the President during the opening ceremony of the 7th Union Asia Pacific Regional Conference for the audience from the Asia Pacific Region. In this excerpt, *rape* shows how the mother and the daughter are used in the narrative as victims of *rape*. It is interesting how these female-gender related lemmas “mother” and “daughter” are used as opposed to “*babae*” [woman]. Using these lemmas provokes infuriating emotions. Excerpt 9 is from the speech of the President during the campaign rally of his political party in South Cotabato, Mindanao. In this speech, the President was mainly campaigning for the candidates running for elected posts under his political party. This excerpt shows the President’s answer to those calling him misogynist. According to him, he has allotted a house for children who are victims of rape by their very own family. By answering his critics, he seemed to be convincing his audience that he is not misogynist. In this excerpt as well, *rape*

is depicted as a crime committed by the male family members – the father, uncle, and grandfather. Excerpt 10 is from the speech of the President during the 49th Charter Day of Mandaue City in Visayas. In this excerpt, the narrates the experience of the President where a Catholic priest allegedly molested him. These excerpts show how both female and male genders are victims of crime; that male gender is commonly the perpetrator; and that the female gender is usually the victim. How the President represents the female and male genders in this category shows how the female is weak and therefore, the victim and that the male is strong and able to commit rape.

4.5 Physical qualities/state collocates

Physical identification collocates refer to terms that describe physical characteristics. Table 4.6 shows collocates expressing physical qualities. For the complete list of the physical qualities collocates, see Appendix J.

Table 4.6

Comparison of collocates denoting physical qualities/state between female and male terms

No.	Collocates	Female			Male			
		Gender-related lemma	Total	Texts	Collocate	Gender-related lemma	Total	Texts
1	beautiful	women	49	25	<i>sakit</i> [sick]	<i>tatay</i> [father]	6	5
2	<i>[maganda]</i> beautiful	<i>babae</i> [woman]	18	16	<i>magandang</i> [beautiful]	<i>lalaki</i> [man]	5	5
	<i>magandang</i>							
3	[many beautiful]	<i>babae</i> [woman]	17	11				
4	<i>magandang</i> [beautiful]	<i>babae</i> [woman]	14	9				
5	<i>mestiza</i> [mixed-race]	<i>nanay</i> [mother]	13	13				
6	beautiful	wife	11	9				
7	<i>bulag</i> [blind]	<i>nanay</i> [mother]	10	9				
8	<i>mestiza</i> [mixed race]	mother	10	9				
9	blind	mother	9	9				
10	bikini	<i>babae</i> [woman]	8	7				

Table 4.6 illustrates the stark difference between the physical attributes collocates for the female and male genders. One striking difference is the number of collocates. In the complete list of collocates for this category, there are 12 types of collocates for the female gender while there are only two types of collocates for the male gender. It is also noteworthy to point out how most of the collocates for the female gender are: *beautiful*, *maganda* [beautiful], *magandang* [plural of beautiful], *magandang* [beautiful], *mestiza* [mixed race] which are all describing the female's physical features. Other collocates refer to the physical capacity (or lack of) which are *bulag* [blind] and *blind*. These *blind* collocates refer to the blind female who was a victim of rape. One collocation describes what the female is wearing which is *bikini*. For the male gender collocations, one type of collocate *sakit* [sick] refers to the physical capacity (or lack of) of the male gender. Another collocation *magandang* [beautiful] describes the male's physical feature. Excerpts 11 – 13 further exemplify these points.

Excerpt 11: They'll say that it's sexist. Who's sexist? Who doesn't like **beautiful** women? Sometimes that's what's missing. You can't joke about beautiful women. If you chase women, first let me know. Find another one for you there. (Speech of PRRD during his Visit to Ozamiz City Police Station | Ozamiz City, Misamis Occidental | August 17, 2017)

Excerpt 12: The Human Rights said that I am disrespecting women. I'm not disrespecting them. I'm just telling the truth. Where can you find **beautiful** women nowadays? Go to the karaoke bars. You'll find them there. They have shapely bodies too. That's reality. Why would you bar me for talking about life's realities? Heaven. What will I do with heaven? What will we do there, pray? (Speech of PRRD during the Partido Demokratiko Pilipino-Lakas ng Bayan (PDP-Laban) Campaign Rally in Cagayan de Oro City | University of Science and Technology of Southern Philippines in Cagayan de Oro City | March 24, 2019)

Excerpt 13: Ang sunod na medal of valor taga-rito magpadala rin ako ng bagong baril at ipahiram ko sa inyo iyong girlfriend, ko one month lang. Huwag mong ipasa sa iba. Ang sundalo ba naman, putang ina, all for one, one for all, nabuang na. (laughter) Huwag diyang. Hindi kasali iyan. Ano lang iyan, sabihin ko na ito maskig anong klaseng mukha niyan pagka medal of valor guwapo iyan, **magandang lalaki** iyan. Huwag kang

mag-alala. Totoo. One sidearm na maganda at iyong girlfriend ko na medyo matanda na lang ito, iyong bago akin lang... (laughter) [Translation: The next recipient of medal of valor will be from here. I will also send new guns and will let you have your girlfriends for one month. Don't pass her to others. You know soldiers, son of a bitch, all for one, one for all, you're crazy. (laughter) Not that. That's not included. What I'm saying is, no matter how he looks like but if he has the medal of valor, he becomes handsome. Don't worry. That's true. The sidearm would be the beautiful (woman) and old girlfriend, the new (girlfriend) will be mine... (laughter)]. (Speech of PRRD during his talk to the troops of the Joint Task Force (JTF) Sulu and major services under the Armed Forces of the Philippines (AFP) | Jolo, Sulu | August 12, 2016)

The first two excerpts are two of the many examples of how beautiful is more frequently collocated with the female gender. Excerpt 11 is taken from the speech of the President during his visit to the Ozamiz City Police Station for the police officers. In this speech, it seems that the President's strategy to connect with his audience, who are police officers, is by saying something about women. The President stated that joking about beautiful women is acceptable but should not be done because he is often criticized as being sexist. But he seemed to have joked about chasing women anyway. Sending this conflicting message is referred to as a type of indirect sexism (Mills, 2008). Excerpt 12 is from the campaign rally speech of the President where he was campaigning for the candidates running under his political party. In this speech, it shows an example of his perceived reality that beautiful women who have "shapely bodies" can be found in karaoke bars. In the Philippines, karaoke bars are places where men commonly hang out for a drinking session with their comrades. These bars often have women who perform on stage for their customers. This picture that the President described is sexist on different levels. First, it shows that the woman's worth is measured through her beauty. Second, it depicts women who can be found in karaoke bars, a place where men not only go to drink but also to enjoy women. By placing beautiful women in karaoke bars, it already degrades their value. Lastly, it portrays women

whose roles are entertainers for men. Excerpt 13 is taken from the speech of the President during his talk to the troops based in Sulu, one of the places in Mindanao where terrorism is a problem. This excerpt shows how *maganda* [beautiful] is collocated with the male gender *lalaki* [man]. Interestingly, this collocate is also associated with *valor*. The President was saying that whoever has the medal of *valor*, the soldier instantly becomes *magandang lalaki* [beautiful man]. Beauty for this man is therefore not only referring to the physical characteristic but also with physical strength. After this President's statement, he further stated that this soldier, with the medal of valor, will have his beautiful girlfriend by his side while the new girlfriend will be for the President. This is also sexist because the woman in his narrative, where the soldier who receives the medal of valor instantly becomes *magandang lalaki* [beautiful man], was portrayed as the beautiful girlfriend of this valorous soldier. Another picture that could have been described here by the President is where a woman in the military office receives the medal of valor.

4.6 Gender roles and expectations collocates

The collocates in this section denote the roles and expectations for each gender in family situations. The gender roles that emerged from the speeches of the President commonly refer to keeping the family together. Table 4.7 illustrates the collocates denoting the roles of each gender. See Appendix K for the complete list of collocates for the gender roles.

Table 4.7

Comparison of collocates denoting gender roles and expectations between female and male terms

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>wala</i> [no/absent] <i>walang</i>	<i>babae</i> [woman]	31	24	<i>wala</i> [no/absent] <i>walang</i>	<i>tatay</i> [father]	28	24
2	[no/absent] <i>walang</i>	<i>babae</i> [woman]	29	20	[no/absent]	<i>tatay</i> [father]	17	14
3	[no/absent]	<i>nanay</i> [mother]	13	12	<i>wala</i> [no/absent]	<i>lalaki</i> [man]	16	15
4	<i>bahay</i> [house]	<i>nanay</i> [mother]	9	7	work	father	12	11
5	house	mother	8	5	loses	father	9	7
6	work	mother	7	7	dysfunctional	father	7	7
7	abroad	mother	6	6	house	son	7	4
8	<i>gumawa</i> [do]	<i>babae</i> [woman]	6	6	<i>opisina</i> [office]	<i>tatay</i> [father]	7	6
9	loses	mother	6	6	abroad	father	6	5
10	womb	mother	6	6	<i>bumagsak</i> [fell]	<i>tatay</i> [father]	6	5

Table 4.7 shows how both female and male gender roles of being parents who work abroad and away from their children lead to a *dysfunctional* family. The collocates *wala* [absent] and *walang* [absent followed by a noun] refer to mothers and fathers who leave their *house* to *work abroad*. Parents working abroad is a common scenario for many Filipino families. The President's repetitive narration of how a family can suffer from the absentee parents seems to imply the importance of physically present parents. In addition to that, as the President said, this scenario may lead to several other problems such as drug addiction and involvement in crime and violence. Excerpts 14 and 15 exemplifies this scenario commonly narrated by the President.

Excerpt 14: If one family loses the wife, the mother because the mother has to **work abroad**, that family becomes dysfunctional. 'Pag ang bahay walang *nanay*, 'pag ang *tatay* pumunta rin at iiwan lang 'yung mga *anak* sa mga *kapatid*, pinsan, minsan sa kapitbahay [Translation: If a house does not have a mother and when the father leaves too, the children are left to be taken care of by the siblings, cousins, sometimes, even by the neighbours]. (Speech of PRRD during the 1st Subaraw Biodiversity Festival | Puerto Princesa City, Palawan | November 10, 2018)

Excerpt 15: a family without a father is **dysfunctional**. And it is a pity to see our countrymen in that situation. If the husband and the wife goes out to work and even... They are raped... (Speech of PRRD during the Salu-Salo Kasama ang Ating Mahal na Pangulo (Dinner Concert) | Pasay City | April 6, 2018)

Excerpts 14 and 15 are examples of the President's common narrative that a family, without a father or a mother, becomes dysfunctional. Excerpt 14 is taken from the speech of President Duterte during a festival in Palawan. These kinds of Philippine festivals are well-attended by the public as they are open street celebrations. This part of the speech emphasizes the importance of the physical presence of the parents. It must be noted that both parents, the *nanay* [mother] and the *tatay* [father] were both mentioned which seems to imply that mothers and fathers have equal roles in keeping the family, the basic unit of the

society. This narrative of the speech reinforces his previously mentioned statements that emphasize the value of family. Excerpt 15 is from the speech of the President during *Salu-Salo Kasama ang ating Mahal na Pangulo* [Translation: Gathering with our dear President]. According to the official Facebook page of the Presidential Communications of the Government of the Philippines, this was an intimate gathering of friends and government officials in one of the upscale hotels in Manila. It is interesting that even with an audience of friends and government officials (as opposed to the audience of the speech in excerpt 14), the President was sending a consistent message, that the role of parents is very crucial in avoiding *dysfunctional* families. These excerpts illustrate the equal roles of female and male, particularly, mothers and fathers in keeping the families intact.

4.7 Nomination collocates

Nomination collocates denote unique identities assigned to the social actors, in this case, the female and male genders. They may be formal (surname only, with or without honorifics), semi-formal (given name and surname), or informal (given name only). Table 4.8 shows the nomination collocates. This is the complete list of collocates for nomination.

Table 4.8*Comparison of nomination collocates between female and male terms*

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	Inday	<i>nanay</i> [mother]	18	15	Falvey	father	20	12
2	Cayetano	wife	16	13	Mark	father	17	7
3	Tesoro	<i>nanay</i> [mother]	13	10	Lacson	father	15	5
4	Maria	wife	11	7	Zubiri	son	10	10
5	Peter	wife	10	10	Zubiri	father	10	9
6	Rodrigo	<i>nanay</i> [mother]	9	9	Trillanes	<i>lalaki</i> [man]	8	7
7	Laarni	wife	7	7	Tison	father	7	4
8	Lani	wife	7	6	Amante	son	6	6
9	Duterte	<i>babae</i> [woman]	5	5	Amante	father	5	5
10	Inday	wife	5	4	Chel	<i>lalaki</i> [man]	5	4
11	Inday	mother	5	4	Obama	son	5	5
12					Pimentel	son	5	5
13					Pimentel	father	5	5

Table 4.8 shows the names that frequently collocate with the female and male genders. For the female gender-related words, it is interesting to find out that all the names are families or allies of the President. However, for the male gender-related words, the collocates are a mix of political allies and political critics. Allies of the President are *Zubiri*, *Amante* and *Pimentel*. Names of priests have also been collocated: *Mark Falvey*, *Lacson*, and *Tison*. *Mark Falvey* was the priest who allegedly molested the President when he was a high school student in a private Catholic school; *Lacson* was the Catholic priest who was assigned to the college where the President studied law; *Tison* was one of the two priests who was brought in to the court during the Martial Law in the Philippines in the 1970s. The political critics of the President that were frequently mentioned are *Trillanes*, *Chel*, and *Obama*. *Trillanes* was a former Senator, *Chel* is a lawyer and professor, *Obama* is a former US President. All these critics have received mockery from the President. *Trillanes* and *Chel* were questioned for their gender while *Obama* was called “son of a bitch” and was told to “go to hell”. Excerpts 16 - 18 below exemplify the points made here.

Excerpt 16: But what I said about... I shared more stories about the priests because **Father Falvey** --- I don't know if he was assigned here at Xavier --- he was always urging you to tell more sins. “Come on, come on give me your sins.” Do you know why? Because the longer you stay there, the more he can fondle your balls. And there were many priests. They would just divide the students among them. (Speech of PRRD during the PDP-Laban Campaign Rally | Cagayan de Oro City | March 24, 2019)

Excerpt 17: **Chel Diokno**, ano ka ba *lalaki* o *babae* [Translation: Are you a man or a woman?]? (Speech of PRRD during the PDP-Laban Marikina Campaign Rally | Marikina City | March 20, 2019)

Excerpt 18: House Speaker Alan Peter Cayetano and his lovely wife, Congresswoman **Maria** Laarni Cayetano; Senator Bong Go; Senator Pia Cayetano; Taguig City Mayor Lino Cayetano and the other local government officials present; distinguished guests; ladies and gentlemen. (Speech of PRRD during his visit to Taguig City Center for the Elderly | Taguig City | November 21, 2019)

The excerpts are examples of President's narratives about Maria, Fr. Falvey, Atty. Chel Diokno. Excerpt 16 is taken from a speech of the President during a campaign rally in Cagayan de Oro. In this excerpt, the President narrates his personal experience while he was having the sacrament of reconciliation with Fr. Falvey who allegedly molested him. This personal experience is one of the favorite stories that he would narrate to his audience to discredit the Catholic Church who is a staunch critic of the President's alleged human rights violation among other issues (Winn, 2019). Excerpt 17 is taken from the speech of the President in another campaign rally held in Marikina City. In this excerpt, the President questioned the gender of Atty. Chel Diokno, one of the President's outspoken critics and candidate of the opposition. By asking if he was a female or a male insinuates that being female or being feminine is supposed to be insulting. Excerpt 18 is taken from the President's speech during his visit to the Taguig City Center for the Elderly. It shows how the female name "Maria" is modified with the adjective "lovely". This seems to imply the importance of physical or positive trait for a woman. This acknowledgement of her being "lovely" seems to disregard or lessen the importance of her position as a member of the House of Representatives. Missing in the list of female names are the critics of the President who were mentioned in the introduction section. These women leaders held high government positions but were impeached or jailed. Intriguingly, these names did not appear in the list, but they were nevertheless punished. A possible explanation of this is the President's attempt to avoid frequently mentioning their names so as not to be accused of influencing the courts of justice. This may also be form of silencing or taking away the power from these female leaders.

4.8 Appraisement collocates

Appraisement collocates express evaluation that may be positive or negative. Table 4.9 shows the collocations that express evaluation of the female and male genders. This is the complete list of collocates expressing appraisement.

Table 4.9*Comparison of appraisal collocates between female and male terms*

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	lovely	wife	10	9	worthy	son	26	9
2	<i>galit</i> [angry]	<i>babae</i> [woman]	7	5	worthy	father	25	9
3	<i>ibang</i> [different]	<i>babae</i> [woman]	6	6	brave	men	19	16
4	Earth	mother	5	4	good	men	17	13
5					like	men	14	13
6					like	father	14	12
7					best	men	12	11
8					bitch	son	12	9
9					god	father	11	7
10					honor	men	8	8
11					<i>ina</i> [mother]	<i>tatay</i> [father]	6	3
12					thank	men	6	5
13					whore	son	6	5
14					congratulate	men	5	5
15					hell	son	5	5
16					honest	men	5	5
17					integrity	men	5	5

Table 4.9 illustrates the collocates expressing positive and negative evaluations of female and male gender-related words. One noticeable difference is the number of collocates for the two genders. There are obviously more and varied collocates for the male gender as compared to the female gender. In terms of the connotations of these collocates, both genders have both positive and negative evaluation. However, there are more positive evaluations for the male gender collocates such as *worthy, brave, good, like, best, honor, thank, congratulate, honest, integrity*. The negative evaluations of the male gender are made by insulting terms such as *son of a bitch, putang ina* [you are a child of a whore mom or son of a bitch], *whore, go to hell*. It is noteworthy to mention that the negative evaluations are the uses of curses that are implying negative identity of the female gender. Excerpts 19 - 21 exemplify the points made here.

Excerpt 19: Senate President Vicente Sotto; Foreign Affairs Secretary Alan Peter Cayetano and his **lovely** wife Mayor Maria Laarni... (Speech of PRRD during the 120th Founding Anniversary Celebration of the Department of Foreign Affairs | Pasay City | June 28, 2018)

Excerpt 20: But, as a President and Commander-in-Chief, I have to think of the Republic of the Philippines and the whole of the people in this country. Hindi pwede na estudyante pa ako pati hanggang ngayon nagpapatayan; and we continue to lose men, **good** men, mga sundalo pati pulis, until now. [Since I was a student until now, there are still killings. It shouldn't be. And we continue to lose men, good men, soldiers, police, until now.] (Speech of PRRD during his visit to Camp Guillermo Nakar | Lucena City, Quezon Province | July 28, 2016)

Excerpt 21: And the order is simply this: Go out. Arrest them if you can but if there is no peaceful method of doing it and you are presented with a violent resistance, thereby placing in jeopardy your life, you shoot the **son of a bitch**. Shoot them dead. That was the order. (Speech of PRRD during the 80th National Bureau of Investigation (NBI) Founding Anniversary | Manila | November 14, 2016)

The excerpts are examples of the positive and negative evaluations of the female and male genders. Excerpt 19 is taken from the speech of the President during the founding anniversary of the Department of Foreign Affairs. It shows how the word *lovely* is used to modify the wife of

one of his cabinet members, Secretary Allan Cayetano who encouraged for the then-Davao Mayor Duterte to run for president. This excerpt is part of the introduction of his speech, where he acknowledges the presence of those present in the venue. Excerpt 20 is from the speech of the President during his visit to Camp Guillermo Nakar, where his audience are military personnel. In this excerpt, the President talks about the problem of the presence of communists who sometimes wreak havoc in the private lives of ordinary citizens. The President describes the soldiers whose lives are lost as “good” men who die for the country. Excerpt 21 is taken from the speech of the President in the 80th Anniversary of the National Bureau of Investigation (NBI). The President talks to the NBI agents who were told to shoot those being investigated for illegal drugs if their lives are in jeopardy. This shows the President’s strong support for those on the frontlines in the fight against illegal drugs. However, in describing those who should be shot to death, the President used “son of a bitch” - where bitch is a derogatory term often associated with the female gender (Mills, 2008). It is interesting to note the differences of the appraisements for the female and male genders. Where the female is a “lovely” wife, the male is a “good” soldier who dies for the country and a “son of a bitch”.

4.9 Unique for each gender collocates

Specific themes emerged that are unique for each gender. These themes are desire for women, preference for men, call for justice, and power. Table 4.10 shows the themes desire for women and preference for men. This is the complete list for this category.

Table 4.10*Collocates denoting desire for women and preference for men*

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>gusto</i> [want]	<i>babae</i> [woman]	11	9	need	men	11	8
2	like	women	8	8	<i>gusto</i> [want]	<i>lalaki</i> [man]	5	5
3	looking	women	8	7				
4	<i>kasama</i> [companion]	<i>babae</i> [woman]	7	7				
5	look	women	7	5				
6	want	women	6	5				
7	<i>iba</i> [different]	<i>babae</i> [woman]	5	5				
8	<i>maghanap</i> [look for]	<i>babae</i> [woman]	5	5				
9	<i>tingin</i> [look]	<i>babae</i> [woman]	5	5				

Table 4.10 contains two categories that are unlike each other at surface level but may have some slight similarities in terms of how each gender is perceived. The result for the female gender shows uses of verbs that express desire for women at a sexual and physical level. The repetitive use of *look* and *want* is one notable collocate that exemplifies this point. The result for the male gender collocates, on the other hand, shows collocates that express preference for men at a level that requires mental and leadership strength. Excerpts 22 - 23 illustrate these points.

Excerpt 22: Basta ako mahal ko ang *babae* Kaya nga makita mo naman dalawa ang *asawa* ko Ano pa ba namang... Ibig sabihin talagang **gusto** ko ang *babae* [laughter] Hindi sabihin na gusto kong galawin --- gusto ko... **Gusto** ko lang ang *babae*. It's not because when I say that I like women that I want to despoil or dishonor. [I love women. That's why I have two wives. It only means I really want women] [laughter] [It doesn't mean I want to despoil them, I just want them.] (Speech of PRRD during the Ten Outstanding Women in Law Enforcement | Malacañan Palace | March 11, 2019)

Excerpt 23: Do you know why? Do you understand really the play of biology and 'yung ano? Ganito 'yan eh. Ako, tayong mga *lalaki*, we always hanker for --- when our ---- while buntis na. Nagdadasal tayo. I really do not know what --- what is --- what is the reason for this stupid longing. Ba't **gusto** natin ng *lalaki*? And we are kind of disappointed kung *babae*. But you know, that is a primal... I don't know if you have --- basta ako 'yan ang intindi ko. It's a primal longing na... [It's like this. I, we men, we always hanker for --- when --- our --- while already pregnant, we pray. I really do know what --- what is--- what is the reason for this stupid longing. Why do we prefer men? And we are kind of disappointed if it's a woman. But you know, that is a primal... I don't know if you have -- - that's how I understand it. It's a primal longing that... (Speech of PRRD during the National Awarding Ceremony of the 2018 Presidential Award for Child-Friendly Municipalities and Cities | Malacañan Palace | November 28, 2019)

These excerpts show differences in how the two genders are perceived. Excerpt 22 is from the speech of the President during the awarding of the Ten Outstanding Women in Law Enforcement, where the primary audience are women. The President mentions how much he loves women that he has two wives. This statement seems to boast the number of his wives in a women-filled audience and in a country where having two or more wives is culturally frowned upon. Excerpt 23 is from the President's speech during the National Awarding Ceremony of the 2018

Presidential Award for Child-friendly municipalities and cities. In this excerpt, the President tries to explain the “stupid longing” for a son and not for a daughter when a child is born. The attempt to explain the “stupid longing” ends with “primal longing” that seems to be something that cannot be explained. This part of his narrative was delivered, ironically, during the awarding ceremony of the 2019 child-friendly municipalities and cities. Being desired for being a woman and preferred for being a man sends a message that women (or daughters) are of lesser value than the men (sons).

4.10 Call for justice for women and power for men

These collocates denote women’s call for justice and men’s power. The collocates in this table confirm that women are victims of injustices and that men are innately and culturally expected to be in power. Table 4.11 shows the themes ‘call for justice’ for the female gender and ‘power’ for the male gender. These themes are unique to each gender. This is the complete list.

Table 4.11

Collocates denoting call for justice for the female gender and collocates denoting power for the male gender

Female					Male				
No.	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts	
1	rights	<i>babae</i> [woman]	8	3	government	men	14	11	
2	human	<i>babae</i> [woman]	7	3	years	father	12	11	
3					talk	men	11	7	
4					nation	father	7	6	
5					divided	father	6	6	
6					won	father	6	5	
7					<i>pinaghati</i> [divided]	<i>tatay</i> [father]	5	5	

Unique for the female gender are the collocates *human* and *rights*. These words are closely placed with the female gender-related words. On the other hand, unique for the male gender are the collocates that connote power. These collocates connoting power are *government*, *won*, *years* (in elected seat), *talk* (to the military men), *nation* (from father of the nation), *divided* (Davao, a province in Mindanao). Excerpts 24 and 25 exemplify the points made here.

Excerpt 24: Kaya nung naghulihan na ng mga addict, umabot na by the hundreds of thousands at iyong iba namamatay, masyadong maingay naman itong Amerikano, binibira ako ng human rights. Kasi nakita ko noon mayor ako ng Davao City, binibira nila ako **human rights, human rights, human rights**, pati babae, babae, babae. Hindi ko malaman human rights o babae. Litung-lito ako ngayon kay pagkaalam ko babae lang. (applause/crowd cheering) [Translation: When hundreds of thousands of drug addicts were caught and some have died, this American became very vocal and criticized me of violating human rights. When I was the mayor of Davao City, I was criticized of violating human rights, human rights, human rights, even, women, women, women. I don't know anymore if it's human rights or women. I am confused, I know it's only women.] (Speech of PRRD during the Distribution of Emergency Shelter Assistance (ESA) and Relief Goods to Typhoon Lawin Victims | Tuguegarao City, Cagayan | October 23, 2016)

Excerpt 25: I said, to be President, I do not understand how God made it possible. But it is a gift from God. I'm sure of that. But let me just add it. We need to cure TB and other diseases. Men in **government** should have free access to every place here without being molested, disturbed, unbridled by any worry so that the purpose for which we are here can be realized. (Speech of PRRD during the Opening Ceremony of the 7th Union Asia Pacific Regional Conference | Pasay City | April 23, 2019)

The excerpts show how the call for justice is commonly collocated for the female gender, while power is commonly collocated for the male gender. Excerpt 24 is taken from the speech of the President during the Emergency Shelter Assistance and Reliefs Goods to the typhoon victims in Cagayan. In this excerpt, the President narrates how he was criticized for violating human rights and women's rights. The repetition of the phrase *human rights* and the word *women* seem to drive the point that he is always plagued with these kinds of criticisms. The President claims that he since he is bombarded with a series of criticisms for violating human rights and women's

rights, he does not know anymore what he is being criticized for. This statement made by the President acknowledges the issue often thrown at him. In addition to that, by having human rights and women placed closed to each other, implies that women, specifically, are also victims of human rights violations. Excerpt 25 is taken from the speech of the President during the Union Asia Pacific Regional Conference. This statement made by the President shows the privilege of being part of the government. The President sets the standard that “men” in government should have free access to cure TB (tuberculosis). Men here would probably refer to both men and women of government; but the use of only men, exclude the women, which fails to acknowledge the female gender. The women in these excerpts show that this gender is often victims and forgotten in government privileges.

This chapter presented the result of the collocation analysis. It also included excerpts that show how these collocations are used in the President’s speeches. The next chapter provides a discussion of the results of the analysis.

CHAPTER 5. DISCUSSION AND CONCLUSION

This study explored how the female gender is represented in President Duterte's 2016 to 2019 speeches as a way of examining gender representation and sexism in language. In comparison with how men are represented, the collocates for female gender-related terms reveal that women in President Duterte's speeches are represented in stereotypical ways. The notion of stereotype is often evoked when discussing sexism. In this study, the stereotypes of a woman are activated through the language of President Duterte and mediated through his public speeches.

5.1 How women and men are represented

Women should be protected. The relational collocates show the President's value for family. This deeply embedded Filipino value for family includes keeping them, especially the *wife* and *daughter* safe. The use of relational collocates *mother*, *wife*, and *daughter* as victims in the President's narrative about rape invokes emotions that can cause anger for the audience. This narrative presupposes that the female gender is often the victim and the male gender is the perpetrator of crime and violence. Presupposition is an indirect type of sexism, according to Mills (2008). It is difficult to challenge as it is necessary to make explicit the assumptions on which the sexism is based on, and the speaker can easily deny the intended sexism. What is wrong about the female being protected? It seems to imply that women, and not women and men are always the ones who are in vulnerable situations while men who cause women to be vulnerable are expected to act that way – perpetrators.

Women are represented as victims of crime and violence. The most frequent collocates denoting crime and violence such as *rape*, *huwag* [don't], *galawin* [touch] suggest a passive female and an active male. Where the male gender was the victim, the most frequent

collocates were *bless*, *sin*, and *drugs*. The violence for the male gender as narrated in the President's story was not, however between female and male but between males where one was considered superior (the priest), and the victim was the subordinate (the President himself when he was young). The power struggle for both genders is the same, in the sense that, one has the power, and the victim is powerless. In the case of rape or violence against women, the power is held by the male and the female is made powerless. The frequent collocation of *rape* with *babae* illustrates this point. This supports one of the results in the study by Pearce (2008) that examined female and male representation in the British National Corpus. One of its findings is that men's strength and potency are emphasized and that they commit more crime and are more violent than women. Women, on the other hand, are victims of the exercise of power abuse, especially concerning sexual violence.

Women are represented as having fewer roles and functions denoting power. The functionalization collocates show how these roles are predominantly assigned to the male gender. It is also noteworthy to mention how government, military, and police officials such as *mayor* are pre-modified by female or *babae* [woman] if the official is female. But if the official is male, there is no pre-modification. By identifying the gender, it implies that roles in the government, military, and police are inherently for the male gender. This androcentric perspective sees these roles in *military*, *police*, *force*, and *armed* that are also associated with power, are mostly for the male gender constitutes an indirect type of sexism (Mills, 2008). In addition to these roles and functions denoting power, collocates such as *won*, *divided*, *government* are more frequent in the male gender as revealed in Table 4.11. The roles and functions of the female gender are recognized in the government. However, results show that majority of these roles and functions are still inherently for the male gender.

Women are evaluated based on physical characteristics and desirability. The collocates denoting physical characteristics show value for the beauty of the female gender. The high-frequency use of *maganda* [beautiful], *beautiful*, and *mestiza* [mixed-race] collocates prove that the women in Duterte's speeches are valued for their physical and aesthetic esteem. The male gender, on the other hand, is appraised for their traits such as *worthy*, *brave*, *integrity*, *honor*, and so on. Men are negatively evaluated using female-related derogatory terms such as *bitch*, *whore*, and *putang ina* [son of a bitch or whore]. In relation to the physical and aesthetic value for the female gender, the study also shows how women are desired while men are preferred. Collocates such as *gusto* [want], *like*, and *looking* are more frequently associated with the female gender than the male gender. This implies that the measure for the appreciation of the female gender is shallow as compared to how the male gender is appreciated. These results support one of the findings in the study of Caldas-Coulthard & Moon (2010) that examined gender representation in British tabloid presses and broadsheets. In one of its findings, it was revealed how the female gender is valued for the physical, social, and aesthetic esteem and are sexualized while, the male gender is evaluated for their behavior, functions, and roles in society.

These representations of women may be related to the collocates denoting call for justice. Collocates *human* and *rights* are unique for the female gender as these did not appear in the collocates for the opposite gender. This implies that these stereotypical and sexist views of the women have been negatively perceived by the President's critics, including the international human rights advocates.

Another point to make is the collocation referring to names. The names of women that appeared in the collocation analysis are all allies of the President while the names of men are a mix of allies and critics of the President. This result may seem that the President has no female

critics, but in fact, the female critics of the President as stated in the introduction section have been jailed, impeached, or filed a criminal or civil case in the courts of justice. The male critics, on the other hand, have not been detained, which could be because of their current social status as private tax-paying citizens who happen to be former government officials from the previous administration. As such, they were only shamed by the President in his press briefings or media interviews, unlike female critics who were put under the rules of law to be convicted (Corrales, 2018b; Gutierrez & Stevenson, 2020; Ilas, 2020).

Lastly, regarding collocates denoting relations, classification and gender roles and expectations in domestic affairs, results show that there is not much difference. These results seem to imply that the President's use of kinship, ethnic background to relate to people and to narrate about his family background is essential regardless of the gender. For domestic affairs or any concern regarding the family, both genders are expected to fulfill their roles.

5.2 Conclusion

The collocational analysis reveals that President Duterte's representation of women is sexist. The President's highly publicized sexist statements such as "shoot the female rebels in the vagina" (Regencia, 2018a), "if you happen to have raped three women, I will own up to it" (Selk, 2017) and calling female leaders "incompetent", "ignorant", and "dumb" (Corrales, 2018a; Ranada, 2018a) that were mentioned at the beginning of this study were only the tip of the iceberg. A closer examination reveals that there is more than those nitpicked by the local and international media. The collocates of the female and male gender-related words show that President Duterte's use of words represent Filipino women in an androcentric and patriarchal

society, where the women are weak and need protection; have less powerful roles and functions; are victims of crime and violence; and are evaluated based on physical characteristics. The male gender on the other hand, is represented as primary protectors of the family; possessors of power; are perpetrators of crime and violence; and evaluated based on their non-physical characteristics. The results in this study reinforce the oppressing stereotypical beliefs about women in a patriarchal society, a finding that was also revealed in the study of Villanueva Jr. (2018). These results were supported by the chi-square tests that were carried out to analyze significant differences between the representation of the female and male genders in the President's speeches. Based on the statistical analysis, the collocates for the female and male gender show highly significant differences. Although it would seem that the type of sexism manifested in the President's language is the direct type of sexism, collocational analysis shows that, it is an indirect type of sexism, a term coined by Mills (2008) and which has been previously defined. The results reveal the indirect or subtle sexism in the President's language that may not otherwise be easily recognizable.

The results of the study may lead to questions related to the socio-cultural background of the Philippines regarding the perception and role of Filipino women. Is the President's sexism a reflection of his character? Or is it a reflection of the society's character? The role of Filipino women in the pre-colonial Philippine history to the colonial period and until recent times can never be underestimated. The roles Filipino women have evolved from *babaylan* or female (sometimes male) leaders of pre-colonial Philippine societies to leaders in the innumerable fights against the Spanish, American, and Japanese colonizers and until the recent times, to the most powerful elected leaders of the country. However, the trauma of more than 300 years of colonization that planted patriarchal and androcentric ideologies which have been consciously or

subconsciously passed on from generation to generation, cannot be easily and immediately eradicated. Deconstructing, reconstructing, and forming the identity of a Filipino woman is a never-ending dynamic process that must always be intentionally explored and studied. Through these studies, any sign of women oppression and injustice that should be stories of the past can be exposed and challenged.

By studying the gender representation through this corpus-based critical discourse analysis, this research provided a wider perspective and coverage of indirect sexism in the President's language. Although this confirms the long and old struggle of the female gender towards a fair, just, and equal society, research studies such as this one proves that for as long as this oppressive views of gender manifested through language are exposed, change may not be too far ahead.

5.3 Limitations of the study

This research examined publicly available speeches of President Duterte from 2016 – 2019, three years of the six-year term limit for a Philippine President. Since the data are limited to these years, they represent only a part of the full representation of women and men in the President's speeches. As the years go by, newer discoveries of the gender identities as represented in the President's speeches may be unearthed. Conclusions made about the President's representation of gender is solely based on the data included and on available transcripts from the official government website of the Presidential Communications Operations Office, pcoo.gov.ph. Any multimodal analysis is not included in this study.

Future corpus-based studies on the President's speech may be conducted with wider coverage of all types of speeches such as media interviews, State of the Nation Address, press briefings and so on which are delivered from beginning to the end of the President's term. A

comparative analysis of the President's speeches during the first half (2016 – 2019) and the second half (2020 – 2022) of the President's term may also be done to explore if there have been changes in how the President represents the Filipino women. The breadth of coverage may provide more varied and valid generalization about the representation of the female and male genders. Another study may explore potential influences such as audience, occasion, or venue on how the President refers to Filipino women. This may be done by using more sophisticated statistical tests such as logistic regression. Lastly, multimodal analysis of the speeches will provide a more in-depth examination of the linguistic and paralinguistic strategies that may reveal underlying assumptions and beliefs about gender.

REFERENCES

- Anthony, L. (2017). *AntFileConverter*. Retrieved from <https://www.laurenceanthony.net/software>
- Atai, M., Babaii, E., & Isavi, E. (2018). Applied Research on English Language Visual Representation of Social Actors in ELT Nursery Rhymes. *Applied Research on English Language*, 7(4), 541–568. <https://doi.org/10.22108/are.2018.106533.1177>
- Aurelio, J., Salaverria, L., & Gascon, M. (2019). Duterte says women misunderstood him. Retrieved May 11, 2020, from Philippine Daily Inquirer website: <https://newsinfo.inquirer.net/1095062/duterte-says-women-misunderstand-him>
- Baker, P. (2014a). Male bias and change over time: Where are all the spokeswomen? In *Using Corpora to Analyze Gender* (pp. 73–104). London: Bloomsbury.
- Baker, P. (2014b). Triangulating methods: What can personal ads on Craigslist reveal about gender? In *Using Corpora to Analyze Gender* (pp. 157–195). London: Bloomsbury.
- Baker, P. (2014c). *Using Corpora to Analyze Gender*. London: Bloomsbury Academic.
- Baker, P. (2014d). What are boys and girls made of? Using Sketch Engine to analyse collocational patterns. In *Using Corpora to Analyze Gender*. London: Bloomsbury Academic.
- Baker, P., Gabrielatos, C., & McEnery, T. (2013). Sketching muslims: A corpus driven analysis of representations around the word “Muslim” in the British press 1998-2009. *Applied Linguistics*, 34(3), 255–278. <https://doi.org/10.1093/applin/ams048>
- Biber, D., & Reppen, R. (2015). Introduction. In *The Cambridge Handbook of English Corpus*

Linguistics (pp. 1–8). Cambridge: Cambridge University Press.

Blinder, S., & Allen, W. L. (2016). Constructing Immigrants: Portrayals of Migrant Groups in British National Newspapers, 2010-2012. *International Migration Review*, 50(1), 3–40.

<https://doi.org/10.1111/imre.12206>

Brezina, V., McEnery, T., & Wattam, S. (2015). Collocations in context: A new perspective on collocation networks. *International Journal of Corpus Linguistics*, 20(2), 139–173.

<https://doi.org/10.1075/ijcl.20.2.01bre>

Cabico, G. K. (2018). Int'l coalition slams Duterte admin's sexism, attacks on women rights defenders. Retrieved August 17, 2020, from Philippine Star website:

<https://www.philstar.com/headlines/2018/10/29/1864210/intl-coalition-slams-duterte-admins-sexism-attacks-women-rights-defenders>

Caldas-Coulthard, C. R., & Moon, R. (2010). “Curvy, hunky, kinky”: Using corpora as tools for critical analysis. *Discourse & Society*, 21(2), 99–133.

Cameron, D. (1988). “Is there any ketchup, Vera?”: Gender, Power and Pragmatics. *Discourse and Society*, 9(4), 437–455.

Cook, E. (2019). Is Duterte Waging a War on Women Opposition in the Philippines? Retrieved September 30, 2020, from The Diplomat website: <https://thediplomat.com/2019/11/is-duterte-waging-a-war-on-women-opposition-in-the-philippines/>

Corrales, N. (2018a). Duterte slams Sereno anew: She's “ignorant,” “dumb.” Retrieved May 11, 2020, from Philippine Daily Inquirer website: <https://newsinfo.inquirer.net/982082/duterte-scorns-sereno-anew-shes-ignorant-dumb>

- Corrales, N. (2018b). Woman in a man's world: Duterte and his fiercest female critics. Retrieved October 7, 2020, from Philippine Daily Inquirer website:
<https://newsinfo.inquirer.net/1012741/women-in-a-mans-world-duterte-and-his-fiercest-female-critics>
- Dalton, E. (2019). A feminist critical discourse analysis of sexual harassment in the Japanese political and media worlds. *Women's Studies International Forum*, 77(September), 102276.
<https://doi.org/10.1016/j.wsif.2019.102276>
- Dizon, N. (2015). The best, worst of Aquino as orator: Inaugural, 2nd SONA speeches stand out. Retrieved May 11, 2020, from Philippine Daily Inquirer website:
<https://newsinfo.inquirer.net/707751/the-best-worst-of-aquino-as-orator-inaugural-2nd-sona-speeches-stand-out>
- Donaghue, N. (2015). Who Gets Played By "The Gender Card"? *Australian Feminist Studies*, 30(84), 161–178.
- Eckert, P., & McConnell-Ginet, S. (2003). *Language and Gender*. Cambridge: Cambridge University Press.
- Erickson, A. (2018). Philippine President Rodrigo Duterte kissed a random woman on the mouth in front of a crowd. Retrieved May 11, 2020, from The Washington Post website:
<https://www.washingtonpost.com/news/worldviews/wp/2018/06/04/philippine-president-rodrigo-duterte-kissed-a-random-woman-on-the-mouth-in-front-of-a-crowd/>
- Evans-Agnew, R. A., Johnson, S., Liu, F., & Boutain, D. M. (2016). Applying Critical Discourse Analysis in Health Policy Research: Case Studies in Regional, Organizational, and Global Health. *Policy, Politics & Nursing Practice*, 17(3), 136–146.

- Fairclough, I., & Fairclough, N. (2012). *Political Discourse Analysis: A method for advanced students*. New York: Routledge.
- Fairclough, N. (1989). *Language and Power*. New York: Longman, Inc.
- Geronimo, J. (2016). PH still among 10 most gender-equal nations. Retrieved August 31, 2020, from Rappler website: <https://rappler.com/nation/ph-global-gender-gap-report-2016>
- Griffiths, J. (2020). Philippines journalist Maria Ressa found guilty of “cyber libel” in latest blow to free press. Retrieved July 10, 2020, from CNN website: <https://www.cnn.com/2020/06/14/asia/maria-ressa-philippines-cyber-libel-intl-hnk/index.html>
- Gutierrez, J., & Stevenson, A. (2020). Maria Ressa, Crusading Journalist, is convicted in Philippines Libel Case. Retrieved October 7, 2020, from New York Times website: <https://www.nytimes.com/2020/06/14/business/maria-ressa-verdict-philippines-rappler.html>
- Haynes, S. (2018). Women in the Philippines Have Had Enough of President Duterte’s “Macho” Leadership. Retrieved August 17, 2020, from Time website: <https://time.com/5345552/duterte-philippines-sexism-sona-women/>
- Heydarian, R. J. (2017). The rise of Duterte: A populist revolt against elite democracy. In *The Rise of Duterte: A Populist Revolt Against Elite Democracy*. <https://doi.org/10.1007/978-981-10-5918-6>
- Ho, A. (2016). Duterte blasts De Lima: Immoral, used narco money. Retrieved May 11, 2020, from CNN Philippines website: <https://cnnphilippines.com/news/2016/08/17/Duterte-De-Lima-immoral-drug-money.html>

- Ilas, J. (2020). De Lima says her drug conviction is the only acceptable result for Duterte. Retrieved October 7, 2020, from CNN Philippines website:
<https://cnnphilippines.com/news/2020/2/25/De-Lima-Duterte-jail-drug-charges.html>
- Katz, S. M. (1996). Distribution of content words and phrases in text and language modelling. *Natural Language Engineering*, 2(pt 1), 15–59.
<https://doi.org/10.1017/S1351324996001246>
- Khan, M. H., Adnan, H. M., Kaur, S., Khuhro, R. A., Asghar, R., & Jabeen, S. (2018). Muslims' representation in Donald Trump's anti-muslim-islam statement: A critical discourse analysis. *Religions*, 10(2), 1–16. <https://doi.org/10.3390/rel10020115>
- Kilgarriff, A., Baisa, V., Busta, J., Jakubicek, M., Kovar, V., Michelfeit, J., ... Suchomel, V. (2014). The Sketch Engine: Ten Years On. *Lexicography*, 7–36.
- Kim, K. H. (2014). Examining US news media discourses about North Korea: A corpus-based critical discourse analysis. *Discourse and Society*, 25(2), 221–244.
<https://doi.org/10.1177/0957926513516043>
- Knapp, M. L., Hall, J. A., & Horgan, T. G. (2014). *Nonverbal communication in human interaction*. USA: Wadsworth Cengage Learning.
- Kõuts, R., & Lõhmus, M. (2014). Representation of social actors in Finnish, Estonian, and Russian dailies, 1905–2005. *International Communication Gazette*, 76(8), 661–681.
<https://doi.org/10.1177/1748048514547838>
- Lee, Y. N. (2020). Four years on, Philippine President Duterte is still struggling to show the benefits of being pro-China. Retrieved September 30, 2020, from CNBC website:

<https://www.cnbc.com/2020/09/08/philippine-president-duterte-fails-to-produce-results-from-pro-china-stance.html>

Machin, D., & Mayer, A. (2012). *How to do critical discourse analysis: a multimodal introduction*. Thousand Oaks, CA: SAGE Publications Ltd.

Mallari, J. D., & Gascon, M. (2020). Lucban cops in hot water for “sexist” post. Retrieved August 24, 2020, from Philippine Daily Inquirer website:
<https://newsinfo.inquirer.net/1291234/lucban-cops-in-hot-water-for-sexist-post>

Merez, A. (2018). Women behind #BabaeAko movement among TIME’s “most influential online.” Retrieved May 11, 2020, from ABS-CBN News website: <https://news.abs-cbn.com/news/06/29/18/women-behind-babaeako-movement-among-times-most-influential-online>

Mills, S. (2008). *Language and Sexism*. Cambridge: Cambridge University Press.

Mohammadi, M., & Javadi, J. (2017). A Critical Discourse Analysis of Donald Trump’s Language Use in US Presidential Campaign, 2016. *International Journal of Applied Linguistics & English Literature*, 6(5), 2017.

Najarzadegan, S., Dabaghi, A., & Eslami-Rasekh, A. (2017). A Critical Discourse Analysis of Iran and US Presidential Speeches at the UN: The Sociopragmatic Functions. *Theory and Practice in Language Studies*, 7(9), 764–774.

Paddock, R. (2016). Rodrigo Duterte, Philippines’ Leader, Says Obama ‘Can Go to Hell.’ Retrieved September 28, 2020, from New York Times website:
<https://www.nytimes.com/2016/10/05/world/asia/rodrigo-duterte-philippines-barack->

obama.html

Pagdanganan, M. (2019). Women subjected to shaming, harassment the most under Duterte gov't – expert. Retrieved August 17, 2020, from Rappler website:

<https://rappler.com/nation/women-subjected-shaming-harassment-most-under-duterte-government>

Pearce, M. (2008). Investigating the collocational behaviour of man and woman in the BNC using Sketch Engine . *Corpora*, 3(1), 1–29. <https://doi.org/10.3366/e174950320800004x>

Pérez-Paredes, P., Jiménez, P. A., & Hernández, P. S. (2017). Constructing immigrants in UK legislation and Administration informative texts: A corpus-driven study (2007–2011). *Discourse and Society*, 28(1), 81–103. <https://doi.org/10.1177/0957926516676700>

Placido, D. (2018). Duterte didn't mean to offend with “spit” remark - Palace. Retrieved August 26, 2020, from ABS-CBN News website: <https://news.abs-cbn.com/news/10/29/18/duterte-didnt-mean-to-offend-with-spit-remark-palace>

Ranada, P. (2018a). Duterte calls Robredo “incompetent” unfit for presidency. Retrieved May 11, 2020, from Rappler website: <https://www.rappler.com/nation/206965-duterte-leni-robredo-incompetent-unfit-presidency>

Ranada, P. (2018b). Duterte explain preferring male appointees: 'Mapapagawa ko ba “yan sa babae?’’ Retrieved August 24, 2020, from Rappler website: <https://rappler.com/nation/duterte-preference-male-appointees>

Ranada, P. (2018c). If Duterte remark is “illogical,” he’s joking – Panelo. Retrieved June 15, 2020, from Rappler website: <https://www.rappler.com/nation/218169-panelo-says-if->

duterte-remark-illogical-joking

- Ranada, P. (2018d). Panelo on “laway” remark. Retrieved May 11, 2020, from Rappler website: <https://www.rappler.com/nation/215470-panelo-statement-duterte-laway-remark-speaking-style-made-him-president>
- Ranada, P. (2018e). Roque to feminists: ‘Just laugh’ at Duterte’s jokes. Retrieved May 11, 2020, from Rappler website: <https://www.rappler.com/nation/195614-harry-roque-advice-feminists-duterte-jokes>
- Rashidi, N., & Ghaedsharafi, S. (2015). An investigation into the culture and social actors representation in summit series ELT textbooks within van Leeuwen’s 1996 framework. *SAGE Open*, 5(1), 1–10. <https://doi.org/10.1177/2158244015576054>
- Rayson, P. (2015). Computational tools and methods for corpus compilation and analysis. In *The Cambridge Handbook of English Corpus Linguistics* (pp. 32–49). Cambridge: Cambridge University Press.
- Regencia, T. (2018a). Duterte: Shoot female rebels in their genitals. Retrieved May 11, 2020, from Al Jazeera website: <https://www.aljazeera.com/news/2018/02/duterte-shoot-female-rebels-private-parts-180212071345894.html>
- Regencia, T. (2018b). Philippines’ Duterte: “Kill those useless bishops.” Retrieved September 30, 2020, from Al Jazeera website: <https://www.aljazeera.com/news/2018/12/05/philippines-duterte-kill-those-useless-bishops/>
- Rizwan, S. (2011). Feminites and Masculinities: A Feminist Critical Discourse Analysis of Hindi Film Songs. *Pakistan Journal of Women’s Studies: Alam-e-Niswan*, 18(1), 73–82.

- Robertson, P. (2020). Philippines in Hot Seat at UN Rights Council. Retrieved September 30, 2020, from Human Rights Watch website:
<https://www.hrw.org/news/2020/06/30/philippines-hot-seat-un-rights-council>
- Roxas, P. A. (2018). Gabriela on Duterte’s flirting with Bohol major: “no wonder cockroach likes him.” Retrieved May 11, 2020, from Philippine Daily Inquirer website:
<https://newsinfo.inquirer.net/1116350/gabriela-on-dutertes-flirting-with-bohol-mayor-no-wonder-cockroach-likes-him>
- Sadeghi, B., & Maleki, G. (2016). The Representation of Male and Female Social Actors in the ILI English Series. *Journal of Language Teaching and Research*, 7(2), 307–317.
<https://doi.org/10.17507/jltr.0702.09>
- Salaverria, L. (2017). Judge Duterte by his action not by his words,says spokesperson. Retrieved May 11, 2020, from Philippine Daily Inquirer website:
<https://newsinfo.inquirer.net/910259/judge-duterte-by-his-action-not-his-words-says-spokesperson>
- Scott, M. (2020). *WordSmith Tools version 8.0*. Lexical Analysis Software: Stroud.
- Selk, A. (2017). Duterte jokes that his soldiers can rape women under martial law in the Philippines. Retrieved May 11, 2020, from Washington Post website:
<https://www.washingtonpost.com/news/worldviews/wp/2017/05/27/duterte-jokes-that-his-soldiers-can-rape-women-under-martial-law-in-the-philippines/>
- Smith-Khan, L. (2017). Telling stories: Credibility and the representation of social actors in Australian asylum appeals. *Discourse & Society*, 28(5), 512–534.

- Strauss, S., & Feiz, P. (2014). *Discourse Analysis: A Multi-Perspective and Multi-Lingual Approach*. New York: Routledge.
- Sun, W. (2018). A Critical Discourse Analysis of “Minority Women for Trump” Campaigns on Social Media. In *Reconceptualizing New Media and Intercultural Communication in a Networked Society* (pp. 303–327). IGI Global.
- Toolan, M. (1996). *Total Speech: An Integrational Linguistic Approach to Language*. Durham and London: Duke University Press.
- Törnberg, A., & Törnberg, P. (2016). Muslims in social media discourse: Combining topic modeling and critical discourse analysis. *Discourse, Context and Media*, 13, 132–142. <https://doi.org/10.1016/j.dcm.2016.04.003>
- Tubeza, P. (2017). Duterte’s latest rape joke is on Miss Universe. Retrieved May 11, 2020, from Philippine Daily Inquirer website: <https://newsinfo.inquirer.net/914225/dutertes-latest-rape-joke-is-on-miss-universe>
- van Dijk, T. A. (1993). Principles of Critical Discourse Analysis. *Discourse & Society*, 4(2), 249–283.
- van Dijk, T. A. (1997). What is political discourse analysis? *Belgian Journal of Linguistics*, 11(1), 11–52.
- van Dijk, T. A. (2004). Politics, Ideology, and Discourse. *Encyclopedia of Language & Linguistics*, (9), 728–740. <https://doi.org/10.1016/b0-08-044854-2/00722-7>
- van Leeuwen, T. (1996). The Representation of Social Actors. In C. R. Caldas-Coulthard & M. Coulthard (Eds.), *Texts and Practices: Readings in Critical Discourse Analysis* (pp. 32–70).

New York: Routledge.

Villanueva Jr., R. P. (2018). *The Political Ideologies of Selected Speeches of President Rodrigo Roa Duterte: A Critical Discourse Analysis*.

Winn, P. (2019). Does Duterte's wrath against the Catholic Church have no limit? Retrieved August 23, 2020, from The World website: <https://www.pri.org/stories/2019-01-22/does-duterte-s-wrath-against-catholic-church-have-no-limit>

Woods, A., Fletcher, P., & Hughes, A. (1986). *Statistics in Language Studies*. Cambridge: Cambridge University Press.

World Economic Forum. (2016). *The Global Gender Gap Report 2016*. Retrieved from http://www3.weforum.org/docs/GGGR16/WEF_Global_Gender_Gap_Report_2016.pdf

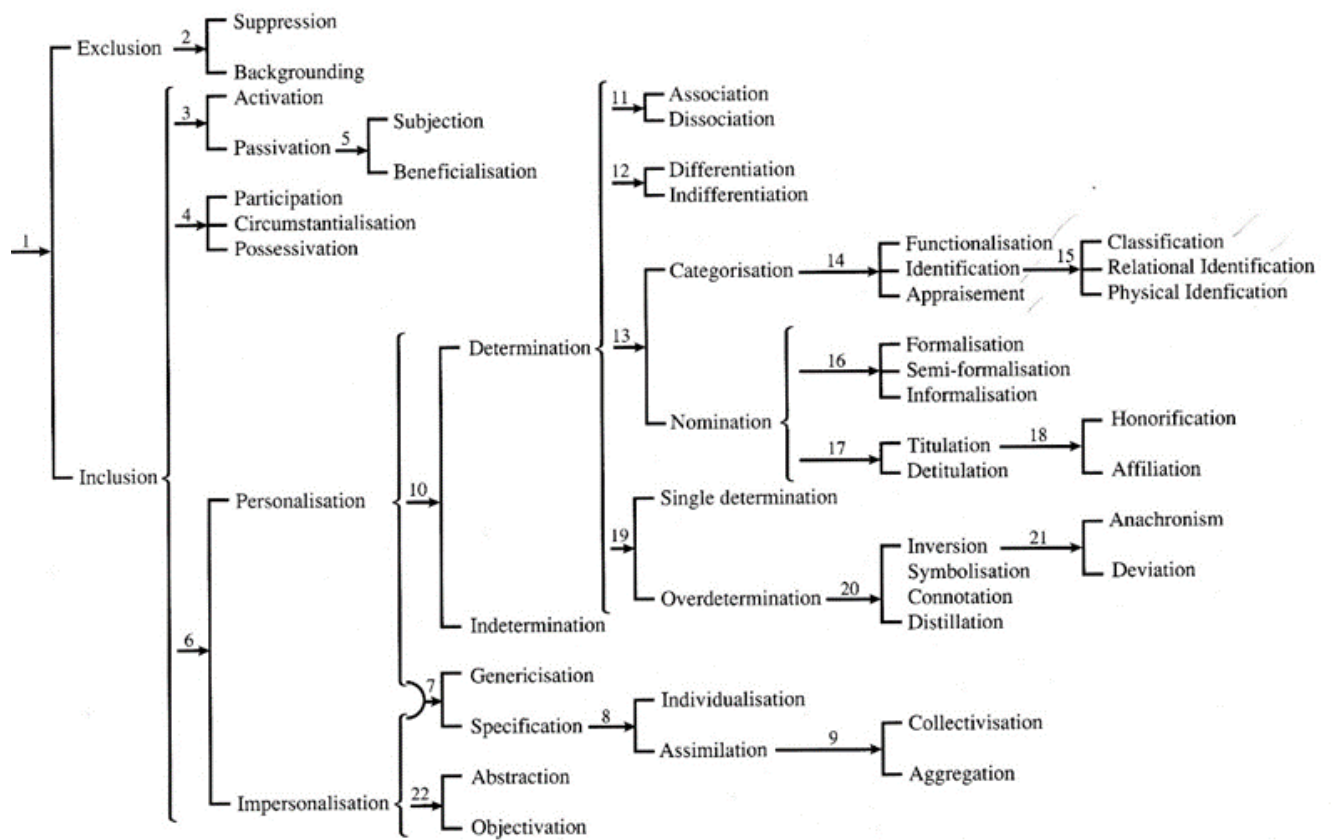
World Economic Forum. (2020). *The Global Gender Gap Report 2020*. Retrieved from http://www3.weforum.org/docs/WEF_GGGR_2020.pdf

Xiao, R. (2015). Collocation. In *The Cambridge Handbook of English Corpus Linguistics* (pp. 106–1124). Cambridge: Cambridge University Press.

Xie, Q. (2018). Critical Discourse Analysis of News Discourse. *Theory and Practice in Language Studies*, 8(4), 399–403.

APPENDIX A

Van Leeuwen's 1996 Representation of Social Actors: system network



APPENDIX B

Frequency list for female and male gender-related lemma

Female						
No.	Word	Freq.	%	Texts	%	Dispersion
1	<i>babae</i> [woman]	1,065	0.05	264	48.53	0.88
2	<i>nanay</i> [mother]	670	0.03	219	40.26	0.92
3	mother	477	0.02	204	37.50	0.93
4	women	387	0.02	170	31.25	0.90
5	wife	299	0.01	140	25.74	0.86
6	daughter	273	0.01	160	29.41	0.95
7	<i>ina</i> [mother]	202	0.01	72	13.24	0.44
8	<i>lola</i> [grandmother]	192	0.01	141	25.92	0.84
9	woman	190	0.01	97	17.83	0.84
10	ladies	188	0.01	159	29.23	0.87
11	lady	130	0.01	92	16.91	0.85
12	ma'am	101	0.00	45	8.27	0.77
13	girlfriend	88	0.00	58	10.66	0.82
14	wives	76	0.00	44	8.09	0.90
15	girls	62	0.00	49	9.01	0.86
16	daughters	61	0.00	51	9.38	0.81
17	grandmother	45	0.00	35	6.43	0.80
18	girl	35	0.00	30	5.51	0.81
19	filipina	27	0.00	18	3.31	0.78
20	girlfriends	18	0.00	16	2.94	0.70
21	mothers	14	0.00	11	2.02	0.60
22	female	12	0.00	11	2.02	0.75
23	<i>tiya</i> [aunt]	9	0.00	7	1.29	0.61
26	girlie	7	0.00	3	0.55	0.15
27	madame	5	0.00	4	0.74	0.40
30	granddaughter	2	0.00	2	0.37	0.35
31	girly	2	0.00	1	0.18	0.00
32	tita	1	0.00	1	0.18	0.00
33	mother's	1	0.00	1	0.18	0.00
34	motherly	1	0.00	1	0.18	0.00
37	grandma	1	0.00	1	0.18	0.00
38	granddaughters	1	0.00	1	0.18	0.00
39	daughter's	1	0.00	1	0.18	0.00

Male						
No.	Word	Freq.	%	Texts	%	Dispersion
1	sir	1,803	0.08	285	52.39	0.92
2	father	857	0.04	241	44.30	0.91
3	<i>tatay</i> [father]	673	0.03	228	41.91	0.92
4	son	466	0.02	185	34.01	0.90
5	men	426	0.02	224	41.18	0.91
6	<i>lalaki</i> [man]	267	0.01	132	24.26	0.90
7	<i>lolo</i> [grandfather]	210	0.01	139	25.55	0.92
8	boy	174	0.01	95	17.46	0.81
9	gentlemen	172	0.01	152	27.94	0.85
10	sonny	170	0.01	88	16.18	0.88
11	husband	111	0.01	78	14.34	0.93
12	sons	87	0.00	54	9.93	0.74
13	grandfather	84	0.00	64	11.76	0.93
14	boys	33	0.00	27	4.96	0.83
15	boyfriend	33	0.00	22	4.04	0.69
18	fathers	18	0.00	17	3.13	0.84
19	grandson	15	0.00	9	1.65	0.71
22	<i>tiyo</i> [uncle]	11	0.00	8	1.47	0.45
23	gentleman	11	0.00	9	1.65	0.57
24	<i>ama</i> [father]	10	0.00	10	1.84	0.67
25	male	9	0.00	8	1.47	0.74
26	boyfriends	9	0.00	8	1.47	0.57
27	husbands	7	0.00	6	1.10	0.74
28	<i>tito</i> [uncle]	4	0.00	4	0.74	0.62
30	<i>kuya</i> [older brother/man]	2	0.00	2	0.37	0.35
31	grandfathers	2	0.00	2	0.37	0.35
34	son's	1	0.00	1	0.18	0.00
36	males	1	0.00	1	0.18	0.00
37	grandsons	1	0.00	1	0.18	0.00
38	father's	1	0.00	1	0.18	0.00
39	fatherless	1	0.00	1	0.18	0.00
40	fathered	1	0.00	1	0.18	0.00
42	boyhood	1	0.00	1	0.18	0.00

APPENDIX C

List of deleted words

about	actually	after	ago	akin	ako	akong	alam	all	already	also	
anang	and	ang	ani	ano	anong	another	are	around	away	ayaw	
back	baka	bakit	basta	became	because	before	behind	beside	beyond		
both	buhay	but	came	can	cheers	city	come	comes	course	daw	day
did	diha	dili	dito	diyan	do	does	don	done	doon	during	
especially	even	first	for	from	ganun	ginawa	go	goes	got	had	
hanggang	has	have	her	here	him	hindi	his	how	ikaw	ilang	
inaudible	into	inyo	isang	ito	itong	iuong	iyang	iyong	just	kagaya	
kami	kamong		kanang	kang	karamihan	kasi	kay	kaya	kayo		
kayong	know	knows	kong	kung	labas	lahat	lalo	lang	let	lumabas	
mag	maging	magpunta	malaman	man	many	maraming	maski	may			
maybe	meron	mga	mong	most	must	naa	naay	nag	naging	naka	nako
naman	namang	namin	nandiyan	nang	naniwala	natin	nga	ngari			
ngayon	nila	ninyo	ninyong	nito	nitong	niya	niyan	niyang	niyo	noon	
noong	not	now	number	nung	once	one	only	original	other		
our	out	pag	pagka	pang	pangalan	para	pati	pero	pud		
pumunta	puro	raw	really	rin	saan	sabi	sabihin	said	say	second	
she	sige	siguro	sila	sinabi	sino	sinong	siya	some	sunod	taga	take
talaga	talagang	tapos	tayo	tayong	tell	that	the	their	them	then	
there	they	think	thinks	this	those	time	tong	too	translation	umalis	
unya	upon	usa	very	want	was	well	went	were	what	when	where
which	who	whose	why	will	with	without	would	yan	yang	yon	
you	your	yun	yung								

APPENDIX D

List of female collocates

No.	Word	With	Total	Texts
1	<i>tatay</i> [father]	<i>nanay</i> [mother]	156	107
2	men	women	107	82
3	father	mother	86	65
4	<i>lalaki</i> [man]	<i>babae</i> [woman]	67	42
5	Maranao	<i>nanay</i> [mother]	66	53
6	Maranao	mother	65	55
7	<i>anak</i> [child]	<i>babae</i> [woman]	55	46
8	beautiful	women	49	25
9	<i>bata</i> [child]	<i>babae</i> [woman]	42	37
10	side	mother	39	36
11	daughter	wife	31	26
12	<i>wala</i> [no/absent]	<i>babae</i> [woman]	31	24
13	<i>walang</i> [no/absent]	<i>babae</i> [woman]	29	20
14	husband	wife	26	25
15	rape	<i>babae</i> [woman]	25	25
16	Chinese	mother	22	21
17	<i>huwag</i> [don't]	<i>babae</i> [woman]	22	15
18	rape	<i>nanay</i> [mother]	22	15
19	<i>anak</i> [child]	<i>nanay</i> [mother]	19	18
20	family	mother	19	16
21	<i>pulis</i> [police]	<i>babae</i> [woman]	19	16
22	Inday	<i>nanay</i> [mother]	18	15
23	<i>maganda</i> [beautiful]	<i>babae</i> [woman]	18	16
24	<i>magagandang</i> [many beautiful]	<i>babae</i> [woman]	17	11
25	armed	women	16	16
26	Cayetano	wife	16	13
27	mayor	wife	16	15
28	brave	women	15	14
29	children	women	15	15
30	children	wife	15	13
31	forces	women	15	15
32	Philippine	women	15	12
33	<i>asawa</i> [spouse]	<i>nanay</i> [mother]	14	13
34	ask	wife	14	14
35	<i>lolo</i> [grandfather]	<i>nanay</i> [mother]	14	12
36	<i>lolo</i> [grandfather]	mother	14	14
37	<i>magandang</i> [beautiful]	<i>babae</i> [woman]	14	9
38	mayor	<i>babae</i> [woman]	14	14
39	Mindanaoan	mother	14	14
40	<i>mestiza</i> [mixed-race]	<i>nanay</i> [mother]	13	13

41	officers	women	13	13
42	rape	mother	13	10
43	Tesoro	<i>nanay</i> [mother]	13	10
44	<i>walang</i> [no/absent]	<i>nanay</i> [mother]	13	12
45	young	women	13	9
46	father	<i>nanay</i> [mother]	12	7
47	<i>kapatid</i> [sibling]	<i>babae</i> [woman]	12	8
48	law	mother	12	11
49	sir	<i>babae</i> [woman]	12	8
50	<i>asawa</i> [spouse]	<i>babae</i> [woman]	11	10
51	beautiful	wife	11	9
52	family	wife	11	10
53	<i>gusto</i> [want]	<i>babae</i> [woman]	11	9
54	<i>lola</i> [grandmother]	<i>nanay</i> [mother]	11	10
55	Maria	wife	11	7
56	mayor	<i>nanay</i> [mother]	11	8
57	police	wife	11	8
58	Tausug	<i>nanay</i> [mother]	11	9
59	Tausug	mother	11	9
60	<i>bulag</i> [blind]	<i>nanay</i> [mother]	10	9
61	Chinese	<i>nanay</i> [mother]	10	10
62	like	wife	10	9
63	lovely	wife	10	9
64	<i>mestiza</i> [mixed-race]	mother	10	9
65	<i>pamilya</i> [family]	<i>nanay</i> [mother]	10	10
66	Peter	wife	10	10
67	uniform	women	10	9
68	unit	mother	10	7
69	<i>bahay</i> [house]	<i>nanay</i> [mother]	9	7
70	blind	mother	9	9
71	children	mother	9	9
72	daughter	mother	9	9
73	<i>galawin</i> [touch]	<i>babae</i> [woman]	9	6
74	<i>kapatid</i> [sibling]	<i>nanay</i> [mother]	9	7
75	killed	women	9	9
76	<i>maestra</i> [teacher]	<i>nanay</i> [mother]	9	9
77	<i>Mindanaoan</i>	<i>nanay</i> [mother]	9	9
78	national	women	9	6
79	Rodrigo	<i>nanay</i> [mother]	9	9
80	bikini	<i>babae</i> [woman]	8	7
81	Caesar	wife	8	6
82	family	<i>nanay</i> [mother]	8	7
83	grandfather	mother	8	8
84	house	mother	8	5

85	like	women	8	8
86	<i>lola</i> [grandmother]	mother	8	8
87	looking	women	8	7
88	Mindanao	mother	8	7
89	patay [killed]	<i>babae</i> [woman]	8	8
90	people	women	8	7
91	<i>pera</i> [money]	<i>nanay</i> [mother]	8	7
92	rights	<i>babae</i> [woman]	8	3
93	<i>bata</i> [child]	<i>nanay</i> [mother]	7	7
94	Cebu	mother	7	7
95	died	mother	7	7
96	<i>galit</i> [angry]	<i>babae</i> [woman]	7	5
97	human	<i>babae</i> [woman]	7	3
98	innocent	women	7	6
99	<i>kasama</i> [companion]	<i>babae</i> [woman]	7	7
100	Laarni	wife	7	7
101	Lani	wife	7	6
102	look	women	7	5
103	mother	wife	7	6
104	rape	women	7	5
105	teacher	mother	7	6
106	teacher	<i>nanay</i> [mother]	7	5
107	walk	wife	7	7
108	wife	mother	7	6
109	work	mother	7	7
110	abroad	mother	6	6
111	AFP	women	6	6
112	Cebuano	mother	6	6
113	child	women	6	5
114	daughter	<i>nanay</i> [mother]	6	6
115	<i>gumawa</i> [do]	<i>babae</i> [woman]	6	6
116	<i>ibang</i> [different]	<i>babae</i> [woman]	6	6
117	killed	mother	6	5
118	loses	mother	6	6
119	Moro	mother	6	6
120	OFW	wife	6	5
121	<i>pera</i> [money]	<i>babae</i> [woman]	6	6
122	separated	wife	6	6
123	<i>sinampal</i> [slapped]	<i>babae</i> [woman]	6	3
124	trader	wife	6	4
125	<i>wag</i> [don't]	<i>babae</i> [woman]	6	6
126	want	women	6	5
127	whisper	wife	6	5
128	womb	mother	6	6

129	works	mother	6	5
130	abroad	wife	5	4
131	<i>anak</i> [child]	wife	5	5
132	army	women	5	5
133	<i>balik</i> [return]	<i>babae</i> [woman]	5	4
134	<i>barangay</i> [small part of a town]	<i>nanay</i> [mother]	5	5
135	<i>buta</i> [blind]	<i>nanay</i> [mother]	5	4
136	child	wife	5	5
137	congratulate	women	5	5
138	Duterte	<i>babae</i> [woman]	5	5
139	earth	mother	5	4
140	governor	<i>babae</i> [woman]	5	5
141	half	<i>nanay</i> [mother]	5	5
142	<i>iba</i> [different]	<i>babae</i> [woman]	5	5
143	Inday	wife	5	4
144	Inday	mother	5	4
145	join	women	5	5
146	kill	women	5	4
147	law	<i>nanay</i> [mother]	5	5
148	<i>maghanap</i> [look for]	<i>babae</i> [woman]	5	5
149	married	mother	5	5
150	mother	<i>nanay</i> [mother]	5	5
151	<i>nanay</i> [mother]	mother	5	5
152	<i>nawala</i> [gone]	<i>nanay</i> [mother]	5	5
153	officials	women	5	5
154	old	<i>babae</i> [woman]	5	4
155	<i>pagdating</i> [arrived]	<i>nanay</i> [mother]	5	4
156	<i>patay</i> [killed/dead]	<i>nanay</i> [mother]	5	5
157	<i>patayin</i> [to kill]	<i>nanay</i> [mother]	5	3
158	<i>patayin</i> [to kill]	<i>babae</i> [woman]	5	5
159	police	women	5	5
160	rape	wife	5	3
161	raped	mother	5	5
162	raped	women	5	4
163	raping	wife	5	3
164	raping	women	5	5
165	son	wife	5	4
166	<i>tatay</i> [father]	mother	5	5
167	<i>tingin</i> [look]	<i>babae</i> [woman]	5	5
168	<i>totoo</i> [true]	<i>babae</i> [woman]	5	5
169	<i>trabaho</i> [work]	<i>nanay</i> [mother]	5	4
170	vice	wife	5	4
171	years	<i>nanay</i> [mother]	5	4

APPENDIX E

List of male collocates

No.	Word	With	Total	Texts
1	<i>nanay</i> [mother]	<i>tatay</i> [father]	158	107
2	women	men	108	83
3	mother	father	86	65
4	governor	father	80	62
5	military	men	73	52
6	<i>babae</i> [woman]	<i>lalaki</i> [man]	66	41
7	Davao	father	50	41
8	officers	men	43	39
9	armed	men	40	39
10	daughter	son	40	33
11	Chinese	<i>tatay</i> [father]	39	33
12	father	son	37	26
13	son	father	37	26
14	Danao	father	36	34
15	Cebuano	father	34	31
16	Cebu	father	32	30
17	Chinese	father	31	27
18	family	father	30	24
19	law	son	28	24
20	<i>wala</i> [no/absent]	<i>tatay</i> [father]	28	24
21	worthy	son	26	9
22	<i>anak</i> [child]	<i>tatay</i> [father]	25	19
23	worthy	father	25	9
24	Cebuano	<i>tatay</i> [father]	22	21
25	died	father	21	19
26	forces	men	21	19
27	Cebu	<i>tatay</i> [father]	20	18
28	Falvey	father	20	12
29	Maranao	<i>tatay</i> [father]	20	20
30	Maranao	father	20	20
31	<i>anak</i> [child]	<i>lalaki</i> [man]	19	16
32	brave	men	19	16
33	<i>pamilya</i> [family]	<i>tatay</i> [father]	19	17
34	enlisted	men	18	18
35	good	men	17	13
36	Mark	father	17	7
37	<i>walang</i> [no/absent]	<i>tatay</i> [father]	17	14
38	Tausug	<i>tatay</i> [father]	16	15
39	<i>wala</i> [no/absent]	<i>lalaki</i> [man]	16	15
40	family	<i>tatay</i> [father]	15	15

41	Lacson	father	15	5
42	<i>namatay</i> [died]	<i>tatay</i> [father]	15	14
43	Philippine	men	15	12
44	police	men	15	13
45	young	men	15	11
46	government	men	14	11
47	grandfather	father	14	13
48	like	men	14	13
49	like	father	14	12
50	side	father	14	12
51	bless	father	13	9
52	father	<i>tatay</i> [father]	13	13
53	governor	<i>tatay</i> [father]	13	10
54	<i>tatay</i> [father]	father	13	13
55	Visayas	father	13	13
56	best	men	12	11
57	bitch	son	12	9
58	Danao	<i>tatay</i> [father]	12	10
59	Davao	<i>tatay</i> [father]	12	10
60	hometown	father	12	11
61	law	father	12	10
62	mayor	father	12	10
63	<i>nanay</i> [mother]	father	12	7
64	work	father	12	11
65	years	father	12	11
66	<i>bata</i> [child]	<i>tatay</i> [father]	11	11
67	god	father	11	7
68	<i>kapatid</i> [sibling]	<i>tatay</i> [father]	11	7
69	mayor	son	11	10
70	need	men	11	8
71	personnel	men	11	11
72	policemen	men	11	11
73	talk	men	11	7
74	<i>anak</i> [child]	son	10	10
75	<i>asawa</i> [spouse]	<i>tatay</i> [father]	10	10
76	Bisaya	<i>tatay</i> [father]	10	10
77	Mindanao	father	10	9
78	uniform	men	10	9
79	Zubiri	son	10	10
80	Zubiri	father	10	9
81	cabinet	men	9	9
82	children	father	9	8
83	lineage	father	9	9
84	<i>lolo</i> [grandfather]	<i>tatay</i> [father]	9	8

85	loses	father	9	7
86	member	father	9	9
87	<i>sundalo</i> [soldier]	<i>tatay</i> [father]	9	9
88	Tausug	father	9	9
89	army	men	8	7
90	<i>Bisaya</i> [language/person from Visayas]	father	8	7
91	cabinet	father	8	7
92	honor	men	8	8
93	join	men	8	8
94	judge	men	8	7
95	lawyer	father	8	8
96	sins	son	8	8
97	Trillanes	<i>lalaki</i> [man]	8	7
98	<i>abogado</i> [lawyer]	<i>tatay</i> [father]	7	7
99	condemn	men	7	6
100	<i>droga</i> [drugs]	<i>tatay</i> [father]	7	7
101	drugs	son	7	6
102	dysfunctional	father	7	7
103	forgive	father	7	6
104	house	son	7	4
105	military	father	7	4
106	nation	father	7	6
107	officials	men	7	7
108	<i>opisina</i> [office]	<i>tatay</i> [father]	7	6
109	<i>patay</i> [dead]	<i>tatay</i> [father]	7	6
110	rape	<i>tatay</i> [father]	7	7
111	sinned	father	7	6
112	Tison	father	7	4
113	abroad	father	6	5
114	AFP	men	6	6
115	Amante	son	6	6
116	<i>bayot</i> [gay]	<i>lalaki</i> [man]	6	4
117	<i>bumagsak</i> [fell]	<i>tatay</i> [father]	6	5
118	command	men	6	4
119	divided	father	6	6
120	family	son	6	4
121	gun	son	6	5
122	<i>ina</i> [mother]	<i>tatay</i> [father]	6	3
123	look	father	6	5
124	lying	son	6	6
125	married	son	6	6
126	members	men	6	6
127	migrant	son	6	6
128	mother	<i>tatay</i> [father]	6	6

129	old	men	6	2
130	<i>pari</i> [priest]	father	6	3
131	<i>sakit</i> [sick]	<i>tatay</i> [father]	6	5
132	service	men	6	6
133	technical	men	6	3
134	thank	men	6	5
135	uniformed	men	6	6
136	Visayan	father	6	6
137	whore	son	6	5
138	won	father	6	5
139	years	<i>tatay</i> [father]	6	3
140	Amante	father	5	5
141	<i>bahay</i> [house]	<i>tatay</i> [father]	5	4
142	breadwinner	father	5	5
143	brother	father	5	4
144	Chel	<i>lalaki</i> [man]	5	4
145	children	men	5	5
146	civilian	men	5	5
147	congratulate	men	5	5
148	employees	men	5	5
149	general	men	5	5
150	governor	son	5	4
151	group	men	5	4
152	<i>gusto</i> [want]	<i>lalaki</i> [man]	5	5
153	hell	son	5	5
154	hometown	<i>tatay</i> [father]	5	5
155	honest	men	5	5
156	infantry	men	5	4
157	integrity	men	5	5
158	internet	father	5	3
159	<i>kasalanan</i> [sin]	<i>tatay</i> [father]	5	5
160	kill	son	5	3
161	killed	men	5	5
162	<i>lola</i> [grandmother]	<i>tatay</i> [father]	5	5
163	<i>lolo</i> [grandfather]	father	5	5
164	<i>magandang</i> [beautiful]	<i>lalaki</i> [man]	5	5
165	<i>mahirap</i> [rich]	<i>tatay</i> [father]	5	5
166	major	men	5	5
167	Mindanaoan	father	5	4
168	Obama	son	5	5
169	Pimentel	son	5	5
170	Pimentel	father	5	5
171	<i>pinaghati</i> [divided]	<i>tatay</i> [father]	5	5
172	province	father	5	5

173	<i>trabaho</i> [job]	<i>tatay</i> [father]	5	5
174	vice	son	5	5
175	wife	son	5	4
176	works	father	5	5
177	worry	son	5	5

APPENDIX F

Relation collocates

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>tatay</i> [father]	<i>nanay</i> [mother]	156	107	<i>nanay</i> [mother]	<i>tatay</i> [father]	158	107
2	father	mother	86	65	mother	father	86	65
3	<i>anak</i> [child]	<i>babae</i> [woman]	55	46	daughter	son	40	33
4	side	mother	39	36	father	son	37	26
5	daughter	wife	31	26	family	father	30	24
6	husband	wife	26	25	law	son	28	24
7	<i>anak</i> [child]	<i>nanay</i>	19	18	<i>anak</i> [child]	<i>tatay</i> [father]	25	19
8	family	mother	19	16	died	father	21	19
9	<i>asawa</i> [spouse]	<i>nanay</i> [mother]	14	13	<i>anak</i> [child]	<i>lalaki</i> [man]	19	16
10	<i>lolo</i> [grandfather]	<i>nanay</i> [mother]	14	12	<i>pamilya</i> [family]	<i>tatay</i> [father]	19	17
11	<i>lolo</i> [grandfather]	mother	14	14	family	<i>tatay</i> [father]	15	15
12	father	<i>nanay</i> [mother]	12	7	<i>namatay</i> [died]	<i>tatay</i> [father]	15	14
13	<i>kapatid</i> [sibling]	<i>babae</i> [woman]	12	8	grandfather	father	14	13
14	law	mother	12	11	side	father	14	12
15	<i>asawa</i> [spouse]	<i>babae</i> [woman]	11	10	father	<i>tatay</i> [father]	13	13
16	family	wife	11	10	law	father	12	10
17	<i>lola</i> [grandmother]	<i>nanay</i> [mother]	11	10	<i>nanay</i> [mother]	father	12	7
18	<i>pamilya</i> [family]	<i>nanay</i> [mother]	10	10	<i>kapatid</i> [sibling]	<i>tatay</i> [father]	11	7
19	daughter	mother	9	9	<i>anak</i> [child]	son	10	10
20	<i>kapatid</i> [sibling]	<i>nanay</i> [mother]	9	7	<i>asawa</i> [spouse]	<i>tatay</i> [father]	10	10
21	family	<i>nanay</i> [mother]	8	7	lineage	father	9	9
22	grandfather	mother	8	8	<i>lolo</i> [grandfather]	<i>tatay</i> [father]	9	8
23	<i>lola</i> [grandmother]	mother	8	8	family	son	6	4

24	died	mother	7	7	married	son	6	6
25	mother	wife	7	6	mother	<i>tatay</i> [father]	6	6
26	daughter	<i>nanay</i> [mother]	6	6	brother	father	5	4
27	separated	wife	6	6	kasalanan [sin]	<i>tatay</i> [father]	5	5
28	<i>anak</i> [child]	wife	5	5	<i>lola</i> [grandmother]	<i>tatay</i> [father]	5	5
29	child	wife	5	5	<i>lolo</i> [grandfather]	father	5	5
30	law	<i>nanay</i> [mother]	5	5	wife	son	5	4
31	married	mother	5	5				
32	mother	<i>nanay</i> [mother]	5	5				
33	son	wife	5	4				
34	<i>tatay</i> [father]	mother	5	5				

APPENDIX G

Classification collocates

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	men	women	107	82	women	men	108	83
2	<i>lalaki</i> [man]	<i>babae</i> [woman]	67	42	<i>babae</i> [woman]	<i>lalaki</i> [man]	66	41
3	Maranao [tribe in Mindanao]	<i>nanay</i> [mother]	66	53	Davao [place in Mindanao]	father	50	41
4	Maranao	mother	65	55	Chinese	<i>tatay</i> [father]	39	33
5	<i>bata</i> [kid]	<i>babae</i> [woman]	42	37	Danao [place in Visayas]	father	36	34
6	Chinese	mother	22	21	Cebuano [person from Cebu]	father	34	31
7	children	women	15	15	Cebu	father	32	30
8	children	wife	15	13	Chinese	father	31	27
9	Mindanaoan [person from Mindanao]	mother	14	14	Cebuano	<i>tatay</i> [father]	22	21
10	Tausug [tribe in Mindanao]	<i>nanay</i> [mother]	11	9	Cebu	<i>tatay</i> [father]	20	18
11	Tausug	mother	11	9	Maranao	<i>tatay</i> [father]	20	20
12	Chinese	<i>nanay</i> [mother]	10	10	Maranao	father	20	20
13	children	mother	9	9	Tausug	<i>tatay</i> [father]	16	15
14	Mindanaoan	<i>nanay</i> [mother]	9	9	Visayas	father	13	13
15	Mindanao	mother	8	7	Danao	<i>tatay</i> [father]	12	10
16	<i>bata</i> [kid]	<i>nanay</i> [mother]	7	7	Davao	<i>tatay</i> [father]	12	10
17	Cebu	mother	7	7	hometown	father	12	11
18	Cebuano	mother	6	6	<i>bata</i> [kid]	<i>tatay</i> [father]	11	11
19	child	women	6	5	Bisaya	<i>tatay</i> [father]	10	10
20	Moro	mother	6	6	Mindanao	father	10	9
21					children	father	9	8
22					Tausug	father	9	9
23					Bisaya	father	8	7

24		<i>bayot</i> [gay]	<i>lalaki</i> [man]	6	4
25		migrant	son	6	6
26		old	men	6	2
27		Visayan	father	6	6
28		children	men	5	5
29		civilian	men	5	5
30		hometown	<i>tatay</i> [father]	5	5
31		<i>mahirap</i> [poor]	<i>tatay</i> [father]	5	5
32		Mindanaoan	father	5	4
33		province	father	5	5

APPENDIX H

Functionalization collocates

		Female			Male			
No.	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>pulis</i> [police]	<i>babae</i> [woman]	19	16	governor	father	80	62
2	armed	women	16	16	military	men	73	52
3	mayor	wife	16	15	officers	men	43	39
4	brave	women	15	14	armed	men	40	39
5	forces	women	15	15	forces	men	21	19
6	Philippine	women	15	12	enlisted	men	18	18
7	mayor	<i>babae</i> [woman]	14	14	Philippine	men	15	12
8	officers	women	13	13	police	men	15	13
9	young	women	13	9	young	men	15	11
10	mayor	<i>nanay</i> [mother]	11	8	governor	<i>tatay</i> [father]	13	10
11	police	wife	11	8	mayor	father	12	10
12	uniform	women	10	9	mayor	son	11	10
13	unit	mother	10	7	personnel	men	11	11
14	<i>maestra</i> [teacher]	<i>nanay</i> [mother]	9	9	policemen	men	11	11
15	national	women	9	6	uniform	men	10	9
16	teacher	mother	7	6	cabinet	men	9	9
17	teacher	<i>nanay</i> [mother]	7	5	member	father	9	9
18	AFP	women	6	6	<i>sundalo</i> [soldier]	<i>tatay</i> [father]	9	9
19	OFW	wife	6	5	army	men	8	7
20	trader	wife	6	4	cabinet	father	8	7
21	army	women	5	5	join	men	8	8
22	congratulate	women	5	5	lawyer	father	8	8
23	governor	<i>babae</i> [woman]	5	5	<i>abogado</i> [lawyer]	<i>tatay</i> [father]	7	7
24	join	women	5	5	military	father	7	4
25	officials	women	5	5	officials	men	7	7
26	vice	wife	5	4	AFP	men	6	6
27					command	men	6	4

28	members	men	6	6
29	<i>pari</i> [priest]	father	6	3
30	service	men	6	6
31	technical	men	6	3
32	uniformed	men	6	6
33	employees	men	5	5
34	general	men	5	5
35	governor	son	5	4
36	group	men	5	4
37	infantry	men	5	4
38	major	men	5	5
39	vice	son	5	5

APPENDIX I

Crime and violence collocates

Female					Male			
No.	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	rape	<i>babae</i> [woman]	25	25	bless	father	13	9
2	<i>huwag</i> [don't]	<i>babae</i> [woman]	22	15	sins	son	8	8
3	rape	<i>nanay</i> [mother]	22	15	<i>droga</i> [drugs]	<i>tatay</i> [father]	7	7
4	ask	wife	14	14	drugs	son	7	6
5	rape	mother	13	10	forgive	father	7	6
6	<i>galawin</i> [touch]	<i>babae</i> [woman]	9	6	<i>patay</i> [dead/killed]	<i>tatay</i> [father]	7	6
7	killed	women	9	9	rape	<i>tatay</i> [father]	7	7
8	<i>patay</i> [killed/dead]	<i>babae</i> [woman]	8	8	sinned	father	7	6
9	people	women	8	7	gun	son	6	5
10	<i>pera</i> [money]	<i>nanay</i> [mother]	8	7	look	father	6	5
11	innocent	women	7	6	lying	son	6	6
12	rape	women	7	5	internet	father	5	3
13	walk	wife	7	7	kill	son	5	3
14	killed	mother	6	5	killed	men	5	5
15	<i>pera</i> [money]	<i>babae</i> [woman]	6	6	worry	son	5	5
16	<i>sinampal</i> [slapped]	<i>babae</i> [woman]	6	3				
17	<i>wag</i> [don't]	<i>babae</i> [woman]	6	6				
18	<i>balik</i> [return]	<i>babae</i> [woman]	5	4				
19	<i>buta</i> [blind]	<i>nanay</i> [mother]	5	4				
20	kill	women	5	4				
21	old	<i>babae</i> [woman]	5	4				
22	<i>pagdating</i> [arrived]	<i>nanay</i> [mother]	5	4				
23	<i>patay</i> [dead/killed]	<i>nanay</i> [mother]	5	5				
24	<i>patayin</i> [to kill]	<i>nanay</i> [mother]	5	3				
25	<i>patayin</i> [to kill]	<i>babae</i> [woman]	5	5				
26	police	women	5	5				

27	rape	wife	5	3
28	raped	mother	5	5
29	raped	women	5	4
30	raping	wife	5	3
31	raping	women	5	5

APPENDIX J

Physical attributes/State collocates

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	beautiful	women	49	25	<i>sakit</i> [sick]	<i>tatay</i> [father]	6	5
2	<i>maganda</i> [beautiful]	<i>babae</i> [woman]	18	16	<i>magandang</i> [beautiful]	<i>lalaki</i> [man] [man]	5	5
3	<i>magandang</i> [beautiful]	<i>babae</i> [woman]	17	11				
4	<i>magandang</i> [beautiful]	<i>babae</i> [woman]	14	9				
5	<i>mestiza</i> [mixed-race]	<i>nanay</i> [mother]	13	13				
6	beautiful	wife	11	9				
7	<i>bulag</i> [blind]	<i>nanay</i> [mother]	10	9				
8	<i>mestiza</i> [mixed-race]	mother	10	9				
9	blind	mother	9	9				
10	bikini	<i>babae</i> [woman]	8	7				
11	half	<i>nanay</i> [mother]	5	5				
12	<i>totoo</i> [true]	<i>babae</i> [woman]	5	5				

APPENDIX K

Gender roles and expectations collocates

No.	Female				Male			
	Collocates	Gender-related lemma	Total	Texts	Collocates	Gender-related lemma	Total	Texts
1	<i>wala</i> [no/absent]	<i>babae</i> [woman]	31	24	<i>wala</i> [no/absent]	<i>tatay</i> [father]	28	24
2	<i>walang</i> [no/absent]	<i>babae</i> [woman]	29	20	<i>walang</i> [no/absent]	<i>tatay</i> [father]	17	14
3	<i>walang</i> [no/absent]	<i>nanay</i> [mother]	13	12	<i>wala</i> [no/absent]	<i>lalaki</i> [man]	16	15
4	<i>bahay</i> [house]	<i>nanay</i> [mother]	9	7	work	father	12	11
5	house	mother	8	5	loses	father	9	7
6	work	mother	7	7	dysfunctional	father	7	7
7	abroad	mother	6	6	house	son	7	4
8	<i>gumawa</i> [do]	<i>babae</i> [woman]	6	6	<i>opisina</i> [office]	<i>tatay</i> [father]	7	6
9	loses	mother	6	6	abroad	father	6	5
10	womb	mother	6	6	<i>bumagsak</i> [fell]	<i>tatay</i> [father]	6	5
11	works	mother	6	5	years	<i>tatay</i> [father]	6	3
12	abroad	wife	5	4	<i>bahay</i>	<i>tatay</i> [father]	5	4
13	<i>barangay</i> [small part of a town]	<i>nanay</i> [mother]	5	5	breadwinner	father	5	5
14	<i>nawala</i> [gone]	<i>nanay</i> [mother]	5	5	<i>trabaho</i> [work]	<i>tatay</i> [father]	5	5
15	<i>trabaho</i> [work]	<i>nanay</i> [mother]	5	4	works	father	5	5
16	years	<i>nanay</i> [mother]	5	4				