A PORTRAYAL OF PHILIPPINE NATIONAL IDENTITY VIA PRESIDENTIAL INAUGURAL ADDRESSES: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

This qualitative research inquiry employing critical discourse analysis sought to unveil the discursive strategies, linguistic realizations, major thematic contents, and political ideologies from the eight presidential inaugural addresses of the Philippine Fifth Republic. Using Wodak's Discourse-Historical Approach, the study revealed that the discursive macro-strategies of construction, perpetuation, justification, transformation, and demontage, along with specific micro-strategies for each, were analyzed through a variety of linguistic realizations for the discursive construction of the Philippine national identity. The facets of identity discursively constructed in the addresses are the stability of Philippine Autonomy; the fallibility of Philippine integrity; the pursuit for Philippine moral imperative and national advancement; the Philippine historical uprising; the Philippine people power revolution; the political stance of the Philippines; the growth endeavor of the Philippines; and the global connections of the Philippines. Facets of Philippine national identity were also discursively influenced by five emergent political ideologies of liberal democracy, social democracy, patriotism, pacifism, and globalism. Implications for educational practice may be integrated into multiple academic domains such as the humanities, social sciences, politics and governance, and language and communication.

KEYWORDS: *Applied linguistics, education, critical discourse analysis, discourse-historical approach, discursive strategies, linguistic realizations, thematic contents, political ideologies, Philippines*

INTRODUCTION

A particular political speech that serves as a ceremonial transition for an elected president is the first speech written for and delivered during inauguration. The inaugural address, as asserted by Palmadessa (2014), is focused on establishing rapport with the governed public as "the people" as it provides the milieu for democratic fervor and national identity. The significance of presidential speeches, as emphasized by Beglerovic (2020) is that they often tend to illuminate the conception of a national identity. However, Mulders (2012) argued that while political discourses account for presidential virtuous objectives, these eventually end up in naught. The interpretation of a national identity, described by Zulueta (2014), generally lies within the perspective of the powerful elites, thus leaving the vast majority of the population left out. With construction of national identities at present in a state of profound crisis as socio-economic, political problems increase, Zotzmann and O'Regan (2016) believed that the notions of identity construction and meaning-making process have collided with academic inquiry. Yet there is dearth in this area as Ar (2018) asserted that despite general exploration of the relationship between discourse and identity in academic literature, critical inquiry on the constitutive role of discourse in national identity construction has only been given limited interest.

As stipulated in the 2007 Executive Policy Brief of the National Defense College of the Philippines, "the quest for national identity is an imperative to building a strong national community." Over centuries, endeavors towards a standardized Philippine national identity ensued a structure of both feat and ruin, that led Kaufman (2013) to believe such collective identity has remained relatively weak through time. Moreover, Masigan (2019) observed that in the last [five] years, not a single organized national campaign fortifying the Philippine national identity was crafted. This highlights the crisis posed by Mulders (2013) on the deficient influence of Philippine national identity and insufficient adherence to Filipino nationhood which stemmed from the failure of the state "to mold the population into an encompassing moral order in which people can distinctly imagine that they belong together."

Chung and Park (2010) emphasized that a presidential inaugural address reflects an increasingly important aspect of political communication. Despite not an actual state requirement by either constitution or law, Velez (2022) argued that such discourse is a preserved portion of historical record by which every president's word will echo as a reflection of themselves throughout their presidency and beyond. Pagliarini (2011) posited that citizens of any government anticipate the outline of a president's perspective for their executive term. Mohammadi (2009) related that an inaugural address plays both persuasive and manipulative functions, as the newly-elected

president would be persuading for cooperation then convincing the audience of making the right choice.

Critical discourse studies on the construction of national identity through political speeches have just been recently underway and are therefore relatively sparse. For instance, Ar (2018) looked into the discursive construction of Chinese identity through Premier Wen Jiabao's speeches; Gyuró (2015) delved into the discursive construction of American identity using Senator Obama's acceptance speech; while Wang (2011) probed the discursive construction of Philippine national identity through online articles from newspaper websites and blogs. Similarly, there are a few studies employing critical discourse analysis of presidential inaugural addresses with emphasis on the investigation of political ideologies, such as the studies of Costales (2021) and Rubic-Remorosa (2018) in the Philippine setting. However, such articles along with others employed either Fairclough's or van Dijk's stances on critical discourse analysis. Studies following Wodak's (2009) Discourse-Historical Approach to analyze political discourses are fairly scant. To wit, in the ASEAN context is the inquiry done by Hsu et al. (2022) on Taiwanese presidential inaugural addresses. In the Middle East, Adel (2020) explored selected speeches of Egyptian President Mubarak and former Lebanese Prime Minister Hariri. In the Western milieu, Ali and Ibrahim (2020) studied American President Trump's inaugural address.

It is quite evident that while a critical discourse analysis on the discursive construction of Philippine national identity has been previously done by Wang (2011), inquiry on Philippine national identity applying Wodak's (2009) theoretical and methodological framework has not been done, specifically utilizing presidential inaugural addresses. This present study endeavored to address such research gap, contribute fundamental findings to the literature of Philippine national identity construction, and promote appreciation of our historical-political past. It is the researcher's definitive goal to have this study shared in the academia. While it may not merit direct policy-implementation, it may be used as reference for related course topics. Moreover, the researcher envisioned to advocate this study in future international research forums for presentation and publication.

OBJECTIVES
This qualitative study employing critical discourse analysis intended to analyze the portrayal of the Philippine national identity via eight presidential inaugural addresses delivered by the seven Fifth Republic presidents from 1986 to 2022. Specifically, it sought to answer the following questions:
1. What discursive strategies and linguistic realizations are found in the presidential inaugural addresses?
2. How is the Philippine national identity constructed in the presidential inaugural addresses?
3. How do the emerging political ideologies in the presidential inaugural addresses influence the construction of the Philippine national identity?

METHODS
This study employed a qualitative research design employing Critical Discourse Analysis, specifically Wodak's (2009) Discourse-Historical Approach that focuses on the investigation of historical, organizational, and political discourses integrating social theories to explain the context of such discursive event. CDA - DHA was essential in the analysis of how discursive strategies, linguistic realizations, major thematic contents, and political ideologies present in the presidential inaugural addresses influenced the portrayal of the Philippine national identity.

RESULTS AND DISCUSSIONS
Discursive Strategies and Linguistic Realizations
In the discursive construction of a national identity, five macro-strategies correspond to main social macro-functions in discourse, namely: construction, perpetuation, justification, transformation, and demontage. Every discursive macro-strategy is constituted by specific micro-strategies with corresponding linguistic realizations reflected in certain excerpts from the corpora (Wodak et al., 2009). The following strategies and linguistic realizations were evident in the presidential inaugural addresses:

Discursive Strategy of Construction and Linguistic Realizations
This centers on the establishment of the Philippine national identity through unification, identification, and solidarity among Filipinos, as well as their differentiation from other nationalities.

Assimilation, Inclusion, and Continuation. This presupposes intra-national sameness through lexemes with levelling components, referential assimilation through toponyms, and referential assimilation through realizations as tropes via metonymy and via personification. Moreover, it also emphasizes positive political continuity within the national level and the negation of an alleged discontinuity manifested in referential vagueness through personal pronouns, spatial reference through persons and toponyms, proper names interpreted as indicating Filipino descent, and parallelisms.

Singularization. This emphasizes national positive uniqueness and national model character evident in lexemes with semantic components constructing singularity and individualization, hyperboles, miranda and positively connoted contributions, and parallelisms.

Autonomization. This emphasizes national autonomy and independence in the establishment of a national identity evident in lexemes with semantic components constructing autonomy.

Unification and Cohesivization. This highlights unifying common features and shared sorrows or worries, and the will to unify, cooperate, and show solidarity. These were evident through appeals for cooperation, pulling together, and solidarity, and idiomatic metaphors. This also emphasizes national model character reflected in emphatic parallelisms, and accentuates unificatory warnings against the loss of national autonomy and uniqueness mirrored through fictitious, threating scenarios.

Dissimilation or Exclusion and Discontinuation. This emphasizes state-internal and state-external inter-national differences and either the discontinuation or emphasis on a

difference between then and now. These were exhibited in referential dissimilation and exclusion through personal and spatial reference via demonstrative and personal pronouns, and dissimilative sociative formations.

Discursive Strategy of Perpetuation and Linguistic Realizations

This aims to maintain or reproduce a threatened national identity to preserve and protect it.

Positive Self-Presentation or Strategy of Calming Down. This emphasizes affirmative image-building to maintain a national identity, manifested through the use of miranda or positive attributions.

Continuation. This presupposes positive political continuity such as a link to a model character of presumed "founding fathers", apparent in particles creating continuity and in explicit comparisons.

Discursive Strategy of Justification and Linguistic Realizations

This endeavors to justify or relativize a societal *status quo ante* accentuating the legitimacy of past acts of the 'own' national 'we'-group put into question; restore, maintain, and defend a common national self-perception tainted in one way or another; and highlights problematic actions or events in the past that are deemed important in the narrative creation of national history.

Shift of Blame and Responsibility. This makes use of the strategy of scapegoating illustrated through parallelisms and the use of both analogy and story.

Downplaying or Trivialization. This emphasizes avoidance and euphemizing in reference to the linguistic representations of responsible social actors or to the representation of negative actions and events, manifested through euphemistic verbs obscuring agents.

Legitimation or Delegitimation. This was achieved through the use of direct quotations.

Discursive Strategy of Transformation and Linguistic Realizations

This aims to transform a relatively well-established national identity and its components into another identity already conceptualized, often effected by applying subtle rhetorical persuasion.

Possible Positive Self-Presentation. This emphasizes the Philippines' possible model character for Southeast Asia as a way of setting an example for others, illustrated through miranda or high-value words as a positive attribution.

Discontinuation or Dissimilation. This emphasizes the difference between the past and present, as well as emphasis on the necessary difference between the present and the future as observed in the use of suggestive rhetorical questions, metaphors, and normative-deontic modals.

Devaluation/Negative Connotation of Political Continuation and Positive Connotation of Gradual or Abrupt Change/Transformation. This asserts something as obsolete and emphasizes the model character of the 'founding generation' and their courageous and spontaneous attitude to change, evident in negatively connotated metaphors, and positively and negatively connotated metaphors.

Vitalization. This endows an abstract notion with life, achieved through positively connotated personifications, house metaphors, and path or crossroad metaphors.

Discursive Strategy of Demontage and Linguistic Realizations

This aims to dismantle or disparage parts of an existing national identity construct. However, this macro-strategy usually cannot provide any new model to replace the old one.

Discrediting Opponents or Certain Pillars of Identity. This refers to portrayals in black and white which was achieved through derogatory metaphors.

Negative Presentation of Self or Others. This emphasizes negative national uniqueness which was illustrated through anti-miranda or pejorative attributions.
Cassandra Strategy. This alludes threats of disaster that dismantle notions of a national identity. Similar to the negative presentation of self or others, this was evident in statements that made use of anti-miranda and pejorative attributions.

Discursive Construction of the Philippine National Identity

All five macro-strategies of construction, perpetuation, justification, transformation, and demontage were used in the discursive construction of the different facets. However, not all five are evident in each as some are not relevant in a specific facet. Each of these macro-strategies are distinguished by particular micro-strategies which also have corresponding linguistic realizations.

Discursive Construction of the Philippine *Homo Nationalis*

Directed towards the elucidation of emotional attachment and national mentality of Filipinos to the Philippines as their country and their supposed national behavioral dispositions, three facets of the Philippine *Homo Nationalis* were discursively constructed that encompass nationalistic outlook and behavioral temperaments on issues of national interest, and collective duties and hopes as citizens.

The Stability of Philippine Autonomy

Four macro-strategies factored in the discursive construction of the stability of Philippine autonomy. First, the strategy of construction was embodied in four micro-strategies and their relative linguistic realizations. The first micro-strategy *assimilation, inclusion, and continuation* was linguistically realized through personal pronouns and proper names indicating Filipino descent. The second micro-strategy *singularization* was evident in hyperboles, miranda, and positively connotated attributions. The third micro-strategy *autonomization* was manifested in lexemes with semantic components constructing autonomy. The fourth micro-strategy

unification and cohesivization was reflected in emphatic parallelisms, and fictitious threatening scenarios. Second, the strategy of perpetuation evident in the micro-strategy *positive self-presentation* was linguistically realized in miranda and positive attributions. Third, the strategy of justification evident in the micro-strategy *legitimation or delegitimation* was linguistically realized through direct quotations. Lastly, the strategy of transformation evident in the micro-strategy *vitalization* was linguistically realized through positively connoted personifications and house metaphors.

The findings are congruent to several studies in terms of the above-mentioned discursive strategies in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategies of construction, perpetuation, and transformation in the discursive construction of the Kurdish national identity. Likewise, the study of Fulling (2009) showed strategies of perpetuation and justification in the quotes found in the programs and pamphlets of Dutch political parties. Similarly, the studies of Adekoya (2018) and Beglerovic (2020) exposed strategy of construction in the political discourses of three Nigerian leaders, and strategy of transformation in the presidential political rhetoric that discursively modified the Bosnia and Herzegovina national identity, respectively. Moreover, the results of the study in terms of various linguistic realizations used are in consonance with several analyses as well. Linguistic realizations for strategy of construction were evident in Alavidze (2017) for personal pronouns, van Dongen et al. (2020) and Rutkowski and Skowronek (2019) for proper names indicating national descent, Byalkivska and Piddema (2015) and Irawan et al. (2022) for hyperbole, Foldvary (2011) and Costales (2021) for lexemes with semantic components constructing autonomy, Akinseye (2023) and Akinwotu (2016) for emphatic parallelisms, and Sahen and Abdulkadhim (2020) and Schiller (2019) for fictitious threatening scenarios. Miranda and positive attributions for strategy of perpetuation were evident in Keelan (2022) and Grichenko and Gushchina (2021). Direct quotations for strategy of justification were evident in Dumitrescu and Ross (2020) and Kuo (2001). Lastly, positively connoted personifications and house metaphor for strategy of transformation were evident in Borčić, et al. (2016) and Sadeq (2019), and in Tian (2020) and Vivian (2018), respectively.

Through the above-mentioned discursive strategies and linguistic realizations, the facet of the stability of Philippine autonomy was discursively constructed as part of the Philippine *homo nationalis* of the Philippine national identity. Excerpts for construction focused on the necessity for national unity in order to re-establish and maintain the Filipino mentality of a stable national autonomy. They revealed the uniqueness of the Philippines as an independent republic in Asia that must be maintained from one administration to another. Excerpts for perpetuation highlighted the distinctiveness of the Philippines and the mentality and behavioral dispositions of the Filipinos being capable of excelling globally. Excerpts for justification revealed the essence of the past as contributing factors that uplift the Filipino mentality to be more committed to the common cause of achieving a collective identity. Lastly, excerpts for transformation evoked a sense of commitment to

learn from what happened in the past but also to work optimistically towards a better future as one nation.

The Fallibility of Philippine Integrity
Four macro-strategies factored in the discursive construction of the fallibility of Philippine integrity. First, the strategy of construction evident in the micro-strategy *assimilation, inclusion, and continuation* was linguistically realized in personal pronouns. Second, the strategy of justification in the micro-strategy *shift of blame and responsibility* was linguistically realized through analogies and stories. Third, the strategy of transformation evident in the micro-strategy *devaluation/negative connotation of political continuation and positive connotation of gradual or abrupt change/ transformation* was linguistically realized through negatively connoted metaphors. Lastly, the strategy of demontage evident in the micro-strategy *negative presentation of self or others* was linguistically realized in anti-miranda and pejorative attributions.

The findings are congruent to several studies in terms of the above-mentioned discursive strategies in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategies of construction and transformation in the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategies of construction and demontage in the political discourses of three Nigerian leaders. On the other hand, the study of Beglerovic (2020) indicated strategies of transformation and demontage in the presidential political rhetoric that discursively modified the Bosnia and Herzegovina national identity. Lastly, the study of Fulling (2009) showed strategy of justification in quotes found in the programs and pamphlets of Dutch political parties. Moreover, the results of the study in terms of various linguistic realizations used are in consonance with several analyses as well. Personal pronouns for strategy of construction were found in Alavidze (2017). Analogies and stories for strategy of justification were evident in Kulo (2009) and Beard (2000), and in De Fina (2023) and Muller and Di Luzio (1995). Negatively connoted metaphors for strategy of transformation were evident in Mocanu (2015) and Min (2005). Lastly, anti-miranda and pejorative attributions for strategy of demontage were evident in Fadhil (2021) and Hom (2012).

Through the above-mentioned discursive strategies and linguistic realizations, the facet of the fallibility of Philippine integrity was discursively constructed as part of the Philippine *homo nationalis* of the Philippine national identity. Excerpts for construction primarily pointed out the insufficient participation of the Filipinos towards civic commitment. However, as this negative character is discouraged, a better option is presented and is therefore established into the Filipino mentality. Excerpts for justification revealed the supposed reasons for the problems the Philippines is now experiencing. However, acknowledgement of these causes which stemmed from the past contribute to a better understanding of the present that would hopefully lead to better behavioral dispositions and collective mentality of the Filipinos. Excerpts for transformation served as an eye-opener to the reality that there are flaws in the

Philippine integrity and that change is necessary. While fixes may not be possible overnight, acknowledgment of the truth serves as the first step towards change. Lastly, excerpts for demontage revealed the flaws in the integrity of the nation. For one, unity has always been a challenge that is beyond any Filipino's reach. Second, the citizens have lost trust in the government and ultimately, even trust in themselves. From these, the Philippine integrity was deemed fallible.

The Pursuit for Philippine Moral Imperative and National Advancement

Three macro-strategies factored in the discursive construction of the pursuit for Philippine moral imperative and national advancement. First, the strategy of construction was embodied in three micro-strategies and their relative linguistic realizations. The first micro-strategy *singularization* was linguistically realized through the use of hyperboles, miranda, and positively connoted attributions, and parallelism. The second micro-strategy *autonomization* was evident in the use of lexemes with semantic components constructing autonomy. The third micro-strategy *unification and cohesivization* was manifested in appeals for cooperation, pulling together, and solidarity. Second, the strategy of justification evident in the micro-strategy *legitimation/delegitimation* was linguistically realized through direct quotations. Lastly, the strategy of transformation evident in the micro-strategy *discontinuation or dissimilation* was linguistically realized via normative-deontic modals.

The findings are congruent to several studies in terms of the above-mentioned discursive strategies in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategies of construction and transformation in the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategy of construction in the political discourses of three Nigerian leaders. On the other hand, the study of Fulling (2009) showed strategy of justification in the quotes found in the programs and pamphlets of Dutch political parties. Lastly, the study of Beglerovic (2020) indicated strategy of transformation in the presidential political rhetoric that discursively modified the Bosnia and Herzegovina national identity. Moreover, results of the study in terms of various linguistic realizations used are in consonance with several analyses as well. Linguistic realizations for strategy of construction were evident in Byalkivska and Piddema (2015) and Irawan et al. (2022) for hyperbole, Akinseye (2023) and Kazemian and Hashemi (2014) for parallelisms, Foldvary (2011) and Costales (2021) for lexemes with semantic components constructing autonomy, and Strikovic et al. (2023), Howell, Porter, and Wood (2020), and Scacco and Coe (2016) for appeals for cooperation, pulling together, and solidarity. Direct quotations for strategy of justification were evident in Dumitrescu and Ross (2020) and Kuo (2001). Normative-deontic modals for strategy of transformation were evident in Carr (2016), Abdullah and Saadoon (2012) and Gyuro (2015).

Through the above-mentioned discursive strategies and linguistic realizations, the facet of the pursuit for Philippine moral imperative and national advancement was discursively constructed as part of the Philippine *homo nationalis* of the Philippine national identity. Excerpts for construction focused on the positivity of hope for national redemption. This can only be attained through unity and a review of national values that would be instrumental in the journey towards progress. Excerpts for justification served as reminders that events in the past teach us lessons to become a better nation. Such experiences become the basis for what must be done and avoided to attain national advancement with a renewed sense of moral imperative. Excerpts for transformation emphasized the need to deviate from what may destroy the nation and focus on opportunities to improve in all aspects that would benefit every Filipino.

Discursive Construction of the Philippine Political Past

Revolving around founding origins, political successes, times of prosperity and stability, and defeats and crises, two facets of the Philippine Political Past were discursively constructed which concentrated on the two significant revolutions that aided the shaping of the Philippine national identity.

The Philippine Historical Uprising

Only the macro-strategy of construction factored in the discursive construction of the Philippine historical uprising. This was evident in the micro-strategy *assimilation, inclusion, and continuation* linguistically realized through proper names indicating Filipino descent.

The findings are congruent to several studies in terms of the above-mentioned discursive strategy in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategies of construction in the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategy of construction in the political discourses of three Nigerian leaders. Moreover, the results of the study in terms of linguistic realization used is in consonance with several analyses as well. Proper names interpreted as indicating national descent for strategy of construction were evident in van Dongen et al. (2020) and Rutkowski and Skowronek (2019).

Through the above-mentioned discursive strategy and linguistic realization, the facet of the Philippine historical uprising was discursively constructed as part of the Philippine political past of the Philippine national identity. Excerpts manifesting the strategy of construction served as a reminder of the past without which the Philippines would not be able to achieve what it has now. However, it also re-established the Philippine national identity albeit a present, more current setting. Yet similar to the memory of the past, Filipino unity is imperative not just for a progressive future but also to give credit and tribute to the historical past that has shaped the nation.

The Philippine People Power Revolution

Four macro-strategies factored in the discursive construction of the Philippine people power revolution. First, the strategy of construction evident in the micro-strategy *assimilation, inclusion, and continuation* was linguistically realized in proper names indicating Filipino descent. Second, the strategy of

justification evident in the micro-strategy *legitimation or delegitimation* was linguistically realized through direct quotations. Third, the strategy of transformation evident in the micro-strategy *vitalization* was linguistically realized through positively connotated personifications. Lastly, the strategy of demontage evident in the micro-strategy *negative presentation of self or others* was linguistically realized in anti-miranda and pejorative attributions.

The findings are congruent to several studies in terms of the above-mentioned discursive strategies in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategies of construction and transformation in the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategies of construction and demontage in the political discourses of three Nigerian leaders. On the other hand, the study of Fulling (2009) showed strategy of justification in the quotes found in the programs and pamphlets of Dutch political parties. Lastly, the study of Beglerovic (2020) indicated strategies of transformation and demontage in the presidential political rhetoric that discursively modified the Bosnia and Herzegovina national identity. Moreover, results of the study in terms of various linguistic realizations used are in consonance with several analyses as well. Proper names interpreted as indicating national descent for strategy of construction were evident in van Dongen et al. (2020) and Rutkowski and Skowronek (2019). Direct quotations for strategy of justification were evident in Dumitrescu and Ross (2020) and Kuo (2001). Positively connotated personifications for strategy of transformation were evident in Borčić, et al. (2016) and Sadeq (2019). Anti-miranda and pejorative attributions for strategy of demontage were evident in Fadhil (2021) and Hom (2012).

Through the above-mentioned discursive strategies and linguistic realizations, the facet of the Philippine People Power Revolution was discursively constructed as part of the Philippine political past of the Philippine national identity. Excerpts for construction served as a reminder that the Filipinos are capable of instituting inclusive change for all. Filipino unity is imperative not just for a progressive future but also to give credit and tribute to the historical past that has shaped the nation. Excerpts for justification focused on the fact that the People Power Revolution has somehow shaped the Philippine national identity. Such event including sacrifices of others opened opportunities in the present to establish a new beginning. Excerpts for transformation emphasized the vitality of the Philippine national identity in the past as driven by one of the most memorable events in Philippine history. Prior to such display of strength are events that tested the resilience of the Filipinos. Excerpts for demontage served as a reminder that national tribulations are inevitable although some can be avoided than others. However, it also serves as a reminder that the government, although led by a president, is also directly affected by the voice of the greater masses.

Discursive Construction of the Philippine Political Present and Future
Explored in terms of citizenship, political achievements, current and future political problems, crises and dangers, future political objectives, and political virtues, three facets of the Philippine Political Present and Future were discursively constructed which embody the political perspectives, the collective goals, and the international relations of the Philippines.

The Political Stance of the Philippines
Only the macro-strategy of construction factored in the discursive construction of the political stance of the Philippines as a facet of the Philippine political present and future. This was evident in the micro-strategy *assimilation, inclusion, and continuation* linguistically realized through referential assimilation through realization as tropes, particularly personification.

The findings are congruent to several studies in terms of the above-mentioned discursive strategy in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategy of construction in the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategy of construction in the political discourses of three Nigerian leaders. Moreover, the results of the study in terms of linguistic realization used are in consonance with several analyses as well. The utilization of referential assimilation through realization as tropes particularly personification for strategy of construction were evident in Palmadessa (2014) and Adel (2020).

Through the above-mentioned discursive strategy and linguistic realization, the facet of the political stance of the Philippines was discursively constructed as part of the Philippine political present and future of the Philippine national identity. Excerpts manifesting construction emphasized the real power behind the Philippines' government – not solely on the president but on the greater majority of the people. Assimilated into the Philippine national identity is the fact that democracy works not just for an individual or a select few, but for the entire nation and the common good.

The Growth Endeavor of the Philippines
Two macro-strategies factored in the discursive construction of the growth endeavor of the Philippines. First, the strategy of construction was embodied in two micro-strategies and their relative linguistic realizations. The first micro-strategy *assimilation, inclusion, and continuation* was linguistically realized through referential assimilation through realization as tropes, particularly metonymy. The second micro-strategy *unification and cohesivization* was evident in appeals for cooperation, pulling together, and solidarity, and of idiomatic metaphors. Lastly, the strategy of transformation was embodied in two micro-strategies and their relative linguistic realizations. The first micro-strategy *discontinuation or dissimilation* was linguistically realized through suggestive rhetorical questions, and normative-deontic modals. The second micro-strategy

vitalization was evident in the use of positively connoted personifications.

The findings are congruent to several studies in terms of the above-mentioned discursive strategies in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023) revealed strategies of construction and transformation in the analysis of the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategy of construction in the political discourses of three Nigerian leaders. Lastly, the study of Beglerovic (2020) indicated strategy of transformation in the presidential political rhetoric that discursively modified the Bosnia and Herzegovina national identity. Moreover, the results of the study in terms of various linguistic realizations used are in consonance with several analyses as well. Referential assimilation through realization as tropes particularly metonymy for strategy of construction were evident in Palmadessa (2014), Adel (2020), and Pavlikova (2018). Linguistic realizations for strategy of transformation were evident in Spago (2020) and Beqiri (2018) for suggestive rhetorical questions; Carr (2016), Abdullah and Saadoon (2012) and Gyuro (2015) for normative deontic modals; and Borčić, et al. (2016) and Sadeq (2019).

Through the above-mentioned discursive strategies and linguistic realizations, the facet of the growth endeavor of the Philippines was discursively constructed as part of the Philippine political present and future of the Philippine national identity. Excerpts for construction highlighted the construction and establishment of the Philippine national identity in terms of future endeavors geared towards collective progress. Opportunities abound for the betterment of the nation and the Filipino people. However, these can only be achieved through sincere cooperation and if every Filipino is willing to grow as citizens of the Philippines imbued with responsibilities and obligations not just for oneself but for all. Excerpts for transformation unveiled the present situation of the Philippines with the aim of giving a glimpse towards the future. This future that beckons Filipinos entails solid unity and belief in oneself and of others. Albeit being daunting, the possibility of change becomes a motivating factor for the construction of the Philippine national identity.

The Global Connections of the Philippines
Only the macro-strategy of construction factored in the discursive construction of the global connections of the Philippines. This was embodied in two micro-strategies and their relative linguistic realizations. The first micro-strategy *assimilation, inclusion, and continuation* was linguistically realized through lexemes with levelling components, and spatial reference through persons and toponyms. The second micro-strategy *unification and cohesivization* was evident in the use of appeals for cooperation, pulling together, and solidarity.

The findings are congruent to several studies in terms of the above-mentioned discursive strategies in various spoken and written political discourses that shaped the national identity of their respective countries. The study of Khorsheed et al. (2023)

revealed strategy of construction in the discursive construction of the Kurdish national identity. Likewise, the study of Adekoya (2018) exposed strategy of construction in the political discourses of three Nigerian leaders. Moreover, the results of the study in terms of various linguistic realizations used are in consonance with several analyses as well. Linguistic realizations for strategy of construction were evident in Khorsheed et al. (2023) and Adekoya (2018) for lexemes with levelling components; Reszegi (2020) for spatial reference through persons and toponyms; and Strikovic et al. (2023), Howell, Porter, and Wood (2020), and Scacco and Coe (2016) for appeals for cooperation, pulling together, and solidarity.

Through the above-mentioned discursive strategies and linguistic realizations, the facet of the global connections of the Philippines was discursively constructed as part of the Philippine political present and future of the Philippine national identity. Excerpts manifesting construction emphasized the role of the Philippines in the global arena. Despite being a small country, the Philippines has proven itself, time and again, that it is capable of making a difference and inspiring other greater nation-states. Moreover, the construction of the Philippine national identity is not solely influenced by what happens within the archipelago, but also what transpires beyond it. Likewise, the Filipino people is not only affected by their fellowmen, but also by others from other countries.

Political Ideologies Influencing the Discursive Construction of the Philippine National Identity
Five political ideologies that emerged from the analysis of the presidential inaugural addresses influenced the discursive construction of the major thematic contents of the Philippine national identity:

Philippine *Homo Nationalis*
Liberal Democracy. The excerpt from CCAS1 unveiled the dawn of liberal democracy after the Marcos regime through the People Power Revolution. The metaphorical parallelism *as our people lost their liberties at midnight…* and *people should formally recover those…in the full light of day* exemplified the existence of the state as a means to attain freedom. This is congruent to the view of Thompson (2018) that liberal reformism entails a discursive commitment to both democracy and good governance as progressive political transformation is instituted within the government under the parameters of the State's laws, typically through peaceful, parliamentary, and non-violent means. However, Buendia (1992) argued that while it is the government's focal duty to help its constituents, mutual agreement and consent is necessary.

Social Democracy. The first excerpt from FVRS2 affirmed democratic equality of power through civic commitment as reflective of social democracy. It started with a fact of how the Philippines has historically required less from its people, thus resulting to the acknowledgement of few individual obligations. It is then followed by a recommendation of what must be done to attain progress. Similarly, the second excerpt from RRDS7 accentuated the crucial importance of citizens' support and cooperation to the success of a government, and that equality of people's rights gain social impact if equality of power is

achieved through democracy for all. Such democracy only becomes possible through the people. It is then the challenge that the government has accepted to be open to the voice and the needs of the people and to strive to keep their faith in the leaders they have elected for public service. Moreover, the excerpts reflect the necessity of equality of social power especially the inclusion of the marginalized sectors, as well as the achievement of economic prosperity through civic commitment. These findings are in consonance with the idea of Tolosa (2011) that *bayanihan* is necessary in building communities along socio-economic lines in order to avoid either excessive individualism or collectivism in the country. Moreover, Karaos (1987) posited that this ideology is aimed at dismantling power inequalities and strengthening equality for all.

Patriotism. The excerpt from GMAS4 shows Rizal's counsel on national commitment that is only attainable when an individual learns to think more of the welfare of others more than oneself. Moreover, it shows a comparison between the Filipinos and stones - worthless alone but strong together - and of the Philippines as the great structure built upon the virtues, values, identity, and efforts of the Filipinos. Similarly, the excerpt from GMAS5 presumes that the Filipino people share the common values of hard work, shared sacrifice and love of country, and that through these elements, unity is possible. These findings corroborate the stance of Mascay (2021) that patriotism constitutes love for the country and welfare of the people. Furthermore, Primoratz (2020) delineated patriotism from nationalism, with the former exhibited in a reasonable degree and without ill thoughts about others and hostile actions towards them, while the latter is revealed in unbridled reactions that cause one to think ill of others and act badly towards them.

Pacifism. In the excerpt from FVRS2, the Filipino people were compelled to help make the government fair and inclusive. Likewise, Filipinos were called to lay down their disagreements and instead unite for the reform of the society. The government implicitly told the insurgents to choose peace over armed conflict. The Filipino people were encouraged to work towards the common goal of societal renewal through amicable means. This finding affirmed the notion of Gullpalli (2021) that the endpoint of this ideology is amicable and peaceful conflict resolution, opposing any unnecessary governmental use of force or violence such as military intervention or worse, wars - to settle any political, economic, and social matters. Accordingly, Oreta (2018) opined that aside from the avoidance or removal of armed violence in politics in a democracy, peace processes allow the people to contend and engage in their preferred political agenda within the parameters of the law. Thus, negotiations are an integral factor to achieve peaceful settlements between the government and the insurgents.

Philippine Political Past
Social Democracy. In the excerpt from GMAS4, it is implied that poverty has long been the nation's perennial problem. It has rooted since Andres Bonifacio's historical uprising in 1896 which initially aimed for equality of societal power. Despite the results of the said revolution and even that of the People Power, poverty has not been completely eradicated in any of the

administrations. Moreover, a historical metaphor was also evident in the line *seeds were sown in the revolution* in reference to Bonifacio's revolt. It is implied that this unsolved national dilemma from the past can only be solved through necessary corrections in the political and economic aspects of the government. This conforms with the viewpoint of Karaos (1987) that social democracy is aimed at undoing power inequalities, and strengthening all-encompassing democratic institutions. Further, Tolosa (2011) affirmed that civic commitment is necessary in building communities to avoid excessive individualism or collectivism.

Patriotism. The excerpt from GMAS4 reveals how the People Power revolution and national unity made a new start possible for the Philippines as a republic. A metaphorical quotation from Ninoy Aquino of the Filipino people being *worth dying for* invoked the significance of patriotism. Despite faults, the Filipino is still deemed worthy of sacrificing one's life for the greater good of the nation. The same sentiment is echoed in the excerpt from CCAS1 which also highlights Ninoy's belief of the strength of the unified Filipino people. The personification in *the united strength of the Filipino people would suffice to overturn a tyranny…* and *the brutal murder of Ninoy created that unity in strength* accentuated the significance of the People Power Revolution as an indispensable part of the Philippine's historical past. This affirms the notion of Mascay (2021) that patriotism is exemplified as love for the country and welfare of the people. Additionally, Primoratz (2020) posited that patriotism does not include having ill thoughts or hostile actions towards others while maintaining fervor for one's country.

Philippine Political Present and Future.
Liberal Democracy. The excerpt from CCAS1 reveals the changes brought by the People Power Revolution especially in terms of national liberation. The use of personification in *People Power shattered the dictatorship, protected those in the military…and…established a government* accentuated its significance to the totality of the Philippines as a nation. This is in agreement with the belief of Thompson (2018) that liberal reformism entails a discursive commitment to both democracy and good governance. However, Buendia (1992) argued that while it is the government's focal duty to help its constituents, mutual agreement and consent is imperative in liberal democracy to avoid any conflicts.

Social Democracy. A call for unity is mentioned in the excerpt from GMAS5. To be united, Filipinos are compelled to tear down the walls of social division for economic opportunities to be made available for all. This unity also entails social justice, political reform, economic transformation, social cohesion, and democratic faith. Unity is measured in the harmony of all social classes and agreement on the vital requirements necessary for national progress. Similarly, the second excerpt emphasizes not just the equalization of societal power but the consideration and inclusion of the marginalized sector. In social democracy, the notion of national aspirations should include the hopes and dreams of the poor for the entire nation to succeed. Additionally, immorality exists when those affluent in wealth and power take more, leaving the poor with less; when the government succumbs to corruption, leaving the poor

unprovided with the necessities; and when insurgents destroy the nation, leaving the poor prone and vulnerable. This is in consonance with the standpoint of Karaos (1987) that equality of power encompasses even those in the marginalized sectors. Moreover, Tolosa (2011) also affirmed that in order to avoid either excessive individualism or collectivism, civic commitment is necessary.

Patriotism. This ideology at its very core is featured in the excerpt from RRDS7 which revealed that the journey towards a better Philippines starts with the recovery and revitalization of the lost and faded values crucial to the Philippine national identity. Patriotism is also evident in the presidency itself as the responsibility it entails is to serve everyone and not just one. This is congruent to the notion of Mascay (2021) that patriotism is inclined towards welfare of the people and ultimately the love for the country. Furthermore, Primoratz (2020) postulated that the virtues and achievements an individual considers must be based on objectively valid standards that are as well in congruence to the country's past and present political records that are likewise lived by the people at present.

Globalism. The first sample statement from FVRS2 reveals the government's plans of maintaining old ties and developing new alliances with other countries. Similarly, the excerpt from BSAS6 reveals the country's readiness to fulfill its role as an international member of nations, specifically as a predictable and consistent place for investment. The ideology of globalism is evident in both excerpts as another façade of the Philippine national identity is presented - that of the nation maintaining its global relations. This corroborated the standpoint of Hasa (2021) that globalism is the philosophy that people, information, and goods should be able to cross national borders without any untoward restrictions. Moreover, Funtecha (2009) posited that globalization as a homogeneous concept unifies nations into one harmonious society that highlights trade, industry, and culture among other aspects that can be bartered for the benefit of all.

CONCLUSION
In the presidential inaugural addresses, the five discursive macro-strategies posited by Wodak et.al (2009) specific for the discursive construction of a national identity were manifested, namely: construction, perpetuation, justification, transformation, and demontage. Every discursive macro-strategy was constituted by specific micro-strategies with corresponding linguistic realizations reflected in specific lines from the corpora. Through these determined macro- and micro-strategies and linguistic realizations evident in the excerpts, the Philippine national identity was discursively constructed. Likewise, specific facets for each of the three major thematic contents were unraveled to portray the discursive construction of the Philippine national identity, to wit: the Philippine *Homo Nationalis* with the stability of Philippine autonomy, the fallibility of Philippine integrity, and the pursuit for Philippine moral imperative and national advancement; the Philippine Political Past with the Philippine historical uprising, and the Philippine people power revolution; and the Philippine Political Present and Future with the political stance of the Philippines, the growth endeavors of Philippines, and the global connections

of the Philippines. Moreover, five political ideologies emerged from the analysis of the excerpts in terms of the three major thematic contents. The emergent political ideologies of liberal democracy, social democracy, patriotism, pacifism, and globalism influenced the discursive construction of the Philippine national identity as portrayed in the presidential inaugural addresses.

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