

# Analytical And Rhetorical Study of Speeches of Two Presidential Candidates

## Towards Critical Thinking in Filipino

### (Analitikal At Retorikal Na Pag-Aaral Ng Mga Talumpati ng Dalawang Kandidato sa Pagkapangulo Tungo Sa Kritikal Na Pag-Iisip Sa Filipino)

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#### Abstract

*This research is a rhetorical analysis of the campaign speeches of Maria Leonor “Leni” Robredo and Ferdinand “Bongbong” Marcos Jr. during the 2022 Election. The main objective of this study is to analyze the two speeches of the leading candidates in the last 2022 elections in relation to the appeals of persuasion contained therein, and the rhetorical devices that dominate the speeches. Aristotle's Rhetoric theory (ethos, pathos, logos) was used and a rhetorical analysis was conducted on selected excerpts. It appeared that each used different strategies. An analysis of selected excerpts from the speeches of the two candidates reveals differing rhetorical emphases. Marcos' statements frequently employ emotional appeals (pathos) and references to character and credibility (ethos). Robredo's speech demonstrated a balanced use of logos (logical reasoning), pathos (emotional appeal), and ethos (credibility), reflecting a strong connection to the people's experiences, sound arguments, and her integrity as a leader. These rhetorical elements contribute to the distinct ways in which each candidate constructs their message and engages their audience. Both candidates effectively used figures of speech such as metaphor, personification, and synecdoche to deepen the message of unity, hope, and action. The study proves that political speech is not only a campaign tool but also a field of ideological conflict. In language education, such analysis contributes to the development of students who are critical, analytical, and have a patriotic awareness of language, power, and society in order to develop critical literacy in understanding.*

*Keywords: critical thinking, political speech, rhetoric, ethos, pathos, logos, 2022 elections in the Philippines*

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#### I. Introduction

According to DepEd Order No. 89, s. 2020, the Most Essential Learning Competencies (MELCs) serve as the primary teaching guide at all levels of education in the Philippines. Specifically in the subject Reading and Analysis of Various Texts for Research, the importance of critical and analytical reading is emphasized to understand various forms of text. An important objective is “the importance of critical and analytical reading skills in understanding various forms of text” (Code: PPT11/12-IVg-j-17). This objective includes a focus on analyzing discursive texts such as speeches to hone students' skills in thinking, analyzing, and developing meaningful interpretations. Despite these objectives, developing students' critical thinking skills remains a challenge in education. According to a study by Lansangan and Orleans (2024), many senior high school students are not yet fully proficient in analyzing information, interpreting arguments, and connecting texts to a broader context. In this regard, Abatayo (2022) reported that the lack of activities that deepen critical reading affects students' ability to think logically and critically. At the global level, the World Economic Forum (2023) reported that critical thinking is still among the most needed skills in the 21st century, but the level of performance of Filipino youth in this area is still low.

This study is being conducted to guide students in developing critical thinking, particularly in the Filipino subject. Rhetorical analysis of speeches will be used to develop critical students to become full and useful literate citizens.

A speech is an effective form of text in which arguments, stances, and the influence of language are presented, so it is appropriate to use it to deepen understanding and critical thinking skills. The rhetorical statements in a speech that are different from the natural words used or heard in everyday life are what the researcher draws inspiration from in conducting research on this. According to Ki (2020) in an article he published in Philnews, just like writing, singing, and painting, a speech can also be called a type of art. Here the speakers' ability to persuade people is shown.

As the main material for the analysis, selected speeches by Ferdinand “Bongbong” Marcos Jr. and Maria Leonor “Leni” Robredo from their Miting de Avance in 2022 will be used.

In the last May 2022 elections in the Philippines, high monitoring of the campaigning of Maria Leonor Gerona Robredo and Ferdinand Romualdez Marcos Jr. was proven. through extensive media coverage, high engagement on social media, and high turnout at their campaigns. Their speeches were reported by major news networks such as ABS-CBN, GMA, and CNN Philippines, demonstrating the breadth of public interest. On social media, their statements went viral, their statements, with millions of Filipinos participating in the discourse through livestream reactions, debates, and video clips.

The speeches were delivered in the final campaign speeches of the two candidates as front runners for the presidency by their respective campaigns, with Ferdinand “Bongbong” Marcos Jr.’s speech having 665,897 views delivered on May 8, 2022, which can be viewed on the YouTube channel via Rappler, while Maria Leonor “Leni” Robredo’s speech delivered on May 8, 2022, which can be viewed on the YouTube channel via INQUIRER.net, had 137,650 views.

## **Objective**

This study aims to analyze the speeches of the two candidates in the 2022 presidential election in relation to the appeals of the passage contained, and the rhetorical devices that dominate the aforementioned speeches.

To accomplish this, the researcher will attempt to answer the following questions:

1. What appeals of reason (logos, ethos, and pathos) are used in their speeches?
2. What rhetorical devices are used in their campaign speeches?

### **1.1. Theoretical Background**

Aristotle’s Rhetorical Theory was used in this study. This theory focuses on three main aspects of rhetoric: ethos, pathos, and logos. These elements will help to closely examine how candidates use their character (ethos), audience emotions (pathos), and logic or argument (logos) to gain their sympathy and support. By looking at these aspects, it will be known how speeches affect citizens in intellectual, emotional, and moral aspects.

### **1.2. Legal Bases**

Based on the study’s findings, the K to 12 curriculum under Republic Act 10533 or the Enhanced Basic Education Act of 2013 implemented the Most Essential Learning Competencies (MELCs) as part of the policies and plans of the Department of Education (DepEd) to address the challenges in the education system, particularly during the pandemic. The MELCs are designed to focus learning on competencies that are essential for student development and to avoid overloading on competencies that are not important over time. They also focus on the essential lessons that are most important for students. This aims to reduce the workload for teachers and students while maintaining the quality of education.

DepEd Memorandum No. 89, s. 2020 is an important policy that ensures the quality of education through the proper use of MELCs. In the context of teaching discourse analysis, it ensures that teachers are guided in teaching

correct and effective discourse analysis, while expanding students' ability to think critically and analyze the statements of speakers in various fields of communication. In teaching discourse analysis, MELCs are important because they encompass the skills required for discourse analysis, rhetorical strategies, and ideology expressed in a speech (DepEd, 2020).

Here are the competencies from MELCs for Grade 11-12 (Filipino in Selected Academic Fields) that can be used as a guide for assessment.

- The acquired skills in writing speeches are reinforced through listening to examples.

The goal is to deepen the skills in rhetorical expression based on inspiration from listening to excellent speeches.

- The steps in writing selected academic writings are carefully implemented.
- The characteristics of excellent academic writing are identified through read examples.

Competencies from MELCS for Grade 11 (Reading and Analyzing Various Texts for Research)

- The importance of skills in critical and analytical reading is linked to understanding various forms of text.

### ***1.3. Review of Related Literature***

Politicians use rhetorical methods in storytelling to deliver a convincing message. The important role of language and metaphor in empowering leaders and deepening relationships with the public is emphasized. The creation of metaphors and other discourses is examined to further arouse the emotions and interests of listeners (Black, 2018).

Through a critical analysis of the elements of rhetoric, language has great power to influence and cause change in people's beliefs and actions. Rhetoric theory was used in the stylistic analysis of speeches. According to the theory, rhetoric is a skill in expression that aims to influence the emotions and thoughts of listeners to accept the speaker's message. In addition, the researcher pays attention to the concept of language and power, which shows how language becomes an effective tool in forming opinions and beliefs in society. This demonstrates a critical understanding of the way rhetoric is used by politicians in modern times and how it can affect public decision-making, especially during elections or public events (Makoro, 2018).

In Noermanzah's (2018) study, an analysis was conducted of the speeches of the President of the Republic of Indonesia during the Reformation Era to explore the use of rhetorical devices. The research revealed that figures of speech and rhetorical strategies such as metaphor, appeal to emotion, and repetition were effectively used to arouse the emotions of the people, strengthen the credibility of the speaker, and clearly explain the goals of the government. The president's statements were not just simple expressions of information, but also became tools to deepen the identity of the leader and encourage collective action from the people. According to Noermanzah, the use of rhetorical devices is not only seen in the form of language but also in the strategic choice of words with emotional, logical, and ethical significance (Noermanzah, 2018).

In Catoto's (2022) study, the important role of metaphor as a rhetorical tool in political speeches was emphasized, particularly in the discourse of President Rodrigo Duterte. By analyzing selected statements by the president, the study revealed how the metaphors used helped in building the image of leadership, emphasizing social issues, and effectively conveying the message to the masses. The research showed that these metaphors are not only decorative in language but also serve as instruments of persuasion and shaping public opinion, an important aspect of the campaigns and discourses of politicians. In this way, the study recognizes the power of rhetorical language in promoting the ideology and image of a leader (Catoto, 2022).

## **II. Methodology**

### ***2.1. Research Design***

A qualitative-interpretive research design is a method in which the researcher himself analyzes and interprets the data based on his interpretation and thorough analysis. According to Torto (2020), this design is suitable for

studies with a subjective element, where the researcher actively participates in interpreting the data. In this process, textual analysis was used.

## **2.2. Study Corpus**

Marcos and Robredo's speeches from the 2022 election campaign period available on YouTube were used as the main text for the analysis. The speeches were taken from transcripts and videos published on official websites.

These speeches were selected based on the following criteria: (1) official speeches published on legitimate platforms such as their campaign websites, social media accounts, or media outlets; (2) speeches with clear transcriptions or recordings to ensure the accuracy and reliability of the data; (3) speeches delivered during their last campaign rallies before election day called *miting de avance*; (4) Marcos' speech was used, which is eighteen minutes and forty-eight seconds (18:48) and can be viewed on Rappler's YouTube channel, while Robredo's speech is nineteen minutes and fourteen seconds (19:14) and can be viewed on Inquirer.Net's YouTube channel.

## **2.3. Research Instrument**

This research analyzed the rhetoric of the speech in the latest campaign speech of Ferdinand “Bongbong” Marcos Jr. and Maria Leonor “Leni” Robredo as front runner candidates for the presidency. Ferdinand “Bongbong” Marcos’ speech was delivered on May 8, 2022 and can be viewed on the Rappler YouTube channel while Maria Leonor “Leni” Robredo’s speech was delivered on May 8, 2022 and can be viewed on the INQUIRER.net YouTube channel. Textual analysis was used for the appeal of reason to collect this data which will be used to identify and demonstrate the use of *logos*, *ethos*, and *pathos* in each part of the speech. Referring to the excerpt from the speech, the type of appeal—*ethos* (credibility), *pathos* (emotion), and *logos* (logic)—explain the use of the appeal. Through this analysis, it is revealed how the speaker uses strategic methods to appeal to the emotions, thoughts, and trust of the audience. This is important in understanding the influence of reasoning on discourse and how it serves as a basis for validating the speech. The analysis of rhetorical devices includes selected excerpts from the speech that contain figures of speech, its type (such as simile, metaphor, and hyperbole), an explanation of the use of rhetorical devices, It is shown here how figures of speech do not only serve as literary decoration but also promote a deeper discourse on feelings, beliefs, and collective action. In this way, the role of rhetorical style in reinforcing the message that the speaker wants to convey is demonstrated.

## **2.4. Data Collection Method**

During data collection, videos of the speeches of the two presidential candidates were watched and listened to, which were extracted from the YouTube channel of Maria Leonor “Leni” Robredo while the speech of Ferdinand “Bongbong” Marcos was available on the YouTube channel of INQUIRER.net.

The listening was recorded using instruments prepared to assess the appeal of reasoning, and rhetorical devices.

Only the researcher conducted the analysis, so the Audit Trail was used for documentation. Through this, other researchers or reviewers can review every decision made to ensure the credibility and transparency of the study. This is usually done by properly recording notes, memos, journals, and other related documents that show how the research conclusions were formed. An audit trail plays an important role in qualitative research for several reasons. It creates a clear record of the research process, allowing other researchers or reviewers to examine it. This transparency helps establish the credibility and reliability of the findings. In addition, an audit trail allows for verification of the accuracy and reliability of the data by documenting the research steps, making it possible to identify and address any errors or inconsistencies. Finally, it facilitates replication of the study, as a detailed record of the research process allows others to repeat the investigation and validate the results (Ravelo 2023).

Aristotle's Rhetorical Theory was used, which refers to three methods of persuasion in a speech: *ethos*, *pathos*, and *logos*. In identifying rhetorical strategies, examples of rhetorical strategies such as analogy, metaphor, repetition, and other devices were given. It was explained how these strategies help in strengthening the message in selected excerpts of the speeches. It was also explained how critical thinking was practiced throughout the analysis of the

speech. The analysis of the speeches focused only on six (6) selected excerpts from each of the two candidates to discuss the appeals used and figures of speech.

### III. Results and Discussion

#### A. Textual Analysis of Ferdinand “Bongbong” Marcos Jr.’s Speech at the Miting de Avance (Presidential Candidate, 2022 Elections)

*Quote: As time goes by, we see that the whispers are getting louder and louder as the unifying force behind the unity movement grows*

*Original Text: [Habang tumatagal po ang panahon nakikita po natin na ang bulong na iyan ay palakas nang palakas habang dumadami ang nagsasanib puwersa sa likod ng kilusan ng pagkakaisa]*

From the quote, the inclusion of the phrases “the unifying force is growing” [“palakas nang palakas ang nagsasanib puwersa”] shows not only individual feelings but also collective action. He uses pathos in his appeal, deepening the listener’s emotional connection to the idea of a gradually growing movement that they themselves are a part of. There is also an implicit appeal to ethos, because by saying “we see” [“nakikita po natin”], he is relating his perspective to the experience and observation of his listeners as a way to build commonality and trust. This quote shows Marcos’ creative use of the word “whisper” [“bulong”] as a powerful metaphor for the quiet, private, and not yet overt support that is an initial form of citizen sentiment that, according to his description, grows stronger as more supporters join. This word serves as a symbol of sentiment that gradually develops, deepens, and shapes action. While “whisper” [“bulong”] is usually associated with weakness or doubt, it is given a new form as the initial step of collective action, which eventually becomes “force” [“puwersa”] — a word that indicates strength, organization, and determination.

*Quote: Here we can see the true character, the culture of Filipinos who love their neighbors.*

*Original Text: [Dito po natin makikita ang tunay na ugali, ang kultura ng Pilipino na nagmamahal sa kapwa]*

The rhetoric of the statement uses ethos as an appeal to reason where Marcos assumes a collective ego of Filipinos who are caring and have strong ties to others. In this way, he claims a moral credibility based on a return to the “Filipino truth” [“katotohanan ng Pilipino”]. At the same time, pathos is also used, because it conforms to the emotional image of the nation as a loving, arm-in-arm, and deeply concerned about others.

Although not explicitly using figurative language, the statement can be read as a metaphor in its entirety that “love for one’s neighbor” [“pagmamahal sa kapwa”] is not just a simple emotion but a symbolic form of unity, solidarity, and collective action.

*Quote: The true heart of the Filipino will help others when they are suffering. The true heart of the Filipino will lend a hand to bring a little help and comfort if a Filipino stumbles.*

*Original Text: [Ang tunay na puso ng mga Pilipino ay tutulungan ang kapwa kapag naghihirap. Ang tunay na puso ng mga Pilipino ay magbibigay ng kanyang kamay upang makapagdulong konting tulong at ginhawa kung nadapa ang Pilipino.]*

From the quote, pathos is used as the main appeal of the argument, the statement conforms to the feelings of the nation, especially in experiences full of sacrifice and hardship. By repeating the phrase “the true heart of the Filipino” [“tunay na puso ng mga Pilipino”], Marcos places ethical and emotional weight on the character of the people — being a Filipino is measured by the ability to support others. This is not just an ordinary act of help but a symbolic act of solidarity, which indicates a selfless morality. Also outstanding in this passage is the use of figurative language, particularly metaphor and personification. The “heart of the Filipinos” [“puso ng mga Pilipino”] is not literal, but a metaphorical representation of the feelings, conscience, and character of the people. Meanwhile, “giving a hand” [“pagbibigay ng kamay”] is a synecdoche that

represents the overall intention of helping and sharing. The image of a fallen Filipino being supported by others is a powerful symbolism of collective responsibility and solidarity that a narrative presents as a characteristic of true unity.

*Quote: When the people heard our message, our cause of unity began to unite.*

*Original Text: [Ang taong-bayan po nung narinig ang aming mensahe ng aming adhikain ng pagkakaisa ay sinimulan na ang pagkakaisa]*

From the quote, ethos and pathos are revealed. Using ethos, Marcos brings himself closer to the people by recognizing their ability to initiate change, instead of claiming it as his own work. Meanwhile, pathos is seen in valuing the feelings and actions of the masses, making them feel that they are the ones who truly hold the power. In this way, his message gains moral and emotional credibility, because it shows that the movement is the product of the public's voluntary acceptance.

Although there is no explicit use of the figure of speech, the implicit metaphor of unity can be seen as a cause that was "heard" ["narinig"] and immediately started as if it were a seed planted by the message, but the growth came from the soil of the people. The action of the masses is what gives life to the idea of "unity" ["pagkakaisa"], which is now portrayed as not imposed but built from below, in the experiences, feelings, and collective spirit of ordinary Filipinos.

*Quote: You are the Filipino people, leading this movement of unity.*

*Original Text: [Kayo na ang mga mamamayang Pilipino, ang nangunguna dito sa kilusan ng pagkakaisa]*

The quote indicates the ethos appeal in which Marcos demonstrates his moral position as a leader who does not claim power, but rather surrenders it back to the people, a form of humility or solidarity. Meanwhile, in pathos, he appeals to the emotions of the audience so that they feel their own competence and responsibility in the social movement. The declaration "you are" ["kayo na ang"] has rhetorical power, an emotional appeal that emphasizes the role of the people as actors of change, and not just followers.

The statement also uses metaphor, particularly metaphor, where the people are depicted as "leading" ["nangunguna"] a movement that is a representation that is not literal, but implies active participation rather than passive acceptance. It can also be read as political irony, because in the context of traditional politics where leaders are always at the forefront, placing the masses in the "leading" ["nangunguna"] position is a form of rhetorical subversion that subverts the expected power structure.

*Quote: We will only serve you to continue what you have started to continue the gradual unification of the Filipino people*

*Original Text: [Kami po ang magsisilbi lamang sa inyo upang ipagpatuloy ang inyong sinimulan upang ipagpatuloy ang dahang-dahang pagkakaisa ng sambayanang Pilipino]*

Here, rhetoric relies on ethos to strengthen the credibility of the speaker as a humble servant of the people. Placing oneself in the position of "we will only serve" ["magsisilbi lamang"] is a rhetorical humiliation, seeking to separate oneself from leaders who have an image of commanding or possessiveness. At the same time, pathos is also used, by speaking in the name of the people and assuming the duty to continue what they fought for, an appeal to the mass's sense of ownership of the movement. It values their role in the history of unity, which can deepen the listeners' emotional connection to the message.

The statement also uses rhetoric, especially the metaphor of "gradually unity" ["dahang-dahang pagkakaisa"]. This phrase suggests that unity is a slow, careful, and ongoing process, not a sudden victory but a collective journey. Likewise, "continue what you started" ["ipagpatuloy ang inyong sinimulan"] is a discursive inversion, in which the usual narrative in politics is reversed: from the leader who guides, to the people who initiate and guide the direction of the movement.

*Quote: We all Filipinos join hands, uniting the courage, diligence, skill, ability, and love of every Filipino.*

*Original Text: [Tayo ay nagkapit-bisig lahat ng Pilipino ipinagsasama ang tapang, ang sipag ang galing ang kakayahan at ang pagmamahal ng bawat Pilipino.]*

The discourse uses pathos, because it recognizes the patriotic feelings, sacrifice, and solidarity in the midst of crisis. Marcos brings his message closer to the collective experience—a rhetorical way to make the people feel that they are part of a larger purpose. There is also an implication of ethos, because it emphasizes that unity is not dictated, but inherent in the character of every Filipino—a moral credibility claimed not by the leader but by the entire people.

The words “courage, diligence, skill, ability, and love” [“tapang, sipag, galing, kakayahan, at pagmamahal”] serve as textual evidence for highlighting positive Filipino qualities. By using the metaphor of “joining hands” [“nagkapit-bisig”], the collective action of the Filipino people who are united in times of crisis is described. It shows that unity is not just an abstract idea but the result of the fusion of the natural qualities of the people. In this way, unity is portrayed as natural and innate, something that is not forced but emerges spontaneously in the face of collective need.

### **Overall Interpretation**

Selected excerpts researched from Ferdinand “Bongbong” Marcos’ speech demonstrate the profound use of pathos [“damdamin”] as a primary appeal, followed by ethos [“paninindigan”]. In each statement, the speaker clearly tries to evoke the emotions of the people—not only to gain their sympathy but to deepen the emotional connection to the idea of “unity” [“pagkakaisa”]. Pathos [“damdamin”] is used to link the movement to the experience, sacrifice, and concern of every Filipino. Meanwhile, ethos [“paninindigan”] appears as a supporting appeal by demonstrating the speaker’s humility, as well as emphasizing that power lies with the people, not the leader.

At the same time, the use of figures of speech, particularly metaphor [“tayutay”], personification [“pagbibigay-buhay”], and synecdoche [“pagpapalit-tawag”], is judicious to enhance the rhetorical power of the message. “Whisper” [“bulong”] is a metaphor [“tayutay”] used to describe a silent but growing movement; “giving a hand” [“pagbibigay ng kamay”] is a synecdoche [“pagpapalit-tawag”] for collective help; and “holding hands” [“pagkapit-bisig”] is a metaphor [“tayutay”] for unity in the midst of a crisis. These figures of speech are not just decorative language but serve as powerful images of the feelings, actions, and aspirations of the people.

Studying these passages and the rhetorical strategies used will develop critical thinking in Filipino students in many ways. It encourages students to read beyond the literal meaning of words—to learn to identify figures of speech, and to examine how they create a deeper message. They also improve their ability to analyze discourse, particularly how language is used to influence public opinion, feelings, and perspectives. In addition, students learn to recognize the power of language in politics and society, and thus develop critical, concerned, and grounded perspectives on the discourses that exist around them. Through this, students not only learn the techniques of rhetoric, but also the more important issues of awareness, assertiveness, and social responsibility that are the foundations of critical thinking.

### **B. Textual Presentation of the Miting de Avance Speech by Maria Leonor “Leni” Robredo (Presidential Candidate, 2022 Elections)**

*Quote: We immersed ourselves in communities. We listened to what our fellowmen were going through. The awakening came gradually.*

*Original Text: [Nagbabad tayo sa mga komunidad. Nakinig tayo sa mga pinagdadaanan nating kapwa. Dahan-dahan ang pagdating ng pagkamulat.]*

From the quote, the use of the words “immersed (*nagbabad*),” “listened to (*nakinig*),” and “the awakening came gradually (*dahan-dahan ang pagdating ng pagkamulat*)” suggests an intensive and sincere political and social process in which awareness is gradually built from below—from people who have experienced real problems. From the perspective of logos, the structure of Robredo’s argument is clear: awareness is not a product of propaganda or mere external belief. If logic is rooted in evidence, her evidence is solid: she was there, with the people, and from there she gradually saw the gaps in the truth.

The use of the word “immersed (*nagbabad*)” is a figurative statement that can be considered a metaphor for deep, complete involvement. This is not a simple visit, but an immersion of the heart and feelings in the lives of those on the fringes. It is like water that is not just poured out, but is received with the whole body, indicating an embrace of the truth that is not easy to accept, but must be felt.

The statement that “we listened to (*nakinig*) what our fellows are going through” is not only a statement of empathy, but also a personification of the collective feelings of the people as if every pain, every story of suffering has a voice. Listening here is not passive but an active form of participation, which goes beyond sympathy and crosses over into social action. The figure of speech used in the line “awakening came gradually (*dahan-dahan ang pagdating ng pagkamulat*)” is an analogy of consciousness to a guest that does not rush, but arrives at the appointed time.

The awakening to the truth appears not as a remorse, but as a transformation from being an observer to being an awakener. Through her narrative, Robredo uses language as a weapon of awareness, and truth as a light that dispels the clouds of ignorance.

*Quote: In October, I called you to awaken your strength and respond. Tonight, we can proudly say: I am here, I am with you, I am taking a stand.*

*Original Text: [Noong Oktubre, tinawag ko kayong gisingin ang inyong lakas at tumugon kayo. Ngayong gabi, buong pagmamalaki nating masasabi: nandito ako, kasama ako, tumataya ako.]*

In this quote, Robredo embodies a call for collective action rooted in unity, compassion, and courage. One may ask: Why take notice of “In October (*Noong Oktubre*)”? By specifying a specific time, “In October (*Noong Oktubre*)” makes it clear that she was referring to the time when she first announced her run and asked the people to be strong and participate at that time. Meanwhile, “we can proudly say...” indicates that over time and on the night of her advance meeting, she is reminding and full of hope that the people are with her and have responded to her call.

The repetition of “me” in “I am here (*nandito ako*), I am with you (*kasama ako*), I am taking a stand (*tumataya ako*)” is an anaphora that is significant in emphasizing personal commitment. Here is an appeal to the emotions of the audience, indicating that the candidate expects his supporters to bring themselves closer, not just as spectators but as participants, as insiders. But more than that, it is an ethos that expresses his credibility and moral authority as a leader who not only encourages but actually acts. By placing himself at the forefront of the fight, he encourages the audience to cooperate not by command, but by example.

The use of the verb “awaken (*gisingin*)” is a call for the awakening of social consciousness as a plea to the people to leave their passivity and stand up. While “strength (*lakas*)” refers not only to physical strength but also to the moral and political determination of the people. In sum, the combined word is a personification or personification that gives life to the “strength (*lakas*)” of the people. The speaker hopes that the people will not hesitate to participate in his cause. Therefore, with the help of the aforementioned words, pathos or an appeal to emotion was conveyed that invites courage, involvement, and hope.

*Quote: In truth, power can never be taken from the hands of the people. And if someone tries to take it away, we resist. There is a force that awakens us and focuses us on the great goal.*

*Original Text: [Sa katotohanan, ang kapangyarihan hindi kailanman maaagaw mula sa kamay ng taong-bayan. At sakali mang may magtangkang agawin ito, pumapalag tayo. May lakas na naggigising sa atin at nagtutututok ng sarili sa dakilang layunin.]*

Robredo's statement is a strong declaration of commitment to the principle of truth and people's sovereignty. She used logos in the statement that “power can never be taken from the hands (*kamay*) of the people (*taong-bayan*).” This logically explains that the real power lies with the people, not with a few who want to manipulate the system. Truth is the natural property of the people, and anyone who tries to take it away will definitely face resistance from the people. This part of the speech is also rich in personification. “Power can never be taken away.” At first glance, “the people's

hand (*kamay ng taong-bayan*)" appears to be a synecdoche because it refers to a part of the body, but if you look closely, it is a metonymy because it was used as a symbol of the political power held by the people. Although the "hand (*kamay*)" is a part of the body, in this statement, it does not refer to the physical part of the person but to the ability of the people to act and decide and to symbolically illustrate that the control and direction of government should always be in the hands (*kamay*) of the ordinary citizens. On the other hand, there is also personification. Power does not have a literal "hand (*kamay*)," but here, it is assumed to be held by the people, as if it were something that can be seized—a human action embodied in an abstract idea.

"Strength (*lakas*)" is shown as if it were a creature that sleeps and suddenly wakes up. This is a form of personification, because strength (*lakas*) is given the ability to wake up (*magising*), which is a human characteristic. "We are awake (*mulat na tayo*)" is a personification of the collective feeling of the people that the people, when exploited, do not remain silent but fight back. The phrase "There is strength (*lakas*) that awakens (*naggigising*) in us" is also a figure of speech that is a metaphorical description of the revival of the spirit of struggle and conscience in the midst of abuse. This refers to the inherent courage of Filipinos to stand up for what is right. "Focusing on the great cause (*nagtututok ng sarili sa dakilang layunin*)" promotes an ideal moral purpose that is a collective mission that is not for personal gain but for the good of the many. This implies that truth is not just an abstract idea but a powerful weapon of unity, awareness, and determination. Robredo uses her speech to encourage the people to remain awake (*mulat*), vigilant, and not be defeated by forces that seek to manipulate the truth.

*Quote: I have never lost hope because I know that Filipinos love fellow Filipinos. Even if we are far apart, find a way to show our solidarity.*

*Original Text: [Hindi kailanman ako nawalan ng pag-asa dahil alam kong mahal ng Pilipino ang kapwa Pilipino. Kahit magkakalayo, gumawa kayo ng paraan para ibandila ang pakikilahok.]*

Robredo's statement is a strong manifesto of her faith in the capacity and goodness of the Filipino people. Amidst uncertainty and division, she holds fast to the belief that Filipinos' love for one another does not waver. She expresses this using logos through the observation that the people concretely demonstrated their participation, even though there was a physical distance. The argument is logical: if despite the distance, the participation remained intact, it is proof of the people's deep concern for each other.

Robredo also used metaphors to bring to life the emotions and ideology of her message. The line "I have never lost hope" ("Hindi ko kailanman nawala ang pag-asa") is an exaggeration (hyperbole) that indicates strong determination despite the trials. While "raise the banner of participation" implies that participation is a visible, noble act. The "banner" (*ibandila*) is not literal but symbolizes active involvement and pride in unity. The word "even if far apart" ["kahit na malayo"] serves as a contrast that clarifies the importance of collective action that separation is not an obstacle to unity. With this emphasis, the fact is shown that the people are not just encouraged, they naturally act when they know the goal is right.

Through the use of rhetoric and logic, she encourages the people not to lose heart, because hope is alive in the heart of every Filipino, a hope that draws strength from love, unity, and action for the people.

*Quote: Even though hungry and thirsty and exposed to the sun, keep standing. Even though tired, you still walked to find the next door so thank you very much to all of you because you joined me in fighting for our country. We have been aware from the beginning. This fight, is not about one person or candidate.*

*Original Text: [Kahit gutom at uhaw at nakabilad sa araw, sige lang sa pagtayo. Kahit pagod na, naglakad pa rin kayo para hanapin ang susunod na pinto kaya maraming maraming salamat sa iyong lahat dahil sinabayan ninyo akong ipaglaban ang ating bansa. Simula pa lang mulat na tayo. Ang laban na ito, hindi tungkol sa iisang tao o kandidato]*

In this excerpt, we can see a powerful description of the collective sacrifice of a collective offering of body, strength, and will of the people who stand up for the country. The selected words "hungry" (*gutom*), "thirsty" (*uhaw*), "exposed to the sun" (*nakabilad sa araw*), "tired" (*pagod*), and "walked" (*naglakad*) are powerful images that capture the listener's emotional attention. This is a descriptive look back at the concrete experiences that represent the masses, which are not fiction but future reality.

The figure of speech of personification and metaphor is used here—“walking to find the next door” (*naglakad para hanapin ang susunod na pinto*) is not just a physical step, but a symbolic act of finding hope and opening the possibility for change. The “door” (*pinto*) stands as a metaphor for hope, opportunity, and a new phase of struggle. Standing together despite the heat and fatigue is a collective ritual of standing up, an expression of love for the country through the body.

Through an appeal to reason, Robredo shows that this kind of sacrifice is not irrational or hasty. It has a clear logic if the goal is the welfare of the nation, personal fatigue is not an obstacle but part of the responsibility. It is a moral argument that the real fight for the country is not focused on a personality but on principle, on aspiration, and on collective action.

The statement “This fight, is not about a single person or candidate” (*Ang laban na ito, hindi tungkol sa iisang tao o kandidato*) is an explicit description of the appeal to reason that is a reminder that the true value of the campaign does not depend on the individual but on the movement built by the people. In this way, the quote becomes a plea for understanding that collective sacrifice is not only appropriate, but also just and reasonable.

The quote is a narrative tribute to the Filipino people that is a depiction of a people that, despite hardship, continues to rise and act. Through the combination of narration, logical argument, and emotional appeal, the strength of the movement is revealed here that is not centered around a single person but is rooted in the nation as a nation ready to sacrifice for the future of all.

*Quote: I am just a vehicle of love that encompasses every Filipino. This love is not easy to explain. Sometimes, it is even called a mystery but we are certain that we are already in love because we are going through it ourselves. We are going through it ourselves. I have no doubt. Filipinos know this feeling very well.*

*Original Text: [Behikulo lang ako ng pag-ibig na sumasaklaw sa bawat Pilipino. Hindi madaling ipaliwanag ang pag-ibig na ito. Paminsan pa nga, tinatawag na misteryo pero tiyak na tiyak na nating nagmamahal na tayo dahil tayo mismo ang pinagdadaan. Tayo mismo ang nagdadaan nito. Wala akong kaduda-duda. Alam na alam ng mga Pilipino ang pakiramdam na ito]*

This describes the logos that can be seen in his statement that “Filipinos know this feeling very well” (*Alam na alam ng mga Pilipino ang pakiramdam na ito*). In this statement, she assumes that the people have a collective experience and conscience that love is not abstract but concretely experienced every day: in heroic relief operations, in contributing to community pantries, and in simple acts of caring.

Her message is clear, the movement is not founded by a leader but is made up of millions of hearts that know how to love. Through concern that goes beyond politics, love that goes deeper than blood, and feelings that are not measured by office, Robredo shows that the spirit of the nation is alive and beating in every Filipino.

This expresses a call to practice love not as rhetoric but as the root of every action. The leader is not a king but a companion on the journey. In this journey, true strength lies in the spirit that does not give up on goodness as a radical love that chooses to serve, trust, and love, despite everything.

In this quote, Robredo uses a metaphor by describing herself as a “vehicle of love” (“*behikulo ng pag-ibig*”) representing a higher and broader force—the love of the people. The word “vehicle” (*behikulo*) is not only a rhetorical but a logical strategy to emphasize that she is not the center of the movement but only a carrier of the feelings that come from the people. In this way, he challenges conventional views of leadership and shifts the weight of power to the people. His self-identification as a channel, not a source, demonstrates humble leadership and a testament to the principle of collective action.

Through the use of metaphor, particularly the personification of love as a mystery that “encompasses every Filipino” (*sumasaklaw sa bawat Pilipino*), she creates a powerful emotional connection with his audience. Love is not explained in a logical way but is lived, felt, and experienced.

### **Overall Interpretation**

In selected excerpts from Leni Robredo’s speech, the intelligent use of logos is reflected in establishing a logical connection between experience, conviction, and truth. For example, the use of verbs like “immersed” (*nagbabad*), “listened” (*nakinig*), and “little by little” (*dahan-dahan*) suggests a careful process of awakening—a logical outcome of direct experience in the communities. Figures of speech such as the metaphor in “immersed” (*nakabilad*), personification in “we listened” (*nakinig tayo*), and “the awakening came gradually” (*dahan-dahan ang pagdating ng pagkamulat*) deepen the meaning and help students understand abstract ideas like collective action and empathy.

In the lines “awaken your strength” (*gisingin ang lakas mo*) and “I am here, I am with you, I am staking my life” (*Narito ako, kasama kayo, ibubuhos ko ang aking buhay*), anaphora and personification are used to intensify pathos—an appeal to emotion—that inspires hope, action, and involvement. In this way, students learn to discern emotional appeals and evaluate their effect on the audience.

Meanwhile, in the statement “power can never be taken away from the hands of the people” (*Hindi kailanman maaagaw ang kapangyarihan sa mga kamay ng tao*), the appeal to logos is clear, and the strong use of metaphor and personification expresses the sovereignty of the people. This emphasizes the role of the citizenry as the guardian of truth and justice.

Finally, the line “raise the banner of participation” (*ibandila ang pakikilahok*) shows a deep faith in the goodness of Filipinos, using metaphor to present collective action as a symbol of dignity. Such figures of speech and appeals to logic and emotion sharpen students’ critical thinking, encouraging them to understand not only the content but also the impact of language on societal awareness and action.

#### **IV. Conclusion and Recommendation**

Based on the analysis conducted, it has been proven that speech as a discourse is not just a simple statement by a candidate but a powerful form of communication that expresses ideology, strategy, and purpose. Through rhetorical analysis, it is shown how language is used to influence the emotions and thoughts of the audience.

The results of the speech analysis show that it can be used effectively as a tool to develop critical thinking among Filipino students. By analyzing the content, structure, and rhetoric of statements, students learn to read with skepticism, analyze ideology, and understand the hidden messages in the discourse. This type of analysis of Filipino teaching is a way to develop students as critical, conscious, and responsible readers inside and outside the classroom.

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