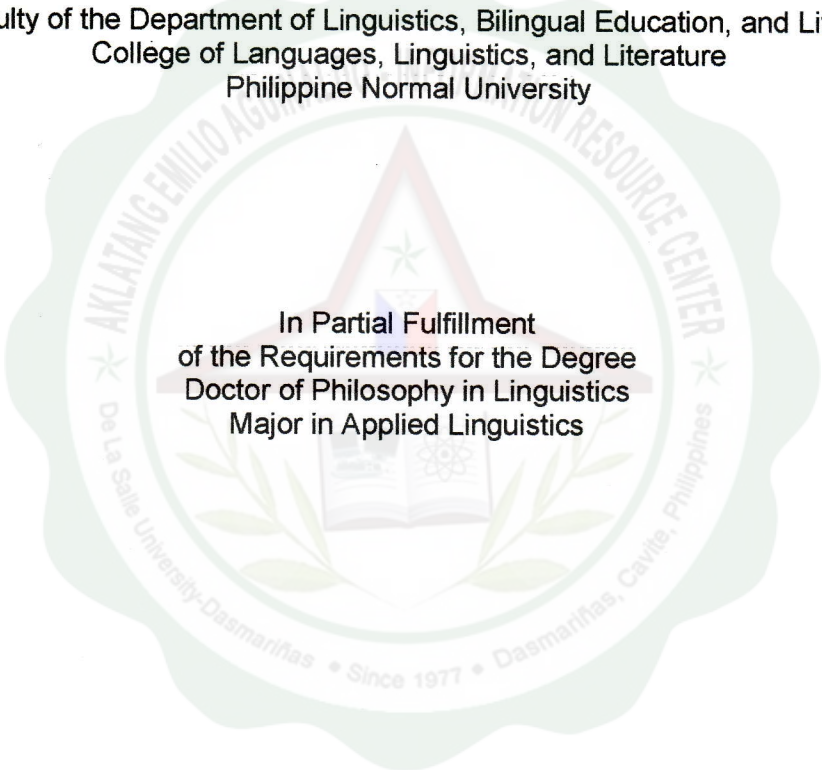




Philippine Normal University  
National Center for Teacher Education

**POWER AND IDEOLOGY IN THE CATHOLIC BISHOPS' CONFERENCE OF THE  
PHILIPPINES' PASTORAL LETTERS AFTER THE MARTIAL LAW YEARS: A CRITICAL  
DISCOURSE ANALYSIS**

A Dissertation  
Presented to  
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Philippine Normal University



In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy in Linguistics  
Major in Applied Linguistics

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**ABSTRACT**

**TITLE**                    **The Power of Clerical Language: A Critical Discourse Analysis  
of the Catholic Bishops' Conference of the Philippines'  
Pastoral Letters after the Martial Law Years**

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**SPECIALIZATION** Applied Linguistics, Ph.D.

**KEY CONCEPTS** Critical Discourse Analysis  
Clerical Language  
Power and Ideology  
Philosophy and Communication in Linguistics

**Advisers**                Gina O. Gonong, Ph.D.  
Zenaida Q. Reyes, Ph.D.

**OBJECTIVES:**

The paper examined the Catholic Bishops' Conference of the Philippines' Pastoral Letters released after the Martial Law Years; specifically from January 17, 1981 until the year 2007.

Specifically, this study sought to achieve the following:

1. Determine the textual organization of Pastoral Letters;
2. Identify the linguistic components of the Pastoral Letters that describe power from a critical perspective, specifically through:



- 2.1 Agency
- 2.2 Topicalization
- 2.3 Modality
- 2.4 Coherence
- 3. Identify the linguistic components of the Pastoral Letters that describe ideology from a critical perspective, specifically through:
  - 2.1 Presupposition
  - 2.2 Implication
- 3 Describe how the constructs of the corpus describe power and ideology in terms of the following:
  - 3.1 Religiosity
  - 3.2 Law and Order
  - 3.3 Politics

## **METHODOLOGY**

This study is a qualitative-descriptive research design where the presence of power and ideology was identified and analyzed. It delved into unfolding the linguistic characteristics of twenty (20) Pastoral Letters which was determined through stratified random sampling through critical discourse analysis. The intricate interplay of power and ideology was investigated in the context of how Catholic religious leaders use language to set forth authority.

The research endeavor employed Fairclough's (1995) Textual Analysis, Jager's (2001 in Wodak and Meyer, 2004) Dispositive Analysis, Delia's (1997) Constructivism, and Osgood's (in Littlejohn & Foss, 2010) Meaning as Internal Representation.



1. Discourse Structure. This aspect determined the organization through macro-level analysis of the Pastoral Letters. The Letters were read to determine their genre. Sections of the Letters were examined to establish the consistency of the portions. Then, the themes of the different texts were identified to verify the ideologies furthered and to note aspects of power. The themes and sub-themes were traced to see how points were fronted or backgrounded. The social contexts of the letters were established to see how such events affected the texts.
2. Linguistic analysis. This aspect of the paper investigated how language was used to exert power and espouse an ideology. The analysis included the following aspects: agency which was determined by tallying the occasion some individuals, groups and organizations, and topics were portrayed as the cause of actions, topicalization which was determined by inspecting individuals groups, or organizations which were fronted or backgrounded, modality which was inspected by determining how modals were used to shape meaning, and coherence which investigated the meaning expressed by the sentences. Ideologies were ascertained through the examination of presuppositions and implications expressed by the texts.
3. Intertextual Analysis. This procedure was done to ascertain discursive practices, and the construct furthered by the Pastoral Letters; specifically in terms of religiosity, law and order, and politics.

The three steps were employed to objectively trace how power was imposed and what ideologies were advocated by the Catholic Bishops' Conference of the Philippines' Pastoral Letters released after the Martial Law Years.



The three steps were systematically done to see how power was imposed and what ideologies were advocated in the Catholic Bishops' Conference of the Philippines' Pastoral Letters issued after the Martial Law Years.

As these points were established through the critical examination of Pastoral Letters after the Martial Law years, a paradigm was created that could help theorists and analysts discern the meaning communicated in the Pastoral Letters.

#### **FINDINGS:**

The study revealed the following findings as the Pastoral Letters of CBCP were examined through critical discourse analysis:

1. The textual organization of the Pastoral Letters is **pronouncement** wherein the following sections are present: Establishing authority, Contextualizing the Need to Write the Letter, Declaring the Stand of CBCP, Instructing courses of Actions to Do, and Praying for Divine Providence. The socio-political context shaped the information in the Pastorals Letter and determined what aspects should be emphasized.
2. Linguistic components that describe power from a critical perspective
  - 2.1 CBCP is recurrently presented as **agent**. This is expressed through words like the exclusive pronoun "we", "the Bishops," "the Church," "Pastors", and "Catholic leader." Constant in the examined texts is the projection of CBCP as active agent of change and integrity.
  - 2.2 CBCP is the most topicalized term in all of the Pastoral Letters examined. This highlights the authority of the Bishops on political issues.



- 2.3 Modality points that CBCP expressed authority over socio-political matters and over the Catholic flock through obligatory modals and directives. Discrediting those who oppose CBCP were indirect through “may” and “might”.
- 2.4 Fact-conditional connection, description, and specification are the frequently used scheme in expressing coherent content.
3. Linguistic components of the corpus that describe ideology from a critical perspective
- 3.1 CBCP has consistently foregrounded its position as an institution, its stand, and its authority while backgrounded are the actual, concrete, and tangible acts to address pressing concerns.
- 3.2 CBCP used language to hide some issues and project that the CBCP’s view are truthful and factual.
4. The constructs of the Pastoral Letters that reveal power and ideology in terms of:
- 4.1 Religiosity
- Following the directives of CBCP is presented as an act of piety though such acts were political and not religious. As such, CBCP establishes its authority over socio-political issues.
- 4.2 Law and Order
- CBCP claims that government institutions failed in maintaining law and order. It is projected that CBCP is the true champion of social order.
- 4.3 Politics
- The Separation of the Church and the State is confused in the Letters as socio-political affairs were intertwined with piety.



## CONCLUSIONS

The following conclusions were drawn from the study:

1. CBCP uses pronouncements as it covers essential components that make the acceptance of Pastoral Letters easy and appealing.
2. Fronting CBCP and its stand on issues while backgrounding opposing views is the manipulative way to maintain power and promote an ideology.
3. CBCP is the most topicalized term in the Pastoral Letter to claim and preserve power.
4. The use of modals promotes the stand of CBCP and discredits those against the organization.
5. The local coherence of fact-conditional connection, description, and specification was always used as it presented a scheme that contextualizes and furthers the constructs of CBCP.
6. Presuppositions and implications prove that CBCP carefully crafted messages to guarantee favorable feedback and response from the Catholic faithful.
7. The Bishops have constantly related religion with socio-political affairs; thereby creating an image that piety is maintained by adhering to what CBCP asserts even on non-political concerns.
8. CBCP projects its power over various social institutions by directing courses of actions to take on varied socio-political issues.
9. CBCP opines that it is the true champion of people's welfare as politics has failed to safeguard the welfare of the people.



### RECOMMENDATIONS:

Based on the conclusions of the study, the following are recommended:

1. Existing government policies may be analyzed as context in determining the ideologies espoused by CBCP.
2. The context of CBCP vis-à-vis the political and social contexts that influence the production of CBCP may be investigated on.
3. Analysis on CBCP Pastoral Letters' presupposition and implication be subjected to validation.
4. Socio-economic issues may be ascertained by including this aspect in the examination of CBCP Pastoral Letters.
5. The Pastoral Letters may be examined per presidency to see how such may have affected the messages conveyed by the Bishops.
6. Different theories on religiosity, law and order, and politics may be considered to see the significance of these points in the messages of these Pastoral Letters.
7. Historical events may be considered to see the corollary connection of CBCP's Pastoral Letters and local history or governance.
8. Responses of the Catholic faithful may be examined to determine the effectiveness of the crafted message to solicit favorable feedback. This will also give an objective assessment as to the extent of influence Pastoral Letters have over Catholic believers.





**ABSTRAK**

**PAMAGAT**                    **Ang Kapangyarihan ng Wikang Klerikal: Isang Kritikal na Pagsusuri sa Diskurso ng mga Liham Pastoral ng Catholic Bishops' Conference of the Philippines Pagkatapos ng Martial Law**

**PANGALAN**                **JONATHAN V. GOCHUICO**

**ISPESYALISASYON**    Applied Linguistics, Ph.D.

**MGA PANGUNAHING KONSEPTO**                    Kritikal na Pagsusuri ng Diskurso  
Wikang Klerikal  
Kapangyarihan at Ideyolohiya  
Pilosopiya at Komunikasyong Panlingguwistika

**MGA TAGAPAYO**                    Gina O. Gonong, Ph.D.  
Zenaida Q. Reyes, Ph.D.

**MGA LAYUNIN**

Sinuri sa papel na ito ang mga Liham Pastoral na inilabas ng Catholic Bishop's Conference of the Philippines (CBCP) pagkatapos ng Martial Law mula Enero 17, 1981 hanggang taong 2007.

Hangarin ng pag-aaral na makamit ang mga sumusunod:

1. Mabatid ang tekstwal na organisasyon ng mga Liham Pastoral;



2. Matukoy ang mga sangkap panlingguwistika ng mga Liham Pastoral na nagpapahiwatig ng kapangyarihan batay sa kritikal na perspektiba sa pamamagitan ng:
  - 2.1 Ahensya
  - 2.2 Pagsasapaksa
  - 2.3 Paggamit ng mga malapandiwang salita
  - 2.4 Kaisahan
3. Matukoy ang sangkap panlingguwistika ng mga Liham Pastoral na nagpapahiwatig ng ideyolohiya sa pamamagitan ng:
  - 3.1 Pagpapakahulugan; at
  - 3.2 Pahiwatig
4. Mailarawan kung paano naipahiwatig ng korpus ang kapangyarihan at ideyolohiya sa pamamagitan ng sumusunod:
  - 4.1 Pagiging Relihiyoso;
  - 4.2 Batas at Kaayusan, at
  - 4.3 Politika

#### METODOLIHYA

Ginamit sa pag-aaral ang kwalitatibo-deskriptibong disenyo ng pananaliksik. Tinukoy at sinuri sa pag-aaral ang kapangyarihan at mga ideyolohiya sa pamamagitan ng kritikal na pagsusuri ng diskurso. Inanalisang mabuti ang panlingguwistikang katangian ng dalawampung (20) Liham Pastoral na pinili gamit ang *stratified random sampling*. Siniyasat ang ugnayan ng kapangyarihan at ideyolohiya sa konteksto ng paggamit ng wika ng mga Katolikong lider ng relihiyon upang maipamalas ang kanilang awtoridad.



Ginamit sa pananaliksik ang teorya ni Fairclough (1995) sa Pagsusuri ng Teksto, *Dispositive Analysis* ni Jager (2001 sa Wodak at Meyer, 2004), Konstruktibismo ni Delia (1997), at ang Kahulugan bilang Internal na Representasyon ni Osgood (sa Littlejohan at Foss, 2010).

1. Estrukturang ng Diskurso

Inalam sa bahaging ito ang organisasyon ng mga Liham Pastoral sa pamamagitan ng mas mataas na antas ng pagsusuri. Binasa ang mga liham upang matukoy ang genre nito. Ang bawat bahagi ay siniyasat upang mapagtibay ang pagkakahawig-hawig ng mga bahagi nito. Tinukoy rin ang tema ng iba't-ibang teksto upang mapatotohanan ang mga ideyolohiya at mabakas ang aspekto ng kapangyarihan dito. Hinimay ang malalaki at maliliit na paksa para sa mas malinaw ng paglalahad ng mga punto. Gayundin, binigyang – suri ang sosyal na konteksto ng mga liham.

2. Pagsusuring Panlingguwistika

Siniyasat sa bahaging ito ang paggamit sa wika sa pagpapakita ng kapangyarihan at sa pagtataguyod ng ideyolohiya. Kabilang sa pagsusuri ang pagbibigay-tuon sa sumusunod na salik: una, ang ahensya kung saan tinukoy kung sanhi ng pagpapakilos ang mga okasyon o pangyayari, mga indibidwal, pangkat, at organisasyon, at ang paksa nito. Ikalawa, ang pagsasapaksa na tinukoy kung inilantad o hindi nailantad ang grupo ng mga indibidwal, pangkat, o organisasyon. Ikatlo, ang paggamit ng mga malapandiwang salita na inanalisa kung paano ginamit sa pagbuo ng mga nais na ipakahulugang mensahe. At huli, ang kaisahan na ipinakita sa mga inihatid na mensahe gamit ang ugnayan ng mga pangungusap.



Samantala, ang ideyolohiya naman ay tiniyak sa tulong ng masusing pagsisiyasat sa mga pagpapakahulugan at paggamit ng mga pahiwatig sa teksto.

### 3. Pagsusuring Intertekstwal

Isinagawa ang bahaging ito upang mabatid ang mga paraan ng pagpapahiwatig ng mensahe at ang paraan ng pagbuo ng Liham Pastoral lalo't higit sa punto ng pagiging relihiyoso, batas at kaayusan at ng politika.

Ang tatlong paraan ay inilapat nang obhetibo at sistematikong isinagawa upang mabakas ang mga paraan ng pagpapakita ng kapangyarihan at ang pagtataguyod ng ideyolohiya sa mga Liham Pastoral ng CBCP pagkatapos ng Martial Law.

Sa pagbuo ng mga puntong ito gamit ang kritikal na pagsusuri sa mga Liham Pastoral matapos ang mga taon ng Martial Law, bumuo ng isang paradimo na makatutulong sa mga teorista at tagapagsuri sa paghinuha sa mga kahulugang mahihiwatig sa mga Liham Pastoral.

### **MGA NATUKLASAN SA PAG-AARAL**

Batay sa isinigawang pagsusuri sa diskurso ng mga Liham Pastoral ng CBCP, natuklasan na:

1. Isang proklamasyon ang tekstwal na organisasyon ng mga Liham Pastoral. Makikita rito ang mga sumusunod: Pagpapatatag ng awtoridad, Pagpapatibay sa pangangailangang bumuo ng mga Liham Pastoral, Pagpapahayag ng paninindigan ng CBCP, Pag-aatas sa mga hakbang na dapat isagawa at sundin, at ang Pananalangin sa Banal na Diyos. Ang konteksto ng sosyo-politikal ang humulma sa



mga impormasyong nasa mga Liham Pastoral at ang nagtatakda kung aling aspekto ang dapat na bigyang-diin.

2. Batay sa kritikal na perspektiba, ang mga sangkap panlingguwistika na nagsasaad ng kapangyarihan ay:

2.1 Ang CBCP ay paulit-ulit na ipinakilala bilang kinatawan. Ipinahahayag ito sa pamamagitan ng paggamit ng mga eksklusibong pamalit sa ngalan nito na “kami”, “ang Obispo”, “ang simbahan”, “mga pastor”, at “pinunong Katoliko”. Karaniwan sa mga sinuring teksto ang pagkilala sa CBCP bilang aktibong kinatawan at tagapagsulong ng pagbabago at integridad.

2.2 Ang CBCP ang kalimitang pinapaksa sa mga Liham Pastoral na sinuri. Pinangaibabaw nito ang awtoridad ng mga Obispo sa mga isyung politikal.

2.3 Ipinahahayag ang awtoridad ng CBCP sa mga usaping sosyo-politikal maging sa mga pangkat ng Katoliko sa pamamagitan ng mga malapandiwang nagsasaad na ang mga ito ay mga obligasyon at tagubilin. Ang sinumang hindi kapanalig ng CBCP ay di-tahasang isinasangkot gamit ang malapandiwang “maaari.”

2.4 Ang ugnayan ng mga pangyayari at kalagayan, paglalarawan at ang pagiging tiyak ng mga panukala ang karaniwang ginagamit sa pagpapahayag ng nilalaman ng mga liham.

3. Batay sa kritikal na perspektiba, ang mga sangkap panlingguwistika ng korpus na nagtataguyod ng mga ideyolohiya ay:

3.1 Matatag na inilantad ng CBCP ang kanilang tungkulin bilang isang institusyon, ang kanilang paninindigan at ang taglay nilang awtoridad samantalang sa likod



nito ay ang mga aktwal, konkreto, at tiyak na pagkilos bilang agarang tugon sa mga usapin.

3.2 Ginagamit ng CBCP ang wika upang maitago ang ilang isyu nang sa gayo'y maipabatid nilang ang kanilang mga pananaw ay tunay at makatotohanan.

4. Ang paraan ng pagkakabuo sa mga Liham Pastoral na nagpapakita ng kapangyarihan at ng kanilang mga ideyolohiya gamit ang mga sumusunod:

#### 4.1 Pagiging relihiyoso

Ang pagsunod sa mga tagubilin ng CBCP ay iniharap bilang isang akto o anyo ng kabanalan bagaman ang mga ito'y politikal at hindi makarelihiyon. Dahil dito, naipakita ang kanilang awtoridad sa mga isyung sosyo-politikal.

#### 4.2. Batas at Kaayusan

Pinatutunayan ng CBCP na hindi naipatupad at napananantili ng pamahalaan ang batas at kaayusan. Sa ganitong punto, ipinahihiwatig na ang CBCP ang tunay na nagsusulong ng panlipunang kaayusan.

#### 4.2 Politika

Ang pagkakahiwalay ng Simbahan at ng Estado ay napag-aalinlanganan dahil mababakas sa mga Liham ang pagsasanib ng mga gawaing sosyo-politikal at kabanalan.



## MGA KONKLUSYON

Batay sa isinigawang pag-aaral, napatunayan ang mga sumusunod:

1. Gumagamit ang CBCP ng mga proklamasyon na sumsaklaw sa mahahalagang sangkap kaya nagiging madali at kalugod-lugod ang pagtanggap sa mga Liham Pastoral.
2. Ang paggamit sa CBCP at sa paninindigan nito samantalang di nailalantad ang taliwas nitong pananaw ay isang matibay na paraan upang mapanatili ang kapangyarihan at maitaguyod ang ideyolohiya nito.
3. Ang CBCP ang pinakamagiting na paksa sa mga Liham Pastoral upang mapatunayan at mapanatili ang kapangyarihan.
4. Ang paggamit ng mga malapandiwang salita ay nagsusulong sa paninindigan ng CBCP at sa hindi pagkilala sa mga kalaban ng organisasyon.
5. Ang kaisahan sa ugnayan ng mga pangyayari at kalagayan, paglalarawan at pagiging tiyak ay palagiang ginagamit dahil nagsasaad ito ng panukala alinsunod sa itinataguyod ng CBCP.
6. Pinatutunayan ng mga pagpapalagay at mga pahiwatig na maingat at mahusay na binubuo ang mga mensahe upang makatiyak sa positibong pagtugon at reaksyon ng mga manananampalatayang Katoliko.
7. Palagiang iniuugnay ng mga Obispo ang relihiyon sa mga usaping sosyo-politikal. Samakatuwid, lumilikha ng imahe na ang kabanala'y napananatili sa pamamagitan ng paninindigan ng CBCP maging sa mga usaping hindi ugnay sa politika.



8. Naipamamalas ng CBCP ang kanilang kapangyarihan sa mga institutusyong panlipunan sa tulong ng mga itinatagubiling solusyon sa mga usaping sosyo-politikal.
9. Ipinalalagay na ang CBCP ang nangunguna sa pagsusulong ng kapakanan ng masa dahil sa pagkabigo ng politikang mapangalagaan ang interes ng mamamayan.

### **MGA REKOMENDASYON**

Batay sa mga naging konklusyon ng pag-aaral, iminumungkahi ang mga sumusunod:

1. Suriin ang konteksto ng umiiral na polisiya ng pamahalaan upang matukoy ang ideyolohiyang itinataguyod ng CBCP.
2. Siyasatin ang kabuuang pananaw ng CBCP sa mga usaping politikal at sosyal na nakaiimpluwensiya sa pagkatatag nito.
3. Isailalim sa pagpapatibay ang ang natukoy na pagpapakahulugan at pahiwatig ng mga Liham Pastoral.
4. Suriin din sa mga Liham Pastoral ng CBCP ang mga usaping ugnay sa sosyo-economiko.
5. Siyasatin ang mga Liham Pastoral batay sa panguluhan nito upang makita ang epekto nito sa mensaheng ipinapahayag ng mga Obispo.
6. Isaalang-alang ang iba't-ibang teoryang may kinalaman sa pagiging relihiyoso, batas at kaayusan, at politika upang mabatid ang kahalagahan ng mga ito sa mga mensaheng hatid ng mga Liham Pastoral.





7. Ang mga pangyayari sa kasaysayan ay ikonsidera upang malaman ang ugnayan ng mga Liham Pastoral ng CBCP sa lokal nitong kasaysayan at pangasiwaan.
8. Ang aktuwal na reaksyon ng mga mananapalatayang Katoliko ay suriin upang makita ang pagiging epektibo ng pagtatawid ng mensahe at makakuha ng inaasahang tugon. Makapagbibigay ito ng patas na pagtataya sa hangganan ng impluwensiya ng Liham Pastoral sa mga Katoliko.





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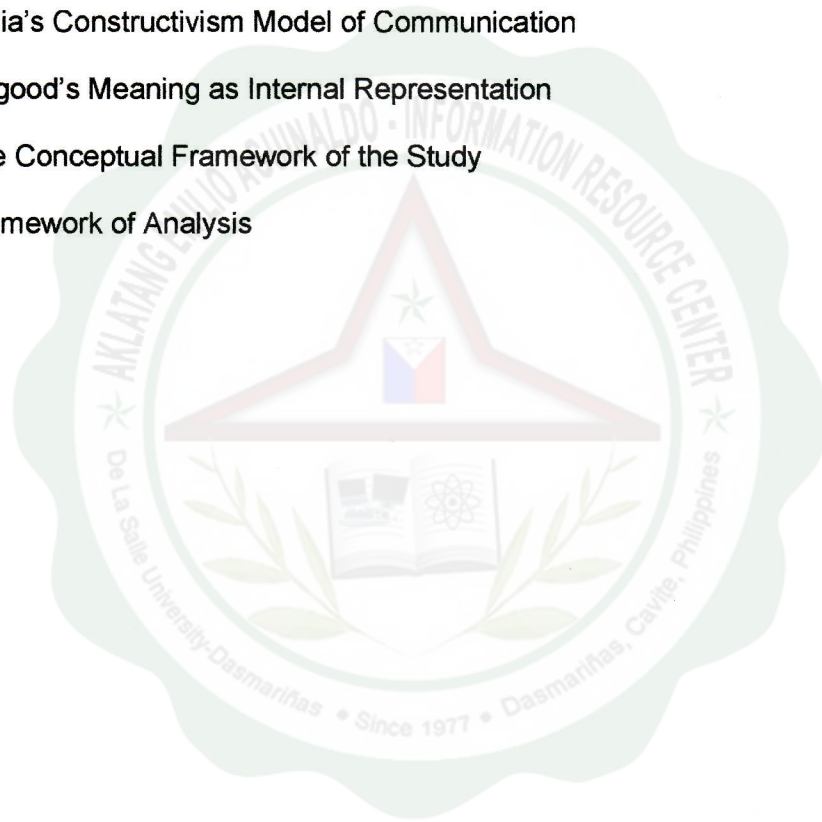






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