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An Analysis of President Duterte's Rhetoric Using Mill's Harm Principle

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Abstract:

The study analyzes the rhetorical contents of the 16th Philippine President Rodrigo Roa Duterte. This study analyzes the contents of his public announcements using John Stuart Mill's harm principle in the pursuit of maintaining social justice. It further aims to explain a) John Mill's Harm Principle; the rhetorical contents of President Duterte's edict; and his rhetoric manifestation of the harm principle for social justice. Content Analysis of the literature is used in explaining Harm Principle; thematic analysis is used to classify Duterte's rhetorical contents and utilitarian manifestations. Harm principle has consequential, retribution, deterrent, rehabilitative intents that are manifested in a person's credibility (ethos), audience effect (pathos) and argument (logos). Duterte's speeches are variably categorized across all utilitarian intents which can describe him as a Rule Utilitarian or an Act Utilitarian.

Keywords: Utilitarianism, rhetoric, president Duterte, Asia, Philippines

1. Introduction

The sweeping generalizations come to the fore as mainstream media describe the 16th President of the Republic of the Philippines – Rodrigo Roa Duterte. He was the first Mindanaoan to become president. Working on the platforms in reducing drug addiction, corruption and criminality, he gained popularity among the Filipinos and garnered 39% of the votes in the 2016 Presidential election. Since he assumed office in June 2016, he has been associated with issues primarily on extrajudicial killing, with the local and United Nations human rights experts as his primary critics (Wikipedia, 2018). Using unconventional statesman's rhetoric in the campaign, he had gained mainstream media and social media attention. Contrary to what was expected, Filipinos have identified themselves with the candidate who use "foul" and "vulgar" words in public. Upon winning the election, he promised to "metamorphose" into the definitive statesman people were used to. However, it was only temporary as he was exasperated with the pressures of changing himself. He cussed because of his disappointments in the system. As he swears to bring change in the foreign and domestic policies of the republic, his rhetorical style is never changed.

Figuratively, he promised "to reduce crime by killing tens of thousands of criminals" (The Guardian, 2018) during his campaign. If anyone destroys his country and the youth thereof, he avows to "kill" the destroyer. That and other allegations such as he, being "the punisher," (Chao, 2018) the "authoritarian" has made me frame my assumption that President Rodrigo Duterte's rhetoric maximizes the Harm Principle of John Stuart Mill's Utilitarianism.

John Mill's Harm Principle is only part of the fifth chapter bearing the title Justice in his essay on Utilitarianism. This article also uses the Greatest Happiness principle as this leads to social justice by which President Rodrigo Duterte might have thought when making the three flagships of his campaign – drugs, corruption and criminality.

The reason why I delve into this investigation is to provide philosophical bases on the edicts of the topmost political figure of a country. In the philosophical realm, the validity of his pronouncements could also be explained; however, this article does not deal with the legal issues so to speak.

Secondly, the use of rhetoric as source of data can be validated to be empirical to assume the intent of the speaker. In the field of communication, studies have always been the exchange of messages between the speaker and the listener. However, in cases like there is less known about the listener, the rhetoric of the speaker could be enough to presume his intent in persuading his listeners.

1.1. Theoretical Background

To discuss that President Rodrigo Duterte is a Utilitarian, the theoretical background is provided to serve as bases in the analysis. It interweaves different constructs: harm or punishment, rhetoric, and social justice or "the greatest happiness." The concept of harm in John Stuart Mill's Utilitarian philosophy refers to the layman's term punishment.

Legally speaking, punishment has been used maintain the orderliness of the society. Simply put, it brings social justice as it punishes the wrongdoer to appease the grief of the one who has been wronged (Free Encyclopedia, 2018). The mechanism to publicize this punishment is through rhetoric. Speaking and informing the public of the possible consequence if one transgresses the law, prevent the offender from doing harm; thus, social justice is served (McGlynn & Ward, 2014).

The theory I am presenting in this paper goes back to the philosophical foundation from which harm or punishment has been constructed. It is no less than the utilitarian theory of punishment itself. In the utilitarian philosophy, edicts are made to produce the "greatest happiness for the greatest number." It maintains that imposing punishment to law-breakers would deter them from committing future crimes. The following concepts are associated with the theory: consequentialism, deterrence, and rehabilitation (Free Encyclopedia, 2018).

Utilitarians believe that imposing punishment to an offender has consequences to the offender and the society with which he has wronged. But, the punishment should produce more "good" than "evil" to be consistent with the greatest happiness. Eliminating harm to maximize happiness is the premise of utilitarianism.

The second concept is deterrence. Punishment is served to deter future criminal acts. If an offender is punished, it serves as an example for the others not to follow the criminal act as they are sure to be punished as well. Incapacitation of a wrongdoer by putting him in jail deters him from doing the same mistake again.

The third concept is rehabilitation. It is like the salvation of the criminals by providing them an environment that brings about their renewal. Livelihood projects, educational programs and counseling are provided for them to be competent again when they are out in the real world.

Out of my curiosity, I would like to hypothetically ask what if a criminal has been punished; yet, there is no consequential change in him to deter his future criminal acts and is beyond rehabilitation. Theorists (Free Encyclopedia, 2018) offer retribution theory of punishment as a counterpart of utilitarian theory. The theory posits going back to the crime and punishes the criminal in the same way that he has caused harm to the others. The principle of retribution could be traced back to its Judeo-Christian belief for "an eye for an eye, a tooth for a tooth." The offender upsets the equilibrium in the society; and he owes the society for causing the imbalance. He must pay the debts by giving back what he has taken – may it be peace, property or life (McGlynn & Ward, 2014).

Given this statement, it is still consistent with utilitarian ideals that the amount of punishment to be imposed on a criminal is proportionate to the amount of harm he causes to the victim and the society. So, in this paper, retribution theory is considered utilitarian because it serves for social benefit. Simply put, the harm principle is theoretically based on utilitarian theory of punishment to base the consequences of one's actions, to deter future crimes, to rehabilitate the offender, and to serve as retribution of one's wrong act.

The second part of the theoretical background is how this principles of a person surface? An explanation would be that one's philosophy is manifested in his words – rhetoric. It is an "art of discourse" which covers the three fundamental concepts such as ethos, pathos and logos (Dlugan, 2018). In Adrew Dlugan's article posted in 2010, ethos refers to the credibility of the speaker; pathos refers to the speaker's connection with the audience, and logos refers to the logical argument.

The ethos of President Duterte can be gleaned from the civic roles he plays, the education he gets, and the achievements he has attained. In this paper, if I can only establish any one of his biographical data to support that he has credibility over the rhetorical content will the utterance be considered as data.

The pathos of the president's announcements can be attained through the audience's reactions to his utterance. In this case, utterances that never get emotional appeal to the audience are not included in the collection of rhetoric. Reactions are available through comments thread or number of reactions to the pronouncements.

The logos of the president's proclamations is further proven in his long explanations and recurring reference to the issue in other speeches. Utterances have explicit and implicit intentions and these intentions are gleaned from the subsequent explanations provided in the speech.

These rhetoric concepts synthesize the most potent and emotionally-laden pronouncements making the listeners be motivated to respond either in a positive or negative way. Analyzing these utterances help me advance my thesis statement that President Rodrigo Duterte is a utilitarian.

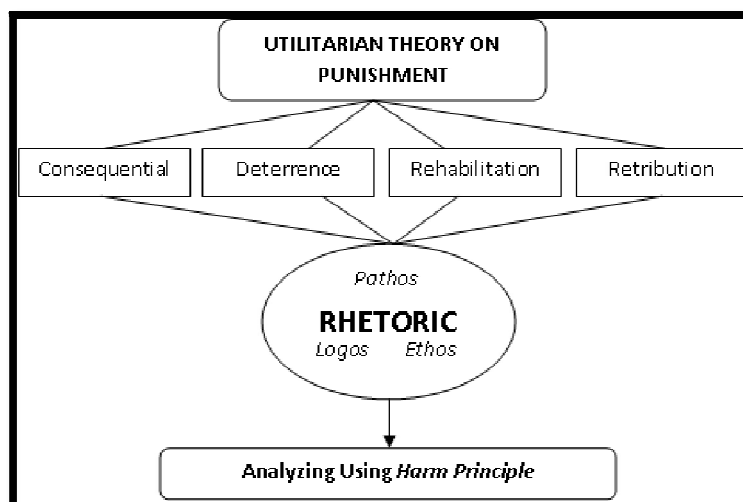


Figure 1: Schematic Diagram of the Theoretical Framework of the Study

1.2. *Statement of the Problem*

This study analyzes the rhetorical content of President Rodrigo Roa Duterte using John Stuart Mill's harm principle in the pursuit of maintaining social justice. Specifically, this study aims to answer the following question: what is John Mill's Harm Principle?; what are the rhetorical contents of President Duterte's edict; and how does Duterte's rhetoric manifest the harm principle for social justice?

2. **John Stuart Mill's Harm Principle**

This section explains the philosophy of John Stuart Mill. First is the in-depth analysis of Utilitarianism. Second is the concept of justice as the utility of happiness. This leads to the four sub-principles of serving justice through harm principle.

John Mill's Utilitarianism is based on the principle that "actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. In other words, happiness is pleasure and the absence of pain. Everyone has the will for happiness and it is the end of all his desires. However, his willingness to be happy must not be at the expense of other people's happiness as they also have the right to be happy inasmuch as the other person has the right to have as well. Hence, the aggregate happiness is at the core of utilitarianism. It is in this case, that individual liberty is restricted as conferring this right to a person threatens the aggregate happiness of the greatest number of people. It is in the concept of justice that we can clearly see how state sanctions are justified using Utilitarian principle (Bennett, 2017). First, it is usually considered unjust to deprive anyone of his personal liberty, his property, or anything else that belongs to him by law. Second, the legal rights of which someone is deprived may be rights that he ought not to have had in the first place. Third, it is universally considered just that each person should get what he deserves (whether good or evil) and unjust that someone should obtain a good or be made to undergo evil which he doesn't deserve.

Fourth, it is agreed to be unjust to break faith with anyone – to fail to do something we have said or clearly implied that we would do, or disappoint expectations raised by our conduct. Fifth, everyone agrees that it is inconsistent with justice to be partial – to show favor or preference to one person over another in matters to which favor and preference do not properly apply.

With the five concepts on Justice in Utilitarianism, these four sub-concepts elucidate John Stuart Mill's Harm Principle. This principle refers to the sanctions that the state applies to anyone who has threatened the happiness of the populace. Harm principle is consistent with the five aforementioned major concepts as it serves as a consequence to one's bad acts, deterrence to do future bad acts, rehabilitation possibilities of the person to get back to being productive member of the society and a punishment of one's wrongdoing as he deserves it.

2.1. *On Consequentialism*

Harm principle posits that a sanction is a consequence of one's bad action. It is provided in the third definition of Utilitarian's Justice that it is universally considered just that each person should get what he deserves (whether good or evil). Under Harm Principle, a case that a person harms another person should be sanctioned because the un-consenting person being harmed does not deserve to be harmed; therefore, the person doing harm must also face the consequence of harming another individual. He deserves the punishment to serve justice and promote happiness.

2.2. *On Deterrence*

Deterrence means the likelihood to withhold the tendency of the acts of felony. If a person is aware that a certain act is punishable by law, it deters anyone from doing the act. Appealing to paternal principle, a wrong act being punished serves as warning to anyone to never commit the same act; hence the person evades from doing harm to others as he must also be harmed commensurate to the damage he has caused the others.

Sanctioning a wrong act is not merely punishing the wrongdoer, but it prevents future crimes of the same person or other persons for that matter because of their awareness of the punishment consequential to the crime. Utilitarian believes that justice is served if the law makes the person be aware of the predetermined sanction if he does any injustice to the others.

With the second definition of Justice in utilitarianism it is usually considered unjust to deprive anyone of his personal liberty, his property, or anything else that belongs to him by law. The one whose freedom is curtailed because he is imprisoned could have not been granted his personal liberty. But in an act of felony, it gives more people freedom from harm to have a felon get imprisoned rather than let him victimize more and threaten much happiness. Setting him free is not legally binding because that freedom is the kind of freedom he ought not to have in the first place.

2.3. *On Rehabilitation*

Sanctions have rehabilitative effect as a wrongdoer serves a sentence behind bars. Staying inside the prison is not viewed as a punishment per se, but is a rehabilitation to make the person realize that he has wronged and needs to correct unacceptable behavior so that when he is ready to live with the community again, he does not pose any more harm to any un-consenting individuals.

In fact, the state calls it Bureau of Corrections because the utilitarian principle puts forth the idea that correcting behavior by confining the person inside the jail makes him reflect on his wrongdoings. Government allocates budget for their livelihood projects, trainings and pertinent education to help them live a normal life if they get outside the jail. It is agreed to be unjust to break faith with anyone – to fail to do something we have said or clearly implied that we would do, or disappoint expectations raised by our conduct.

2.4. On Retribution

Retributive effect of Utilitarianism is to bring justice to the one who erred and the one who has been erred. The person who commits felony must pay the price of the hassle he gives to the un-consenting individual. At times, if a life has been taken, the law demands that another life plus the other moral damages be taken from the one who erred. The sanction is commensurate with the amount of unhappiness he gives to the other person. Weighing of the retribution must be impartial for it to be consistent with the fifth definition of Justice.

In some doctrines, it is an eye for an eye, a tooth for a tooth principle. If there are much more happiness created by having the criminal indicted, convicted and eliminated, then the law has utility because justice is served and implemented. This is the harsher version of Utilitarianism that goes well beyond liberalism.

In this study, Philippine laws have been appealing to harm principle for drug cases. First, if a drug addict kills another person, he should also be facing the retributive consequence of being put to jail depending on the gravity of his act – murder or homicide. He does not have any right to take anyone's lives of any un-consenting individual; and thus taking his life in return is justifiable based on paternal principle. However, linking drug lords and drug pushers to be the cause why there are lives that have been ruined because of their illegal business is far too tasking to prove. Some can even just get away with their crime because of the insufficient evidence.

Second, drug users are also punished because they have done harm to themselves. The state has the right to limit one's freedom to use prohibited drugs although, humans have the inherent right to their own happiness, but if it does harm to them in the process, their freedom to use such drugs is prohibited.

3. President Duterte's Rhetoric as a Social Issue

This section presents the recurring and notable rhetorical contents of President Rodrigo Duterte. There are several sites that have initially studied the rhetorical styles of the President and they have done several methods at extracting the contents of the president. In this paper, I have selected the top six (6) sites that have gotten the most comments from the people; have received good reviews and have been trending for days. These are from the brainy quote (2018) Irish Times (2018), Crazy Quotes (2018), List.ph (2018), Rappler (2018) and BBC (2018). The quotes are arranged according to the logos or the arguments that the President makes a stand. The logos or arguments lead us to analyze the intentions of the speaker (López,2012).

3.1. About Punishment

As can be seen in table 1, most of the contents deal with punishment. Even before he won the presidency, it is apparent that he keeps on repeating to serve retribution to the criminals. More of these contents have been reiterated after he took oath of office. Punishment is the consequence of one's wrongdoings. The kind of punishment that he always emphasizes is for criminals to get a dose of their act. If they kill, they must also get killed. If they destroy people's lives, their lives must also be put at stake.

The contents are believable because he is saying this as a President of the Republic. His words become the commands of the policemen and the military. The audience being targeted with these contents is mostly the violators of the law – criminals, drug addicts and corrupt.

Rhetorical Content	Ethos (Credibility)	Pathos (Audience)	Logos (Argument)
From day one, I told people there are consequences for not abiding by the law.	Law enforcer	Criminals	Punishment
Forget the laws on human rights. If I make it to the presidential palace, I will do just what I did as mayor. You drug pushers, hold-up men and do-nothings, you better go out. Because I'd kill you, I'll dump all of you into Manila Bay, and fatten all the fish there.	Aspirant	Criminals	Punishment
Hitler massacred three million Jews. Now, there is three million drug addicts. I'd be happy to slaughter them to finish the problem of my country and save the next generation.	Chief executive	Drug addicts	Punishment
If you are corrupt, I will fetch you using a helicopter to Manila and I will throw you out. I have done this before. Why would I not do it again?	Chief Executive	Corrupt	Punishment
Criminals have no place in the city. Except in jails, detention centers, and God forbid, in funeral parlors.	Chief executive	Criminals	Punishment
If you destroy the youth of this land, I will kill you.	Chief Executive	Criminals	Punishment

Table 1: Rhetorical Contents of President Duterte on Punishment

Being consistent with his promise to end drugs, corruption in the government, criminality and terrorism, he uses these offensive statements that disgust local and foreign diplomats who have not been accustomed to this kind of arguments. This becomes a social issue as the country is challenged with filed cases in the International Criminal Court.

3.2. About Patriotism

President Duterte's recurring contents on the love of the country, support to the government, promotion of the common good and being loyal to the sovereignty emphasizing that people need not develop loyalty to him are indication of being a patriot. This content however, being misunderstood to charge him of allegations as a dictator does not undermine his emphasis on people's oath of allegiance to the country and not to anybody else.

Rhetorical Content	Ethos (Credibility)	Pathos (Audience)	Logos (Argument)
You have to support the government, not to me personally; I do not want anyone cultivating loyalty to me. I don't like that.	President	Fellowmen	Patriotism
Love of country, subordination of personal interests to the common good, concern and care for the helpless and the impoverished – these are among the lost and faded values that we seek to recover and revitalize as we commence our journey towards a better Philippines.	Old man	Fellowmen	Patriotism

Table 2: Rhetorical Contents of President Duterte on Patriotism

3.3. About Law and Order

Bringing terror to the few wrongdoers in order to protect the many that are law-abiding is the main premise of the utterances. To rule with an iron fist is necessary to bring order to the community. Obedience to the law should never be an option to any person. He sees that the Filipinos are not made to understand and fear the law. His leadership brings people to be afraid of the law and should follow them at all cost. These utterances are more of a reminder although the choice of words may mean too harsh.

Rhetorical Content	Ethos (Credibility)	Pathos (Audience)	Logos (Argument)
A leader must be a terror to the few who are evil in order to protect the lives and well-being of the many who are good.	Chief Executive	Filipinos	Obeys the law
We have a society now where obedience to the law is really a choice, an option only.	Being the President	Countrymen	Lawlessness
My god, I hate drugs.	Law Enforcer	Illegal Druggists	Order

Table 3: Rhetorical Contents of President Duterte on Law and Order

3.4. About Capitalism

There are only a few business elites in the country who have benefited much in capitalistic economy. The president's concern is the working class that is great in number. The members of the working class have no assurance whether they get security of tenure in their service as they are subjected to end of contract (ENDO). Saying that ENDO is anti-people, he appeals to the masses that never receive benefits and insurances of the company with which they have labored to progress.

Rhetorical Content	Ethos (Credibility)	Pathos (Audience)	Logos (Argument)
I don't care if you will get angry with me, but I am not open to a compromise. Contractualization must go. It is anti-people.	Executive Leader	Businessmen	Capitalist Economy
If you are an upright journalist, nothing will happen to you.	Chief Executive	Journalists	Journalism
Let me be very clear: my friendship with my friends ends where the interest of the country begins.	Cabinet leader	Cabinet members	Corruption

Table 4: Rhetorical Contents of President Duterte on Capitalism, Journalism and Corruption

3.5. About Journalism

There are several instances that the President has not had a good exchange of thoughts with the media men. Quoted to have allowed the media killing, he further reiterated that he has been misquoted. There are media men who have corrupt practices in writing news stories that are sensationalized. These press people are prone to being killed. He clarifies that nothing can happen to good journalists. This further raises eyebrows for him to have admitted that corrupt media men get killed.

3.6. About Corruption

The president reminds the Cabinet secretaries and the people in general that he knows no friends committing corruption in government. It is a grave crime to be getting the money of the people for personal interests. Even if the erring one is a friend, he has to fire him out to serve as an example that in his governance, corruption has no place and so is drugs and terrorism. The interest of the people in general must be protected no matter what the cost is.

3.7. About International Affairs

Members of international organizations like the United Nations have received reports on the alleged extra judicial killings in the country. This argument has not given the president the nerve to sway his order to hunt for the drug addicts and drug lords. Although, it is a fallacious argument to pin point the hypocrisy of the other countries to label him murderer when the other countries have also committing the same mistake sometime in their history, someone like the president finds any way to manage his own domestic affairs by not being dictated by other states.

Rhetorical Content	Ethos (Credibility)	Pathos (Audience)	Logos (Argument)
I have read the condemnation of the European Union. UK and France had the gall to condemn my despite their colonial ancestors killing thousands of Arabs. Do the lives of 10 of these criminals really matter? If I am the one facing all this grief, would 100 lives of these idiots mean anything to me?	Chief executive	Critics	International Affairs
I will ride a jet ski while bringing the Philippine flag. 'This is ours. Do what you want with me.'	Aspirant	Voters	International Affair
We were affected by the traffic. It took us five hours. I asked why, they said it was closed. I asked who is coming. They answered, the Pope. I wanted to call him: 'Pope, son of a whore, go home. Do not visit us again.'	Public Speaker	Voters	International Affair

Table 5: Rhetorical Contents of President Duterte on International Affairs

The disputed Spratley Island also had him into poking some fun on a serious case of sovereignty. Riding a jet ski and claiming the island in front of a number of Chinese coast guards could be the most insane thing to do. However, he may say it figuratively but the Filipinos just laugh about it. Critics though have asked what happened to his promise of going there. The rhetoric is just off tangent when he said that it was only a joke. The same is true with sending off the Pope back to Vatican as his visit only caused traffic. Catholic conservatives frown at his comment; but eventually, he is apologetic about his joke.

3.8. About Personal Notes

The president does not filter his words. A joke that was caught off limits to being a man who views masculinity as power disgusts the hearing critics. This joke was taken lightly by his listeners though. Understating the gravity of his pity seeing a beautiful Australian missionary getting raped by saying he could have been the first to rape her because he was mayor. This does not appeal especially some feminist groups. Aside from that, his excuse of not having a wife and his physiological needs are not met require him to get another woman to be with him. In this sense, it offends other conservatives as this has dissuaded people to commit immoral acts. But he further argues that he has laid all his wrong cards on the table, what is more immoral is those who committed the crime but hide in hypocrisy.

Rhetorical Content	Ethos (Credibility)	Pathos (Audience)	Logos (Argument)
I saw her face and I thought what a pity... they raped her, they all lined up. I was mad she was raped but she was so beautiful. I thought, the mayor should have been first.	Public Speaker	Voters	Personal Joke
I was separated from my wife. I'm not impotent. What I am supposed to do? Let this hang forever? When I take Viagra, it stands up.	Husband	Voters	Personal weakness

Table 6: Rhetorical Contents of President Duterte on Personal Notes

The utterances above gained both local and international attention that makes a wobbling position of the Philippines in international organization. Yet, for the local supporters, they are just amused by the president's jokes and upfront criticism on criminality, drugs and corruption.

4. Application of the Philosophy to the Issue

This section is the application of Utilitarian philosophy to the rhetorical issues of the Philippine president. I would like to look into the rhetorical contents, the rhetorical intents and the analysis if he is a utilitarian by which the appeals of the argument could excuse his words from the court.

Rhetoric Content	Rhetoric Intent of Punishment or Harm (Consequential, Deterrent, Rehabilitative, Retribution)	Utilitarian or Not?
Punishment	Retribution, Consequential, Deterrent	Act and Rule
Patriotism	Rehabilitative	Rule
Law and Order	Deterrent	Rule
Capitalist Economy	Rehabilitative	Rule
Journalism	Consequential	Act
Corruption	Deterrent	Rule
International Affairs	Retribution, Rehabilitative	Act and Rule
Personal Note	- -	- -

Table 7: Rhetorical Contents and Intents of President Duterte

Table 7 presents the codes of rhetoric contents of the President. Generally, the utterances show variably different intents which may be further categorized as act utilitarianism and rule utilitarianism (Wright, 2012).

Act utilitarianism focuses on the act itself which a felon must also be given the commensurate amount of harm if he harms others (Jacobson, 2008). Rule utilitarianism on the other hand, focuses on saving the felon from committing the wrong act, and getting him out of further committing any more harm to others (Elliott, 2007).

Retribution intents are manifested in contents such as punishment and international affairs. Retributive intents why punishment must be delivered are focusing on the act itself. Act Utilitarianism posits that the person does not have any right to harm another person (Douglas, 1925). If he does, he must also receive the amount of harm in order to get justice. For instance, if drug addicts destroy the youth, the president vows to destroy them too. Criminals do not have place in the city as they have already relinquished their rights to be happy by causing unhappiness to others. They either go to the jail or the funeral parlor. The emphasis of retribution is sometimes caught off the hook by comparing it to a very sensitive historical event during Hitler's time. The president emphasizes that retribution is needed to execute the laws effectively. In dealing with international critics, he also points out that Europeans had been killing thousands of Arabs but had not been questioned about violating human rights. By asking if it makes a difference if he kills hundreds of criminals, he only stresses the principle of retribution. Criminals are harmed because they harm others.

Consequential intents are evident that punishment is served as consequences to one's wrong doings. Not abiding the law has consequences. It is either criminals go to jail or they get killed in the process. It has been one of his controversial comments of journalists getting killed because they are corrupt. The journalists who make up stories that are reclining to the truth of the person giving the highest pay makes them pay the prize. The truth has a prize and so is falsehood. The focus is still on the act and the appeasement of the act. Being a consequentialist, Duterte is still an act utilitarian. Deterrent intents are shown in the contents on punishment, law and order and corruption. Does inflicting harm deter the person from doing further harm and liberate the person being harmed from any unhappiness? Putting some criminals behind bars, threatening their lives and making them face the consequence of their actions, other entities become aware that the execution of the law is firm and staid. Other deterrent strategy why criminals are imprisoned is because they are no longer capable of doing harm to innocent people. If a person has morale, he would be able to think this way, deter his actions and be a functional member of the society (Spong, 2011). The danger is when the person that the law sanctions to become functional again does not have moral turpitude to correct himself, letting him exist in prison cells does not justify the laws he violated and the unhappiness he has caused to a non-consenting person (Ogunkoya, 2011). Another instance is the loss of friendship if his friends in the cabinet ever commit corrupt the national treasury. By firing out some of the members who have been tinged with corruption, he is clear with his message that if others do the same, they are not far from getting kicked out from the cabinet. By not looking at the act but by the people that could be given grace, Duterte has become a rule utilitarian.

Lastly, rehabilitative intent could not be Duterte's style. However, the lexical contents of his speeches prove that he wanted to rehabilitate whatever has been damaged. For instance, contents on patriotism, capitalist economy, and international affair have manifestations on getting remedy rather than merely punishing.

Reminding his fellowmen that patriotism is on the fore to become law-abiding citizens, he wants change to become a personal goal of the Filipinos. He makes the Filipinos aware that love of the country should flourish in every heart of a Filipino to revive the nationhood of law-abiding citizens.

He is harsh when talking to businessmen who never want to end contractualization. However, he never imposes punishment yet. He only reminds that contractualization is anti-people. Purely, he is unrelenting with his promise to end contractualization. He anticipates the end of friendly ties with the businessmen if they do not think it over. This gesture is more of rehabilitation as the status of the workers is wavering based on the current economic policies. By far, this is classified as rule utilitarianism as it promotes social and economic changes. The utterance is to benefit the common and general public consistent with their sentiments (Olsson, 2014). Consequently, every rhetoric contents have varied intents classified as retributive, consequential, deterrent and rehabilitative. In this investigation, retributive and consequential

intents of one's utterances characterize an act utilitarian; while deterrent and rehabilitative intents of one's utterances characterize a rule utilitarian. Duterte's rhetoric on harm is either classified him as rule or act utilitarian depending on the context and content.

5. Summary, Conclusion and Recommendation

This chapter presents the summary, conclusion and recommendation of the study. The summary reveals the answers to the problem; the conclusion gives a holistic and general philosophical picture of the president; and the recommendations cover the

5.1. Summary

The study analyzes the rhetorical content of President Rodrigo Roa Duterte using harm principle in the pursuit of maintaining social justice. This summarizes the analysis of the three sub-questions. First, harm principle is giving sanction in order to serve retribution, consequence, deterrence and rehabilitation. Second, the rhetorical contents of President are on punishment, patriotism, law and order, capitalist economy, journalism, corruption, international affairs and personal notes. Third, the contents have the intents revealing the President to be an act utilitarian if he gives orders to kill those who kill and if he emphasizes that the action has a consequence. He is a rule utilitarian when he wants to deter future crimes like giving warnings and putting criminals in jails. Aside from that, being a rule utilitarian, he is for the rehabilitation of the criminals and the social ills of Filipinos.

5.2. Conclusion

The investigation proves that the harm principle can be applied in analyzing the rhetoric contents of President Duterte's edicts and pronouncements. The contents are more on establishment of punishment which is consistent to the maintenance of social justice. He is variably an act utilitarian or a rule utilitarian. Acquiring the intended social justice through one's rhetoric maintains the Utilitarian principle. A leader's speech tends to produce actions that promote the general welfare of the public.

5.3. Recommendation

Based on the findings of the study, it is recommended that:

- Rhetoric content will be used as one way to analyze the intent of the speaker.
- Harm principle must be expanded to understand the government policies.
- Utilitarianism should be viewed as a practical philosophy in governance.
- Determination of the intent why utterances are delivered should guide one's judgment of the policies.
- Rhetoric analysis should be continued for further research.

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