

PRESIDENTIAL PROFANITY OF PRRD: THE PRAGMATIC FUNCTIONS OF SWEARING IN PUBLIC DISCOURSE

¹Barbielle Alyssa E. Abayon, ²Cristy Grace A. Ngo, Rezyl G. Saro, Novierose A. Moda.

College of Teacher Education, University of Mindanao, Davao City Davao del Sur, Philippines

*Correspondence Tel., + 639477 380914, [✉]Email: b.abayon.516614@umindanao.edu.ph and cngo@umindanao.edu.ph

ABSTRACT: Swearing has been regarded as an offensive form of language. It remains common for people to employ such swearing in formal and informal settings, including the public figure, President Rodrigo Roa Duterte. This study is a corpus-based which examined the pragmatic function of the swear words by President Duterte in his public speeches during the initial 100 days of his administration. The 10 swear words found in his speeches are as follows: putangina/tangina, hayop, what the hell, gungong, tarantado, bwisit, idiot, loko-loko, gago, and letse. President Duterte's swearing behavior utilizes different illocutionary forces such as commanding, disapproving, praising, asserting, complaining, arguing, and ridiculing. Also, it provides various pragmatic functions such as cathartic, abusive, and social. The results show that PRRD uses swear words to grab the audience's attention and expresses his reaction to acknowledge hatred toward drug use, criminality, and delayed justice in the Philippines. In the end, this investigation illustrates the swear words used in the public speeches of President Duterte and how did he use these swear words. Thus, swearing is not always undesirable as it also possesses linguistic significance and meaning.

Keywords: education, corpus, swearing, pragmatic functions, speeches

1. INTRODUCTION

The moral underpinnings of purity and the accepted norm for speech are violated when someone uses profanity, which is viewed as having the capacity to participate in additional antisocial activities that disregard rules and morality [1]. Additionally, because most profanity is created to insult another person, it causes issues in a civilized culture due to its impoliteness and contextual unpredictability. Another problem is the nature of foul language; when used in conversations about sensitive subjects, it may quickly escalate into arguments and, if things get out of hand, violence. The existence of swearing can make a setting more unfriendly. Swearing can give the wrong impression, show a lack of self-control, and reveal a dismissive attitude or ignorance. Moreover, this is the actual harm afflicting the interlocutor, listener, or society after using or hearing profanity [2].

However, several studies have demonstrated that swearing can also improve communication depending on the situation and the function it serves. Swearing is becoming a regular conversational behavior, even in public settings. Using expletives to characterize an event's informality and build a good rapport with the audience strengthens public dialogue [3]. In particular, non-propositional swearing is problematic since it is unintentional, unplanned, and uncontrollable.

President Rodrigo Roa Duterte (PRRD) of the Philippines is one of the most prominent and divisive public characters in the political sphere, nationally and worldwide, who is renowned for his profanity. In like manner, he advocates for political acts that do not follow traditional political behavior or socially prescribed moral and ethical standards. From the lens of the global society, PRRD uses an unusual speech delivery to convey his distinct political philosophy. He possesses a unique political strategy evident in his profanity-laced tirades; thus, it is no surprise that he constantly swears and occasionally loses with expletives, even in public [4].

The researchers were prompted to look into this study to understand the mechanisms underlying PRRD's swearing habit by the conflict between the ideal national leader's language use and the belief that he represents the entire

country on the international stage. This study seeks to identify the pragmatic functions of the President's use of swearing. The researchers also believe this research should be carried out, which still needs to be thoroughly studied to discover the functions of swear words, particularly in the public discourse of a national political leader, specifically in the Philippines. As a result, the researchers will explore the presidential profanity of PRRD and its pragmatic functions of swearing in public discourse. This research should be conducted for the people to understand that a person who swears, such as PRRD, should not automatically assume that when someone swears, he is poorly educated, impolite, and disrespectful. Comparatively, PRRD embodies expressions that should not be interpreted literally in his speech [5].

In a later study, [3] makes the case that swearing serves various communicative functions. For example, when someone swears, it often carries an emotional meaning as an insult or an epithet intended for the recipient. Also, cursing promotes social cohesion by serving as a sense of wit, humor, satire, storytelling, social commentary, sex talk, and in-group lingo. Additionally, [6] examined the impoliteness of expletives in anonymous YouTube comments, which sought to approach the impoliteness of swear words, and discovered that cursing could serve both polite and impolite purposes. In another sense, the pragmatic roles of swearing were also investigated by [7] from the context of interpersonal speaking in casual conversation. It was discovered that cursing in casual conversation serves pragmatic purposes to communicate emotions, give linguistic emphasis, foster community, and display aggression.

On analyzing the swearwords spoken by PRRD and the functions of swearing gained from the contexts of the utterances are analyzed with the employment of Illocutionary forces in Speech Act Theory and the theory [8] model for categorizing the pragmatic functions expressed by the swearwords. Moreover, swear words are utilized to perform three pragmatic functions. The justification for choosing this model is that it has three categories, making its categorization practical and broad. It is user-friendly, considers how swear words are used in different contexts, and is not language-

specific in how they might be applied. This paradigm proposes that profanity serves three purposes: cathartic, social, and abusive. Firstly, the cathartic function is the act of releasing some emotion, regardless of the words used. Also, it is classified as having an expressive or emotional function in a language in which psychological feelings like anger, suffering, frustration, and others are expressed. This function is directed at the speaker, and an audience is not necessary. Secondly, the abusive function targets the presence of an audience with the intent of insulting. The person who uses abusive language intends to cause hurt, injury, and disruption. More specifically, it is used to replace physical attacks through swearing. The third function is social. It happens in relaxed settings where identical groups of people are at ease. The use of social swearing is influenced by social variables such as 4 class, gender, and age. Although such swearing is directed at others, it is not derogatory. It usually takes the form of abusive swearing but serves the reverse function. The goal is to promote social solidarity, playfulness, and group membership.

This research aims to identify PRRD's pragmatic functions of swearing in public discourse. Specifically, answer the following questions; What are the swear words used in the public speeches of President Duterte? How did he use these swear words? The societal value of this paper states to help society acknowledge how President Duterte expresses the form of self-expression, a way to strengthen bonds with others or to express a state of comfortability. Also, this indicates that it allows the people to persuade themselves to listen to substantial information in PRRD's speech because it comprises the swear words that can aid them in understanding the context. Therefore, swearing can draw attention to a problem, confront someone, express a social hierarchy, and even create a sense of community [9].

2. MATERIALS AND METHODS

2.1 Research Data

The researchers used the transcripts of President Rodrigo Roa Duterte (PRRD) speeches in his first 100 days of governance based on Presidential Communications Operations Office on the official government's website. This study investigated the public discourse of PRRD. It looked into the communicative participants: Philippine National Police (PNP), Armed Forces of the Philippines (AFP), and Citizen Armed Force Geographical Unit (CAFGU). In order to maintain 5 consistency in the length of the speeches and avoid bias in the analysis, researchers made it clear that the speeches included were only those delivered in under twenty (20) minutes. Furthermore,[10] list of Filipino expletives were used as the basis for coding swear words.

2.2 Research Design

This study utilized a qualitative research method based on pragmatic analysis to identify qualitative data analysis of various pragmatic functions that encouraged the swearing of PRRD. The pragmatic analysis attempts the speaker to construct a linguistic message and intend a meaning in a dialogue between two people [11]. The researchers use observational design to offer a phenomenon of interest in the transcripts of PRRD's speeches during the first 100 days of his governance based on the Presidential Communications Operations Office on the official government's website. The

transcribed format is the primary source for examining the president's public addresses words.

2.3 Data Analysis

The study chose specific parameters of the research instrument as document analysis. Document analysis is a type of qualitative research in which the researcher interprets documents to provide context and voice for a topic of assessment [12]. The swear words were coded using the list of Filipino expletives based [10] to analyze continuous and categorical data coherently. Similarly, the researchers used the transcripts of PRRD's speeches during the first 100 days of his governance based on the Presidential Communications Operations Office on the official government's website. In order to 6 maintain consistency in the length of the speeches and avoid bias in the analysis, the researchers made it clear that the speeches included were only those delivered in under twenty (20) minutes.

To achieve the suprasentential level of grammatical language of pragmatic function, the researchers observed the sample discourse narrative of each specific sentence that provides backgrounding and foregrounding. Depending on the speaker's objectives in the dialogue, these expletives serve various pragmatic functions. They can achieve favorable or unfavorable interpersonal and personal communication results.

The data shows that the speaker frequently expresses their emotions in an emotional outburst, including wrath, impatience, delight, and astonishment, to show the pragmatic function. In this regard, the pragmatic analysis approach utilizes the Speech Act Theory whereby the immediate context of each illocutionary force, swearword coding, and sample discourse context was based on [8] pragmatic analysis on swear words and utilized to perform three pragmatic functions; (1) Cathartic, (2) Abusive, and (3) Social. Firstly, the Cathartic function is the act of releasing some emotion, regardless of the words used. It is classified as having an expressive or emotional function in language. Also, psychological feelings like anger, suffering, frustration, and others are expressed. This function is directed at the speaker, and an audience is unnecessary. Secondly, the Abusive function targets the presence of an audience with the intent of insulting. The person who uses abusive language intends to cause hurt, injury, and disruption. More specifically, it is used to replace physical attacks through swearing. Lastly, the third function is social; it happens in relaxed settings where identical groups of people are at ease. The use of social swearing is influenced by social variables such as 7 class, gender, and age. Furthermore, the researchers carefully reviewed, watched, observed, and listened to the video recordings to better understand the possible functions of swear words.

3. RESULTS AND DISCUSSION

Swear words and their Pragmatic Functions

In Table 1, the 20 public speeches of President Rodrigo Roa Duterte (PRRD) delivered to the armed personnel of the country contained numerous swear words. The 10 swear words found in his speeches are as follows: *putangina/tangina, hayop, what the hell, gunggong,*

tarantado, bwisit, idiot, loko-loko, gago, and letse. This study analyzed the pragmatic functions of swear words based on the adopted model of [8], cathartic, abusive, and social. In addition, it includes a list of illocutionary forces adopted from the Speech Act Theory [13]

Idiot (SW7)

How can it happen na kung mag-inspection ka sa Bilibid, you have to ask permission from the *idiot* inside. Ay nako. This is my first day. I'm warning them there, they have the TVs there inside. Napasyal ako noon, pagpasok ko I was there to see- I accompanied Pastor [Apollo] Quiboloy to pray over kay [Hubert] Webb, 'yung anak ni [Freddie] Webb who was in Muntinlupa. At pagdaan ko doon sa death row (SD9)

Table 1. Swear words

Swear words	Sample Discourse
Putangina/tangina (SW1)	Ito namang mga ano, akala mo kung sino tinuturuan pa tayo. Walang makukulong sa iyo, I entrust- ako ang...I will not. Go out and hunt for them. Arrest them kung pwede kaya pa but if they offer a violent resistance at naalanganin na ang buhay mo, <i>putangina</i> huwag kang magpakamatay... patayin mo ang hindot. (SD1) Karamihan sakit ninyo, kidney, almost 65 of them, kasi asin lang minsan ang ulam, basta malunok lang. <i>Putang-ina</i> . Hahaha (SD2)
Hayop (SW2)	Patayin mo ang <i>hayop</i> , Bakit ako papayag na ako ang mamatayan? You go with extrajudicial killing, wala kang makitang pulis na mamatay dito. (SD3)
What the hell (SW3)	Ang isyu dito hindi ang bunganga ko and I would say the ratings sa business economy eh di so be it, lumayas kayo eh. Then we will start on our own. I can go to China, I can go to Russia, I have a talk with them, they are waiting for me so <i>what the hell</i> . (SD4)
Gunggong (SW4)	I know the problem was serious in Davao. So, what I said because <i>gunggong</i> iyan, kita mo may pulis kayo na nasa hospital, iyong isa patay. Di ko nga alam pala dito, Else, I could have been here. Kasi sino yung pulis na namatay, pinupuntahan ko talaga. Not only to condole, kasi wala na eh, tapos nayan eh, but to show my solidarity (SD5).
Tarantado (SW5)	There is no law at all. Mind you Human Rights Commission <i>tarantado</i> pala kayo eh. There has to be a law, do not keep on complaining about my mouth because my mouth is not the problem. It cannot bring down a country but, it can erase a generation of bright thinking Filipinos. (SD6)
Bwisit (SW6)	I'm giving you 250,000 each tua sa (PMS) Presidential Management staff where are you? Where's the money? Mga pulis ni basig pusilon ta diri. Kasi dito ako I said message isn't good to hear about pulis men dying. Thank you Thank you. You'll receive it tomorrow. Wala ning Zamboanga way labot because as I said naa day patay na pulis. Makanint sa ulo na <i>bwisit</i> ako. Really - init akong ulo bakit namatay yong pulis. (SD7)
	Ngayon, naging Presidente ako. Bakit maraming patay? Na ngayon lahat ng patay- Kaya ako galit, kung nakikinig kayo, mga foreigners, ganito 'yan, makinig kayo ha mabuti ha, ang hina pa naman ng utak ninyo. <i>Bwisit</i> kayong lahat. (SD8)

Loko-loko (SW8)

Ngayon maraming migrants namamatay jan sa dagat hindi ninyo tanggapin stop accepting your fellow human being it distress SOS you have stock and close the boarders and they are dying outside of hunger. Tapos magturo kayo sa akin na pinatay ko ang mga kriminal. *Loko-loko* pala kayong lahat eh. That is why I use slur, slang. (SD10)

Gago (SW9)

When you were the Secretary of — or the chairman of the Commission on Appointments — everybody in that agency knew about it. As if you are the only one. You know the reason why I called for this conference is just to disabuse the minds of the many women criticizing me. I said I have to mention the connect between De Lima's driver and her, otherwise I'd look stupid. Why would a — the [inmates obey a driver on the mere approval of a driver? Para kang *gago*. (SD11)

Letse (SW10)

Kanina sa Samar. I was visiting the, 'yung si Mark doon sa Tanay. Tapos binulungan na lang ako na, "Sir, may patay na naman." At itong mga human rights, silent naman. Ni hindi na nakakasabing, "nakakaawa naman." *Letse* kayo. Genocide. Genocide? Mga criminal, genocide? Paka-ugok naman ninyo eh! Mag-aral nga kayo uli. (SD12)

Putangina/tangina (SW1)

Corresponding to the definition by [10]"Putang Ina" is a Filipino expletive derived from the Spanish cuss line "Hijo de Pota," which translates as "Son of a Whore." Also, it is a Spanish credit word that means "whore" in Tagalog; ina is the word for 'mother.' As a result, if translated word-for-word, the phrase means "Your mother is a whore."

(SD1) "Nong ako na ang nag-Presidente, sinabi ko, "Go out, anuhin niyo ko, go out and hunt down the criminals, arrest them, and if they offer a violent resistance, and you think that life, ikaw ang mamatay, kung hindi siya, *tangina*, patayin mo sila".

[When I became President, I said, "Go out, do me, go out and hunt down the criminals, arrest them, and if they offer a violent resistance, and you think that life, you will die, if not him, *tangina*, kill them. (SD1)]

(SD2) "Karamihan sakit Ninyo, kidney, almost 65 of them, kasi asin lang minsan ang ulam, basta malunok lang. *Putangina*. Hahaha".

[Most of your illnesses, kidney, almost 65 of them, because sometimes the available food is just salt, as long as there is something to eat. *Putangina*. Hahaha. (SD2)]

Hayop (SW2)

The word "hayop" means "animal" in English. It refers to someone who acts inhumanely or behaves like an animal without values and good manners. Its variations can be considered as; "hayup" and "hinayupak" [10].

(SD3) "Patayin mo ang **hayop**, Bakit ako papayag na ako ang mamatayan? You go with extrajudicial killing, wala kang makitang pulis na mamatay dito".

[Kill that **hayop**. Why would I allow to let someone die on my behalf? You go with extrajudicial killing; you cannot find a police officer here to die. (SD3)]

What the Hell (SW3)

The expletive "What the hell" is an exclamation to convey surprise, astonishment, indignation, and disgust. "The hell" is used as an intensifier in this sentence and is a mild expletive. As a result, many people assume it's mild in terms of swear words. Additionally, this swear word is simply another way of saying "what the heck" or "what on earth" [14].

(SD4) "Ang isyu dito hindi ang bunganga ko and I would say the ratings sa business economy eh di so be it, lumayas kayo eh. Then we will start on our own. I can go to China, I can go to Russia, I have a talk with them, they are waiting for me so **what the hell?**".

[The issue here is not my mouth and the ratings in the business economy, so be it; all of you leave. Then we will start on our own. I can go to China. I can go to Russia; I have talk with them, and they are waiting for me, so **what the hell?** (SD4)]

Gunggong (SW4)

Gunggong is a Tagalog term that signifies stupid or ignorant in Chinese. It also denotes that mental, emotional, or physical growth is sluggish, "offering a stable and occasionally joyful existence for the retarded." In addition, it is a superlative version of dumb in Filipino slang. We may have heard villains in Filipino action films from the 1980s through the 1990s shout this to their minions [15].

(SD5) "I know the problem was serious in Davao. So, what I said because **gunggong** iyan, kita mo may pulis kayo na nasa hospital, iyong isa patay. Di ko nga alam pala dito, Else, I could have been here. Kasi sino yung pulis na namatay, pinupuntahan ko talaga. Not only to condole, kasi wala na eh, tapos nayan eh, but to show my solidarity".

[I know the problem was serious in Davao. So, I said that because of that **gunggong**, you see, you have a policeman in the hospital. That one is dead. I do not know here; else, I could have been here. Every police officer who died, I went to see him, not only to condole, because it has gone, that is over, but to show my solidarity (SD5).]

Tarantado (SW5)

It is a term for someone dumb or foolish. In Tagalog, the word "taranta" also denotes fear or perplexity. Moreover, it indicates "slow to comprehend, dull-witted, dumb, or confused." There is a phrase in Spanish called "tarantado," which means "dumb, foolish," as well as "panic," which means "confusion" [10].

(SD6) "There is no law at all. Mind you Human Rights Commission **tarantado** pala kayo eh. There has to be a law, do not keep on complaining about my mouth because my mouth is not the problem. It cannot bring down a country but, it can erase a generation of bright thinking Filipinos."

[There is no law at all. Mind you, Human Rights Commission, you are all **tarantado**. There has to be a law, don't keep on complaining about my mouth because my mouth is not the problem. It cannot bring down a country, but it can erase a generation of bright-thinking Filipinos. (SD6)]

Bwisit (SW6)

The Fukien Chinese phrase "bo ui sit," which means "no clothing or food," is where the Tagalog term "bwisit" originates. Furthermore, [16] stated that using the curse word "bwisit" means you have had terrible luck. It may also

be used to show annoyance with someone or something. Other term variations include bwiset, buset, and bullshit, which are only various ways to spell the same word.

(SD7) "I'm giving you 250,000 each tua sa (PMS) Presidential Management staff where are you? Where's the money? Mga pulis ni basig pusilon ta diri. Kasi dito ako I said message isn't good to hear about policemen dying. Basilan lang ako tapos pati cheque is process now tumawag ako may 250,000 kayo. Ang katunga imo katunga bahin bahin sa imong girlfriend kong pulis imong..... Thank you Thank you. You'll receive it tomorrow. Wala ning Zamboanga way labot because as I said naa day patay na pulis. Makanint sa ulo na **bwisit** ako. Really - in it akong ulo bakit namatay yong pulis."

[I am giving you 250,000 each from (PMS) Presidential Management staff. Where are you? Where's the money? Policemen might shoot us here because when I went here, I said, "It is not good to hear about policemen dying." Just here in Basilan, the cheque is processed, and I called to say that they will give 250,000 (applause). Half of it is yours, and half will be divided to your girlfriend if your someone is the police. Thank you. Thank you. You will receive it tomorrow. Zamboanga has nothing to do with it because, as I said, there is a dead policeman. It is making my head hot, and I feel **bwisit**. It is making my hot head because the policeman died. (SD7)]

(SD8) "Ngayon, naging Presidente ako. Bakit maraming patay? Na ngayon lahat ng patay— Kaya ako galit, kung nakikinig kayo, mga foreigners, ganito 'yan, makinig kayo ha mabuti ha, ang hina pa naman ng utak ninyo. **Bwisit** kayong lahat."

[Now, I have become the President. Why are there so many dead? Now that everyone who died – That is why I am angry. If you are listening, foreigners, it is like this, listen carefully, given that your brain is weak. You are all **bwisit**. (SD8)]

Idiot (SW7)

An idiot is emotionally abusive and also known as a foolish or "stupid person" or tanga, hangal, and tulala in Filipino. Derivative idiot from Greek idiōtēs means "private person." PRRD, the former President of the Philippines, is well known for his outrageous statements and unfiltered attacks on his rivals. In the corresponding definition of [17] the swear word idiot, as shown in the excerpt, is employed as an abusive function that emphasizes the expressed emotion.

(SD9) "Saan ka nakakita ng gobyerno na ang ilegal na droga ay kontrolado sa loob ng Bilibid prison? At parang sampal 'yan ng ilang beses. At paano ito nangyari, talagang malalaman ko rin, sinabi ng may kapabayaan. How can it happen na kung mag-inspection ka sa Bilibid, you have to ask permission from the **idiot** inside. Ay nako. This is my first day. I'm warning them there; they have the TVs there inside."

[Where did you see in the government that illegal drugs are controlled inside the bilibid prison? And it slaps you several times. And how did this happen? I will really find out, said the ignorant. How can it happen that if you inspect Bilibid, you have to ask permission from the **idiot** inside? Oh my. This is my first day. I am warning them there. They have a television there inside. (SD9)]

Loko-loko (SW8)

Loko-Loko is an abusive word from Spain that means "loco" slang or "crazy." An example is an insane person or a raving lunatic who suddenly realizes that the plan is not essential and that the person will do something else. In English, "loko-loko" refers to crazy, mad, goof, maniac, crank, lunatic, draft, clown, foolish, and mentally abusive language, accentuating the expressed emotion [10].

(SD10) "Ngayon maraming migrants namamatay jan sa dagat hindi ninyo tanggapin, stop accepting your fellow human being it distress SOS you have stock and close the

borders and they are dying outside of hunger. *Tapos magturo kayo sa akin na pinatay ko ang mga kriminal. Loko-loko pala kayong lahat eh. That is why I use slur, slang.*"

[Now, many migrants are dying in the sea; if you do not accept it, stop accepting your fellow human being. It distresses SOS if you have stock and close the borders; they are dying outside of hunger. Then, you pointed at me that I killed criminals. You are all **loko-loko**. That is why I use slurs, slang. (SD10)]

Gago (SW9)

It is initially to describe someone who stutters incredibly when nervous, but it later came to refer to someone who does foolish things. If someone refers to this curse, it means someone did something stupid or is simply another word for 'fool.' Furthermore, gago is a derivative of the Spanish word gago, which in Tagalog is translated as "dumb," "foolish," or "ignorant." Tanga, bugok, botlog, bulol, and bobo are similar names with similar native etymologies [10].

(SD11) "When you were the Secretary of — or the chairman of the Commission on Appointments — everybody in that agency knew about it. As if you are the only one. You know the reason why I called for this conference is just to disabuse the minds of the many women criticizing me. I said I have to mention the connect between De Lima's driver and her, otherwise I'd look stupid. Why would a — the inmates obey a driver on the mere approval of a driver? Para kang gago." [When you were the Secretary of — or the chairman of the Commission on Appointments — everybody in that agency knew about it as if you were the only one. You know I called for this conference to disabuse the minds of the many women criticizing me. I said I had to mention the connection between De Lima's driver and her. Otherwise, I would look stupid. Why would a — the inmates obey a driver on the mere approval of a driver? You look like a **gago**. (SD11)]

Letse (SW10)

"Letse" is used as an expression of annoyance or anger. It can be used as an interjection, "leche!" or in a sentence from the Spanish term "mal leche," which means bad milk. It is a colloquial term for sperm but is often referred to as someone or something annoying [10].

(SD12) "Kanina sa Samar. I was visiting the, 'yung si Mark doon sa Tanay. Tapos binulungan na lang ako na, "Sir, may patay na naman." At itong mga human rights, silent naman. Ni hindi na nakakasabing, "nakakaawa naman." Letse kayo. Genocide. Genocide? Mga criminal, genocide? Pakaugok naman ninyo eh! Mag-aral nga kayo uli." [Earlier at Samar. I was visiting Mark there in Tanay. Then they whispered, "Sir, someone is dead again." And these human rights are silent. I cannot even say, "It is a pity." You are all **letse**. Genocide. Genocide? Criminals, genocide? You are all stupid! Study again. (SD12)]

Table 2.1 Pragmatic Function

Swear Words	Illocutionary Force	Sample Discourse
Putangina (SW1)	Commanding	Ito namang mga ano, akala mo kung sino tinuturuan pa tayo. Walang makukulong sa iyo, I entrust— ako ang...I will not. Go out and hunt for them. Arrest them kung pwede kaya pa but if they offer a violent resistance at naalanganin na ang buhay mo, <i>putangina</i> huwag kang magpakamatay... patayin mo ang hindot. (SD1)

What the hell (SW3)

Disapproving

Ang isyu dito hindi ang bunganga ko and I would say the ratings sa business economy eh di so be it, lumayas kayo eh. Then we will start on our own. I can go to China, I can go to Russia, I have a talk with them, they are waiting for me so *what the hell*. (SD4)

Bwisit (SW6)

Praising

I'm giving you 250,000 each tua sa (PMS) Presidential Management staff where are you? Where's the money? Mga pulis ni basig pusilon ta diri. Kasi dito ako I said message isn't good to hear about pulis men dying. Basilan lang ako tapos pati cheque is process now tumawag ako may 250,000 kayo (applause) Ang katunga imo katunga bahin bahinon sa imong girlfriend kong pulis imong..... Thank you Thank you. You'll receive it tomorrow. Wala ning Zamboangga way labot because as I said naa day patay na pulis. Makainit sa ulo na *bwisit* ako. Really - init kang ulo bakit namatay yong pulis. (SD7)

Putangina

In Table 2, Putangina (SW1) manifests the Cathartic Function from the speaker's reaction to certain situations as it is produced spontaneously to express emotion. In the (SD1) excerpt, the President narrates an event where he would remind the police officers to hunt and arrest criminals; however, if a form of violent resistance faces their life in jeopardy, the police officer must kill the criminal to save his life. Putangina conveys psychological emotions such as anger, pain, and frustration. It is safe to say that PRRD uses the swear word to let off steam and release emotion. Another adaptable sentence enhancer speaks as a form of expression to convey strong feelings. It further shows that his swearing became an instrument to express his anger and frustration, mainly focusing on the situation and not directing to others, hence cathartic swearing. Cathartic swearing has these instances wherein it more clearly reflects the speaker's reactions to certain situations as it is produced spontaneously to express emotion [18].

(SD1) "Nong ako na ang nag-Presidente, sinabi ko, "Go out, anuhin niyo ko, go out and hunt down the criminals, arrest them, and if they offer a violent resistance, and you think that life, ikaw ang mamatay, kung hindi siya, tangina, patayin mo sila". [When I became President, I said, "Go out, do me, go out and hunt down the criminals, arrest them, and if they offer a violent resistance, and you think that life, you will die, if not him, **tangina**, kill them. (SD1)]

What the Hell

The excerpt from (SW3) manifests a catharsis effect; hence this context relates to cathartic as the swearing function and the swear word "What the hell" is used as a relief of stress from the assumption of the community towards PRRD. In the excerpt, PRRD directed on the business economy, stating countries that can aid the

Philippines with businesses. The community assumes that his irreverent behavior of using profanity was the problem of expanding the business economy in the Philippines. His characterized fiery rhetoric and controversial remarks disadvantaged the nation's economy. In accordance with the context, he intends to startle and intimidate the hearers as he expresses his disapproval regarding the assumption of the community. Furthermore, the swear word "what the hell" functions as cathartic swearing, along with his disapproval, and has a remarkable linguistic role in highlighting the object of importance in the focal point and persuasiveness of the argument by increasing the perceived intensity without hurting credibility. It has been hypothesized that cathartic swearing draws on an emotive set of reaction mechanisms similar to those outpourings of raw emotion caused by an intense situation involved in identifying and reacting to threats [18].

(SD4) *"Ang isyu dito hindi ang bunganga ko and I would say the ratings sa business economy eh di so be it, lumayas kayo eh. Then we will start on our own. I can go to China, I can go to Russia, I have a talk with them, they are waiting for me so what the hell"*.

[The issue here is not my mouth and the ratings in the business economy, so be it; all of you leave. Then we will start on our own. I can go to China. I can go to Russia; I talk with them, and they are waiting for me, so **what the hell?** (SD4).

Bwisit

Bwisit (SW6) results as a cathartic function. In the sample excerpt (SD7), PRRD rewarded the police personnel for noteworthy achievements in anti-illegal drugs operations from July 1, 2016, to September 30, 2016. He used the swear word "bwisit" to release his distress, such as why policemen are dying due to the nation's ongoing and persistent drug issue. His actions, simply speaking, make it cathartic as it applies to emotional catharsis. PRRD's "bwisit" as a cathartic function uses the stress-reduction technique of venting and cursing to let off steam; it is relevant to the assertion of [7] that cathartic swearing is interpersonally and emotionally crucial, it demonstrates vital parts of our linguistic repertoires that help us in alleviating stress, enhancing physical resilience, cope with pain, and fostering bonds with colleagues and friends.

(SD7) *"I'm giving you 250,000 each tua sa (PMS) Presidential Management staff where are you? Where's the money? Mga pulis ni basig pusilon ta diri. Kasi dito ako I said message isn't good to hear about pulis men dying. Basilan lang ako tapos pati cheque is process now tumawag ako may 250,000 kayo (applause) Ang katunga imo katunga bahin bahinon sa imong girlfriend kong pulis imong..... Thank you Thank you. You'll receive it tomorrow. Wala ning Zambo angga way labot because as I said naa day patay na pulis .Makanint sa ulo na bwisit ako. Really - in it akong ulo bakit namatay yong pulis"*.

[I am giving you 250,000 each from (PMS) Presidential Management staff. Where are you? Where's the money? Policemen might shoot us here because when I went here, I said, "It is not good to hear about policemen dying." Just here in Basilan, the cheque is processed, and I called to say that they will give 250,000 (applause). Half of it is yours, and half will be divided to your girlfriend if your someone is the police. Thank you. Thank you. You will receive it tomorrow. Zamboanga has nothing to do with it because, as I said, there is a dead policeman. It is making my head hot, and I feel **bwisit**. It is making my hot head because the policeman died. (SD7)]

Table 2.2 Abusive Pragmatic Function

Swear Words	Illocutionary Force	Sample Discourse
Hayop (SW2)	Commanding	Patayin mo ang <i>hayop</i> , Bakit ako papayag na ako ang mamatayan? You go with extrajudicial killing, wala kang makitang pulis na mamatay dito. (SD3)
Gunggong (SW4)	Asserting	I know the problem was serious in Davao. So, what I said because <i>gunggong</i> iyan, kita mo may pulis kayo na nasa hospital, iyong isa patay. Di ko nga alam pala dito, Else, I could have been here. Kasi sino yung pulis na namatay, pinupuntahan ko talaga. Not only to condole, kasi wala na eh, tapos nayan eh, but to show my solidarity (SD5)
Tarantado (SW5)	Complaining	There is no law at all. Mind you Human Rights Commission <i>tarantado</i> pala kayo eh. There has to be a law, do not keep on complaining about my mouth because my mouth is not the problem. It cannot bring down a country but, it can erase a generation of bright thinking Filipinos. (SD6)
Bwisit (SW6)	Asserting	Ngayon, naging Presidente ako. Bakit maraming patay? Na ngayon lahat ng patay— Kaya ako galit, kung nakikinig kayo, mga foreigners, ganito 'yan, making kayo ha mabuti ha, ang hina pa naman ng utak ninyo. <i>Bwisit</i> kayong lahat. (SD8)
Idiot (SW7)	Complaining	How can it happen na kung mag-inspection ka sa Bilibid, you have to ask permission from the <i>idiot</i> inside. Ay nako. This is my first day. I'm warning them there, they have the TVs there inside. Napasyal ako noon, pagpasok ko I was there to see— I accompanied Pastor [Apollo] Quiboloy to pray over kay [Hubert] Webb, 'yung anak ni [Freddie] Webb who was in Muntinlupa. At pagdaan ko doon sa death row (SD9)
Loko-loko (SW8)	Arguing	Ngayon maraming migrants namamatay jan sa dagat hindi ninyo tanggapin stop accepting your fellow human being it distress SOS you have stock and close the borders and they are dying outside of hunger. Tapos magturo kayo sa akin na pinatay ko ang mga kriminal. <i>Loko-loko</i> pala kayong lahat eh. That is why I use slur, slang. (SD10)

Gago Asserting (SW9) When you were the Secretary of — or the chairman of the Commission on Appointments — everybody in that agency knew about it. As if you are the only one. You know the reason why I called for this conference is just to disabuse the minds of the many women criticizing me. I said I have to mention the connect between De Lima’s driver and her, otherwise I’d look stupid. Why would a — the [inmates obey a driver on the mere approval of a driver? Para kang *gago*. (SD11)

Letse Arguing (SW10) Kanina sa Samar. I was visiting the, ‘yung si Mark doon sa Tanay. Tapos binulungan na lang ako na, “Sir, may patay na naman.” At itong mga human rights, silent naman. Ni hindi na nakakasabing, “nakakaawa naman.” *Letse* kayo. Genocide. Genocide? Mga criminal, genocide? Paka-ugok naman ninyo eh! Mag-aral nga kayo uli. (SD12)

Hayop

As shown above in the sample discourse (SD3), the swear word "hayop" is exercised by PRRD to draw an abusive swearing function, and the context is associated with venting negative emotions to insult someone. In this instance, abusive swearing is utilized by the speaker to intensify the insults and the commands, such as that it directly threatens the hearer. It presents the Extra Judicial Killings by the police. PRRD added his principle of necessity that physical force would be made strictly to a violent criminal and disagreed that a police officer would die at the hands of a criminal. This situation shows that he utilized the swear word "hayop" to abusively name-call the directed target who uses drugs. In another sense, his swearing invites to evoke a reaction or grab the audience's absolute attention. The swearing connects to commanding as an illocutionary force, stated in the excerpt of PRRD, which allows requesting performatives. It reflects that swearing is a strategy that reflects his avowed abhorrence to illegal drug use and his linguistic inclination. It boils down to the fact that the abusive function of swearing emphasizes the significance or the weight of feelings or attitudes he placed on the discussion. As mentioned by [19], abusive swearing is not only an emotive language that reflects and heightens the emotionally charged narration or discussion, but it is also a device that languages offer speakers to emphasize their speech.

(SD3) “Patayin mo ang *hayop*, Bakit ako papayag na ako ang mamatayan? You go with extrajudicial killing, wala kang makitang pulis na mamatay dito”.

[Kill that *hayop*. Why would I allow to let someone die on my behalf? You go with extrajudicial killing; you cannot find a police officer here to die. (SD3)]

Gunggong

In the excerpt (SD5), PRRD intends to insult drug addicts. PRRD stated that he is aware that problems and issues are serious in Davao when it comes to drugs, especially since there are police officers who lost their lives to alleviate drug use. The swear word "Gunggong" involves abusive swearing because he targets the drug addicts about the drug-

related killings that killed the policemen. PRRD chose the word "gunggong" to inflict harm and vent his resentment toward the drug addicts' behavior. In this context, PRRD is additionally asserting as an illustration of illocutionary force. The truth of the expressed proposition, he entails abusively swearing because of the wrongdoings and poor behavior of drug addicts. Moreover, "Gunggong," the abusive swearing function of PRRD, indicates how drug addicts irritate and aggravate him. Thus, this connects to the statement of [20] swearwords help to move the most substantial feelings and emotions throughout our body from our weight of anger, shame, sadness, or hopelessness lifts.

(SD5) “I know the problem was serious in Davao. So, what I said because *gunggong* iyan, kita mo may pulis kayo na nasa hospital, iyong isa patay. Di ko nga alam pala dito, Else, I could have been here. Kasi sino yung pulis na namatay, pinupuntahan ko talaga. Not only to condole, kasi wala na eh, tapos nayan eh, but to show my solidarity”.

[I know the problem was serious in Davao. So, I said that because of that *gunggong*, you see, you have a policeman in the hospital. That one is dead. I do not know here; else, I could have been here. Every police officer who died, I went to see him, not only to condole, because it has gone, that is over, but to show my solidarity (SD5).]

Tarantado

The excerpt from (SD6), brings forth the complaints made by the Human Rights group about his swearing behavior. The swear word "tarantado" was used by PRRD to target the Human Rights Commission. PRRD responded to the Human Rights officers by summoning its members "tarantado" because the officers were complaining about his bad-mouthing and that no law prohibits such means of expression. Also, PRRD emphasized that it is not his mouth that is the issue as his mouth cannot bring down the country, but instead, they have the potential to erase a generation of intelligent Filipino. In line with this, this exemplifies PRRD's strong response to the Human Rights Commission's unsatisfactory actions. The swear word "tarantado" is associated with PRRD complaining about the Human Rights Commission, which always points out his mouth. It explicitly states that this is an abusive swearing function as he intends to target the members of The Human Rights Commission on why they always had to call out on how he expressed his anger even though many other issues needed to face. In fact, by abusive swearing, we communicate the meaning of a sentence, and our emotional response and reaction showcase the meaning of a scenario. It also allows us to express anger, disgust, or pain or indicate to someone that they need to back off without resorting to physical violence [7].

(SD6) “There is no law at all. Mind you Human Rights Commission *tarantado* pala kayo eh. There has to be a law, do not keep on complaining about my mouth because my mouth is not the problem. It cannot bring down a country but, it can erase a generation of bright thinking Filipinos.”

[There is no law at all. Mind you, Human Rights Commission, you are all *tarantado*. There has to be a law, don't keep on complaining about my mouth because my mouth is not the problem. It cannot bring down a country, but it can erase a generation of bright-thinking Filipinos. (SD6)]

Bwisit

In the context of the excerpt (SD8), PRRD asserts from both domestic and foreign critics that the mortality rate increases to lower the nation's existing crime rate. To reiterate, he targets foreigners and wants to evoke destructive emotions with his comments. The excerpt above indicates that the

swear word "bwisit" represents the abusive function. To further strengthen his attack, besides name-calling them "bwisit," PRRD describes the foreigners as weak-minded. It entails that the swear word "bwisit" aids in expressing his feelings and frustration to the mark the foreigners. It suggests that the illocutionary force presented by PRRD is asserting. While name-calling the foreigners, he asserts his view regarding them, who have constantly been intervening, even if he provides a potential action plan to end the country's crime rate. Abusive swearing also means using prohibited words to convey a negative feeling connected to the speaker's emotional condition to the hearer, and we do this by utilizing swear words, name-calling, and making disrespectful remarks to intentionally offend or hurt the person in some way [4].

(SD8) "Ngayon, naging Presidente ako. Bakit maraming patay? Na ngayon lahat ng patay— Kaya ako galit, kung nakikinig kayo, mga foreigners, ganito 'yan, makinig kayo ha mabuti ha, ang hina pa naman ng utak ninyo. **Bwisit** kayong lahat."

[Now, I have become the President. Why are there so many dead? Now that everyone who died – That is why I am angry. If you are listening, foreigners, it is like this, listen carefully, given that your brain is weak. You're all **bwisit**. (SD8)]

Idiot

In the excerpt of (SD9), PRRD uses the swear word "idiot" to abusively name-call the negligent employee inside the New Bilibid prison. His obscene language is fueled by those involved in drug trafficking. The swear word "idiot" is exercised by PRRD to draw abusive connotations in public discourse directed towards the negligent employee inside the Bilibid as the represented category of swearing according to its function. It further shows that in the sample discourse, "idiot" is a swear word representing abusive swearing because it involves a target. In this case, the employee inside the Bilibid prison neglected his responsibility and failed to act reasonably in the given circumstance. PRRD, as the abusive swearer, bursts his solid and negative feelings to name-call the person held responsibly and express anger and frustration to all involved in drug operations inside the Bilibid prison. In this context, complaining is an illocutionary force because PRRD expresses his disapproval towards the state of affairs described in the proposition for which he holds the employee he name-called as directly responsible for the disruption of the law-abiding situation working inside the Bilibid prison. Abusive swearing impacts offensive and emotional reasons and is employed to emphasize statements and insult others proved to be some of the most typical aims of abusive swearing [21].

(SD9) "Saan ka nakakita ng gobyerno na ang ilegal na droga ay kontrolado sa loob ng Bilibid prison? At parang sampal 'yan ng ilang beses. At paano ito nangyari, talagang malalaman ko rin, sinabi ng may kapabayaan. How can it happen na kung mag-inspection ka sa Bilibid, you have to ask permission from the **idiot** inside. Ay nako. This is my first day. I'm warning them there, they have the TVs there inside."

[Where did you see in the government that illegal drugs are controlled inside the bilibid prison? And it slaps you several times. And how did this happen? I will really find out, said the ignorant. How can it happen that if you inspect Bilibid, you have to ask permission from the **idiot** inside? Oh my. This is my first day. I am warning them there. They have a TV's there inside. (SD9)]

Loko-loko

In the excerpt presented, PRRD used the swear word "loko-loko" to harm other people's emotions who see him as the person behind the killings of the migrants. PRRD wants to clarify the allegation of calling him a criminal even though he was not the killer. Also, PRRD added that accusing him of something he did not do is one of the reasons why he slurs to release his anger. Without a doubt, PRRD uses the swear word "loko-loko" to express his temper toward these people who call him a criminal. In this case, "loko-loko" pragmatically functions as an abusive remark that signals displeasure to the hearer. The swear word and the function reflect the illocutionary force of arguing based on the allegations towards him. Following the statement [18] people use abusive swear words to offend or belittle others. This kind of expression expresses the speaker's emotions, especially anger.

(SD10) "Ngayon maraming migrants namamatay jan sa dagat hindi ninyo tanggapin, stop accepting your fellow human being it distress SOS you have stock and close the borders and they are dying outside of hunger. Tapos magturo kayo sa akin na pinatay ko ang mga kriminal. **Loko-loko** pala kayong lahat eh. That is why I use slur, slang."

[Now, many migrants are dying in the sea; if you do not accept it, stop accepting your fellow human being. It distresses SOS if you have stock and close the borders; they are dying outside of hunger. Then, you pointed at me that I killed criminals. You're all **loko-loko**. That is why I use slurs, slang. (SD10)]

Gago

In the excerpt presented in (SD11), PRRD expressed his anger at Senator De Lima because she did nothing to solve the current drug issues in the country during the term when she was a Justice Secretary. He uses the swear word "Gago" as an abusive function to insult and startle the target. In this case, PRRD's reaction to the issue of the involvement of Senator De Lima's drug business and the affair with the driver that invites the abusive swearing in the public conference. It illustrated that one of the purposes why PRRD swears in this situation was to name-call De Lima while expressing his anger and disappointment. All of the asserted remarks boil down to asserting as the illocutionary force in the context because it essentially characterizes by the linguistic features made by PRRD to tarnish the reputation of De Lima. Hence, [22] claimed that the primary function of abusive swearing is to convey the speaker's emotional condition and specifically target the hearer as it is insulting, derogatory, and offensive.

(SD11) "When you were the Secretary of — or the chairman of the Commission on Appointments — everybody in that agency knew about it. As if you are the only one. You know the reason why I called for this conference is just to disabuse the minds of the many women criticizing me. I said I have to mention the connect between De Lima's driver and her, otherwise I'd look stupid. Why would a — the inmates obey a driver on the mere approval of a driver? Para kang **gago**."

[When you were the Secretary of — or the chairman of the Commission on Appointments — everybody in that agency knew about it as if you were the only one. You know I called for this conference to disabuse the minds of the many women criticizing me. I said I had to mention the connection between De Lima's driver and her. Otherwise, I would look stupid. Why would a — the inmates obey a driver on the mere approval of a driver? You look like a gago. (SD11)]

Letse

In the excerpt presented (SD12), The President narrated one event when he was at Samar while visiting a person named Mark in Tanay. Someone told him that another Policeman had died, and the Commission of Human Rights members did not show sympathy toward the person. He uses "Letse" to utter his frustration towards the Commission of Human Rights, and this pragmatically showcases the swearword abusive function in the context. To further strengthen his attack, he degrades the human rights activists to go back to school for branding as "genocide" the recent increase of drug-related killings in the country. The speaker's disparaging intent also emphasizes that arguing portrays as the illocutionary force manifested in the scene. It results in a negative shift of the illocutionary force of the swear word and causes a heightened level of pragmatic intensity in the target text. Thus, the abusive and intensifying intent of the speaker expressed through using the swear word in this context resulted from disparaging and humiliating the addressee. To provide a more exact explanation,[23] assert that Abusive swearing is an utterance of intense emotions achieved via the most offensive words that appropriately satisfy the speaker's intention in that particular context of the situation and usually expresses a firm attitude toward someone.

(SD12) *"Kanina sa Samar. I was visiting the, 'yung si Mark doon sa Tanay. Tapos binulungan na lang ako na, "Sir, may patay na naman." At itong mga human rights, silent naman. Ni hindi na nakakasabing, "nakakaawa naman." Letse kayo. Genocide. Genocide? Mga criminal, genocide? Pakaugok naman ninyo eh! Mag-aral nga kayo uli."*
 [Earlier at Samar. I was visiting Mark there in Tanay. Then they whispered, "Sir, someone is dead again." And these human rights are silent. I cannot even say, "It is a pity." You are all **letse**. Genocide. Genocide? Criminals, genocide? You are all stupid! Study again. (SD12)]

Table 2.3 Social Pragmatic Function

Swear Words	Illocutionary Force	Sample Discourse
Putangina/ tangina (SW1)	Ridiculing	Karamihan sakit ninyo, kidney, almost 65 of them, kasi asin lang minsan ang ulam, basta malunok lang. <i>Putang-ina.</i> <u>Hahaha (SD2)</u>

Putangina

The table above shows the manifestation of Putangina (SW1) as a Social Pragmatic Function of the context exercised by PRRD to draw reactions of humor and familiarity. The purpose is to foster social solidarity, playfulness, and a shared sense of belongingness. It was considered a politeness strategy to encourage group cooperation, common ground, and shared experience [6]. The swear word "putangina" emphasizes the Filipino soldiers' miserable situation, stimulating his audience's laughter. It indicates that individual members of the audience laughed about their personal experiences in the profession they have chosen. It reflects that "putangina" is used as a social function by PRRD as a manifestation of the speaker's narratives to establish a connection among listeners with shared knowledge and interests. The illocutionary force is ridiculing manifested through laughter. It will achieve when both the listener and the speaker share and possess the same understanding of the narrative's context, fostering solidarity among the people engaged in the communication process [6]. Thus, [3] correctly says that swearing performs positive social

functions through swear words in delivering information and stimulating humor that encourages social cohesion.

(SD2) *"Karamihan sakit Ninyo, kidney, almost 65 of them, kasi asin lang minsan ang ulam, basta malunok lang. Putangina. Hahaha".*
 [Most of your illnesses, kidney, almost 65 of them, because sometimes the available food is just salt, as long as there is something to eat. **Putangina**. Hahaha. (SD2)]

4. CONCLUSION

President Rodrigo Roa Duterte's (PRRD) swearing was prevalent in his discourse. The findings undermine the widespread belief that those in positions of authority and when communicating with others of different social statuses should not use profanity. Regarding PRRD, who holds the highest governmental position in the Philippines, his political power and authority did not prevent him from swearing. Furthermore, the results show that PRRD uses swear words to grab the audience's attention and expresses his reaction to acknowledge hatred toward drug use, criminality, and delayed justice in the Philippines. This research highlighted the significance of the pragmatic functions of swearing in public discourse, that swearing is not always perceived negatively, as it fulfills several pragmatic functions. The study might help the academe to broaden the knowledge of the students and teachers about swear words when they come up in class. By knowing the intention as to why people swear, students can discern the distinction between a potentially risky situation and a regular conversation. On the part of educators, they can use the Likert scale to show the varying levels of offensiveness or to teach students euphemisms to let them convey their thoughts effectively. Moreover, there are suitable activities like social appropriateness exercises that students should participate in, such as judging whether the hearer is offended or not and identifying the speakers' relationship. Knowing how, where, and when to use this facet of language undeniably benefits students as it builds stronger relationships and easily fits into a new culture. Furthermore, one should not quickly judge that because somebody swears, automatically labeled as uneducated, ill-mannered, and disrespectful. As the researchers found, swearing could also be an instrument to achieve effective communication. The study might help future researchers utilize the updated data in the Swear words and Pragmatic Function in Public Discourse. Therefore, understanding and knowing pragmatics enables the speaker and listener to convey the dynamics of swear words, as well as the intended illocutionary force behind their usage. Moreover, future researchers may employ a mixed-method approach to examine and evaluate quantitative and qualitative data related to these variables. Survey questionnaires and transcripts can give more accurate and solid evidence when collecting data and information. These combined approaches can effectively manage their English language anxiety and language skills. Lastly, the result of this research can provide future researchers with ideas to delve deeper and expand the context of this study.

5. ACKNOWLEDGMENT

The study would have not been accomplished and potentially effective without the benevolent involvement of a number of persons, who offered their valuable support to the study. Behind all the hindrances and challenges faced, the researchers would extend their debt of gratitude and appreciation to the following persons who put in their full

help, support and motivated them to produce this research positively: Jocelyn B. Bacasmot, PhD. Dean, the College of Teacher Education the dean of the Teacher Education, for her patience, valuable assistance and encouragement for the research. To the research adviser, Cristy A. Ngo, panel of examiner, Phyll Jhann E. Gildore PhD., Melissa C. Napil, PhD. Data Analyst Christian Jay O. Syting, PhD. For their advices to improve the research, sharing their expertise through their useful criticisms, valuable comments and comprehensive suggestions. To our parents/guardians, we thank you for giving us strength and motivation to continue our studies despite the strains that came along with the process. Above all, to the Almighty Father, for providing the researchers the strength, motivation, hope, knowledge, wisdom, unconditional love, blessings and graces He has offered for the success of the study.

6. REFERENCES

- [1] Sylwester, K., Purver, M. (2018). Twitter language use reflects psychological differences between democrats and republicans. <https://psycnet.apa.org/doi/10.1371/journal.pone.0137422>
- [2] Day, S. (2018). Cursing Negatively Affects Society. *The Baker Orange*
- [3] Jay, T. & Janschewitz, K. (2018). The pragmatics of swearing. *Journal of Politeness Research*,4,267,288.
- [4] Dewan, M.S. (2018). Pragmatics Analysis: A Significant Tool in Literature Teaching. <https://neltaeltforum.wordpress.com/2018/02/>.
- [5] Betti, M. J. (2021). Pragmatics in Linguistics. https://www.researchgate.net/publication/354471737_Pragmatics_in_Linguistics.
- [6] Dynel, M. (2019). 'Swearing Methodologically: The Impoliteness of Expletives in Anonymous Commentaries on Youtube'
- [7] Huang, Y. (2018). The Oxford handbook of pragmatics. *Journal of Linguistics* 54(03):1-5, 771. <https://doi.org/10.1017/S002222671800018X>.
- [8] Wajnryb, R. (2005). Swearing in The Wolf of Wall Street: A Pragmatic Study. <https://www.macrothink.org/journal/index.php/elr/article/view/18037/13989>.
- [9] Jay, T. & Janschewitz, K. (2018). The pragmatics of swearing. *Journal of Politeness Research*,4,267,288.
- [10] Laureta, I. (2021). 16 Totally Useful Filipino Swear Words and How to Use Them. *Buzz Feed*. <https://www.buzzfeed.com/isabellelaureta/anak-bad-yan>.
- [11] Brown, G.& Yule, G. (2019) *Discourse Analysis*. New York: Cambridge University, 1983.
- [12] Bowen, G. (2019) *Document Analysis as a Qualitative Research Method*. [ps://www.researchgate.net/publication/240807798_Document_Analysis_as_a_Qualitative_Research_Method](https://www.researchgate.net/publication/240807798_Document_Analysis_as_a_Qualitative_Research_Method).
- [13] Austin, J.L., (1962). *Illocutionary Act in The Main Character Utterance in Mirror Movie*. <https://media.neliti.com/media/publications/240578-illocutionary-act-in-the-main-characters-03b337dd.pdf>.
- [14] Giang, T. (2018). *Bad word Full Guide*. <https://pgdtaygiang.edu.vn/24-is-what-thehell-a-bad-word-full-guide/>
- [15] Limos, M. A. (2019). *Filipino Slang. Decoding Street Words from the '70s through the '90s*.
- [16] Muntinlupa, J. (2019). *2019 Tagalog Profanity*. [https://en.wikipedia.org/wiki/Tagalog_profanity#:~:text=Bwisit%20\(sometimes%20spelled%20bwisit\)%20C.%22without%20clothes%20or%20food%22](https://en.wikipedia.org/wiki/Tagalog_profanity#:~:text=Bwisit%20(sometimes%20spelled%20bwisit)%20C.%22without%20clothes%20or%20food%22)
- [17] Merriam-Webster. (n.d.). *Idiot*. In Merriam-Webster.com dictionary. Retrieved June 30, 2023, from <https://www.merriam-webster.com/dictionary/idiot>
- [18] Khalaf, A., & Rashid, S. (2019). Pragmatic Functions of Swearwords in the Amateur Subtitling of American Crime Drama Movies into Arabic. *International Journal of Asia-Pacific Studies* 15(1):97-131. <https://doi.org/10.21315/ijaps2019.15.1.4>
- [19] Saffah, M. D. (2020). Swearing in The Wolf of Wall Street: A Pragmatic Study. *Ancient History, Philosophy, Art & Artists by Leading Authors*, 6(2377-1356). <https://doi.org/10.5296/elr.v6i2.18037>.
- [20] Burridge, K. (2020). Do People Swear Because They Don't Know Enough Words? Questions About Language: What Everyone Should Know About Language in the 21st Century (1st ed.). Routledge. <https://doi.org/10.4324/9780367175023>.
- [21] Pamungkas, E. W. (2022). Investigating the role of swear words in abusive language detection tasks. <https://link.springer.com/article/10.1007/s10579-022-09582-8>
- [22] Setiawan, S. (2018). Swear Words among Males: The Social Functions and Pragmatic Meanings. <https://www.atlantispress.com/proceedings/soshec18/25903377>
- [23] Jumanto, H. S. (2019). THE PRAGMATICS OF SWEARING: How It Contextually Counts. <https://jurnal.unimus.ac.id/index.php/ELLIC/article/download/4722/4258>