

The Making of the Philippine President: A Textual Analysis of Mythical Archetypes in the TV News Reports of the 2010 Presidential Elections

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Journalists will dispute that they work with myths or archetypes in writing and producing the news yet there is evidence that these are used to frame stories so that they resonate with readers or viewers. This critical discourse analysis using Richardson's (2007) framework for newspapers studied 278 candidate reports out of 644 election-related accounts on the 2010 Philippine presidential election in the news programs *TV Patrol* and *24 Oras* from January to May 2010. The analyses identified the character portrayals of the candidates and were then matched with familiar archetype qualities identified by Lule (2001). Archetypes in the media are potentially powerful communication frames that could impact on the political literacy of the electorate, especially in a predominantly commercial broadcast environment where there is hardly airtime for lengthy discussion of public issues.

Keywords: *Journalism; political communication; elections; archetypes*

There is a constant clamor for television news to devote more attention to the issues of an election rather than to the personalities or the candidates involved. Critics point out television's overemphasis on the "horserace" angle of elections since producers believe that viewers are more interested in who is actually winning the race. More viewers of course mean better audience ratings and commercial support. News broadcasters also point out that time constraints prevent any opportunity to flesh out the election issues more lengthily in a newscast. The focus on personalities seems inevitable though in a presidential race coverage. After all, the president is the number one newsmaker in any presidential democracy. Citizens become naturally interested in who the candidates are: their qualifications, positions on basic issues and concerns as well as their public persona. Television news, and print as well, constructs the news on the candidates in the form of stories. The more compelling stories are, the more viewers will be interested.

Through the years, journalists have turned to storytelling as a writing technique and have drawn from familiar archetypes and myths to help

connect with media consumers. Literature on the presence and use of myths and mythic archetypes in media is considerable despite the lack of firm and uniform theoretical and conceptual frameworks to guide consistent analysis. This fractured approach stems most probably from the fact that most of the methodology in studying myths is borrowed loosely from different disciplines such as literature and sociology. Nevertheless, communication and media studies concur (Lule, 2002; Nossek, Berkowitz, & Gavilos, 2003; John, 2005; Breen & Corcoran, 1982) that myths are useful tools to link culture and communication and facilitate understanding especially when there is conflict or dissonance in society.

The inherent power of meanings embedded in myths and their ability to project familiar cultural connotations served as the impetus for this study on their use in the 2010 Philippine presidential elections. The sheer number of candidates would be a challenge for the news organizations on how each would be presented. Nine official candidates tossed their hat into the ring: former president Joseph Estrada; 2004 candidate Eddie Villanueva; Senators Richard Gordon, Benigno S. Aquino III, Jambay Madrigal and Manuel Villar; Defense Secretary Gilberto Teodoro; businessman Nicanor Perlas and John Carlos de los Reyes. A tenth candidate Vetellano Acosta was disallowed by the Commission on Elections (COMELEC) because of the lack of resources to sustain a national campaign but was nevertheless left on the official ballot because there was no more time to change it for the May 10 elections. Each candidate clearly had a story to tell and a platform to pitch but the large field would certainly tax the resources of the media outlets that had to follow them. The amount of airtime that could be allotted in the newscast was clearly going to shrink regardless of attempts to be fair to all candidates. Some candidates would inevitably hug the limelight and the airtime more than the others especially when the survey results would indicate who would be leading choices of the electorate or if a controversy was involved.

Research Problem and Method

This exploratory study asked: What archetypes appeared in the TV nightly news programs of ABS-CBN and GMA Network in the campaign stories on the 2010 Philippine presidential candidates? The study limited itself to the components of the narratives: sound bites, visuals and issues of the leading presidential candidates and the supporting personalities and sound biters in the election reports in the two early evening television newscasts, *TV Patrol* and *Front Page* (and subsequently its new format *24 Oras*) from January 4, 2010 to May 7, 2010 (the last newscasts before the elections).

This study used Critical Discourse Analysis (CDA) to inductively explicate mythic archetypes that were in the TV news reports. Using the

operational framework in Figure 1, the report was broken into parts to understand its communicating totality: the social exchange that transpires in the news report, the actors, the production elements availed and the mythic qualities or characteristics that were projected. From these components, the mythic archetype used was identified. From this analysis, the study sought how the mythic archetype plays out in the prevailing political context and the discursive or journalistic practices utilized. A total of 120 weekday episodes of *TV Patrol* and *24 Oras* from January 4 to May 7, 2010 were analyzed. The sample included reports of both news programs starting on January 4, 2010, a month before the February 9 official start of the campaign period for president, vice-president and senators. A Supreme Court ruling allowed the candidates to present themselves in media without openly saying what positions they were vying for. Television and radio campaign ads were already being aired in that vein in January. Also, it was possible that some campaign issues involving the presidential candidates would spill over into the official campaign period.

A total of 644 news reports on the elections from both programs were analyzed. All reports related to elections, whether they involved the automated election issue or Senate sessions were included since the presidential candidates could still be presented in videos or interviews. From there, 278 presidential candidate reports were then culled and then textually analyzed for the performance of actors, mythic qualities and characteristics used and archetypes. These reports involved a presentation of one or several of the presidential candidates in different forms. The report could focus on one candidate but reactions to that candidate's pronouncements were expected. Likewise, the candidates were often presented together in "presidential" forums sponsored by various media outlets and organizations.

A coding sheet based on the operational framework was used to identify and analyze the candidates and context of the 644 election news reports. The 278 reports that were exclusively on presidential candidates were then extracted and reviewed and analyzed again for evidence of mythic archetype qualities or characteristics. The 278 news reports on the presidential candidates were analyzed a second time after separating them from the 644 election-related stories. Given the parameters of Critical Discourse Analysis or CDA that focused on the interplay of text, production processes and socio-cultural context, the study did not merely determine evidence of the archetype but interpreted their possible meanings within the newscast and in the larger discourse on the elections. This meant taking into consideration both oral or spoken text and the visual text. Richardson (2007) explains that CDA is concerned with language within the context of power exchanges and socio-cultural discourse. However, Richardson dealt

more with the analysis of newspapers rather than broadcast media. For this research, visuals were therefore analyzed as communicating texts despite the fact that there was a tendency in the news reports to be redundant in their visuals. When the reports ran out of appropriate visuals to support stories, they resorted to showing campaign sorties repeatedly. The study however did not analyze political advertisements of the candidates unless they were discussed within the context of the news programs. Appearances in other television formats such as public affairs programs and entertainment formats were likewise excluded from the study. The study was also not an audience or a reception analysis.

Explaining Myth

Jack Lule's (2001) definition of myth is convenient and functional for this study. He states "myth is a sacred societal story that draws from archetypal figures and forms to offer exemplary models for human life" (p.22). This definition is broad enough to incorporate Breen and Corcoran's (1982) four functions of myths as used by various media. First, myths are a "perceptual system" or a lens through which society can make what seems unfamiliar familiar. For example, television helps perpetuate myth by projecting familiar characters and storylines to keep audiences glued to it. News reports of wars are often reported by American media as a conflict between good and evil with anyone opposing America as exponents of evil. In a related work, Lule (2002) pursued this mythic angle by analyzing the editorial page of the *New York Times* in the aftermath of the 9/11 attacks on the World Trade Center and the Pentagon from September 12 to October 12. He cited four main myths: "The End Of Innocence" (Everything Has Changed), "The Victims" (We Might Have Been), "The Heroes" (amid the Horror) and the "Foreboding Future" (As Horrible It is to Imagine). Casting the tragedy in these mythic frameworks was evident but it is significant to note that Lule discovered that there seemed to be no reference to "The Enemy" despite the fact that Al-Queda and Osama Bin-Laden had claimed responsibility for the attack. Perhaps the act was so swift and stunning in its execution and the experience so numbing that rage and outcry could hardly be called upon as a journalistic response.

The story need not always be of an encompassing and pervasive nature (e.g. threats to national security) to have myths help explain or even frame meaning. John (2005) studied Lule's seven common archetypes and others that emerged in an analysis of a small newspaper in Seattle facing competition from media giants. By content analyzing the newspaper and interviewing editors, John detected that myths like "David versus Goliath" can appear in everyday, seemingly ordinary news stories. One can sense that a journalist's

use of myth is turned to as a “short-cut” to facilitate understanding and to not waste too much time or space in explaining details of a news event.

Second, Breen and Corcoran (1982) cite that myths provide an “exemplary model” for behavior in society. For example, the extended success of the Star Trek media franchise which began on television as a space adventure set in the 24th century is not really due to the technological wizardry of its presentation but because of the stories and characters that have resonated with audiences. The Star Trek universe portrays the myth of an ideal world where issues like racial discrimination and the pursuit of personal wealth are no longer major concerns because individual excellence was deemed more valuable of the ideal world.

Third, Breen and Corcoran (1982) point to conflict resolution and mediation as a function of myth. They cite the example of American news and its representation of the Iran hostage crisis of 1982 where many myths about conquering heroes were shattered when Iran refused to release the hostages while Jimmy Carter was still in office as president. Carter attempted to leave office (as he had lost a re-election bid to Ronald Reagan) hopefully with the release of the Americans who were held hostage inside a US embassy. The news had actually used the number of days that the hostages were held captive (444 days) as the news peg to explain the struggle and agony of the crisis.

Fourth, myths reinforce a culture. Interestingly, Breen and Corcoran (1982) cite the examples of myths perpetuated from history like the storming of the Bastille in France and the American declaration of independence in 1776. Pertinent details of events such as these are often forgotten over time but the symbolic significance they carry seem to endure. News programs again use symbols like flags and shots of historical sights to reinforce the values attached to historical events.

Using Breen and Corcoran’s (1982) four functions of myths in the media facilitates understanding how myth is used and appears in the news. Lule (2001) believes that journalism turns to mythic tales and archetypes in order to contextualize their stories. The practice is understandably done as a result of a journalistic goal of wanting to hold society to a higher standard of moral behavior and also, from a practical standpoint, to frame and write stories in the fastest possible time given the pressures of a daily deadline.

It must be clarified at this point that the terms “myth” and “archetypes” are often interchanged in discussions about them. For this study, myths were viewed as the stories or tales that have been passed on from generation to generation while archetypes will refer to the characters from the stories or myths. This approach to archetypes is in line with the pioneering work of psychoanalyst Carl Jung who believed that individuals encountered

archetypes as they coped with the journey of self-understanding and realization (Elwood, 1999). The study will not engage in the psychoanalytic interpretation of the characters of the candidates in the news reports but on their representation.

The work of Lule (2001) is often cited in works about archetypes in the news. From a content analysis of issues of the *New York Times*, he identified seven archetypes or “master myths” (pp.22-25). These include:

1. *The Victim*. In the news, there are always victims of crime or natural causes. However, there are also victims who lose careers, plans or personal possessions. The news finds stories about such individuals as compelling human interest stories that engage readers or viewers.
2. *The Scapegoat*. This archetype is used by the news as a way of presenting a life or deeds that run against accepted norms of behavior. The individual represents “various evils and is isolated and expelled from the “group” (p.23).
3. *The Hero*. This is a pervasive myth used in sports, entertainment and political news. Joseph Campbell’s work on the hero is often referred to when discussing this archetype especially the discussion of the journey of the individual who triumphs over adversity (Elwood, 1999).
4. *The Good Mother*. Lule (2001) writes that this mythic archetype most probably stems from the bonds of mother and child. Love, comfort and protection are often discussed when this archetype is used. Lule uses the example of Mother Teresa but adds as well that the Good Mother need not necessarily be female. Volunteers or advocates of engaging causes can also fall into this model.
5. *The Trickster*. Lule explains that this archetype seems to cut across many societies. Crude criminals like thieves and rapists are often the examples of this but The Trickster may also come from government and politics in the form of corrupt officials.
6. *The Other World*. This is perhaps more a myth than a mythic archetype because strictly speaking this is not a character but an ideal place that is aspired for. These are myths that provide contrasts to another society, imagined or otherwise.
7. *The Flood*. The world is subject to the humbling and numbing of nature’s wrath. It can be discussed as the revenge of nature like in disaster or environment stories. The Flood need not necessarily be literally the gushing forth of water during a storm but can also be health plagues or other man-made or natural disasters. The Flood is

more a myth at best because it can be used to refer to the revenge of nature to those who have erred against society.

Interestingly, there is not much work done on the election stories being narrative in nature and alluding to myth. Perhaps, the contention is that elections, especially the presidency, is a hard news story (Berkowitz, 1997) and must be delivered in a straightforward manner as in the conventional inverted triangle format. Berkowitz and Raii (2009) did a textual analysis on the 2008 campaign of Barrack Obama and concluded that “collective memory” was the handle utilized by journalists rather than mythical archetypes. When Obama burst on to the political scene and tossed his hat into the presidential race ring, journalists had no frame in which to contextualize him.

Critical Discourse Analysis for Understanding Archetypes

To understand how texts like news reports present mythical archetypes, critical discourse analysis or CDA as offered by Richardson (2007) for newspapers was used as a framework for this study. Richardson credits the work of Norman Fairclough as the most convenient means to understand the discourse of texts, how they are produced and how they relate to the larger context of social practices. One may view that only an analysis of the audio text of television news reports on the elections will be sufficient to ferret out mythical archetypes and understand how these play out in the Philippine presidential election. However, an election per se is a showdown of power that could translate into how the candidates are presented in the news reports. There is a need, as Richardson explains, to analyze the discursive practices of journalism and the social practices that contextualize the text. Although Richardson’s work presents how newspapers can be subjected to CDA, the principles are flexible enough to apply to broadcast news. In analyzing the TV news reports and to induce what mythical archetypes emerged, the following diagram served as an operational guide for the study.

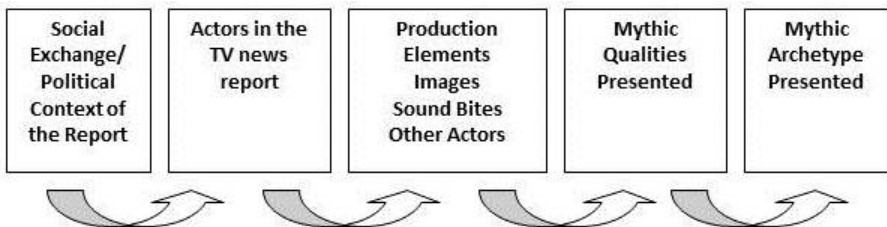


Figure 1. Operational Framework for Analyzing Mythic Archetypes based on a Conceptual Diagram for Critical Discourse Analysis (Richardson, 2007, p. 42).

In this study, the basic elements of a CDA were fulfilled except for the viewer interpretation of the mythic archetypes that were revealed in the news reports. This is beyond the limitation of the present research but could very well be the basis for viewer and voter investigation in the future. Not all news reports on the 2010 Philippine presidential elections were expected to be of mythic nature or would present mythical archetypes. However, the presentation of the actors and how they performed in the social exchange of the report could have mythic inclinations or tendencies. The study analyzed the reports on the presidential candidates using five of Lule's (2001) mythic archetypes (The Victim, The Scapegoat, The Hero, The Good Mother and the Trickster). The Other World and The Flood were no longer included inasmuch as these mythic archetypes referred more to places, events or alternative realities.

Results

Despite the relatively large sample of candidate stories that were culled from the election-related reports of the 2010 Philippine presidential elections, there were very few reports on the candidates that actually reflected mythic qualities and archetypes. Nevertheless, there are indications and evidence that mythic archetypes were used occasionally and were hardly repeated. The discourse analysis revealed the use of three of Lule's (2001) mythical archetypes with one deviation (The Victim, The Trickster and The Returning Hero) as well as one Lule myth that is connected with another familiar archetype (The Good Mother and The Good Son).

Noynoy Aquino as The Victim or The Trickster

Three of the nine presidential candidates were framed as The Victim or one who has suffered misfortune or at the hands of wrongdoers. This mythic archetype is engaging because its acceptance as either The Victim or The Trickster or evildoer depends on the viewer's political preference. The report in Figure 2 portrays Senator Aquino as primarily The Victim because the psychological report seems to have come from dubious sources, six days before the election. Aquino was the leading candidate with substantial survey leads against Manny Villar and former president Joseph Estrada. In a country where black propaganda is not unusual, the report seemed to make Aquino the victim of dirty political campaign strategies. However, despite his popularity and the mythic connection to his late parents Ninoy and Cory Aquino, it could be possible that the report could portray Aquino as a Trickster, hiding the facts about his psychological health. Aquino's link to the legacy of his parents seemed to be stronger in the long run and the psychological health issue did not dampen his march to the presidency.

	<p>KAREN DAVILA: Sa ibang balita naman, plano umano ng Nacionalista Party na gamitin ang pekeng psychological report para i-disqualify si Liberal Party presidential bet Benigno Aquino III. Ito ang ibnulgag ni LP senatorial bet Risa Hontiveros. Agad naman itong isinagot ng partido Nacionalista. Nag papatrol Alvin Alchico.</p>	<p>In other news, there seems to be a plan by the Nacionalista Party to use the fake psychological report to disqualify Liberal Party bet Benigno Aquino III. This was revealed by LP senatorial bet Risa Hontiveros. This was immediately responded to by the Nacionalista Party, Alvin Alchico reports.</p>
	<p>ALVIN ALCHICO: Hindi mamatay-matay ang issue tungkol sa pekeng report sa umano'y diperensiya sa pag-iisip ni Liberal Party standard bearer Senador Noynoy Aquino. Mismong si Liberal Party Senatorial candidate Risa Hontiveros ang nagbulgar na gagamitin</p>	<p>The issue about the fake report on the alleged mental problems of Liberal Party standard Party Senator Noynoy Aquino refuses to die. Liberal Party senatorial candidate Risa Hontiveros revealed that</p>
	<p>ng partido Nacionalista ang psychological report para maghain ng disqualification case laban kay Aquino.</p>	<p>the Nacionalista Party would use the psychological report in order to file a disqualification case against Aquino</p>

 <p>RISA MONTIVEROS-BARAQUEL SENATORIAL CANDIDATE, LIBERAL PARTY PASTOR AT 2 PANG TAGASUPORTA NI BRO. VILLANUEVA, PATAY SA AMBUSH</p>	<p>Hontiveros: Kaya ginagawa ito ng kanilang partido ay dahil balak nilang mag file ng isang disqualification case laban kay Senador Noy Aquino, batay dito sa mga pekeng health records</p>	<p>The reason why they did this is that their party plans to file a disqualification case against Senator Noy Aquino based on fake health records.</p>
 <p>MONTIVEROS: UP BILAN DAMITA ANG PORMANG PSYCHOLOGICAL TEST PARA HINDI QUALIFY SI AQUINO KUNG BASTOSA NI TESTADO, MAY PAHO AGA PA AYON SA POLITICAL ANALYST</p>	<p>Alchico: Pero may makahulugang depensa si Nacionalista presidential candidate Manny Villar.</p>	<p>But Nacionalista presidential candidate Manny Villar has an answer to that.</p>
 <p>SEN. MANUEL VILLAR SENATORIAL CANDIDATE, NACIONALISTA PARTY KUNG HINDI BASTOSA ANG TEST, TANGHIN SA SI COCHISEL KUNG BASTOSA</p>	<p>Villar: Aba'y magaling pa sa akin si Risa. Di ko alam yan. Bilang pangulo ng Nacionalista Party ay di ko pa alam ang proposal na iyan. Kaya unless nag join na sa amin si Risa... di ko sinasabing hindi mangyayari yan. Sinasabi ko lang hindi ko alam.</p>	<p>Risa is better than me. I don't know anything about that. As president of the Nacionalista Party, I don't know about that proposal.</p> <p>Unless Risa has joined us already. I'm not saying that won't happen. I'm just saying I don't know.</p>

Figure 2. Excerpt from News Report on Aquino's Psychological Report (ABS-CBN News and Public Affairs, 2010a).

Gilbert Teodoro, The Victim

Another candidate who emerged almost exclusively as The Victim was *Lakas* standard-bearer Gilbert Teodoro. He presented himself in his political advertisements as the pilot who would guide the country to greater heights. However, he ended up being The Victim as internal party politics and the lack of clarity on whether he was supported by President Gloria Macapagal Arroyo or not bothered his campaign. The report in Figure 3 very much presented the way Teodoro's campaign went: constantly on the

defensive and needing to assure the public that all was well. Teodoro did relatively well in presidential debates with other candidates but could not shake off the perception that Arroyo was supporting Villar and not him. The gritty look of the president does not help Teodoro's cause nor does her decision not to comment or express support for her party's supposed standard bearer.

	<p>Ruiz: Tuloy ang pangangampanya ng Lakas CMD standard bearer Gilbert Teodoro.</p>	<p>Lakas CMD standard bearer Gilbert Teodoro is proceeding with his campaign.</p>
	<p>Yan ay sa gitna ng kumalat ng text messages na natakda na siya'ng umatas sa halalalan.</p>	<p>This is in the midst of text messages that he is on the verge of getting out of the elections.</p>
	<p>Teodoro: Sila siguro ang mag wi-withdraw hindi ako. Ang dasal ng ating mga kababayan eh maging presidente ako</p>	<p>Maybe they are the ones who will withdraw. Our countrymen are praying that I will become president.</p>
	<p>Ruiz: Giit pa ni Teodoro hindi na mahalaga sa kanyang kahit maugong ang mga usapan na nakipagalyansa ...</p>	<p>Teodoro emphasized that it was no longer important to him even if the talk about an alliance was formed by...</p>

	<p>sina Pangulong Arroyo at si First Gentleman Mike Arroyo</p>	<p>by President Arroyo and First Gentleman Mike Arroyo</p>
	<p>kay NP presidential bet Manny Villar.</p>	<p>with NP presidential bet Manny Villar.</p>

Figure 3. Excerpt of Gibo Teodoro report; proceeds with campaign despite lack of party support. (ABS-CBN News and Public Affairs, 2010b).

Villar, The Trickster

As Barthes (1957) explained, myths work as a unified message system and this is what happened to Manny Villar as he continued to fend off the C5 road diversion issue, the authenticity of his poor roots and the “Villaroyo” tag. “Villaroyo” was the commonly used phrase supposedly concocted by the Aquino camp to accuse Villar as the alleged real candidate supported by President Gloria Macapagal Arroyo. He ended up unfortunately for his campaign as The Trickster who could not rid himself of the accusations or the tag of having done wrong before and during the 2010 presidential campaign.

	<p>Pinky Webb: Kakapapsok lamang na balita. Ipinassasauli ng Senado ang anim na bilyong piso na pera ng taong bayan na ginastos sa pagpapagawa ng C5 road extension projects.</p>	<p>This news just in. The Senate has ordered the return of 6 Billion pesos of the people’s money that was used for the C5 road extension project.</p>
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	<p>Sa report na pinalabas ng Senate Committee of the Whole at pirmado ng 12 senador,</p>	<p>In a report of the Senate Committee of the Whole and signed by 12 senators</p>
	<p>Binatikos din ng minorya ng Senado si Villar.</p>	<p>The minority party also criticized Villar</p>

Figure 4. Excerpt from First Report on Villar's Alleged C5 Involvement, (ABS-CBN News and Public Affairs, 2010c).

As early as January 2010, reports had already revealed the alleged anomalies of the C5 road-rerouting project. February saw Villar responding to the accusations in the Senate. In March, Villar had to respond to the accusations that his poor beginnings were merely manufactured and in April, he addressed the claims that he was actually the candidate of the president Gloria Macapagal Arroyo.

The media seemed to have found its antagonist or Trickster in Villar for the 2010 election drama. Hofileña and Go (2011) explains that Villar grew weary of explaining himself in the public domain and that being non-confrontational by nature, he opted to focus on other aspects of his campaign. However, the Trickster archetype attached to Villar depends on whether one supports Villar or not. He may have been The Trickster, assuming that accusations against him were true or The Victim since both newscasts found the Villar campaign problems interesting news. Villar was accused as early as January as having exerted influence to have a road extension project pass through one of the housing projects owned by his companies. The Senate accused Villar of being unethical for using his position to make the deal happen. The succeeding report, although not fundamentally narrative in approach, was instrumental in building the mythic archetype of Villar as a Trickster. One sortie in Pasig did not help

Villar’s image as a misunderstanding between security and media produced a news report where Villar continued to be projected as The Trickster.

	<p>Raffy Tima: Habang nagaabang para mainterbyu si Senator Manny Villar sa campaign sortie ng Nacionalista party dito sa Pasig, laking gulat naming ng mga taga-media na nag cover dito nang bigla kaming pagbawalan makalapit sa entablado. Maging mga media relations officers ng senador di din pinapasok.</p>	<p>While waiting to interview Senator Manny Villar in a campaign sortie of the Nacionalista Party here in Pasig, the media that was covering this was surprised that we were not allowed to approach the stage. Even the media officers of the senator were not allowed to go in.</p>
	<p>Voice: Sir! Sir! Bawal magpapasok? Female Voice: Media kami, kasama namin sa Senate. Voice: Ano ba problema padre? Pre, bakit biglang nagka ganito? Voice: Ni walang abiso sa amin pare Female Voice: Ano ba niloloko n’yo kami? Tinrap n’yo kami dito para di kami makalabas?</p>	<p>Voice: Sir! Sir! It’s forbidden to enter? Female Voice: We’re media, we’re with the Senate... Voice: What’s the problem, friend? Why is it all of a sudden like this? Female voice: Are you fooling us? You trapped us here so we don’t get out?</p>

 <p>WANGINGIUNGA P. A. BIN. DATING PARGOLONG ESTRAL</p>	<p>Tima: Ito raw ang unang pagkakataon na mangyari ito ayon sa mga taga-media na matagal nang nakatutok sa kampanya ng Nacionalista Party</p>	<p>It was the first time that this happened according to the media people that have been covering the Nacionalista Party campaign for some time.</p>
 <p>MGA TAGA-MEDIA PINAGRAWALANG LUMANGI SAN MILLAR WILKINIEVA, NAGHIN NG FETISTOK SA COMELEC P</p>	<p>Nang sumubok kami ng ibang mampapasukan, hinarangan din ng event security ng campaign.</p>	<p>When we attempted to enter through a different way, we were also blocked by the security of the campaign.</p>
 <p>MGA TAGA-MEDIA PINAGRAWALANG LUMANGI SAN MILLAR COMELEC PARA/PAGREALISAMIN: ISAHAN WILKIELE</p>	<p>Sa isang banda, may mama pang nakasuot ng orange na kumukuha ng aming litrato habang nakikiusap kaming makapasok.</p>	<p>In one part, there was a man in orange that was taking our pictures while we were appealing to enter.</p>
 <p>MGA TAGA-MEDIA PINAGRAWALANG LUMANGI SAN MILLAR NI SA PAKIKI-COVER NG CAMPAIGN BALLYAN SEN</p>	<p>Voice: Ay Ay! Voice: Sir, tanong lang po. Bakit po bawal pumasok media ? Bakit po bawal pumasok?</p>	<p>Voice: Ay Ay! Voice: Sir, a question please. Why is the media not allowed to enter? Why is it forbidden to enter?</p>
 <p>SIPE OCATE SA BALING HIRUKAT NILA SARIT N</p>	<p>Voice: Bakit n'yo kami kinukulong?</p>	<p>Voice: Why are you entrapping us?</p>

	<p>Tima: Maya-maya pa, lumpait ang isang security coordinator ni Senator Manny Villar. Maging siya hindi niya alam kung sino nagutos pag bawalan ang media.</p> <p>Coordinator: Alam mo nga kung sino ang nagpa... hindi ko nga alam! (BLEEP)</p>	<p>A little later, a security coordinator of Senator Manny Villar approached. Even he didn't know who ordered that the media not be allowed to enter. Coordinator: Find out who ordered...I don't know (BLEEP)</p>
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Figure 5. Excerpt of Report of Media Being Denied Access at Villar Rally in Pasig, (GMA News and Public Affairs, 2010d).

Power is clearly being negotiated in this report. On one hand, Villar and his campaign seem to believe that they have the power to contain the press from doing its function. The assumption backfires as the press gains the upper hand when the report appears on GMA's *24 Oras*. Villar's Trickster image, already compounded by the C5 issue, the Villarroyo allegation and the authenticity of his poverty roots, was not helped by the incident in Pasig. After the report, anchorwoman Mel Tiangco said that an apology was supposedly issued to the press but the newscast apparently did not receive a copy of it.

Estrada, The Returning Hero

Joseph Estrada, the deposed former president who was ousted by a peaceful popular revolt in 2001, was The Returning Hero of the 2010 presidential campaign.

Estrada had won all the elections he had run in, from the time he vied for Mayor of San Juan to the presidency. Thompson (2010), quoting Hedman, explained that "Erap had transferred his movie image as a fighter to the political stage" (p.26). Understandably, Estrada had taken the populist route in all his political journeys, riding on his cinematic image as a hero of the masses and the oppressed and would always emerge triumphant in the end. In 2010, it was clear from the TV news reports of his sorties and in interviews that Estrada was trying to rekindle the glory of his past political triumphs and that his current campaign was an attempt by the hero to triumph anew.

	<p>Kung maibabalik daw sa Malacañang, ilan daw sa mga tutukan niya ay ang kahirapan, peace and order at korupsiyon. Suportado niya ang charter change, particular ang economic provisions.</p>	<p>If he were to return to Malacañang, among the items he would address would be poverty, peace and order and corruption. He also supports charter change, in particular the economic provisions</p>
	<p>At nais pa rin niyang gawing legal ang weteng. Tinanong din si Estrada tungkol sa dati niya'ng PNP chief na si Senador Panfilo Lacson na nadadawit sa Dacer double murder case at hanggang ngayon hindi pa rin mahagilap.</p>	<p>He would also want to legalize <i>weteng</i> (a gambling game). Estrada was also asked about his former PNP (police) chief Senator Panfilo Lacson who was implicated in the Dacer double murder case and up to now has not be found .</p>
	<p>Estrada: Hindi ko siya pwedeng payuhan dahil hindi niya hinihingi ang payo ko. Kaya ayaw kong magbigay ng unsolicited advice. Pero kung ako ang tatanungin-noong pinaalis ako, bumaba ako, hinarap ko yung kaso.</p>	<p>I cannot give him advice because he has not asked for it. That's why I don't give unsolicited advice. But if you ask me, when I was asked to leave office, I faced my case.</p>

Figure 6. Excerpt of Estrada appearing on DZBB *Ikaw na Ba?* Radio Program. (GMA News and Public Affairs, 2010e).

The Hero is a familiar archetype in myth scholarship and references are often made to Campbell's discussion of the journey of the hero (Elwood, 1999). The hero usually starts out on a quest with hesitation, then comes

to the realization that it is his/her destiny to face the odds and adversity that confront him/her or the community. Estrada's journey takes a slightly different turn as he has already experienced the glory of the presidency but would like to reclaim it, buoyed by his perception that his quest is for the poor people he has aligned himself with throughout his political career.

Aquino and Villar: The Good Mother/The Good Son

Both Villar and Aquino's mothers were brought into the campaign and the mythic archetype of The Good Mother surfaced. As expected, Aquino rode on the coat tails of the outpouring of emotion when his mother died. In one *Tutok Kandidato* report, Aquino reminisced about his mother.

	<p>Aguinaldo (reporter) Isang araw bago matapos ang campaign season, tila relax na relax nga si Aquino. Pero kung minsan, kahit siya raw di makapaniwala sa bilis ng mga pangyayari sa buhay niya na nagsimulang pumanaw ang kanyang ina, Agosto lang ng nakakaraang taon.</p>	<p>A day before the end of the campaign, Aquino looks relaxed. But sometimes, even he cannot believe the speed of events happening to him ever since his mother passed away just August last year.</p>
	<p>At ilang oras lang bago ang kanyang miting de avance ngayong gabi, sabi ni Aquino na mi-miss niya ang kanyang mommy</p>	<p>And just a few hours before his miting de avance this evening, Aquino said he misses his mother.</p>





 <p>TUTOK KANDIDATO: PRESIDENTIAL SET NOVOY AQUINO KUNG MARI BALITA SA MYONG CELL PHONE TYPE A</p>	<p>Aquino:</p> <p>Naalala ko siya every now and then... maalala ko tatay ko, tagapayo..parang feeling mo may hotline ka sa langit.. yung dasal niya..mga experiences niya. Yung inalam namin, pinagdaanan na niya ilang beses.</p>	<p>I remember her every now and then, my father, his advice. I have a feeling I have a hotline to heaven. Their prayers, experiences. What we're finding out, they had already gone through many times.</p>
 <p>TUTOK KANDIDATO: PRESIDENTIAL SET NOVOY AQUINO KUNG MARI BALITA SA MYONG CELL PHONE TYPE A</p>	<p>Aguinaldo:</p> <p>Noong minsan na nadalaw naming si Aquino, pinagmalaki ni Aquino ang kusina ni Mrs. Aquino na masarap daw magluto.</p>	<p>When we once visited Aquino, he boasted about Mrs. Aquino's kitchen and that she was a great cook.</p>
 <p>TUTOK KANDIDATO: PRESIDENTIAL SET NOVOY AQUINO KUNG MARI BALITA SA MYONG CELL PHONE TYPE A</p>	<p>Yung art room kung saan nagpipinta si Mrs. Aquino, hindi pa ginagalaw.</p>	<p>We went to the art room where Mrs. Aquino painted. It remained untouched.</p>
 <p>TUTOK KANDIDATO: PRESIDENTIAL SET NOVOY AQUINO KUNG MARI BALITA SA MYONG CELL PHONE TYPE A</p>	<p>Ang kanyang kwarto kung saan pwede siyang magpakalunod sa musika habang nagpapahinga</p>	<p>Her room where she could listen to music while resting</p>

Figure 7. The Good Mother Myth in Report on Senator Aquino, *Tutok Kandidato*, (GMA News and Public Affairs, 2010f).

The Aquino run for the presidency and its successful outcome is arguably the strongest argument that myths and mythic archetypes did exist in the television news reports and television commercials. Aquino's candidacy was an aftermath of the outpouring of emotion for the death of Corazon Aquino, a former president who rose to the position in the aftermath of the 1986 People Power uprising, and perpetuated and extended the life of the Aquino myth. There was no doubt that the Aquino campaign would use the Cory Aquino myth to connect to voters.

Conclusions

The study revealed the use of three of the Lule myths with one deviation (The Victim or The Trickster and The Returning Hero and The Good Mother/The Good Son) although the number was not large given the competing news stories and election-related stories (e.g., the computerization of the elections). The study did not intend to find out whether the use was intentional or not or merely part of journalistic technique on the part of journalists. The text was the sole basis for determining the presence of mythic archetypes.

Aquino's victory in the May 10, 2010 elections was clearly the triumph of the Aquino myth. This could have actually saved Aquino from the two nagging issues that hounded his campaign: the Hacienda Luisita land reform controversy and the alleged reports on his psychological health. Mythic archetypes, on the other hand, may have been the undoing of Gilbert Teodoro and Manny Villar. Teodoro could not advance his platform with a media that was more interested in whether he was the real choice of President Gloria Macapagal-Arroyo or not for the presidency while Villar could not shake off the C5, Philippine Stock exchange and non-poor man issues. As representations of The Victim mythic archetype, Teodoro and Villar could not rise above them nor match the strength of the Aquino myth. They spent more time in news reports addressing the issues attached with the archetypes and this did not help project the image of being capable leaders.

Using Critical Discourse Analysis, the mythic archetypes were gleaned from the text and then viewed as complete communication vehicles. For example, The Victim archetype on Aquino's supposed psychological reports and Teodoro's lack of support from the incumbent president cannot be bypassed as being simply incidental. The entirety of the reports projects the archetype. Perhaps a more quantified accounting will reveal the number of times the archetype was repeated and if the number does have an effect on the political knowledge of voters.

The use of visuals, sound bites and other actors in the social exchange of the TV news report all help in creating the mythic archetype. The Aquino myth was supported by the archetype of The Good Son as Aquino reminisced about his mother inside their family home on Times Street. Teodoro could not buck The Victim archetype that had images of a smug president and interviews of disappointed party members inserted to tell the story of his embattled campaign. Villar was the most affected by the production techniques used in the telling of his stories as visuals on the C5 and the inter-cutting of images of chaos when media was denied access to his political rally in Pasig portrayed him as The Trickster. The TV news report is a powerful communicating vehicle where the text can be amplified or supported with sound bites and images that could can construct a mythic archetype that could be helpful or damaging to a candidate.

Implications

A study of mythic archetypes in journalism is never intended to portray news writers or producers as dealing in the world of falsehoods or fairy tale construction. In fact, the basis for the mythmaking in the news are the raw news events that occur daily. Myths and the use of archetypes are journalistic tools that allow the event chroniclers of today to meet the requirements of a news story to be delivered quickly and in a manner that resonates and connects quickly with its consumers. The myth can also be considered a frame that allows both journalists and news consumers to share meanings. Consequently, an attempt to explicate the meanings of political messages during a presidential election should be done with the intention of understanding their impact on the political literacy of voters. There was sufficient evidence in the videos and audio segments of the reports that myths were being used in transmitting the stories. There is probably a greater need for public discernment and this is where media can be of greater service in supporting Milner's contention (2002) that "democratic societies that more equally distribute intellectual resources attain higher levels of political participation" (p.13).

The mythic archetypes still tend to focus on the persona of the candidate and falls well within the accusation that Philippine political information is still primarily personality driven rather than issue-based. However, given the vast number of candidates, it may be extremely difficult to engage exclusively in an issue-oriented coverage. Television may have time only to present the man or woman running for office and the mythic archetype, whether intentional or not, is a convenient journalistic frame at its disposal.

This study encourages further theoretical and conceptual discourse on the use of myths and archetypes in the news, especially in the Asian context.

For one thing, myth still tends to be studied using literary textual analysis and print journalism tends to fall directly in this path. More rigid categories of the narrative, perhaps aided in part by quantitative content analysis, will be able to more precisely determine the extent myths are employed by TV news or broadcasting in general. In so doing as well, perhaps more Filipino or Asian based myths may surface to go hand in hand with the Western views of mythic archetypes like those of Lule.

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