

Language and Leadership: Key Linguistic Attributes and Devices Reflecting Charismatic Leadership of King Rama IX of Thailand

SORABUD RUNGROJSUWAN

School of Liberal Arts, Mae Fah Luang University, Thailand

Author email: sorabud.run@mfu.ac.th

| Article information | Abstract |
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| Article history: Received: 25 Jan 2022 Accepted: 8 Jul 2022 Available online: 21 Jul 2022 | <i>Effective communication is one of the most important factors bringing about people's confidence in the information and its source. Most charismatic leaders employ some particular rhetorical devices to gain people's trust with the ultimate goal of bringing peace and prosperity to the nation. The present study aimed at extracting some linguistic devices and attributes in relation to roles of leaders from speeches delivered by King Rama IX—one of the most significant and respectful leaders of Thailand. Data were speeches of HM the King given from 1974 to 1999 on the occasion of the royal birthday anniversaries. Qualitatively, types of attributes and linguistic devices were proposed while frequencies of occurrences of devices, together with frequencies per 1,000-word text, were quantitatively reported. Results found that King Rama IX's studied speeches comprised three attributes—[HUMBLENESS], [PERSUASIVENESS] AND [SOLIDARITY]—with eight major types of linguistic devices. The proposed attributes and devices were said to enhance confidence of Thai people on his leadership.</i> |
| Keywords: Language Leadership Linguistic attributes Speeches King Rama IX | |

INTRODUCTION

Language and leadership

Speeches of leaders, especially political leaders, around the world have always gained a lot of interest from media and people. This is due to the fact that speeches can imply beliefs, standpoints, plans, policies, wisdom, and ideas of each particular leader. More importantly, as a consequence, the use of speech could bring about projects and actions aiming at driving the country forward. Especially, a charismatic leader—the leader on whom people faithfully rely and are willing to take actions according to proposed plans—is the one who can successfully navigate through critical difficulties, distinctively achieve ultimate goals, and bring about peace and prosperity to the nation (Bligh & Robinson, 2010). Therefore, language skill, namely “rhetoric” is truly a material indicator for the leader’s success (Mio et al., 2005).

Scholars defined “rhetoric” as an art and science of elegantly and forcefully managing a variety of linguistic resources in order to persuade and direct audience to believe in and do something

according to a speaker (Corbett, 1971, p. 3; Fengjie et al., 2016, p. 142; Ren, 1991, p. 1; Winterowd, 1965; Yameng, 2004, p. 2). In other words, a successful speaker or leader is the one who is aware of how to deliver his or her message skillfully. Being careful on word choices and how to elaborate them into beautiful and logical chunks are primary concerns for the leader because this would consequently affect not only the audience's belief in the message, but also the effectiveness in turning an idea into practice.

Different sets of rhetorical devices have been proposed. Theoretical concepts of Aristotle's rhetorical theory introduced three main components of rhetoric: Ethos, Pathos and Logos (Tchaparian, 2016; Winterowd, 1965). Later on, the so-called Neo-Aristotle Rhetoric Approach shifted its focus onto the examination of three levels of linguistic devices: phonological, morphological, and syntactical devices (Kassabova, 2020; Mavrodieva, 2020). Fengjie, Jia and Yingying (2016) found that in public speeches, the former US president Barak Obama employed different types of rhetorical devices including alliteration (phonological), simile, metaphor, metonymy and synecdoche (morphological), and antithesis and parallelism (syntactic).

In addition to that, rhetorical devices were also viewed as content- and strategy-based materials of how and what kind of contents a speaker should develop for his/her speech (Bligh & Robinson, 2010, pp. 847-848; Conger, 1991). For example, Davis and Gardner (2012) proposed strategies or steps employed by the former US president George W. Bush when delivering a speech as follows: 1) refer to history and tradition > 2) emphasize the collective identify > 3) reinforce the collective efficacy > 4) focus on the leader's identification with the followers > 5) refer to values and moral justification > 6) refer to hope and faith > and 7) refer to follower's self-efficacy (p. 920).

It was also reported that the use of some particular linguistic devices could reflect the speakers' views or standpoints toward some specific issues or parties. For example, the use of pronouns by three former US presidents in special occasions—such as victory celebration and inauguration speeches—reflected different representations of the leaders (Martinez & Gonzalez, 2012; Mettomaki, 2017). Barack Obama, for instance, used 'we' to refer to all American people and to emphasize the importance of solidarity, while Donald Trump referred to 'we' as the country as opposed to foreign nations which obviously reflected discrimination. For George W. Bush, the pronoun 'we' meant all election-winning politicians only. Mio, Riggio, Levin and Reese (2005) reported that charismatic leaders employed 'metaphor' as their special device twice higher than general ones. Johnson and Dipboye (2008) suggested that a speech with good content but without rhetorical concern—such as the use of inappropriate difficult to understand, impolite, unattractive word choices—might not only have low impact on audiences' interest but could also degrade the reliability of contents that the speaker intended to convey.

In Thailand, the impact of language on the society was emphasized in the series of research studies on language of power (Prasithrathsint, 2015). Stylistics of language use in four languages of power, namely legal, media, political and academic languages, has been examined. It was suggested that the impact of language on people was not only derived from the authorities or roles of the users—such as judges, politicians, media, or academics—but it was also demonstrated by linguistic devices differently employed in different circles and those devices

reflect ‘attributes’ related to the roles of each language of power. Take the political language for instance. Nusartlert and Chaijaroen (2015) explored speeches of Thai former prime ministers and proposed two attributes: persuasiveness and solidarity. By persuasiveness, Thai leaders employed 1) respectful word choices—such as ‘May I...’, ‘Please...’—2) final particles indicating politeness and modality, 3) rhetorical questions, 4) metaphors, and 5) repetition, respectively. These linguistic devices were variously used to convince listeners to believe and follow their policies and advice. Another important attribute in the political language is solidarity. The study found that pronouns and address terms as linguistic devices were used to enhance close relationship between the speaker and the audience. Prime ministers have often chosen informal pronouns and address terms to refer to themselves and the audience in order to make the message sound soft and less serious.

In addition to political leaders, almost 50 sovereign states worldwide still have monarchy leaders—kings, queens and royal families. Along with political leaders, a royal institution led by a monarchy leader is viewed as a symbol of the countries and as ‘a spiritual anchor’ with indirect power that helps alleviate people’s hardship and suffering. Monarchy leaders’ speeches have been examined occasionally to evaluate their reflection on traditional identities and cultures of respective nations (Intravisit, 2005; Kjeldsen, 2019; Mavrodieva, 2020; Thamrongsanti, 2018; Wesphada, 2006).

The Kingdom of Thailand is one of the countries where the royal institution has been transformed and become a monarchy under constitutional democracy since 1932. The kings have exercised his power indirectly through Thai parliament, government cabinets, and courts. In many occasions, speeches of the kings have been delivered and interpreted as government policies and projects that guide and resolve crucial problems.

King Rama IX: A Thai charismatic leader and the royal speech on the occasion of the royal birthday anniversaries

King Rama IX, or King Bhumibol Adulyadej of Thailand, was the ninth monarch of the Chakri Dynasty, in Rattanakosin era. He was the longest-reigning monarch in Thai history, from 1946 to 2016, a total reign of 70 years. As a head of state—under Thai constitution—King Rama IX successfully administered the country in various aspects. Politically, although the king could not take direct actions on political issues, he had occasionally shown his concerns on political crises. As a consequence, with the people’s love and trust on him, the crises were resolved peacefully. In terms of development, he initiated thousands of royal development projects with close cooperation with people, governmental and private sectors in order to bring prosperity and happiness to Thai people. After seventy consecutive years of hardworking royal duties with authentic work sites, HM was presented with countless awards and honorary degrees, such as the United Nations Development Programme (UNDP) Human Development Lifetime Achievement Award in 2006 and World Intellectual Property Organization (WIPO) Global Leaders Award in 2006 from the United Nations, to name a few.

Annually since 1974, on the fourth of December, the eve of the royal birthday, King Rama IX would deliver a royal message to representatives from governmental and private sectors. The

speech was also broadcasted countrywide. Different from speeches on other occasions, the royal birthday speech was usually a summary of what happened in the past year including HM's own experiences working with people, developing projects, and introducing His ideas and resolutions for current problems and conflicts. Consequently, the royal birthday speech brought about many problem-solving projects and practices beneficial for both public sectors and individuals such as, "Sufficiency Economy"—a philosophy promoting effective ways of production with limited resources using the middle path, not the extremes (moderation, reasonableness and self-immunity), and two projects for flood prevention and mitigation: 1) "Monkey Cheeks Project"—flood-based livelihoods in support of a water retention strategy—and 2) "Pasak Jolasid Dam Project". The annual royal speeches every December had gained a lot of attention from Thai people across the country as they looked forward to valuable ideas and projects that the king would share and some changes of routine administration by the government could also be expected. Many of his ideas/projects, which have helped improve quality of living of Thai people, are still being implemented and funded by the government.

In addition to royal duties and achievement, communicatively speaking, it is crucial to figure out elements of language that the king employed as his speeches were always under the spotlight. Accordingly, the language itself did contain distinctive characteristics that led to trust and confidence of Thai people on the king himself.

Aside from the content of the speech, the research aimed at responding to the following questions:

- 1) what were significant attributes of the king, as the leader, which could be reflected through the use of linguistic devices in his speech? And
- 2) what were empirical linguistic devices the king frequently employed?

All in all, the present study aimed at proposing some basic leadership attributes and distinctive linguistic evidence extracted from King Rama IX's spontaneous speeches on the occasion of royal birthday anniversaries. The contribution of this study should be to provide empirical evidence of powerful linguistic elements serving roles of leaders and ultimately gaining trust and confidence from the audience.

METHODS

Data for this study were speeches of King Rama IX on the occasion of royal birthday anniversaries from 1974 to 1999, documented by the Royal Office and distributed to the public. The speeches were available in Thai, translated into English by the king himself, and computerized in .docx format for the purposes of the present study, in order for some particular key words to be extracted and counted by Microsoft Word. The total number of words counted was 101,066.

This study applied the register analysis framework provided by Biber and Conrad (2009) and the framework developed by Prasithrathsint (2015) under the Language and Power project as its analytical framework. It consists of three major components: context of communication,

attributes, and linguistic devices. The operationalization of the three components works as follows.

- A) The context of communication refers to the context in which the particular register is being used. It is the starting point of considering what roles and functions of the register should be.
- B) From the extracted roles and functions of the particular register, some abstract attributes reflecting those roles and functions were then postulated. In this study, attributes were put in square brackets. For example, one of the significant roles of academic language is to provide data-based knowledge and findings which can be used as reliable references for others. Accordingly, abstract attributes that can be considered might include [OBJECTIVITY], [HONESTY], and [ACCURACY] (Prasithrathsint & Piyapasuntra, 2015, p. 75).
- C) After the establishment of attributes, empirical linguistic devices supporting those attributes were observed. At this point, texts or speeches were explored and some frequently used words, markers, or constructions were selected. That is to say, any linguistic devices reflecting a particular attribute are those significantly used in the particular register.
- D) To measure the significance of some particular linguistic devices, in addition to the raw frequency of occurrences of those devices, Prasithrathsint (2015) used the calculation of frequency according to the text length at 1,000 words. The reasons behind this are 1) it helps to see a more obvious picture of how often the particular linguistic device can be found as the 1,000-word text is about 2 pages long, and 2) For the benefit of comparing different sets of data which might contain different number of words, the analysis of frequency in 1,000-word-text helps reveal in which set of data the particular linguistic device appears the most or the least.

RESULTS

This section reports findings of significant leadership attributes and illustrates specific linguistic devices related to each attribute.

From the context of communication in which King Rama IX's birthday speeches were delivered, as reviewed in the earlier section, it was found that there were at least three important functions for the speech as follows.

Firstly, through live broadcasting, this occasion was generally a stage for the royal institute to directly and closely communicate with Thai people. It showed that the king opened his door and welcomed everyone to participate in his speech, though he was highly placed, by Thai constitution, as a leader who merely exercised his power through the parliament, the government and the court. Secondly, given the content of his speech, it was found that HM usually mentioned problems affecting Thai people's way of living and kindly provided some recommendations and ideas in developing projects to solve those problems. Most ideas and projects were tested under HM's pilot projects which, to some extent, proved that they were efficient. Therefore,

the second function of HM's speech was to give some suggestions for the solution to some current problems. Thirdly, in Thai culture, a king, especially King Rama IX, is said to be the soul of the nation. Accordingly, when Thai people gathered in this occasion where everyone was ready to hear and receive some recommendations from the king, it was a very valuable time to realize that all were part of the nation and were ready to move forward together. This fact is also reflected from HM's speeches about oneness.

From the aforementioned functions of HM's birthday speeches, it was proposed that three significant attributes contributed to the leadership of King Rama IX: Humbleness, Persuasiveness and Solidarity. Used as semantically defined attributes, the three attributes will be from now on represented in capitalized fashion and put in [] as follows: [HUMBLENESS], [PERSUASIVENESS] and [SOLIDARITY].

[HUMBLENESS]

As the term refers, the [HUMBLENESS] attribute is defined as the abstract conceptuality involving the view of the speaker as the one possessing lower or equal status in relation to others. In other words, [HUMBLENESS] indicates three possible views of the speakers 1) confirming lower status toward the other with higher status, 2) lowering his/her status toward the other with equal status and 3) lowering his/her status to be equal to the other with lower status. In case of King Rama IX, who possessed the highest status in Thai society, the [HUMBLENESS] attribute demonstrates the third aspect. From the analysis of HM King Rama IX's speeches, the [HUMBLENESS] attribute was conceptualized from the use of two main linguistic devices: address terms and hedging.

Address terms

Address terms or words referring to the speaker, listeners and others (third party) are considered to be one of the most distinctive linguistic devices indicating degrees of honor and formality in Thai language. This reflects from the use of different linguistic forms for people involving in a communicative situation. For example, a male speaker might call himself ผม /p^hǒm/ when talking to an elderly or a person with higher social status such as teacher, judge and monk, but might change to กู /kuu/ when talking informally with friends, or juniors with lower status. Moreover, if the speaker is a noble monk, he would refer to himself as อาตมา /ʔàatamaa/ when talking to a lay person but ผม /p^hǒm/ when talking to other monks. It can be said that the use of address terms depicts one's view toward others and at the same time demonstrates a degree of respectfulness one has in respect of others. Accordingly, address terms are the centre of the focus. In Thai, there is a set of words and grammatical rules called ราชศัพท์ /raac^haasàp/ 'royal terms', to be followed when talking or referring to the king. On the contrary, there are no fix expressions for a king and the royal family to use with commoners. It is worth pondering that while a king is viewed as the figure with the highest social status in the country, how would address terms reflect his view toward himself and in relation to others?

The speaker

As previously explained, since there are no linguistic rules of how a king should talk to others, this would be the very first study to report the fact about how a king refers to himself. From the aspect of a speaker, it is found that King Rama IX employed only two pronouns to refer to Himself in His speeches: ข้าพเจ้า /k'hâaph'acâaw/ and เรา /rao/, as demonstrated in examples (1) and (2).

- (1) ถ้าคิดอีกอย่างหนึ่ง ดังที่ท่านได้กล่าวว่าท่านทั้งหลายที่มา นับว่าเป็นผู้แทนของคณะหลายคณะ ทั้งสมาคม มูลนิธิ องค์การ โรงเรียน นักเรียนทุกระดับ...ข้าพเจ้าก็ถือว่าที่ท่านมานี้ก็เป็นผู้แทนของคนอื่น
'On the other hand, you have said that you are the representatives of many groups of people, including associations, foundations, organizations, schools, students of all levels...I then consider that you have come as representatives of many others...'
- (2) เราจำได้เมื่ออายุ ๕ ขวบ มีลิง เอากล้วยไปให้ มันก็เคี้ยว เคี้ยว เคี้ยว แล้วใส่ในแก้มลิง
'I remember that when I was five years old, I saw monkeys. When I gave them bananas, they would chew, chew and chew and kept the chewed bananas in their cheeks.'

Both words are normally used in two different communicative contexts. The word ข้าพเจ้า /k'hâaph'acâaw/, meaning 'I', is used in a formal context such as in a public place where one delivers a speech. This word shows respect of the speaker toward the audience while there seems to be some social distance between the two parties. However, the word เรา /rao/ is less formal. It can be used among friends or people with lower status to show intimacy. On the contrary, if one uses เรา /rao/ with the other with higher status, it means lack of respect toward listeners. Having the highest social status, the king chose to lower his status to be equal to his people in order to show his respect (to the situation which is formal) and intimacy (the concept of "we are equal"). Such performance might be extended to listeners who might notice the sense of humbleness and feel impressed that the king was somehow approachable.

Surprisingly, in terms of qualitative analysis, it was found that the king did not refer to himself much in his speeches. The word ข้าพเจ้า /k'hâaph'acâaw/ occurred only 18 times while the word เรา /rao/ was used only 126 times in the data. It should be noted that most of the time when he referred to himself and his experience working with people, he usually used subjectless sentences, as shown in example (3).

- (3) (ข้าพเจ้า) ได้ไปดูคลองที่จะระบายน้ำ ชื่อ ห้วยวัง – พนังตัก แต่ว่าคลองนั้นยังไม่เสร็จ ต้องคอยอีกสองปีถึงจะเสร็จ (ข้าพเจ้า) ก็เลยบอกให้ขุดทันที. เขาบอกว่าไม่มีเงิน (ข้าพเจ้า) ก็เอาเงินให้ งบประมาณไม่มีก็ช่าง
'(I) visited the canal meant to drain flood water; The Huawant-Panangtak. Unfortunately, it was not completed yet; two more years was needed for its completion. (I) told them to dig it at once. They said that there was no money. Therefore, (I) gave them the money. It did not matter if the budget was not available.'

The use of subjectless sentences indicated that, instead of himself, the king focused more on his works and his people. In the length of 1000 words, the two pronouns were found only 1.42 times. It might be argued that this is because Thai is a pro-drop language, the subjective pronouns are normally omitted, and such finding reflects normality of the language. However,

comparing to the political language, Nusartlert and Chaijaroen (2015, p. 74) found seven types of first personal pronouns referring to the speaker as frequently as 12.2 times per 1,000 words in speeches of Thai Prime Ministers.

Addressees and others

In addition to lowering his own status and making himself closer to others, his view about others could be reflected from the use of address terms for addressees and others. The king showed humbleness by using terms possessing honorific concepts to address listeners and third parties. In Thai, showing respect to others by means of language can be varied. Through the use of address terms, one can use terms denoting others' titles, positions, and careers, or easily attaches politeness markers ท่าน /t'hân/ คุณ /k'hun/ in front of names or titles such as ท่าน นายกรัฐมนตรี /t'hân naajók/ 'Mr. Prime Minister' and คุณสมชาย /k'hun sǒmc'haj/ 'Mr. Somchai'. From HM King Rama IX's speeches, it was found that terms for addressees included pronouns, titles and positions, as in examples (4)-(6).

- (4) ท่านนายกรัฐมนตรี ก็รู้สึกว่ายากขึ้นเรื่อยๆ ที่จะค้าน และบัดนี้มาเริ่มเคยชินที่จะถูกค้าน
'The Prime Minister was, I think, accustomed to being the opposition, but now, he is getting accustomed to being opposed.'
- (5) ...แต่ฝูงลิงที่ลพบุรี ท่านผู้ว่าฯ ลพบุรีคงทราบว่าจะไม่รับประทานกล้วย เพราะฝูงลิงที่ลพบุรีนั้น เขารับประทานแต่โต๊ะจีน
'But the monkeys in Lopburi, the governor of Lopburi Province would probably know, don't eat bananas; they only feast on Chinese food.'
- (6) คุณสมิทก็บอกว่า "แอนเจล่า" นี่เป็นซูเปอร์ไต้ฝุ่น น่ากลัว คร่าชีวิตในฟิลิปปินส์ ดูเหมือนเป็นพันกว่า
'Mr. Smith said that "Angela," a fearsome super-typhoon, had taken many lives in the Philippines, probably over a thousand.'

Table 1 provides more examples of address terms used by the king together with quantitative information. This shows that HM not only lowered himself (by the use of first person address terms) but also lifted others up. The frequency of occurrence of address terms for addressees obviously outnumbers those for the speaker (776:144) with 78.99% for pronouns and 21.01% for titles/positions.

Table 1
Frequency and percentage of address terms for addressees

| person | type | word | freq. | % |
|------------|----------------------|---|-------|-------|
| Addressees | Pronouns | ท่าน 'you' ทุกท่าน ท่านทั้งหลาย ทุกคน 'you all' | 613 | 78.99 |
| | Titles/ Positions | นายกฯ 'Mr. Prime Minister' ท่านประธานสภา 'Mr. Speaker' ผู้ว่าฯ 'Governors' | 163 | 21.01 |
| | Total | | 776 | 100 |
| | | | | |

Normally on the occasion of royal birthday, chief government officers joined in a hall to celebrate and listen to HM's speech. However, the speeches of the king were targeted not only to the direct audience, but also to others watching a live broadcast or those who would read them from newspapers the following day. Accordingly, a variety of address terms for third persons

including pronouns, titles conferred by the king, titles and positions, and professions, were found as shown in examples (7) and (8) and Table 2.

- (7) ในเวลานั้นสมเด็จพระศรีนครินทราบรมราชชนนี ท่านก็อยู่โรงพยาบาล เพราะว่าทรงมีปัญหาเรื่องพระสุขภาพ
'At that time, HRH Sri Nagarindra, (she) had been staying at the hospital due to health problems.
- (8) ด้านการเกษตรสิ่งที่เพาะปลูกไว้ถูกน้ำท่วมก็เน่า เมื่อเน่าแล้วเสียหายมาก เจ้าของคือเกษตรกรก็ไม่มีรายได้ ต้องช่วยเขา เขาก็ต้องช่วยตัวเอง
'In agriculture, plantations were flooded and crops were damaged, causing great losses. As a result, the farmers suffered damages and a loss of income. They must be assisted, but at the same time, they must also help themselves.'

In addition, it was found that the king also talked about his people from various professions especially mentioned as ordinary people ประชาชน /prach'aachon/ 'people' and คนไทย /k'hon t'hai/ 'Thai people'. This, in my view, demonstrated that the people of Thailand played an important role in his speeches, as in examples (9) and (10).

- (9) ถ้ายอมขาดทุน คือยอมเสีย ๑๐ ล้านบาทตั้งแต่ต้น ก็สามารถที่จะได้กำไร คือประชาชนจะได้ผลดีตั้งแต่ปีแรก
'Had it been decided to take a loss, that is, to spend ten million at the onset, a gain would have been possible; that is, the people would have benefited from the project right from the very first year on.'
- (10) อยากให้คนไทยเห็นว่า ถ้าเราทำดีๆ เราจะไม่เป็นเหมือนเขา
'(I) want Thai people to know that if we do the best of our effort, we will be different...'

Table 2
Frequency and percentage of address terms for others (third person)

| person | type | word | freq. | % |
|--------------|--------------------------------|--|-------|-------|
| Third person | Pronouns | ท่าน 'he/she' ท่านผู้ใหญ่ 'senior' เขา 'they' | 147 | 34.33 |
| | Titles (conferred by the king) | สมเด็จพระ.. 'HRH..' สมเด็จพระเทพฯ 'HRH Princess Sirindhorn' | 27 | 6.30 |
| | General Status | คนไทย 'Thai people' ประชาชน 'people' | 150 | 35.03 |
| | Professions | พ่อค้า 'merchant' ชาวนา เกษตรกร 'farmer' นักธุรกิจ 'businessman' | 88 | 20.56 |
| | Titles/Positions | นายอำเภอ 'district chief' ผู้ใหญ่บ้าน 'village headman' | 16 | 3.78 |
| | Total | | 428 | 100 |

Among address terms for third persons, from Table 2, it is obvious that general terms of the people and pronouns were most frequently mentioned—35.05% and 34.33%, respectively. These two categories represented Thai citizens under the concern of the king according to the annual speeches.

In terms of occurrences of address terms for addressees and third persons, it was also found that the king used 7.68 and 4.23 word tokens every 1,000 words, respectively. Compared to

that of the speaker, terms for addressees and third persons were used more often. This could be said to be significant indicators to reflect the [HUMBLENESS] attribute.

The overall picture of proportion of the three types of address terms is illustrated in Figure 1. Note that the frequency of each category might imply how the king viewed the importance of the three parties.

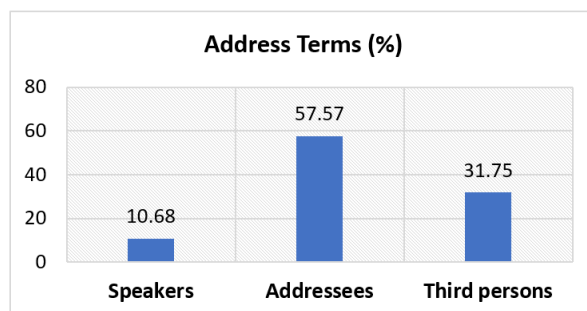


Figure 1 Proportion of three types of address terms used in King Rama IX's speeches

The analysis of frequency of occurrence of three types of address terms in King Rama IX's speeches, as in Figure 1, indicated that the King referred to Himself the least but focused more on the listeners and other parties. It is obvious that addressees were mentioned the most (57.57%) because they were the direct audience present and were mostly government officers mainly responsible for a variety of projects related to the development, peace and prosperity of the country. Accordingly, this would, at the same time, be the occasion for the king to indirectly deploy his ideas and clarify example projects under his patronage which could be useful for the government and the people. Qualitatively, the address terms used demonstrated that the king had lowered his status while raised others'. This made the audiences feel that although the king was placed on the top of Thai society's hierarchy, but he was still approachable, not only from his speech but also from his dedication to the country.

Hedging

Hedging is said to be a significant strategy widely used in academic circles (Prasithrathsint, 2015). It is a tool for academics to assert their ideas or comments subtly. In English, the use of modal auxiliaries—such as *might* and *could*—or hedged verbs or adverbs—such as *seem* and *possibly*—helps tone down the aggressive tone of authors. In speaking mode, similarly, renowned speakers and leaders employ this device to help soften their speech and make the audience accept their ideas with less resistance.

In the speeches of King Rama IX, hedging markers such as อาจ(จะ) คงจะ 'may be' น่าจะ 'might be' ควร(จะ) 'should' could be found, as shown in examples (11) – (13).

- (11) การปฏิบัติโดยวิธีการที่อาจไม่ถูกหลักวิชาการ แต่ประกอบด้วยความเมตตา ด้วยความสามัคคี คือรู้จักสามัคคี นี้เอง ก็
คงจะทำให้ยั่งยืนได้ต่อไป

‘The practice of this method, which may not be academically conventional, coupled with mutual goodwill and a spirit of unity, that is, know how to treasure unity, might (should?) lead us to survive.’

- (12) เคยมีไต้ฝุ่นใหญ่ทะลุเข้าเวียดนามมา แล้วเข้ามาในเมืองไทย ผ่านแกวมุกดาหารหรือแกวอุบล ถ้าเข้ามาน่าจะพัง
พังจริงๆ

‘There was a great typhoon coming from Vietnam to Thailand, passing through Mookdaharn or Ubonratchathanee. If such a typhoon comes again, there could possibly be a problem, a real problem.’

- (13) อันนี้ก็ขออนุญาตพูดเรื่องของต่างประเทศไม่ใช่เรื่องคนไทย ก็อาจจะเห็นว่าเดี๋ยวนี้ควรจะใช้สินค้าไทย

‘Now I would like to talk about foreign issues, not the people. It can be seen that today (we) should use Thai products.’

However, it could be observed that clauses with non-hedging markers or [-hedging] ต้อง ‘have to’, denoting obligation were often found, as in examples (14) and (15).

- (14) สูบน้ำต้องมีประโยชน์ เพราะต้องสิ้นเปลืองพลังงาน เครื่องสูบน้ำมันไม่ทราบว่าจะใช้พลังงานอะไร คงไม่ใช่ไฟฟ้า คงดีเซล
‘Pumping must be efficient because pumps use up energy; I don’t know what source of energy that pump used, probably not electricity; it could have been a diesel motor.’

- (15) ตอนนี้ก็มี “โครงการแก้มลิง” ซึ่งจะต้องร่วมกันทำ และเชื่อว่าน่าจะมีประโยชน์ น่าจะมีผลดี

‘Now we have the “Monkey Cheek Project” and we all have to cooperate in its implementation. I am sure that it will be useful and will bring about good results.’

Quantitatively, the number of clauses with hedging markers is not significant compared to those with obligatory markers, as shown in Figure 2.

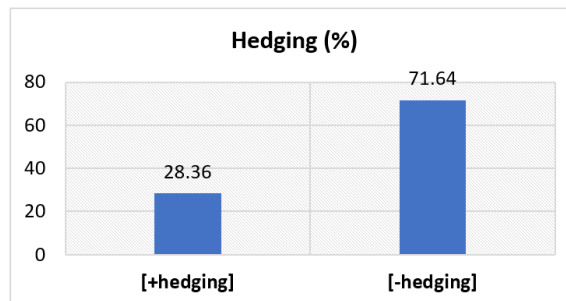


Figure 2 Proportions of clauses with and without hedging markers

Figure 2 illustrates interesting results. That is, hedging is said to be one of the most popular linguistic devices for powerful speeches because it helps reduce strong and tough sense of a message. Nevertheless, the speeches of the king tended to employ the non-hedging strategy much more frequently than the hedging one. Considering the contents of clauses with [-hedging] markers, it might be argued that [-hedging] markers were usually used with clauses involving current problems and possible solutions that required immediate responses from respective governmental departments. It should be noted that viewing from a fixed length of 1,000- word texts, it was found that hedging markers appeared as frequent as 4.03 times.

In total, indicators for the [HUMBLENESS] attribute (including address terms and hedging markers) could be found 17.37 times in 1,000-word-long speeches of King Rama IX. In other words, in a text length of about 2 A4 pages, the king employed words demonstrating [HUMBLENESS] 17 times. The number is quite significant to imply that the king paid more attention to others and what he did rather than he himself.

[PERSUASIVENESS]

The second attribute found in King Rama IX's speeches is [PERSUASIVENESS]. As a leader, reliability is said to be the most crucial factor that leads to the success in public administration or organization management. If reliability is gained from people or followers, it would not be difficult to ask for cooperation, resulting in the achievement of the ultimate goal. Problems would be solved smoothly if people in a society believe in their leader's visions and plans. In order to establish reliability, in addition to leadership, a leader has to have significant skills in persuading others. Persuasive skills, however, refer not only to the use of beautiful or touching words and expressions that could convince the listeners, but they also include fact-based information that makes the listeners clearly see what advertised are really believable. In relation to this, King Rama IX demonstrated in his speeches three major linguistic devices contributing to [PERSUASIVENESS]: 1) defining concepts, 2) providing examples and 3) identifying event relations.

Defining concepts

To describe an idea, a concept, or an event, a terminology helps the audience understand the very same thing as the speaker and can catch up the following content clearly. In the speeches, 'definition' can be examined when a clause contains one of the following markers, หมายถึง หมายความว่า แปลว่า 'mean' คือ เป็น 'be,' as shown in examples (16)-(18).

- (16) แม้การปกครองประเทศ การปกครองนี้ในประเทศหนึ่งๆ ก็ต้องมีกรมอบฉันทะให้มีผู้ที่ปกครอง หมายถึงผู้ที่จะมาจัดการดำเนินงานต่างๆ ของประเทศ
'Even in the governing of a country, in the governing of any country, power must be consented to a governing body, that is, to those who will have to conduct the affairs of the State.'
- (17) ให้พอเพียงนี้ก็หมายความว่า มีกินมีอยู่ ไม่ฟุ้งเฟ้อ ไม่หรูหราก็ได้ แต่ว่าพอ แม้บางอย่างอาจจะดูฟุ้งเฟ้อ แต่ถ้าทำให้มีความสุข ถ้าทำได้ก็สมควรที่จะทำ สมควรที่จะปฏิบัติ
'Sufficiency means to lead a reasonably comfortable life, without excess, or over indulgence in luxury, but enough. Some things may seem to be extravagant, but if they bring happiness, it is permissible as long as it is within the means of the individual.'
- (18) พอเพียงในทฤษฎีหลวงนี้ คือให้สามารถที่จะดำเนินงานได้
'Sufficiency in the royal theory means to be able to make a reasonable living.'

In total, 1,972 clauses with definition markers were found. Surprisingly, the use of definitions was as frequent as 19.51 times per 1,000-word speech. The number was higher than that of all markers for the [HUMBLENESS] attribute (which is 17.37). Accordingly, "defining concepts" could be one of the most significant devices in King Rama IX's speeches.

Providing examples

Providing examples is another strategy for a leader to give the audience clearer pictures or scenarios of what is being mentioned. Examples of markers in Thai for this case are ตัวอย่าง ยกตัวอย่าง เช่น อย่างเช่น and ตัวอย่างเช่น ‘for example,’ as shown in examples (20)-(22).

(20) มีตัวอย่างของเรื่องบ้านพัง เช่นที่เมืองตุรกี ที่นั่นบ้านพังเมื่อมีแผ่นดินไหว

‘There are examples of building collapsing, like in Turkey. Buildings collapsed due to the earthquake.’

(21) เรื่องที่นายกฯ ได้กล่าวว่าทรงทำอะไรๆ คล้ายๆ ว่าทำอยู่คนเดียว ความจริงทุกสิ่งทุกอย่างที่ได้ทำ คนอื่นทำด้วย ยกตัวอย่าง การปฏิบัติตามทฤษฎีใหม่ เป็นการกระทำของหลายคน ของเจ้าหน้าที่การพัฒนาส่วนหนึ่ง และของประชาชนเองที่ทำตามทฤษฎีใหม่

‘The Prime Minister has mentioned that I have done many good things, implying that I have done these things single-handedly. In fact, everything that has been done, has been made in cooperation with other parties. For example, the application of the New Theory involves the participation of many people: The development officers and the farmers who utilize the New Theory themselves.’

(22) ก่อนที่เกิดเป็นทฤษฎีใหม่ตามที่เรียกว่าทฤษฎีใหม่ในพระราชดำริ คือ การพัฒนาทางการเกษตร โดยเฉพาะปลูกหลายอย่างในที่เดียวกัน หรือผลิตปลูกหมุนเวียนกัน อย่างเช่นเขาปลูกข้าว หลังจากฤดูการข้าว เขาก็ปลูกถั่ว อย่างนี้เป็นทฤษฎีใหม่แล้ว

‘...before it was recognized as the Royal New Theory, meaning the cultivation of different crops on the same land at different times with rotation crops. (for example) After the rice crop, comes the beans crop. This was, in fact, the New Theory...’

Quantitatively, the use of example introducing makers was not frequently found in the speeches with only 160 times (or 1.58 times per 1,000-word speech). However, it should be noted that the king preferred to provide examples about his direct experiences during field trips to his development projects in the form of narrative, as in example (23).

(23) เมืองไทยนี่เคราะห์ดี ไม่ค่อยเป็นอย่างนี้ แต่ถ้าไม่ระวังก็จะเป็น ที่ได้เห็นเพราะไปอยู่หัวหินนาน นานเกินไป ทำให้ไปเผชิญพายุ พายุที่ผ่านเข้าปราณฯ ความเร็วลม ๖๐ กิโลเมตรต่อชั่วโมง แล้วก็มาพัดผ่านหัวหิน วันนั้นเวลา ๑๐ นาฬิกา ทะเลเป็นบ้า น้ำท่วมที่บ้าน คือที่วังไกลกังวล น้ำท่วมเพราะเหตุว่า ถนนที่ผ่านตลาดกั้นน้ำไว้ น้ำก็มาเอ่ออยู่ข้างบน แล้วเมื่อเอ่อน้ำก็ท่วมบ้านชาวบ้าน สุดท้ายก็ไปกั้นถนนส่วนที่กั้น ๒ ข้างของผิวจราจร น้ำก็ไหลลงมา เข้ามาในเขตวังไกลกังวล แล้วเทลงทะเล

‘Thailand is lucky in not having such a grave situation, but if we are not careful, it is likely to occur. Since I stayed at Huahin for a long time, perhaps too long, I witnessed a storm. Pranburi was hit by a storm with a wind velocity of sixty kilometer per hour. After that, it swept through Huahin. That day, at ten a.m., the sea was very rough and we suffered flood at home, at Klaikangvol Palace. It was flooded because the highway was breached. The flood water gushed out, overflowing the ground of Klaikangvol and poured down to the sea.’

The use of narratives can be viewed as an alternative for “providing example”. In addition to some markers such as เช่น or อย่างเช่น ‘for example’, examples can be introduced through the use of narratives from either direct experience or stories of others. Not only providing clearer

pictures about some abstract ideas or concepts, but storytelling can also draw more attention from the listeners and make the speech more interesting and attractive.

Identifying event relations

Speeches are composed of words and sentences. A skillful speaker employs chunks of information that could effectively draw listeners' attentions and believes. Each individual chunk of information depicts a particular event or situation. Combining those chunks is not as simply as putting them in an arbitrary fashion. Events, realized in the form of sentences, have some kinds of relationships among each other. To put those events together logically, 'event relations markers' are the tool serving this purpose. Different types of relationship can be connected by the use of different markers. It is challenging, for a leader, to create a particular set of event relations in the speech in order to smoothly grab the audience's attention from the start to the end of the speech. This is another important factor for a successful speech. King Rama IX, from his speeches, usually employed three major categories of event relations to create his messages: conditional, cause-effect and concluding relations. Each type of relation could be observed by the use of different linguistic markers, as shown in Table 3.

Table 3
Example markers of the three event relations

| Conditional Relation (CD) | Cause-Effect Relation (CE) | Concluding Relation (CC) |
|---------------------------|--------------------------------|--|
| ถ้า /tʰāa/ 'if' | เพราะ /pʰrǎw/ | สรุปว่า /sarùpwāa/ |
| | เพราะว่า /pʰrǎwāa/ | ฉะนั้น /cʰanán/ นับว่า /nápwwāa/ 'in conclusion' |
| | เนื่องจาก /niāŋcàak/ 'because' | |

It should be noted that each piece of message might be delivered in the form of sentence combinations or sometimes in a paragraph. Accordingly, it was found that more than one type of event relations could be observed, as shown in examples (24)-(26).

- (24) ฉะนั้น ความพอเพียงนี้ก็แปลว่า ความพอประมาณและความมีเหตุผล (CC)
'In conclusion, sufficiency also means moderation and reasonable thinking.' (CC)
- (25) การเรียนโดยใช้ภาษาอังกฤษล้วน ถ้ามีพื้นฐานพอแล้วก็จะเร็ว เพราะว่าตำราภาษาอังกฤษก็มีแล้ว มีพร้อม ไม่ต้องแปลด้วยซ้ำ ไปเอาตำราเขาทั้งคุ่น (CD followed by CE)
'Learning English by using the natural approach will make the learners become proficient faster if they already have some background of English, because English textbooks are readily available.' (CD followed by CE)
- (26) ถ้าไม่มีเศรษฐกิจพอเพียง เวลาไฟดับ ไฟฟ้านครหลวงหรือไฟฟ้าฝ่ายผลิตเขาดับหมด จะทั้งหมด จะทำอะไร...ถ้าเรามีเครื่องปั่นไฟ ก็ใช้ปั่นไฟ หรือถ้าขึ้นโบราณกว่า มีดก็จุดเทียน คือมีทางที่จะแก้ปัญหาเสมอ ฉะนั้นเศรษฐกิจพอเพียงนี้ ก็มีเป็นขั้นๆ (CD followed by CD followed by CC)
'When the Metropolitan Electricity Authority or the Electricity Generating Authority have an electrical power failure, without Sufficiency Economy, everything will stop, and what are we to do?...if we have a generator, we use it to generate electricity. In the past, we would use candles. There are always ways to get along. In conclusion, there are degrees in Sufficiency Economy.' (CD followed by CD followed by CC)

Quantitatively, connecting events in various relations is outstandingly found in the speeches, as found in Table 4 with a great number of conditional and cause-effect relations.

Table 4
Frequency and percentage of even relation markers

| type | word | freq. | % |
|--------------|--|--------------|------------|
| Conditional | ถ้า 'if' | 872 | 46.06 |
| Cause-Effect | เพราะ เพราะว่า เนื่องจาก 'because' | 753 | 39.78 |
| Concluding | สรุป สรุปว่า นับว่า ฉะนั้น 'in conclusion, so' | 268 | 14.16 |
| Total | | 1,893 | 100 |

With a total of 1,893 tokens of event relation markers, converting into proportion per 1,000-word text, it was found that King Rama IX related events in different fashions as frequent as 18.73 times (see Table 6). Event relation markers were said to be the second most significant linguistic devices that the king employed in order to persuade his audiences and clarify his ideas together with supporting examples.

Quantitative analysis, in Figure 3, shows that the use of definition markers and event relation markers are mostly found (48.99% and 47.03%).

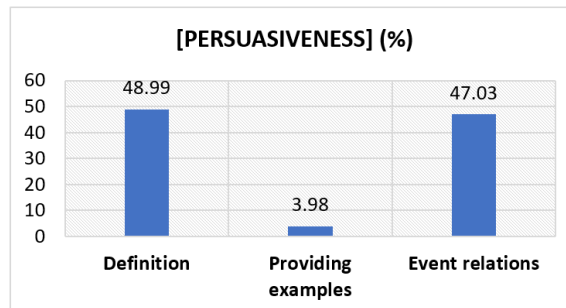


Figure 3 Proportions of linguistic devices indicating [PERSUASIVENESS]

From Figure 3, it might be primarily interpreted that King Rama IX employed two strategies in His speeches: defining concepts/ideas and identifying event relations. Although, providing examples—using example introducing markers, were not frequently selected, this did not mean that the king's speeches lacked examples. Instead, HM used narratives or storytelling as a means to provide examples and to clarify particular cases. Moreover, from the ratio of these markers per 1,000-word speech, among the three major attributes, [PERSUASIVENESS] could be mostly found. There were as many as 39.82 tokens of linguistic devices under the [PERSUASIVENESS] attribute in every two-page text (as shown in Table 6). It could be concluded that persuasiveness played the most important role in HM's speech because these linguistic devices would finally make His audiences understand, believe and willing to implement His ideas and advice.

[SOLIDARITY]

From public administration's perspective, solidarity is said to be one of the important factors

for successful organization. Solidarity includes spirit and cooperation among members of an organization or a society. It is not easy to gain such contribution, which ultimately results in strong public solidarity. Language is said to be one of the effective tools to enhance solidarity. Charismatic leaders, such as Barack Obama, employ some particular linguistic devices such as metaphor and other techniques to strengthen the unity of the people (Matínez & González, 2012; Mettomäki, 2017). In the case of Thailand, it was found that King Rama IX employed some particular word choices with three concepts to gain cooperation of the people: ‘public’, ‘goal’, and ‘method’.

‘Public’

Words indicating the concept ‘public’ are those of three types. The first type is the pronoun เรา, which literally means ‘we’. This word was used to refer to ‘Thailand’ as a country, as opposed to other countries or the world. Secondly, the king mentioned ประเทศไทย ‘Thailand’ in various forms such as ประเทศไทย ประเทศชาติ เมืองไทย ‘Thailand’ ประเทศของเรา เมืองไทยของเรา ‘our country’. Lastly, the word ส่วนรวม ‘public’ was another choice. In terms of frequency, with a total of 555 tokens, words referring to Thailand were mentioned the most with 76.76%, followed by words referring to the public (18.20%) and the pronoun เรา ‘we’ (5.04%), respectively. Words referring to ‘public’ occurred, in total, 10.98 times per 1,000-word speech and were the type of words used most among the three types under the [SOLIDARITY] attribute.

‘Goal’

Paving for the direction of where to head for, a good leader might have to identify the ultimate goal in order for the audience to see and make a decision whether the plan matches well with the goal and/or whether they should cooperate with the speaker. As a country, the king mentioned ความสุข ‘happiness’ ความเจริญ ‘prosperity’ ความก้าวหน้า ‘development’ ความเรียบร้อย ‘order’ ความสงบ ‘peace’ and ประโยชน์ ‘benefit,’ using either the noun along such or forming a prepositional phrase (P+N such as เพื่อความก้าวหน้า เพื่อความสงบสุข ‘for improvement, for peace and happiness), as in examples (27) and (28)

(27) ตอนนี้ถ้าราษฎร รู้จักสามัคคี เขาจะเข้าใจว่าเมื่อเขามีรายได้ เขาก็จะยินดีเสียภาษี เพื่อช่วยราชการให้สามารถทำโครงการต่อไปเพื่อความก้าวหน้าของประเทศชาติ

‘Now, if the people recognize Unity, they will understand that when they have income, they should be willing to pay taxes to help the government implement more projects for the development of the country.’

(28) ใครทำอะไร มีหน้าที่อะไรก็ขอให้ทำได้อย่างดี และช่วยกัน ร่วมมือกัน ทำเพื่อความสงบสุข และความเจริญของประเทศและประชาชน

‘I wish you success in whatever activities or duties you perform. Be cooperative for the peace and prosperity of the country and people.’

In terms of number, not many words in these categories were found, only 150 times in total or only 1.48 times per 1,000-word speech.

'Method'

In addition to words referring to 'public' and 'goal', the king also described methods or 'how to' which were his suggestions or recommendations to both government leaders and Thai citizens. There were three subtypes of word choices under this concept.

Firstly, HM frequently employed words under the concept 'cooperation' or ร่วมมือ. Variants of words in this group included ร่วมมือ ร่วมแรงกัน 'cooperate' ร่วมกัน รวมกัน ด้วยกัน 'together' ช่วย ช่วยกัน ช่วยเหลือ ช่วยเหลือกัน 'help (each other)' (ความ)สามัคคี 'harmony'. The second choice included words describing specific manner or methods such as แข็งแรง เข้มแข็ง 'robust' เศรษฐกิจพอเพียง 'sufficiency economy' (ความ)พอเพียง 'sufficient' (การ)พัฒนา 'develop'. The third type of words involved moral ethics such as ธรรม ธรรมะ 'dhamma' วิริยะ อุตสาหะ ความเพียร 'industry' (ความ)ซื่อสัตย์ (ความ)ซื่อสัตย์สุจริต 'honesty' (ความ)เมตตา(กรุณา) 'mercy' (ความ)พยายาม 'endeavor' (ความ)อดทน 'patience' (ความ)ยุติธรรม (ความ)เป็นธรรม 'fairness'.

Table 5 illustrates some word choices for the concept 'method' and their frequencies and proportions.

Table 5
Frequency and percentage of word choices reflecting [METHOD]

| type | word | freq. | % |
|---------------|---|-------|-------|
| Cooperation | ร่วมมือ ด้วยกัน ช่วยกัน สามัคคี 'cooperate, together, help (each other), harmony' | 507 | 53.20 |
| Manner/Method | เข้มแข็ง พอเพียง พัฒนา 'robust, sufficient, develop' | 195 | 20.46 |
| Moral Ethic | ธรรม อุตสาหะ ซื่อสัตย์สุจริต เมตตา ยุติธรรม 'dharma, industry, honest, mercy, fairness' | 251 | 26.34 |
| Total | | 953 | 100 |

As shown in Table 5, words referring to 'cooperation' were found the most—53.20%. This showed that the king put an emphasis on encouraging people to cooperate in activities and practices that led to the development of individuals and the country.

In addition, from ratio per 1,000-word speech in Table 6, it was found that the king provided 'how to' through the use of words in these three subcategories for 9.43 times. Compared to those in the 'goal' concepts, which was only 1.48 times, it could be said that he focused more on the process rather than the output. However, it did not mean that the goal was not important. Having a clear goal is a necessary key success factor. However, without practicing or doing, one cannot reach or achieve the set goal. When it comes to reality, sometimes fulfilling a process seems to be much more difficult than planning of a goal. Accordingly, finding ways to motivate people to move toward the goal might be the most important task for a leader.

Figure 4 illustrates proportions of word choices indicating the [SOLIDARITY] attribute. It could be seen that King Rama IX preferred encouraging the public concept and introducing to the

audience ‘how to’ do or proceed projects to solve problems and make the people happy and prosperous.

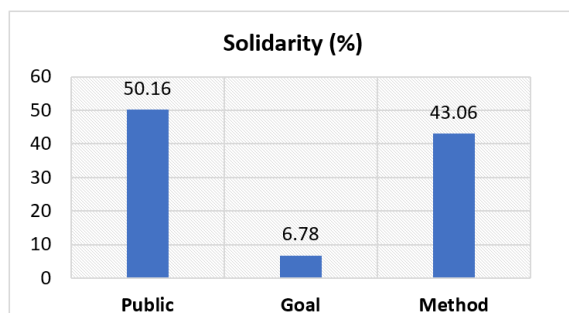


Figure 4 Proportion of word choices indicating [SOLIDARITY]

Frequencies of linguistic devices in this particular attribute found in 1,000-word speech were 10.98 for ‘public’, 1.48 for ‘goal’, and 9.43 for ‘method’. In total, it was found that King Rama IX produced words encouraging solidarity approximately 21 times per 1,000 words.

The overall appearance of linguistic devices in the three attributes is illustrated in Table 6.

Table 6
Frequency of occurrences of linguistic devices per 1,000-word speech

| Attributes | Linguistic Devices | Frequency per 1,000 words | Total frequency |
|---------------------|---------------------------------|---------------------------|-----------------|
| 1. [HUMBLENESS] | 1.1 address terms | 13.34 | 17.37 |
| | 1.2 hedging | 4.03 | |
| 2. [PERSUASIVENESS] | 2.1 defining concepts | 19.51 | 39.82 |
| | 2.2 providing examples | 1.58 | |
| | 2.3 identifying event relations | 18.73 | |
| 3. [SOLIDARITY] | 3.1 words referring to ‘public’ | 10.98 | 21.89 |
| | 3.2 words referring to ‘goal’ | 1.48 | |
| | 3.3 words referring to ‘method’ | 9.43 | |

In total, from Table 6, it is quite obvious that the king employed linguistic devices encouraging [PERSUASIVENESS] the most—39.82 times/1,000 words. This might indicate that HM put a significant emphasis on how to make His message reliable. With the three strategies—defining concepts, providing examples and identifying event relations—King Rama IX gained respect and acceptance both in Thailand and in the international arena. As the head of the state, his speeches were full of words crafting solidarity—21.89 times/1,000 words. Lastly, it should be reminded that arrogant personality might not be beneficial for a leader. Language use can help express humbleness especially the use of address terms and hedging. With slightly lower proportion—17.37 times/1,000 words—the king naturally expressed ‘humbleness’ through his speeches. Therefore, these linguistic devices were employed to shape up three meaningful attributes beneficial for the role of King Rama IX.

CONCLUSION AND DISCUSSION

From the examination of speeches by King Rama IX, one of the most successful and admired leaders in Thai history, delivered during over two decades, it was found that HM's speeches valued three crucial attributes useful for His leading role: 'humbleness', 'persuasiveness' and 'solidarity'.

The use of address terms of King Rama IX seems to fit with the concept 'humbleness' in the sense that HM, with highest social status, always saw Himself in the same level with others. He demonstrated his humbleness by the use of the informal first personal pronoun เรา 'we' for himself. On the contrary, he addressed his listeners by the use of the honorific second personal pronoun ท่าน 'you'. By lowering his status while raising others', the social status gap between the two parties could be narrower. Consequently, audiences could feel more comfortable that their leaders could be reached and cared for them as a family member. Accordingly, this made communication much more touching and convincing.

On the other hand, according to the thesaurus, words as 'aggressiveness' and 'assertiveness' are antonyms of 'humbleness'. A leader with aggressive and assertive personalities might look more negative or skeptical, compared to those who are not. In addition, some of them are likely to be viewed as dictators though they are leaders of democratic nations. In order to minimize this negative image, King Rama IX carried out the effective linguistic strategy of 'hedging'—the use of modal auxiliary such as อาจจะ 'might' ควรจะ 'should'—when asserting His ideas or comments on some particular issues. Hedged words help reduce certain aggressive tone of voice in a particular piece of message and this makes audiences feel that they are not being forced to do or to believe.

Among the three attributes found in this study, the 'persuasiveness' attribute seemed to be the most important characteristic of King Rama IX's speech. It is because, in a normal situation, to become a leader, one needs to be trusted by majority of the members in a particular society or country. Without trust or reliability, cooperation of people cannot be achieved. In order to gain reliability via language use, the king demonstrated three crucial linguistic devices that made a leader's words precise—defining concepts, providing examples, and relating messages logically. Making a clear and easy-to-understand message helps listeners know what they should do and how they should do it. Understanding the speaker's intended meaning thoroughly enables others to apply and implement what being asserted in an effective and timely manner.

As a leader of a particular society whose function is to gather people's cooperation and build up harmony in the society, he/she should not ignore how to maintain the nation's solidarity. Through language, King Rama IX repeatedly highlighted concepts related to solidarity. He employed word choices depicting 'public', 'goal' and 'method' to ensure and emphasize that Thai people should keep these in mind as their first priority.

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THE AUTHOR

Sorabud Rungrojsuwan is currently an associate professor of Linguistics at the School of Liberal Arts, Mae Fah Luang University, Thailand. His research interests include register analysis, sociolinguistics, child language and psycholinguistics.

sorabud.run@mfu.ac.th

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