Exploring Pragmatics in King Bhumibol's Speeches on Livelihood

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Abstract

This research article presented a pragmatic scrutiny of King RAMA IX's speeches from the *Book of Nine Constitutions for Livelihood*, produced by the National Research Council of Thailand (National Research Council of Thailand, 2008). This study aimed to analyze meaning theories in pragmatics, unveil utterance meanings, and probe contextual meanings. The scope involved analyzing the speeches independently, employing theories from esteemed intellectuals, and concentrating on pivotal terms like "speech by His Majesty the King," "royal word," and "tutelage." The research findings delved into theories of language interpretation and pragmatics, scrutinizing seven pragmatic theories to fathom King RAMA IX's speeches. Nine themes were analyzed across diverse contexts, accentuating unity, cooperation, and societal principles. Royal speeches on topics such as goodness, cooperation, and happiness were analyzed for nuanced connotations. Discussions aligned discoveries with study goals, underscoring the significance of linguistic and contextual factors in comprehending King RAMA IX's speeches. The contextual meanings of terms illuminated his legacy and societal advancement. Recommendations for applying his teachings in everyday life and for further research were provided to deepen insight into King RAMA IX's heritage and address contemporary challenges.

Keywords: contextual meaning, King Rama IX, royal speech, utterance meaning

Introduction

In old times, the revered persona of His Majesty King Bhumibol Adulyadej the Great, or King RAMA IX, garnered widespread respect for his splendid aptitudes spanning literature, music, athletics, agriculture, innovation, philosophy, education, and linguistics. His royal pursuits were widely recognized and esteemed nationwide, prompting many to aspire to replicate his accomplishments as a means of personal fulfillment and advancement. Notably, his mastery of

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literature shone prominently, as evident in his royal decrees, speeches, writings, letters, and compositions (Ngourungsi, 2016).

Regal speech employs potent metaphors and vivid imagery, capturing the audience with its subtlety and profundity. Many consider this a testament to his intellectual brilliance. This paper aims to analyze the pragmatic implications of such speeches, elucidating their intricate meanings and potential significance.

The utilization of royal speech serves manifold purposes: deciphering the intended meaning as conveyed and interpreted, dissecting the contextual significance, analyzing the organization of ideas by speakers, and uncovering implicit meanings. Additionally, it delves into the expression of relational distance in communication (Yule, 1996).

By delving into King RAMA IX's linguistic skills, individuals can gain insights into the underlying content and philosophical profundity, thereby facilitating their application and practice for personal triumph. Examining the segments of his speech sheds light on his tangible contributions to society, warranting both attention and emulation.

Literature Review

1. Theories of Meaning
1.1 The Referential Theory

This theory states that meaning in language comes from the link between what we say (such as words and sentences) and the real things they point to. For example, "bottle" means all bottles in the world, while "pen" could mean a specific pen on a table. Referential meaning depends on how words match the world, which helps people communicate effectively by clarifying their meanings. How words relate in sentences adds to their meaning, like how adjectives describe nouns, for example, "this book" or "my book." (Palawong, 2020, p. 35).

1.2 The Ideational Theory

Based on ideas from John Locke, George Berkeley, and David Hume, this theory suggests that the meaning of words comes from mental images or impressions. For example, when we hear "red," we think of the colour, and "water" makes us picture a liquid. Berkeley believed that only ideas are real, and that we see the outside world through these ideas, which are controlled by God. This is different from Locke's view that knowledge comes from our senses (Pearce, 2019, p.19).

1.3 The Theory of Propositions

Propositions are the meanings we obtain from sentences that are separate from how they look. Created by Whitehead and Russell, this theory states that the truth and meaning of a sentence depend on its propositions. For instance, "There is snow in the jungle" has meaning based on its proposition. Propositions are also key to logic and math truths (Hongladarom, 2010, p.26).

1.4 The Theory of Truth Conditions

Linked to Donald Davidson, this theory claims that the meaning of sentences is based on truth conditions. For example, "snow is white" makes sense only if the snow is white. Truth-conditional theory checks meaning based on truth rules, but is criticized for being circular, as it connects all needed truths (McGrath, 2002, pp. 410–417).

1.5 The Cognitive Theory

This theory focuses on how human thinking and experiences affect language meanings. Meaning comes from thought patterns shaped by our bodies. George Lakoff's idea of conceptual metaphors shows how language relates physical experiences to abstract ideas, like understanding time as if it were a physical space (Kövecses, 2002, pp. 10–12).

1.6 The Language Games Theory

Ludwig Wittgenstein introduced this theory, which argues that meaning is shaped by how language is used in specific situations or "games." The meaning of words depends on their function within these games, and is influenced by social rules. (Ara, 2006, pp. 47–62) For example, judging one game (like rugby) by another's rules (like chess) is not correct. Similarly, religious or scientific terms should be understood in their own contexts (Wittgenstein, 1958, p. 103).

1.7 Grice's Theory

H. P. Grice suggested that meaning comes from what the speaker intends and how the listener interprets that. Beyond literal meanings, speakers use context and logic to share what they really mean. Grice's theory includes universal reasoning, which helps us understand and react to what is said in logical and moral ways (Grice, 1957, pp. 377–388).

These theories show various ways to understand meaning in language, highlighting links to reality, thought, context, and communication.

2. Concepts of Pragmatics

Pragmatics includes six main ideas: context, deixis, reference, presuppositions, implicatures, and speech acts (Allott, 2010, p. 17). These ideas help us understand how meaning is created and understood in communication.

2.1 Context

Context is vital in pragmatics. It affects how what a speaker or writer says is understood by a listener or reader. Yule (1996) describes pragmatics as the study of what speakers and writers mean, stressing the need to consider the message within its context instead of just the words used. Context acts as a changing environment that helps communication across different cultures and backgrounds, affecting how speech is produced and understood (Indrawati, 2022,

p. 31). It covers aspects like language, space, society, culture, and situation, allowing audiences to understand meaning thoroughly through context analysis.

2.2 Deixis

Deixis involves language expressions that tie what is said to a particular time or place. The term comes from a Greek word meaning "pointing with words" (De Vita, 2020, p. 319). Deixis is divided into three types: 1) Personal deixis includes pronouns like "I," "you," and "we" to show who is involved in the communication. It also covers social deixis, which shows social connections and respect levels. 2) Spatial deixis includes words like "here" and "there" and verbs like "go" and "come," which depend on psychological distance for meaning (Al-Hindawi, 2021). 3) Temporal deixis deals with time expressions like "today" and "yesterday," which relate to systems such as days and months. Tense forms are also important, linking sentences to specific times (Grundy, 2000, pp. 31–32).

2.3 Reference

Reference is using language forms to indicate entities. It has four main types: pronouns, proper nouns, noun phrases, and vague terms (Fakhruddin, 2018). Pronouns such as "he" and "it" point to specific entities, while proper nouns (like "New York") uniquely identify them. Noun phrases can be definite ("the boy") or indefinite ("a shop"), and vague terms ("the pinky thing") suggest entities without clear detail.

2.4 Presuppositions

Presuppositions are hidden assumptions within a statement that are assumed to be true. They can be grouped as existential, factual, lexical, structural, or counterfactual. These presuppositions are often linked to linguistic forms, and effective communication relies on both the speaker and listener sharing an understanding of these underlying beliefs (Bonyadi & Samuel, 2011).

2.5 Implicatures

Implicatures are meanings that are suggested but not outright stated. Grice's idea of conversational implicature shows how speakers hint at or suggest meaning beyond what they literally say. For example, if Barb answers, "I have to work," when Alan asks if she will go to a party, it is implied that she will not go, even though she does not say it directly (Grice, 1975; Abbott, 2006).

2.6 Speech Acts

Speech acts refer to using language to carry out actions, like making a request or saying sorry. Austin's theory divides speech acts into locutionary (the content of what is said), illocutionary (the speaker's purpose), and perlocutionary (the effect on the listener). Searle expands this view, separating direct and indirect speech acts, where meaning comes either from what is explicitly said or from the context (Searle, 1969, pp. 24–53).

2.7 Politeness

Politeness theory, created by Brown and Levinson (1978), investigates how language helps uphold social order. It classifies strategies into positive politeness (like inclusive language and compliments) and negative politeness (like being indirect and using hesitation). The choice of the politeness strategy relies on social context and power dynamics, where positive strategies are usually seen in informal situations, while negative ones occur in formal settings (Sadeghoghli, 2016, pp. 26–39).

These ideas—context, deixis, reference, presuppositions, implicatures, speech acts, and politeness—create a solid framework for grasping how meaning is made and shared in communication. Looking at these parts helps researchers and practitioners to interpret and analyze the subtle details of human interaction through language better.

3. The Book of Nine Constitutions for Livelihood

The Book of Nine Constitutions for Livelihood is a book of teachings and guidance inspired by the late King Bhumibol Adulyadej of Thailand. The book offers nine guiding principles for living that are consistent with the King's outlook and style of life. The guiding principles include encouraging self-sufficiency, safeguarding and promoting Thai cultural heritage, aiding families and communities, and fostering peace and understanding between those from various racial and religious origins. The book is regarded as a vital source of inspiration and direction for Thai people, and its lessons are still having a big influence on Thai society (National Research Council of Thailand, 2008).

4. Related Studies to A pragmatics study on the Late King Bhumibol Adulyadej's speech

The studies analyze the methodologies and approaches King Bhumibol Adulyadej spoke, especially concerning the Nine Constitutions for Livelihood. Ongwuttiwat (2017) talks about how the King used simple facts, logical arguments, metaphors, and meanings to connect with people's minds and hearts. Sukdee (2016) focuses on the idea of "sufficiency," showing its importance in both thought and action, based on values like modesty and honesty. Puncharee et al. (2023) study how the King organized his speeches, noting key topics like gratitude, problem-solving, and aging that match the Nine Constitutions themes. Rungrojsuwan (2022) points out the King's traits—humility, persuasiveness, and unity—boosted by language techniques that build trust and togetherness. Overall, these studies offer a broad view of how King Rama IX communicated, showing how well his methods worked in inspiring and bringing his people together while promoting the Nine Constitutions. Collectively, these works underscore the king's astute use of language as a means of achieving an array of communicative objectives. However, the theoretical significance of these royal speeches within the framework of pragmatics remains underexplored, indicating a fertile ground for future scholarship aimed at deepening our understanding of its rhetorical sophistication and enduring impact.

Research Objectives

1. To study theories of meaning within the pragmatics theory for understanding King RAMA IX's speeches
2. To discover the utterance meaning of each dialog conveyed by King RAMA IX's speeches
3. To explore the contextual meaning of King RAMA IX's speeches

Methodology

1. Research Design

The study adopted a documentary research paradigm, encompassing the selection, synthesis, analysis, and interpretation of both written and spoken texts. The inquiry centered on His Majesty King Bhumibol's Addresses, with a dual emphasis on theoretical theory and pragmatic analysis. The study analyzed royal speeches by examining what these speeches say using different theories. These include truth-conditional theory, referential theory, ideational theory, propositional theory, cognitive theory, language games theory, Grice's theory, and speech act theory, as well as pragmatics like context, deixis, and politeness strategies.

2. Selection of Data

The royal speeches looked at in this study were from the *Book of Nine Constitutions for Livelihood*, which has 190 speeches by King Rama IX. From this, the researcher picked 81 speeches using sampling, covering nine categories with nine speeches from each one. These were chosen based on their themes and their link to the study goals. the researcher selected these 81 speeches because they showed "key themes" important for the research, like kindness, teamwork, and unity, while also showing the "variety of contexts" in the King's teachings. The speeches highlighted different social, cultural, and philosophical views, which were useful for understanding the meanings and theories being examined. Each chosen speech showed the King's unique way of addressing various audiences and situations, offering good material for studying how language is used and the strategies employed. By focusing on these 81 speeches, the study aimed for a balanced view of the King's rhetorical themes, enhanced analysis, and alignment with researching both obvious and subtle meanings in his speeches.

3. Instrument(s) and Procedures

The principal instrument in this study was the documentary analysis of the royal speeches. The procedure encompassed the selection, translation, and analysis of the speeches, grounded in both pragmatic and semantic theoretical frameworks. The analysis endeavored to unearth key patterns and theoretical insights within the texts, aspiring to both corroborate extant theories and offer new interpretations. The translation process was to keep the integrity and cultural depth of King Bhumibol's original speeches in Thai while making them understandable to English speakers. We used a context-aware method that included both semantic equivalence (literal meaning) and pragmatic equivalence (implied meaning and cultural references). Important steps included keeping cultural and contextual parts, like royal terms and Thai ideas such as "sufficiency economy," often with added notes for better understanding. A group of bilingual experts did repeated reviews to capture subtle differences in tone and style, and key

phrases were checked against official translations for consistency. The tone of the King's speeches was kept formal yet friendly, balancing seriousness with approachability. Back-translation by other translators confirmed accuracy, and several editing rounds improved thematic consistency and alignment with the King's original message. Furthermore, culturally specific metaphors, referring expressions, and hidden meanings were kept expressing both literal and contextual interpretations. These steps ensured that the translations truly reflected the rich philosophy and communicative goal of the original speeches, making them accessible and meaningful to a worldwide audience.

4. *Data Collection*

Data were collected by extracting 81 royal speeches from the *Book of Nine Constitutions for Livelihood*. These speeches were translated into English to enable a more nuanced analysis while ensuring the fidelity of contextual meaning. The selected speeches represented key themes from each category and underwent in-depth analysis focusing on linguistic and pragmatic elements.

5. *Data Analysis Process*

The collected data (royal speeches) underwent content analysis, with an acute focus on both theoretical and pragmatic dimensions. The analysis was systematically structured to assess the linguistic features of each royal speech, with a focus on context, speech acts, and politeness strategies, among other core facets of pragmatics (Lüpke, 2010). The analysis of King Rama IX's speeches used a clear method to find language and practical insights, using theories and practical ideas at every step. The work started with reading the speeches multiple times to see common patterns and themes. Then, the next step involved coding language features and practical elements like speech acts, deixis, and politeness strategies. This coding was based on theories like truth-conditional theory, referential theory, and speech act theory. Patterns that were found linked themes with their practical roles, such as the use of politeness to show authority alongside humility. At the end, the results were explained using theoretical and practical frameworks to see how language showed meaning in different contexts and built a bond between the King and his audience. By connecting each step to theoretical ideas and practical rules, the study showed how the King's speeches clearly conveyed meaning and tied language structures to real-life situations.

6. Analytical Framework for Meaning Theories

Table 1

Application of Linguistic Meaning Theories in Understanding King Rama IX's Royal Addresses

Theories of Meaning	Core Tenets	Focus Areas	Applications
Referential Theory	• Lexical items as referents for tangible entities	• Pinpointing referents within the speech	• Elucidates explicit references to individuals, locales, or abstractions
Ideational Theory	• Lexemes as embodiments of mental representations	• Analyzing abstract and conceptual expressions	• Dissects the cognitive architecture behind linguistic expressions
Propositional Theory	• Meaning encapsulated as propositional content	• Examining logical frameworks within discourse	• Unveils the informational and relational essence of utterances
Truth-Conditional Theory	• Semantic interpretation predicated on verifiability criteria	• Aligning linguistic constructs with empirical reality	• Validates the epistemic congruence of language with practical and sociocultural realities
Cognitive Theory	• Interpretative mechanisms influenced by context	• Investigating psychological and cognitive processes	• Bolsters audience-centered exegesis and adaptive communication strategies
Language Games Theory	• Theory contingent upon linguistic praxis within societal frameworks	• Scrutinizing language usage across social contexts	• Explicates meaning in situational and sociocultural paradigms
Grice's Theory	• Signification derived from intentionality and conversational implicatures	• Deconstructing implicatures and presuppositions	• Illuminates latent or nuanced meanings through pragmatic and interactional analysis
Speech Act theory	• Language performs actions, speech acts occur at three levels, and context is crucial.	Meaning in use, speaker intention, and indirect speech acts.	Language teaching, legal discourse, cross-cultural communication, literature, and conflict resolution.

Table 1 showed eight theories about meaning and their possible uses in studying language and communication. This study, though, will mainly look at three of these theories: truth-conditional theory, referential theory, and speech act theory. These three were chosen because they are useful for analyzing King Rama IX's speeches, which fits with what this study aims to achieve. The other five theories—ideational theory, propositional theory, cognitive theory, language games theory, and Grice's theory—are mentioned to give a wider perspective on understanding linguistic meaning, but they are not used directly in this analysis. The researcher did an analysis and looked at whether things made sense and found that choosing truth-conditional theory, referential theory, and speech act theory helped the study find both clear and hidden meanings in King Rama IX's speeches. Truth-conditional theory looks at whether statements can be verified in social and cultural environments, referential theory points out specific names of people, places, or ideas, and speech act theory looks at what the King meant and how his words affect others, showing how they persuade and direct. This method allows for a thorough look at how these theories fit the study's goals, while also recognizing the importance of five other theories in studying language.

Figure 1
Theoretical Framework
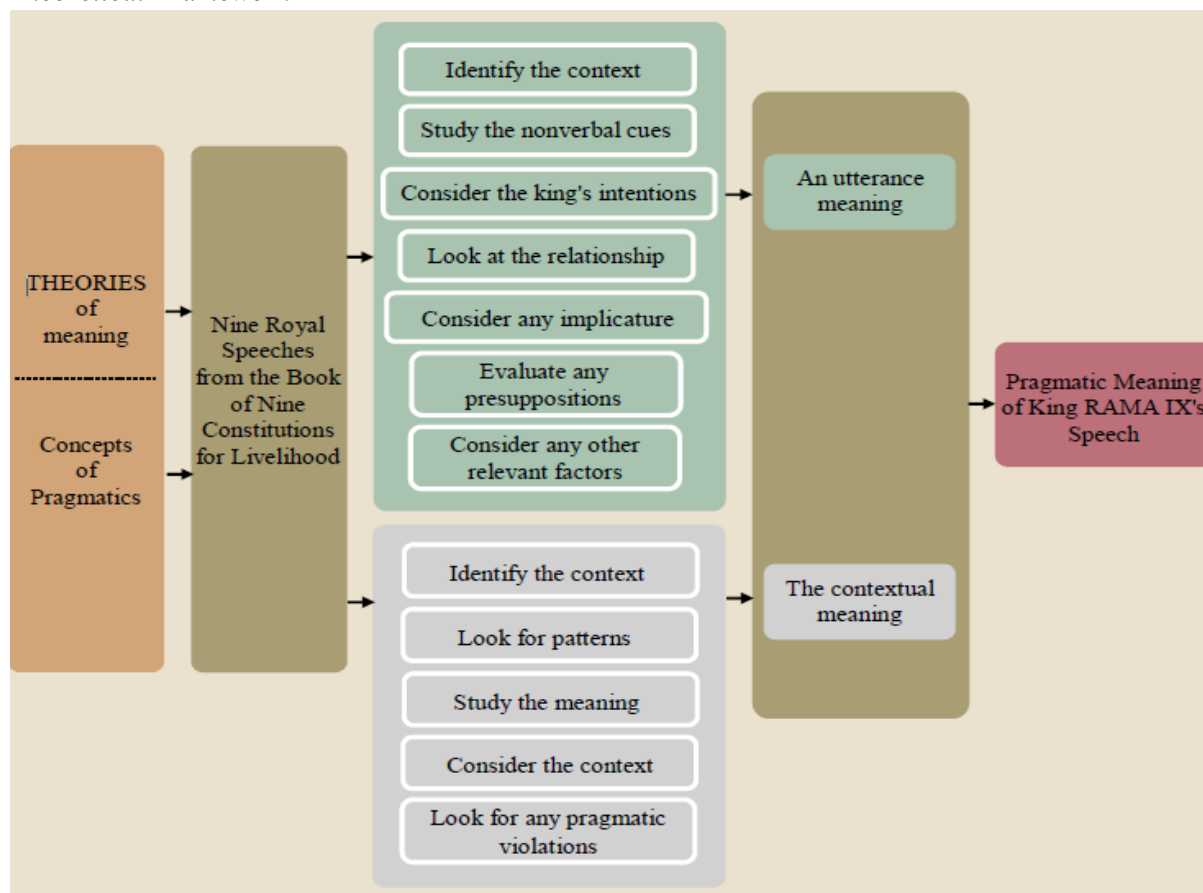
In conclusion, this study used a research method to analyze both written and spoken texts, focusing on the speeches of His Majesty King Bhumibol. It combined two methods, using both semantic theory and pragmatic analysis, and made use of various semantic ideas and pragmatic concepts like context and politeness. The study analyzed 81 royal speeches from the *Book of*

Nine Constitutions for Livelihood, which were translated from Thai to English to keep the meaning clear. The main method used for analysis was documentary analysis, aimed at finding patterns and gaining insights. By analyzing content thoroughly, the study aimed to either support or challenge existing theories about meaning in pragmatics and language use, highlighting features such as speech acts and pragmatic strategies.

Results

1. An Utterance Meaning of each Dialog Conveyed by King RAMA IX's Speeches

Table 2

Key Themes, Utterance Meanings, and Significance in King Rama IX's Royal Speeches

Royal Speeches	Key Themes	Utterance Meaning	Significance
Goodness	• Ethical imperative • Collective accountability • Foundational values for achievement	• Positivity • Synergistic collaboration • Principled actions	• Creates stability and progress
Loving-kindness	• Affection and aspiration • Cultural distinctiveness • Liberation	• Constructive ethos • Communal solidarity • Eulogy of virtuous attributes	• supports community happiness and teamwork
Cooperation	• Collaborative synergy • Diplomatic prudence • National esteem	• Cohesion • Administrative efficacy • Unified endeavors	• Improves international ties
Concord	• Optimistic disposition • Shared principles • Concerted endeavors	• Equilibrium • Interpersonal dynamics • Amity	• Social peace while reducing conflict.
Learning	• Ethical comportment • Comprehensive pedagogy • Prudent technological integration	• Practical acumen • Moral tenets • Intergenerational sagacity	• Lessens dependence on technology and encourages combined ways of teaching
Execution	• Strategic implementation • Resolution of complexities • Accountability	• Pragmatic applications • Collective enterprise • Fulfillment of objectives	• Promotes awareness and helps in achieving goals in teamwork and personal efforts
Security	• Equilibrium • Cohesion amid exigencies • Compassion and discernment	• Cultural sovereignty • Communal cognizance • Unity	• Safeguards national stability and elevates welfare in crises

Table 2 (Continued)

Royal Speeches	Key Themes	Utterance Meaning	Significance
Solidarity	• Unified collaboration • Pacification • Communal support	• Tranquility • Reciprocal comprehension • Cohesion	• Promotes togetherness, and boosts teamwork and collective assistance.
Happiness	• Equilibrium between individual and societal felicity • Philosophical and theological doctrines	• Equity • Collaboration • Magnanimity	• Encourages balance and connects joy to calm and common success.

Table 2 showed what parts of the dialogue in King Rama IX's speeches meant. The royal speech on "goodness" was looked at in different ways, focusing on good values, the country's welfare, and moral duties. King Rama IX's speeches showed that goodness is a complicated idea that includes moral commitment, shared responsibility, and key values for Thailand's success. This idea highlighted positivity, teamwork, and good actions as important for stability, prosperity, and ongoing progress. Goodness also points to ethical duties and shared accountability, which are key to stability and progress. The speeches push for positivity, working together, and principled actions, making goodness a key element for national success and strength.

The royal speech on "loving-kindness" was also analyzed in different contexts, showing the King's goals. It stressed the role of kindness in creating a good environment, building national identity, and supporting freedom. The speech communicated warmth and hope, promoted teamwork, celebrated virtuous traits in easy and tough times, and contributed to community happiness. Loving-kindness also shows affection, ambition, and cultural uniqueness. It builds community bonds and celebrates good qualities, creating a positive mindset that supports teamwork and communal joy.

The speech on "cooperation" pointed out the need for teamwork in diplomacy, government actions, and respect for the nation. King Rama IX stressed the importance of working together, presenting the Thai people as naturally cooperative and strong. Cooperation promotes collaborative strength, careful diplomacy, and national pride. This idea improves government efficiency and brings together efforts, enhancing international relationships and reinforcing Thailand's global presence.

The royal speech on "concord" was also studied from various angles, highlighting the King's practical aims. Key points included promoting a positive mindset, shared values for balance, and the need for concord for overall wellness. Concord was linked with cooperation, relationships, and joint efforts to prevent negative results. Concord encourages optimism, shared values, and combined efforts, promoting social harmony and friendship. By focusing

on how people relate to each other, concord helps create peace, lessen conflicts, and boost collective prosperity.

In the speech on "learning," a broad view was given, stressing an outlook that goes beyond just language skills. Key themes involved specific actions, ethical values, and balanced education. King Rama IX raised concerns about depending too much on technology, urged for teamwork in education, and valued the knowledge of older generations. Learning goes beyond regular education to include ethical behavior, holistic teaching, and blending practical skills with moral values. It highlights wisdom from older generations, reduces over-dependence on technology, and encourages balanced ways to share knowledge.

The speech on "execution" was looked at in different contexts, uncovering insights into responsibly carrying out tasks, reaching success in personal and group efforts, practical uses, problem-solving, and encouraging responsible teamwork. Execution concentrates on strategic actions, addressing problems, and accountability. It promotes practical uses and joint efforts, ensuring goals are met through teamwork and fostering accountability in reaching both personal and group objectives.

The speech on "security" gave views on achieving national stability by using resources smartly and building understanding, empathy, and unity during tough times. Security was defined as vital for overall stability, well-being, and safeguarding the nation's interests. Identity focuses on common values and shared understanding. Security means balance and togetherness in hard times, bringing in empathy, insight, and cultural independence. It protects stability, helps welfare in crises, and strengthens unity to tackle local and global issues.

The speech on "solidarity" talked about togetherness and teamwork. It stressed the need for understanding, stopping violence for peace, and fostering cooperation and support among Thai citizens. Solidarity means working together, calming tensions, and community help. By encouraging peace and understanding, it builds strong connections and boosts collective strength in tough times.

Lastly, the speech on "happiness" was addressed in many ways, looking at ideas from philosophy, religion, social duties, fair actions, economic rules, and balancing individual with community happiness. Happiness is linked to harmony, teamwork, peace, and reflections on history, highlighting the good effects of generosity. Happiness connects individual joy and societal well-being by promoting fairness. It ties philosophical thoughts with practical actions, fostering kindness and linking joy to shared success and peace.

In summary, King Rama IX's speeches provide deep insights into moral values, encouraging national growth and unity through themes such as goodness, kindness, cooperation, and happiness. These themes work together to create a vision of stability, teamwork, and progress, highlighting the need for moral duties and collective action. The analysis of the royal speeches showed that King Rama IX's thoughts on virtues like "goodness," "kindness," "cooperation," "harmony," "learning," "action," "security," "solidarity," and "happiness" revealed a strong

grasp of moral values essential for Thailand's development. His views on goodness stressed moral integrity and community responsibility as vital for the nation's achievements. His emphasis on kindness highlighted goodwill and harmony for a unified national spirit. Cooperation and harmony were seen as key for national pride and well-being. His ideas on learning went beyond facts; they encouraged holistic education grounded in morals, knowledge from the past, and teamwork. His speeches called for committed and efficient action while addressing security as crucial for national peace through empathy and unity in tough times. Unity and happiness were connected; unity was about understanding and teamwork to avoid conflicts, while happiness balanced personal joy with communal well-being, reflecting the King's vision of a peaceful and thriving Thailand. Overall, King Rama IX's speeches served as guidance for the Thai people, stressing teamwork, unity, kindness, and responsible actions as essential for national stability, growth, and shared happiness, encouraging lasting support for these values and leading towards a more united future.

2. The Contextual Meaning of King RAMA IX's Speeches

Table 3

Contextual Analysis of Key Themes and Significance in King Rama IX's Royal Speeches

Royal Speeches	Key Themes	Contextual Meaning	Significance
Goodness	• Serenity • Contentment • Ethical principles	• Cultivates virtuous conduct and moral rectitude in religious, communal, and national contexts	• Fortifies national resilience and projects a commendable global reputation
Loving-kindness	• Synergistic collaboration • Altruism • Ethical cognition	• Advocates societal equilibrium and affluence through compassion and benevolence	• Establishes altruism as an intrinsic Thai cultural tenet
Cooperation	• Diplomatic relations • Collective endeavors • Constructive teamwork	• Underscores collaboration as pivotal for problem resolution and national fortification	• Builds worldwide connections founded on respect and trust
Concord	• Amity • Consensus • Communal support	• Promotes unity and cooperative dynamics for collective prosperity in public and private domains	• Keeps stability and protects traditions
Learning	• Individual advancement • Societal enrichment • Pragmatic competencies	• Redefines education to encompass ethical maturation and contributions to societal welfare	• Catalyzes personal and communal advancement

Table 3 (Continued)

Royal Speeches	Key Themes	Contextual Meaning	Significance
Execution	• Strategic implementation • Ethical comportment • Cooperative endeavors	• Emphasizes the judicious execution of responsibilities for institutional and societal enhancement	• Improves effectiveness and encourages joint responsibility
Security	• Communal welfare • Psychological equanimity • National sovereignty	• Harmonizes physical security with cultural preservation and enduring prosperity	• Augments national stability and fosters holistic well-being
Solidarity	• Cohesive strength • Unification in adversity	• Embodies unity and internal harmony to address macro and micro-level challenges	• Encourages strength and group determination
Happiness	• Inner tranquility • Societal contentment • Harmonious coexistence	• Aligns happiness with spiritual and philosophical pursuits, endorsing communal welfare	• Supports equal living and mixes joy into economic structures

Table 3 showed what parts of King Rama IX's speeches meant in context. First, the speech on "Goodness" was looked at from different angles, connecting it to peace, happiness, and moral rules within religious, community, and national areas. It helped promote good values and ethical actions in Thai culture, which built national strength and created a positive image globally. Furthermore, the notion of Goodness in King Rama IX's speeches stands for calmness, satisfaction, and sticking to ethical standards, stressing moral behaviour across various settings. It points out that virtuous actions and moral correctness are key values that enhance national strength and improve Thailand's global image. By encouraging these principles, the idea of Goodness pushes individuals to behave responsibly and ethically, leading to shared growth and betterment of society.

The speech on "Loving-kindness" was looked at in various situations, stressing teamwork and ethical thought in Thailand. It pointed out that compassion and kindness are crucial for achieving success, unity, and societal harmony. The Supreme Patriarch's views stressed loving-kindness as a basic value in Thai culture. Besides, the idea of Loving-Kindness in King Rama IX's speeches highlights cooperative work, selflessness, and ethical thinking as vital for creating harmony through compassion. It sets loving-kindness as a central cultural value in Thailand, stressing its importance in promoting balance and success. By encouraging kindness and support in every aspect of life, this principle lays the groundwork for a compassionate and harmonious society.

The speech on "Cooperation" looked at relationships between countries, teamwork, and government efforts, stressing the importance of positive collaboration. It was seen as crucial for solving issues, boosting national resilience, and strengthening international partnerships based on respect and trust. Furthermore, the concept of Cooperation in King Rama IX's speeches points out that diplomatic relationships, team efforts, and cooperation are key methods for tackling challenges. It shows collaboration as key for increasing national strength and building global relationships based on trust and mutual respect. By fostering a spirit of partnership, Cooperation acts as a foundation for effectively solving problems and reaching common goals, both nationally and internationally.

The speech on "Concord" was studied in different contexts, representing harmony, agreement, and support among groups. It encouraged unity and collaboration for the good of all in both public and private sectors, which were essential for stability and cultural preservation. Moreover, the idea of Concord in King Rama IX's speeches symbolizes friendship, agreement, and community support, stressing the need for unity in groups. It fosters cooperative dynamics that promote shared prosperity while keeping stability and cultural heritage safe. By nurturing friendly relationships, Concord serves as a critical principle for maintaining social harmony and promoting shared aims within communities.

The speech on "Learning" went beyond regular education, including personal growth, societal improvement, moral development, and practical skills. It was seen as a cornerstone for both individual and community progress. Furthermore, the idea of Learning in King Rama IX's speeches includes both personal and societal growth, underscoring the importance of ethical and practical education. It redefines education as a useful tool for ethical and intellectual development, promoting lifelong learning as a way to support personal growth and strengthen communities. Through this broad approach, Learning builds a base for ongoing betterment and advancement in all areas of society.

The speech on "Execution" showed several aspects of task performance, such as good work, right behaviour, and teamwork. These aspects were seen as vital for carrying out organizational duties and progressing society. Also, the idea of Execution in King Rama IX's speeches puts focus on careful execution, ethical behaviour, and collaboration as key parts for reaching goals. It points out the need for accomplishing responsibilities properly, which improves organizational effectiveness and creates a strong sense of group accountability. Thus, Execution acts as a guiding principle for attaining growth and success in personal and organizational efforts.

The discussion on "Security" was looked at from different viewpoints, highlighting its complex relationship with community well-being, mental peace, and national identity. It covered not just physical safety but also mental health, cultural identity, and long-term prosperity, all considered crucial for internal stability and national health. Additionally, the notion of Security in King Rama IX's speeches reflects community well-being, mental steadiness, and national independence, stressing the importance of balancing physical safety with cultural preservation.

It underscores the need for unity and strength, especially in tough times, as a way to boost national stability and overall health. This thorough view of Security connects the safeguarding of social values with the quest for lasting peace and prosperity.

The address on "Solidarity" stressed joint strength and unity in facing global and regional issues. It highlighted inner calm, alertness, and resolve, creating a motivating and uplifting environment. Moreover, Solidarity in King Rama IX's speeches represents togetherness and unity, especially in tough times, showing the strength of collective power. It points out the significance of support and teamwork as crucial tools for overcoming social and worldwide challenges. By promoting a united community viewpoint, Solidarity acts as a basis for resilience and shared growth, even in hard times.

The discussion on "Happiness" was strongly linked to spiritual and philosophical goals, such as personal peace and community well-being. It went beyond personal joy, advocating for true happiness through harmonious living and community values. Happiness was focused on in economic speeches and in promoting a balanced way of life. Furthermore, Happiness in King Rama IX's speeches aligns personal peace with social well-being, highlighting the merging of joy with economic and philosophical endeavours. It pushes for a balanced lifestyle that connects individual joy to community welfare, enhancing generosity and harmony. Through this lens, Happiness is presented as both an individual goal and a collective aspiration, encouraging a more tranquil and fulfilling society.

From the analysis, it was determined that nine primary themes were found in King Rama IX's royal speeches. These speeches focused on values such as goodness, loving-kindness, cooperation, harmony, learning, execution, security, solidarity, and happiness, forming a complete ethical framework crucial for Thailand's resilience and growth. Goodness was described as a moral guideline promoting internal peace and national pride, while loving-kindness highlighted compassion and unity. Cooperation and harmony were shown as essential for international and social stability, promoting teamwork and mutual help. Learning went beyond formal education, supporting personal and community growth, while execution emphasized... Responsibility and working together are important for making progress. Security was seen in a wide way, including national identity and mental health. Unity improved shared abilities to face challenges, and happiness connected personal peace with community well-being, fostering long-term contentment. These values created a base for Thailand's lasting development and stability. The nine themes from King Rama IX's speeches create a moral and practical guide for social growth in Thailand. Each theme highlights how personal actions relate to shared success. Collectively, they offer a complete roadmap for ethical leadership, national unity, and sustainable development.

Table 4

Instances from the Nine Categories of Royal Speeches given on Important Events from the Book of Nine Constitutions for Livelihood Translated into English

Speeches	Instances of Speech	Occasion
goodness	"…understanding of '**goodness**' typically involves inner tranquility and authentic joy..." (National Research Council of Thailand, 2008, p. 15)	His Majesty the King's birthday on December 4, 1996
lovely kindness	"...a mindset infused with **loving kindness** and integrity, let us strive to cultivate true unity..." (National Research Council of Thailand, 2008, p. 45-46)	December 31, 1980, in celebration of the New Year 1981.
cooperation	"...Attaining success hinges on your united effort in nurturing an inclusive atmosphere. I extend my sincere gratitude for your gracious **cooperation**..." (National Research Council of Thailand, 2008, p. 67)	December 31, 1964, in celebration of the New Year 1963
concord	"...Without **concord**, our body's diverse parts and functions cannot seamlessly operate..." (National Research Council of Thailand, 2008, p. 101)	On the birthday celebration on December 4, 1980.
learning	"...Regarding the methodologies for fostering moral character, **learning** remains a prominent avenue..." (National Research Council of Thailand, 2008, p. 170-171)	On the birthday celebration on December 4, 1996
execution	"...Excelling in this **execution** is not only commendable but also personally gratifying..." (National Research Council of Thailand, 2008, p. 207-208)	On the birthday celebration on December 4, 1975
security	"...The enduring freedom and **security** achieved by the Thai people stem from a steadfast collective consciousness, acknowledging their shared race and nation..." (National Research Council of Thailand, 2008, p. 244)	On the birthday celebration on December 31, 1982

Table 4 (Continued)

Speeches	Instances of Speech	Occasion
solidarity	"...This stability, **solidarity**, and mutual comprehension serve as pivotal bulwarks against the perils of violence..." (National Research Council of Thailand, 2008, p. 262)	On the birthday celebration on December 31, 1990
happiness	"...Furthermore, giving becomes a font of **happiness**..." (National Research Council of Thailand, 2008, p. 313)	In celebration of the New Year 2003 on December 31, 2002.

Discussion

The results of this study show how King Rama IX's speeches mix direct and suggested meanings using truth-conditional theory, referential theory, and speech act theory. These theories help us understand the King's speaking style, which tackles societal issues while encouraging unity, ethics, and national strength.

1. Truth-Conditional Theory

Using truth-conditional theory, we see how the truth of statements can be verified within wider social settings. The King's speeches often state measurable goals, especially on subjects like "goodness" and "security." For instance, "The lasting freedom of the Thai people comes from a strong collective awareness" (National Research Council of Thailand, 2008) is based on observable experiences, proving its truth. This shows that language can support reachable goals like national strength, social stability, and moral values, which build trust and cooperation (McGrath, 2002).

2. Referential Theory

Referential theory shows how King Rama IX identifies specific things, ideas, and places to clarify meaning and link large concepts to real-life situations. When discussing "cooperation" and "solidarity," the King talks about "government efforts," "farming communities," and "national unity." This clear referencing makes his speeches understandable and actionable for different audiences. The focus on "learning" reflects the importance of lifelong education and cultural conservation, encouraging teamwork across generations (Ongwuttiwat, 2017). This method enhances the strength of the speeches by aligning language with social values.

3. Speech Act Theory

Speech act theory reveals the intention behind the King's words and their impact, moving past their literal meanings to see their functions. His speeches often include directives, encouragement, and calls to action. For example, "Unity and cooperation will always lead to success" serves both as a moral guide and a leadership strategy. These speech acts aim to

inspire trust, responsibility, and collective efforts, vital for addressing social and cultural issues (Searle, 1969). The effects of such directives include building mutual respect, national pride, and teamwork, highlighting the impactful nature of the King's words.

The findings show that King Rama IX's speeches balance clear language with cultural respect. By combining traditional Thai values with practical modern communication, his words connect with diverse groups, responding to social needs while promoting ethical actions and teamwork. This careful blend of meaning and context illustrates the important role of language in engaging listeners both emotionally and intellectually.

4. Broader Theoretical and Practical Contributions

This study, aside from its main results, offers important insights for both practical theory and applied linguistics. On a theoretical level, it connects semantic theories with real-world usage, showing that good leadership communication depends on both straightforward and nuanced meanings. By merging truth-conditional theory, referential theory, and speech act theory, it creates a framework for looking at the persuasion methods leaders use. This could guide future studies into the communication styles of different world leaders and allow comparisons of their cultural methods of influence (Grice, 1957; Wittgenstein, 1958).

Regarding practical applications, the results have implications across several areas. In education, King Rama IX's focus on "learning" as an ongoing process offers a useful model for combining moral education with practical skills, promoting responsible citizenship and ethical leadership that meet both individual and community needs (Puncharee et al., 2023). In governance, ideas like "cooperation," "concord," and "solidarity" provide policymakers with strategies to create inclusive governance, support sustainable progress, and encourage teamwork in solving problems. Regarding civic engagement, the King's attention to "goodness" and "loving-kindness" motivates community leaders to nurture compassion, selflessness, and social harmony in local initiatives, fostering unity and a shared mission (Rungrojsuwan, 2022). In cross-cultural communication, the study stresses the need to combine traditional values with modern expectations, helping leaders communicate effectively across different cultures for better understanding and connection with diverse audiences (Yule, 1996). These contributions highlight how King Rama IX's communication techniques significantly affect ethical leadership, inclusive governance, and community unity.

5. Cultural and Social Insights

The study showcases King Rama IX's unique skill in merging Thai cultural values with global ideals, encouraging both national identity and social progress. For example, concepts like "happiness," "goodness," and "security" match traditional Buddhist teachings while also dealing with current issues such as social inequality and environmental challenges. This combined approach shows a strong cultural awareness, highlighting the King's ability to link moral ideas with practical governance, making it meaningful for different generations (Ngourungsi, 2016).

This study shows how King Rama IX's speeches illustrate the powerful impact of language in tackling social issues. By mixing meaning with practical approaches, his words promote unity, moral direction, and national progress. The use of truth-conditional theory, referential theory, and speech act theory gives a complete framework for examining leadership communication. This approach not only improves our understanding of King Rama IX's speaking style but also lays the groundwork for future research on cultural identity, global leadership, and communication between generations.

Conclusion

This study examines the relationship between pragmatics and meaning theories to explain King Rama IX's royal speeches. Through the combination of these theories, a thorough framework for language interpretation is developed, illustrating the ways in which linguistic structures and real-world situations shape meaning. This method fills the gap between theoretical language concepts and real-world communication.

In his talks, King Rama IX emphasizes "goodness" as representing moral superiority, inner tranquility, and happiness within national, community, and religious frameworks. This topic promotes group effort, moral accountability, and commitment to moral values—all of which are essential to Thailand's development and sense of self. "loving-kindness" is investigated in many contexts, emphasizing unity, compassion, and the welfare of society. The King's speech not only emphasized the importance of kindness and cooperation in obtaining national riches but also the role that compassion and kindness play in fostering a peaceful community. In government initiatives, cooperative efforts, and diplomatic ties, "cooperation" is a common theme. In his talks, The King emphasized the value of teamwork in overcoming obstacles and achieving shared objectives, emphasizing how crucial collaboration is to both domestic and global advancement.

It presents "goodness" as a complex idea entwined with moral behavior, social progress, and national identity. In his remarks, the King emphasized the value of developing virtue for the benefit of an individual, their community, and the country. The goal of the rhetorical device known as "loving-kindness" is to promote compassion, harmony, and prosperity in society. In his talks, The King emphasized the need for kindness in creating a peaceful society. The definition of "cooperation" in this context emphasizes how important it is to overcome obstacles and attain unity. In his speeches, King emphasized the importance of cooperation for both domestic and global advancement. It is said that "concord" is essential for encouraging harmony and shared accountability. In his speeches, The King emphasized the value of harmony in a range of social settings. "Learning" is defined as a wide range of experiences and knowledge that is essential to both individual and societal development. Its significance in promoting moral and intellectual development is highlighted in King's speeches. "Execution" in this sense refers to accountability, professionalism, and progress in society. In his talks, King emphasized the need for moral and practical acting. We talk about "security" in terms of resiliency, stability, and group welfare. To safeguard national security, the King's speeches emphasize the necessity of cooperation and proactive participation. "Solidarity" emphasizes

cooperation and teamwork in conquering obstacles. In his talks, The King promoted cooperation and group power. "Happiness" is associated with social cohesion and harmony. The King's speeches encourage moral behavior and civic duty as means of achieving happiness.

Recommendations

1. Implications

Combining pragmatics and meaning theories by looking at King Rama IX's speeches creates a framework that connects complex linguistic ideas with everyday communication issues, giving useful insights into different areas of Thai society. In education, his focus on selflessness, teamwork, and lifelong learning helps shape programs that build moral values, empathy, and civic participation among young people. In governance, his attention to unity, harmony, and teamwork lays the groundwork for sustainable growth and sound public policy. His ideas on compassion, kindness, and responsibility provide a guide for community development, ensuring supportive initiatives. In business, the King's principles of responsibility, professionalism, and teamwork improve workplace culture, productivity, and sustainability. Efforts to preserve and promote culture are strengthened by events that celebrate moral values and inner peace, building pride and a sense of belonging to Thailand's heritage. His speeches also motivate academic research into the link between pragmatics and meaning theories, offering fresh viewpoints on language, social interactions, and worldwide communication strategies. His focus on moral actions and social responsibility serves as a roadmap for civic involvement, encouraging unity and active national growth. Lastly, the enduring significance of his speeches offers guidance to tackle current issues like environmental sustainability, income disparity, and political division, helping Thai society stay true to its cultural and moral roots while addressing modern challenges.

2. Further Studies

The results from this study suggest several new paths for academic research, highlighting the complex links between pragmatics, theories of meaning, and speeches by important public figures. Future work could explore cross-cultural and comparative studies, analyzing speeches from various world leaders to find common rhetorical methods and themes that go beyond cultural and language differences, thus deepening our insight into how leaders communicate and influence national and global identities. The lasting significance of King Rama IX's insights presents another research opportunity, as scholars may examine how his principles tackle current issues like political strife, social inequality, and environmental sustainability, showing the enduring importance of his ideas in promoting a fair and sustainable society. Moreover, more in-depth linguistic and pragmatic studies of the King's speeches could analyze his speech acts, deixis, and politeness methods, revealing how these rhetorical elements strengthen the effectiveness of his communications. With technological progress, computational linguistics and natural language processing (NLP) could aid in larger analyses of the King's speeches, exposing linguistic trends, theme shifts, and rhetorical styles that emphasize their ongoing significance in the digital age. Following these findings, further research can shed light on the links between language, leadership, and societal change.

Acknowledgments

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