



Cross-cultural Perspectives on Political Language: A Comparative Review of Thai and American Discourses with Implications for Critical Society

*Peeradej Koomwongthai**

Faculty of Humanities and Social Sciences, Rajabhat Rajanagarindra University, Thailand

Article Info

Academic Article

Article History:

Received 12 March 2025

Revised 8 May 2025

Accepted 20 May 2025

Keywords:

political language,
rhetorical devices,
persuasive proofs of appeal,
cultural value dimensions

* Corresponding author

E-mail address:

peeradejkb777@gmail.com

Abstract

With rhetorical, persuasive, and manipulative features of communication, political language has been a research interest in political science, linguistics, sociology, anthropology, and discourse analysis to the present day. The current article aims to shed light on cross-cultural attributes of political language by comparing Thai and American cultural perspectives with a brief, comparative overview by adopting theoretical frameworks in rhetorical devices, Aristotle's proofs of appeal (1952), and Hofstede's cultural value dimensions (2001). Given the fact that the language used in this context is perceived as an influential instrument of persuasion and manipulation, political language represents a rich repertoire of convincing messages delivered via speeches, debates, official replies, and announcements to communicate with citizens and people in specific society and the world at large. Of particular interest is an intertwined relationship between language and culture. The current article provides a brief overview of previous and contemporary literature on rhetorical discourse, persuasive proofs of appeal, and cultural value dimensions across intercultural boundaries. The topics of review and discussion are presented as follows: 1) rhetorical overviews; 2) analytical approaches to political language studies; 3) intercultural perspectives on discussion; and 4) summary and implications. This article can be beneficial for extensive cross-cultural communication studies with better understanding on persuasive messages as critical receivers towards society.

1. Introduction

For many decades, political language has become the central research interest in wide-ranging milieus of political science, linguistics, sociology, and anthropology (Adaoma, 2016; Chaicharoen, 2015; Chen & Madiyeva, 2022; Dunmire, 2012; Edwards & Valenzano, 2007; Rahmani & Saeed, 2024). With ubiquitous and real-time features of modern social media, political language is deemed to be a principal repertoire for the study of language in daily use. According to Finch's concepts (2005), language use in politics reflects distinctive attributes in register, a set of language varieties with different features, that display distinctive patterns and structures from others. Lemke (1995) also supported that each register is socially, purposively, and contextually rule-governed. In this context, politicians employ spoken and written language in terms of speeches, debates, official addresses, and announcements to communicate with citizens and people in a mass communication channel. The delivered messages tend to be more specific and convincing to foster a great impact towards certain campaigns and influential stories in particular societies.

Language has been perceived as a powerful instrument for persuasion and manipulation in politics. Previous studies have supported such a statement in the sense that political language performs persuasive functions in convincing people's beliefs and minds with influences on how people think, make decisions, and decide to take action (Chantornvong, 1988; Nusartlert, 2017; Rahmani & Saeed, 2024; Simpson & Mayr, 2010). One of the most significant approaches in persuasion is referred to as rhetoric, the art of persuasive engagement. Dating back to ancient Greek society, rhetoric was treated as a systematic approach in persuasion being applied for legal proceedings and political regimes (Larson, 2004). Predominant theorists needed to be named with their great contributions to persuasive appeal, and their counterparts on the dialectics of truth are Aristotle and Plato. In political language, assorted rhetorical devices have been employed to persuade and manipulate people's thoughts and behaviors (Britannica, n.d.). Given the gist that persuasive language endeavors to influence others' attitudes, beliefs, values, and actions specifically in political contexts, ethical perspectives on persuasion with analytical reception and responsibility have become major concerns for both citizens and receivers in a new era of social-network society.

On the basis of human interactions, language is a medium of communication to convey and to interpret information, beliefs, values, ideas, and emotions by means of systematically verbal and nonverbal symbols. It is almost certain that culture plays an integral role in shaping human communication in accordance with cultural values they hold, and in return, how people communicate reflects the culture people embrace. The proposed idea has been supported by Hall's study (1595) which asserts that

“culture is communication and communication is culture” (p. 169, as cited in Samovar & Porter, 2004, p. 28). With diverse, ubiquitous, elusive, and intricate aspects of the word ‘culture’, such a term becomes difficult to define in one conclusive meaning. According to Harrison and Huntington’s point of view (2000), culture has various, perplexing, and multidimensional definitions depending on different frameworks, disciplines, and contextual perspectives. For the purposes of my academic paper, a definition of culture is prioritized on ideas of how culture and communication are intertwined and mutually influenced. Therefore, in this paper, I engage the definition as proposed by Marsella’s study (1994) proposing that ‘culture’ is shared and learned behaviors conveying from one generation to the others in order to foster individual and social representations, adaptation, progression and development as can be perceived from both internal characteristics (e.g., values, beliefs, and perceptions) and external attributes (e.g., artifacts, social statuses, and contexts).

Considering previous literature and research studies on political language, little attention has been paid to intercultural communication influencing the political uses of language in comparing Thai and American contexts. The main purposes of the present article are to present a brief overview of significant previous and contemporary literature on cross-cultural attributes of political language in comparison between Thai and American perspectives; to bring critical attention and awareness in terms of messages’ reception to an audience in the persuasive language of politics; and to provide further implications on political discourse analysis and research studies.

The political discourse as supporting evidence for the reviews was purposively excerpted from three Thai and American national leaders based on theoretical frameworks in rhetoric, persuasion, and cultural value dimensions. Political addresses from six leaders were explored and discussed from momentous debates, presidential elections, and persuasive public talks that encapsulate influential and convincing features in the communication repertoire. The excerpts were taken from the following sources: President Donald Trump’s speech (Al Jazeera, 2025), President Barack Obama’s address (American Rhetoric, 2007), President Joe Biden’s address (Miller Center, 2024), Prime Minister Paetongtarn Shinawatra’s address (Ministry of Foreign Affairs, 2024), Prime Minister Srettha Thavisin’s address (Ministry of Foreign Affairs, 2023), and Prime Minister Prayut Chan-o-chas address (United Nations, 2020).

The article presents ideas and subject matters of discussion as follows: 1) rhetorical overviews concerning persuasive language in politics and rhetorical devices with theoretical frameworks; 2) analytical approaches on political language studies; 3) intercultural perspectives on cultural value dimensions and case studies in comparison and discussion; and 4) summary and implications of how political language and cultural

perspectives are interrelated and beneficial as preliminary guidelines for extensive research and intercultural communication studies on political language.

2. Rhetorical Overviews

Rhetoric has its roots in the ancient Greek era. During that time, people were fostered to raise their own voices based on subject-matter issues of the day, including the right of citizenship for public and civic concerns. In history, the ancient Greeks were educated to speak on their own in legal proceedings and arguments without any lawyers' assistance as people already have to this day (Larson, 2004). Rhetoric was treated as the systematic use of persuasive proofs and appeal that were influential in the city-states development of democracy. One of the most remarkable theorists and Greek philosophers needing to be addressed is Aristotle. Given his significant contributions on education and theoretical frameworks of rhetoric and persuasion, Aristotle illustrated combinational approaches of artistic appeals to convince or to change certain beliefs, perceptions, and actions on communication in general and in the political realm in particular (Roberts, 1924). According to Aristotle's work, rhetoric was recognized as an implementation of persuasive messages based on a cocreating process between persuader and persuaded to reach existing and specific common ground. Effective persuasion was perceived to be contextual-based and purposive-based. That is to say, persuasive strategies must be employed and adapted on the basis of proper contexts and purposes of delivery. In contrast to Aristotle's perspectives and principles of rhetoric, dialectic was introduced as a counterpart in discovering and making consideration of truth. Dating back to ancient times, Aristotle's persuasive approaches were once perceived to be skeptical and more manipulative. Plato introduced a dialectical method to reach for fact and truth. It was believed that absolute truth was unlikely to be achieved by just glimpses of indirect images and appealing experiences. In order to reach the whole, absolute truth, having dialogues with others renders truth to become clearer and more ethical and responsible to receivers. According to Plato's debate, rhetoric was perceived as a method in disguise and deception. With this in mind, it is important to state that ethical perspectives cannot be considered in separation from communication strategies as rhetoric in nature tends to be a dynamic tool of persuasion and manipulation.

According to Aristotle's definition, rhetoric is referred to as "the faculty of observing in any given case the available means of persuasion" (1952, p. 595). In this sense, his definition represents a thorough study of artistic engagements on persuasive messages. In public speaking contexts, rhetoric has been recognized as a conventional art of convincing speeches for influencing and empowering public audiences (Kafle, 2010). In particular terms of political speech and social science, rhetoric has been defined as

an efficient art of spoken and written persuasive language in use for engaging, influencing, and convincing audiences (Rahmani & Saeed, 2024). Considering the purposed definitions, the word 'persuasion' itself depicts a fundamental key term in both communicative and rhetorical interactions. Persuasion has been defined in various versions based on different contexts and purposes. The focus of its definition has conceptualized several standpoints ranging from symbolically cocreating a process between a persuader and persuaded with expected common grounds to an attempt to change or to manipulate certain beliefs and behaviors. In accordance with the purposes of the present article, I employ an integrative definition as presented by Aristotle's concepts (1952) and Brembeck and Howell's ideas (1976) including Larson's perspectives (2004). Therefore, persuasion is recognized as a cooperative-symbolic communication process between the message sender and receiver with a persuasive endeavor to reach designated ends in beliefs, behaviors, and common grounds.

According to Aristotle's theoretical framework of rhetorical persuasion, three categories of artistic proof have been treated as a means of convincing engagement. The first element refers to Ethos, the proof of communicator's credibility. From multiple dimensions, sources of communicators' credibility can be perceived from external attributes, such as body shapes, personal looks, attires, nonverbal language, grooming, and characteristics. In addition, Ethos is most likely to be discerned from communicators' reputation, experience, and knowledge. As can be seen, most persuaders always bring their public audience's attention via high profiles in educational backgrounds, work experience, and intellectual knowledge to establish rapport and trust. Further styles of credibility can also be displayed through speeches, a variety of word choice, and vocal quality of communicators. The second element of persuasive proof is called Pathos, the proof of emotional appeal. In this manner, psychological appeal in terms of emotional tones, passions, and word choices in touching the audience's states of emotion are engaged. For instance, most politicians illustrate their compassionate tones along with word choices relating to justice and equity, generosity and encouragement, as well as prudence and wisdom during their political arguments and campaigns. The last artistic proof is known as Logos, the proof of logical appeal. In this term, Logos deals with human rational, intellectual, and logical reasonings. The appeals have been made with the audience's ability to process logical information and the extent to which places of persuasive arguments become understandable, reliable, and achievable. Examples of rational appeal can be discerned from statistical information, facts and figures, visual-aids illustrations, and other logical evidence to make persuasive messages reliable and reasonable. It is significant to note that these types of proof are principal approaches on persuasive appeal that can be employed in combination for effective persuasion (Roberts, 1924). Apart from artistic proofs, inartistic proof of persuasion also plays a crucial

role in terms of contexts in which persuasive messages occur. As communication happens in contexts, the language we use and persuasive proofs we employ tend to bring differences on the basis of several, distinctive settings. As a matter of fact, types of proof and language styles persuaders use with sellers in a local market are different from convincing messages used in political debates and formal public speeches.

In rhetoric and more specifically in political language, rhetorical devices have been introduced as tools for persuasive and manipulative purposes (Perelman & Sloane, 2019). Such devices become practical in conveying emotional appeals on one hand and fostering reliable assurance towards persuasive messages on the other hand. Rhetorical devices have been defined as persuasive techniques that persuaders use to facilitate extensive audiences to consider subject matters in generating, empowering, and stimulating certain perceptions and behaviors (Thomas et al., 2004).

These days, rhetorical devices are mostly applied in political contexts, including, but not limited to, metaphor, simile, personification, parallelism, hyperbole, and metonymy. Metaphor refers to a method by which a word or a phrase is adopted to establish a correlated abstract and a comparison between one another with similarity and related features. One of the most predominant, influential theories needed to be mentioned specifically in political discourse is Lakoff's conceptual metaphor (1993). His work practically echoed two metaphorical paradigms, Strict Father and Nurturant Parent, as being treated in political language by the American governments and as being expected by the citizen with the concept of 'Nation as Family'. According to Lakoff's metaphorical models (1993, 2008), the Strict Father prioritized strong morality, respect for authority, self-discipline and self-reliant features, and 'tough love' passion. On the counterpart, the Nurturant focused on communal empathy and assistance, reciprocal nurturance and respect, values of care, and 'unconditional love.' The former was perceived to be linked with conservatives, while the latter was discerned to be associated with liberals. Such ideological differences within the nation mirror integral roles of how political discourse was employed and articulated in line with political identities, governmental parenting styles, and the citizen's expectation and perception in vice versa. In addition, Charteris-Black (2004) made significant contributions on metaphorical research in political discourse. With this framework, critical metaphor analysis was proposed in three analytically systematic steps: metaphor identification, metaphor interpretation, and metaphor explanation. This approach facilitates extensive research on corpus-based and critical discourse analysis with the interest of rhetorical functions in the use of metaphors. In an Eastern setting, a study of Sama-ae (2024) on conceptual metaphor in Thai political campaigns depicted a concept of 'Election is family.' In this case, the election has been linked with foundational concepts of family raising, national administration, and quality of life. Family has been correlated with the nation; and the head of the family has been referred to the

politician, while family members are correlated with Thai citizens. With a different angle from metaphor, simile has been defined as an abstract comparison between two concepts or ideas sharing similar or different qualities to convince audiences with intensely comparative images (Talik, 2007). Words, such as 'like' and 'as', are commonly used to display a sense of simile. For example, a sentence, 'People use hope and imagination as weapons.', represents a simile in political language with a sense of encouragement (Ullah et al., 2021). In terms of personification, a figurative speech has been illustrated to present abstract, inanimate objects with human attributes, comparable to characteristics of nonhuman entities. As can be seen on American history, President Lyndon Baines Johnson addressed a sense of sorrowful moment for the death of Dr. Martin Luther King "Once again, the heart of America is heavy, the spirit of America weeps, for a tragedy that denies the very meaning of our land." (The American Presidency Project, 1999). In addition, parallelism has been referred to as a device expressing memorable ideas and mind-touching concepts by using symmetrically paralleled structures of language (Thomas et al., 2004). For example, we *shall* fight, we *shall* defend, we *shall* never surrender. Hyperbole has been introduced as a figurative tool in representing words or phrases with exaggerated meanings beyond the literal, general definitions of the words themselves (Claridge, 2010). Many examples can be accessed via President Donald Trump's speeches. For example, 'America is winning, winning, winning like *never before*.' (Colvin, 2019). Metonymy has dealt with a process by which names or ideas of some entities are related and replaced by some correlated words or terms (Rahmani & Saeed, 2024). For example, the President of the United States, including his governmental team, is frequently replaced by the term 'The White House', which links with his presidency in residence and the administrative office. As further proposed by Manny (2022), several rhetorical devices generally employed in political language embrace: analogies (contemporary and historical events in comparison); pronouns (inclusivity of *I* and *we*); passive voice (highlight on actions rather than doers); alliteration (the same letter or sound of correlated words: friends or foes); word repetition (key words for memory and emphasis); three-part list (triple emphasis with word variation); contrastive pairs (contrastive words or phrases between two ideas: patriots and tyranny); and bookending (thematical emphasis with the same ideas at the beginning and the end). As can be perceived, some rhetorical devices tend to be overlapped and interrelated from one to another and can be applied in combination for effective persuasion.

The aforementioned literature and previous studies provide general and specific overviews of language, political rhetoric, persuasive proofs with assorted devices of appeal depicting intertwined relationships from one to the other. From this perspective, it is certain that political language goes beyond communication in general. Language in political settings becomes a powerful, dynamic instrument in conveying persuasive messages, shaping

ideas and behaviors, negotiating power and manipulation towards societies and global scales. Al Bzour (2019) studied King Abdullah II's English political speeches during 2002 to 2014. The data of CDA were excerpted from rhetorical devices conveyed in written political discourse. The findings empirically proved that using metaphorical devices as figurative speech not only promoted logical and emotional appeals to the audience but also influenced receivers' attitudes and actions on political arguments and the adaptation of a viewpoint based on war, racism, and slavery. In terms of message receiver, Atkins (2022) investigated the relationship between rhetorical discourse and audience reception based on Theresa May's political language. The focus of the study emphasized May's endeavors to construct national identity of 'Britishness' after Brexit. The results exhibited the failure of political discourse as being performed by the sender and as being perceived by the British people. With a lack of May's conceptions in nation and the people, her convincing political language turned into rival in opposition. For example, one of the personal phrases in praising Britain as 'the country of my parents' affected a negative perception and interpretation of the British people.

Reflected in both Thai and American political uses of language, various rhetorical devices have been evident and engaged in as can be perceived from the following excerpts.

Table 1
Rhetorical Devices on Political Speeches

Excerpts	Delivered Speeches
1	"Ambition is the lifeblood of a great nation, and, right now, our nation is more ambitious than any other." (Al Jazeera, 2025, para. 17)
2	"America will reclaim its rightful place as the greatest, most powerful, most respected nation on earth, inspiring the awe and admiration of the entire world." (Al Jazeera, 2025, para. 16)
3	"And we heard a King's call to let justice roll down <i>like</i> waters, and righteousness <i>like</i> a mighty stream." (American Rhetoric, 2007, para. 12)
4	"Thailand takes great <i>pride</i> in being an active player in the UN." (Ministry of Foreign Affairs, 2024, para. 5)
5	"We will be the <i>envy</i> of every nation." (Al Jazeera, 2025, para. 4)
6	" <i>We will not forget</i> our country, <i>we will not forget</i> our Constitution, and <i>we will not forget</i> our God." (Al Jazeera, 2025, para. 10)
7	"America is going to have to choose <i>between moving forward or backward, between hope and hate, between unity and division.</i> " (Miller Center, 2024, para. 5)
8	"Thailand's vision for effective multilateralism is one that is <i>inclusive, resilient, and result-oriented.</i> " (Ministry of Foreign Affairs, 2023, para. 10)

Table 1*Rhetorical Devices on Political Speeches (Cont.)*

Excerpts	Delivered Speeches
9	"From now on, the government must <i>encourage</i> and <i>engage</i> all sectors..." and "Everything must be <i>continued</i> and <i>cooperative</i> ". (United Nations, 2020, para. 6, para. 7)
10	"America will soon be <i>greater, stronger, and far more exceptional than ever before</i> ." (Al Jazeera, 2025, para. 3)
11	"The American dream will soon be back and thriving <i>like never before</i> ." (Al Jazeera, 2025, para. 13)
12	"I am confident that the COVID-19 crisis will make Thailand <i>even stronger, more united than ever before</i> ." (United Nations, 2020, para. 40)

According to Table 1, President Trump's second inauguration speech reflects a case of metaphor on his oath as the 47th American President as presented in the first excerpt. With this statement, a metaphor is employed to establish a correlation between American ambition and a large quantity of lifeblood by which, on one hand, they keep people alive and lively, and on the other hand, they both bring success to human life and the nation. In a case of simile, an abstract comparison between two concepts or ideas has also been displayed with the words 'as' and 'like' to show similarity or difference in intensely comparative concepts. Excerpt 2 exhibits President Trump's rhetoric with a simile as the device. Such a statement expresses the claim of the American nation, with his presidency, to be regained and entitled as the most influential and supreme nation on earth, superior to others. Another instance can be perceived from the former President Obama's address on his official announcement for his candidacy for the U.S. presidency. The speech is presented in excerpt 3. In this sense, justice was compared with a flow of water, while righteousness became the driving power of movement.

In the Thai context, Prime Minister Paetongtarn's speech on United Nations Day illustrates personification as a rhetorical device in excerpt 4. With this speech, personification is employed by the way in which the country Thailand, an inanimate object, takes human attributes to represent pride in the United Nations' activity and its roles. Such a device is also found in excerpt 5 with President Trump's speech. According to this statement, the action of 'envy' expresses a human feature as performed by other nations, non-human entities. In addition, parallelism has been extensively used as one of the most intense devices to engage in persuasive appeal, memorable touch, and message confirmation. Such a device has typically been displayed through symmetrically paralleled structures of language (Thomas et al., 2004). In many cases, parallel structures embrace tripartite enumeration, a well-known rhetorical device. Tripartite structure has been referred

to as a three-part list in construction of items joined by a tricolon and conjunction ‘and’ to engage in persuasive, emotional, and political rhythm (Woods, 2006). Both parallelism and tripartite structure can be found in political registers both in American and Thai contexts. In excerpt 6, President Trump’s speech presents a tripartite-parallel structure conveying with “we will not forget...” to repeat the equivalent structure with strengthened meaning of the message it represents. According to former President Biden’s address, excerpt 7 revealed parallelism as a rhetorical device in his confirmation message to American citizens to step down as a nominee for the 2024 presidential election. Parallel structure was introduced with correlations ‘between’ and ‘between and’. In Thai political registers, parallelism can be discerned from the former Prime Minister Srettha’s address on the General Debate of the 78th United Nations General Assembly. This rhetorical device is performed under the parallel structure of adjectives as shown in excerpt 8 to promote message credibility and affirmation to the public audience with emotional and professional appeals through the choice of adjectives. Addressed by the former Prime Minister Prayut Chan-o-cha in his keynote speech during the COVID-19 pandemic, excerpt 9 represents parallel structures. Word choices of verb, noun, and adjective particularly incline to stimulate robust meanings of the message on one hand and to raise emotional awareness on the other hand. Regarding the proposed evidence, it can be concluded that parallel structures of political language bring an emotional state of persuasion, mind-catching concept of memory, and robust confirmation of messages.

With a recurring and parallel structure, most of the time parallelism works in correlation with a hyperbole. Based on Claridge’s work (2010), such a rhetorical tool has been suggested as a figurative device of word and phrase representation with exaggerated meanings beyond the literal definitions of the word. That is to say, the meaning of what is said goes beyond the excessive, fabricated sense of the literal word. It is highly likely that hyperbole aims to engage with emotional appeal in the message’s receivers rather than logical proof in fact and evidence. Given the excerpt 10 and 11, President Trump’s powerful assertion portrays a clear example of the hyperbole intertwined with parallelism. The phrase ‘than ever before’ emphasizes the sense of exaggeration on his remark with an excessive claim. Even in the Eastern context, this rhetorical device was expressed by the former Prime Minister Prayut as stated in excerpt 12. From the overall rhetorical devices in concept, there is strong evidence that such political language instruments prioritize the engagement of emotional appeal along a gentle line with credible reassurance of convincing messages.

From previous literature to recent academic work, it has been demonstrated that political language has been shown as a powerful instrument to generate persuasive, negotiated, and manipulative communication.

3. Analytical Approaches on Political Language Studies

For many decades, research studies have investigated relationships and several dimensions of political language with their functions and social implications. Extensive analytical approaches have been proposed and developed. The following approaches have been principally applied as systematic frameworks in political language research boundaries (Nusartlert, 2017).

The first approach refers to a pragmatic framework. Major analyses with a pragmatic framework have placed emphasis on political language in terms of speech. Pragmatic discourse needed to be mentioned is speech act theory as proposed by Austin (1962). Speech act theory can be perceived as a theoretical framework in studying utterances serving functions beyond the meanings of word definitions. As language in use is an instrument to perform various functions, such a theory provides an approach to examine utterances based on their purposes, categories, and contexts that they are employed in. According to Cook (1989), speech act allows scholars to analyze the underneath layers of language in multi-facets of locution (the literal meaning of words speakers use), illocution (what actions speakers intend to do with those words), and perlocution (the effects as expressed by those words). Another tool in pragmatic discourse frequently used in analysis is Grice's Maxims on speech (Grice, 1989). It deals with cooperative principles to engage in meaningful and effective communication by means of four conversational maxims with rules of quality (the extent to which the truth is addressed), quantity (the extent to which ample information is delivered), relation (the extent to which messages are pertinent to proposed conversations), and manner (the extent to which messages are clear, concise, and well-ordered). With this framework and beyond conversational analysis, rhetorical devices happen to be one of the most practical approaches in the pragmatics for political language as briefly reviewed in the rhetorical overview section and to be further discussed in intercultural perspectives in the present article.

A principle of Systemic Functional Grammar (SFG) has been widely used in examining language as a repertoire of social activities and human communication. Dating back to the nineteenth century, Halliday (1978) introduced SFG's principle for language analysis based on various functions in expressing communicative meanings. The focus of analysis has centered on how simultaneous operations within clause structure are semantically engaged to construct morphology and meanings of language in social use. Three metafunctions have been concurrently investigated. The ideational function involves with how communicators' world and experience are represented in discourse. The interpersonal function concerns how interactional relationships between interlocutors and semantics are reached in certain discourses. The textual function engages how

language is constructed in certain communicative settings. Such an analytical approach has been recognized as one of the most significant linguistic theories in the late twentieth century. To this day, it has become a main issue of linguistic interest in both daily communication and political language in use. For instance, Kantorgorje et al. (2021) conducted a study on political language with a systematic functional approach. Four inaugural speeches delivered by former presidents of the fourth republic of Ghana were examined in relation to the use of epistemic modality, a modal verb marking commitment, confidence, and possibility in proposition (such as certainly). The finding showed that the employment of modality, with proper use, played significant roles in fostering confidence and commitment in political discourse. SFG's framework provides analytical approaches to deal with text and spoken language analysis in terms of settings, aspects of meaning, communication purposes, and tones of voice by which language is employed.

The third approach is known as Critical Discourse Analysis or CDA. The term 'discourse analysis' has been defined as the systematic study of what makes discourse meaningful, unified, and coherent (Cook, 1989). Given that a phenomenon of language in social use is referred to as 'discourse', this analysis centers on language in use beyond correct grammatical structure. The focuses of discourse analysis have been used to explore, to explain, and to understand social engagements of language in diverse communication contexts. With a critical critique in nature, CDA has been treated as an analytical approach to discourse in social practice based on language, power, and cultural perspectives (Van Dijk, 1993). Specifically speaking, CDA investigates intertwined connections among discourse, embedded power, and unequal ideologies as expressed and mediated via language and its functions. With Fairclough and Wodak's framework (1997), CDA comprises three discourse levels of analysis: social conditions, processes, and produced discourse as production and interpretation of the first and the second stages. For further analysis, external features beyond language have been taken into consideration, such as, interlocutors, contexts, and communication purposes. Formal links (evidence inside language) and contextual links (evidence outside language) have been treated as two approaches to describe the linguistic mechanism. Cohesive devices (such as verb form, parallelism, repetition, substitution, and ellipsis) play an integral role in investigating how sentences and clauses become related and linked. With limited functions of formal links in reinforcing discourse unity, other approaches have been proposed in accounting for discourse analysis. It can be discerned from the following theoretical frameworks: language functions, speech acts, co-operative principles of maxim, conversational politeness, declarations, performatives, and pragmatic frameworks (Austin, 1962; Cook, 1989; Grice, 1975, 1989; Hymes, 1962; Lakoff, 1973). In terms of political language, discourse reflects a repertoire of persuasive power, manipulation, and social practices. Critical discourse analysis has been proposed to ascertain whether and

how language is socially applied to engender, uphold, influence, and make challenges in social matters and problems including cases of injustice and inequity towards society (Wijeyewardene, 2013).

Considering diverse analytical approaches on political discourse studies, it seems that each approach has distinctive features that can be applied in a single unit or integrated with one another. Previous reviews have also suggested that the purposes of the study, including language functions and its contexts, are required to be considered for engaging appropriate approaches in the political world of language. With the main emphasis of the current article, Aristotle's three pillars of persuasive proofs along with rhetorical devices and pragmatic theoretical framework are employed to determine, discuss, and describe linguistic phenomena as reflected through cross-cultural perspectives of the political use of language.

4. Discussion on Intercultural Perspectives

Feature presentations of the current article prioritize triangulated concepts of political language, persuasive appeals, and cultural dimensions across intercultural boundaries. With this regard, the term 'intercultural communication' has been adopted and described as an interactive process by which communicators with diverse cultural values and distinctive, symbolic systems engage with one another (Samovar & Porter, 2004). Therefore, culture becomes the vital component in the degree to which it has significant impacts on communicative perceptions and behaviors. What makes cultures similar to or diverse from one to another encompasses five key elements: history, religion, values, social organization, and language itself. Language enables a collection of people in certain cultures to identically communicate on the one hand and to distinctively maintain cultural values on the other hand.

As mentioned, culture and language in communication share common attributes in terms of arbitrary, dynamic, and interconnected characteristics. It is apparent that language is bound to change all the time, and the way that language is used for communication is specifically based on certain cultural values people immerse themselves in. In return, how people communicate through language illustrates cultural values people believe in or prefer to hold.

To date, several anthropologists and research scholars have developed classifications to analyze, and more significantly, to manifest intercultural comparisons in behavioral patterns and communication. It can be discerned from diverse taxonomies proposed by Hofstede's cultural value dimensions (2001), Kluckhohn and Strodtbeck's value orientations (1960), and Hall's contextual orientation (1977). Given its extensive and practical uses in diverse multinational settings, Hofstede's cultural value dimensions

are adopted in this article for the discussions of intercultural perspectives based on political language and persuasive proofs of appeal. Such classification was derived from Hofstede's study (2001) on analysis of cultural values and patterns as expressed by workers in international organizations over 50 countries across 3 regional areas. Also, Samovar and Porter (2004) have ensured that this taxonomy is beneficial in providing a clear vantage point of intercultural comparisons and perceptions on communicative and behavioral phenomena.

Hofstede's value dimensions (2001) have fostered five cultural perspectives in bilateral views to examine and to provide comparative explanations across intercultural communication. The first pair of cultural values is called individualism and collectivism. According to Triandis (1995), individualism has valued self-oriented features as the most significant unit in social interactions; people's individual goals and self-independence are paramount over their allegiance to certain groups; and competition, including individual achievement, is esteemed and rewarded. Therefore, human characters with individualism tend to value competition between individuals rather than harmonious cooperation within a group; personal goals precede over group goals; individual thoughts, ideas, and opinions are emphasized over group influences; and individual initiative, achievement, and decision with optimal results are stressed over group loyalty and reciprocal emotion. In communication, direct speech has been employed with "I" orientation instead of "We" as a subject of action. Hofstede's study (2001) has also proposed that many nations tend toward individualism as a mainstream value. Specifically mentioned is the United States of America. On the contrary, collectivism focuses on group thoughts, beliefs, decisions, goals, achievements, and recognitions. Triandis (1995) has suggested that people with collective values have relied on group loyalty and dependence in social interaction. Family becomes a fundamental structure of collectivism in exchange for cooperation and group allegiance. Harmonization, rather than competition, is the heart of communication approach to maintain indirect speech delivery, saving-face style, and in-group concern with emotional ties. Such collective culture is generally discernable from Asian countries, such as China, Taiwan, Korea, and Thailand.

The second pair of cultural dimensions refer to high and low uncertainty avoidance. Hofstede (1986) defined uncertainty avoidance as the degree to which people's beliefs and behavioral codes are maintained or avoided to cope with unclear, unpredictable, and unplanned situations. High-uncertainty avoidance reflects cultural perceptions by which ambiguity, unexpected risks and changes are less likely to be comfortable and acceptable. For this reason, formal rules and regulations, levels of expertise, solid guidelines, and structured planning are proposed to bring stability to members with systematic codes of conduct to lessen uncertain matters. It is unsurprising that people with high uncertainty tend to value those who display high rankings in society

(such as professor, admiral, president) rather than Mr. Nobody or ordinary people. Moreover, written rules and regulations are strictly provided to follow and to avoid uncertainty as a code of action. In terms of low uncertainty avoidance, members of the culture apparently accept and endure unprecedented risks, unpredictable changes, and uncertain incidents. Hence, people tend to be more encouraged, take initiative, and are flexible enough to engage with uncertainty.

Another set of cultural values is a dimension of high and low power distance. According to Hofstede's concept (2001), power distance represents cultural characteristics expressing the degree to which inequality in power is implemented and acceptable by members of certain cultures. In high-power-distance cultural value, power is engaged and accepted as a crucial part of social hierarchy (also referred to as power status in society). In this way, individuals with superiority in power status deem their subordinates to be inferior to and different from themselves in terms of power, rights, privileges, and vice versa. Vertically hierarchical statuses and unequal power distribution are expressed through social ranks, entitled positions, and organizational structures. On the opposite pole, low-power-distance culture values equality in social interactions and power engagement. Inequality towards society has been perceived as unpleasant and should be kept at a minimal level to promote a balance in social living and participation. Due to rigid laws with strict rules, regulations, and respect as robust guidelines for behaviors, low power distance culture emphasizes equivalence as the gist of interaction (Brislin, 2000). With social status, people with superior power treat and are treated by inferior ones with balance and equality. Power distance values have been prevalent in both the behavior aspect and language in use. For example, Uzun (2020) studied the relationships between power distance with organizational commitment and trust in public high schools in Turkey. The results of the study revealed that low-power-distance value as discerned from belief and communication approach was evident among executive administrators and schoolteachers, thus promoting constructive relationships and interactions in an organization, including positive commitment and trust in the working atmosphere.

The fourth pillar of Hofstede's cultural dimensions (2001) refers to masculinity and femininity. These cultural values involve the extent to which gender roles of masculine and feminine are valued and reflected through social perceptions and interactions. Derived from cultural norms and preceding traditions, both masculine and feminine traits are shared and learned. According to masculinity, male-oriented traits of beliefs and actions are dominantly valued. In this sense, ambitious, assertive, and competitive characteristics in beliefs and behaviors are highlighted as benefits to attain self-esteem, and respected success. At the other end of the spectrum, femininity values interdependent, nurturing traits, mutual respect, gender equality, and sympathy with emotional ties. With discourse and visual analysis, the research study conducted by Singhakowinta (2014)

represented the concept of femininity as resided in and valorized by beauty discourse amid the Thai context. The findings also depicted influential roles of mainstream media, capitalist economy, commodification of beauty, and stereotypical viewpoints of feminine values in relation to personal and professional accomplishment.

The fifth dimension of cultural values copes with long-term and short-term orientations. Rooted in Confucius's pedagogy, this culture values interactional dimensions based on a short or long range of timeline in goals and relationships. With Hofstede's concept (2001), long-term orientation has influenced behavior traits in the sense that members of this culture put their great emphasis on social status and respect, long-term goals of actions, and long-lasting relationships in interaction. Keys to success are based on perseverance, enduring gratification, future-oriented rewards, and long-term relationship establishment. On the contrary, short-term orientation focuses on immediate outcomes, a short-range approach to goal and relationship establishment, and individual steadfastness and stability. For instance, people in Asian nations such as China, Japan, and South Korea favor hierarchical status, social order, and long-term goals and relationships, while individuals in the United States place less priority on status matters with great emphasis on short-term results and immediate satisfaction of individual needs in interactions.

Figure 1

Scores of Cultural Value Dimensions in Comparison

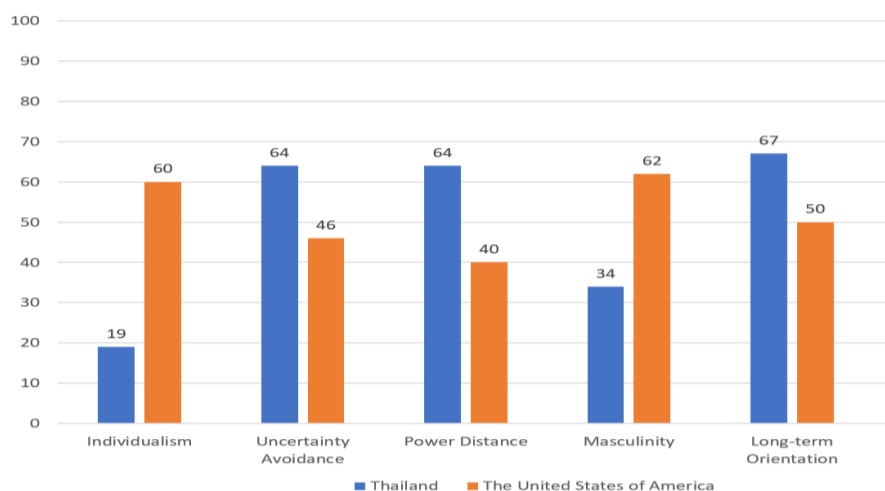


Figure 1 illustrates cultural values in comparison based on Hofstede's five dimensions. According to related literature and research studies, the data synthesized in the value matrix display the results of the scores in each cultural dimension for Thai

and American contexts (Hofstede, n.d., 2011; The Culture Factor Group, 2025). The scores range from 0 to 100 in each cultural value dimension. In the individualism dimension, the score is ranked higher in the American context (60) compared to Thai culture (19). With uncertainty avoidance, the score in the Thai context is rated at 64, much greater than the American cultural value, with the score of 46. High power distance is perceived to be valued by the Thai cultural dimension with the score of 64, while low power distance is rated at 40 in the American context. With the masculinity dimension, the score of American value is rated at 62, higher than the Thai context with the score of 34. Lastly, Thai culture chiefly values long-term orientation with the score of 67, higher than that of American culture with the score of 50. According to the data and in line with Hofstede's framework, it can be theoretically concluded that Thai cultural value dimensions are principally perceived to be collectivism, high in uncertainty avoidance and power distance, priority in femininity, and long-term orientation. On the contrary, American culture highly values individualism, low degrees in uncertainty avoidance and power distance, priority in masculinity, and short-term oriented value. Although these discussions present both sides of five cultural dimensions as discrete entities, it is important to remind one that all cultures, including co-cultures and their subordinate members, can participate in dual dispositions and behavioral traits of comparative poles.

Table 2

Persuasive Proofs of Appeals on Political Speeches

Excerpts	Delivered Speeches
1	"I return to the <i>presidency confident</i> and optimistic that we are at the start of a thrilling new era of national success." (Al Jazeera, 2025, para. 3)
2	"...Justices of the Supreme Court of the United States, President Clinton, President Bush, President Obama, President Biden, Vice President Harris, and my fellow citizens." (Al Jazeera, 2025, para. 2)
3	"This is Paetongtarn Shinawatra, your <i>Prime Minister</i> ." (Ministry of Foreign Affairs, 2024, para. 1)
4	"For Thailand, <i>the Royal Thai government</i> is committed to playing a constructive role in supporting the UN and collaborating with the international community." (Ministry of Foreign Affairs, 2024, para. 9)
5	"Our country can no longer deliver basic services in times of emergency, as recently shown by the wonderful people of North Carolina - who have been treated so badly - and other states who are still suffering from a hurricane that took place many months ago or, more recently, Los Angeles, where we are watching fires still tragically burn from weeks ago without even a token of defense." (Al Jazeera, 2025, para. 5)

Table 2

Persuasive Proofs of Appeals on Political Speeches (Cont.)

Excerpts	Delivered Speeches
6	"Thailand is determined to deliver on our pledge: 40 per cent of Green House Gas emissions reduction by 2040, carbon neutrality by 2050, and net-zero greenhouse gas emissions by 2065 by mainstreaming climate actions in all economic activities." (Ministry of Foreign Affairs, 2023, para. 39)
7	"And by invoking the Alien Enemies Act of 1798, I will direct our government to use the full and immense power of federal and state law enforcement to eliminate the presence of all foreign gangs and criminal networks bringing devastating crime to US soil, including our cities and inner cities." (Al Jazeera, 2025, para. 10)
8	"America will soon be <i>greater, stronger, and far more exceptional than ever before.</i> " (Al Jazeera, 2025, para. 3)
9	"I want to thank you for the <i>tremendous outpouring of love and trust</i> that you have shown me with your vote." (Al Jazeera, 2025, para. 8)
10	"And I accepted the job, sight unseen, motivated then by a single, simple, powerful idea: that I might play <i>a small part</i> in building a better America. <i>I am just like you, and not the one who is above you, so I come to realize and understand you than any others.</i> " (American Rhetoric, 2007, para. 4)
11	"Dear beloved Thai people." (Ministry of Foreign Affairs, 2024, para. 1)

According to Table 2, political discourse reveals intertwined attributes of Aristotle's three pillars of persuasive appeal as expressed within and beyond rhetorical devices. Given both the Thai and American political repertoire, there has been a great possibility that Ethos, the proof of credibility, is basically embedded in speeches and language in use. Apart from physical appearance and nonverbal communication, language used in political discourse generally conveys social ranks and positions to establish rapport and trust as sources of credibility. From excerpts 1 and 2, President Trump's addresses mirror social positions in his speeches. In the Thai setting, social ranks and positions are stated in excerpts 3 and 4 via the addresses of Prime Minister Paetongtarn. As the source of credibility, social ranks and statuses reflect social reputation with achieving profiles and professional experience to engage the first step in public attention. With basic psychology, people seem to attend to or abide by the one with high profile and social status rather than ordinary people in societies. Besides, such social statuses as being addressed deliver social respect and acceptable manners towards public interactions.

In line with the Ethos pillar, the Logos proof of appeal supports the way in which the audience processes logical proof and rational evidence of persuasive messages.

Simply put, Logos deals with the messages' credibility and reliability by means of statistical numbers, facts and figures, visual-aid illustrations, and logical evidence. For example, President Trump evoked American to be changed by his political regime as can be seen in excerpt 5. In this manner, previously undesired incidents were raised in this message as facts and logical proofs of convincing messages. In the Eastern context, figures and numbers are also engaged as a source of message reliability as can be discerned from the former Prime Minister Srettha's address in excerpt 6. Figures and numbers were employed as logical proofs of appeal and a reliable source of information and trustworthiness. Another instance of Logos is the use of laws of engagement as a credible source of references and rational proof of actions from excerpt 7 regarding President Trump's speech. In this term, political language is made with a reference to U.S. Laws and Acts in providing logical proofs of appeal in attempting to carry out the reliable source of decision and action. As can be discerned from the bilateral pillars of appeal, Ethos remarkably copes with communicators' credibility and rapport, whereas Logos prominently deals with messages' reliability and trust.

With the overview of the recent article, Pathos appears to be one of the most influential proofs of persuasion in political uses of language. In this matter, the emotional proofs of appeal are engaged with psychological aspects through emotional tones, passions, moods, and desired feelings as expressed by word choices in touching the audience's states of mind. Rhetorical devices such as metaphor, parallelism, and hyperbole, play crucial roles in establishing emotional proofs of appeal in political discourse. Various statements as delivered by President Donald Trump can be represented as examples of rhetorical parallelism and hyperbole that bring Pathos proof of persuasion in excerpt 8. With the phrase *'tremendous outpouring of love and trust'* in excerpt 9, overwhelming hyperbole is also reflected. In excerpt 10, former President Obama delivered the speech with the emotional touch of American citizenship during his political rallies in 2007. With this remark, the senses of equality and similarity are expressed through the theme of 'just like you' to engage an emotional feature of appeal. The presence of Pathos has also been evident in the Thai context as can be perceived in Prime Minister Paetongtarn's speech in excerpt 11. Such a language pattern appears to be one of the popular phrases as regularly addressed by Thai politicians. Most of the time in the Thai setting, the phrase "dear beloved fathers, mothers, sisters, brothers, and all respected Thai citizens" is employed at the beginning of political language. In this sense, Thai people tend to be treated as the same family under the roof of the 'house' of Thailand with the emotional touch of compassion, harmony, and consideration.

The collective value of the cultural dimension is also reflected through this famous phrase as being discussed in the cross-cultural comparison. With emotional proofs of appeal, political language depicts a sentimental touch, compassionate tones of feeling, and emotional sensitivity as proposed by word choices in relation to justice, equity, generosity, righteousness, encouragement, harmony, and superiority over their political campaign and public address. In accordance with Aristotle's framework of persuasion (1952) and Robert's theoretical concept (1924), this article consolidates previous literature with the evidence that the three pillars of persuasive proof are regularly employed in combination for cultivating persuasion in political uses of language.

With cross-cultural perspectives on communication, political language exhibits intercultural facets of Hofstede's values (2001) based on bilateral poles to a considerable extent. Cultural values and perceptions communicators embrace become evident in political discourse, whereas, the registers of political language represent cultural values in correlation. With individualism and collectivism values, political uses of the first-person pronoun with 'I' orientation are most likely to depict Americans' value with direct speech.

Table 3
Cultural Value Dimensions on Political Speeches (Section 1)

Excerpts	Delivered Speeches
1	"During every single day of the Trump administration, <i>I</i> will, very simply, put America first." (Al Jazeera, 2025, para. 3)
2	"That is why <i>I</i> am in this race, not just to hold an office, but to gather with you to transform a nation. <i>I</i> want - <i>I</i> want to win that next battle for justice and opportunity. <i>I</i> want to win that next battle for better schools, and better jobs, and better health care for all. <i>I</i> want us to take up the unfinished business of perfecting our union, and building a better America." (American Rhetoric, 2007, para. 32)
3	" <i>We</i> are a great nation because <i>we</i> are a good people." (Miller Center, 2024, para. 5)
4	"America will soon be greater, stronger, and far more exceptional than ever before." (Al Jazeera, 2025, para. 3)
5	"Our nation is more ambitious than any other. There's no nation like our nation." (Al Jazeera, 2025, para. 12)
6	"Dear <i>beloved</i> Thai people, <i>our</i> country, Thailand, is full of rich culture, deep history, and people with great potential." and "For a world where humans and nature <i>coexist in harmony</i> , Thailand has been sharing <i>our</i> Sufficiency Economy Philosophy (SEP). As <i>we</i> move forward, <i>our collective</i> focus must be on ensuring that the Pact for the Future is high on impact and high on action." (Ministry of Foreign Affairs, 2024, para. 2, para. 6)
7	"In <i>our</i> foreign relations, <i>we</i> will play a proactive and constructive role in <i>partnership</i> with the international <i>community</i> ." (Ministry of Foreign Affairs, 2023, para. 3)

Table 3*Cultural Value Dimensions on Political Speeches (Section 1) (Cont.)*

Excerpts	Delivered Speeches
8	" <i>Together we</i> must devise the means to adapt and enhance climate resilience." (Ministry of Foreign Affairs, 2023, para. 35)
9	" <i>Only together</i> can <i>we</i> build <i>our</i> better future." (Ministry of Foreign Affairs, 2023, para. 44)
10	"And <i>We</i> , Thai people, will overcome all challenges <i>together</i> ." (United Nations, 2020, para. 11)
11	"That today <i>we</i> have the chance to face the challenges of this millennium <i>together</i> , as <i>one people</i> - as <i>Americans</i> - that beneath all the differences of race and region, faith and station, <i>we</i> are <i>one people</i> ." (American Rhetoric, 2007, para. 30)
12	"This is Paetongtarn Shinawatra, <i>your Prime Minister</i> ." (Ministry of Foreign Affairs, 2024, para. 1)
13	"I have learned that the <i>UN Global Compact</i> , a project under the United Nations, encourages companies and the private sector around the world to implement policies with a greater focus on sustainability and social responsibility, and to conduct business in accordance with <i>the Ten Principles of the UN Global Compact</i> in the areas of <i>human rights, labor, environmental protection, and anti-corruption</i> , which the <i>Royal Thai government</i> has always prioritized." (United Nations, 2020, para. 3)
14	" <i>A tide of change</i> is <i>sweeping</i> the country, sunlight is <i>pouring</i> over the entire world, and America has <i>the chance</i> to seize <i>this opportunity</i> like never before." (Al Jazeera, 2025, para. 4)

According to Table 3, excerpt 1 and excerpt 2 present President Trump's and Obama's speeches fostering an individualistic value of the cultural dimension, where individual goals, self-achievement, and competition are of great significance. Both examples reflect individual thoughts, initiative, achievement, and decision with a sense of competition as more significant than group goals and harmony in emotions and actions. Occasionally, 'We' orientation language of collective value is also found in American culture in the pronoun. The example is presented in the former President Biden's address on excerpt 3. Such an instance is in line with previous literature in terms of using the first-person pronoun in political discourse. According to Hakansson (2012), Kenzhekanova et al. (2015), and Nusartlert (2015), the first-person pronoun was employed in political language to demonstrate the relationship and the desired distance between interlocutors. That is to say, the use of the first-person pronoun affects the degree to which close relationship and distance between communicators are represented and negotiated. Therefore, the 'we' pronoun is used to present a sense of inclusiveness and solidarity in the political regime, although individualism is highlighted in the Western cultural aspect. The proposed examples significantly depict the individualistic concept of

American cultural heritage as the leader of the world. In this point of view, the American nation was, still is, and will always be perceived as expressing the identity as the unique, individual leader of all countries. The framework of individual values is expressed via individual achievement, esteemed with superiority and high competition in discourse towards other nations. From excerpt 4 and 5, President Trump's speeches display word choices or phrases, including rhetorical devices of hyperbole and parallelism with the concepts of individualism. This cultural value is recurrently delivered through political language, such as, 'put America first', 'greater like never before', and 'than any other'. On the other hand, there have been multiple examples that collectivism chiefly resides in Thai political discourse. An example can be perceived from Prime Minister Paetongtarn's address in excerpt 6. These political utterances display collective values as in group reliance, thoughts, beliefs, decisions, goals, and achievement with the gist of cooperation and harmonization. In addition, indirect speech of word choice is implemented with emotional bonds, group solidarity, and sentimental compassion. A collectivist 'We' orientation is generally delivered in the first-person pronoun to embrace national solidarity on one hand and to bring social inclusivity with group-loyal allegiance on the other hand. From excerpts 7, 8, 9 and 10, speeches given by the former Prime Minister Srettha and Prayut encapsulate a clear concept of collective values in such cultural dimension. As can be seen, the words 'our', 'we', 'partnership', 'community', and 'together' present a sense of collectivism. Occasionally, Western culture expresses collective values in political language as can be recognized from President Obama's speech in excerpt 11. The description of this case might be due to the fact that the content aims to show solidarity in one nation as a single, united component in representing one nation to stand above all others in the world. At this point, it is vital to remind the reader once again that all cultures include sub-cultures and even one culture can possess and share in dual dispositions and behavioral traits of comparative poles in value dimensions as represented in earlier mentioned examples.

Thai and American cultural values also reveal comparative dimensions of uncertainty avoidance. In Thai political language, high uncertainty avoidance has been commonly treated as an approach to handle unclear, unpredictable circumstances. In several speeches, social rankings and statuses have been addressed to affirm messages' credibility and speakers' expertise with rapport and trust. Formal rules and regulations, including proposed guidelines and structured plans of action, are introduced to engage with ambiguity, unexpected risks, and unpredictable changes. Examples can be perceived from excerpts 12 and 13. The first excerpt, expressed by Prime Minister Paetongtarn, depicts social status as a source of credibility and message reliability. The second was delivered by the former Prime Minister Prayut in his keynote speech on leadership in crisis management. In his remark, rules and guidelines are

apparently provided to follow and to avoid uncertainty as a code of credibility and action. In accordance with previous literature, Thailand displays high degrees of uncertainty avoidance in business administration, organizational management, and more specifically in political regime, where uncertainty becomes uncomfortably accepted, and security and certainty are sought for achievement (Bagchi et al., 2004; Hofstede, 1986; Laoethakul & Boulton, 2007). In a contrastive pole, American values illustrate evidence of low uncertainty avoidance in metaphors, similes, and hyperbole. As shown in President Trump's speech, excerpt 14 demonstrates low uncertainty avoidance in this context by which cultural values in accepting swift changes and uncertainty are encouraged. Moreover, social status and ranking are less likely to be addressed in American settings, where equity and individual rights are more prioritized than hierarchical structure on a power basis.

Table 4

Cultural Value Dimensions on Political Speeches (Section 2)

Excerpts	Delivered Speeches
1	"Every step is carefully planned and managed by <i>Thailand's Centre for COVID-19 Situation Administration (CCSA)</i> , with <i>me as the director of the center, overseeing the mission in all dimensions.</i> " (United Nations, 2020, para. 8)
2	"As our victory showed, the entire nation is rapidly unifying behind our agenda with dramatic increases <i>in support from virtually every element of our society: young and old, men and women, African Americans, Hispanic Americans, Asian Americans, urban, suburban, rural.</i> " (Al Jazeera, 2025, para. 8)
3	"A 'colour-blind and merit-based' society under my leadership, we will restore <i>fair, equal, and impartial justice under the constitutional rule of law.</i> " (Al Jazeera, 2025, para. 12)
4	"The great thing about America is <i>here kings and dictators do not rule. The people do.</i> " (Miller Center, 2024, para. 38)
5	"Thailand's mission is clear: as we advance towards progress, we must ensure that <i>no one is left behind.</i> " (Ministry of Foreign Affairs, 2024, para. 6)
6	"This is to build <i>a better world for us now and a brighter future for our youth and future generations.</i> " (Ministry of Foreign Affairs, 2024, para. 4)
7	"We will <i>not be conquered, we will not be intimidated, we will not be broken, and we will not fail.</i> From this day on, the United States of America will be <i>a free, sovereign, and independent nation.</i> " (Al Jazeera, 2025, para. 17)
8	"I will keep working to ensure America remains <i>strong and secure</i> and the <i>leader of the free world.</i> " (Ministry of Foreign Affairs, 2024, para. 11)
9	"That is <i>going to change.</i> All of this will <i>change starting today, and it will change very quickly.</i> " (Al Jazeera, 2025, para. 6)

Table 4

Cultural Value Dimensions on Political Speeches (Section 2) (Cont.)

Excerpts	Delivered Speeches
10	"The genius of our Founders is that they designed a system of government <i>that can be changed</i> . And we should take heart, because <i>we've changed this country before</i> ." (American Rhetoric, 2007, para. 10)
11	"My government will also be reaching out to <i>friends and partners</i> all around the world to forge <i>closer ties of partnership</i> through commerce, investment and trade agreements." (Ministry of Foreign Affairs, 2023, para. 4)
12	"These challenges <i>require multilateralism</i> and the spirit of international <i>cooperation</i> , and Thailand intends to <i>work closely with all nations</i> to meet these challenges head on." and "The Sufficiency Economy Philosophy (SEP), our <i>long-standing</i> locally-driven development approach, has <i>consistently</i> been applied to promote balance in all aspects." (Ministry of Foreign Affairs, 2023, para. 6, para. 27)

In terms of high and low power distances according to Hofstede's value dimensions (2001), Thai political discourse discloses high-power distance culture in which inequality and imbalance in power engagement is strongly emphasized and mutually accepted. In this matter, social status and hierarchy become a crucial, powerful drive in society. Thus, various choices of words and phrases are employed to reflect social ranks, entitled positions, and conferred statuses of individuals. For example, words such as 'Your prime minister', 'The royal Thai government', 'With his excellency', 'Beloved Thai folks', and entitled positions with social rankings are hierarchically used to deliver senses of vertical power in engagement, superiority in charge, and inferiority in obedience. According to Table 4, excerpt 1 reflects the sense of power and supervision in political use of language. According to Young's study (2021), Thailand has been recognized with the priority of hierarchical ladder, social order, and saving-face concept towards society. Therefore, entitled positions are frequently proposed towards society with social recognition on one hand and with an objective to uphold the laws on the other hand. In contrast to high-power engagement, political discourse as expressed by American rhetoric represents low-power distance value. Given plentiful registers of speeches delivered by President Donald Trump, balance and equality in power distribution are exhibited in political use of language. From the second excerpt, the language expresses equality in social interaction and reciprocal respect. Additionally, excerpts 3 and 4 obviously depict low-power distance value in political discourse as displayed in the words: 'fair', 'equal', and 'impartial'. In line with Brislin's framework (2000) political language in

American culture demonstrates low-power distance value by which social balance and equivalence in interactions are vastly prioritized. Unlike the Eastern context, American, to a considerable degree, values equal participation and fair individual rights under robust law enforcement as a code of belief and conduct. As expressed in political discourse, individuals with both superiority and inferiority tend to be treated in balance and as equal.

According to the fourth pillar of Hofstede's cultural values (2001), femininity and masculinity tend to be expressed via political language to some extent. Consistent with Kim's study (2001), feminine values have been evident in Asian-regional countries in general. In Thai political language, speeches articulated in excerpts 5 and 6 show a feminine value dimension. With these excerpts, cultural norms and predisposed traditions of feminine traits appear to be learned and valued in the Thai context. As femininity focuses on interdependent relations, nurturing traits, mutual respect, gender equality, and sympathy with emotional bonds, such political discourses were expressed in the italicized words with a sense of dependently nurturing condition of citizenship and a state of mutual care between members of the family with emotional compassion. However, it is important to recognize that verbal language in politics alone might not capture the overall concepts of femininity in this context. This might be due to the fact that cultural values can be extensively reflected through nonverbal communication in politically public facets. Therefore, gender discrimination, unfair treatment, and social critiques with gender judgement on male and female traits in Thailand's political setting are more likely to be articulated via artifacts, attire, and nonverbal messages beyond political discourse. In the case of the masculinity dimension, American culture apparently values male-oriented attributes as depicted in masculine, ambitious, determined, and competitive traits of discourse. Given President Trump's and the former President Biden's speeches, the values of assertion, independence, self-esteem, value, and competition are delivered in excerpt 7 and excerpt 8 in an orderly manner. With the parallelism in a rhetorical device, the italicized word choices display a tone of national masculinity by which individualistic values with ambitious, assertive, and competitive characteristics in beliefs and actions are declared as a mechanism to achieve self-esteem and determined success. At this point, political language exhibits the state of national pride and masculine values of the American nation, in which the country becomes more robust and superior as the powerful leader of the others.

With the final dimension of cultural values, long-term and short-term approaches engage with individual interactions in a time-oriented frame based on certain goals and relationships (Hofstede, 2001). According to American political language, it has been

perceived that short-term oriented values are demonstrated in rhetorical discourse. From excerpt 9, the phrases 'going to change', 'change starting today', and 'change very quickly' represent belief and behavioral attributes of short-term orientation with the sense of immediate focus in outcomes, individual steadfastness, and swift term of engagement. In excerpt 10, the word 'change' becomes persistent and acceptable in American society where immediate engagement and short-term values of interaction are emphasized. The same holds true for American cultural values regarding the low-power distance concept. As individuals in the United States put less significance on social hierarchy and ranking matters, the changes can be achieved at ease with short-term outcomes and immediate interactions in cultural facets. In the different pole of interactional values, Thai culture tends to foster long-term orientation in political discourse. In excerpts 11 and 12, the long-term values are exhibited with the words 'friends and partners' and 'closure ties of partnership'. From this point of view, long-lasting relationships in interactions with long-term goals, group cooperation, and harmonious fulfillment are perceived to be the keys of future-oriented success.

From comparatively multi-dimensional views, it can be affirmed that political language exhibits how communication and culture are intertwined. In line with previous theoretical frameworks and cross-cultural literature (Samovar & Porter, 2004; Wood, 2004). The present article consolidates the concept in which language reflects cultural dimensions people value, and in return, cultural values shape how people communicate via discourse. With Hofstede's cultural value dimensions (2001), it can be concluded that American political language substantially prioritizes individualism, is low in uncertainty avoidance and power distance, and displays masculinity and short-term orientation. At the opposite end of the continuum, political discourse as expressed in Thailand's context chiefly represents collective values of communication, high in uncertainty avoidance and power distance, exhibits feminine values in social structure, and has a long-term orientation. As can be discerned in diverse political uses of language, Aristotle's persuasive proofs of appeal play important roles along the same line with rhetorical devices in both American and Thai cultural boundaries (Aristotle, 1952; Thomas et al., 2004). Simply put, the leading purposes of political discourse aim to deliver communicative, convincing, and manipulative messages in communication on political regimes.

5. Summary and Implications

From the literature reviews and the above discussions, it can be summarized that the register of political language portrays triangulated concepts and overviews of

persuasive appeals, rhetorical devices, and cross-cultural values in intertwined relationships. In agreement with previous literature, language has been perceived as a powerful approach of persuasion and manipulation in convincing people's beliefs and minds, thus influencing people's perceptions and designated actions.

In the pillar of rhetorical devices, various approaches have been utilized in political discourse to emotionally engage and convincingly manipulate people's perceptions and actions. Such evidence has been recognized to be consistent with Britannica (n.d.) as rhetoric becomes the systematic approach of persuasion and manipulation on public matters. The rhetorical devices remarkably foster persuasive messages in a sense of source credibility, motivated emotion, and logical reasoning.

In the pillar of Aristotle's persuasive proofs of appeal (1952), the rhetorical devices also assist communicators to deliver political language with robust messages' credibility (Ethos), emotional proofs of appeal (Pathos), and logical evidence of reliability (Logos). Several repertoires of political discourse depict that these types of persuasive proofs have been employed in combination for practical impacts of persuasion. Interestingly, the rhetorical devices, especially parallelism, tripartite structure, and hyperbole, are most likely to be used in American political language to support the messages' credibility and the communicators' rapport with a sense of emotional attraction. However, further qualitative and quantitative approaches are suggested to provide empirical, comparative results on discourse analysis. In the pillar of cultures, predominant cultural values resided in both Thai and American perspectives that enhance obvious understanding of how cultures shape the way they communicate; and what approaches people use to communicate reflect the cultures in which they participate. It is also important to mention that cultures comprise dynamic and intricate features. In a particular culture, there can be co-cultures and sub-cultures with distinctive cultural value dimensions, thus differentiating beliefs, perceptions, and actions. As a critical receiver, it is vital to avoid and safeguard stereotypical points of view in taking for granted that certain cultural values always belong to certain nations in every aspect once for all. It must be accepted that language is bound to change, and so does culture in tendency and in society. As a message sender, the aims of communication are deemed significant to employ strategies and persuasive engagements to suitably liaise in certain contexts.

Overall, rhetorical devices provide artistic, systematic approaches on persuasive engagement, whereas cultural value dimensions are performed as guidelines in shaping communication and persuasion matters in political language. With convincing and manipulative qualities, political uses of language integrate persuasive proofs of Ethos,

Pathos, and Logos principles in line with cultural dimensions on specific settings to facilitate strategic communication, message reception, and rhetorical appeal. Hence, one can state that political discourse is a rich repertoire of language use in social manipulation, national engagement in solidarity, and persuasive communication in publicly and culturally rule-governed settings.

From the literature and the discussions on political language, the present academic article proposes multi-dimensional perspectives on the extent to which and how persuasive proofs of appeal, rhetorical devices, and cultural values between Thai and American milieus are performed and interconnected. With beneficial implications, the following recommendations are provided as guiding principles towards public and academic areas of political discourse. First and foremost, the uses of political rhetoric exhibit the language of persuasion, manipulation, and public influence. Rhetorical devices along the same line with persuasive proofs of appeal with intercultural communication aspects can be iteratively employed on public and social engagement with the interest of persuasion. However, it is ethically recognized and suggested that politicians should communicate with their audiences on the basis of clear, accurate, and truthful information. As supported by former and recent academic works, political language endeavors to persuade and manipulate people's beliefs and minds, perceptions and thoughts, as well as decisions and actions (Britannica, n.d.; Chantornvong, 1988; Nusartlert, 2017; Rahmani & Saeed, 2024; Simpson & Mayr, 2010). It appears that most controversial problems, political conflicts with insurgency, social misunderstanding, and deceptive messages have proved to be derived from political uses of language. Therefore, communication based on facts and moral and ethical perspectives can be beneficially treated as reciprocal solutions for politics and public engagement. As a critical receiver, the present article brings practical guidelines and attention to determine how persuasive messages are publicly structured and engaged. Therefore, further implications concern how to filter and to read between the lines of political language.

The trilateral concepts of persuasion, rhetorical devices, and cross-cultural dimensions between Thai and American values allow us to become critical receivers of persuasive messages as delivered by politicians. Citizens' awareness of political discourse should be recognized and acknowledged in critically examining manipulative messages. With the proposed frameworks of persuasive appeal, rhetorical devices in political discourse, and culturally valued dimensions, language use in politics can be discerned and analyzed on the basis of facts versus emotional appeals, truths versus message credibility, and logical evidence versus manipulative claims. As mindful message receivers

and critical audiences, we can be aware of how the aforementioned literature discloses persuasive attributes of political language and how it engages in social manipulation within and across cultural perspectives.

Last but not least, further research studies are suggested to be conducted in a field of sociolinguistics, political discourse analysis, and cross-cultural studies in political language. By this means, extensive research boundaries can be implemented to contribute efficiently to political language in communication on one aspect and the study of social uses of language with its impacts on the other aspects. For instance, Nusartlert (2017) made suggestions on cross-gender study in the use of pronouns in political language along with rhetorical devices and critical discourse analysis on syntax and linguistic structures. Further recommendations also dealt with the implementation of political language on classroom curricula to ascertain communicative competence in language use. Kafil (2010) proposed further research on constructive uses of political discourse, despite its tricky and manipulative features, to benefit a communicator as an active, better message sender and more importantly a well-informed critical receiver. Another trend of future research as recommended by Rahmani and Saeed (2024) portrayed comprehensive challenges and understandings of political language with its significant roles in international relations, productive communication among countries, and cross-national diplomacy. With these proposed trends, this preliminary article fosters the overviews and literature reviews of rhetorical discourse with its devices, analytical approaches in practice, persuasive proofs of appeal, and intercultural perspectives on communication in the political use of language as beneficial keys of its implications.

References

- Adaoma, E. (2016). Analyzing the political speeches of Obama on "Race and Economic Renewal in America" in the light of the theory of conversational implicature. *Mediterranean Journal of Social Science*, 7(3), 253-262. <http://dx.doi.org/10.5901/mjss.2016.v7n3s1p253>
- Al Bzour, A. (2019). Rhetorical stylistic device in political speech: Metaphor of King Abdullah II's English speeches. *Literary Endeavour*, 10(5), 15-21.
- Al Jazeera. (2025, January 21). *Full speech: Donald Trump's second inauguration address*. <https://www.aljazeera.com/news/2025/1/21/full-speech-donald-trumps-second-inauguration-address>
- American Rhetoric. (2007, February 10). *Official announcement of candidacy for US president*. <https://www.americanrhetoric.com/speeches/barackobamacandidacyforpresident.htm>
- Aristotle. (1952). Rhetoric. In *The works of Aristotle*. Encyclopedia Britannica.
- Atkins, J. (2021). Rhetoric and audience reception: An analysis of Theresa May's vision of Britain and Britishness after Brexit. *Politics*, 42(2), 216-230. <https://doi.org/10.1177/0263395721991411>
- Austin, J. L. (1962). *How to do things with words*. Oxford University Press.
- Bagchi, K., Hart, P., & Peterson, M. F. (2004). National culture and information technology product adoption. *Journal of Global Information Technology Management*, 7(4), 29-46. <https://doi.org/10.1080/1097198X.2004.10856383>
- Brembeck, W., & Howell, W. S. (1976). *Persuasion: A means of social control* (2nd ed.). Prentice-Hall.
- Brislin, R. (2000). *Understanding culture's consequence on behavior* (2nd ed.). Harcourt College Publishers.
- Britannica. (n.d.). Rhetoric. In *Britannica.com dictionary*. Retrieved December 24, 2024, from <https://www.britannica.com/topic/rhetoric>
- Chen, X., & Madiyeva, G. (2022). The influence of political environment on language and the development of the modern Russia. *Journal of Ethnic and Cultural Studies*, 9(3), 212-225. <https://dx.doi.org/10.29333/ejecs/1317>
- Chaicharoen, N. (2015). Syntactic ambiguity in legal, political, media, and academic registers of Thai: Patterns and avoidance. *Manusaya Journal of Humanities*, 18(3), 29-49. <https://doi.org/10.1163/26659077-01803003>
- Chantornvong, S. (1988). *Language and politics: A development of political vocabularies and analytical framework of politics in Thai political documentary work in 1932-1982*. Thammasat University Press.

- Charteris-Black, J. (2004). *Corpus approaches to critical metaphor analysis*. Palgrave Macmillan.
- Claridge, C. (2010). *Hyperbole in English: A corpus-based study of exaggeration*. Cambridge University Press.
- Colvin, J. (2019, October 18). The art of hyperbole: Trump's got it down pat. *The Detroit News*. <https://www.detroitnews.com/story/news/politics/2019/10/18/art-hyperbole-trumps-got-pat/40341969>
- Cook, G. (1989). *Discourse*. Oxford University Press.
- Dunmire, P. L. (2012). Political discourse analysis: Exploring the language of politics and the politics of language. *Article in Language and Linguistics Compass*, 6(11), 735-751. <http://dx.doi.org/10.1002/lnc3.365>
- Edwards, J. & Valenzano, J. (2007). Bill Clinton's "New Partnership" anecdote toward a post-cold war foreign policy rhetoric. *Journal of Language and Politics*, 6(3), 303-325. <https://www.jbe-platform.com/content/journals/10.1075/jlp.6.3.03edw>
- Fairclough, N., & Wodak, R. (1997). Critical discourse analysis. In T. Van Dijk (Ed.), *Discourse Studies: A Multidisciplinary Introduction* (pp. 258-284). Sage Publications.
- Finch, G. (2005). *Key concepts in language and linguistics*. Palgrave Macmillan.
- Grice, H. P. (1975). *Logic and conversation*. Harvard University Press.
- Grice, H. P. (1989). *Logic and conversation*. Harvard University Press.
- Hakansson, J. (2012). *The use of personal pronouns in political speeches: A comparative study of the pronominal choices of two American presidents*. <http://www.diva-portal.org/smash/get/diva2:531167/fulltext01.pdf>
- Hall, E. T. (1977). *Beyond culture*. Anchor Doubleday.
- Halliday, M. A. K. (1978). *Language as social semiotics*. Edward Arnold.
- Harrison, L. E., & Huntington, S. P. (2000). *Culture matters: How values shape human progress*. Basic Books.
- Hofstede, G. (n.d.). *Dimension data matrix*. Geert Hofstede. Retrieved April 26, 2025, from <https://geerthofstede.com/research-and-vsm/dimension-data-matrix/>
- Hofstede, G. (1986). Cultural differences in teaching and learning. *International Journal of Intercultural Relations*, 10(1), 301-319. [https://doi.org/10.1016/0147-1767\(86\)90015-5](https://doi.org/10.1016/0147-1767(86)90015-5)
- Hofstede, G. (2001). *Culture's consequence: Comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Sage.
- Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture*, 2(1), 1-26. <https://doi.org/10.9707/2307-0919.1014>

- Hymes, D. (1962). The ethnography of speaking. In T. Gladwin & W. Sturtevant (Eds.), *Anthropology and Human Behavior* (pp. 13-53). Anthropological Society of Washington.
- Kafle, H. R. (2010). Rhetorical studies and its implications. *Central States Speech Journal*, 6(1), 1-9. https://www.researchgate.net/publication/260230211_Rhetorical_Studies_and_Its_Implications
- Kantorgorje, C. K., Israel, P. C., & Mwinwelle, P. (2021). Epistemic modality in selected presidential inaugurals in Ghana. *Open Journal of Social Sciences*, 9(6), 154-168. <https://doi.org/10.4236/jss.2021.96013>
- Kenzhekanova, K., Zhanabekova, M., & Konyrbekova, T. (2015). Manipulation in political discourse of mass media. *Mediterranean Journal of Social Sciences*, 6(4), 325-332. <https://www.richtmann.org/journal/index.php/mjss/article/view/7013/6717>
- Kim, E. Y. (2001). *The Yin and the Yang of American culture: A paradox*. Intercultural Press.
- Kluckhohn, F. R., & Strodtbeck, F. L. (1960). *Variations in value orientations*. Row and Peterson.
- Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (Ed.), *Metaphor and thought* (pp. 202-251). Cambridge University Press. <https://doi.org/10.1017/CBO9781139173865.013>
- Lakoff, G. (2008). *The political mind*. Viking.
- Lakoff, R. (1973). The logic of politeness: Or, minding your p's and q's. In C. Corum, T. Cedric Smith-Stark, & A. Weiser (Eds.), *Papers from the 9th Regional Meeting of the Chicago Linguistic Society* (pp. 292-305). Chicago Linguistic Society.
- Laosethakul, K., & Boulton, W. (2007). Critical success factors for e-commerce in Thailand: Cultural and infrastructural influences. *The Electronic Journal on Information Systems in Developing Countries*, 30(2), 1-22. https://digitalcommons.sacredheart.edu/wcob_fac/105
- Larson, C. U. (2004). *Persuasion: Reception and responsibility* (10th ed.). Wadsworth.
- Lemke, J. (1995). *Textual politics: Discourse and social dynamics*. Taylor and Francis.
- Manny, K. (2022, October 4). *Political Rhetoric: Rhetorical devices*. Centre College: Grace Doherty Library. <https://library.centre.edu/POL120Fall2019/devices>
- Marsella, A. J. (1994). The measurement of emotional reactions to work: Conceptual, methodological and research issues. *Work & Stress*, 8(2), 153-176. <https://doi.org/10.1080/02678379408259987>
- Miller Center. (2024, July 24). *Presidential speeches: Joe Biden presidency (July 24, 2024: Statement to the American People)*. University of Virginia. <https://millercenter.org/the-presidency/presidential-speeches/july-24-2024-statement-american-people>

- Ministry of Foreign Affairs. (2023, September 22). *General debate of the 78th session of the United Nations general assembly*. <https://www.mfa.go.th/en/content/statement-unga-gd-78-2?cate=5d5bcb4e15e39c306000683c>
- Ministry of Foreign Affairs. (2024, October 24). *Remarks by H.E. Ms. Paetongtarn Shinawatra, prime minister of the Kingdom of Thailand, on the United Nations day*. <https://www.mfa.go.th/en/content/remarks-on-un-day-2024-en?cate=5d5bcb4e15e39c3060006848>
- Nusartlert, A. (2015). First personal pronouns in Thai political language. *Manusaya Journal of Humanities*, 18(21), 1-13. <https://digital.car.chula.ac.th/manusaya/vol18/iss21/1/>
- Nusartlert, A. (2017). Political language in Thai and English: Findings and implications for society. *Journal of Mekong Societies*, 13(3), 57-75. <https://so03.tci-thaijo.org/index.php/mekongjournal/article/view/107153>
- Rahmani, H., & Saeed, A. R. (2024). The power of language: Exploring the role of language in politics. *International Journal of Research and Innovation in Social Science*, 8(8), 2063-2073. <http://dx.doi.org/10.47772/IJRISS.2024.8080152>
- Roberts, R. (1924). *The works of Aristotle*. Clarendon.
- Sama-ae, N. (2024). A critical metaphor analysis of Thai politicians' campaign: A case study in Thailand's 2023 election. *Journal of Arts and Thai Studies*, 46(2), 1-20. <https://doi.org/10.69598/artssu.2024.2747>
- Samovar, L. A., & Porter, R. E. (2004). *Communication between cultures* (5th ed.). Wadsworth.
- Simpson, A., & Mayr, A. (2010). *Language and power: A resource book for students*. Routledge.
- Singhakowinta, J. (2014). Media valorization of feminine beauty in Thai public discourse. *Kasetsart Journal of Social Sciences*, 35(2), 337-345. <https://so04.tci-thaijo.org/index.php/kjss/article/view/247247>
- Talik, R. (2007). *A background to English literature*. Famous Products.
- The American Presidency Project. (1999, April 3). *Address to the Nation upon Proclaiming a Day of Mourning Following the Death of Dr. King*. <https://www.presidency.ucsb.edu/documents/address-the-nation-upon-proclaiming-day-mourning-following-the-death-dr-king>
- The Culture Factor Group. (2025). *Country comparison tool*. The Culture Factor. Retrieved April 26, 2025, from <https://www.theculturefactor.com/country-comparison-tool?countries=thailand%2Cunited+states>
- Thomas, L., Wareing, S., Singh, I., Peccei, J. S., Thornborrow, J., & Jones, J. (2004). *Language, society and power: An introduction* (2nd ed.). Routledge.
- Triandis, H. C. (1995). *Individualism and collectivism*. Westview Press.

- Ullah, S., Zahra, T., Khan, F., Ahmad, A., & Naz, A. (2021). Exploring simile in political speeches through corpus techniques. *Journal of Archaeology of Egypt and Egyptology*, 18(4), 794-807. https://www.researchgate.net/publication/348993729_Exploring_Simile_in_Political_Speeches_through_Corpus_Techniques
- United Nations. (2020, August 31). *Leadership in crisis management: Experiences from COVID-19*. <https://thailand.un.org/en/89815-thai-pm%E2%80%99s-keynote-speech-%E2%80%9Cleadership-crisis-management-experiences-covid-19%E2%80%9D-seminar->
- Uzun, T. (2020). Relationships between power distance, organizational commitment, and trust in schools. *Journal of Educational Policy Analysis and Strategic Research*, 15(3), 359-371. <https://doi.org/10.29329/epasr.2020.270.17>
- Van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse and Society*, 4(2), 249-283. <https://doi.org/10.1177/0957926593004002006>
- Wijeyewardene, I. (2013). The relationship between the social and the linguistic in critical discourse analysis: A case study of Thai political science texts. In *Proceedings of the 7th Annual Postgraduate Research Conference* (pp. 127-136). University of New England. <https://rune.une.edu.au/web/retrieve/2dd477be-6061-470b-a7ce-99587f50106b>
- Wood, J. T. (2004). *Communication mosaics: An introduction to the field of communication* (3rd ed.). Wadsworth.
- Woods, N. (2006). *Describing discourse: a practical guide to discourse analysis*. Hodder Arnold.
- Young, D. (2021). The hierarchy of Thailand and its effects on English language learning. *LEARN Journal: Language Education and Acquisition Research Network*, 14(1), 15-27. <https://so04.tci-thaijo.org/index.php/LEARN/index>