

Charisma In Masrour Barzani's English Political Speeches: A Rhetorical Analysis

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ARTICLE INFO

Article History:

Received:3/7/2025

Accepted:15/10/2025

Published:Winter2025

Keywords:

*Masrour Barzani's
speeches, Political
Charisma, Rhetorical
Analysis, Political
Discourses*

Doi:

10.25212/lfu.qzj.10.4.44

ABSTRACT

This research paper examines a linguistic analysis of how political charisma progresses in the international speeches delivered by Prime Minister Masrour Barzani. The research paper makes evident what strategies Barzani employ based on Aristotle's (1926) ethos, pathos, logos threesome requests as well as the self-concept viewpoints of Shamir et al. (1993;1994) to reinforce his charismatic leadership?, what the role does repetition play along with metaphor and thematic coherence in constructing his leadership image, as well as whether Barzani's charisma naturally come from inside or developed over his rhetorical technique?. A detailed study of four different speeches namely, the Completion of the U.S. Consulate in Erbil (BasNews, 2021), the Atlantic Council Energy Forum address (Masrour Barzani, 2022c), the Chatham House Address (Masrour Barzani, 2022d) and the World Government Summit address (Kurdistan Chronicle, 2024) and which forms the fundamental basis of the present scholarly investigation. To support the qualitative discourse analysis, quantitative linguistic analysis from the NVivo software program discloses that every verbal choice inside Barzani's speeches establishes a united identity, conveys historical links, and idealistic objectives. The

outcomes display that Barzani structures political charisma by utilising all-encompassing language alongside repetitive metaphors, demonstrating that his rhetorical techniques consistently withstand their efficiency in shaping charisma. The last outcomes show that (1) Barzani efficiently utilises Aristotle's applications and Shamir et al.'s outline to enhance his already innate charisma, (2) his usage of repetition, metaphor, as well as thematic rationality strengthens his leadership image, and (3) his charisma arises as a double portent—together innate and developed.

1. Introduction

Political discourse is not just an approach of conveying information, but it is a practical skill through which identity structures improve alongside motivation waves within the public and leadership perception creation (Aristotle, 1926; Bitzer, 1968; Conger, 1991). In modern policy, the efficiency of political speech is revealed not only in the strategies it communicates but also in the individual image that the politician expresses. Governmental leaders are involved in various conversations with diverse opponents, sometimes in hostile confrontations, sometimes as guards of political strategy and sometimes as respectable symbols of common intelligence. Rhetorical comprehension of leaders in these diverse circumstances supports comprehending the rudimentary connection between charismatic leadership and rhetorical competence (Conger, 1991; Shamir et al., 1993).

The term charisma was mentioned in contemporary literature for the first time by Max Weber in 1912 (Weber, 1920). Weber believes that in times of disaster, "charismatic" leaders may appear to be responding to the need for transformation. Weber also defines charisma as a gift of God and a blessing that not all people possess, and it is a special characteristic that raises the individual to the rank of the leader. Although he did not define the exact nature of this gift, his vision greatly affected the subsequent research on charismatic leadership, as

he considered it a superior ability to influence people's social reality through persuasive discourse (Smircich & Morgan, 1982; Weber, 1920).

Rhetorical competence is a fundamental feature of political leadership and is also linked to the surrounding factors (Bitzer, 1968). This is evident in a wide range of contexts, starting with government institutions (Abrahamson, 1997) and defining how the political discourse of public responses on public policy issues is formulated (Campbell & Huxman, 2009), likewise, in the ways of the leaders' agreement on various aspects of the national identity to achieve strategic political goals in a variety of occasions (Burns & Stevenson, 2011). Therefore, it must start by realising that political discourse is not just words (Burns & Stevenson, 2011) because the leadership of leaders is a force influencing the formation and construction of political identity.

As for the social cognitive model of charisma, DErrico et al. (2013) and Signorello et al. (2013) state that charisma can be seen as a set of internal behaviours that, when it is highlighted externally by verbal and non-verbal signals, provokes emotional reactions to others. Inside this frame, the influential speech of a charismatic leader plays an important role. Three prominent convincing methods remained by Aristotle (1926), namely: Logos, Pathos, and Ethos, capable of developing as powerful techniques. The Research paper by Pancer and others indicates that political leaders have a basic evaluation of three main criteria: charisma, ability, and honesty (Pancer et al., 1999). These criteria are compatible with the principles of charity competence, which emphasises economic efficacy and decent authority (Robinson & Billingsley, 2016). These interior landscapes of charisma are not stable; they may differ between leaders or even within the identical leader over time, as proved by an investigation of figures like Umberto Bossi (DErrico et al., 2013; Signorello et al., 2013).

This research paper deals with the analysis of Barzani's charismatic speech using two main theoretical frameworks. First, Aristotel's classical model of persuading depends on ethos, pathos, and logos (Aristotle, 1926). Second, the opinions presented by Shamir et al. (1993) and Shamir et al. (1994) review how charismatic leaders built their public image through their personal novels that are compatible with the aspirations of their followers. Despite the fact that

rhetorical strategies and charismatic leadership were explored separately in extensive studies, there are only limited studies that combine traditional rhetorical frameworks, such as Aristotle's (1926), with contemporary self-concept theories of charisma to understand contemporary political leadership. The absence reveals the importance of evaluation, which fills these knowledge gaps and develops complete comprehension of political discourse strategies. Through the direct combination of classical elements of rhetoric with the contemporary psychological frameworks, the produced results can be useful in a broader scope of general discourse in the field of communication, the theory of rhetoric and leadership research, with the focus on the importance of rhetorical practices in the production of charismatic subjects and reactions by the audience that influence the present-day politics landscape.

Consequently, this research paper highlights Barzani's charisma within a wider circumstance of influencing leadership and displays how the language can be inspirational. Moreover, this research paper puts a Barzani approach within the traditions of the broader charisma leadership and shows how to embody his rhetorical strategies for permanent charisma properties. Through analysing his language, symbolic metaphors and structural arrangements, the research paper shows how contemporary political discourse is effective with charismatic personalities, enhances the collective identity and inspires the loyalty of the various messages.

2. Theoretical foundation

2.1 Political Rhetoric, Leadership and Charisma

Politics and leadership, in general, are vastly dependent on the communication strategies used by a given leader. Greenstein (2004) states that without robust rhetoric, other leadership skills, such as management and leadership skills, do not have the desired influence. Discourse is not only a medium for relaying messages but also accredits a leader within a society (Antonakis & Atwater, 2002). Leadership and rhetoric obviously form part of the definition and understanding of appeal. Charisma, which is believed to be an inherent trait,

allows mobilising people's enthusiasm. According to Max Weber (1947), charisma is beyond the normal quality that differentiates some persons to appear special. This special relationship between a leader and followers tightens and creates allegiance (House, 1977), even in situations where the most reasonable self-interest indicates another direction (Fiol et al., 1999).

As Weber (1947) has pointed out, charisma has a subjective nature in the sense that it depends on the perceptions of those who are in possession of charismatic power. For example, Williams et al. (2009) noted that in the 2004 U.S. presidential election, while Kerry supporters believed that their candidate was more charismatic, Republicans believed the same about Bush. This preference reveals the aspect of the relationships in charismatic leadership, with a focus on the leader's influence as a formation of the leader and the follower's insights (Jacquart & Antonakis, 2015). Trice and Beyer (1986) elaborated five core conditions that could lead to acquisition of charismatic leadership. These factors include different personal characteristics, a communal crisis, a visionary solution, the people's support, and competence. Thus far, some academics recommend for and against the conjecture that crises are endowed with charisma; others propose that crises escalate a leader's capacity to rally supporters (Halverson et al., 2004; Hunt et al., 1999).

The study of charismatic leadership in political discourse started with Aristotle's rhetorical frame; meanwhile, it establishes basic values for understanding convincing discourse. Aristotle's three sources of persuasion, which are ethos (credibility), pathos (emotional orientation), and logos (logical reasoning), are still needed to establish political influence and social trust (Aristotle, 2020). Aristotle made significant advances in the theory of rhetoric as his concept has always been a foundation of persuasive messages to the audience (2020). As Nascimento outlined in 2018, to Aristotle, rhetoric was not an artistic ability but a science that had to regulate people's communication with regard to the feelings of their listeners and the principles of justice. According to Aristotle (1926), ethos makes the character and credibility of the speaker the first path of appeal on how to win people over. Aristotle (1926) believes that audiences are willing to listen and embrace what the speaker is saying for the

following reasons: credibility, good character, and goodwill (Alkhirbash, 2016; Hall, 2001). Pathos is really just about emotional engagement in the audience, knowing that persuasion is never solely rational but rather an emotional thing (Scotto, 2015). The word pathos as used by Aristotle refers to "The emotions are all those affections which cause men to change their opinion in regard to their judgments, and are accompanied with pleasure and pain" (Aristotle, 1924, p. 121). Logos entitlements of rationality that are anchored to logical evidence and structure of the flow of the discourse. Again, Edlund (2013) states that if we look at what Aristotle (1926) says about logos, he says it is "what makes the speaker's argument clear and convincing". Therefore, in today's academic writing, logical appeal is essential in establishing arguments based on hard proof in the form of data, statistics, and empirical evidence (Ramage et al., 1999).

The philosophy of charismatic leadership constructed by Shamir, House, and Arthur (1993) depends on the self-concept of the leadership of the followers. According to these authors, leaders depend on the motives of followers by emphasising processes such as "the need for identification with a collective; the need for a sense of meaning in one's life; the need for a sense of self-worth; the need for a sense of competence and efficacy; and the need for consistency and coherence in one's self-concept" (p. 583). They consider the followers through the above-mentioned five mechanisms to increase motivation, efficiency and confidence. It honours the results, collective and personal values which cause behaviours and goals to comply with the identities of the followers (Mhatre & Riggio, 2014; Shamir & Howell, 2018; Shamir et al., 1993).

From the perspective of Shamir et al. (1994), leaders with influence are seen as very skilled in the use of speech to develop ideas of self-conviction for followers and form experiences in ways that enhance meaning and connection. According to Shamir et al. (1994), charismatic leadership is a system of meaning, which depends on the communication of a leader who uses rhetoric, symbols and values to improve followers' mental concepts and emotional involvement. Through inspiring messages combined with core values, leaders build up team goals by demonstrating how they meet ethical requirements, thus inspiring team members beyond financial motivators.

The comparison between Aristotle's (1926) universal rhetorical values and Shamir et al.'s follower-leader cultural dependency produces several theoretical contradictions (1994). The two models focus on persuasion, but they approach charisma through divergent perspectives, which either consider it as a clearly defined rhetorical method or an identity alignment mechanism. The uniqueness of these political debates suggests that charisma of rhetoric works differently in differing cultural and political contexts.

Given the significance of political discourse, which impacts public view besides the role of the leader's persona in achieving popularity, linguistics plays an essential role in shaping political authenticity. For instance, Fairclough (2001) explains how discourse builds social and political facts, while Weber (1920) describes charisma as an unusual essential characteristic that can enhance the gravity of the leader. In addition, Shamir, House and Arthur (1993) confirm that successful rhetorical strategies enable leaders to link their personal novels to the collective self-concept of their followers, hence enhancing their popularity. Thus, this research paper provides a strong academic basis for understanding the charisma of the charismatic Barzani through rhetoric. Consequently, it clarifies how political leaders utilise language to enhance their charismatic image. Similarly, it provides new visualisations on the role of rhetoric and rhetorical strategies in shaping universal insights of leadership, which contributes to developing political discourse and charismatic leadership in modern settings.

On the other hand, this research paper participates in rhetorical and political communication theories through evolving classical and contemporary charisma analysis in non-Western global speeches. Through the particular rhetorical selections, Aristotle's (1926) appeals, together with Shamir et al.'s (1993;1994) charismatic leadership theories. This research paper scrutinises rhetorical charisma in transitional post-conflict dynamics through an individual political figure rather than Western figures or big dataset analysis, thus showing how charisma works during political legitimacy development. The research paper shows that charismatic aspects in such situations emerge from rhetorical techniques which respond to both domestic identity requirements and

international diplomatic requirements. This research paper contributes to a theoretical advancement as it demonstrates that rhetorical charisma needs recognition of its sensitivity to cultural environments since leaders operate in governmental and international domains outside mainstream rhetorical research domains.

2.2 Masrour Barzani's Political and Historical Background

The present Prime Minister of the Kurdistan Regional Government (KRG), Masrour Barzani, comes from a family that has genuinely contributed to the Kurdish national struggle throughout history. The son of Masoud Barzani¹, who is the Kurdish leader and the supreme reference of the Kurdish people worldwide (Al Hadithi, 2017), and was the President of the Kurdistan Region and the key architect of Kurdish autonomy, permits both family legacy sincerity and political notions from the past leadership of the Barzani family. The Barzani family has ancestors from Sheikh Ahmed Barzani, who lived in the early twentieth century. The Barzani family, especially Mullah Mustafa Barzani², played a major role in the Kurdish movement through the Kurdistan Democratic Party (Gunter, 1992). The Kurdish national movement was an influential force in the Middle East policy, as the Kurds represent the largest fourth ethnic group in the region (Olson, 1996). The Barzani Lineage has established its political attitude on the request for self-determination, which continues through

¹ Masoud Barzani is the son of Mustafa Barzani, a Kurdish nationalist hero (Jazeera, 2017). Masoud Barzani is beloved by the majority of Kurds, who gained more popularity after the referendum and served as the President of the Kurdistan Region from 2005 to 2017 (Park et al. 2017). According to Park and others (2017), In July 2009, Masoud Barzani was elected as President by a popular poll, receiving 69.60% of the votes. The elections were carefully watched by international observers and the Iraqi Electoral Commission (Park et al., 2017). Masoud Barzani was one of the leading figures behind the September 25, 2017, vote on the Kurdish referendum for independence that gained an overwhelming victory (Jazeera, 2017) in which 92.73% of people voted for 'yes' (Park et al., 2017).

² Mustafa Barzani (1903-1979) is a prominent figure in the history of the Kurds and is widely regarded as the father of modern Kurdish nationalism. He established the Kurdistan Democratic Party (KDP). He devoted his life to achieving the self-determination of the Kurds, which led to many uprisings and negotiations for Kurdish independence in Iraq. His leadership was crowned with the signing of the historic autonomy agreement in 1970 with the Iraqi government, which recognised Kurdish rights for the first time and gave the region a level of independence. Barzani is a symbolic figure for the Kurds, as he embodies his permanent commitment, flexibility, and vision in the inspiration of Kurdish aspirations for peace, freedom, and democracy (Gunter, 2017).

Masrour Barzani's leadership. The main political party founded by Mustafa Barzani in 1946 that seeks to strengthen the independence of the Kurds is the Kurdistan Democratic Party (Gunter, 1996). This party has a pro-independence rhetoric that combines the essentials of Kurdish strength, both local and international, with their dedication to obtaining self-governing authority for Kurds (Romano, 2006).

According to Natali (2010), Masrour Barzani's leadership functions in three interrelated fields, which combine Iraqi interior Pluralism with foreign diplomatic relations and regional authorities. Masrour Barzani is a political shepherd who manages the contemporary global political landscape. His leadership combines traditional pro-independence speech with modern power standards to stress security coalitions, economic change, and digital development (Haque & Alam, 2023). Through his speeches, Barzani uses calculated rhetoric that connects Kurdish nationalist ideals to practical diplomatic approaches to international relations. Abdullah Jafar Kofli (2017) describes Masrour Barzani as a unique and rare personality which is the secret of excellence and victory. Tucker calls Masrour Barzani in the "Hell is over" book, as "one of the young lions of the Kurdish leadership" (Tucker, 2006: p.181). Due to the significance of political discourse in creating community view (Bitzer, 1968) and the popularity, influential, charismatic character of Masrour Barzani (Giedz, 2014). This study explores a linguistic analysis of the mechanism of strengthening political charisma in international speeches of Prime Minister Masrour Barzani to highlight how modern political discourse is effective with charismatic characters, enhances the common identity, and inspires faithfulness to its numerous messages.

3. METHODOLOGY

4. Data Analysis

This section provides a thorough research paper of Masrour Barzani's discourses through united qualitative and quantitative research methods. The investigation studies how Barzani shapes his charismatic uniqueness through persistently utilising rhetorical tools and linguistic features which align with Aristotle's theories and the Charismatic Leadership theories of Shamir et al. (1993;1994).

4.1 Qualitative Analysis

A. Linguistic Choices and Rhetorical Appeals

Barzani's speeches usually initiate with formal, respectful discourses. This indicates that Barzani creates credibility through ethos through his opening use of traditional courtesy of politeness and respect, for example, "Ladies and gentlemen distinguished guests" in "The Completion of the U.S. Consulate in Erbil speech" (BasNews, 2021). This formal speech creates credibility (ethos) through invoking traditional respect, constant with Aristotle's statement that "character is the most effective means of persuasion" (Aristotle, 1926, p. 45). Through the progress of his dialogues, Barzani uses an individual style when he directly addresses "Consul General Robert" and means "friendship," his expression moves to a more personal and inclusive tone. The change in tone motivates sympathetic sentiments (Pathos) in the addressees through the use of shared involvements of challenging times which become most influential when he mentions historical happenings related to humanitarian involvement and Kurdish struggle for autonomy. Shamir et al. (1993) state that charismatic leaders "use emotionally charged language to align their narrative with the self-concept of their followers" (p. 583), a strategy that is apparent when Barzani narrates these shared memories. This clarifies Barzani's brilliant ability to use rhetorical language and strategies, which qualifies him to formulate a convincing and flexible political discourse that resonates with his audiences.

B. Rhetorical Strategies

Barzani regularly incorporates repetitive discourse structures in his discourses as a most important rhetorical component. In "the Chatham House Address" (Masrour Barzani, 2022d), the repeated phrase "we are bound together" not only strengthens unity but also guarantees that main messages are intensely embedded in the addressees' memory. Aristotle (1926) indicates that "repetition amplifies the persuasiveness of a message" (p. 52), and this is obviously echoed in Barzani's strategy. In the "Atlantic Council Energy Forum" (Masrour Barzani, 2022c) address, the metaphor used "Energy is the pillar of our future", summarises multifaceted economic procedures into a tangible

image of strength as well as stability. Aristotle's claim supports that "a well-chosen metaphor transforms abstract ideas into tangible images" (1926, p.67) directly, as Shamir et al. (1994) also confirm that the use of symbolic language is vital in forming a charismatic personality (p. 165). This intelligently selected metaphors and strategic repetition also show the distinguished professionalism of Barzani and his mastery of the art of political rhetoric.

C. Identity Construction

In Barzani's discourse, two kinds of legitimacy are available simultaneously when constructing a charismatic identity. On the one hand, it is based on the long history of his family and the struggle for the Kurdish people, which gives it inbuilt or innate charisma. For example, throughout his discourse "on the Completion of the U.S. Consulate in Erbil" (BasNews, 2021), Barzani mentions his father Masoud Barzani's sacrifices as well as the historical legacy of Mustafa Barzani, which generates an implicit charisma connected to his family heritage. This speech conforms to the definition of charisma given by Weber (1920), who stated charisma is a phenomenon that is made by natural sources that possess divine potential. On the other hand, in his addresses, Barzani intentionally employs storytelling methods together with comprehensive pronouns "We" (45), "Our" (33), and "Us" (19) times, and he also focused metaphors to shape credibility through rhetorical proficiency (Shamir et al., 1993; Shamir et al., 1994). This is more typical in the speech at the World Government Summit (Kurdistan Chronicle, 2024), where his own confident rhetoric, "Leadership with a clear purpose is needed more than ever," is the combination of natural self-confidence and the product of strategic development. The interaction between these inherent and built elements indicates that although the historical heritage of Barzani provides the basis for charisma, his effective rhetorical strategies actively contribute to building and strengthening his general personality. Accordingly, this shows that Barzani's Charisma is partly individual (Individual personality, personal progress, and experience) and partly social (family legacy, genetic heritage, and upbringing). Accordingly, Masrour Barzani's Charismatic leadership is deeply rooted in the leader's self-concept, which includes personal

values, identity and experiences, precisely as Shamir et al. 1993 describe, "Charismatic leaders emphasise the intrinsic value of effort, reflect deeply internalised values, and create a sense of meaningfulness that is independent of material rewards (Shamir et al., 1993, p. 577)."

D. Circumstantial Variability

The effect of Barzani's speeches varies depending on what situation leads to their delivery. For instance, in the local arena, Barzani often focuses on the historical struggle and national identity, which echoes with Kurdish people. The diplomatic tone that Barzani used in his discourse about Baghdad and the neighbouring states is characterised by stability and cooperation. In the global arena, his focus shifts to offering both economic growth and strategic alliance, and adapts his diplomacy as per the expectations of the world. Barzani's flexible rhetorical style proves that his communication methods are not rigid since they adjust to different audiences and environments, thereby strengthening his charisma, combining the inherent and developed aspects of charisma.

4.2 Quantitative Analysis

The objective analysis through NVivo software generates empirical data which confirms the qualitative results. A quantitative linguistic analysis of Barzani's speeches utilises consideration of word frequency as well as repetition patterns joined with syntactic structure inspection so as to find his systemic communication methods.

A. Frequency and Thematic Relationship Based on Linguistics

Important terms such as "Kurdistan" (30) occurrences, "energy" (29), "region" (27), "Iraq" (28), and "people" (30) regularly appear in the speeches. The speech occurrences should be interpreted as they emphasise four primary themes that contain national identity composed of economic improvement as well as territorial supremacy along with cooperative unity, see (Table 1). To illustrate, the prevalence of the word Kurdistan is a confirmation of Barzani, who insists on

the theme of national sovereignty, which we find reflected in his address of the completion of the U.S. consulate in Erbil (BasNews, 2021).

C. Incorporation with Qualitative Findings

4.3 Synthesis of Findings

An integrated analysis of qualitative along with quantitative data reveals to us in comprehensive detail how Masrour Barzani develops his charismatic identity by using language. A combination of Aristotle's appeals operating together with Shamir et al.'s (1994) and Shamir et al. (1993) frameworks permits Barzani to form an effective public image. Barzani's formal language in the Completion of the U.S. Consulate in Erbil (BasNews, 2021) retains power (ethos); however, his emotional and personal language at the Atlantic Council Energy Forum and Chatham House (Masrour Barzani, 2022d) shows mutual understanding (pathos) between him and his addressees. This use of repetition and metaphor, such as in the phrases, "we are bound together and Energy is the pillar of our future", does not serve only as a tool of explaining complex ideas (logos), but also as a tool of using these concepts to become concrete symbols and thus able to maintain cognitive value.

Barzani uses a meticulously organised structure in his speeches as he progresses from demonstrating historic validation through personal acknowledgements into idealistic declarations. The qualitative data analysis is supported by the quantitative data analysis that was obtained with the help of the NVivo software, which shows that the thematic vocabulary and the syntax patterns the subject uses are stable in terms of contexts. The methodological synthesis indicates that Barzani embodies double charismatic elements since his individual influence, as well as familial roots, increase his intentional rhetorical effectiveness. The two theories Shamir et al. (1994;1993) establish that charismatic leadership needs both natural fundamentals as well as strategic rhetorical building blocks. Barzani utilises his natural charisma and strategically constructed words to unite with multiple addressees while handling complicated political settings.

Although this research paper efficiently utilises linguistic, rhetorical, and quantitative research methods, it faces some limitations concerning its research

methodology. This research paper concentrates completely on Barzani's universal English addresses, which could ignore the rhetorical arrangements that might occur in his original language setting. Therefore, future research can be useful to analyse his speeches directed at the local public, the use of public response studies, or the expansion of comparisons with other political figures to increase the promotion of generalisation and theoretical depth.

5. Conclusions

The influence, intelligence, and charismatic occurrence of Masrour Barzani's personality appeared through this charismatic rhetorical analysis. Barzani's charisma is revealed in two extents: individual charisma, which comprises different aspects like; individual personality, personal progress, experience, and verbal charisma, where his eloquence and rhetorical mastery strengthen both his individual and ancestral stature, besides his flexible rhetorical style proves that his communication methods are not rigid since they adjust to different audiences and environments thereby strengthening his charisma and also Barzani has; social charisma, includes family legacy, genetic heritage, and upbringing, which anchors him to the permanent legacy of the Barzani family, evoking historical continuousness and faithfulness. Accordingly, Masrour Barzani's Charismatic leadership is deeply rooted in the leader's self-concept, which includes personal values, identity, and experiences, precisely as it described in "Self-Concept-Based Model". Analysing sentence structure confirms that Barzani has developed his sentences to maximise argument clarity to make his points both clear and impactful, which supports a unified rhetorical storyline, strengthening logos and pathos; the fine points are displayed in the following paragraphs.

Masrour Barzani's charismatic leadership emerges from an elegant mixture of natural personal talents (individual and family charisma) and strategically developed rhetorical capabilities. In reference to the first question of the study, Barzani uses formal language to create a powerful ethos and switches to the language of emotions to create pathos, which is consistent with the three-theory

frame. The combination of classical and modern theoretical approaches shows that Barzani carefully unites his personal narration to the method by which his audience perceives itself as a group.

Regarding the second research paper question about the function of repetition, metaphor, and thematic consistency, the analysis displays that Barzani solidifies audience unity and improves their connection to his speech through repetition. The brilliant metaphors of Barzani, e.g. the phrase "Energy is the pillar of our future" in the "Atlantic Council Energy Forum speech", not only simplify the complicated concepts of economics but also create the image that emotionally resonates and adds to the logos and the pathos. It is a carefully developed progression of the analysis of formal explanations that, when combined by gradual shifts, results in tangible, viable expressions, representing how the rhetorical decisions of Barzani enhance the impression of his leadership image. Lastly, as for the study's third query, whether Barzani's charisma is natural or developed, the combined qualitative and quantitative indication shows a twin nature. On the one hand, his natural persuasiveness and unwavering self-confidence, besides his deep-rooted family heritage, represent an innate charisma, the key element that represents an innate ability called charisma. The outstanding choice of the discourse technique by Barzani, including repetition and metaphor, along with regulated narratives, indicates that a portion of his charismatic appeal has been developed over his rhetorical technique. The relationship of natural talent combined with rhetorical effort validates Charismatic Leadership Rhetoric and Self-Concept-Based theoretical models and reveals the entire development process of effective political charisma. Through combining two different approaches to charisma, Barzani maintains meaningful relationships with diverse audiences and delivers exact directions in challenging political circumstances.

Although this research paper concentrates on Barzani's globally provided English addresses, the results have wider associations for understanding political discourse through various settings. The mixture of classical rhetorical comprehension with contemporary principles improves an effective scientific clarification of charisma, which discloses the potential for leaders to progress

their natural characteristics through using convincing communication strategies. This research paper was only for rhetorical analysis; the visual analysis will be the subject of an isolated research paper by the analyst.

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کاریزما له ووتاره سیاسیه ئینگلیزیه کانی مه سروور بارزانی دا: تووژینه وهیه کی ره وانبیزی

پوخته

ئه م تووژینه وهیه لیكۆلینه وه دهكات له شیکردنه وهیه کی زمانه وانی سه بارهت به چۆنیه تی به رهف پیش چوونی کاریزمای سیاسی له ووتاره نیوده و له تیه کانی سه روک وه زیران مه سروور بارزانی، تووژینه وهیه که پوونی دهکاته وه که ئایا نه و سراتیژیانه چین که بارزانی به کاریان دههینیت به پشت بهستن به داواکاریه سیگۆشه بیه که ی ئهرستۆ؛ راستگۆیی، ههست، ولۆژیک (1926)، ههروهه ها بیرۆکه کانی تیگه یشتنی-خود (تاکه که سی) شامیر و هاوړیکانی (1993؛ 1994) بۆ به هیزکردنی سه رکردایه تیه کاریزماتیکیه که ی؟ وه ئایا رۆلی دووباره بوونه وه شان به شانی میتافۆر و گونجای-بابه تی چیه له بنیاتنانی وینه ی سه رکردایه تیه که ی؟ ههروهه ها ئایا کاریزمای بارزانی سروشتیه یان به هۆی تهکنیکه و تووژینه کانییه وه پهری سه ندووه؟ شیکردنه وهیه کی گشتگیر له چوار وتاری جیاوا، به تایبه تی ئاههنگی تهواو بوونی کۆنسلخانه ی ئهریکا له ههولیر (BasNews, 2021). وه ووتاره که ی مه کۆی ووزه ی ئه تلانتیک (Masrour Barzani, 2022c)، ووتاره که ی بنکه ی چاتام هاوس (Masrour Barzani, 2022d)، ووتاری لوتکه ی وولاتانی جیهانی (Kurdistan Chronicle, 2024) بناغه ی سه رهکی ئه م لیكۆلینه وهیه پیکدههین. بۆ پشتگیریکردن له شیکاری گوتاری چۆنایه تی، شیکاری زمانه وانی چه ندایه تی له پرۆگرامی NVivo هه نشان دهات که هه موو هه لبژاردنیکی زاره کی له ناو ووتاره کانی بارزانیدا شوناسیکی به کگرتوو پیناسه دهکات و په یوهندی میژووپی و ئامانجه ئایدیالیسته کان دهگهیه نیت. ده ره نه جامه کان ئه وه ده ره خه ن که بارزانی کاریزمای سیاسی به که لک وه رگرتن له زمانی گشتگیر له پال مه تافۆره دووباره بووه کاند پیکهاته دهکات، ئه مه ش ئه وه ده ره خات که شیوازه ره وانبیزیه کانی به به رده وامی کاریگه رییان له دارشتنی کاریزمادا ههیه. ده ره نه جامه کۆتاییه کان نیشانی ده دن که (1) بارزانی به کاریگه ربیه وه پیکهاته کانی ئهرستۆ و شامیر و هاوړیکانی به کاردههینیت بۆ به هیزکردنی کاریزمای سروشتی خۆی، (2) به کارهینانی

دوو باره بوونه وه، میتافۆر، و ژیری-بابه تی وینه ی سه رکردایه تییه که ی به هیژتر دهکات، و (3) کاریزما که ی وهک دوو نیشانه سه ره له دهکات - سروشتی (زگماکی) و ههروه ها که شه سه ندوو.

کاریزما فی الخطاب السیاسیة الإنجلیزیة لمسروور البارزانی : تحلیل بلاغی

ملخص:

تبحث هذه الدراسة في تحليل لغوي لكيفية تطور الكاريزما السياسية في الخطاب الدولية التي ألقاها رئيس الوزراء مسروور البارزاني . توضح الدراسة حول ما هي الاستراتيجيات التي يستخدمها بارزاني استناداً إلى المتطلبات الثلاثية: المصادقية، المشاعر، والمنطق لأرسطو (1926) ، وكذلك وجهات نظر مفهوم-الذات لشامير وآخرون (1993;1994) لتعزيز قيادته الكاريزماتية؟ ، ما هو الدور الذي يلعبه التكرار إلى جانب الاستعارة والتماسك المواضيعي في بناء صورته القيادية ، وكذلك ما إذا كان جاذبية وكاريزما البارزاني تأتي من الداخل (فطري) او تم تطويره على أسلوبه الخطابی؟ تحليل شامل لأربعة خطب متميزة ، وتحديداً استكمال بناء القنصلية الامريكية في اربيل (BasNews, 2021)، خطاب منتدى الطاقة للمجلس الأطلسي (Masroure Barzani, 2022c)، وخطاب قاعدة دار نشاتام (Masroure Barzani, 2022d) وخطاب القمة العالمية للحكومات (Kurdistan Chronicle, 2024) الذي يحمل الأساس الجوهری لهذا البحث العلمي . لدعم تحليل الخطاب النوعي ، يظهر التحليل اللغوي الكمي من برنامج NVivo أن كل اختيار لفظي داخل خطب البارزاني يحدد هوية موحدة وتنقل الروابط التاريخية والأهداف المثالية. تعرض النتائج أن بارزاني يُكوّن الكاريزما السياسية من خلال استخدام اللغة الشاملة جنباً إلى جنب مع الاستعارات المتكررة ، مما يدل على أن أساليبه البلاغية أثبتت كفاءتها بثبات في تشكيل الكاريزما. وتظهر النتائج الأخيرة أن (1) البارزاني يستخدم تطبيقات أرسطو ومخطط شامير وآخرين بكفاءة لتعزيز كاريزمته الفطرية بالفعل ، (2) استخدامه للتكرار والاستعارة، و العقلانية الموضوعية يعزز صورته القيادية، و(3) تنشأ كاريزمته كعلامة مزدوجة - فطرية بالإضافة إلى كونها مطورة.