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A Critical Discoursal Reading of Selected Iraqi PMs' De-escalation Speeches

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Abstract

Doing a critical reading of a political speech means looking at the speech's setting, its goal, the language and rhetoric used, the audience, and the speaker's body language. The current study aims to analyze qualitatively through the use of the Aristotelian Rhetoric model the political de-escalation speeches of Iraqi politicians from a critical and persuasive discourse analysis perspective. It has been noticed that Iraqi politicians highly use persuasive discourse to influence public opinion and to promote their political agenda. Based on this, the study assumes the existence of different persuasive strategies in this specific genre. The data analyzed consists of three speech delivered by three Iraqi prime ministers after October demonstrations happened in Baghdad (2019 – 2020). The analysis follows Aristotle's Rhetoric; Logos, ethos and pathos, as persuasion strategies

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used to turn down the flame of popular anger agenda. Findings reveal Iraqi PMs predominantly use logos (40%) to de-escalate anger, followed by ethos (31%) and pathos (29%).

Keywords : Aristotelian rhetoric , political de-escalation , Iraq , persuasion , political discourse analysis

قراءة نقدية خطابية لخطابات التهدة لرؤساء الوزراء العراقيين

وفاء مظهر علي

جامعة الموصل

المستخلص

ان قراءة الخطاب السياسي من منظور التحليل النقدي للخطاب تعني النظر في سياقاته وأهدافه والأساليب البلاغية المستخدمة في صياغته والمتلقي المستهدف ولغة الجسد الخاصة بالمتحدث . تهدف الدراسة الحالية إلى تحليل خطابات التهدة السياسية التي ألقاها الساسة العراقيون من منظور التحليل النقدي والتحليل أساليب الإقناع فيه حيث لاحظت الدراسة انهم يستخدمون الخطاب الإقناعي بشكل كبير للتأثير في الرأي العام وللترويج لأجنداتهم السياسية . تحلل الدراسة ثلاث خطب ألقاها ثلاثة رؤساء وزراء عراقيين بعد مظاهرات أكتوبر التي حدثت في بغداد (2019-2020) حسب نموذج أرسطو البلاغي والمتمثل في اللوغوس (المنطق)، والإيثوس (المصداقية)، والبائوس (العاطفة) كاستراتيجيات إقناعية تهدف إلى تهدئة غضب الشارع الشعبي. وتخلص الدراسة إلى أن السياسيين العراقيين يستخدمون خطاباً إقناعياً متمثلاً في بلاغة أرسطو للتأثير في الرأي العام والترويج لأجنداتهم السياسية.

الكلمات المفتاحية: تحليل الخطاب السياسي، الإقناع، خطب التهدة، بلاغة أرسطو، العراق.

1. INTRODUCTION

In many countries, public outrage against bad political policies is widespread. This can be linked to the fact that people are growing more conscious of their rights and how those in authority should treat them. In such cases, leaders frequently utilize persuasive speeches to appease the enraged people.

When it comes to calming an angry audience, politicians typically use a variety of strategies, such as making pledges for progress or just talk about their intentions for improvement without providing specifics. The major goal of these persuasive speeches is often twofold: first, they strive to lessen tension among citizens, and second, they attempt to bring about compromise between both sides in order to find a swift and peaceful conclusion.

Furthermore, politicians may try other techniques such as offering incentives or compromises to the opposition side in order to persuade them to accept certain terms that will benefit all parties involved, thereby ending any form of disagreement kindly without resorting to violence or chaos on either side. Politicians gain credibility by doing so, as well as demonstrating their ability to resolve issues through peaceful dialogue rather than force. As a result, persuasive speech has become an important technique for politicians to deploy in order to calm an upset mob while still maintaining control of the situation.

In late 2019, Adel Abdul Mahdi (PM of Iraq) was forced to submit his resignation due to popular protests against deteriorating conditions, which included the burning of party headquarters and clashes. Al-Kadhimi was assigned on May 7, 2020, to form his government after an unstable political balance, while both Adnan Al-Zurfi and Mohammed Tawfiq Allawi failed in government formation. These protests erupted in Baghdad and some southern provinces of Iraq in response to worsening economic conditions, widespread financial and administrative corruption, and rising unemployment. It was called October Revolution .

The current study, thus, aims to analyze the political de-escalation discourses of Iraqi politicians from a critical and persuasive discourse analysis perspective. It tries to explore how the Iraqi politicians highly use persuasive discourse to influence public opinion and to promote their political agenda.

The current study seeks to answer the following question: What strategies do Iraqi politicians use to persuade public opinion specially during crisis ? To answer this question , the study utilizes a model that employs rhetorical analysis to approach critical discourse analysis for analyzing data under study.

Aristotle's rhetoric is chosen as a model of the analysis because it clarifies how speakers; in our case, politicians, manipulate language use as a means of persuasion. Aristotle (cited in Amaireh and Rababah, 2022: 910) classifies rhetoric into five pillars: memory, invention, style, delivery, and arrangement. Invention includes three angles of analysis: ethos, pathos, and logos (ethical, emotional, and logical appeals). The focus in this paper on the latter three angles which are known as "Aristotle's rhetorical triangle", see figure (1) below:

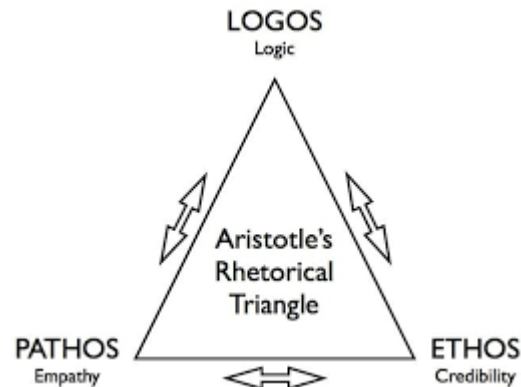


Fig. (1)

Amaireh and Rababah (2022) write that Aristotle's conception of these components is as follows:

Logos: It refers to the application of rational thought, evidence, and deductive reasoning to support an argument. It entails giving the audience with evidence in the form of facts, figures, and logical arguments in order to convince them based on reason and logic.

Ethos: It refers to a person's believability as well as their ethical or moral character. It is a representation of the communicator's trustworthiness as well as their authority. Establishing one's credibility is frequently the first step in convincing an audience.

Pathos: It appeals to the audience's emotions and feelings. Through the utilization of stories, anecdotes, and emotional language, it seeks to elicit emotional responses from the audience and to forge a relationship with them.

Using a combination of these three components is frequently necessary for persuasive communication to be successful. Effective communicators use strategic use of ethos, pathos, and logos in order to captivate their audience, establish credibility, and present arguments that are convincing.

2. METHODOLOGY

2.1 Data Collection and Analytical Procedure

The data collected are three speeches delivered on February 1st, 2020, March 17th, 2020 and May 7th, 2020 by the Iraqi designated prime ministers Muhammed Tawfiq Allawi, Adnan Al-Zurfi and Mustafa Al- Kadhimi, respectively. The speeches selected from Iraqi Prime Ministers proved particularly suitable for the analysis of de-escalation through persuasion strategies in political discourse, as they were delivered in contexts where the leaders sought to pacify unrest and appeal to rebellious factions. The speeches are downloaded from the official website of Al-Sabah Newspaper – Iraq edition i.e they are for public reading. Then, they are divided into extracts and analyzed according to their type as far as Aristotle's rhetoric triangle is concerned. The extracts are assigned to the related strategy using a manual thematic coding through focusing on lexical items (nouns or verbs) , rhetorical strategies and the interpretation of the texts.

2.2 Persuasion and de-escalation discourse

Persuasion is “a successful intentional effort at influencing another's mental state through communication in a circumstance in which the persuadee has some measure of freedom” (O’Keefe 2016: 4). Persuasive communication, often known as rhetoric, is the skill of actively changing people's behaviour and shaping their thoughts and feelings

using language (Krok, 2009:2). It provides speakers with the forms, tools, and strategies they need to persuade and influence others in a variety of domains, including politics, law, journalism, and others (www.1, 2013: np). Simons (2007: 3) suggests three fundamental methods of persuasion. The first one is ethos which emphasize the speaker's integrity and reputation. The second is logos which incorporate logical reasoning and word choice. The last one is pathos which appeal to emotions to make a strong impression. Persuasion encompasses five factors: invention, disposition, elocution, memory, and delivery, which include locating and organising ideas, selecting proper language, and effectively communicating the message (McCroskey, 2015).

Persuasion plays a vital role in political discourse in general and de-escalation discourse in specific. Persuasive strategies play a role in a variety of contexts, from casual conversations to advertisements, politics, and the classroom(Zaben& Ahmed 2024). De-escalation discourse is a style of communication that is intended to decrease tension and diffuse disputes by calming down angry or dissatisfied people. It entails employing calming words, active listening, and empathy to assist the person in distress in understanding and processing their emotions. It also entails adopting methods such as diversion, creating boundaries, and redirecting the conversation to assist the person in regaining control of the situation. Colvin & Sugai (1989) suggest seven stages of behavior escalation, they are:

1. Calm: One is relatively calm and cooperative.
2. Trigger: one experiences unresolved conflicts. This causes the person's behavior to escalate.
3. Agitation: One is increasingly unfocused and upset .
4. Acceleration: Here the conflict remains unresolved. Thus, people focus on the conflict.
5. Peak: In this stage the person is out of control and shows severe behavior .
6. De-escalation: the person starts displaying confusion and a kind of accepting.
7. Recovery - Person displays willingness to participate in activities .

These stages are shown in the following figure:

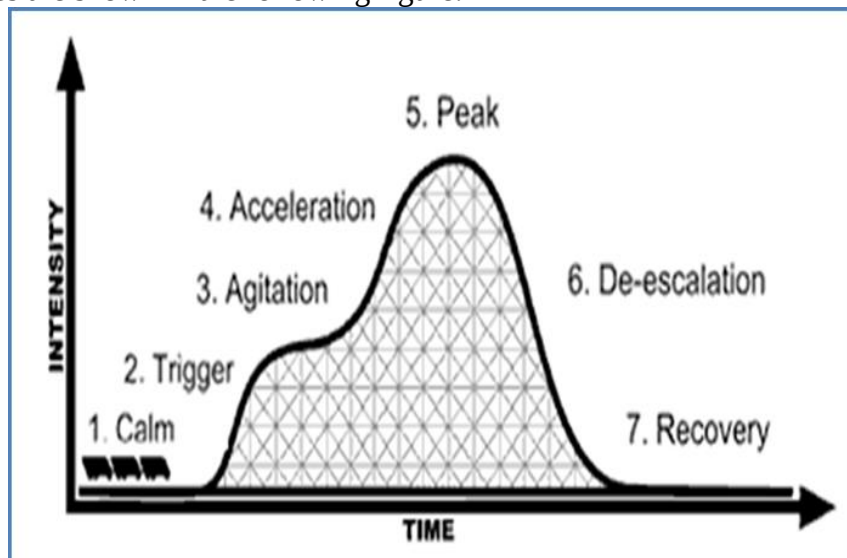


Figure (1): Stages of Behavior Escalation

De-escalation discourse is important, specifically, in inaugural addresses because it sets the tone and direction for the incoming administration. The goal of these speeches is to foster a sense of connection and comprehension between the speaker and the audience, while also bridging the gap between opposing sides in order to promote peace and harmony. The frustrations of both parties can be acknowledged and addressed through de-escalation speech, while emphasising the importance of compromise and cooperation for progress.

Furthermore, it promotes understanding and solidarity among individuals by emphasising the importance of diversity, respect, and inclusivity. It has also been considered as a creative strategy that contributes to long term conflict resolution and peacebuilding (Udasromo, Drexler, & Lewier, 2025). It serves as mitigating strategy which plays a crucial role in enhancing understanding, resolving conflicts, and fostering positive relationships (Khalil & Ali 2023). In this context Kerr and Nelson (2002) discusses verbal de-escalation, they define it as an intervention for use with people who are at risk for aggression. It is basically using calm language, along with other communication techniques, to diffuse, re-direct, or de-escalate a conflicting situation. Here, they (ibid) give some tips for achieving verbal de-escalation to follow: One must not be defensive. At the same time they should be honest and respectful. Also, it is important to explain limits and rules. Another tip is to empathize with feelings not behaviors. De-escalation can also be defined as recognizing and validating the complainant's emotions, expressing sympathy or gratitude, and adopting the customer's perspective—all of which help reduce emotional tension and foster rapport (van Mulken 2024). Finally, one must suggest alternatives for unresolved cases and situations.

3. DATA ANALYSIS

Analyzing the speeches under discussion shows that all the three types of Aristotle's rhetoric are being used. Here are some examples:

Logos

The following extract is taken from Allawi's speech:

"سلاح الدولة لن يحمل ضد الشعب، سلاح الدولة لحماية الشعب وصيانة الحدود وتعزيز الكرامة الوطنية"

"The state's weapon will not be used against the people; the state's weapon is for the protection of the people, safeguarding the borders, and enhancing national dignity".

Allawi, here, argues logically that the state's weapons will not be used against the people, but rather to defend them, secure borders, and uphold national honor and dignity. The text align thematically with the strategy as it demonstrates discursively the function of the state's weaponry. He even repeats "the state's weapon" twice to emphasize logic and to create persuasive argument .

In following extract ,

"حيث أؤكد هنا الحرص الشديد على متابعة ملفات التحقيق في أحداث التظاهرات ومحاسبة المسؤولين عن العنف ضد المتظاهرين السلميين وضد القوات الأمنية والمتسببين بأحداث تخريب وتدمير الممتلكات العامة والخاصة"

"I, hereby, emphasize the strong commitment to monitor the investigation files related to the events of the protests and hold accountable those responsible for the violence against peaceful demonstrators, as well as against the security forces and those involved in acts of sabotage and destruction of public and private property".

Again, Allawi utilizes logical reasoning by articulating a firm dedication to overseeing the investigation records related to the incidents of protest, and ensuring that

individuals who engage in violent acts against both peaceful protestors and security forces are held responsible for their actions. The inclusion of references to acts of sabotage and the damage of public and private property enhances the logical appeal.

On the same way, in the following extract taken from Al-Zurfi's Speech:

"التحضير لإجراء انتخابات حرة ونزيهة وشفافة، بالتعاون مع ممثلية هيئة الأمم المتحدة العاملة في العراق وخلال مدة أقصاها سنة واحدة من تشكيل الحكومة القادمة"

"Preparing to hold free, fair and transparent elections, in cooperation with the United Nations representation working in Iraq, and within a maximum period of one year from the formation of the next government".

Here, A-Zurfi is appealing to the audience's sense of fairness and reason by outlining a plausible plan to work with the United Nations Assistance Mission in Iraq (UNAMI) to hold elections that are free, fair, and transparent within a given time frame.

The same orientation of giving reasoning can be seen in his following extract:

"العمل على حصر السلاح بيد الدولة والقضاء على كل المظاهر المسلحة، وبسط سلطة الدولة، وتعزيز استعادة السلم الأهلي التام والتعايش المشترك بين الجميع على اختلافهم وتنوعهم، الجميع على حدٍ سواء ومن دون تمييز"

"Working to confine weapons to the state, eliminate all armed manifestations, extend the state's authority, and promote the restoration of complete civil peace and coexistence among all, regardless of their differences and diversity, all alike and without discrimination".

Here, he is providing a rationale for establishing a single point of control for all firearms, putting an end to all violent demonstrations, bolstering governmental power, and fostering domestic peace and mutual respect for one another's differences and diversity.

Similarly, in Al- Kadhim's Speech, logos strategy is being used. Consider the following extract:

"هذه الحكومة جاءت استجابةً .. لأزمة اجتماعية واقتصادية وسياسية .. لتكون حكومة حل .. لا حكومة أزمات"

"This government came in response... to a social, economic and political crisis... to be a solution government... not a crisis government".

Al- Kadhim presents a logical argument that the (his) current government was established in reaction to the social, economic, and political crisis. He asserts that the government's purpose is to provide solutions and address problems, as opposed to being a crisis-driven organization.

Ethos

The following extract is taken from Allawi's speech:

"أتوجه بشكر خالص وب تقدير الى المرجعية الرشيدة لدورها الأبوي والتوجيهي لكافة أبناء وطننا العزيز، وكذلك جميع القوى الروحية وبالأخص في هذه المرحلة المفصلية من تاريخ العراق"

"I extend my sincere thanks and appreciation to the wise authority for its paternal and guiding role for all the people of our dear country, as well as all the spiritual forces, especially at this pivotal stage in Iraq's history".

Allawi demonstrates recognition and appreciation towards religious authority and spiritual figures, ascribing to them a paternal and guiding function in the historical development of the nation.

Also, consider the following extract by Allawi:

اعاهد الشعب على ان لا اقبل بفرض أي مرشح من قبل القوى السياسية واذا ما تعرضت الى الضغوط فسأصارعكم "بذلك بكل وضوح

"I pledge to the people that I will not accept the imposition of any candidate by the political forces, and if I am subjected to pressure, I will be very clear about that".

The speaker establishes credibility by assuring the audience that political forces will not impose any candidate on them. They assure transparency and plain communication in case of pressure.

Al-Zurfi, also, make use of such strategy. Consider the following example:

وأقدم هنا بالشكر الجزيل لفخامة رئيس الجمهورية الدكتور برهم صالح والسيد رئيس مجلس النواب محمد الحلبوسي وإلى السادة النواب والقوى النيابية والناشطين والنقابات وجميع الأخوة الذين وضعوا ثقتهم بنا وبذلوا جهوداً حثيثة من أجل خدمة الوطن من خلال تكليفي لهذه المهمة

"I extend here my sincere thanks to His Excellency the President of the Republic, Dr. Barham Salih, to Mr. Speaker of the House of Representatives, Muhammad Al-Halbousi, and to the representatives, parliamentary forces, activists, unions, and all the brothers who placed their trust in us and made unremitting efforts to serve the nation by assigning me this mission".

Al-Zurfi enhances his credibility by expressing gratitude to the respected individuals and institutions who have placed their faith in him and supported his efforts to serve the nation.

And the following example,

"اعتماد سياسة خارجية قائمة على مبدأ العراق أولاً والابتعاد عن الصراعات الإقليمية والدولية التي تجعل من العراق ساحة لتصفية الحسابات، ليكون العراق للعراقيين أولاً. ولتكون المصالح العراقية العليا هي البوصلة التي تحدد اتجاهات تلك المواقف والعلاقات"

"Adopting a foreign policy based on the principle of Iraq first and staying away from regional and international conflicts that make Iraq an arena for settling scores, so that Iraq will be for the Iraqis first, and so that the highest Iraqi interests will be the compass that determines the directions of those positions and relationships".

Al-Zurfi establishes his credibility by advocating for a foreign policy that prioritizes Iraq's interests and avoids regional and international conflicts that transform Iraq into a battlefield for settling scores. The speech emphasizes that Iraq should be for Iraqis first and foremost, with the highest Iraqi interests dictating positions and relationships.

Similarly, Al- Kadhim's speech involve many examples of such type. Consider the following examples:

ولهذا ... فإنني لن اسمح لنفسي بالاستفاضة في تقديم برنامج حكومي كبير ، يثير الالتباس في أنني افكر بإطالة المرحلة الانتقالية بأي شكل كان

"Therefore... I will not allow myself to elaborate on presenting a large government program that would create confusion that I am thinking of prolonging the transitional phase in any way".

Al- Kadhim declares his intention not to present a comprehensive government program that may give the impression of extending the transitional period. They rely on their credibility and reason to avoid confusion and suspicion.

The following is another example:

لقد وضعت البرنامج الحكومي تحت تصرفكم ، بعد الاخذ بالاعتبار الملاحظات الواردة منكم"

"I have placed the government program at your disposal, after taking into account the comments received from you"

Al- Kadhimi assures them that the government program is now available to the audience (people) taking into account their feedback and observations.

Pathos

The following extract is taken from Allawi's speech:

"إن هذا التكليف يضع على عاتقي مسؤولية تاريخيه كبيرة، لذا أعاهد الله وأعاهد الشعب العراقي الكريم بأن أسعى بكل ما أملك من إمكانيات لخدمة هذا البلد وأعدهم بأن دماء الشهداء من المتظاهرين والقوى الأمنية لن تذهب سدى، وسيحاسب المعتدون والمجرمون ويقدمون للقضاء لنيل جزائهم العادل"

"This assignment places a great historical responsibility on my shoulders, so I pledge to God and the honorable Iraqi people that I will strive with all my capabilities to serve this country, and I promise them that the blood of the martyrs among the demonstrators and security forces will not be in vain, and that the aggressors and criminals will be held accountable and brought to justice to receive their just punishment."

Allawi appeals to the audience's emotions by emphasizing the historical weight of their responsibility. He makes a heartfelt commitment to God and the noble Iraqi people, promising to devote all of their abilities to serving the nation. The mention of martyrs and the vow to punish wrongdoers and criminals elicits emotional responses.

Another utilization of such strategy is being seen in the following extract:

"أتمنى على أبنائي وبناتي من الشعب العراقي أن يكونوا عوناً وسنداً لي بعد التوكل على الله تعالى لحل أزمت البلد والوصول به إلى بر الأمان"

"I hope that my sons and daughters from the Iraqi people will be a help and support for me after I rely on God Almighty to solve the country's crises and bring it to safety"

Allawi employs emotional appeal by articulating an urge for the Iraqi people, including their male and female, to exhibit supportiveness and serve as a wellspring of fortitude subsequent to placing trust in a divine entity to address the nation's challenges and guide it towards a state of security.

Likewise, Al-Zurfi makes use of this component. Consider the following example:

"وأنحنى إجلالاً لأرواح الشهداء وإكراماً لدماء الجرحى من المتظاهرين السلميين وقواتنا المسلحة، ممن استرخصوا أرواحهم ودماءهم لبلوغ الحياة الحرة والكرامة التي يستحقها منا العراقي العزيز وتليق بالعراقيين الغيارى"

"I bow in reverence to the souls of the martyrs and in honor of the blood of the wounded among the peaceful demonstrators and our armed forces, who sacrificed their lives and blood to achieve the free and dignified life that dear Iraq deserves from us and befits the zealous Iraqis"

The speaker expresses profound reverence and admiration for the martyred and injured individuals within the peaceful demonstrators and armed forces who made the ultimate sacrifice and shed their blood in the pursuit of a liberated and dignified existence for Iraq and its esteemed audience, eliciting intense sentiments and empathy.

Another example,

"أتمنى مخلصاً على جميع أبناء وطننا وفي مقدمتهم الشباب المعتصم في سوح التظاهر، واخواني واخواتي في مجلس النواب والقوى السياسية ان يكونوا عوناً لنا في تنفيذ هذه المهام، لنجتاز معا الظرف الراهن والحرج الذي يمر به بلدنا العزيز وشعبنا الكريم، لنشرع في إعادة بناء الدولة على أسس سليمة، دولة المؤسسات والمواطنة التي يعيش فيها الجميع بحرية وعدل وكرامة وسلام، لقد حان الوقت لأن نؤكد هويتنا العراقية، ونعيد للعراق مجده وعزه، ليرتقي إلى مكانته الرفيعة بين دول المنطقة والعالم"

"I sincerely hope that all the people of our country, led by the youth protesting in the demonstrations, and my brothers and sisters in the House of Representatives and the political forces, will help us in carrying out these tasks, so that we can overcome together the current and critical circumstance that our dear country and our honorable people are going through, so that we can begin to rebuild the state based on "Sound foundations, a state of institutions and citizenship in which everyone lives in freedom, justice, dignity and peace. It is time for us to affirm our Iraqi identity and restore Iraq's glory and pride, so that it can rise to its high status among the countries of the region and the world."

Al-Zurfi is appealing to the audience's emotions by expressing hope and urging the people, particularly the youth, members of parliament, and political forces, to support the accomplishment of the tasks enumerated in the speech. It stresses the significance of rebuilding the nation on solid foundations, fostering a state of institutions and citizenship in which everyone can live freely, justly, with dignity, and in peace, in light of the country's current challenges. In addition to evoking a sense of national pride, the speech urges Iraq to regain its former glory and high standing among regional and global nations.

Correspondingly, Al- Kadhimi's speech contains such strategy. Consider the following example:

أنشرف بالوقوف .. أمام منبر الشعب .. وأمام ممثلي الشعب في مرحلة تاريخية صعبة .. نواجهها معاً .. كمواطنين "عراقيين .. أيا كانت مواقفنا وانتماءاتنا"

"I am honored to stand... before the people's pulpit... and before the people's representatives in a difficult historical stage... which we face together... as Iraqi citizens... whatever our positions and affiliations"

Al- Kadhimi places an emphasis on cohesion and the shared identity of Iraqi nationals, making an appeal to a sense of pride and belonging to the nation.

Another example,
"فالمهم تضافر جهودنا جميعاً والاعتماد على يقظة شعبنا وإرادته في التغيير لتجاوز الازمة التي تقاومت خلال الفترة المنصرمة"

"What is important is that we combine all our efforts and rely on the alertness of our people and their will for change to overcome the crisis that has worsened over the past period"

The speaker highlights the importance of focusing on communal efforts and relying on the vigilance and will of the people to overcome the crisis and bring about change.

4. RESULTS AND DISCUSSION

The analysis of the speeches in question reveals that all three categories of Aristotle's rhetoric are effectively employed. Numerous examples from the speeches illustrate the use of logos, ethos, and pathos.

Several times, the presenters support their arguments with logical reasoning. In his speech, for instance, Allawi contends logically about the state's weapon, emphasizing its role in protecting the people and preserving national honor. Al-Zurfi employs logos in a similar manner when discussing the preparations for fair elections in collaboration with the United Nations. These arguments seek to persuade the audience through rational argumentation.

Through their speeches, the presenters establish credibility and trustworthiness. Allawi conveys gratitude to religious and spiritual figures in his speech, recognizing their guiding role in Iraq's historical development. Al-Zurfi also expresses gratitude to notable individuals and organizations, thereby enhancing his credibility. This acknowledgement of authority figures and institutions contributes to the speeches' ethos.

Emotional appeals are also evident in these speeches. Allawi, for example, appeals to the audience's emotions by emphasizing the significance of the martyrs' slaughter and the accountability of wrongdoers. Al-Zurfi makes emotional appeals by expressing respect for the martyrs' spirits and the wounded's sacrifices. These emotional elements seek to evoke empathy and a sense of shared feeling in the audience.

For the statistics analysis, consider table (1) below:

Speaker	Logos	Ethos	Pathos
Allawi	47%	20%	20%
Al- Zurfi	39%	39%	22%
Al- Kadhimi	35%	32.5%	32.5%
Total	40%	31%	29%

Table (1): Percentage of Logos, Ethos and Pathos

The table shows that in overall the logos type is the most used one in the three speeches with a percentage of 40%, then comes the ethos with 31% and followed by the pathos with 29%. However, the percentage of the individual use is variant among the speakers. Also, it is clear that logos are the most used strategies on the individual level as well. The prevalence of logos indicates a tendency toward rationality, objectivity, and empirical discourse. While other rhetorical strategies such as ethos and pathos have their place, logos is particularly effective when the objective is to inform, persuade, or intellectually engage the audience.

5. CONCLUSION

Allawi, Al-Zurfi, and Al-Kadhimi effectively employ Aristotle's rhetorical strategies to convey their themes in their respective speeches. The use of logos facilitates the development of logical arguments, ethos increases credibility and trustworthiness, and pathos appeals to the audience's emotions. By using these rhetorical devices, speakers attempt to persuade and communicate with their audiences on multiple levels, whether through logic, credibility, or emotional resonance. The speakers seek to calm down their audience, settle a disagreement, or lower anger emotions, logos can be a very useful tool. Arguments based on logic and evidence can help people in a conflict understand each other's points of view, find common ground, and come up with answers that work for everyone. Thus, the Iraqi politicians use persuasive discourse represented by Aristotle's rhetoric to influence public opinion and to promote their political agenda.

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