



Understanding Charismatic Leadership within Militant Islamism

A motivational study of Osama Bin Laden and Anwar Al Awlaki

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Abstract

Militant Islamism is a phenomenon that has received significant attention during the last decades. Security scholars and policymakers have attempted to cope with the growing concern of sympathizers willing to carry out terrorist attacks, but until today the need for a further understanding of circumstances motivating this violence still remains. This causes difficulties in effective policy responses to tackle militants as well as it strengthens hatred and equivocal perceptions on Islamic practices.

This thesis is constituted on the idea that charismatic leadership partakes in the motivational forces behind militant sympathizers. The aim of this thesis is to explore the relationship of self-concepts provided by charismatic leadership theory towards the contents exposed by militant leaders within Islamism. This relationship is examined in an analytical study of speeches through the cases of two former representative and inspirational leaders of militant Islamism: Osama Bin Laden and Anwar Al Awlaki.

The idea is to contribute with a motivational account that is also sensitive to the context of this specific leadership based on past research. Remarks are thus exposed through a framework of concepts by Boas Shamir in charismatic leadership and the assisting tools of a qualitative content analysis. A deeper comprehension of how charismatic leadership functions is significant for the future of policies in Islamist militancy and leadership. Following results indicates to pursue the joint study of Islamist militancy in relation to charismatic response for more conclusive research.

Key words: Charismatic Leadership, Militant Islamism, Jihad, Self-concept, Anwar Al Awlaki, Osama Bin Laden.

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1. Introduction

1.1 Background

Al Qaeda gained global awareness after performing the unprecedented 9/11 attacks and since the deployment of the war on terror. The performance of trained violent extremists captured the attention of a large number of security bodies, who consequently uncovered a new direction to the study and preparedness of counter terrorism programs. After the events, Al Qaeda suffered considerable losses in terms of organization and leadership, and nowadays its legacy survives by relying on its ability to inspire recruits worldwide who can preserve an ideology and can execute terrorist attacks without necessarily have a direct membership to a network and is a form of what we name today militant Islam. The Islamist militants usually recur to violence and terrorism to enforce strict Islamic traditions and advance ideological interests (Haroro, 2013:80). In recent years, it has been noticed that militants of Islam have found their source of inspiration in leaders of this movement and their manifestations in speeches. For this essay, this means an opportunity to raise theoretical concerns in regards to the content of their messages and their relationship to charisma's role in leadership. Initially, the research work by Haroro (2013) on Islamist movements identified frequent contents used by Islamist leaders as tools to raise charismatic appeal instead of assigning all effects to an oratory style. And secondly, a theory of charismatic leadership by Shamir (1993) establishes explanations of how self-concepts serve individuals with sound meanings and justifications in the path to motivated actions. This relationship with self-concepts is strengthened and enhanced in the exertion of charismatic speeches creating the likelihood of an effect. The aim of this thesis is not to explore such an effect but to explore the combined relationship by defying the theory of charismatic leadership with the contents of militant Islamist leaders. Such a study is relevant to advance knowledge towards further research of charismatic and militant leadership's effect and towards meaningful explanations of actions from militant followers.

In practice, this issue has induced to security challenges comprising an ideological struggle against militants of an Islamist movement as a global phenomenon. Figures show that during 2014 more than 32,000 people were victims of these attacks worldwide and violent plots have been increasing considerably in Africa (Economist, 2015). Likewise, countries in Europe have not only witnessed several attacks but are concerned with the rising numbers of EU radicalized citizens inspired to carry out terrorist acts or who join other terrorist affiliates. "In 2012, 159 individuals were arrested for religious terrorist related offenses and 6 carried

out attacks inspired by the same cause” (Europol 2013:10-11). Two leaders stand out as inspiratory of this movement; Osama bin Laden and Anwar Al Awlaki, and traces of their work and influence have been found in several cases of attackers indicating the existence of motivational links that until now have not been explained and we will attempt to theoretically address in this essay.

1.2 Research Problem

Research into the causality of Islamist militants has resulted into explanations concerning deprived economic backgrounds (Atran, 2003), social marginalization and pre conditional factors such as events (Crenshaw, 1981), psychological patterns like as frustration (Dill and Anderson, 1995) as well as, different radicalization processes (Borum, 2011), that can explain this phenomenon in fragments. Empirical evidence related to some attackers and their relationship to inspirational leaders, besides the relapse of Islamist militants actions worldwide demonstrate that other comprehensive explanations for supporting this kind of violence are still needed.

Several reports and studies confirmed that in the path to radicalization and terrorist actions the mere presence of “a spiritual sanctioner” (Silber, 2007), “an intermediary” (CSIS, 2010) or “a transformational leader” (Jenkins, 2010), is a determinant factor to facilitate their success (Robbins, 2009: 57-79). The concept of ‘charismatic leadership’ usually functions as an umbrella term encompassing the roles played by outstanding leaders. Although, there is agreement and abundant evidence supporting the importance of charismatic leadership phenomena in groups and organizations, there are theoretical concerns that have hindered the study of charismatic leadership in the last decades. It is therefore that the aim of this thesis is to start and overcome these challenges by merging two areas of study that contribute to tackle an understanding on the dynamics of motivated militant Islamism. The latest developments in the militant Islamism field are used to provide a contemporary context and direct link to this urged phenomenon, meanwhile, the appliance of charismatic leadership theory will revitalize explanations of charisma and give a proper sense of the significance of this relationship.

Despite that there are studies available on charismatic leadership of Islamist leaders, their focus remained informative of the rise of leaders, on recognizing their importance for Islamist movements, and identifying their background (Haroro, 2013). At this point, there are

no studies providing motivational explanations of militant Islamism based on a theory of charismatic leadership.

The overall expectation is that the results of this study will serve to revitalize the importance of charismatic leadership studies in topics related to change within ideological movements, and markedly, as a basis for further conclusive research on understandings of Islamist violence originated from responsive charismatic followers and charismatic effect within this movement.

1.3 Research Objective

Though, there are other theories as well in the field, such as; in the theory of narcissism, anger and frustration, these discussions mainly circumvent psychoanalytical approaches, flaws and needs in leaders or followers. But, they do not offer exhaustive coverage on aspects and roles played by charismatic leaderships. Other theoretical concepts that relate to charismatic leaders are framed in behavioral styles developed by political psychology scholars that investigate charisma presence but at times overlook its appeal outside institutional boundaries.

At two important points Shamir's motivational framework (1993) is explanatory to address militant Islamism. First, it suggests that the charismatic relationship is motivated by intrinsic rewards and values that cannot be exchanged as suggested in other theories. And secondly, it claims that the likelihood to generate charismatic effects is in strengthening the self-concepts at the core of the individual which provides meaning to actions. Charismatic leaders within militant Islamism employ key contents as tools to sustain an environment of effects in others and to bring resonance for their message, they interconnect them within motivational frames to convey ideal choices and vital meanings to followers. This relationship is of significance because it offers the opportunity to explore and trace justifications leaders make in their speeches to persuade ideas and motivate perceptions of realities, especially in response or creation of a conceived crisis where the message is more prone to resonate.

Haroro's analytical paradigm of charismatic leadership phenomenon in radical and militant Islamism addresses the emergence and evolution of this movement, and particularly suggests that significant *centers or tools* are used by leaders "in response to perceptions of crises to generate charisma" (Haroro, 2013:94). The tools create the content for identification helping to sustain an environment of effects driven by the endurance of self-concepts by leaders,

these centers are; Islamic history, tawhid, the Ummah and Jihad. They will be used to establish a point of comparison between the definitions provided by Haroro 2013 and the findings of our study with the idea to verify differentiations, similarities or overlapping with the content of the message loaded in the mechanisms where self-concepts are raised in relation to these topics.

The contribution at this point will focus not on tracing the presence of these tools as this is confirmed by Haroro's work, but firstly to surface self-concepts and to portray the interplay where they persuade contents, shape an identity and most importantly intend to create motivation. The contents are important because they are cultivated and alienated with self-concepts by leaders and in times of crises the self-concepts if strengthened enough they will enter into play and accelerate the likelihood of effects. A theory of charismatic leadership will help us analyze the livelihood of self-concepts through this connection which has not been yet researched and our method will provide the platform for interpretation. In this way, we could start the search for relational motivational links that can explain their association with contents throughout a theory of charismatic leadership applied to militant Islamism.

1.4 Research Structure

In the next section, an overview of previous research will be presented with special focus on three main theoretical discussions that have delineated the nuances in the leadership field and its relationship to charisma and further effects. Based on the differentiation of these theoretical approaches, the framework for our analysis will be narrowed down to the appropriate manners to apply charismatic leadership on the phenomenon of militant Islamism as well as it will strengthen our choice of theory.

Consequently, in section 3 it will be exposed the five motivational mechanisms that suggest to be explanatory of how charismatic effects in followers are likely to happen if applied to the context of leaders in militant Islamism. These concepts will scrutinize resulting indicators, and then we will interpret their relation to the research question and then to the previous literature, this is to say; the content categories provided by Haroro Ingram (2013).

The methodology for this study is based on a content analysis and will be disclosed in section 4, it will include a motivation for the two representative leaders of the Islamist movement that are object of study; Osama Bin Laden and Anwar Al Awlaki. Their legacy as proponents and inspirations for the Islamist movement is not only undeniable but is representative for our research purpose. That is why in section 6, the main purpose of this

study is to provide possible understandings on the militant Islamist phenomena through the appliance of charismatic leadership theory. In this sense, we attempt to address research questions regarding *how the components of charismatic leadership exert within Militant Islamist leaders in relationship to the content and messages they intend to convey. In detail, how are the core self-concepts of individuals endured by charismatic leaders in order to work in favor of militant Islamist movements?*

2. Literature Review

In our first section, we signaled several scholars that confirmed the relevance of a leader's intervention in charismatic processes. Also, if one looked back at history it is possible to find multiple examples of leaders and their legacies that further confirm this relevancy. However, it is necessary to begin this journey with some clarifications that overview how charismatic leadership has been theoretically cumbersome in the past and thereafter, how those developments have helped us to narrow down our point of departure for this research. Three main reasons had prayed out the importance of this field as follows: firstly; the lack of differentiation between the functions served by traditional leaderships and charismatic leadership. Secondly; the polarization on the origin of charisma, and thirdly; the ambiguity of scholars in attempting to trace and quantify charismatic effects.

2.1 The Boundaries of Leaderships

From its origins, leadership has been considered a determinant factor for delivering all types of outcomes across disciplines. Markedly, its popularity derives from the claim that “good leaders can guarantee the way to successful and desired outcomes” (Morris 2002). Two types of leaders establish the nuances within leadership topics: transactional and transformational ones. Within the organizational leadership field, scholars explored the relationships of executive leaders in the private sphere. In this regard, the legitimacy of leaders' demands is derived from their appointed positions, this is to say, that their authoritarian role was more instrumental, transactional, and mainly a task oriented leadership (House 1971). Hollander (2009:142) further argues that “the transactional view considers that a leader gives benefits to followers, such as; direction, vision, recognition, and other needs that are reciprocated by followers in heightened responsiveness to that leader”. Thus, these leaders are named transactional due to the interchange of material rewards between follower and leader, wherein, authority is understood as given.

Political leaders are similar to leaders in the private sector in the way in which authority relationships originate from. In a comparison study, with focus on political leaders in developing countries versus developed countries, Rotberg (2012:1) discussed that; “peace, war, economic growth, a relief from poverty, beneficial educational, and health outcomes, and a sense of belonging are all greatly influenced by the character and intentions of a nation’s leader”. Scholars have traced the traits and behavior of these leaders and so developed multiple leadership styles for successful management (See for instance, Zumitzavan 2015).

Nonetheless, the assumption that appointed leaders with exclusive authorities will guarantee the delivery of outcomes neglects the myriad of struggles from leaders and heroes risen outside the boundaries of organizations and without access to appointed positions. In this sense, there are other scenarios where leaders operate in different management styles and which roles cannot be analyzed within the existing models of transactional leaderships, neither cannot be explained the relationship to authority as given. A better manner to understand the impact of leaders is to review their role in scenarios of crises and within social movements, Morris (2002:1) states that; “leaders within these situations are critical in a way that they inspire commitment, mobilize resources, frame demands and influence outcomes”. Based on the above we can differentiate among the types and functions of leaders.

2.2 The polarization of Charisma in leadership

Leaders operating under extraordinary conditions are named exceptional and their roles must be analyzed in other terms. Charismatic behavior has been often ascribed to those prominent leaders who earned obedience in circumstances out of the ordinary where there is not room for change or a legal boundary (Dawson, 2014). In the last decade, the central debate in the charismatic field mainly concerned the origins of this authority, as most of the previous research was justified as derived from charisma but knowing that this relationship is not always straightforward.

Previous developments on charismatic authority and effects, were based on the conception of charisma as defined by Max Weber (1968:48-49) “a certain quality of an individual personality”. This meant that scholars investigated charismatic authority as if it was a given

trait that couldn't be learned, and instead, recorded representations and other traits of charismatic leaders in order to develop behavioral models remaining with unclear justified means of charisma effects. As a result, some divisions in the field emerged as transformational leadership models that avoided to handle charisma concepts.

Moreover, Weber (1968:207) assured in this conceptualization that “the recognition on the part of those subject to the authority was decisive for the validity of charisma”. Sociological studies on charismatic leaders, as an example, first helped to account for how charisma was constructed in a study of David Berg's Evangelist movement, by detailing the interactions of followers and leaders, the growth into a mutual bond sustained by recognition and love (Wallis, 1982). These and continuing studies focused on describing the role of the follower in recognizing what charisma is in a leader, leaders' background and under which circumstances others delineate leaders' legitimacy (Rinehart, 2009). These developments provided by scholars in sociology help to clarify some of the mystical forces ascribed to charisma by framing its attributions as a social construction and not as a given trait. They contributed in defining how charisma could arise and suggested the likelihood of charismatic effects based on mutual needs. So that, to develop a study on the establishment of a charismatic bond of leader and follower is of interest but it demands the researcher closer involvement in the background of the leaders, more obstructive research methods with access to especial material and participants that are out of the scope of this study and that will respond to different research questions.

2.3 Charismatic Leadership within Militant Islamism

Considering the latest nature of interactions between charismatic leaders and followers within militant Islamism, for instance lone wolves, it is suggested that charismatic effects can also express at a different level of interaction where physical association is not always needed. Therefore, investigating charismatic leadership in these movements through glancing language and rhetoric can contribute to a deeper dimension of significance within charismatic leadership. In fact, that is also one reason to analyze two leaders who are prominent militant Islamists; Anwar Al Awlaki and Osama Bin Laden. During and post Al Qaeda movement, “they were crucial vehicles for the evolution of modern Islamist radicalism and militancy” (Haroro, 2013). These charismatic leaders employed excellent rhetorical methods revolutionizing Islamism and owned the most recognized charismatic

appeal, in addition, there are no motivational studies on these leaders based on charismatic leadership theory.

The study of the content of language in charismatic leadership has been researched in the past with the purpose of quantifying charisma presence in speeches only by naming it and serving as direct justifications for terrorist outcomes, which reflects a large gap in sustaining its effects (Dawson, 2014). There are studies on Osama Bin Laden's life and death (Landau, 2012) suggesting biographical hints influencing his leadership role as well as, accounts for his success in causing terror (Bodansky, 2001). Haroro's research on the charismatic phenomenon of Bin Laden and Anwar Al Awlaki is the closest study that brings awareness to an integrated study of charismatic theory, radical and militant Islamism. His focus remains at the foundational level with explanations on how charisma has 'routinized' overtime and contributed to the rise of other militant leaders, as well as he coined a typology of charismatic leadership within militant Islamism (Haroro, 2013). Furthermore, his work suggests that through vehicles or centers used by charismatic leaders' performances they gained to evolve this ideology in different manners prolonging its existence. Haroro (2013) offers a broad and complex framework to analyze the overall phenomenon of charismatic leadership based on multi-disciplinary theories for each aspect of the issue; radicalization, emergence and remanence of a leader, but in a way not yet known it doesn't provide the link from motivation to action that this research is aim to develop, as a first step towards more conclusive research on proven effects of this leadership, the relationship towards cause and effect. This first step into an integrated study of fields is innovative and advise us that Shamir's motivational framework is important in two aspects, "self-concept based theory provides insights into the way that charismatic leaders persuade and transmit values to the individual and the collective" (Haroro 2013: 17)

Other scholars from new religious movements celebrate the importance of charismatic leadership as key for the rise of these movements by attracting followers. Wiktorowicz (2005) exposes on *Radical Islam rising* that: "individuals are inspired to join radical Islamic movements because there is a cognitive opening that questions previously held beliefs and these individuals look forward to legitimate with the leader". Shamir and Wiktorowicz agree that it is through processes of cognition that charismatic leaders articulate the mission and beliefs they are pursuing, and self-concepts are worked in this process.

Shamir's concepts offer a justification for motivated actions based on intrinsic rewards opposite to other theories, this is to say, that actions find meaning within the individuals affected by leaders and not as a negotiable or material exchange, which makes it differ from most of the other motivational and psychological accounts. These concepts provided by Boas Shamir on charismatic leadership (1993) goes beyond indicating generation of charisma and provides motivational accounts of how their effect may take place. These motivational accounts will be applied to the phenomenon of militant Islamism since there is absence of this knowledge in the existing literature.

So that, Shamir (1993) defines this cognitive process as 'frame alignment' in the following excerpt:

“Frame alignment refers to the linkage of individual and leader interpretative orientations that enable individuals to locate, perceive, and label occurrences within their life space and the world at large. By rendering events or occurrences meaningful, frames function to organize experience and to guide action, whether individual or collective”

In this way, Shamir's charismatic leadership contributes by challenging beliefs in followers so they can later justify their behavior. Two more aspects exacerbate the possibility of charismatic effects according to this theory (Shamir, 1993); one suggests followers whose identity is similar to the leader and second, the rise or construction of a crisis. This is why, Shamir (1993) has summarized into five the cognitive mechanisms in which charismatic leaders engage for the likelihood of charismatic effects. Shamir's mechanisms are rooted in a self-concept based theory and will develop further this study in the next section.

3. Theoretical Frame: Motivational Effects of charismatic leadership based on a self-concept theory.

Charismatic leadership emphasizes in motivational and cognitive processes that propel self-concepts at the core of individuals. Baumeister (1999) defines self-concepts as following: "the individual's belief about himself or herself, including the person's attributes and who and what the self is". Self-concepts are primary forces driving motivational structures at the core of individuals. The self-concept theory proposes the view that: "We 'do' things because of what we 'are', because by doing them we establish and affirm an identity ourselves" (Shamir 1993:580). In this way, it is inferred that subjects' behavior is

based on conceptions and foundations of what individuals think they are and they believe in, and so actions are structured and acquire an intrinsic meaning. Self-concepts at the core of the individual that will be addressed in this essay are: (a) Self-worth or Self-esteem; (3) Self-confidence; (c) Self-expression; (d) Self consistency; and (e) Self efficacy. They are worked by leaders in a series of motivational mechanisms with loaded values and meanings, which we will attempt to indicate in our operationalization to signal their presence and relational analysis to the thematic topics provided by Haroro's analysis.

Charismatic leaders contribute to alter the importance and order of values, challenge identities by reinforcing individuals' self-concepts, and so affect judgment in sensitive subjects with effects on decisions and actions. Shamir (1993) claims that: "identities are organized in the self-concept according to a hierarchy of salience. The higher an identity is, the greater the probability that a person will perceive a given situation as an opportunity to perform in terms of that identity"

Shamir's mechanisms are so important for our research, it helps us to portray how the leaders elevate certain identities and values to other levels of judgement for actions through the persuasion of self-concepts.

The following motivational mechanisms proposed by Shamir (1993) illustrate how charismatic leadership operates to strengthen self-concepts on followers: (1) Increasing the intrinsic value of effort; (2) increasing effort-accomplishment expectancies; (3) Increasing the intrinsic value of goal accomplishment; (4) Instilling faith in a better future; (5) creating commitment.

3.1 Increasing the intrinsic value of effort

"Charismatic leaders underline the symbolic and expressive aspects of efforts because they pertain to meaningful values carrying moral statements by followers" (Shamir, 1994:27). Leaders implicate motivations of the self by highlighting engagement of followers in collective demonstrations of the identity and values. "Charismatic leadership presumed to strengthen followers' belief in the necessity and propriety of 'standing up' and being counted", according to Shamir (1993:582).

Meindl and Lerner (1983) pointed out that: “a shared identity can increase the ‘heroic motive’ and the likelihood of self-interest oriented pursuits be abandoned for more collective endeavors.”

3.2 Increasing effort-accomplishment expectancies

Charismatic leaders affect the perceptions of followers on how to contribute to a mission or ideal by “enhancing self-esteem and self-worth concepts” (Shamir, 1994:28). Initially, the leader is in charge to connect those contributions and efforts by followers to significant values and meanings, to this process is due “the implications of self-worth. Then, they heighten self-esteem by expressing high expectations of the followers and great confidence in followers’ ability to meet these expectations” (Shamir, 1993:18). These two aspects also magnify in the follower a sense of confidence in moral correctness when decision making occurs. This confidence and faith on doing things right increases what is called self and collective efficacy, Shamir (1993:582) claims that; “a sense of moral correctness becomes a source of strength and confidence to behave accordingly.”

3.3 Increasing the intrinsic valence of goal accomplishment

In this process a charismatic leader expresses action oriented goals and adds value to missions. They do so by showing the value they represent so followers can focus their actions and behaviors on meaningful tasks that put in perspective their contribution to valuable goals. “Charismatic leadership stresses the importance of the goal as a basis for group identity and for distinguishing the group or collective from other groups” (Shamir 1994:28). In line with that thought, Shamir (1994) explains that the meaningful value granted to those advocates bring satisfaction and help them to transcend efforts and ideas to a larger level of concern out of the self. This last thought is of relevance because it plays a role in motivating those individuals who are strongly identified with the group and who will engage in actions crucial for the group based on the collective interest. Shamir (1994:28) affirms that “leaders empower followers by emphasizing collective efficacy. Leaders imply that by making the effort, followers become part of an important, effective and powerful group”.

3.4 Instilling faith in a better future

In this process we are able to distinguish the nuances of leadership. “The system of rewards in charismatic leadership is not negotiable because they emerged from the intrinsic value of carried out efforts” (Samir, 1993). By contrast, leaders who are characterized as non-charismatic set focus on material goals, temporary outcomes, and give the apparent idea that the mission is closer to attain (Shamir 1993).

“One of the main assumptions is that having faith in a better future should be a satisfying condition itself. People would therefore follow leaders who can instill faith in them, even if it cannot be translated into proximal goals whose attainment is highly probable” (Shamir 1994: 28). Charisma is a property that by nature has a messianic value, this is to say that, this kind of leader often has more reasons and opportunities to focus on faith and hope towards utopian goals. In this sense, references to aspects of values that connect to goals, help to make sense of actions and strengthen self-concepts such as; “self-expression (what I do is what I am), self-evaluation (reward and sanction due to behavior) and self-consistency (congruence of values and actions)” (Shamir, 1993).

3.5 Creating personal commitment

The level of commitment by followers of charismatic leaders can vary extensively from the follower of leaders in a standard organization. Partly, we have exposed that due to the leaders’ implications of self-concepts in individuals, subjects strengthen their motivations to behave in certain ways; transcending to the collective with actions that support their group identity. Such implications, in other words, grant leaders with cognitive opportunities to make subjects personify behaviors that represent contribution to the group’s cause instead of self-interests. Thus, creating commitment based on unchangeable rewards. Shamir (1994:28) affirms that: “unconditional commitment is a motivational disposition to continue the relationship, role, or cause of action and to invest efforts regardless of the balance of external costs and benefits and their immediate gratifying properties”

On account of these mechanisms, leaders found cognitive openings where they have intimate especial meanings through the implications of self-concepts of followers such as; self-expression, self-consistency, self-esteem and self-worth. “Followers’ self-concepts are powerful determinants of their behavior and their reactions to the leader” (Shamir, House, and Arthur, 1993). In other words, “leaders recruit the previous self-concepts, intrude into the

salience of individuals morals and values, and links behaviors and goals to those identities and values to a mission that reflects them, charismatic leadership motivates followers through the creation of personal commitments” (Shamir 1993:584). In summary, the components of this self-based concept theory are of relevance for our study as it will provide understanding on how followers are likely to commit to a leader or a leader's mission. The self-concepts enhanced through the mechanisms mentioned above are as follows and will be used to discuss throughout our analysis: Self-worth; Self-confidence; Self-expression; Self consistency; Self efficacy.

Having exposed a theoretical framework based on charismatic leadership mechanisms, the need for methodological tools that can help us reify these concepts will be presented in the next section but previously some theoretical limitations will follow.

3.6 Limitations

Shamir's theoretical concepts help us analyze the articulation of motivating actions and meanings based on circumstances that are likely to correspond to charismatic effects. In this sense, Shamir's framework is not able to satisfy explanations in two aspects. Firstly, it does not verify if a leader reached successfully to charismatic effects, nor provides an explanation of whether the followership has been affected in the cases of charismatic effects being present. It bases on the assumption that identification with the leader on behalf of the followers contributes to that charismatic environment. Therefore, since this essay develops on the assumption of a possible effect, it expects that findings along with other indicators of responsive followers will contribute as basis to advance research on proving their reciprocity to a leader.

Secondly, this theoretical perspective will not set focus on verifying where a leader was or was not charismatic, we have choose this state as a departure point and provided a review to illustrate the difficulty of the field, what is more, we consider to rely on available studies of Bin Laden and Anwar Al Awlaki that suggest them as charisma beholders. However, this is clearly the main limitation of the theory that spreads through the method, because as we elaborate this essay on the 'if-then paradigm' that characterizes phenomenological theories, difficulties start rising as the researcher could be inferring too much from what it could be tested with available methods for this study affecting the internal validity of the study. It is therefore that this study is considered as a step stone for further conclusive research in regards to the impact caused by charismatic leaders within Islamism.

4. Methodology

4.1 Research Method

Qualitative content analysis enables us to describe trends in communication, the intentions of its content and some characteristics of those who communicate (Berelson, 1952). By using qualitative tools as an approach we are able to generate and categorize data so we can examine it and interpret within a theoretical framework. “Research using qualitative content analysis focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text” (Shannon and Hsieh, 2005:1278).

In this manner, it enables us to trace the components embedded in the motivational mechanisms that will later allow us to make inferences in relationship to the theoretical concepts. The study is of a deductive nature implying that theory leads the research to an end where the theory is applied to analyze passages of the text.

As there are not in depth studies of Islamist movement leaders based on a theory of charismatic leadership, we decided to choose the most recent and influential leaders of this movement. Qualitative analysis with focus on in depth cases could provide reliable results that can represent our inquiry in detail, through the examination of messages between lines that other methods cannot cope with. According to Gillham (2000); “the essence of content analysis is identifying substantive statements—statements that really say something”. For the results, it is expected that links and patterns emerge from data signaling the manifest content of self-concepts that as we know are likely to have an effect on followers.

There are several weaknesses that come with when using a qualitative method. Initially, it is difficult to be completely assertive when coding the material and discovering the latent content when the codes had been linked to data as there is room for interpretation from the researcher (Bryman 2012:306). This leak from qualitative methods creates difficulties with the possibility to draw generalization based on the results of this study which is a main criticism of this method. With the purpose to mitigate this fallacy we have chosen two different leaders as a unit of examination to be able to make strong statements about the phenomenon.

That is why, it is also important to highlight that one of the strengths of using this method is that it allows us to immerse within a phenomena or social group where it is usually difficult

to gain access (Bryman 2012:304-305). Qualitative content analysis is an unobtrusive method that does not require access to close followers, however, gathering authentic data from Islamist charismatic leaders is not an easy task considering that there is significant available material distorted by government agencies as well as terrorist groups' sources. Therefore, in an attempt to not affect in extend the credibility of the texts, we have based our selection in finding strong representative material for this case. To this end, it is expected that the level of ethical scrutiny is at the level of initial academic research for this type of method (Bryman, 2012:304)

Another available method that could have been of use for this investigation is that of Critical Discourse Analysis. One advantage of this method is that by analyzing the discourse available in texts the social reality of followers and leaders surfaces and the researcher is able to find arguments on the construction of motivations, meanings and ideologies we could find within this movement. As Bryman (2012:536) suggests; "the role of language as a power resource to provide meaning to activities". On the other hand, a manner to study this phenomenon is by selecting two cases of militant Islamist leaders in which one is charismatic and one that is said not to be so inspirational in order to highlight the work of charismatic leadership, However, our approach aim to compare or to give a joined understanding of two charismatic leaders with perhaps two different manners to approach their leadership and presumes with sounded judgment their charisma as a departing point.

4.2 Operationalization

In order to obtain organized material that we can examine it is needed to define codes into where the data will correspond and values of those codes. As our theoretical framework drives the research, we wish to identify links, referents or patterns that can reflect the phenomena as proposed by our theoretical concepts at a broader level and then, we will analyze the relational aspects among contents or categories. We expect to find relational aspects among them because the elements of the self-concept do not exist isolated and independent of each other. By contrast they can strengthen or cause each other presence (Elliot 1986:207).

Shamir (1993: Willner, 1984) discussed in regards how charismatic leaders use speeches as follows:

“in speeches, charismatic leaders interpret the present and the past; link present behavior to past events by citing historical examples; articulate an ideology clearly, often using labels and slogans; provide a vivid image of future; exemplify certain identities and behaviors, exemplifies values and identities, and their vision of the future.”

According to the suggestions from our theory, leaders’ speeches which are charismatic allude more often than those which are not to particular contents and indications in their messages, wherein, implications of self-concepts take place and are likely to have further charismatic effects (Shamir 1993:581). Thus and so, Table 1 below shows the core concepts derived from the theory and it aims to explain how charismatic leaders within Militant Islamist movements attempt to motivate others and exert a main purpose of this leadership through palpable values. The table outlined displays the bridge between theory and analysis that will enable the analytical tools to reify the phenomenon of concern.

Indicators of A Motivational Charismatic Leadership			
Concept	Definition	Mechanisms	Demonstrations
Self Esteem	"One's attitude towards oneself or one's opinion or evaluation of oneself, which may be positive (favourable or high), neutral, or negative (unfavourable or low)" (Colman, 2014).	o Increasing the intrinsic value of effort o Increasing effort-accomplishment	Values and Morals
Self expression	"Self-expression allows individuals to distinguish themselves from others, to reflect their own beliefs and needs, and validate their own self-concepts" (Kim, in press)	expectancies	Feelings and attitudes validating an identity
Self consistency	"Self-consistency acts as a motivator primarily by serving as a highly desired end state, a goal to which one aspires and which one attains through successive approximations" (Elliot 1986: 208)	o Increasing the intrinsic valence of goal accomplishment	Goals, History and Tradition
Self efficacy	"Refers to beliefs in one's capabilities to organize and execute the courses of action required to manage prospective situations" (Bandura, 1995)	o Instilling faith in a better future	Efforts and achievements
Self confidence	"Belief or assurance in oneself, trusting one's abilities, judgements, or decisions, either in general or in relation to a specific" (Colman, 2014).	o Creating personal commitment	Expectations and Hopes

Table 1. A categorization of core elements adjusted to a manifestation of referents that exert charismatic leaders’ effect in Militant Islamism

The indicators are reflections of charismatic leadership components that could be present in

their actions, speeches and words, and which help trigger motivations in followers of Islamist militancy. Initially, I will look for expressions, attitudes, values and manifestations that indicate in words any of the attributes of the self-concepts. The presence of these attributes signifies the affirmation on an identity and the actions relevant to it, which is controlled by the charismatic leader in question, or the negation of their significance in case of absence. As the research question requires to find out about what messages are being motivated to bring up the militant Islamist context, this study will then identify the loaded value and meanings assigned to these expressions and attitudes by leaders in order to decipher self-components within the message they want to be delivered.

In the coming section results will be disclosed in a customary table and thereafter, the discussion will be structured in terms of the relational aspect between self-concepts and discussed in terms of our theoretical approach and in light of our research questions. Lastly their significance to the topics suggested by Haroro's.

Table 2 below offers a practical definition of key tools from Haroro's findings. Haroro's work showed us how these tools fulfilled a role in terms of influencing the ideology of militant Islamism by transforming the concept with new functions and it is therefore we want to bring it to our study. The definitions play a significant role for the second research question of our study regarding the relationship between the latent content and the self-concepts, as we wish to see their significance in how the new contents are used by charismatic leaders to manipulate new cognitive openings or persuade the saliences of an identity that gives form to core self-concepts. So that, the main role of a charismatic leader is spotted and is our contribution to show how this relationship is reflected and identified in cognitive terms, since this premise has not yet been exposed in details of a self-concept theory. Therefore, we will use the definitions to guide and interpret the content when it is used in reference of self-concepts.

Centers or Tools used by Islamist Militant Leaders

Jihad	"A mechanism of the present designed to merge a glorious past to an ideal future vision. It legitimizes nonviolent and violent means to reach that vision" (Haroro 2013: 90-94)
Islamic History	"Provides the perceived relationship between the imaged past, dilapidated present and potential future" (Haroro 2013:85)
Tawhid	"An all-encompassing belief in the sovereignty, supremacy, and universality of Allah that renders any action that is perceived to supersede his uniqueness as an attack" (Haroro 2013: 82)
The Ummah	"The Islamic community of believers is a tool for defining the in and out group but provides an instrument to highlight the disparity between the Islamic ideal and reality" (Haroro 2013:84)

Table 2. Islamic tool kit by Haroro Ingram (2013)

The following segments present a background of our charismatic leaders' choices from this movement, then empirical material that will be employed, all discussed in relation to our research problem.

4.3 Research Unit of Analysis: Charismatic leadership within Islamist Movements.

So that, having a choice of method which allows us to organize data, we need to move on and detail more from which unit of analysis is that we are interested to collect data and know more about. Two crucial charismatic leaders have been selected as instruments of study to represent the phenomena undergoing within Islamist militancy, both leaders share the similarity of being charismatic leaders but differs in their personal background and methods of communication. At the end of this section it is argued why, for instance, other leaders were not selected.

4.3.1 Research Subunits of Analysis

Anwar Al-Awlaki (1971-2011): The case of Anwar Al-Awlaki is a representative example of charismatic leadership within what we called today Islamist movements. Awlaki was an

American citizen fluent in English and Arabic and was selected due to sound consensus by actors and security bodies highlighting charismatic leadership skills and the embracement of his speeches by jihadists (ADL, 2013). Security agents described him as a; “charismatic speaker, a leading propagandist and recruiter. His fiery sermons resonated with radicals in the U.S. and Britain, and his group AQAP, used to actively recruiting Westerners with an online magazine Inspire” (Morgan, 2011)

On top of that, Morten Storm, a Danish convert and a spy agent, wrote a detailed journey upon his personal encounters with Anwar Al Awlaki in Yemen. In his book, he described Anwar as an influential and charismatic figure within AQ and Storm (2015: 1-12-166) narrates his impressions as follows: “Awlaki sermons were a guiding light for would be jihadist (...)... (...) young men were consuming his every word (...) ... (...) He exuded natural authority and was the master of this place and this people (...) ... (...) Awlaki could harness the power of ideas”

Charismatic, recruiter and extraordinary are dominant labels when references are made to Anwar. Al Arabiya (2011) suggested that Anwar Al Awlaki, “was a modern terrorist whose charisma played a major role in attracting people to carry out acts of terror even at a distance.” In some investigations of terrorist attacks it was found in the suspect belongings a considerable amount of Anwar’s texts and an apparent devotion to his message (Shane, 2009)

The case of Anwar Al-Awlaki was chosen due to likelihood of charismatic effects during his activities as a leader, especially the sound judgment when it comes to its material, in addition it challenges demographic and sociological paradigms on recruiters located in the west and from the west. In this way, it offers an opportunity to complement a profile of charismatic leadership within this movement that the other subunit cannot fulfill. As it is also suggested by our theory that part of the resonance of the message in followers depends on their identification with the charismatic leader, thus, both cases become mutually satisfying conditions.

Osama Bin Laden (1957-2011): This leader needs little introduction and has been selected not only for featuring some charismatic initiative, but most importantly due to his representative legacy of Al Qaeda’s ideology, in specific; the influence of violent Jihad. Dahl (2014:179) remarks that “Bin Laden’s transcendental significance is the biggest challenge ever seen for American Intelligence for several years and how determinant it turned for foreign policies”. We are urged to investigate how and which characteristics of this

charismatic leadership are present in his communications which were of significance for strengthening or weakening followers' self-concepts. Andrew Hill (2006) described Bin Laden in his text as follows; “his status amongst his followers as a spiritual figure, and his presence in videos, mean he possesses the capacity to continue to feature as an influential figure in the War on Terror even in the after death”

Hill (2006: 37) further describes the leader in his text, *Bin Laden Tapes*, as follows:

“Bin Laden stands as a powerful figurehead for Al Qaeda, a charismatic leader whose presence has been conceived as crucial to the functioning of this disparate organization. Through his video appearances Bin Laden has sought to maintain a visibility that has figured as crucial to the authority of diverse categories of leaders across history”

From the statements above there are many others from which we can obtain an idea about what Bin Laden represented, and if, this leader has left a legacy of violence and radicalism, our concern in understanding a part of this leadership becomes of relevance. As Smith (2003:22) stated; “a controversial leader from all aspects and his legacy will remain to assure more recruits to his cause of global jihad”. In this essay, we attempt to construct the recognition of these charismatic leaders only by offering arguments from consistent studies based on recent developments of the phenomenon together with empirical evidence related to those who were once in contact with both leaders.

Ayman al-Zawahiri (1951-): Al Zawahiri performs as the current leader of Al Qaeda but his case grows apart from the others due to few evidence when violent jihad is referred to. Instead, it serves to discuss why other prominent leaders were selected instead of his case. Initially, we argue that our two chosen leaders have characteristics that stand out more such as, the ‘recognition’ they have received from multiple actors especially because they signaled charismatic authority as the source of their success on recruiting and inspiring others, as we detailed extensively on the above sections with the implications they can carry according to mentioned developments. Jacquier (2013, 21-39) discussed in an analytical study of Al Zawahiri’s operational code, a methodological tool used in Political Psychology to uncover belief systems in leaders, that; “Al Zawahiri had a difficulty in attracting followers and most likely understood that he did not have the charisma or leadership of Osama bin Laden. The

author rather describes al-Zawahiri's role more as a cheerleader and figurehead. His reputation depends on ideological purity, as a scholar, and doctrinaire”

Thus, we argue that this case is less representational of what charismatic leadership entails but we don't claim that it is an unworthy case, it actually provides a justification for the transactional continuance of this movement. Ayman is a traditional leader type with less reach of followers due to a call on charisma making this case suitable for further comparative research on charismatic effects on followers.

Certainly, the course between belief, charisma and action is a complex one, and cannot be deciphered by the properties of the exposed operational code alone or just by recognition of charisma. Charismatic leadership propositions will surely contribute to disclosing how leaders seek to validate certain ideals, identities and values that later will resonate with the followers' actions. Their success of charismatic leadership in terms of actions or attacks success should be then measured separately and analyzed by other research methods, this essay will focus on how these components are lived by them.

4.4 Research Material Selection

Unquestionably, out there exists a vast availability of material related to these charismatic leaders, some with religious and instructive themes and others discussing more specific topics like offensive jihad, terror, and more. For instance, Anwar Al Awlaki was a popular and active preacher with more than 1900 clips published, including several series on The History of Islam and its exemplary men, multiple lectures on Islamic Teachings and values, magazines on military training, essays and even a personal blog. Anwar Al Awlaki was a modern scholar who employed strategically all technological means to share his message. On the other hand, according to the available material and likely to be authentic, Osama Bin Laden was a less active leader than Anwar, partly due to the concerns for security and isolation which is a typical feature in these leaders. Between the periods of 1994-2001, an estimate of 13 statements per year were published, except in 1995 and later in 2005 both with no publications. During 2001 to prior his death in 2011, this charismatic leader published over 60 messages.

In this sense, in order to generate replicable results and to reduce the data to a manageable selection, we must classify this body of texts into a meaningful unit that is credible and

reliable for our analysis. This research method allows to perform this classification throughout the definition of available texts into representational themes for the analysis, this means that, “texts are selected according to the possibility that a correlation will exist between those data and possible answers to the research questions” (Krippendorff 2013: 37-39).

That is why we have selected the following text for our analysis:

- Bin Laden’s transcribed Audiotapes: “Message to our Muslim Brothers in Iraq” and “Sermon on the first day of Eid al-Adha” 11-16 Feb. 2003. (FFI report, 2005)
- Anwar Al Awlaki statement “Ways of supporting Jihad” January 2009.

The first document contains two messages by Osama Bin Laden and they are trustworthy translations from the material that is likely to be reliable and produced by the leaders. Despite that the source is of governmental nature as this is always thought as cause of bias in the material, the data is not an analytical work and it is therefore published with the purpose of offering a research tool in the field of radical Islamist ideology (FFI, 2005) The Norwegian Defense Research Establishment has made a compilation of 11 speeches from Osama Bin Laden that is likely to be authentic however some of the documents are provided as edited versions and other as extracts from the complete speeches retaken from their trusted secondary sources, this may lead to bias already embedded in secondary sources. The documents are published after a time of absence by the leader which is supposed to load with stimuli to his message and directed to the Muslims after *Id Al daha* which intends to increase the identification of other Muslims to his message.

The second document is of unknown author but it is deemed to be original as it is a widely recognized symbol or handbook of Jihad. The content of the document is predicted as most of the statements of Islamist leaders, this is problematic as we wish to infer the most from unstructured and unconscious statements. Nonetheless it reflects the approach employed by Anwar to communicate the message of his mission, a message that is thought to have become more radicalized after his time in prison. It is of significance to investigate the relationship of leaders in this phenomenon as its effects dominate the current political agenda of several countries. Also, since the analysis argues that there are certain Islamist topics contributing to maintain the effect of self-concepts, this study serves an informative purpose for future studies of new religious movements and Islamist militancy.

In summary, the documents are selected due to the research problem of individuals carrying out attacks and engaging in movements with demonstrations referring to militant Islam due to the intervention of inspirational or charismatic leaders. To this extent, Bin Laden and Anwar Al Awlaki documents selected above are directed to a targeted audience with a loaded message and are representative of this phenomenon. Therefore, the probabilities to find correlations approximate to the answer of our research questions.

5. Results

In the description below, categories offer an idea of a structure of contents and communications where self-concepts are being exerted and have a role in an interplay with Islamic topics. The attributes comprise some examples of expressions with loaded meanings that we will also look closely in the next section.

KEY FINDINGS OSAMA BIN LADEN		
Values and Morals	Validation of Identity	Goals
Honesty, monotheism, death, jihad, unjust war, religion, Islam, love and protection of Truth, loathe falsehood, avoid grave sins, the right path, trust and loyalty to God, forbid evil, strength and perseverance.	People of Islam, war of infidels, fight the enemy, crusaders, fighting for God, martyrdom, greatest forces, the lions of Islam, heroes, Muslim Nation, idolaters, the murderers, violators, brotherhood among Muslims, apostates, and the greatest human force.	Triumph for the Muslim world, destroy the forces of evil, victory, save Palestine, establish the rule of God on earth, establish the rightly-guided Caliphate
History and Tradition	Beliefs in efforts and ideals Past Achievements	Expectations and Hopes
Tora Bora Battle, Triumph over evil, Byzantine Battle and Shahi Khot.	Self-sacrifice, Jihad, martyrdom, success in Afghanistan, defeat of the Persians, defeat of America, defeat of the Soviet Union.	Defend their faith, Victory of Muslims, Punishments of Jews and disbelievers, belief in Islam, Faith.
KEY FINDINGS ANWAR AL AWLAKI		
Values and Morals	Validation of an Identity	Goals
Jihad, Justice and no peace, strength and no weakness,	Martyrdom, brothers in Islam, honor and protect the	Salvation of the Ummah, victory of Islam,

prove to Allah, The Ummah, worship, forbid evil, discipline, knowledge and courage, devotion, restrain.	mujahedeen and Shaheed, disbeliever, believers, hypocrites, Nasheeds, Jihad culture, enemies of God, Kuffr.	The era of Islam, preserving the religion and fighting till die for Allah.
History and Tradition	Beliefs in efforts and ideals Past Achievements	Expectations and Hopes
Ali bin, Abi Talib, Khalid bin al Waleed, Abu Ubaidah, Sad bin Abi Waqqas, Muhammad al Fatih, Muhammad bin al Qasim and Salahuddin, role models, Ibn Taymiyyah, battle of Tabuk, Khattaab, Battle in Chechnya, Abu Bakr, Umar, Uthman, Ali and Mu'awiyah.	Fighting, killing, engaging in Jihad, martyrdom, Jihad, Joining the ranks of the mujahedeen, success of: the War of the Tenth of Ramadan, the defeat of the American forces in Lebanon, The Persian War, and the battle of Tabuk.	Prosperity, faith in prayers and promised victory, practice jihad, day of Judgment, sanctity, study the Hadiths, the Quran, a great battle between the Romans and the Muslims, forgiveness, rewards.

**Table 3 Key findings in Empirical Material
Key attributes that indicate the presence of Self-concepts**

6. DISCUSSION: *A content Analysis of Charismatic Leadership within Islamist movements.*

In the above, we had exposed the attributes by which leaders emphasized to enhance followers' self-concepts in order to instigate actions to a certain mission. Accordingly, followers are motivated due to the meaningful value that the leaders provide when engaging self-concepts of individuals through the use of these statements and their relationship to certain topics and identified background. In general, the leaders articulated Haroro's themes to communicate their message and worked as tools to describe a mutual identification in the past. Most significantly leaders guide followers in a way that they anchored meaningfulness to self-concepts when actions in favor of urgent goals and values are carried out.

In the following segments we will see how a worthy mission finds relevancy in the glory and the injustices of the past but we will examine all these events through the eyes of our theoretical framework. In this section, we analyze simultaneously leaders' documents and instead disclose their analysis into the categories of our operationalization and will describe their interrelation as follows; (a) Values and morals, (b) validation of an identity, (c) goals and history, (d) efforts and past achievements, (e) expectations and hope. In this section, quotations made to the empirical material will not need a reference as its purpose is self-explanatory.

(a) Values and moral justifications.

There is a call on values from both charismatic leaders aiming to add significance to what it constitutes the right and wrong behaviors that refers to a Muslim identity based on absolute deity. 'Tawhid' is given as a cherished principle of morality guiding all behaviors in every life aspect and is created as a filter of judgment for individuals' choices. Definitional values are introduced by both leaders in attributions of limitless love, truth and discipline towards deity which is highly expected by true believers. In statements such as 'die for God', leaders wanted to express that it is the highest value and that there are no boundaries for actions taken as soon as they are suitable for the morals favoring them.

In line with deity, it is suggested that one of the values most worthy of that principle is that of 'self-sacrifice' at all means and in all aspects of life. This appreciation is linked to a path of 'martyrdom', and of 'die in a state of Islam', it introduces to practice of 'jihad' as the

maximum expression of these values. Attributions always assigned to these efforts displayed positive references like honoring those in practicing, utopian and immeasurable rewards, which grounded layers for moral justifications.

Expressions and words signaling morals were constantly established throughout the text concerning differences and examples of right-doings, good and evil, and those considered as a 'duty' or 'obligation' as they are based on unquestionable deity. Some claims were preceded with expressions such as; 'God's demands' and 'God's will', they have the function to prepare the environment of values that are perceived for the followers, so when actions happen accordingly a sense of soulfulness will take place. Religious sources such as; 'The Hadiths', 'the Quran' and past experiences from 'the Sunnah' were used to insist on the unnegotiable morals of conduct; 'the principle of Monotheism', and then its relation to a struggle for preserving it by fighting a 'violent Jihad as the right path'.

From there, all life actions and associations towards others are driven by these powerful guides, and positive responses to them are rewarded while negative shall be judged accordingly. Together, they defined the foundation for right and wrong doing that serves as ground for followers' reasoning and judgements on actions. Once this basis for judgement is established, individual and collective reasoning on actions and behaviors should represent those values, morals and identity.

For the follower is crucial to be mindful of their actions, Shamir (1993) suggests that: "having complete faith in the *moral correctness* of one's convictions gives one the strength and confidence to behave accordingly". This suggests that acting according to the definitions of your morals enhances the intrinsic value of self-esteem or also known as self-worth concepts This creates a sense of satisfaction in followers and prepares the road to self-confidence and commitment, an effect that was first triggered by the leaders involvement at a broader level. Burns (1978) claims that; "charismatic leaders accentuate on moral statements to try and raise his followers to more principled levels of judgement, being this the hallmark of this leadership". From the data analyzed, our theory let us infer that charismatic leaders used a moral framework guided by religious based values to provide justifications for future actions that could turn aggressive and other forms of support of violent Jihad.

(b) Attitudes validating an identity

The perceived identity expressed by these leaders is one defined by behaviors and qualities that represent a community of ‘Muslims’, ‘The Ummah’ or ‘the Islamic Nation’. Markedly, charismatic leaders sorted to embrace words of an identity such as: ‘brothers’, ‘servants to God’, ‘martyrs’, and ‘believers’ with the purpose of creating a sense of belonging to this community. It is necessary for the charismatic leader to create a common ground where followers find a cause to feel identified in order to take action. Two purposes are relevant of this category, one is the focus on identity which clarifies the differentiation with other groups, as Haroro assumed on the in and out groups based on the Ummah concept. Yet, the propositions of our theory further reveal that the actions taken upon this identity enhances the self-worth and self-expressions concepts of individuals because they validate ‘who they are’ and provide meaning to a further course of actions. Expressively, followers make efforts that are ‘right’ in congruence with that identity and in the necessity of being validated within a group, or for “standing up and being counted” Shamir (1993). This need to be validated is a second point of relevancy and it has a major implication in judgment of actions, even though the concept is crucial to base the reasoning for actions, it is up to the leaders to intervene with a new definition or change the perception of the concept and its physical demonstrations. In this sense, leaders are the mediators of meanings and ideas.

Efforts of Self-worth also contribute to reach the ideal goals, thus making a desired effort becomes more meaningful for the followers (Shamir 1994:27). From this point, the relationship of actions with judgments begins to reflect and link to the self-efficacy concept. It is of interest that the engagement in descriptions of identity and values, also entailed a selection of ‘attitudes’ and ‘right behaviors’ that assigned value to the expressions of their identity. This means that self-esteem values are more salient than the expressions constituting an identity yet without the connection between the two self-concepts the course to action might not exist.

Furthermore, militant leaders emphasized in the course of expressions who are not in line with that identity by circumventing perceptions of an enemy and images against those outside a community of ‘Muslims’ with qualities such as: ‘crusaders’, ‘greater Israel’,

‘infidels’, ‘debauchees’, ‘American enemy’. Leaders introduced strong differentiations between the communities through explanations of ‘loyal jihad’ and ‘weak jihad’, and then associate to a collective identity through the Ummah concept of community as means to accomplish a unified goal against the enemy and ‘endure the Islamic Nation through struggle’. Meindl and Lerner (1983): “a shared identity increases the ‘heroic motive’ and the likelihood that self-oriented pursuits will be voluntarily abandoned for more altruistic and collective endeavors”. Thus, followers commit more for group interests than for individual ones.

In the following statement, for instance, there is nothing particularly negative or unknown with the demand made upon Muslims: ‘Jihad today is obligatory on every capable believing Muslim’. Then, it has an effect when the behavior ‘Jihad’ that is demanded as the main representation of a Muslim identity has derived from violent justifications or statements that aim to define a characteristic of the Jihad struggle, as in the following statement: ‘Humble towards the *believers*, powerful against the disbelievers, when ye meet the *unbelievers* (in fight), smite at their necks’. This encourages hatred at the cost of identities’ differentiation, and at the cost of a perceived description of ‘unfair’ events, is a main topic between the identities in the data examined, which to an end it contributes to the salience of followers’ collective identity and towards the efficacy of collective actions.

(c) History, tradition and Goals

Charismatic leaders resort to historical events for one main objective. This concerns the idea of exalting the efforts, achieved goals, the glory of the past through the experiences of past followers and leaders within the same movement, and then, connecting these to the present. According to our theory, this gives a sense of self-consistency and self-congruency where the followers find significance to give continuance to those actions that take them towards the mission. Through articulating past, present and future, leaders encouraged hope in the future because there is progress in the actions taken and the possibility to achieve a utopian goal, this is to say that; self-esteem, self-efficacy and self-expression as well as self-consistency are enhanced throughout. What ‘I do’ is important because they represent ‘my values’, ‘who I am’, ‘my contribution’ and ‘my contribution within a collective’, so far, that is how the salience of self-concepts takes shape and is worked by militant leaders. The strongest the

self-concepts and its recurrence, the most likely that followers will act accordingly once a window of opportunity is present.

Framing on past achievements in connection to current affairs, allows the followers to put themselves in perspective to the goal, and see themselves as contributors. In practice, leaders did so as well by narrating ideal status and circumstances of events that occurred in 'Afghanistan', in the 'War of the Tenth of Ramadan', 'the defeat of the American forces in Lebanon', 'The Persian War' and 'Al Khobar'. All events were described in terms of how the Ummah was granted success in the past and how the rule of God triumphed in the past and how this can also triumph today. History was also used to sustain achievements in the next category however the purpose differs as it gives meaning to actions and in this category it provides an imagined goal as possible.

Following these expressions charismatic leaders employed tradition as a channel of demanding certain behaviors by the introduction of exemplary role models of the past. These men served as guidance to imitate the values lived by them, leaders portrayed followers the possible existence of a world defined in their terms, which simultaneously obtains validation from past history. Some of the merits obtained in the lives of 'Abu al-Dada', 'Khalid', 'Muthanna', 'Abu Hilala', 'Umar', 'Abu al-Darda', 'Ja'far bin Abi Talib', and lastly 'the Prophet Mohammed' are not the real focus of reference but the journey, challenges and the manners the figures lived it is of central attention and deserves honor.

The encouragement of self-expressing and self-consistency, sustains and strengthens self-concepts at the core of the individual because followers find meaningful identifications. Shamir (1993) mentioned that: "by inciting followers to engage into efforts that express historical identities, followers begin to identify with a larger and meaningful community." As discussed this sense of collectivity is important as it increases the levels of commitment to a mission and is a method of strict self-evaluation when one is compared to the commitment and actions of others believers.

In this way, when leaders enhance the self-concepts of followers, they act as mediators, they provide followers a sense of meaningfulness and progress based on actions that are worth to the cause and essential for self-consistency and congruence. As proposed in our theory,

Shamir (1993:584) claims on; “the leader becoming a representative character, a symbol which brings together in one concentrated image the way people in a given environment organize and give meaning and direction to their lives”. Events and past actions serve to justify the endurance of the struggle towards the goals defined as: ‘Establishment of the rule of God’, ‘Islamic Nation’, and ‘block the infidels which harm monotheism’. Goals are only relevant to the context of the individual and are relevant in the texts when related to the spectrum of past history and current actions.

(d) Efforts and past achievements

During the analysis of the text, the constructs embodying historical references served as introductions for congruence and efforts; and collective efficacy was a major beneficiary. Examples showed how the grouping of efforts among the Mujahedeen were worthy to the accomplishment of defeating the enemy. This theme therefore serves as a source to evolve from self-efficacy enhancement to a collective efficacy level.

We see that expressions of an identity and heroic efforts trespassed to a collective level and their appearances throughout the text increase and accompany symbols of collective efficacy. In this sense, great efforts and great achievements are only of a superior community of: ‘lions of Islam’ and ‘the greatest human force’ whom do as well ‘supererogatory meritorious acts’. As a result, one theme claiming a superior identity also through past efforts begins to strengthen a collective efficacy theme which achieves more when working together.

In regards to the propositions of our theory; “charismatic leaders who emphasize identities and their superiority, may create ‘new’ desirable social categories for the followers: the master race” (Shamir 1993:582). By raising the salience of the uniqueness of this social category and the desire to protect it “followers are subject to considerable social and psychological forces that are likely to increase their commitment to that effort” (Kanter 1967: Salancik 1977).

Efforts by previous heroic followers act as proof of successful gatherings towards a collective endeavor, hence leaders encourage collective commitment to their mission. It is then expected that actions will increase in support of a group mission. Shamir (1993) states that; “this is likely to increase effort-accomplishment expectancies which is a strong source of motivation”.

Expressions in this category are there for two main reasons, one is to endow continuance to the ideals from predecessors and making them look reachable. It is a source of motivation in a manner that leaders encourage and create conviction in what is demanded as reachable. For instance in the following quote, leaders emphasized the possibility of achieving an end that was previously unimaginable: “The Muslim Nation is capable of fighting and resisting the so-called great powers”.

Secondly, charismatic leaders show the means of how to achieve a goal by strongly emphasizing practicing and believing in ‘Jihad’. Haroro (2013) provides us a definition of Jihad where violent and non-violent acts defined this concept. Certainly charismatic leaders addressed this concept of jihad of thought and jihad of action, and our theory develops explanations on how carrying out such a practice will strengthen self-efficacy. This means that followers confronted in a situation of crises or in daily life will use representations, behaviors and words symbolizing a type of Jihad struggle because it fortifies the significance of doing the actions. Jihad connotations were mainly symbolizing fight, aggression, combat, for instance, in the following statement the ways to success are revealed “Victory has its reasons, as does defeat, and any means which brings victory is worthwhile; the paths which lead to exalted ends are different, and the shortest of them is that which sheds blood”

Militant leaders highlighted the commitment and self-sacrifice by Jihadists in multiple terrorist attacks and praise them as the right manner to express their values, get closer to the goal of a Muslim nation and a more effective mechanism to ratify a community. In this way, expressions on topics above serve to maintain reasons to endure self-concepts in individuals and especially self-efficacy at the collect level, “this perception influences what people choose to do as a group, how much effort they put into it, and their staying power when group efforts fail to produce results” (Bandura 1986:449). This self-concept is central for understanding the power of charismatic leadership and their interventions.

(e) Expectations and Hope

Charismatic leaders displayed examples on the belief in a dream state of Islam, in a dreamt reward. They inspired arguments regarding faith and hope in intrinsic rewards which help to sustain commitment, identity, and the illusion of a better world. Intrinsic rewards are those retributions followers obtain for believing and acting according to Jihadist values that are not negotiable or that has not material value. For instance, the act of martyrdom will take the evil

from the world and will grant you salvation when the day of judgement comes, and receive all mercy and forgiveness for your acts. As a result, faith and hope in a utopian condition that followers cannot reach in the present make followers motivated to maintain a life in the path of Jihad and as pleasers of God. Shamir (1993:585) affirms that “charismatic leaders generate hope by connecting behaviors and goals to a ‘dream’ or a utopian ideal vision of a better future”. This not only reifies self-confidence but by having it commitment is increased. Our theory reminds us that “since the probability of attaining goals is so distant due to the nature of the goals, the condition of being merely hopeful is self-sufficient to motivate actions and provide meaning to them” (Shamir, 1993). As an example, charismatic leaders create hope through the embracement of Islamic promises like; ‘the salvation of the Ummah’, ‘salvation from hellfire’ and ‘the rewards from martyrdom’. But also through metaphors, poetry and faith with the purpose to maintain the expectation of a desired world.

The creation of perceptions based on faith helped charismatic leaders to further argue drastic actions in the form of warfare and ultimate behaviors expected from followers, because the higher the acts the more recognition and rewards. In the same sense, perceptions of punishments for misconducting and disbelief constituted to support the idea of consistency between behavior and values. Leaders build on ‘forgiveness’, ‘prosperity’, ‘sanctity’ and ‘martyrdom’ as valuable rewards that will be granted, only if desired actions are taken.

Emphasis was made on efficient actions and leaders assigned meaning to those who engage in ‘financing jihad’, ‘encouraging others to jihad’, ‘supporting the families of jihadists’, ‘raise with arms’, ‘join the ranks’, and so on. The value of intrinsic rewards lies not only in the artifice content of the goal but in the fact that by followers engaging in meaningful actions, all their self-concepts are enhanced, thus the reality of their inner and outer world makes sense.

6.1 Aspects of Comparison between militant leaders

Charismatic leaders employed identical topics to resonate identification aspects with followers. The nature of the topics and categories are identical, but the differences rather concern the contemporaneity of examples used by Anwar Al Awlaki in comparison to those of Osama Bin Laden. While the focus on Awlaki’s text was clear in how to support and exercise Jihad in the current world from all modern aspects of life, Bin Laden often resorted to archaic metaphors, religious quotas, poetry, and past achievements in war to indicate the

end purpose of the struggle. It is of interest as texts are generated during the same époque and with few years in between but audiences of target may differ.

Awlaki also has referred to historical events and figures, he highlighted aspects of role modeling like sacrifice, discipline, financing, and warfare, while Bin Laden referred to historical achievements to create a sense of congruence and pride. Anwar Al Awlaki examples characterizes for addressing the challenges lived by a modern Muslim society and addresses especially young men by defining the roles and activities of members within the family. Furthermore, Awlaki is noticed to be a sharp critic of nowadays Muslim scholars and professionals and warns about the role of the media. Osama Bin Laden on the other hand, had a more drastic and aggressive approach towards the 'other' community neglecting any influence from the west and having it terminated. Nonetheless, this differentiation is justified in the purpose of identifying with a community, one of young Muslims and the other one of Muslims in general, and the implications of this identification could be further studied if elements of proving the effect from the end side of this relationship were available. In what pertains to this study, the differentiation didn't have particular implications in the absence, presence or exertion of self-concepts in both leaderships.

7. CONCLUSION

In the previous analysis, it was explained the relationship of how the charismatic leaderships of Osama Bin Laden and Anwar Al Awlaki were sources for the likelihood of engagement of followers in Militant Islamism. The study shows the process of internalization of values and practices through their attachment to meaningful self-concepts that undergo in the relationship between the leaders towards sympathizers. Sacrifice, martyrdom and loyalty to deity were highlighted by leaders as valuable deeds connected to representations of self-worth and self-expression, thus, acting as key engines for collective success and congruence of actions for the past and the future. The leaders look to refine self-concepts, as they have a further effect on sympathizers and their judgement to take actions in accordance to Islamic beliefs, commitment to the Ummah and a determined goal towards the idea of a better world. This is a crucial explanation developed throughout our discussion.

The interest in this query was born out of the lack of motivational explanations that can provide satisfactory reasons of how individuals continue to express sympathy and to engage into violent actions after the implementation of multiple initiatives of counter terrorism.

Therefore, the purpose of this essay was to disclose the exertion of motivational aspects of charismatic leadership theory within militant Islamist leaders to validate our proposition in which the role of leaders influences the perceptions of those exposed to their message at some level.

A charismatic leadership theory offered motivational insights on the significance of leaders' interventions and relationships under unstructured environments as that of Militant Islamism, something that cannot be investigated with other leadership theories or typologies, and which award the mystic element and attribute of charisma/charismatic. With the assistance of Haroro's conceptualization of Islamic tools used by militant leaders and a content analytical methodology, we were able to recognize in the material the analytical values of self-concepts that impregnate charismatic leader speeches as well as provide an idea how these topics gain relevancy as they are at the mercy of self-concepts. At last, it was shown how each leader uses values according to its background and contemporary surroundings.

From merging two areas of study to provide knowledge of this case, we looked to overcome obstacles in previous studies by exemplifying the importance of Islamic elements as tools of articulation for self-concepts by militant leaders as they inform the evolution and construction of a modern ideology. Our results suggests that the strengthening of self-concepts is the key attribute of charismatic leadership as it provides advocates with meaningful rewards at the self-core, and their success to introduce ideas on action (Jihad), commitment to a cause (The Ummah) or a belief (Islam) will depend on their ability of the leader to bring aspects of identification to a common ground and endure constantly the self-core of the individuals in a way that they are enable to transmit their actions from the individual to a collective level.

It is further suggested that the self-concepts are necessarily interrelated and the salience of one concept may be interdependent of another. If so, it is assumed that the mere presence of all strong self-concepts may guarantee an attractive effect of followers and the presence of a functioning charismatic leadership. In order to ratify this statement, further research is necessary in two aspects: One that proves the existing link of retribution from followers or attackers related to this leader and examine the relationship of their self-concepts and behavior. Psychological and motivational experiments will be desirable if access to them is granted or examine biographical works available from sympathizers related to these leaders. Furthermore, a theory of social movement could refute or reinforce the motivational

processes displayed in this essay and this examined relationship. And secondly, a study that can measure the variable effects in the absence of any of the self-concepts examined in this study. In this sense, a leader as Ayman Al Zawahiri who is thought as less inspirational could be a choice for comparison. In summary, we have demonstrated the deepest functions of charismatic leadership in the context of militant Islamism as a departure point but there is still a need for further research on measuring the effects and response in followers.

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