



Research Article



The Role of Socio-Political Construction in Promoting the Culture of Iraqi National Dialogue After 2003

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Abstract: Research and focus on the subject of national dialogue and the role of social and political upbringing in promoting and consolidating that dialogue is the result of the causes that hit society and the quest to find solutions and treatments for those causes, and the most prominent causes that hit society and the Iraqi political system after 2003 are sectarianism and political quotas, which resulted from the absence of a culture of dialogue and the adoption of opinion and the other opinion, and sectarianism is not a modern phenomenon on societies, but an old phenomenon known by societies with multiple orientations and beliefs, and here it is necessary From pointing out that pluralism is a double-edged sword that depends on the mechanism of dealing with it, it is a source of strength and progress if it is optimally invested through constructive national dialogue, respect for opinion and other opinion, respect for the entity of the individual in the shadow of one society and the primacy of national identity over sub-identities, but in the event that this resource exploits special factional trends and adopts the language of escalation and threat instead of dialogue and transparency, that society will suffer and suffer losses at all levels and stoke the fire Sectarian strife does not serve the interest of society and does not achieve its overall goals, Logic requires coexistence between members of multiple religions and sects.

Keywords: upbringing - social - political - culture - national dialogue



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INTRODUCTION

Despite the efforts aimed at promoting national dialogue, these efforts were not at the required level. It is therefore essential that social and political institutions continue to make continuous efforts to consolidate and build the language of dialogue in various segments of society and instill it in the behaviours of generations. This is because the treatment of any social defect or phenomenon is not by denying and ignoring it, nor by attributing it to external forces, but rather by confronting it, analysing it. This necessitates a comprehensive understanding of the underlying causes and the factors that perpetuate and disseminate these phenomena within the societal fabric. A notable example is the impact of sectarianism, which has influenced the Iraqi societal and political landscape, albeit with variations in severity and impact across different periods. A crucial aspect pertains to the consolidation of this approach within the political landscape, a process that has hindered the establishment of an integrated democratic political initiative and has also contributed to diminished political participation. In this context, the role of social-political upbringing in the success and effectiveness of this project becomes evident, as it is a fundamental component of democratic transformation. The process of social-political upbringing instils democratic values in the minds, consciences, and behaviours of individuals, thereby serving as a foundational element in consolidating democracy. Through this process, individuals acquire the knowledge necessary to This process involves the acquisition of knowledge about the political system and the formation of perceptions and reactions towards political phenomena. The role of social and political upbringing is instrumental in achieving stability and societal and political development, as well as in the transformation of societal patterns that encompass social values, customs, and the preservation of such values. This preservation is pivotal in the creation of societal cohesion, rights, duties, and the ability to perform and the societal and political role.

The significance of the subject: The importance of this study lies in its presentation of the subject of social-political upbringing as one of the influential subjects in supporting the political system after 2003, and in its identification of the gap and the great rift that Iraqi society suffered from. The repercussions of this transformation and its significance in the education of a new society based on democratic values, and the instilling of tolerance, awareness of others, mutual understanding and acceptance of differences, irrespective of their magnitude, are of particular concern. **The problem of the study:** The central research question guiding this study is concerned with investigating the disparities in political conduct within the Iraqi political system in the aftermath of 2003, and the manner in which these divergent behaviours have been mirrored in the societal landscape, thereby giving rise to a schism and a divergence in the establishment of a unified national dialogue. In the context of these observations, the following research question is posited: To what extent does social-political cultivation exert an influence and assume a role in the reconstruction of the national dialogue? **Research hypothesis:** Despite the state of conflict and rift that Iraq witnessed after 2003 as a result of change and entering a new era, the institutions of

social-political upbringing have a prominent role in building and strengthening the national dialogue, due to their influence on the behaviour of the Iraqi individual. Study structure: In order to cover the subject of the study, the research was divided into three demands. The first demand included research into the nature of social-political upbringing in Iraq after 2003, while the second demand was for research into the factors affecting social-political upbringing after 2003, and the third demand was for research into the mechanisms that enhance the culture of national dialogue.

The first requirement

The concept of social-political upbringing

The primary requirement The concept of social-political upbringing The sheer multitude of studies and research in the field of the theoretical framework for studying the subject of social-political upbringing necessitates a focus on the most prominent concepts that constitute an introduction to the research topic. Many definitions have been given regarding social upbringing, including (preparing the individual from birth to be a social being and a member of a specific society). [1]

This process entails the acquisition of competencies necessary for individuals to assimilate into the components, groups and institutions that constitute society. The significance of upbringing lies in its uninterrupted and enduring nature, spanning from birth to death. The outcome of this process is the guidance of individuals towards the optimal trajectory, guided by established principles and value systems. The American sociologist Talcott Parsons also defined it as an educational process that depends on indoctrination, imitation and identification with the mental, emotional and moral patterns of the child and the adult. In clarifying the definition of social upbringing, it is essential to highlight a component of that axis pertaining to political upbringing, as there is a divergence of opinion regarding its conceptualization[2]. Some contend that it is in opposition to social upbringing, while others perceive it as an integral component of it. In addressing this concept, we will examine two definitions proposed by experts in the field: Dr. (Kamal Al-Manoufi) defined it in two ways: firstly, as a process by which a person is taught a set of values and behavioural standards that are considered to be stable in the conscience of society in a way that ensures their survival and continuity over time; and secondly, as follows: It is a process through which an individual establishes their personal identity, enabling them to express themselves, and this direction is linked to the concept of political upbringing as a means to modify the prevailing political culture in society. [3]

The strengthening of national unity is achieved through the actions of institutions responsible for social and political upbringing. The instilling of noble values in individuals by these institutions is predicated on the existence of a belief in the culture of dialogue and acceptance of others. The overarching objective of this process is to cultivate a good citizen who is cognizant of his rights and obligations in light of a political system that recognizes and acknowledges these rights. The establishment of this integrated environment is instrumental in achieving national unity. [4] The outcomes of social and political upbringing, built on solid and effective plans, and the existence of an environment conducive to their effectiveness, are pivotal in this regard. The formation of a homogeneous general culture, through which the

individual senses his peers and thus forms a force of cohesion and solidarity, and these data compel society to adopt a joint dialogue as it constitutes a human necessity and, on the other hand, constitutes a method and program to achieve the desired work, which is to create social behavior with a degree of strength and balance. The post-2003 era, with its democratic system and constitutional foundations, provided the appropriate environment for building the citizen, society and state according to a correct national methodology. Social-political upbringing plays a role in preparing citizens who believe in the freedom of opinion and the other opinion, and adapt to the political system without coercion or compulsion, through a sense of belonging and not being alienated from the prevailing political culture. In addressing the significance of social-political upbringing in effecting social transformation, it is essential to draw upon Russell's characterisation of it as a catalyst for stability and artistry. This, in turn, led to Japan adopting the slogan of national superiority as its paramount educational objective, while the American approach emphasised an alternative[5]

The second requirement

The role of social and political socialization institutions in Iraq after 2003

The process of total change that took place in 2003 in the political system, and particularly that change in the philosophy of that system—from totalitarian dictatorship to a pluralistic democratic system—there is no doubt, such an event and of this magnitude with all its social and political dimensions will create instability and chaos for a number of reasons[6], the most prominent of which is the nature of the political system before 2003, which played a role in complicating the culture of dialogue, and this is basically due to the nature of the political system that absented the cultural foundations of dialogue and respecting opinion and the other opinion, and due to the absence social and political justice, and absence of any signs for national dialogue. [7] This is met by the policy of gagging mouths with the image of the sole leader being drawn in the mindset and awareness of the Iraqi society, which has caused a lack of trust and fear among the components of society.) What concerns us through this is that the institutions of social and political upbringing were affected by this change, as a result of this chaos the role of these institutions has declined during that period, especially since they were suffering from crises and cracks under the previous regime. And this dispersion and weakness has contributed to the great growth of terrorist operations, their spread, and the extremist thought they carry as well as the gap between components. (Today, one can be safe in assuming that the Iraqi political system data has faced the utmost challenge as it related to democracy after 2003; however, this challenge also had its reflection on the national dialogue, which was weak and dispersed, so the post-2003 political system has a structural defect to remedy[8,9].

The family constitutes the primary social unit and serves as the initial milieu for the transmission of language, social norms, and behavioral principles to children. It is also the conduit through which children acquire customs, traditions, and the tenets of religion. The transmission of social and cultural heritage across generations is facilitated by this mechanism, and it is imperative to utilize the language of calm,

constructive dialogue to ensure its effective transfer. This dialogue constitutes the primary nucleus of national dialogue. Notwithstanding the vicissitudes experienced by the Iraqi family, it has maintained the sanctity and status of the family unit and has played a pivotal role in fostering peaceful coexistence, rejecting extremism and promoting the culture of dialogue during periods of conflict and crisis. However, it is imperative to acknowledge a set of behaviors that must be addressed, and in return, the political system must implement fundamental rights. It is imperative to recognize the role of parental conduct in fostering negative attitudes in children, particularly in the context of insults and curses directed towards specific groups, parties, sects or beliefs. Such behavior can engender preconceived notions in children, leading to the development of hatred and malice. The father's reaction, whether intentional or not, can further exacerbate the situation. This underscores the pressing need for the development and implementation of educational initiatives. To this end, it is imperative to recognize the pivotal role of the Iraqi family in nurturing a generation that is both a contributor and an effective part of building the national dialogue, and that is committed to peaceful coexistence. To this end, it is essential to extend care and attention to the constitutional articles that stipulate the building of the family and its care[10,11].

Education, with its various institutions and stages, has been demonstrated to contribute to the creation of social cohesion (Smith, 2019). It is the appropriate environment through which to facilitate dialogue, and through this process, it supports and contributes to the establishment of rules of respect, the development of the language of understanding, knowledge of different opinions and their exchange, and the provision and facilitation of opportunities for all individuals to participate in the areas of social, economic and political development (Brown, 2021). The successful implementation of these concepts necessitates the establishment of structural foundations and the implementation of rules. Through these foundations, a societal culture is formed that positively reflects in the form and performance of governments, as well as in the building and strengthening of national identity and national dialogue, the revival of the spirit of citizenship and the development of the trends necessary to achieve stability. [12]

The significance of education, as outlined by the philosophy of education itself, which emphasises the cultivation and development of the human self, and the instilling of teachings and knowledge in the memory and mind of the individual since childhood, is also a key consideration. Moreover, the function of education extends beyond the provision of discrete teachings for each stage; it plays a pivotal role in the contemporary era, particularly in addressing extremist and radical ideologies, as well as the crises and conflicts that ensue. These have led to armed conflicts that have impacted diverse societies and nations. This importance stems from the ability to leverage technological and cognitive advancements, which have expanded the scope of communication with the surrounding regional and global communities. These advancements facilitate learning about stages of progress, fostering understanding of different cultures and civilisations, and enabling access to information and innovations. Furthermore, they allow for active participation in proposing solutions to these events and crises. [13,14]

In the aftermath of 2003, education assumed a pivotal role in combating extremism and fostering tolerance. The cultural milieu, characterized by a vibrant tradition of dialogue, played a pivotal role in shaping societal attitudes. This process was evident in university settings, youth programmes, seminars, conferences, research centers, and the contributions of teaching staff. Education emerged as a bastion of societal aspirations, a foundation for cultivating a culture of dialogue. Thirdly, the role of the media in social and political upbringing is paramount. The media, through various forms of communication, plays a pivotal role in shaping the perceptions and outlooks of individuals. The role of the media in this process is characterized by a certain degree of complexity, particularly in the contemporary era, which has witnessed a significant revolution in the field of information and communications technology [15,16]. This has led to the formation of a public character that cannot be disregarded by spending a considerable amount of time and increasing interest in that space, and exposure to and knowledge of various trends, contents, information and personal, local and global behaviors. This has led to an increased search for diverse information, including social, political, economic, historical and religious content. Consequently, this has created a platform for the exchange of information and opinions through dialogue, which, if unregulated, can lead to negative outcomes that jeopardize peaceful coexistence and the propagation of extremism. The dissemination of information and content across various domains and at different stages of life is also a significant factor. The role of the media is of particular significance in this regard, as it has evolved into a fundamental instrument of guidance and direction, encompassing both positive and negative influences. This phenomenon naturally exerts a profound impact on the roles of the family and education in shaping the individual's perspective and behavior. [17]

Fifthly, the issue of political parties is addressed. One of the problems that was taken into account regarding the nature of Iraqi parties after 2003, which constituted a negative factor in the maturity of the national dialogue, is the structure of those parties that were founded according to secondary ethnic and sectarian affiliations, which obscured This has had a deleterious effect on the concept of harmonious pluralism, as evidenced by the reality of society, which has become rife with non-peaceful emotions and disagreements, and has moved away from the democratic basis of pluralism, which is based on interaction, peaceful disagreement and reliance on national dialogue. The absence of a democratic structural administration to oversee these entities resulted in a dearth of programmes, visions and ideas that serve the public interest. This phenomenon was also reflected in the nature and formation of political alliances, which engendered an environment of mistrust between the parties, leading to the opinion of one party becoming a source of doubt for the other. negative character and there was no understanding of the logic of difference and acceptance of the other opinion. However, reality proved that with the emergence of signs of public awareness and it became free from the sectarian programs drawn up by the political parties and began to revolve around the concept of national unity. [18] These forces and parties began to quickly change and adapt to this societal change.

The third requirement: The impact of social and political upbringing in promoting the culture of national dialogue

National dialogue is defined as a process initiated by social and political institutions with the aim of establishing a social-political contract that governs the management of the state at various levels. In contrast, the opposite of authority is characterized by a process of dissolution with the objective of establishing, maintaining and personalizing the leadership and the affairs of government. In this section, the importance of national dialogue will be discussed in the context of its role in achieving political and social stability, and its effectiveness in promoting democracy.[18] The section will also demonstrate the fundamental components through which national dialogue can be achieved in Iraq after 2003. First: The Importance of National Dialogue The national dialogue intended here is not a dialogue limited to specific issues, but rather a broad and diverse dialogue. It is imperative that this cultural shift permeates the fabric of daily life, originating from the family unit, educational institutions, and both official and unofficial political institutions, thereby engendering a pervasive culture of dialogue. [19] Moreover, it is crucial to dismantle the legacies of the past, address them, and overcome them, in accordance with the preparation of national dialogues. As previously stated, this approach is a response to various situations and to deal with crises of national importance that have repercussions on society as a whole and that are at a degree of complexity. These crises may be a political blockage or a disruption of state institutions as a result of the intensity of the conflict, or a delay in legislation. In such situations, the objective of national dialogues is to reduce the intensity of this tension, and to seek a political agreement, or to re-establish a new institutional political framework that transcends nationalism, sectarianism, and factionalism. National dialogue also constitutes one of the basic and effective factors in preparing public policies that address the crises and challenges that affect society and face them. [20,21]

The significance of this aspect is predicated on the observation that the formulation and execution of public policies, as well as the principal actors involved in their implementation, are predominantly the purview of the ruling elite and those who occupy the uppermost echelons of power. These individuals wield the authority to make decisions that bear significantly on the course of public policy. It is evident that an atmosphere characterized by mistrust, fanaticism, insistence on a single opinion, and an absence of informed consideration of societal and systemic realities will inevitably result in substantial and pernicious negative consequences for society and the political system. The national dialogue, in this context, assumes paramount importance, as it serves to translate visions, plans and ideas emanating from the pinnacle of power into tangible realities through the instrument of legal legislation. The objective of this transformation is to foster stability and to address popular discontent by metamorphosing dialogues and ideas into tangible achievements. [22] However, if the national dialogue proves ineffective within the confines of this edifice, it risks remaining captive to political slogans and subject to the dictates of speeches.

Secondly, the components of the Iraqi national dialogue are of significance. In this regard, a question of some importance arises: what are the main reasons that have prevented and stopped the establishment of a real and effective national dialogue in

the Iraqi context since the establishment of the Iraqi state and the continuation of manifestations of violence? [23]

A close examination of the available data indicates that the primary reason for the absence of a functional national dialogue in Iraq is the ongoing struggle for power. The various Iraqi factions have exploited the country's pluralistic nature to advance their own agendas, thereby ensuring their own survival. This is largely due to the illegitimacy of their rule, and they are therefore compelled to seek sources of support. These actors have historically relied on violence as a primary mechanism to neutralise opponents, a strategy that is in direct opposition to the principles of a democratic dialogue and the cultivation of a culture of national discourse. Nevertheless, this does not negate the endeavours to establish a national dialogue, despite the magnitude of the political challenge to prevent that. The weakness of rationality and the absence of openness to such a culture are evident. In contemporary times, Iraqi society and the political system are in dire need of constructing a genuine and effective national dialogue, consolidating it, and establishing a general culture from it. The availability of data and mechanisms to achieve this is instrumental[24,25,26].

The political transformation that took place in 2003 was accompanied by a series of challenges and difficulties, and because of that political transition that changed the philosophy of the former regime from its roots and uprooted its remnants, there is therefore an urgent need to establish a social and political contract based on tolerance, peaceful coexistence and the rejection of hatred between the various social spectrums and components. Despite the fact that Iraqi society has overcome the manifestations of violence and armed conflict,

There are a number of components that Iraq needs after 2003 to achieve and activate the national dialogue, as it depends on a joint working mechanism between the official and unofficial political institutions and the social institutions with all their branches, as well as a structure that aims to achieve national unity, the most prominent of which are:

The first step in this process is to correct the political path by defining the vision and methodology of the political system. This is achieved by creating a political environment that is inclusive of all groups, with the aim of building a unified national concept. It is also necessary to reject political conflicts based on quotas and sectarianism. This can be achieved by consolidating the values of democracy and the belief in pluralism in state administration. The country's interests must be defined as the top priority in order to achieve the public interest. It is crucial to address the role of quotas in the Iraqi political landscape, where state institutions are governed according to the principles of sharing the various centres and influences of government between political parties according to their components. This has led to the entrenchment of these components as the basis for the form of power and its political entitlement. The cancellation of national representation is necessary as it contradicts the foundations on which those forces were based[27,28].

In considering the impact of sectarianism and political quotas on the political life of the nation, it becomes evident that these phenomena are not a consequence of the post-2003 era, but rather, they have their origins in the contemporary Iraqi political

landscape. Their presence can be traced back to the formation of the Iraqi state, with external factors playing a pivotal role in exacerbating them and employing them as a means to exert control and influence over Iraqi domestic affairs. The governments and regimes that succeeded the establishment of the Iraqi state, ranging from the monarchy to the republic, proved incapable of addressing this crisis effectively. This failure can be attributed to the prevailing approach and philosophy of the preceding regimes, which were characterized by repression and a lack of dialogue. Additionally, the violent authoritarian behavior exhibited by the authorities during the transition process, which was intended to be part of the state, further compounded the situation. The absence of multiple institutions, which are crucial for a healthy functioning of a democratic system, also contributed to the challenges faced by the Iraqi state[29].

Nevertheless, the violence perpetrated by authoritative figures has resulted in the fundamental equations upon which societies are constructed being altered. Consequently, an equation has been generated whereby a group exerts control over society through the utilisation of force and violence, with the absence of the state being supplanted by that of the authority, and with the advent of the democratic system. As an institutional system that guarantees freedom and participation for all individuals after 2003, despite the space it provided for all components, the nature of the relationship was dominated by suspicion and fear of the other due to the policies and legacies of the past. In light of this, there are a number of negative results that sectarian quotas have caused in building national dialogue, the most prominent of which are: [30]

The prioritisation of individual factional interests over national interests and the avoidance of the application of democratic constitutional rules. B- The dominance of the language of violence and tyranny over the culture of constructive dialogue. C- The displacement and exodus of competencies due to the lack of a cultural environment in which they can operate, which contributed to the abolition of the rule (the right man in the right place). D- The manipulation of the country's intellectual and material capabilities[31,32,33]

CONCLUSION

Despite the chaos and conflict that occurred in Iraq after 2003 and at different times, the institutions of social and political upbringing in all their classifications continued to confront this congestion and contain it and seek to achieve social and political stability and maintain the continuity of the political system. However, these institutions require continuous and effective development, through which the Iraqi individual can evolve throughout his life, encompassing psychological trends, emotions, and feelings. Moreover, these institutions define and consolidate values, principles, and cultural practices through social and political institutions that shape behaviours aligned with societal needs, thereby contributing to the process of stability and the cultivation of generations that thrive in a prosperous environment founded on a culture of dialogue for managing social and political affairs. In order to consolidate the concept of national dialogue in the Iraqi reality, there are a number of factors and foundations that need to be corrected and given increasing attention, including political, social and economic factors. From all of these factors, an environment can be formed in which the general culture prevails, through which the national dialogue

can be activated. First: At the political level, a concerted effort is required from all stakeholders to address the deficiencies in the political process that have emerged since 2003, particularly in terms of quotas, favouritism, and affiliated entities within state institutions. This necessitates the active engagement of constitutional articles that facilitate and nurture national dialogue. Concurrently, the principles of specialisation and efficiency must be upheld across various domains. Secondly, on the social level, there are several trends that must be addressed, including the challenges and risks confronting them, such as family disintegration, and the educational aspect.

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