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CULTURE OF VIOLENCE IN CONTEMPORARY IRAQI SOCIETY

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ABSTRACT

The individual's feeling of alienation from the government policy in his society, as well as the tendency towards thinking that the government and the politics of the nation are managed by others and for the benefit of others according to unjust rules. Many individuals because of the feeling of alienation or frustration of various kinds. Violence is considered a general social phenomenon that exists in all human societies, although its forms, size and proportion differ from one society to another. However, the variables that occur in the features of violence in a particular society reflect the changes that occur in the major social systems (social, cultural, and personality systems). The source of concern lies in the fact that violence has become a threat to individuals' security and safety, and makes their lives an adventure that is not guaranteed by risks. Perhaps the most dangerous thing about violence is that it may come from the closest and most closely related people within what is known as domestic violence, and that it is sometimes linked to psychological and behavioral trends and wrong beliefs. The study indicated the social environment in which the individual is raised, as the individual is a product of the results of the society in which he lives, Tribal society, as the majority of Iraqi society is a hybrid society governed by the dialectic of loyalty and belonging, and the sediments with Bedouin extensions continued to govern the behavior of individuals in the city. Being the means by which civilizations were built, as the browser to the history of civilizations finds many difficult circumstances that humanity has gone through as a result of violence, arbitrariness and tyranny and at different historical stages.

The Study Problem

The call for the dissemination of a culture of tolerance grew and gained great momentum after the Declaration of Principles of Tolerance issued by UNESCO in 1995 and the United Nations declaration of 1996 as the International Year of Tolerance, in harmony with the scientific and objective reading of history, which indicates that it is very difficult to establish security and order and to

promote social harmony and peace civil society and creating the appropriate environment for progress and creativity in the absence of tolerance, because the alternative to tolerance is fanaticism, extremism and violence, so it is not surprising that many philosophers and thinkers describe a political group as democracy if this group respects three democratic principles: the principle of tolerance, the principle of separation of powers and the principle of justice, and so on The history of philosophy has always indicated that tolerance was a prerequisite for its development and permanence, because philosophy is the most spacious field for tolerance as it searches for truth and does not claim to possess it. It is prevalent throughout the ages, and the various ideologies that have dominated the political arena in the Arab world During the past century and until the present day, I moved from nationalism to religious fundamentalism to socialism. For democracy, tolerance had no place in its philosophy, rhetoric, and programs.

The individual's feeling of alienation from the government policy in his society, as well as the tendency towards thinking that the government and the politics of the nation are managed by others and for the benefit of others according to unjust rules. Hence, we find issues of violence in the societies that whose individuals feel frustrated and disanointed because of the feeling of alienation or frustration of its various types.

Violence is considered a general social phenomenon that exists in all human societies, although its forms, size and proportion differ from one society to another. However, the variables that occur in the features of violence in a particular society reflect the changes that occur in the major social systems (social, cultural, and personality systems). The source of concern lies in the fact that violence has become a threat to individuals' security and safety, and makes their lives an adventure that is not guaranteed by risks. Perhaps the most dangerous thing about violence is that it may come from the closest and most closely related people within what is known as domestic violence, and that it is sometimes linked to psychological and behavioral trends and wrong beliefs. make violence against others a justification for the perpetrator (1). In other words, the general cultural system either helps development, security and stability of society and the state, or it perpetuates division and conflict, and in this way, the dialectical relationship between security and stability, and culture, which is the sum of perceptions, behaviors and trends contributing to providing a model for the concept of society, the state and legitimacy.

Among the most important conferences held on violence in Iraq is the "Conference against Violence against Women in Iraq", which was held on November 29, 2016 under the auspices of the United Nations Organization - Iraq. As well as the "Conference to Combat Violence against Women in Iraq", in the presence of the three presidencies, which was held on 9/19/2020. As well as holding conferences in the Arab world, including the conference "Youth and the phenomenon of violence in the city of Alexandria" in the Arab Republic of Egypt on 15/12/2010.

As well as international conferences, including "Combating Sexual and Gender-Based Violence in Humanitarian Crises", which was held on 24/5/2019 and

sponsored by the United Nations - Norway.

As for the latest statistics on violence in Iraq, according to the Human Development Report in the Central Statistics Authority of the Iraqi Ministry of Planning. They are as in Table No. 1 and 2:

Table No. (1)

Number of murder victims per 100,000 population, by age and sex	(1509) Total Number of Victims (1123) Adult Males (245) Adult Females (112) Juvenile Males (29) Juvenile Females	Number	2019
Conflict-related deaths per 100,000 population, by age, sex and cause	(113) Total number of conflict-related deaths (108) Adult males (0) Adult females (5) Juvenile males (0) Juvenile females	Number	2019
Percentage of the population who experienced (a) physical, (b) psychological and (c) sexual violence during the previous 12 months	sexual assault (0.02)	per 10,000 inhabitants	2019
Percentage of the population who feel safe walking alone around the area in which they live	(48.9) Women	%	2018
Percentage of children aged 1 to 17 years who experienced any physical punishment and/or psychological abuse by caregivers in the previous month	80.9	%	2018
Number of victims of human trafficking per 100,000 people, by sex, age and form of exploitation	(24) male (56) female (80) total	Number	2019
Percentage of victims of violence during the previous 12 months who reported their abuse to competent	(6.1) women	%	2018

authorities or other officially recognized dispute resolution mechanisms			
Unconvicted detainees as a percentage of total prisoners	3.1	%	2018
Percentage of children under the age of five whose births are registered in the civil registry, by age	98.8	%	2018
Percentage of the population who reported having personally experienced discriminatory practices or harassment during the previous 12 months for reasons that are prohibited by international human rights law	(11.8) Women	%	2018

Table No. (2)

Proportion of girls and women aged 15-49 years who have undergone female genital mutilation/cutting, by age	7.4	%	2018

Based On the Above, The Research Problem Is Summarized by Answering the Following Questions:

1 - What are the historical roots of the phenomenon of violence in Iraqi society?
2 - What are the reasons that led to the phenomenon of the growing culture of violence in Iraqi society.
3- What are the effects of the culture of violence on Iraqi society?
4 - What are the most important recommendations that could eliminate the causes of the growth of violence and its excitement in Iraqi society.

Second: The Importance of The Study

We can summarize the importance of the study in two axes:

A - Theoretical Importance.

The importance of this study comes from the danger involved in the growing

phenomenon of violence in society as an indication of a set of tensions that pummel the group and society. This study takes its importance from the increasing of scales of violence and its various forms and the huge size of the impact and influence on society. Therefore, trying to identify the societal factors and causes that stand behind the growth of this phenomenon is important to confront this phenomenon and reduce its effects.

B - Practical Importance.

The practical importance of the study highlights if the reasons that come out of the study are taken into account and the most important recommendations it offers to address these reasons by the competent authorities, which include all official and unofficial community institutions, and put those treatments into practice, each according to its location.

Third: Objectives of the study

1- Identifying the historical roots of the phenomenon of violence in Iraqi society.

2- Identifying the reasons that led to the growth of a culture of violence in Iraqi society.

3- Identifying the effects left by the growing culture of violence in Iraqi society.

4- Identifying the most important recommendations that would eliminate the causes and reduce the severity of the effects.

Scientific Concepts and Terms

In this part, the researcher defines the basic concepts in the form of scientific definitions and defines the variables operationally so that the reader can understand the different standards of the study. The importance of defining terms in scientific studies in general, and social studies in particular, is not hidden because of the clear differences between researchers about the meaning of this or that social term. Therefore, addressing scientific concepts by presenting the different definitions of these concepts makes the study simpler and clearer for the reader.

First: Culture

Culture: a word derived from the verb (to educate) and it is said to educate something in the sense that the crooked one established it and others, and "to educate it" meaning to understand what it encountered, and we educate so-and-so, that is, we took it.

Culture: It is the ways of living, raising children, methods of collecting food and producing what is related to it through agriculture and industry, the type of housing and clothing, how to deal with members of society and the methods of their rule. They are explained by knowing the circumstances that surrounded

them and produced them so that they formed habits and behavioral patterns that have their own specificity and relative stability.

The concept of culture is one of the most widely circulated and common concepts, and one of the most ambiguous and complex, and it is the concept that became aware of the efforts of researchers who tried to define and define its features. Kluckhon signed one hundred and sixty definitions of culture, and that was twenty-five years ago. Culture) is old in the French language, as it appeared in the twelfth century, to denote an act of worship.

It began to refer to the act of plowing and cultivating the land in the sixteenth century, but this word began to take social dimensions, and acquire cultural connotations, since the beginning of the eighteenth century, and after Taylor's definition of culture, in his book Culture primitive in 1874, from The most common and frequent definitions of culture in the literature of contemporary culture, and the basis of that definition is that culture "all includes knowledge, beliefs, arts, morals, laws, customs, traditions, attitudes and preparations that an individual acquires as a member of the group".

Second: Violence

The term (violence) was mentioned in the Arabic lexicon in the sense of breach of command and lack of kindness, to include every behavior that includes the meanings of severity, cruelty, reprimand, blame and reprimand.
Violence in general is every behavior that leads to harm to others, the harm may be physical or psychological, mocking and mocking the individual, imposing opinions by force and hearing bad words are all different forms of the same phenomenon.

Violence is defined from the perspective of psychology: it is an abusive behavior based on the denial of others as a value similar to the ego or us, as a value worthy of life and respect, and based on excluding the other, either by degrading its value or transforming it into a follower or by banishing it outside the arena or by liquidating it morally or physically.

Third: The Culture of Violence

The culture of violence is a descriptive compound consisting of two words: the first is culture, and the second is violence. The definition of (culture and violence) has been discussed in advance and we will discuss the concept of violence culture.

The culture of violence: It is the culture under which authoritarian and totalitarian regimes are established, being a culture of oneness of thought, behavior, compliance, dependency and hypocrisy, where culture and ideology become subject to the apparatus of power to reproduce intellectual, emotional and psychological oppression... In this regard, the psychologist (Skinner) says, That violence begins in the heads before the axes, which means that beyond violence is a culture that establishes, motivates and directs it Culture of violence: Violence is also a manifestation of culture, or rather it is an act of

culture, if we understand culture as a human gain that is transmitted between generations, generated from people's relationship with each other, and these generations have become accustomed to survival of the strongest before he analyzes it (Darwin) in the field of nature It is a manifestation and manifestation of ideas, attitudes and aspirations, hence it is referred to as a culture, for power sometimes requires violence, or in the knowledge of some of those who possess it, and violence in the eyes of these people is its most prominent expression. A group against another." Its social character is defined as a speech or an act, and it is directed to others as the self, and its acquisition of the social character attaches it to culture, so the social act is a cultural act in the end.

The Culture of Violence Causes and Effects

The first topic: the reasons for the growing culture of violence in Iraq

1- The wrong understanding of religion or the wrong interpretation of some Quranic verses, where violence is often justified in all its forms, whether it is violence against individuals or violence against groups in the name of religion through diligence in interpreting Quranic verses interpretations that serve the meaning of violence.

2- The proliferation of weapons with weak law enforcement mechanisms, which pushes individuals to take their rights by themselves without resorting to the law, and this is one of the most dangerous forms of violence in society.

3- The difficult family circumstances that the family is going through, which is represented by doubt and mistrust among family members, the wrong intervention of the parents between the spouses, the age difference between the spouses, the class and educational differences between the spouses and the belief in superstitions.

4- Exodus from the countryside to the city and its negative effects, including overcrowding in the city, crowding out urban youth for job opportunities that are already scarce, as well as the emergence of slum areas in cities. These results and others are effective reasons for the growth of violence more and more.

5- Social marginalization One of the most important manifestations of this social marginalization is the deterioration of services, the dysfunctional distribution of development proceeds among groups of society, and the denial of the exercise of political and social rights.

6- Weak law enforcement mechanisms and the dominance of parallel law (tribal custom) to settle issues, which makes the criminal safe from punishment, and this is a sufficient justification for the repetition of criminal acts, consolidating the culture of violence in society.

7- Intellectual extremism and what is meant by it is the individual's adherence to his opinions absolutely in a way that makes him not accept the opinions of others and at the same time resort to the use of violence to impose those opinions on him.

The Effects of The Growing Phenomenon of Violence in Iraq

The study found a set of effects left by the phenomenon of the growing culture of violence, which are as follows:

A- The Effects of The Growing Culture of Violence on The Individual

1- The student drops out of school, as violence directed against the child is a form of the culture of violence in society, and this violence takes many forms, including hitting the child, being under the influence of bad companions...etc.

2- Behavioral disturbance of the individual, as violence directed at the individual leads to his behavioral disturbance.

3- The individual's failure to form successful social relationships in his social environment.

4- The individual being a victim of terrorist groups, as individuals, especially young people, are always affected by revolutionary discourses that address emotion, not reason.

B - The Effects of The Growing Culture of Violence on The Family

1- Threatening the internal relations of the family, as when the husband resorts to violence by imposing his will on the family, of course the wife will reach a stage beyond her ability to bear, which will push her to push for divorce and the disintegration of family relations in general.

2- Producing children who are resentful of their families and society in general, and perhaps of themselves.

3- Disruption of the hierarchy of power in the family. The hierarchy of power means that the family consists of the father, the mother and the children, and the parents are responsible for raising the children and helping them acquire the culture of their society, and adopting a culture of violence that will disturb the parental authority.

C- The Effects of The Growing Culture of Violence on Society

1 - The spread of the phenomenon of suicide, as the violent events that Iraq witnessed and the resulting unemployment, poverty and destitution, which the individual is unable to confront, and as a result of these pressures, we find that the individual, especially the youth and adolescent group, committed suicide.

2- Threatening the quality of life, as the consolidation of a culture of violence in the community leads to a decline in the social, economic, psychological and educational conditions of the individual, and this will reflect on the quality of life he lives and make it less quality.

3- Armed wars (clan and regional), as with the consolidation of the culture of violence and the unconditional spread of arms, and the absence of law enforcement mechanisms, we find that the individual rushes into such outlaw disputes, deeming that he is able to recover his right by himself.

CONCLUSIONS

The roots of the culture of violence lie in:

1- The social environment in which the individual is raised, as the individual is a product of the results of the society in which he lives, in other words he is the product of the social phenomena that surround him, and since the culture of violence lies in the social environment in which he lives, then we find him learning it and abide by its content like others. Of the values, ethical directives and standards contained in the environment.

2- Tribal society, as the majority of Iraqi society is a hybrid society governed by the dialectic of loyalty and belonging, and the sediments with Bedouin extensions continued to govern the behavior of individuals in the city, and the dominance of the values of domination and the culture of booty, because the mechanisms of transition from nomadism to the countryside to the city did not take their true extent, which created a structural deficit and breeding problems and a lack of social will to overcome these changes.

3- Being the means by which civilizations were built, as the browser to the history of civilizations finds many difficult circumstances that humanity has gone through as a result of violence, arbitrariness and tyranny and at different historical stages. So, the Sumerian, Babylon and Egyptian civilizations among others built on a bulk of skulls of the weak people.

4- Being the dominant culture among the rulers to extend their control over the subjects, as the peoples got accustomed to oppression by their rulers until it became a habit. The history of Arab nations, in general and the Iraqi people in specific, witnessed many revolutions and demonstrations whether it was against the unjust ruler or against the occupation, as if life were continuous scenes of violence and counter-violence.

RECOMMENDATIONS

1- Avoiding ijtihad by providing interpretations of Quranic verses that serve the meaning of violence.

2- Encouraging young people to choose a good husband or wife who is suitable for both parties in terms of age, social class...etc.

3- Proper social upbringing of children and the use of soft and hard means in education.

4- Staying away from the social marginalization of different groups of society.
5- Activating the mechanisms of law enforcement so that the individual is punished when he commits any act criminalized by law in a way that achieves the goals of punishment represented by private deterrence and public

deterrence.

6- Adopting a social and cultural policy that rejects intellectual extremism and is based on a culture of difference and acceptance of the other.

7- Renouncing violence practiced in schools by not intimidating the child, and not exhausting him psychologically and intellectually.

8- Avoiding the negative effects of the Internet (communication technology) through its various means and the electronic services connected through it.

9- Restricting the use of arms to the hands of the state by activating the law prohibiting the carrying of arms without a license.

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