



THE ROLE OF WOMEN IN PROMOTING PEACEFUL AND SOCIETAL COEXISTENCE IN THE CURRENT PHASE: IRAQ AS A CASE STUDY

Abeer Najm Abdullah Al-Khalidi
Center for Women Studies - University of Baghdad – Iraq

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ABSTRACT:

One of the priorities of promoting the concept of peaceful and social coexistence in the current stage is the role played by the Iraqi women in the current phase. The most prominent requirement for achieving peaceful coexistence and consolidating the pillars of civil peace is the necessity of urging the political system in Iraq to work with all possibilities to arrange its internal house in justice and without discrimination and bias and at a speed that is commensurate with the magnitude of the ordeals faced by Iraqi society. This is done by taking clear measures to identify all concerned parties in society without exception, regardless of their size, and to involve them in a real reconciliation process that guarantees real, not fictitious, coexistence. Perhaps the participation of women in the peace-making process and giving them an effective role in creating an appropriate political environment that seeks to embrace all constructive ideas and projects that pave the way for building the country according to an effective method in order to avoid the outbreak of local conflicts and the creation of political institutions whose mission is limited to spreading a culture of peaceful coexistence in Iraq, provided that there is a real intention and direction flour. Sincere efforts in this field lie by building trust among the components of the Iraqi people and strengthening the role of women at all levels if stability is to be established and coexistence to take root, which will positively reflect on the process of strengthening civil peace. This requires a political agreement between all the political forces in the country, especially those participating in the political process, which will play the role of encouraging rapprochement, and strengthening the building of the peaceful administration of societal pluralism, which preserves the diverse groups within Iraqi

society to live in peace on the land of the homeland. It preserves the expression of its diversity in an atmosphere of mutual respect, and the achievement of social justice through the participation of women in building wealth, expanding the base of ownership and obtaining a fair share of public services. It also enables it to activate civil society institutions that work to develop the spirit of peaceful coexistence among the various social components. Thus, women take an active role in order to build the concept of peaceful and societal coexistence in a society free of violence, extremism and destructive ideas.

INTRODUCTION:

Undoubtedly, the matter of peaceful coexistence is one of the key issues that concern human societies, and are frequently discussed through the media and communication. The conception of religious tolerance and peaceful coexistence has become an intellectual call that carries with it intellectual, cultural, educational, civilized and social implications. Women are one of the most important contributors to achieving peaceful and societal coexistence at the current phase. Their role are no less than that of men in finding solutions to the challenges facing Iraq at the current phase and supporting efforts for a sustainable future free of violence and terrorism. In addition, they have an instrumental and promising role in promoting sustainable development based on complete gender equality at all levels. The importance of the role of women in achieving this must be recognized.

RESEARCH PROBLEM

Of course, our world nowadays is in dire need of effective tolerance and positive coexistence among all groups of people, regardless of their religions and races, more than ever. This need is due to the rapprochement between cultures and the interaction between civilizations is increasing day by day due to the information and communication revolution and to the technological revolution that removed the temporal and spatial barriers between nations and peoples. It is to some extent that everyone is living in a small village, which makes it imperative for everyone to interact and cooperate for a happy, secure life, and a promising, better and more beautiful future. All this can only be achieved on the ground by consolidating the concepts of religious tolerance, applying the principles of coexistence among human groups to their diversity and differences, and cooperating with them all to serve humanity and advance it to the heights of progress, and work to establish security and safety (Jassim: 2012, p. 44).

Tolerance as a behavior and attitude is not a favor, or evidence of weakness and fluidity in adherence to values. Rather, it is one of the requirements of values and the requirements of adherence to principles. Roughness, severity, and violence in social and human relations are the opposite of values, and are the nature of commitment requirements, and a sign of weakness rather than strength. Therefore, it is not surprising that we find that true Islam entrenches tolerance and coexistence with all human beings in all of its venerable principles and marvelous rulings (Murad: 2012 n p. 123). Undoubtedly, women face many challenges that start from within the family, then society and the world as a whole. Their advancement and changing the mind and view of the environment

begins with self-reliance. Many women overcome obstacles, but if they want to advance society, they must prove themselves and their will. A woman who owns herself and her will is able to prove her project, and this is the first empowerment of dialogue to reach a conclusion, in which we have to change the viewpoint of women." Creating a culture of coexistence and promoting the values of brotherhood and tolerance, which is the most urgent need for the societies of the world in general and the Middle East in particular, calls for the collective participation of men and women alike. Rather, women may have a more important role in this process due to the important educational role they play and their direct impact on the creation of moral values among young people. The issue of empowering women and obtaining their rights in society is a cornerstone of any equation that seeks to achieve coexistence, justice and social peace. It is not possible to talk about serious endeavors to create the values of coexistence, brotherhood and equality if the woman (who is half of society) is not part of those endeavors, whether in terms of her rights as a major component of society, or in terms of her role and responsibilities entrusted to her in this regard.

The importance of the research stems from the fact that the Iraqi society or people are one of societies that consist of various ethnic and sectarian affiliations, as well as the variety of orientations, visions, ideologies and interests. This variance did not constitute an obstacle to peaceful coexistence and constructive interaction between the people of the same country, especially the role of women during the successive historical eras. The problems of heterogeneity and the emergence of problems of unwillingness to coexist appeared as a result of exceptional factors as a result of successive crises, both internal and external in the first place. This is what constitutes an obstacle and a challenge to achieving harmony and peaceful coexistence among the people, and is the most serious threat to the social and political stability of the entire country. To confront this problem in Iraq, it is necessary to work on laying solid foundations for peaceful coexistence and emphasizing the role of women in this field in a clear and effective manner, related to the sanctity of blood, the acceptance of the partnership of the other and the difference in opinion. The mosque is the home of all sects and minorities.

THE RESEARCH KEY CONCEPTS AND TERMS

Role-1

Ahmed Zaki Badawi defined the role in the dictionary of social sciences terms as "the behavior expected of the individual in the group and the dynamic aspect of the individual's position. The center refers to the individual's position in the group and to the behavior model required by the center. The individual's behavior is determined in the light of his expectations and the expectations of others from him. These expectations are influenced by the individual and others' understanding of the rights and duties related to his social position. The role boundaries include those actions that the group accepts in light of the levels of behavior in the prevailing culture". (Badawi: 1993, p. 395) The social role is a set of relationships between the individual and the rest of the community

members, as it facilitates the social life of the community through the positive behavior of individuals in performing their social roles, because human societies include many systems that integrate with each other with the aim of achieving common community goals. Social roles are acquired and learned through general culture, public awareness, and the social, political, moral and cultural upbringing of society.

All of this determines and defines how social roles are performed, so we find that social roles differ from one society to another because of these factors. In addition, every member of society performs several social roles during his life.

2- Coexistence (linguistically): the stem of coexistence is “coexist”, it coexisting, and “coexistence”. Coexistence is the living on intimacy and affection, and sharing the life with people if they are found in the same place and time (Al-Jawhari: 2005, p. 1167). Coexistence is also a society of many sects, and they live among themselves in harmony, trust and harmony, despite the fact that they are different in terms of sects, religions or groups (Al-Dumli: 2014, p. 33)

Some see it as “communicating with the other in all forms of interaction, cooperation, and positive constructive integration that stems from charity, kindness and care between community members individually and socially, and with the other individually and socially, in order to reach what is in the interest of both parties, religiously and worldly, now and destined. This cooperation is organized in the aspect of thought, social, political, economic, culture and education (Abdul Razzaq, 2011, p. 150). Coexistence was also defined as “ the respect for others’ right to practice their worship inside places of worship without interference from others and without aggression, and they also have to respect the right of others to their beliefs, sanctities and symbols”. (Atifa al-Iraq: 2011, p. 322). Peaceful coexistence means the existence of an environment in which understanding prevails between the groups of the same society away from wars or violence, and it has many types (religious, ethnic or linguistic, sectarian) and civilized (Domley: 2014, p. 33).

Coexistence is defined as “learning to live together and accept diversity, ensuring a positive relationship with the other. Our identities define the relationship with the other when relationships are positive and on an equal footing. This will enhance dignity, freedom and independence, and when relationships are negative and destructive, it will undermine human dignity and our self-worth. This applies to the individual, the group, and relations between states. After we witnessed countless wars of destruction and genocide, the issue of promoting coexistence at all levels has become an urgent matter for the twenty-first century (Abdul Razzaq: 2011, p. 24).

The role of women in promoting the concept of coexistence within society

Coexistence as a model should not be limited to relations between states, but relations within states as well. Coexistence between different peoples, races, religious groups, clans, tribes and a range of identities is the great challenge of the 21st century, and coexistence between peoples has become an urgent necessity in the next stage of the development of civilization and society. Tolerance and intellectual indulgence are terms that are used in social, cultural and religious contexts to describe tolerant or non-exaggerated attitudes and

attitudes to the practices, actions, or individuals rejected by the vast majority of society. In practice, the term “tolerance” expresses support for those practices and actions that prohibit ethnic and religious discrimination (Domley, 2014, p. 22). The role of women in modern society requires self-confidence, lofty ambition and ideas, in addition to initiative, perseverance, an inherent desire for work, achievement and creativity. The woman is the mother and the leader who is able to raise the young men and women of society with a good upbringing who is the most influential among them and a contributor to their successes. Therefore, the role of women is considered one of the most influential human roles in society (Tim: 2010, p. 22). Women have proven at the present time that they can adapt to the evolving social, economic and political conditions surrounding them. It confirms its remarkable progress in the areas that require knowledge, discussion and action. The woman has proven her exploitation of her administrative capabilities and her success and efficiency in caring for the home and family and in all other areas of life (Jandal: 2020, pg. 43)

The following is a statement of the most prominent roles and contributions of women

It is difficult to imagine any social movement without the real and active participation of women. It not only constitutes half of society, but also the most important actor in the process of upbringing and educating future generations. Creating a culture of coexistence and promoting the values of brotherhood and tolerance, which is the most urgent need for the societies of the world in general and the Middle East in particular, calls for the collective participation of men and women alike. Women have a more important role in this process due to the important educational role they play and their direct impact on the creation of moral values among young people. The issue of empowering women and obtaining their rights in society is a cornerstone of any equation that seeks to achieve coexistence, justice and social peace. It is not possible to talk about serious endeavors to create values of coexistence, brotherhood and equality if women, who are half of society, are not part of those endeavors, either in terms of their rights as a major component of society, or in terms of their role and responsibilities entrusted to them in this regard (Al-Hashimi: 2013, p. 31)

The Iraqi woman performed her mission well and was surrounded by care, sustenance and support that helped her prove her ability to perform her duties in various fields of work. The woman participated in the work of the school, the factory, the ministry, the parliament, and the armed forces of all kinds, achieving distinguished successes. She is not inferior in performance to any Arab woman or any woman in the developed countries, but rather surpassed her in the rights guaranteed by Islam. There is no discrimination between men and women regardless of religion, race or language. The constitution emphasized that women should assume positions, whatever they were organized within the limits of laws and regulations. Women participated in elections and candidacy for parliament membership and were able to reach the diplomatic corps and worked as a judge in the courts (Al-Zaydi, 2011, p. 32).

Iraqi women have played new roles within society, where they have proven their success as an active element in the tasks entrusted to them, as women play an important leading role in various fields of work, whether in the economy,

education, nursing, medicine, teamwork and voluntary work. Hence, it is necessary to shed light on the role of women in public security, as everyone is accustomed to seeing women as a nurse, a doctor, or a successful administrator. However, the roles that women play in public security are much greater than what members of society aspire to, as their work requires precision and care in many of the fields in which they work. In addition, the need for women in public security has become more urgent than it was in the past, as modern police roles have changed in dealing with individuals on the basis of gender. It is necessary to keep pace with the global progress in the unconventional police revolution in the investigation or interview of delinquent women or female perpetrators of crime, not to mention new operations and roles assigned to women in public security on the basis of gender (Al-Ardawi et al., 2012, p. 34).

Undoubtedly, contemporary research and studies have proven the role of women in enhancing community security and peace and limiting behavioral deviations and crimes of all kinds and forms. These crimes, their development and complexity, have made Arab countries, over the past decades, employ women in various police criminal justice agencies, customs and prisons, due to the urgent need for them to carry out sensitive work related to women. From this point of view, women have played an important role in the police, as their roles have become multiple in every place and time. Wherever you are, whether on the road, borders, crossings, or in all police sites, you will find women providing great and great services, and enjoying great qualities of goodness and good dealing and communication with citizens. In all the sites, it has won appreciation and respect for its services and plays sensitive roles at times. Women working in public security have been well received by many, especially women, as Arab society is characterized by tribal advantages that make it necessary to deal with women in government departments or inspection places to inspect women by a woman. This matter facilitated security work more than it was in the past (Al-Bashir: 2012, p. 32).

The Iraqi woman, through her roles in society in general and outside it in particular, has gained an important and significant position in society. She went into all business regardless of the nature of her work, because the broad view and the insight that took the woman to wider and better fields helped her in this, the values on which she was built and the education she achieved in all fields. This made it superior to its counterparts in many countries (Al-Qargholi: 2018, pg. 22).

Recommendations

Strengthening the role of women in coexistence and community peace, according to the researcher's vision, is represented by the following recommendations:

- 1- Activating the role of women in the liberated areas and supporting them by training them to work within official government institutions, especially the community police, as they represent an early warning device for any sabotage act that affects the security and safety of the areas that witnessed liberation operations against ISIS.
- 2- Proposing and activating the private law of violence against women in situations of armed conflict, in joint cooperation with international

organizations, institutions and relevant ministries in order to control this phenomenon and prevent its spread.

3- Providing primary, middle, and preparatory schools with women specialists and educators who come from the same areas that witnessed liberation operations. Involve women in highly qualified training and professional courses in order to raise the level of security, psychological and societal awareness to address negative phenomena that affect security and community peace, if any, within all schools and educational institutions.

4- Holding educational seminars in the countryside and the outskirts to raise the degree of social awareness within rural families, which are characterized by a weak cultural level. It is to follow up on these families through specialists, especially women specialists in the educational, social and psychological fields and workers in the Ministry of Higher Education and Scientific Research, the Ministry of Labor and Social Affairs and the Ministry of Education to unify efforts within a scientific context to work within families in those areas and work and in those places in order to spread a community cultural peace and security.

5- Prosecuting those responsible for war crimes such as sexual violence and excluding crimes of sexual violence from amnesty agreements most often. It also stresses the responsibility to promote women's rights within the framework of the state general law

6- The state has an active and important role in protecting women from all forms of violations, violence and harassment by adhering to special international charters and agreements that would protect women from all forms of violations that they may be exposed to. This contributes to gaining the trust of women from those areas that witnessed the entry of ISIS, which gives positive results in the process of spreading a culture of peace and security in the community. Such protection should enhance the process of economic, social and security empowerment for Iraqi women and from the various spectrums of the fabric of which Iraqi society consists.

7- Activating satellite TV programs in a scientific and systematic manner. This work should be supervised by qualified professors to raise the degree of social awareness among uneducated families about how to protect women in particular from extremist ideas that encourage terrorism and violent extremism and work to spread a culture of love, peace, security and respect for opinion and feedback.

8- Coordinating between the Ministry of Defense, Interior and Justice, and the Ministry of Culture and Communications for the control of social media and all media, especially the visible ones, which import many programs that encourage the spread of violence, especially violence against women, and that encourage violence, violent extremism and terrorism. Launching an awareness campaign that enhances the status of Iraqi women at all levels and stressing the importance of their role in strengthening the process of peace and security in the community.

9- Activating the literacy and compulsory education law as it is the cornerstone for combating all deviant ideas such as extremism, violence, terrorism and ignorance, which have serious repercussions on the entity and security of Iraqi society, and harnessing all efforts and logistical support to legislate and implement this law.

10- Calling on the government, political, religious and clan leaders, and civil society organizations to intensify their efforts to eliminate ethnic and sectarian tension, spread a culture of love and cooperation, and encourage everything that restores national cohesion.

CONCLUSION:

Diversity is a characteristic that has not affected Iraq over the past millennia. Hence, it is necessary to focus on ways to ensure the success of coexistence among Iraqis and to focus effectively on the role of women through their participation in supporting the activities of achieving community stability, the return of normal life by giving an important and effective role in promoting active participation in returning displaced and displaced women and providing them with fair compensation, and ensuring protection for them and in cooperation with international and civil society organizations. It must be emphasized that loyalty to the homeland does not cancel out and does not conflict with loyalty to other secondary affiliations, but the priority must be in loyalty to the homeland and prioritizing the national interest over the interests of ethnicities, sects, and tribes in the event that they clash. In other words, emphasizing the concept of a comprehensive national identity. Coexistence, here, requires the state to fulfill its duty to activate identity, end quotas and political sectarianism, spread the spirit of citizenship, establish a political culture, involve women and respect the rights and freedoms they share.

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