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وعي التباين وأثره في المجتمع العراقي

" Awareness of disparity and its impact on Iraqi society"

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Abstract: The strength of society's political awareness is a strength for the state's policy and political stability, and a strength for its economic, cultural and social construction, and thus unites members of society with state institutions in achieving goals, avoiding social problems, not wasting money, achieving social reform and construction, and reducing material losses and various costs. Which the state allocates to address social problems, which raises the percentage of public expenditures in the process of progress and development in construction. In developing the political awareness of the people of society, trivial and destructive manifestations are avoided, and by approaching constructive manifestations, public expenditures are allocated to real, productive expenditures.

Awareness of the disparity that occurred in Iraq was on two levels: the first was by comparing the homeland and its standard of living with groups in society on the one hand, and with other societies through digital means of communication on the other hand.

The research hypothesis is based on the fact that when awareness of diversity is achieved in society, this will lead to: changing and removing everything that is negative... and all of these questions require answers that we will review in the following research terms.

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- **الوعي السياسي**

الخلاصة: أن قوه الوعي السياسي للمجتمع هي قوة لسياسة الدولة واستقرارها السياسي، وقوة لبنائها الاقتصادي والثقافي والاجتماعي، ومن ثمّ توحد أفراد المجتمع مع مؤسسات الدولة في تحقيق الأهداف، وتلافي المشكلات الاجتماعية، وعدم هدر الأموال، وتحقيق الإصلاح والبناء الاجتماعيين، والإقلال من الخسائر المادية والتكاليف المتنوعة التي تخصصها الدولة لمعالجة المشكلات الاجتماعية، مما يرفع نسبة النفقات العامة في جانب مسيرة التقدم والتطور في البناء. ففي تطور الوعي السياسي لأبناء المجتمع يتم تجنب المظاهر التافهة والهدامة، وبتم التقرب من المظاهر البناءة، فيتم تخصيص النفقات العامة لنفقات حقيقية إنتاجية.

ان وعي التباين الذي حدث في العراق كان على مستويين، هما: الأول عن طريق مقارنة الموطن ومستوى معيشته مع فئات في المجتمع من ناحية، ومع مجتمعات أخرى عبر وسائل الاتصال الرقمي من ناحية اخرى.

تقوم فرضية البحث على أساس انه عندما يتحقق وعي التباين في المجتمع فانّ ذلك سيؤدي إلى: تغيير وإزالة كل ما هو سلبي... وكل هذه التساؤلات تحتاج الى اجوبة سنستعرضها في مفردات البحث الاتية.

introduction

The work and strive for change and build are: conscious human activity directed towards transforming a negative reality into a positive one, and of course, this results from: the development of science, and the experience of individuals to benefit from it through employment to achieve change, and accordingly, the forms of awareness are the ones that generate to the existence of political, legal, ethical, aesthetic and philosophical theories and opinions that are embodied in the form of institutions or behavior at all levels in society, and that awareness leads to: awareness of disparity, making use of the means of digital communication, and here awareness of disparity is reflected on the close relationship between all aspects of the economic, social, political, and religious community, ... and others, by its very nature, lead to: cohesion and integration between the components of the people that suffer from corruption, as a result of the control of the petty people on power, thus giving a national unity that has a political awareness that is represented by the participation of the masses in decision-making in a democratic manner as it possesses social awareness and political knowledge, and at the other level (The ruling authority) the political leadership must possess a belief and conviction in the importance of public

participation in making and implementation of public policies, and the opportunity to support That participation by ensuring political freedom, and allowing the masses to express their hopes, aspirations and opinion on the issues and problems of their societies. The awareness of disparity that occurred in Iraq was on two levels, namely: the first by comparing the citizen and his standard of living with groups in society on the one hand, and with other societies through means of digital communication on the other hand.

The strength of society's political awareness is a force for state policy and its political stability, and strength for its economic, cultural and social construction, and then unites members of society with state institutions in achieving goals, avoiding social problems, not wasting money, achieving social reform and construction, and reducing material losses and various costs, that the state allocates to address social problems, which raises the proportion of public expenditures on the side of the progress and development process in construction.

In the development of the political awareness of the members of society, trivial and destructive aspects are avoided, constructive aspects are approached, and public expenditures are allocated for real production expenditures.

The problem is: the suffering of society from the petties who sow corruption, inequality, violation of rights, loss of social justice, and everything that affects human rights. As for the research hypothesis, it is based on the premise that when awareness of disparity in society is achieved, this will lead to: Change and remove all negative things, and all these questions will be answered in the following research vocabulary .

The first axis: Insignificance and Corruption.

The capitalist system was able to impose his policies and ideas on most countries of the world through the policy of the carrot and the stick, but the carrot fell in the nineties of the last century, and the stick became the reality, and the matter that underpins that system, and through his soft arms: globalization and the market economy. Reaching individuals before penetrating into countries[(1)].

And by relying on the petty, as the competence of the person is completely trivial. It is: the ability to get to define another insignificant person. And together they call

[(1)] - Talal Awad Al-Khazraji, Cognitive Awareness, Specialization and Insignificance, Al-Ruwaya Electronic Magazine, January 22, 2021, available at: https://www.alroeya.com/119-86/2

for pettiness, as the petty people support each other, so they raise each other, just as the petty people will not sit idle, but rather they will be believing that they know how to work hard, and thus the expansion of the circle of trivials cannot be prevented, in the past the petty used to portray Like a minority member[1].

Thus, managing matters, i.e. authority in society, has become in the hands of (triviality) because the latter is: a group that grows constantly, and that is based on the saying: (Birds in their forms fall), and then the important thing is: It is not about avoiding stupidity, but rather being careful to surround him with an image of authority[2].

Here, technique and frills became necessary and necessary and needed to hide the deep intellectual laziness involved in many professions of idealism.

With the arrival of the petty people to power, corruption imposes its control, and here we are facing corruption, which is defined - corruption - in the language: nullity. Then the thing is said to spoil, i.e. void and wither away.

English Dictionary of (Oxford) defines (corruption): as "the deviation or destruction of integrity in the performance of public jobs through bribery and favoritism (corruption) may mean: damage if the meaning is associated with a commodity, and it is a comprehensive term for the negative aspects in all life.

The corruption) in its general sense is: the change from the ideal state to a state without the ideal state, meaning: the change for the worse, and in that case is against charity and against the transformation or change to the ideal state[3].

the most severe types of corruption are: The corrupt assumed positions of power, and here is this: that the petty (they have assumed the trivialities in positions of power). But with the positive equation, which states: With the increase in trivialities, corruption increases, and with the increase the petty the corruption increase , and with increase corruption rate democracy disappears.

The vulgarity of frivolous people is realistic, as he is a decadent creature who benefits from his knowledge of inside news and intrigues among those in power, in order to exploit every situation for his personal benefit[4].

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(1) - Alain Dunno, The System of Triviality, translated by: Mashael Abdul-Aziz Al-Hajri, 1st Edition, Dar Soual Publishing, Beirut, Lebanon, 2020, p.73

(2) - Ibid. 70.

(3) - Wikipedia, available at: https://en.wikipedia.org/wiki/

(4) - Alan Dunno, The System of Insignificance, Previously Cited Source, p.74

As a result, there is something clear that is happening around us for those watching the scene closely. It may be a radical reversal in evaluation and values, and in traditional concepts of thought and thinker, and it is unfortunate that there - a large part of society - is betting on such a model as a source from which to nourish culture, information and enlightenment: What Sapp, Snap, Chat, and Twitter[1].

Thus, some values and concepts that serve the policies of the capitalist system have been imposed: (The market economy, globalization), which are many, as triviality leads to: the displacement of a group of highly experienced people from promotion until the trivialist gets to occupy positions in power displacing everyone who belongs to the category of high experience, for example, schools that marginalize the outstanding teacher, and give way to teachers who do not know at all about the subject of the course[2].

And there is a story that history tells us, when one of the kings of ancient Egypt wanted to learn engineering and mathematics, he asked Euclid to teach him that through short and simple lessons, so Euclid's response was: (There is no royal method for engineering and mathematics, sir), that what we see now in our societies. There are many who seek to obtain master's and doctoral degrees not to serve a scientific reality, but to serve a social and economic reality[3].

The absence of professionalism from the two social and economic scenes, and the reliance of cognitive awareness on trivial simplicity, emptied of its depth in all knowledge and disciplines subjects, as well as the individual reaching stages of intellectual and mental laziness, thus dropping common sense and robbing it of cognitive specialization.

The frivolous have become a dominant group now, and that there is no one in front of them to emulate it only themselves. They are gradually seizing power without their knowledge, and roughly what they are doing. All of the unworthy advantages, such as collusion and conspiracy, are things that made them sit at the top of the institution, and that among the first to notice the gradual development of insignificance until it became an integrated system, they were both (Lawrence Jim Peter, and Raymond Hall)[4].

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[1] - Talal Awad Al-Khazraji, cognitive awareness, a source previously mentioned

[2] - Alan Dunno, The System of Insignificance, Previously Cited Source, p75.

[3] - Talal Awad Al-Khazraji, cognitive awareness, a source previously mentioned.

[4] - Alan Dunno, The System of Insignificance, Previously Cited Source, p73.

Thus, the amount of pettiness increased and we became surrounded by it, as well as the number of trivial phenomena and personalities that have become no longer counted, and the interesting situation is that even in triviality there are specializations, as the search for another source of information in a time of ease of obtaining it, in fact revealed to us models of people who are distinguished with insignificance.

There is a trifle specializing in politics, petty petroleum specialist, and another triviality specializing in society, and a closer trifle that each one knows him , because in every family there is a specialist to harass them, followed by a scream of millions of viewers, followers, and amazed people without the slightest discrimination.

It is clear from the foregoing that all of this will be in service of striking and demolishing the following;

First: the concept of (craft) and using it instead the concept of (profession), so that the labor market today has no need for craftsmen, but on the other hand it has become a great need for professionals with a little experience who can manage things, and the analysts we see on social media and TV channels with limited and irrational thinking are those frivolous people who speak about public and society matters without the slightest familiarity with the origin of the problems and the issues that rise to the surface from time to time.

Second: The absence or absenteeism of the conscious elites and the domination of the petty.

This is what the market economy needs, since the invention of the programmed robot to a limited act only, as well as his quest to avoid complexity, but simplification has become one of its most important features and components, but simplification has penetrated, and it has reached the lowest limits so that the thing loses its quality and value, and this is the most dangerous type of scientific and specialized simplification, which brings knowledge down to its lowest levels, so that unknowing person can know it, even if it is more appropriate to raise the non-knowing to the level of knowledge.

The conditions, causes, and the environment are what led to the emergence of these trivial phenomena, which led as a result to the occurrence of false consciousness, (if we know: that false consciousness is that consciousness that does not perceive things as they are true, which will make his judgment on the various issues and matters that

are taking place, around him were mistakenly judged, and he could not approach the right thing in any way[1].

Here, the gap became wide between societies with real awareness, and societies with false consciousness, which was exemplified by the absence of profession life scenes, and the control of insignificance that gave birth to false consciousness.

But with the availability of digital means of communication, societies in the world have had the opportunity to learn about developing and developed countries, and that deepened of the awareness of disparity, with ugliness, beauty is defined by things and values.

The second axis: Awareness of disparity and its impact on citizen perception.

Consciousness is the mental state through which the realization of the reality and the facts that are happening around us is made through the human contact with the environment in which he lives, and his contact with it, which will contribute to creating a state of awareness to him of all the things that run and happen around him, and that makes him more able to make approaches and comparisons from his own perspective, and then he will become more able to make decisions related to the different fields and issues that face him, and awareness is also the intellectual result that the human mind contains, as well as the different views that this mind contains and that relate to different concepts, Which revolves around issues of life and living[2].

The awareness of the disparity is due to the severe inequality between individuals in poor countries and countries with authoritarian regimes, rather than to the fact that these classes live in a state of poverty, or more precisely, that their feeling of social or class disparity is stronger than their feeling of general backwardness in the country with respect to the developed countries[3].

What is dynamic in this case is that the individual knows his better way in life than his current situation.

Whenever the citizen realizes that he is not a partner in the homeland, but rather that he is just his patron, and his rights have been neglected, he realizes that he is oppressed and this feeling results from the citizen's awareness of disparity, which is

[1] - Do you know what is awareness? Available at: https://www.elfagr.com/1750188.
[2] - Do you know what is awareness? Available at: https://www.elfagr.com/1750188.
[3] - Sadiq Al-Aswad, Political Sociology: Its Foundations and Dimensions, Al-Sanhuri Library, Baghdad, 1990, p. 244.

achieved in a more clear way with the availability of digital means of communication through;

-Citizen's realization that the ruling class and her entourage obtain enormous wealth, and that the citizen cannot provide himself the basic human rights needs.

-The severe inequality between individuals in society, or more precisely, the individual's sense of social or class disparity.

What is dynamic in this case is that the individual knows his way in life better than his current situation.

-The citizen's realization that he is not a partner in the homeland, but rather that he is just subjects, and his rights have been neglected, and that he is oppressed and this feeling results in the awareness of disparity.

-The citizen realizes that societies in the world enjoy all human rights, and that the various generations of human rights .

-Citizen's awareness of the multiplicity of sovereignty in his country, which means that the government of his country does not have complete control over the area of influence that it is supposed to govern, and positions of multiple sovereignty may emerge as a result of internal clashes and interference from external parties.

After societal awareness was the first line of initiation for any major reform process in any country, and therefore, social awareness is the reliable one in this aspect.

This is achieved with a more mature real cultural climate that can confront this deluge of disguised ignorance.

Emphasis on true value, honesty, clarity, and sincerity in our societies and our daily dealings and growing awareness is the goal, and knowledge is the basis of awareness.

The third axis: Community Awareness.

The social and political consciousness means awareness of the legal and political superstructures, and everything related to the intellectual and cultural aspects, and then corresponded to forms of social awareness[(1)].

This is represented by the culture of the community, which is a set of beliefs, values and rules accepted by the members of society, and also culture is defined as the knowledge and meanings that a group of people understand and connect them through the existence of common systems, which contribute to the preservation of

[(1)] - Ibid, P.109.

the correct foundations of cultural norms, and of the conventional definitions. Culture is a method that brings individuals together through a combination of political, social, intellectual, cognitive, and other factors[1].

This is a relative issue between members of society, meaning that the beginning of the rise of society begins with the beginning of awareness in the intellectual structures of society, which is reflected in the awareness of the members of society who form the nucleus of the enlightenment movement in society, and here the awareness of the disparity is the main mechanism for the advancement of society in all its fields.

Society is in the form of the biological body, that is, the organism, so society is made up of elements linked to each other through jobs that it performs to satisfy the basic needs in it, and accordingly, the social function is: Every recurring activity in social life is taken from the corner of its contribution to the existence and continuation of social structures[2].

Social awareness is the conscious perception of individuals because we are part of an interconnected society, and that means the individual's influence with others and his influence on them, and when every individual in the community reaches the realization of this large and broad concept, the members of the community become more interdependent and sympathetic, and their role in positively thinking in their societies.

There are several stages and levels that an individual must go through in order to form consciousness, and the first of these levels is perception, then feeling, and perception is shaped by several factors of education or upbringing, and education and its levels play a role in the development of perception. Moreover, it is personal experiences that distinguish one person from another[3].

Social awareness is the measure of the development of societies, so judgments can be made about individual and group methods and behaviors, and they are accepted for their positivity or rejection of their negativity, and these judgments stem

[1] - CULTURE"،TEXAS A&M UNIVERSITY،Retrieved 23-10-2016. Edited.
[2] - Sadiq Al-Aswad, Political Sociology: Its Foundations and Dimensions, Al-Sanhuri Library, Baghdad, 1990, p. 114.
[3] - ibid.

from the extent to which the individual feels his responsibility towards himself and others[1].

Accordingly, societal awareness is based on individual consciousness, as the importance of individual awareness is that it constitutes the first staircase of society's movement towards civilization, so the individual is not an independent being in himself, but rather a social being whose consciousness is shaped by the surrounding environment, and when individuals perceive the awareness of the disparity, then individuals tend to express their behaviors in all aspects of life as a positive expression for building society, and by this they have carried awareness and sought to spread it, and succeeded in their purposes.

The social system is a subsystem and subordinate to a large and comprehensive civilization system consisting of a group of systems and institutions whose essential components and external frameworks are subject to continuous change over time, and this change is due to several causal factors, the most important of which are: Natural factors: including the discovery and investment of minerals, and the change of temperature and environmental factors: such as the transfer of professions from the agricultural to the trade or the profession of industry, and the transformation of the political system from an authoritarian system to a democratic one[2].

Accordingly, it can be said: that social awareness achieves the social order, and the latter is a subordinate branch to a large and comprehensive civilized system consisting of a set of values, systems and institutions resulting from the well-being that has been achieved due to the pursuit of individuals who possess awareness in society.

In addition, achieving social awareness leads to civilization as a result of intellectual creativity that is transmitted from one society to another through direct and indirect contact[3].

fourth Axis: Political Awareness.

The political awareness shared by all members of society consists of the values, trends, public behaviors and political knowledge of society, as it is made up of a group of influences that are based on public upbringing, starting from the school in

(1) - Abdel Nasser Al-Mahdawi, "Raising community awareness is the correct way to consecrate the reform of the state and society in Iraq," at the link: https://www.newiraqcenter.com/archives/4654.
(2) - Ihssan Muhammad al-Hasan, a source previously mentioned, p. 193.
(3) - Ibid, P.193.

its collection of cultural equivalencies, arriving to the public and private media in providing the individual with political information and consolidating political values[1].

Political awareness and culture are of great importance in the development of society, and thanks to them individuals can realize the interest for what it is, by giving priority to public interest over the private interest by using reason and logic and respecting the rights and freedoms granted to them and using it to achieve the interest of society as a whole, and on the contrary, we find that the lower the cultural level and political awareness of the people, rights and freedoms were used against the public interest[2].

Here, public loyalty in society towards the public interest is formed, thus political awareness becomes a social phenomenon linked to the existence of society, and the various systems and institutions it contains, so it is affected by the group's cultural heritage, which is transmitted through socialization, and in turn influences the formation of individual attitudes and opinions. Whenever the cultural transmission and socialization are good, this becomes an influential factor in the formation of normal trends and sound public opinion, and in this regard we point out that the school in the current times appears or is one of the main tools in the formation of national education, if we know that some refer to the experiences of early upbringing influences to a great extent of importance in the

basic tendencies or tendencies of an individual's personality, and as such, they may later influence on his political behavior.

The changes resulting from social awareness necessarily lead to a change in the political system. Rather, it turns out that it is actually changing, and here the system faces a (performance crisis)[3] , as this crisis is often an economic one, and political instability results from that. also, social awareness leads to an increase in the number of qualified and willing to participate in political participation, which means changing the culture of the society into a culture of participation, and here citizens make the decision to voluntarily participate in politics, according to their desires,

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(1) - Nasser Zain Al-Abidin Ahmed, Layla Issa Abu Al-Qasim, The concept and importance of political awareness towards the state and society, Tikrit Journal of Political Science, Volume (3), Year (3), Issue (9), 2014, p.154.

(2) - Burhan Ghalioun, The Assassination of the Mind, 2nd Edition, Madbouly Press, 1978 Cairo,p. 342.

(3) - Wdward D. Mansfield and Jack Snyder, edited book, Democratization and the danger of war, alternative lenses, current debates in international relation second edition, mc Grew- hill,2000,pp160-181.

inclinations and evaluation of political action, as it is a decision dictated by their own will that decides to embark on practicing political action for different levels[1].

This means that social awareness leads to political mobilization, which means preparation, supply , movement and progress, as well as the acquisition of the ability to define new situations, which include the movement of individuals and groups towards the direction of political awareness and the wider participation in the life of society and that push individuals and social groups to move towards changes in the mental composition, and as it leads to new political demands, and may undermine existing institutions or their development, and fuse groups into a new form in the crucible of the homeland and ambition to contemporary and participation[2].

This can lead to revolutionary movements, which are part of collective action, and the analysis of the revolutionary change process can be found in approach presented by (Charles Tilly). Tilly tried to analyze the processes of revolutionary change in light of the general interpretation framework for mobilizing social movements in modern times[3].

As (Tilly) sees that, the revolutionary movements are motivated by an aimed awareness at achieving interests[4].

After societal awareness was the first line of initiation for any major reform process in any country, social awareness is dependent on change, and to achieve this we need a general culture that prevails in society, so that the reform process becomes an act enshrined in society, and then reform pioneers and their leaders can change towards the best, and the creation of societal cultural values that make them a standard for others[5].

Accordingly, the realization of revolutions and reform movements is done by creating cultural values for society that lead to raising societal awareness in all its social and political aspects, which in turn lead to social awareness that results in revolution and reform movements.

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(1) - Hussein Alwan Hussein: The Problem of Political Participation in Developing Countries, Unpublished PhD thesis, College of Political Science, University of Baghdad, 1996, p. 40.

(2) - Abdel-Wahab Al-Kayyali, The Political Encyclopedia, Part One, The Arab Foundation for Studies and Publishing, Beirut, 1979, p. 766-768 .

(3) - Anthony Giddens, Sociology, Translated by: Fayez Al-Siyagh, Center for Arab Unity Studies, Fourth Edition, Beirut, 2005, p. 724 .

(4) - Anthony Giddens, Sociology, Previously Cited Source, p. 725.

(5) - Abdul Nasser Al-Mahdawi, “Raising community awareness is the correct way to consecrate the reform of the state and society in Iraq,” p. 1, at the link: https://www.newiraqcenter.com/archives/4654.

Fifth axis: The impact of the awareness of the disparity in the Iraqi society.

In order to stabilize society, social structures must be stabilized, and the basis for this is the awareness of the disparity resulting from the citizen's awareness, which led to awareness of the political community.

The level of political awareness means that the masses participate in the decision-making process in a democratic manner, and this requires that the masses be at a certain level of social awareness and political sophistication, and that goal can only be reached by raising their level through education, which requires the provision of an advanced economic level that is prepared education institutions, universities, cultural centers and publishing houses(1).

This means that the citizen has a high level of awareness of political matters and plays an active role in it, and then affects the political system in various ways, such as participating in elections, demonstrations or protests, as well as practicing political activity through his membership in a political party or pressure group(2) , and that achieved in modern societies that are based on a set of legal rules, based on logic. And everyone who has authority derives his authority from the constitutional and legal rules, and here the state of institutions is fulfilled. In this society, the economy, education, military, and any other institutions in the society have the structure of any state of institutes.

Here, the democratic system is achieved, which requires the presence of a relatively large number of politicians with experience, and political culture, and this can only be available in countries that enjoy a high level of culture and awareness.

As for authoritarian countries, only the poor ones or those whose wealth plundered, they lack trained and educated staffs or deprive the elites of their role, as well as lack of solid educational institutions, as the case for other institutions. In such society, the focus is on the traditions, norms and beliefs that have existed for a long time and are prevailing rules in which superstition and misconceptions of religion. In such a society (traditional society) with little awareness, The direct influence of the traditional sultan in society is the folds of conscious or rational individuals' attitudes.

(1) - Aswad , previously cited source, p. 240.

(2) - Aswad , previously cited source, p345. See : KHAZALI, Noor Qais. Local governments and vulnerable groups in Iraq after 2003. *Tikrit Journal for Political Science*, 2022, 2.28: 141-164.

The natural development in the movement of society lies in the transition from the traditional society to the rational society.

We see in Iraqi society that it has gone through the following: On the level of intellectual structures, with regard to religion, society has gone through extremist ideas - Al Qaeda that was fighting in Afghanistan for the purpose of defending the religion of Islam, we see it appeared in Iraq with the concept of defending a certain doctrine in Islam and then taking more extremism under the name of (ISIS) and other.

The emergence of armed factions linked to religion and each of them defend a specific doctrine in the Islamic religion. Here, religion has taken on another dimension other than the dimension for which it was found, which is represented in responsible freedom, justice, science, social equality and all that is contained in human rights.

What happened in Iraqi society is a great contradiction, on one hand, it was imposed on society in a subconscious way, in which there is a false understanding of religion - religion is the opium of the people - with the aim of creating an unconscious society, and on the other hand there are political parties, elections, and legislative authority represented by the people , is a false equation in which it is not possible to raise unawareness in society, and then transform it into a traditional society with all its backwardness, which is represented in the wrong understanding of religion, the spread of superstition and ignorance of science, on the other hand, it is matched by a ruling authority based on democracy and elections. But the correction of the equation is that the existing parties are first not real parties, but rather a social phenomenon, because as it is known that the parties build society, hence the correct equation becomes a traditional society and a traditional authority.([1])

The existing parties are, first of all, not real parties, but rather a social phenomenon, because as is well known, the parties are the daughter of society, and hence the correct equation becomes a traditional society and traditional authority.

([1])Waleed mosaher Hamad, and Ali Ramadan Saleh. 2023. "'Effective Governance in Iraq After 2003: A Study on Challenges and Opportunities'". *Tikrit Journal For Political Science* 3 (pic4):422-48. https://doi.org/10.25130/tjfps.v3ipic4.243.

The realization of awareness in intellectual structures, we notice it in the superstructures-legal and political-and everything related to thought corresponds to forms of social awareness[1].

This means a correct understanding of religion, and here the awareness of disparity of the individual and society, as for he enjoys of knowledge and understanding. This leads to enlightening society in order to achieve social awareness which is accompanied by political awareness.

That complex equation, its capital, is based on the pseudo-awareness that is rampant in society, but with the realization of awareness of disparity, because of its vast gap between the people and the ruling class on the one hand, and the effect of social media that showed the vast gap between Iraqi society and other societies, which is reflected in a sociopolitical awareness, this was evident in the practical aspect as follows;

The Iraqi protests began in February of 2011 affected by the wave of massive protests in Tunisia and Egypt, and was represented by a campaign of popular protests, after which the Iraqi Prime Minister Nuri al-Maliki took measures represented

by evaluating government performance during the 100 days

In light of this, Iraqi Prime Minister Nuri al-Maliki gave his cabinet ministers a period not exceeding 100 days, to improve the performance of their ministries after the wave of demonstrations that swept the country demanding services, work and fighting corruption, in which several people were killed as a result of clashes with the security forces.

However, the truth of the matter is that there are intractable problems and it is difficult to imagine the possibility of a major change within a period of only three months.

Accordingly, the deadline of 100 days has expired in vain, and protests erupted again, and the failure to achieve the desired results is due, as explained by the writer and political analyst (Wathiq Al-Hashemi), to the following;

He considered that the government's initiation of the 100-day deadline originally came in response to popular pressure, and as part of an attempt to absorb the demands of Iraqis who are dissatisfied with the performance of the government. Al-

[1] - Sadiq Al-Aswad, Political Sociology, Its Foundations and Dimensions, a previously mentioned source, p.109.

Hashemi indicated that al-Maliki does not have many options regarding the level of performance of his ministers due to the status of the (notorious) national partnership government.

Likewise, the Iraqi government headed by Haider Al-Abadi faced, during 2016, popular and political protests, which are the fiercest since the formation of that government consisting of (22) ministers at the end of 2014, and that the popular protests against Abadi intensified with the entry of the Shiite opposition leader, (Muqtada al-Sadr) on the line of popular and political anger at the government's performance, as the Sadrist movement led by Muqtada al-Sadr had (4) ministerial portfolios, and led protests by his followers that lasted for a week, accusing the government based on political quotas, and calling for the dissolution of the government and the formation of another Technocrat) without party affiliations.([1])

Indeed, on March 31, 2016, Abadi submitted to Parliament a list that includes a government of "technocrats" of 16 new ministers, with the exception of the ministries of defense and interior, to be voted on by the House of Representatives.

However, Parliament responded to Abadi's move by declaring that he needed (10) days to study the candidates' files for the government before voting on them, but he exceeded ten days and did not vote, this prompted Al-Sadr to withdraw his four ministers from the government, in a new escalation step that paved the way for a great crisis that almost toppled the government of Al-Abadi himself.

The partial vote on the proposed government, and thus ignited again by the Sadrist movement, and in April they stormed the green zone in the capital Baghdad, then stormed the parliament building and destroyed some of its contents, against the backdrop of its failure to hold a formal session to vote on the technocratic government.

On May 21, the Sadrist renewed their storming of the green zone and the Al-Abadi office; protesting against the formation of a technocratic government.

The Iraqi protests took another dimension in 2019, and the demonstrations broke out on October 1, 2019, in Baghdad and the rest of the governorates of southern Iraq, in protest against the deteriorating economic conditions of the country, the spread of administrative corruption and unemployment, and the protesters ’demands reached

([1]) Karrar Noori Hammed, and Muthanna Faeq Marie. 2023. “Transformations of French Policy towards Iraq After 2014 (Nature and Paths of Interaction)”. *Tikrit Journal For Political Science* 3 (pic4):197-218. https://doi.org/10.25130/tjfps.v3ipic4.233.

the resignation of the Adel Abdul Mahdi government and the formation of an interim government by Mustafa Al-Kadhimi and the call for early elections.

Conclusion:

Difficulty in change or lack of resourcefulness in changing widespread corruption may lead to work towards a small world - a small utopia - in a virtual world on social media, and it may be enriched with ideal ideas and initiatives aimed to achieve to democracy, and then this is a base or preconceived ideas that may be the stage of reform, thus ending what is detrimental to the public good.

Then the point is reached at which corruption must be reformed and the destruction and exploitation of natural and human resources ceased. Perhaps the conditions themselves will support these idealistic ideas by defeating everything that is detrimental to the public interest.

It is beyond doubt that at this stage everyone should leave the paths that lead to chaos and at the same time there is the collective separation from submission to corruption, which has become a reality, All this, together with self-criticism and deep.

reflection on the method of reform, will lead to the historic success that is achieved in the wider space on the ground, then corruption will be eliminated, which is a radical degradation process with a profound negative impact. Corruption cannot be eternal, and that is the role of the citizen.

الخاتمة :

ان الصعوبة في التغيير أو قلة الحيلة بشان تغيير الفساد الواسع قد يؤدي إلى العمل باتجاه عالم صغير _يوتوبيا صغيرة _في عالم افتراضي على وسائل التواصل الاجتماعي وقد يتم أغنائه بالأفكار والمبادرات المثالية بهدف تحقيق الديمقراطية ومن ثم تكون هذه قاعدة او أفكار مسبقة ممكن إن تكون عليها مرحلة الإصلاح وبالتالي إنهاء ما يضر بالصالح العام.

وعندها يتم الوصول إلى النقطة التي يجب فيها إصلاح الفساد وتوقف الدمار والاستغلال للوارد الطبيعية والبشرية وربما كانت الأوضاع بحد ذاتها هي التي ستسند هذه الأفكار المثالية بالانتصار على كل ما هو مضر بالمصلحة العامة .

ومما لا يقبل الشك في هكذا مرحلة على الجميع إن يتركوا الطرق التي تؤدي إلى الفوضى وفي ذات الوقت ذاته هنالك الانفصال الجمعي عن الخضوع للفساد والذي أصبح حقيقة واقعة،هذا كله مع النقد الذاتي والتفكير العميق في أسلوب الإصلاح

سيقود إلى النجاح التاريخي والذي يتحقق في الفضاء الأوسع على ارض الواقع وعندها يتم القضاء على الفساد والذي يعد عملية تدهور راديكالية ذات تأثير سلبي عميق. ولا يمكن إن يكون الفساد ابديا، وذلك هو دور المواطن .

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