

Iraqis between the political will and religious influence: A Reading in Iraqi social reality after 2003

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Abstract: In spring 2003, the political system in Iraq has changed from a totalitarian regime in which leadership is embodied in one person who has all the powers of running the state, to a multi-leadership and democratic system. In this overview, we are not about to view the social situation of Iraq before 2003 but to document the great changes in the social situation after 2003 and we will focus on politicians and clerics and their influence on the social situation. Each politician has his way of convincing people of future goals and plans that provide services to them, especially at the time of the parliamentary elections. The Iraqi people hope that health, municipal and educational services would be excellent and express the New Iraq, but it has become clear to the Iraqis that the promises of the politicians are only electoral lies and their real goal is to change their situation for the better through financial theft or misuse of position to achieve their goals. The clerics who are in a high status among many Iraqis have also stopped dealing with the suffering of poor people and the lack of services and started looking for special projects that would generate financial profits for them. Politicians and clerics have been a symbol of injustice and financial corruption and Iraqis have lost confidence in them. We shall use specific resources (but the main source is our experience of the Iraqi situation) trying to arrange our

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thoughts to clarify the Iraqi people's attitude towards politicians and clerics and the extent to which they are affected by them or opposed to them.

Keywords: The Iraqis, Politicians, Clergy, The election, Parliament, social behavior, General conditions

Introduction

In spring 2003, the political system in Iraq has been changed, from a totalitarian regime, on which leadership has been concentrated in hands of one person, who enjoys all powers to run the state, to a multi-leadership system known as democratic. In this intervention, it is not our intention to read the social reality of Iraq before 2003 or compare two covenants, but rather we are analyzing great changes in social reality, and we will focus on politicians' and clerics' role and influence on the social path.

There is no doubt that politicians and clerics have a great influence on Iraqis. This influence is inherited through historical eras that passed. the politician has his method to convince people about his future goals and plans regarding providing services to them, especially at parliamentary elections' time, so Iraqi were hoping that health, municipal and educational services would be excellent and express new Iraq, but it became clear that politicians' promises are just electoral lies and their real goal is to change their situation for better through financial theft or position's abuse. As for clerics who enjoy a high rank among many Iraqis, they also turned away from People who are suffering from poverty and services' deterioration and began to search for special projects to generate financial profits for themselves. Politicians and clerics are symbols of financial corruption and injustice for the Iraqi majority. As a result, Iraqis have lost trust in them and reveal their truth. We exclude a few who walk in the path of truth but without any impact on Iraqi reality.

We are using specific sources in this study, including Studies of Dr. Ali Al-Wardi, and I followed up ideas of Iraqis through the social network of Facebook, as well as my experience of Iraqi reality, trying to outline my thoughts to

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clarify the nature of Iraqi individual towards politician and cleric with their influence or estrangement's extent.

In this study, there will be multiple points that deal with aspects of the study, but in end, it is part of the whole study that aims to clarify the social path around democracy which Iraqi had desired in earlier days after 2003, and were just rosy dreams.

Research's importance

General social conditions in Iraq after 2003 and the influence of politicians and clerics have given this issue great importance. So it is necessary to study this issue from multiple aspects. Topic's importance lies in the large social variables over the past few years, whereas variables in social behavior occurred whether in political disputes, partisanship, or sectarianism as well as the role of clerics to fuel it or extinguish it.

This importance gives researchers the necessity to delve into and study Iraqi social affairs after the political system's change in Iraq, from a totalitarian dictatorial regime to a multipolar democratic system. Such studies are important for future generations, they are important for governments that build and restore the state's prestige. We hope that our social visions and solutions will be correct and useful in the future.

Research's Problem

Research's problem in Iraqi social affairs lies in the multiplicity of ideas and Iraqi's behaviors, most of which are contradictory to each other, so you can't describe Iraqis as one, or explain their political and religious methods accurately. They are contradictory in behaviors and stances regarding Iraqi events. Today's position will be contrasting with tomorrow's one.

Research's goals

This research aims to make a realistic analysis of the nature regarded services provided to Iraqis and the extent of Iraqis' interaction with those services. Education and health services for example have declined significantly after 2003. We have also shown reasons behind these problems that have

doubled in recent years, including migration abroad, especially for young people. The study as a whole aim to demonstrate the social regression of behavior, services, and their cause.

Research's Methodology

The descriptive and analytical methodology is used here, based on historical research's methodology, which leans on causes and results, then how to read reality objectively, away from emotional influences or political and religious pressures.

First. Joys and wishes

When the new era began, happiness has reigned for most Iraqis, especially social groups that had tasted hunger and difficult lives during the previous era. They have hoped that Iraq would become a part of Europe economically and in social modernization. we used to hear people talk about mega projects in Iraq that would be represented by roads, bridges, factories, and agriculture that Iraqi would be like Gulf countries in everything. Sometimes I believed such conversations and saw them come true, though I am a specialist in study history, and we know that colonial countries covet Iraq and don't aim to rebuild it.

(Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

Among those who were happy, those who were sad, those who insulted the previous regime, and others who praised the current regime, I found myself in front of people who revere personalities to an unspeakable extent or dislike them greatly. We have seen others contrasting what had been before and after 2003, and we have seen many people far from national identity, far from good ways of building the country and instilling the spirit of citizenship. Recorded political or clerical conversations that Iraqis would be more luxurious, including ration card, lies, which would be forty food products that have not been introduced. Rather, the ration card has become no more than four items and is not distributed regularly.

(Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

The farmer was hoping that his financial resource would be better and that he would receive support and encouragement from the government, but he was shocked by the deterioration of agriculture and dependence on importing

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foodstuffs mainly from neighboring countries. Likewise, workers in factories were hoping to increase production and develop its quality to increase their salaries and obtain moral gains, but factories were destroyed or closed, and workers became unemployed.

(Hashem Jawad, (1946), Introduction to the social entity of Iraq)

Perhaps the category of employees had a positive change in their private lives by increasing their monthly financial income but at expense of destroying the institutions and killing their qualifications, especially university professors and educational staff in the Ministry of Education.

Since 2003, people began to demolish the country by sweeping forests and public parks, dismantling many hospitals, governmental institutions, and burning official documents under the pretext they are legacy of the previous regime. Roads, bridges, rivers, and city design were not spared from sabotage. Politicians and clerics had a big role in this new culture, which we can call it sabotage's culture and public money's theft through their conversations and encouragement for these actions.

(Tahir Albka` (2006), The Iraqi Mind in a Troubled Ocean)

Seconds. Election

When you read election law, you will find a positive development that promises a possible political change in the future, but the constitution is the reason for Iraqis division into components and made quotas in everything from sovereign positions, members of parliament, ministers, till secondary positions from the office of director-general and above. Compared to the social behavior of the Iraqi people, which has been strongly influenced by sects and extremism, in speeches or television talks, as well as clerical and leadership speeches. (Iraqi Academic Scientific Journals (2005))

Perhaps the popular song of people who belong to central and south after 2003 for every Shiite politician who visits m (Ali with you Ali, we want a Ja'fari leader), will disappoint them after thinking about all that happened. (Ali Al-Wardi(1992), Glimpses of the Social History of Iraq)

Elections can not be obtained, whether in parliament or regional bodies, because of the lack of electoral culture in Iraq, by someone who does not belong to one of the main parties, most of which have a sectarian Islamic mail, as well as a tribal bias that is high in the major parties. (3. Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

Money has a big role in changing voters' convictions through gifts, banquets, and charitable works, especially before elections, this money is owed by parties only. Besides, parties including those who have their army, and many followers, can change the equation in their favor. These parties have great potential for campaigning through their satellite channels, their newspapers, or electronic armies that broadcast their propaganda on the social network. (Karim Matar Hamza Al-Zubeidi (2017), Jabla in the Memory of History)

we recorded some observations about the nature of Iraqi's elections:

1. The general perception of cities has been skewed by numerous promotional signs of varying sizes on streets and public spaces because they have been randomly placed in parks, roads, and houses. We often see some of them being torn, which means a lack of civilization in this topic, as well as extremism and the other's exclusion. You may notice that money owners and big party's leaders have more and bigger posters compared with those who don't, as you will find their ads very limited.
2. Parties and candidates are trying to win by putting the religious establishment to their side and interpret their views in a way that suits the candidate or party's goals. They have understandings of the political and economic structure of Iraq.
3. Fictional commitments made by politicians at political rallies or dialogues on satellite or press outlets during their talks are seen to be far-fetched and can not be met in the short term, even though there is a genuine commitment to develop and restore. What a mystery, how do the electorate trust a politician's claims and build hopes on them.
4. Through our interactions with professors, clerics, and different segments of Iraqi society, as well as my regular follow-up to Facebook and my reading of many comments, we find that

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if he disagrees with him and instantly repudiates him, the Iraqi individual could not stand his friend, bring charges against him and his nominee, or his party with harsh bad words.

5. In elections, there is a waste of public money through General Elections Commission's allocations, or parties' and candidate's funds during their electoral campaigns, while the government can benefit from these funds to develop projects that are beneficial to people.

6. Among observations, we followed, that some of the candidates, who are colleagues to me would make you swear to elect them and prepare a thousand votes from your clan or region.

7. Clans have double behavior towards candidates in elections, as they welcome everyone who may submit to them. So they would nominate those who are regarded as beneficial regardless of their academic qualifications or previous behavior. There is no electoral culture to distinguish the well from bad, as a result, most of the corrupt people who went to parliament, ministry, or provincial councils have come by votes of tribesmen. We know that most Iraqi inhabitants are members of clans who adhere to tribal traditions, so change for the better is difficult. (Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

In the 2005's election, during the electoral campaign, members of large lists became active in their electoral programs, including the United Iraqi Alliance list, known as (Candle List). What sparked attention is that the Iraqi religious authority in Najaf has been indicated that this list must be elected, and whoever doesn't elect this list would be forbidden by his wife, though the reference office in Najaf did not confirm or deny this rumor. This indicates that authority and clerics were supportive of the United Alliance list in the first and subsequent elections. (Assabah Newspaper(2005))

All parliamentary elections from 2005 until 2018 elections had been dominated by sectarian thought within Iraqi electoral culture, as most Iraqis, especially people of countryside in central and southern Iraq have been talked about supporting religious sect by delivering a group of supporters of

the political sect, and they are in fact thieves of public money and advocates country's sabotage. Thus, collective thinking dominated by clerics and politicians is what guides Iraqis in elections. (Kamal Madhhar Ahmad (1987), Pages from the History of Contemporary Iraq)

Third. Iraqi's behavior

Iraqi individual lives in a duality behavior, you may see him live a nomadic life, and think about urban life at the same time. He lives an intellectual and behavioral contradiction. So he prays and fasts at one time and steals and commits adultery at another, Sometimes he calls for freedom and he is a slave to others. The clergy has a great role in ignorance of Iraqi mentality' (Elwardi. 2005).

Despite our daily coexistence with Iraqis, and our reading of dozens of social studies, particularly Ali Elwardi's books, we placed a lot of stress on our minds for too long to understand the essence of Iraqi personality, but we didn't come to a compelling interpretation of what an Iraqi is? (Karl Mannheim, Theoretical Sociology,1993)

Among matters in which Iraqis have a lot of controversies is religious dialogues, as if he were a professor of religious philosophy, so we would see him expresses his opinion, argue, and insist on his thought, not to mention his reverence for what God create more than his creator. Many religious aspects occupied most of his life without applying the principles of Islam with sincerity and serenity. (Elwardi, 2005).

Thanks to societal tradition, a major part of our social injustice resides in reverencing citizens and raising their ranks high, they have become full or half goddesses, just that when he becomes the party chief, mayor, member of the House of Representatives or member of a provincial council, he would eventually be holy, questioned is not allowable, or there is no famous confidence to critique. As well as reverence of others, clerics, tribal elders, or wealthy ones. (Elwardi, Ali (2005): Social glimpses of modern Iraqi history)

Another aspect is that Iraqis including women and children, speak a lot about politics. All Iraqis, without exception, are politicians, but unfortunately, we would say failed

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politicians who are taken by whims of multiple parties and conflicting ideologies of a warring world, everyone is work for his benefit, while the country is far from the majority's imagination. (Muhammed Abdulhadi Social Psychology,2005)

Perhaps what happened in the October 2019 protests, the participation of thousands of Iraqis who were demanding a homeland, is proof, but here comes the question: Who stole homeland? Aren't politicians, administrators, and every official in-country, from young to old, and in all civil, military, and religious institutions? As for people, aren't they who destroyed the homeland, and applauded thieves, then joined them in selling homeland to lead a miserable life that occurs below the standard of peoples' lives. (Assabah Newspaper(2020))

People's support for heads' crowns (senior clerics and politicians), parties, and regional states have been paid dearly. Life will not be easily built for Iraqis. Rather, a long time of chaos will pass before steps of work, construction, and stability may begin. We have not seen a successful step so far, except for a group of young people who have awareness, but the difficulties surrounding them are very great.

Perhaps, the period that followed 2003 has revealed different cultural orientations, many groups' contradictions, in Iraqi society, due to available space for freedom, each group has expressed its cultural trends without any obstacles. Although freedom in its true meaning is beautiful, it is unfortunate that this freedom revealed to us a strange societal culture in many of its joints, and let me summarize seven intellectual cultural cases in society, for example, but not limited:

1. Let's start with clans, where their ways of life have been changed a lot, they are applauding every comer, praising every trend and idea, allowing any human whether man or woman, to represent it, while clan poets, will praise thieves.
2. Most clerics have become money's lovers immensely, and decorate their world with all psychological and physical desires. Their reminding people about the last day and morals are directed to simple people and for media only.
3. Model of principles for most Iraqis have quickly changed 180 degrees, especially in political orientations, and in Iraqi

internal scene, so you will find today an Islamic orientation, and, naturally, you will find him tomorrow to the left, nationalist, or any orientation has a material benefit and authority. Thought and principles are not important to him.

4. We are supporting the freedom of committed women, concerning their full rights, including the political aspect. Unfortunately, for those who go up to parliament, they are not at the appropriate level to the task assigned to them, while there are university academics who deserve to represent women, but y did not tend to do so because they are not convinced with political work in current circumstances.

5. Most university professors do not have stable thinking or a dedicated principle against present circumstances in advanced phases of research. They desire a position and financial benefit with any party, whether religious, political, or tribal. Where is the value of being a university professor in that?

6. Unfortunately, lying has become a general characteristic in society, swearing-in God has become a natural thing, vows are taken and broken, speaking against you in every council when it thinks that you are better than them socially or intellectually, work has become routine without beneficial results.

7. Iraqi in general suffers from a disease of grandeur, so an official has in front and behind him many fawning and protectors. Clergyman would get upset with any person who doesn't come to greet him by kissing his hand when he is in a public assembly, as he sees himself as private and the rest of the people are generally. So, Iraqi's contradictions are a lot. (Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

What we mentioned above, has exceptions of course. There are committed and intellectual Iraqis, but unfortunately, they are a few and don't influence the society that runs according to its whim without the scrutiny of its behavior.

Iraqi culture has no identity, it is divided between several trends and various goals, many of them like their past and dislike their present, don't think about the future, others are following their passions in the world's countries while disliking their homeland. Among them those who are pro-

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America, pro- Britain, some pro- Iran, pro-Turkey, or pro- Gulf countries. As for those who are real patriots, they are few and can't face great waves related to or countries. The identity of the homeland was lost after 2003 from the ideology of most of our people. There is no doubt that the vast majority of wealthy think of other countries, and even live there, where they have properties and investments. While they don't do any charitable or investment projects in their country. So that, escaping's culture, foreigner admiration' culture, building other's country culture, and sabotaging homeland's culture has been spread among us. (Elwardi, 2005).

Fourth. Extremism

Extremism is an exaggeration in thought and behavior, where it goes towards far right or far left. Since 2003, extremism has increased among Iraqis in various fields, whether in religious or political affairs. This matter negatively affected the cohesion of the Iraqi social fabric.

causes of extremism are many, some are inherited historically, especially the issue of Sunnis and Shiites, others had emerged after the American occupation of Iraq in 2003, by the constitution which was made according to the sectarian basis, or set of laws enacted by Parliament that encourages extremism and searches for rights of components without looking at homeland. Extremism is evident in the behavior of parties and rivalry through the acquisition of positions and money.

(Akram A. Barakat (2015),Takfir)

The problem of intellectual extremism among Iraqis lies among the hot issues that I put a high priority on my mind, which I see as a cause for the destruction of Iraq and its people, while a large part of them are religiously extremist and disbelieve the other part, whereas the other part is a social extremist and does not consider any change in the mood of their lives, so when they see others, they take a switch. Some of them are political extremists whether to their party or another party. (Muhammed Abdulhadi Social Psychology,2005)

Not to say that there is a segment that is extremist to a person, that sees him above sanctity, and that whoever touches

him with words ,woe to him. Some glorify other's countries and disbelieve their country, thus blind intellectual extremism was reason to lose national identity, and destroyed the infrastructure of Iraqi coming generations. Iraqis are in midst of crashing waves, don't know their fate or their children's fate in the near and distant future. It seems that intellectual extremism is historically inherited, which appeared clearly after 2003, as generally, the conditions in the country are quite suitable for blind extremism. (Azubaidi, 2019)

One of what we have mentioned in conclusion is one of our studies on peace and building methods in Iraq (Azubaidi, 2019), in which we focused on future visions to address the problem of extremism. From our point of view, the most important steps to address extremism and encourage peaceful coexistence, including:

1. The need to emphasize moderate discourse among preachers and a team of religious establishment, politicians, or professors. Preachers of al-Husseini pulpits and Friday preachers come first, and to punish all those who deviate from the path of moderation.
2. To punish those who circulate books that calling for extremism and exposing these books in audio-visual and written media, whether authors of these books are Sunnis or Shiites, Muslims or non-Muslims, and alert intellectuals to the dangers of those books regarding the new generation and stability of homeland.
3. The central government should encrypt destructive satellite channels and not allow them in Iraq, as well as follow Facebook, Twitter, and or websites and close any site that stirs up sedition.
4. The religious establishment, Iraqi government, and parliament must launch a major campaign for peaceful coexistence, patriotism, and moderation, and address all problems that confront these steps, starting with fighting financial and moral corruption ending with clarifying work's importance to build and reconstruct the nation.

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5. Focusing on the education system to build a peaceful coexistence approach and reject extremism through modifying and pursuit school curricula, lectures, etc.
6. The government must take the necessary measures to work quickly to start breaking extremism, which can be achieved by the abolition of the Sunni and Shiite Endowment Bureau. Merging them into one ministry, under the name (Ministry of Religious Affairs), provided that there will be no directorates in ministry under sectarian names.
7. Central government and parliament should enact a special law to criminalize extremism, and clarify full details of extremism's aspects in law, and implement law accurately. (Azubaidi, 2019)

Fifth. Politics in Iraq

It is well known that politics is a science, just like other sciences, that no person can enter it unless he passes stages of study successfully, and has an experience in scientific research and knowledge of experiences of countries, but in Iraq things are different, the vast majority of people are politicians, men women, Professors, clerics, students, workers and farmers, yall talk about international and internal affairs. Despite a large number of politicians and political theorists, who don't have primary school diplomas, so the country is declining in infrastructure, services, education, and health. (Karim Matar Hamza Al-Zubeidi (2017), Jabla in the Memory of History)

A person who watches Arabic and Iraqi satellite channels will find a large number of political theorists and speakers of various domestic and international issues, that you may find skills in their analysis or quality of speech, but the political and economic reality of the country is completely different from what a politician speaks, so there is no value to any political speech if It will not have a positive result for country and people. Perhaps the issue of deteriorating services, widespread unemployment, and deterioration of health and educational reality is a testament to that.

Let's talk about educational policy in Iraq briefly and see the extent of the negative impact of politicians and clerics in this aspect. In a scary statistic presented by Khalaf Abdul Samad (a

deputy in Iraqi parliament for Basra Governorate), prepared for him by some specialists and presented for discussion in Basra Rights Council to find out Reasons and solutions. The number of students who registered in the first grade of Iraqi primary school in 2005, reached one million pupils, and those who reached sixth preparatory and participated in 2017 exams amounted to only 300,000 students. This means that Iraq lost 700,000 students a long way in elementary and secondary school. This means that Iraq has lost 70% of the community's youth energy for learning, in addition to what was mentioned that education sector is going through a major crisis related to poor education, lack of schools, and lack of curricula that keep pace with times with weak use of technology in education. We must mention here that Iraq came out of UNESCO classification for education years ago, while in the seventies of the last century it was one of the advanced countries in the quality of education. (Tahir Albaka', The Iraqi mind in a troubled environment, 2006)

There is an urgent need in Iraq, for a comprehensive popular revolution to correct the path and eliminates our problems that lie in moral corruption, administrative corruption, theft of public money, fake projects and shoddy work, deterioration of services, and inaccurate administrative organization in state institutions.

One of the most important phenomena that need radical treatment is migration among young people, and many Iraqi families out of the country. Certainly, migration came for reasons of security, instability, and fear of the future in absence of long-term economic, social, and security plans. Therefore, multiple groups have migrated to stable countries, including European countries. These young people are university graduates, especially those who did not get married due to lack of a suitable job. Immigration is the way for desperate people to move away from their homeland, hoping that their dream of work and forming a family will be fulfilled. (Assabah Newspaper (2010))

Immigration has disastrous consequences for the country, so if young energy migrated abroad, this means that

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productive projects have become almost idle, and it also leads to a lot of spinsterhood among women, and at the same time that immigrant youth will build other countries. This is a complementary cycle to Iraqi funds that have built foreign countries. For decades now, young people are building foreign countries and leaving their country behind. This phenomenon cannot be stopped by calls from politicians and clerics, but rather by strategic developmental projects and giving great value to the Iraqi people. This matter depends on building a politically, economically, and socially sound state structure, and building a modern culture based on peaceful coexistence and interest in construction and work. (Assabah Newspaper (2010))

I think that excessive optimism of government and parliament's steps is not in its place. They can be regarded as lull steps that provide nothing for Iraq, there will be no comprehensive change in Iraq unless the constitution is completely changed and concrete steps are taken to restore the prestige of Iraq and its people.

Recent popular demonstrations (October 2019) are not organized and indiscriminate and cannot be compared to demonstrations of Egyptian people? We are not optimistic about such reforms, and we see them as patchwork, and useless. If there will not be a radical and comprehensive change, there is no benefit from such reforms.

Higher education and scientific research in all progressed countries are the basis for the country's progress. This can be fulfilled by applying science to reality, and keep educational institutions far from political influence, as well as unlimited support from government and large financial institutions for it. Therefore, we find countries like (Germany and Japan, for example) in continuous progress to support scientific research. (Tahir Albaka', The Iraqi mind in a troubled environment, 2006)

In Iraq, universities have become secondary schools, there is no applied scientific research or the scientific motivation for students, a defect in curricula and teaching methods, there are no sound foundations for higher education and scientific research, but there are some efforts that fade as

soon as they arise. The turbulent political situation, difficult security conditions, and rampant corruption in state institutions, including universities, harm higher education and scientific research.

Higher education is supposed to proceed at a sound pace without being affected by general conditions, and universities are independent institutions according to fixed rules and on a developed international approach, but reality shows that the future of Iraqi universities is in great danger. (Tahir Albka` (2006), *The Iraqi Mind in a Troubled Ocean*)

Sixth. Multiple problems

Among big problems that successive Iraqi governments have not found solutions to, after 2003, unemployment, especially among youth, and we believe that there are seven steps, if the Iraqi government implemented m, unemployment would end at 100%, namely:

1. Abolishing provincial and municipal councils, and replacing them with a governor and a council of directors of relevant departments. As well as districts and sub-districts, because they are redundant circles and a waste of public money.
2. Abolishing parliamentarians' pensions, for he must return to his previous job or retire from it according to law. The same applies to ministers, special ranks, members of the provincial council and members of municipal councils, and cancellation of pensions for politicians of Rafha and the republic's presidents.
3. Reducing the share of three presidencies with their employees, protections, and expenses in the general budget, not to exceed 20% of the annual financial budget.
4. Operating and maintaining all closed factories, absorbing unemployed, and drawing up a national plan for industrial export.
5. Encouraging agricultural work and drawing up an agricultural plan to increase the production of various crops and work on exporting after self-sufficiency.
6. Encouraging scientific research centers and universities, and linking them with factories, farms, and or state institutions

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for purpose of economic advancement, and drawing up a five-year plan to change Iraqi economic reality for the better.

7. Pay greater attention to education, allocating a special budget for construction, follow-up, and providing Iraqi institutions with specialized scientific cadres.

8. The necessity for all revenues to enter state treasury, starting with revenues from oil sales, tax revenues, whether internal or at border crossings, religious tourism revenues, or any financial revenues poured into building public treasury. (Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

One of the ironies that occur in Iraq, lies in the increasing number of unemployed compared with the increase in foreign workers' number work in public facilities, especially oil in Basra. Haitham al-Jubouri, head of the Finance Committee in the Iraqi Parliament, more than once told Iraqi media that there are large numbers of foreign workers in Iraq that exceeded 35 thousand workers in various jobs and specialties. This is an unacceptable policy with the existence of unemployed, and clerics did not talk about this issue in Friday sermons, which is evidence of their approval.

deterioration of the health system in Iraq is clear to every simple observer, represented in a spread of serious disease epidemics, including the Corona epidemic, and retreat of government and private hospitals in the treatment of many diseases, which forces many patients to travel outside the country, as well as medicines that enter without government control that are damaged and don't cure for less pain.

The environment has a role in the deterioration of health situations represented by an abundance of waste in streets, drinking water's pollution, an increase of flying, and crawling insects for lack of agricultural departments of controlling them. As well as health's ignorance of Iraqi citizens and how to protect themselves from epidemics. Health departments and media bear the burden of ignoring people and not making them aware of risks.

The government bears the greatest responsibility for the deterioration of the health system, represented by the Ministry

of Health and its affiliated formations for not setting plans to advance health reality towards success, and perhaps the future threatens a great danger. Everyone should be aware that the health system is very important, and it doesn't get the necessary attention which is deemed as a real disaster for societal construction.

Perhaps the most prominent manifestation of our current era is being informational and communicational revolution era, this revolution grew in the middle of the last century with the invention of the transistor and integrated circuits and the growth of the radio and television broadcasting, then it intensified with the end of that century and was a real revolution that left a mark in the history of human civilization and progress of man. (Karim Matar Hamza Al-Zubeidi, (2021), stations in memory)

This informational revolution has been characterized by the emergence of new communication channels that know no boundaries or barriers. The emergence of satellite broadcasting, Internet, and satellite communications, transformed the world into something like a small village and enabled anyone to know what was going on thousands of miles away while sitting in his closed room in front of a television or PC.

And more media is powerful and possesses advanced technical and human means that can keep pace with the rapid development process, more goals of media message are achieved, and the result is successful and influential.

Media relies on primary and secondary means, such as newspapers, publications, news agencies, radio, television, cinema, Internet, pictures, posters, CDs, and or audio-visual means that achieve required communication between the sender and recipient.

Media has become the backbone of development in our current era, just like agriculture, industry, and underground wealth. The development and prosperity of society have become dependent on the amount of information, technologies, and resources it possesses. But Iraqi media is not aiming to build the society, and it is not national media, because media are

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affiliated to political parties, and for big figures in power, who have their media accounts far from national concept.

We often suffer in the social, political, administrative life of a man who is placed in the wrong place, a man who may have good qualities, but his place is not here, rather he is supposed to be there, and vice versa. Because a person's stimulus must be commensurate with his capabilities, experiences, and energies. The important thing is not that we produce creative energies in the nation, but it is also important to put energies in their natural positions to move the wheel of production, otherwise, there will be an investor who put his capital to produce pure water, and sell it to people whom their village located on a spring of pure water in far reaches. . That is why armies of educated graduates become a burden on society and state when we only think about their education, and we don't continue our journey by securing job opportunities for them, the doctor will force to work as a plumber, and lawyer will force to work as a carpenter. By touring in our Iraqi reality surrounding, we often face this situation, and it's caused either by loyalties that proceed Zaid over Amre, or higher interests, balances, neglect, or mismanagement. (Assabah Newspaper (2012))

Conclusion

Iraqis of all segments are not free in their multiple choices, jobs, environment, and nature of the political and religious system. title of freedom and democracy that came with the occupier in 2003 was not real, but rather a fake run by parties to have their own goals, for example, if an Iraqi wealthy wanted to open factories in Iraq, he would be fought till he closes it and leave the country because neighboring countries have a great influence on all parties, y don't want Iraq to develop its industrially and agricultural, they want a market for their goods and a consumer country only.

The nature of political and religious systems in Iraq, and the cooperation of two parties in achieving their private and public goals, have made Iraqis in difficult circumstances and unable to change in a way that serves their current and future generations. Political and religious influence is evident in the behavior and thought of Iraqi, most important of which, is his

distancing from national spirit, reform, and national construction.

Through foregoing, we believe that radically changing in the political system can begin with changing constitution which fosters political components and quotas, then removal of clerics from political and economic work and making their work basis of religious and scientific, which regarded areas first steps to make Iraq a stable and has its effect in the region, and this requires strenuous efforts from different Iraqis, whom their jobs are to end control of parties, militias, and clerics over Iraqi scene with a significant decline in services, industry, agriculture, and construction.

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Note: All sources used for this research are written in Arabic.