# Social diversity and peaceful coexistence a field study in Dhi Qar Governorate

**By**

**By M.ScAhmed Hasan Ghali Matar**
Ministry of Education, Dhi Qar Educational Directorate, Education Department of Qalaat Sukar 2022
Email: ahmedhasan99abc@gmail.com

## Abstract

Human societies based on pluralism and cultural diversity are due to the variance and diversity of the basic morals of this diversity, which are ethics that can be dealt with consciously, as it turns contradiction into integration, clash into coexistence and intolerance into tolerance. Diversity, pluralism and difference in the universe are a concrete reality. There is divine wisdom in this diversity. Diversity in the social structure is the character that prevails in most civilized, developing and poor countries, and the main feature in the interdependence of these societies and their mixture of peaceful coexistence despite the national, religious, historical and ideological diversity and maintaining its social fabric must be placed within the right framework and vice versa. The strength and unity of society and the state alike follows the importance of the research from the importance of the issue of coexistence between the different movements in Iraq. The subject is of national importance and that coexistence is an imperative necessity to ensure security, economic and cultural stability. It represents the goal of societies that believe in diversity and its fruits cannot mature without coexistence and tolerance. This research aims to To identify the relationship between social diversity and peaceful coexistence, the relationship between social diversity and peaceful coexistence in Iraq. The researcher adopted the descriptive survey method and the historical method to suit this study and to prove its hypotheses. The research community included a stratified random sample in the Nasiriyah community within the districts in which it is located (Qalat Sukkar) and the sample was (50) In the research community (25) males (25) females. The researcher used a set of tools that fit the study and found the questionnaire tool is the necessary and appropriate tool for collecting information and through which he reaches the objectives of his study. The researcher also used observation and interview.

**Keywords:** Diversity, Coexistence, Intolerance and Tolerance.

## Introduction

Human societies based on pluralism and cultural diversity are due to the variance and diversity of the basic morals of this diversity, which are ethics that can be dealt with consciously, as it turns contradiction into integration, clash into coexistence and intolerance into tolerance. Diversity, pluralism and difference in the universe are a concrete reality. There is divine wisdom in this diversity. Therefore, God created man as a creature different from other creatures, bearing some characteristics and surpassing them with reason. These characteristics made people differ in their moods, interests, aspirations and ideas. Hence the diversity and cultural difference in a society based on diversity in the shadow of one country, so how can peaceful coexistence and social

peace be achieved in a multiplicity of society. His religions, culture and ideas varied. This is what I will try to answer in this research.

The financial transformations since the Cold War have been a decisive factor in the emergence and spread of culture and the term peaceful coexistence of power, and our inability to communicate to build culture, which leads to social cohesion and produces a description of the management of dialogue and the dissemination of a culture of peace, which reduces the political dispute.

## Research problem

Diversity in the social structure is the character that prevails in most civilized, developing and poor countries, and the main feature in the interdependence of these societies and their mixture of peaceful coexistence, despite the national, religious, historical and ideological diversity. The strength and unity of the society and the state alike away from manifestations of intolerance and distinction and respect for opinion and freedom of belief and opinion in order to preserve the privacy of diversity and to guarantee religious, national and cultural rights in a way that enhances the patriotism of those societies. To have a positive role in building it.

What is meant by social diversity, and what is its relationship to peaceful coexistence, and is diversity against coexistence, or is it possible for diverse cultural and religious societies to live in peace in one country, and what is diversity.

## Research importance

The importance of the research follows from the importance of the issue of coexistence between the different movements in Iraq. The issue is of national importance, and that coexistence is an absolute necessity to ensure security, economic and cultural stability. It is an essential link in the chain of civil and societal development in which harmony and familiarity transcends the building as it is based on certain and well-established rules based on social solidarity in all its human, cultural and ideological aspects. According to the stage, despite its names and religious and national affiliations.

And in the absence of consensus in narrations and ideas, stability cannot be achieved in light of the conflicts and disagreements between its components, which makes it unable to achieve its ambitions and keep pace with the development process unless there is a positive coexistence that frames the national and national interest. (Basam Jarar, 2000)

### Research aims
1.    The relationship between social diversity and peaceful coexistence.
2.    The relationship of social diversity and peaceful coexistence in Iraq.

### Research fields
1.    The human field: It refers to the research sample used in this research, which is (50) peoples from the research community.
2.    Place field: it means the place of the research, where the researcher conducted the study in the province of Dhi Qar, Qalaat Sukkar district.
3.    Time's field: It refers to the time period in which the field study was conducted,

from 1/2/2022 to 1/4/2022.

# Theoretical studies

*Social diversity*

It is the various roles, rights and responsibilities of women and men and the relationships between them. The concept is not limited to women and men, but rather includes the method. which determine their characteristics, behaviors and identities through the course of social coexistence. Social diversity is generally associated with unequal power and access to choices and resources, and the different positions of women and men are affected by historical, religious, economic and cultural realities. These relationships and responsibilities can and will inevitably change over time.

*Peaceful coexistence*

It is one of the modern terms that emerged after the World War. It is a term intended for the state of peace in which countries with different social systems and political ideologies live, especially Western capitalist countries and socialist countries *without the outbreak of wars between them.*

*Diversity management in Iraq*

In Iraq, the nature of the societal fabric is not an exception to what is prevalent in the Arab East, but rather in the East in general, where the base is the mosaic plurality. But these groups and formations have hidden the concepts of homeland and citizenship, and what is meant is not geographical absence, but cultural absence, and this is what actually happens when belonging to these formations is stronger than the feeling of belonging to the homeland. (Ali Tot, 2008)

*conditions of coexistence*

*Coexistence is based on necessary foundations, which are :*

1. Adoption of diversity and diversity as an objective, geographical and historical given with its various outputs (religiously, linguistically, culturally...and so on).
2. 2 - Explicit recognition of the other and objective by all parties and segments of society to each other existence and rights first, and then acceptance of the principles and rules of peaceful political action.
3. Respecting the constants and idiosyncrasies of all parties, ensuring their existence and rights, preserving their future and values, and proper handling of privacy on the basis of justice, equality, the rule of law and the state of institutions. (Sheikh Hassan Salman, 2012)
4. Managing diversity and differences in a proper manner. National coexistence does not mean and does not require each part to waive its constants, characteristics and religious and cultural concepts, and it is also not based on the ruins of individual and factional differences and peculiarities, but rather by managing those differences in a civilized manner.
5. Fair representation of all parties, as the more the state succeeds in expressing and representing the true and just representation of its citizens without discrimination or exclusion, the more the society succeeds in coexistence and cohesion and vice versa.
6. The decentralized democratic system cannot transform the state of coexistence

between the components and groups of society into a well-established and stable reality under a genuine decentralized pluralistic democratic system, based on law and institutions that accommodates differences and diversity of various degrees and forms and preserves the privacy of all parts.

### Sectarian Diversity in Iraq

The danger of sectarian intolerance appears to be the most deadly danger to the unity of Iraq, as it is the most severe violation of the rights of individuals and groups in it. Since America and the coalition countries occupied Iraq on the ninth of April (April) 2003, sectarian liquidations, car bombs, explosive devices, and identity killings have increased.

The division of the Islamic group in Iraq into two main sects dates back to an early stage of Islamic history, contrary to what is rumored in ignorance that this phenomenon was a late product and the result of external factors and influences, as the phenomenon of division and fragmentation is a natural and historical phenomenon known to all religions. Or visions and intellectual jurisprudence, and Islam is no exception to that. (Aref Marof, 2005)

### Diversity and coexistence from a sociological perspective

Talking about the coexistence of the various components of society in a country with well-established political borders is based on two basic values:

1.     The value of the difference
2.     The value of equality

The right of everyone to differ should be acknowledged, and this recognition should not lead to discrimination or infringement of rights. Coexistence does not require disunity or disengagement from the principles or principles of the parts, but rather requires insisting on the option of understanding, joint expansion, and managing the points of difference and issues of disagreement with a civilized mentality, which is building a positive relationship between the right Difference and the necessity of equality and any defect in this equation harms the reality of coexistence in any society and country. (Mohammed Mahfudth, 2013)

## Research methodology

Every study needs a scientific methodological arrangement, for the scientific method is the way we reached the scientific truth, based on rules that guide thought. (Said and Yarub Fahmi, 1973)

### Search tools

The researcher used a set of tools that fit the study and found the questionnaire tool is the necessary and appropriate tool for collecting information and through which the researcher reaches the objectives of his study. The researcher also used observation and interview.

### Sample identification

The researcher used a stratified random sample in the community of Al-Nasiriyah within the districts in which it is located (Qalat Sukkar). The sample was (50) people in the research community (25) males and (25) females.

# Result

**Table (1)** *Shows Sex*

| Sex | Frequency | Percentage |
|---|---|---|
| Male | 25 | 50% |
| Female | 25 | 50% |
| Total | 50 | 100% |

**Table No. (2)** *shows the age groups*

| Age Group | Frequency | Percentage |
|---|---|---|
| 23-25 26-28 29-31 32-34 | 18 9 10 13 | 36% 18% 20% 26% |
| Total | 50 | 100% |

**Table No. (3)** *shows the religion*

| Religion | Frequency | Percentage |
|---|---|---|
| Muslim | 40 | 80% |
| Sabian | 8 | 16% |
| Christian | 2 | 4% |
| Total | 50 | 100% |

**Table No. (4)** *shows the social status*

| Social status | Frequency | Percentage |
|---|---|---|
| Married | 25 | 50% |
| Single | 15 | 30% |
| Divorce | 6 | 18% |
| Widow | 4 | 8% |
| Total | 50 | 100% |

**Table No. (5)** *Economic Status*

| Economic status | Frequency | Percentage |
|---|---|---|
| Good | 15 | 30% |
| Average | 30 | 60% |
| Poor | 5 | 10% |
| Total | 50 | 100% |

**Table No. (6)** *shows the country of origin*

| Country of Originn | Frequency | Percentage |
|---|---|---|
| City | 45 | 90% |
| Country | 5 | 10% |
| Total | 50 | 100% |

**Table No. (7)** *shows the returnees of housing*

| Returnees of Housing | Frequency | Percentage |
|---|---|---|
| Property | 40 | 80% |
| Rent | 8 | 16% |
| Overtake | 2 | 4% |
| Total | 50 | 100% |

*Questionnaire*

*Q1: in your opinion, is there social consensus among citizens of the divine, Christian, and Islamic religions?*

**Table No. (8)** *shows Q1 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 20 | 40% |
| No | 9 | 18% |
| Almost | 21 | 42% |
| Total | 50 | 100% |

*Q2: Do you agree with the principle of racism between sects and religions?*

**Table No. (9)** *shows Q2 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 2 | 4% |
| No | 45 | 90% |
| Almost | 3 | 6% |
| **Total** | **50** | **100%** |

*Q3: Do you have friends from another religion?*

**Table No. (10)** *shows Q3 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 30 | 60% |
| No | 13 | 26% |
| Almost | 7 | 14% |
| Total | 50 | 100% |

*Q4: Do you have friends from another sect?*

**Table No. (11)** *shows Q4 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 10 | 20% |
| No | 25 | 50% |
| Almost | 15 | 30% |
| Total | 50 | 100% |

*Q5: In your opinion, do others from other than your sect act in an inhuman and racist manner against your sect? If yes what are they answers (They not respect your sect's, they desecrate your sanctities, they don't respect your beliefs Or they will make you a disbeliever.*

**Table No. (12) shows Q5 results**

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 5 | 10% |
| No | 37 | 74% |
| Almost | 8 | 16% |
| Total | 50 | 100% |

*Q6: Are you satisfied with the sect you belong to?*

**Table No. (13)** *shows Q6 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 40 | 80% |
| No | 2 | 4% |
| Almost | 8 | 16% |
| Total | 50 | 100% |

*Q7: Do you face rejection from those who differ from your sect?*

**Table No.** *(14) shows Q7 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 5 | 10% |
| No | 42 | 84% |
| Almost | 3 | 6% |
| Total | 50 | 100% |

*Q8: Do you feel that there is no peace between believers in the heavenly religions?*

**Table No. (15)** shows Q8 results

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 3 | 6% |
| No | 40 | 80% |
| Almost | 7 | 14% |
| Total | 50 | 100% |

*Q9: Do people from other than your sect cooperates with you?*

**Table No. (16)** *shows Q9 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 35 | 70% |
| No | 6 | 12% |
| Almost | 9 | 18% |
| Total | 50 | 100% |

*Q10: Do you respect other religions, whether they value or not your sect and religion?*

**Table No. (17)** *shows Q10 results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 28 | 56% |
| No | 3 | 6% |
| Almost | 19 | 38% |
| Total | 50 | 100% |

*Q11: What do you think of what is happening of racism and non-peaceful consensus between other sects?*

**Table No. (18)** *shows Q11results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 23 | 46% |
| No | 3 | 6% |
| Almost | 24 | 48% |
| Total | 50 | 100% |

*Q12: Do you tend to a sect other than your own?*

**Table No. (19) shows Q12results**

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | / | / |
| No | 47 | 94% |
| Almost | 3 | 6% |
| Total | 50 | 100% |

*Q13: Do you determine the religious standards that provide social relations?*

**Table No. (20)** *shows Q13results*

| Answers | Frequency | Percentage |
|---|---|---|
| Yes | 42 | 84% |
| No | 2 | 4% |
| Almost | 6 | 12% |
| Total | 50 | 100% |

**Q14: Are religious values one of the obstacles to social interaction between different religions?**

**Table No. (21)** *shows Q14results*

| Answers | Frequency | Percentage |
|---------|-----------|------------|
| Yes | 2 | 4% |
| No | 45 | 90% |
| Almost | 3 | 6% |
| Total | 50 | 100% |

# Conclusions

1. There is no convergence among believers in the heavenly religions, through the response of (40) respondents, with a rate of (80%).
2. The presence of racism and non-peaceful consensus between sects, through the answers of (47) respondents, with a percentage of (94%).
3. There is no inclination by members of a sect to someone other than your sect, through the response of (47) respondents, with a percentage of (94%).
4. The absence of friends from other sects, through the answers of (25) respondents and at a rate of (50%.(
5. Not agreeing to the existence of racism between sects and religions, through the response of (45) respondents with a percentage of (90%).
6. The existence of social consensus among citizens of the monotheistic religions, Islam - Christianity, through the response of (41) respondents, with a percentage of (82%).

# Recommendations

1- Urging the followers of the various Islamic components and sects to have scientific communication that establishes a climate of coexistence among Muslims.
2- The necessity of communicating with Islamic governments in order to entice them to adopt the project of transient coexistence of all ideological, intellectual and other differences, and to criminalize the incubators and promoters of violence and hatred.
3- Focusing on the importance of the media's adoption of moderate discourse (with all its types and forms), and the dissemination of the discourse of treason was attended.
4- Peaceful coexistence in light of the purposes, rules and principles is a human necessity, a prophetic sunnah and divine worship.
5- If the brotherhood of religion does not conflict with the brotherhood of lineage, the people or the trible, then the principle is coexistence, cooperation and compassion.
6- That the national and political forces work to resolve all crises and disputes within societies and away from international interferences with clear colonial ambitions.
7- Strengthening the civil administration and rehabilitating its leaders to play its role in social peace and peaceful coexistence.
8- Allowing women to work for the development of a culture of peace and to listen to the points of view that inspired them in governance and peacemaking.

# References

Bassam Jarrar, Cairo University, 2000.

Dr. Ali Tut, State and Society in Contemporary Iraq, Center for Thought and Studies, Beirut, 2008.

Dr. Sheikh Hassan Salman, National Coexistence and its Forms, Religion and the State, 2012.

4 .Aref Maarouf, The Social Context of Sects in Iraq, Al-Hiwar Al-Modden website, No. 1219.

Muhammad Mahfouz, Al-Riyadh newspaper, the way to coexistence 2013.

Said, Yarub Fahmy, Research Methods, Al-Hurriya House for Printing, Baghdad, 1973.