

## The Economic System and Its Relationship with Social and Cultural System Anthropological Vision

By

**Haider Karamullah Rihaima**

Department of Sociology, College of Arts, University of Baghdad, Iraq

Email: [Haider.kramallah82@gmail.com](mailto:Haider.kramallah82@gmail.com)

**Ahmed Abdulridha Muhammad Al-Hasany**

Department of Sociology, College of Arts, University of Baghdad, Iraq

Email: [ahmeddalhasany@gmail.com](mailto:ahmeddalhasany@gmail.com)

### Abstract

The aim of this anthropological research is to identify the nature of economic transformations and their impact on the cultural and social structure of Al-Saadoun Street and Al-Bataween Street in the city of Baghdad, which is one of the capital's areas, crowded with people and spread in various commercial centers and government institutions. Today, it can be classified as economic / residential as a result of the many exchange relations that occur between the actors and in many of them were affected by the cultural practices and the social forms emanating from them. The study attempted to show the nature of the change that began with the immigration of Jews after the (Farhud) incident in 1941, when the demographic change occurred, followed by an ecological transformation that occurred from the mid-fifties to the beginning of the eighties of the last century, when it witnessed a great urban revolution that coincided with an invasion For various official and suspicious economic activities, so the change began gradually through the political and economic patterns, which revealed a new morphological formation. The region can be classified among the most transformed societies due to the multiplicity of the ethnic and class components of the residents and employees. Specialists of some professions and their deliberate rotation to learn them within the circle of relatives and acquaintances, which reduced the effectiveness of social capital, because it is considered a culture specific to the working elites. These and other issues indicate that the region is in the midst of cultural change.

**Keywords:** *Economic, Economic System, Cultural System, System.*

### Introduction

The objective of this anthropological research is to know the nature of the economic, social and cultural structure of the Saadoun and Battaween society, which is considered one of the crowded areas of Baghdad with people and intense economic activities. Thus, it represents patterns of human relations, so the economic processes that are taking place in it from production, distribution, exchange and consumption, although they fall within the scope of the economic system, but this does not occur without the interaction of individuals with social and cultural bonds whose frameworks are specified with the satisfaction of basic and secondary needs. This integration does not occur randomly, but rather through rules that determine the paths that people's relations within a single society should follow. It collects all cultures and putting them in one pot called the social structure. This latter represents the various social systems that collectively work on stabilizing and continuing the society and its functional structure. So, the relationship of the economic system with the social and cultural systems is a relationship of effect and affect that relies on correlation and mutual interaction among them.

The transformation that occurs to them shows its outcomes in the form of social and economic processes that are illustrated by people's daily activities in the form of conflicts, collisions, harmony and collaboration according to expectations and circumstances surrounding their social environment that determine and show the effects of this transformation in their relationships within their social system.

## **Research Methodology**

In this section, the functional structural approach was used, which looks at the phenomenon or social event as being the product of the structural parts or entities that appear in its midst, and that its emergence has a social function that is directly or indirectly related to the functions of other phenomena derived from the other parts of the social structure, as it is a reaction. For the obstacles, criticisms and problems that were directed at both the structural and functional theory, as functional constructivism came to complement the individual actions that each of them started with, because this theory recognizes that every society, institution or organization has a structure that decomposes into parts and formative elements, and each part or element has a function that helps. On the permanence of the society or the institution, so the functional constructivist thought recognizes the construction of social entities or units and at the same time recognizes the functions performed by the parts and primary elements of the building or institution, and the functions of a single institution for the rest of the other institutions that make up the society<sup>1</sup>. Functional structural analysis adopts a holistic view because attention to the general system is a necessary condition for interpretation, but it does not ignore the individual aspect as long as it analyzes the processes and connections between the elements of a single system. Harmonization of the sub-forms that make up the social systems. Thus, society is coherent as long as its institutions and the foundations regulating the distribution of roles in it are composed of homogeneous elements. However, cohesion does not prevent conflict interactions, because every conflict presupposes the existence of a system whose control and control are an essential bet. An irregular set of things cannot behave like a system does<sup>2</sup>.

## **Discussion and Analysis**

Morgan and Angels state that every society have to pass through historical stages and witness social and cultural transformations. These transformations are basically due to the change in the lifestyle from the angle of the means of production development that influenced the social activities among people. They divided the social ages of these societies into two main phases, Savagery and Barbaric, and each of them is divided into three sub-phases called degrees by Angels. They summarized it into the lowest, middle, and highest degrees, and each of these three degrees witnessed many social phases in terms of social relations, as indicated by the many historical sources, according to their sayings<sup>3</sup>. While the economist Grass mentioned in an article that considered as the core for upcoming studies published by the title (Anthropology and Economics), in which he identified the scope of interest from combining anthropological and economic studies among primitive and traditional peoples. In his evolutionary entry, Grass illustrated the relationship of development and economic transformation to patterns of human settlement and stability throughout history. He linked the ways and means of living to technological developments on one hand, and to the development of forms of human settlement

---

<sup>1</sup> Ihsan Mohammad Al-Hassan, (2015) *Advanced Social Theories*, Wael Publishing House, Amman, Jordan, 3<sup>rd</sup> Edition.

<sup>2</sup> Jack Harman, (2010) *Sociology Discourses in Social Theory*, translated by: Al-Ayashi Element, Al-Masirah Publishing House, Amman, Jordan, 1<sup>st</sup> Edition.

<sup>3</sup> Ibraheem Kubba, *Studies in the History of Economics and Economic Thought*, Volume 1, General Cultural Affairs House, Baghdad, Iraq, 2<sup>nd</sup> Edition, 2005, p. 145.

on the other hand, and in his history of human civilization within the bounds of a connected classified framework.

Grass distinguished five basic developmental phases that humanity passed through: The phase of the collecting and picking economy, the phase of the grazing economy, followed by the phase of the stable village economy, then the phase of the economy of small city, and finally the phase of the metropolitan economy. The development of agriculture as a method or way of living was the most significant factor that led humanity to enter in a more advanced phase on the way of urbanization, and this transformation continues as a result of the increase in agricultural production, the increase in the number of craftsmen, the development of means of transportation and the flourishing of commercial activity<sup>4</sup>. If we compare between primitive and traditional societies with civilized societies with regard to economic activity, we find that the difference between them is in quality, not in degree. Therefore, the attempts that have been made to apply modern economic theories such as the theory of money and value and the law of supply and demand, and others to those societies have failed, and this what Karl Bolani supported. The economic activity differs from one society to another, and this difference is obvious between a backward and advanced societies in the language of Western economists. The primitive and traditional societies in which the economic system is completely integrated between the social systems, for example, the exchange of goods symbolizes social duties that can only be understood by referring to other systems of family, religious and political. Therefore, it is difficult to say that there are economic systems, but rather socio-economic systems. This image differs in advanced societies, where we find economic activities with a special entity, but this does not prevent the mutual effect between them and other social systems, and thus, the difference is qualitative rather than quantitative<sup>5</sup>. Talking about what is exist in the study society, especially the work that takes an official impression, we find the influences of kinship ties are more obvious through taking notice of relatives to practice certain professions, which may sometimes be defined as distinguishing them from others. In this regard, for example we note that the naming of many factories and shops came as a result of the control or practice of certain families of a specific profession or craft, such as the loyal masters who specialize in printing and manufacturing sweet boxes and packaging boxes for fast food, such as (pizza, Kentucky and others), even the hanged regulations on the doors of industrial workshops, which are noted written with names indicating an individual's social background. Organizing and managing work also play the leading role in supervising the workers who are relatives of the employer, who are mostly related by blood, and this talk that we mentioned indicates the mutual relationship between the economic and kinship systems, which appears in the form of economic / social activity. History presents us an image of how human economic activity has changed, as it began with agricultural activity, passing through the industrial and industrialization. These phases took hundreds of thousands of years of human history to reach its final phase. It is interesting to note that these economic transformations have many social and cultural influences on human daily life. Among these transformations are: 1. Generational variation in professions due to economic transformations, which made the current generation turn towards service and functional professions. We find the latter is an objective that many Iraqi young people pursue to obtain a high financial return and an acceptable social consideration. 2. Some industries and service professions require many skills, including advanced education and technical training, such as clerical and technical work. 3. Because of the diversity of businesses, many job opportunities have appeared, including the participation of several service businesses in the process of producing material goods, partially relies on factory production. For example, we see a computer designer and programmer works

---

<sup>4</sup> Laith Al-Attabi, *Quranic Anthropology*, Ain Center for Contemporary Studies and Researches, Najaf Al-Ashraf, 2020, p. 228.

<sup>5</sup> Attif Wasfi, *Social Anthropology*, Al-Nahda Al-Arabiya House, Beirut, Lebanon, 1<sup>st</sup> Edition, 1981, p. 133.

in the factory that designs commercial publications, in terms of preparation and printing sorting, which is electronic preparation, and after that, the printing plate is prepared and the mechanical printing machine is used by the technician, as we find specialized collaboration with an economic / social dimension, and it is an important part of the production Industrial, and every phase of printing or other industries requires some workers. 4. The spread of using of electronic communication programs has increased the relying of industrial production more than ever. This has been observed that modern machines that are imported from abroad have many buttons that are dealt with it digitally, and this shortens a lot of time in effort, speed of completion and accuracy of work. 5. This transformation in economic factors led to social and cultural change 6. It is known that any society contains in its structure social processes that lead to its maintenance and support, including the processes of socialization, social control and others. However, this society is subjected from time to another to strikes that come from inside, such as changes that occur in the social or cultural organization, which are emitting from the society's need for it, in order to nourish population growth or from outside in the form of external war or invasion, occupation and colonial rule, which results in social and cultural change. While culture is more subjected to transformation and change, because cultural change has a much broader meaning than the meaning of social change, although the two are used to refer to the social changes that occur in a society. The meaning of cultural change is broader than that, as it indicates every change that occurs in the material and immaterial aspects of culture, such as what occurs in language, art, science, beliefs and customs in food, drink, clothing, industry and other forms of social life. Cultural change is related to culture as a inclusive phenomenon of many physical, mental and social aspects 7. There is no doubt that Iraq has been subjected to many shocks throughout its modern political history, but the most severe impact was after 2003, as it suffered from a constitutional vacuum, legal chaos and the control of uncontrolled armed groups. This led to a rapid social and cultural change that negatively and positively affected the reality of social life of the Iraqi individual. For example, technology did not stop its effect on the smart devices and modern machines it provided, but extended to include a change in values, trends and beliefs by working to spread new patterns and behaviors that are strange to Iraqi society. As technology was used badly by some people, this helped the appearance of socially unacceptable activities, such as dating and blackmailing of women by their information. The smuggling of drugs has become easier compared to the past through the communication of dealers and drug users with each other via mobile devices, or the expansion of the spread of crime and the multiplicity of its forms, and the appearance of atheistic ideas, slavery mentalities (ossified) and others, and these are issues that have been connected to imported and reverse culture through the process of acquisition. There are many factors that forced societies to make adjustments to their cultural and social system, most of which were inevitable, and these transformations apply to Iraqi society, including: 1. Industrial and Technological Modernity: It produced new cultural values that brought about changes in Iraqi culture, for example, the control of material values over spiritual and moral values. 2. Migration and Cultural Integration: It is known that Iraqi society includes many sub-cultures, and each culture wants to impose itself as a distinct culture from others. After the events of ISIS 2014, many people migrated forcibly and came to Baghdad, especially to the Saadoun and Battaween, which gather the Yazidis, Muslims and Christians, and each group has its own culture that can be distinguished from dialect or facial features and clothing. The same situation applies to workers from other governorates, such as Samawah and Nasiriyah. Each group has its own social and cultural structure. 3. Unculture: This term was developed by the French anthropologist (Blandy), which means those changes that occur when two different cultures

---

<sup>6</sup> Maan Khaleel Al-Omar, *Social Change*, Al-Shurouk House, Amman, Jordan, 1<sup>st</sup> Edition, 2004, p. 25-26.

<sup>7</sup> Ali Muhammad Al-Makkawi, *Social Anthropology and the Study of Change and Social Construction*, Al-Nasr for Publishing and Distribution, Cairo, Egypt, 1<sup>st</sup> Edition, 2009, p. 213.



meet and changes occur in the original culture, that is, the culture of the colonial or occupied country, and this is what we noticed after the American invasion of Iraq. The same applies to workers from other governorates, such as Samawah and Nasiriyah. Each group has its own social and cultural structure 8. 3. Unculture: This term was developed by the French anthropologist (Blandy), which means those changes that occur when two different cultures meet and changes occur in the original culture, i.e. the culture of the colonial or occupied country, and this is what we noticed after the American invasion of Iraq, where many cultural elements appeared, which is foreign to our society, especially human trading, which did not exist in Iraq, drug trading, roulette and other gambling games, which considers a new culture that was not known before 2003. 4. Adaptation: It is adapting and acclimating to the new changes that occur in culture. After the entry of modern technologies, such as the receiver (satellite channels), mobile (mobile phone), interactive games, and some of the content and scenes of violence, they are considered as strange and directed values on society, which are accepted at the level of groups, especially children and youth who imitate those characters, are imitating both negative and positive characters. In the beginning, some people refused to acquire it, as a result of a psychological reaction refusing to accept this technology, and that, these devices encourage corruption, perversion, perversion of individuals and the decay of society through immoral scenes, violence or incitement to do crime, but over time, these means imposed themselves on the Iraqi society, as most people have become voluntarily accept it, but it has become a necessary need. 5. Globalization: It tried to bring changes in local cultures, dismantling them, and making them subject to the most powerful culture sample, which is the Western culture, which resulted in the resemblance to Western culture in clothing, food, and the prevalence of consumerism in buying expensive and rare necessities, such as the acquisition of international brands of watches and luxury cars, and going to places of entertainment and dancing. Thus, it helps its owner to appear, show off and show pride, at the expense of his other necessary needs. Globalization has also worked on marketing ideas and actions that are harmful to the Islamic and value system of society 9. The American sociologist Thorstein Veblen (1857-1929) believed that the economic system is a whole without analyzing it into separate parts from this whole. Economic activities should not be viewed as just a set of material economic activities of individuals motivated by their personal motives only, or viewed through the material gains they obtain, but rather it is viewed in their social dimension. It is analyzed as collective actions that occur within society and among its various groups, organizations, institutions and systems. Therefore, any transformation experienced by the economic institution is not seen as a result of achieving certain goals imposed by the economic system on its sub-systems. Rather, this transformation is an effect according to the general culture pattern, which includes customs, traditions, social features, law, thought patterns and lifestyles 10. Most of the classical and modern economic schools concentrated on the process of homogeneity and interests, while in fact, we find that the economic system sees that there are great differences that occur between interests, despite the fact that human nature in social life shows that individuals or humans are collaborating and organizing themselves into groups and members, so that they have common individual interests, but at the same time, they differ in interests according to their affiliation to groups. There is also a difference in interests between small and large economic enterprises, and between consumers and producers (Yasutomi, 2020) 11. This talk leads us to the fact that the economic activity in the study area prompted people to collaborate with each other for a specific goal, which is to satisfy the basic and complementary needs and requirements of the individual's life. The labor market there, with its activities, serves

<sup>8</sup> Mustafa Telwin, General Introduction to Anthropology, Al-Farabi House for Publishing, Beirut, Lebanon, 1st Edition, 2011, p. 113-115.

<sup>9</sup> Mustafa Telwin, General Introduction to Anthropology, Al-Farabi House for Publishing, Beirut, Lebanon, 1st Edition, 2011, p. 113-115.

<sup>10</sup> Mudhi Mutni Al-Shammari, Introduction to Economic Sociology, King Saoud University for Publishing, Riyadh, Saudi Arabia, 1<sup>st</sup> Edition, 2013, p. 65.

<sup>11</sup> The same source, P. 66.

as a socio-economic environment in which people's path is organized according to pre-established foundations, as they interact with each other according to a set of customary rules and agreed work traditions, which aim to form social and economic life, and smoothly facilitate the exchange processes, but these agreed systems are exposed from time to another to cracks as a result of conflict of interests. The district is always prevalent with problems that reach to insults, cursing, palaver and hypocrisy among the workers, or some employers steal the customer and seduce him on purpose to buy from them, which is seen as wit and recklessness in a method to win the buyer, and he is tempted by reducing the value of the offered goods with a price that reaches up to half of its real price, and the aim is to harm the interests of the other rival. It has also been noted that the majority of workers believe in envy, and call people by nicknames such as (ill-fated or envious \*) and other nicknames. As soon as a person enters a location in which there is a certain economic activity and an urgent thing occurred, they say about them the previous characteristics. It can be observed a lot in the study community, so they write (No entrance for non-workers). This means that people's customs and traditions are intertwined with economic systems. Functional constructivism requires knowing the social function of a particular system in its relation to the rest of the social systems that the social structure consist of. For example, in order to show the impact that the distribution and exchange process contributes to, it is not limited to economic motives only, but also includes social motives, because the exchange process is affected by economic and social factors at the same time. The exchange is one of the social systems of this structure, which is an organic unit whose parts are in mutual reliance and functional support. On the other hand, it clarifies the idea of a universal whole, as Radcliffe Brown says (Yogo, 2021) <sup>12</sup>. What supports the functional constructivism tendency is that many researchers (Durckheim, Malinovsky, and Mauss) have proven that all economic life cannot be considered separate from the rest of the social systems, for example, there are some religious phenomena and myths, even in the primitive phases of nations. The economic system cannot be understood in isolation from these phenomena, as in the previous example of the envy of livelihood that is related to the social heritage \*, and the Islamic religion condemns the envious as God Almighty says (And from the evil of an envier when he envies) <sup>13</sup>. Max Weber explained the effect of religion, myths, traditions and contemporary mental movements on economic life and the properties of its system and basis, and investigated this in India, China, the ancient world, the Middle Ages and modern modern nations. Accordingly, the economic factor is neither older than the other factors nor preceded by them in specifying social phenomena, those phenomena that were, still, and will continue to be active and passive, as they rely on each other on the basis of mutual effect <sup>14</sup>. As there is a relationship between the religious and economic system that adopts the two methods, sacred and defiled (money), some societies in the world have many tombs of catholic saints, in addition to pilgrimage spaces, Islamic holy places or Buddhist places and other societies of a

---

\* (Observation by Share): It is a group of vocabulary with one meaning, which means fear of the envious person, which people call some weak-minded people to express their aversion to speak and deal with them, in a reason of fear that they will harm them, and this culture of omen stems from experience, where some people have an idea rooted in their minds that there are individuals who have the ability to envy and harm others without using physical or verbal violence, it only takes the use of the eye while using the heart and giving a hidden invisible energy that can penetrate the strongest things, and here comes its danger. These people are often not welcomed, and people use certain ways to refuse them, such as not offering them hospitality like water and tea, or saying that they are busy and do not have time to talk to them, or they hang signboards on the doors of shops or sometimes and from an observation, we found some employers using the method of (insolence), and the person is expelled directly from the factory or shop. In general, the nature of the commercial area made many workers warn, pessimistic, and feel uncomfortable when strangers are present among them, and any technical failure, problem, or quarrel that took place in work or a specific thing that occurred, they associate it with envy or the sick person's soul.

<sup>12</sup> Rabiee Al-Kurdi, *The New Constructivism in Sociology and Anthropology*, Arabian Egypt for Publishing and Distribution, Cairo, Egypt, 1st Edition, 2011, p. 43.

\* Envy and its concept are one of the social heritages that believe in the ability of the envious to change the life reality of a person. This concept has nothing to do with the religious belief that explains envy as it came in the language, and it means the vanishing of the blessing of others, and this wish is one of the moral invectives that affect the psychological and moral structure of the individual and the group.

<sup>13</sup> The Holy Quran, Surat Al-Falaq, verse (5).

<sup>14</sup> Petrim Alexander Sorockin, *The Economic and Mechanical Schools of Sociology*, translated by: Hatem Al-Kaabi, Al-Hadathah House for Publishing and Distribution, Beirut, Lebanon, 1979, p. 93.

religious nature. It is observed how around the holy shrine an active world forms, governed by the logic of the market. Accordingly, it is possible to notice the boundary between the space in which human interests still dominate, and the market problems of violence, cunning, exchange and settlements, where interests prevail on the one hand, and on the other hand, these tendencies and conflicts stop when entering these holy places. Therefore, the sacred world attracts mass violence and places it in a puddle called social harmony, which is far from interests, as long as there is something strong and transcendent in which people believe <sup>15</sup>. For example, the holy shrines in Karbala, Najaf, Baghdad and Samarra, we find, on one hand, distinguished by their sanctity, which confirms the separation from the worldly world, and on the other hand, they are in fact continuous in the practice of buying and selling, and clearly it can be seen when people frequent these holy shrines with many people and find the external spaces that surrounding the shrine, it turns into a market economy. The fence is what separates the world of the sacred and the world of the money or business. The words apply to the study community as well, which is not devoid of a mosque or a church, such as the mosque of Imam al-Sadiq (peace be upon him), the 17 Ramadan Mosque, and the Naji al-Khudairi mosque, which are places of prayer and worship where people go to worship and read the Qur'an and live in an atmosphere of faith in the presence of God Almighty forgetting about worldly conflicts and interests and everything related to the defiled world for a period of time (Youssoufou, 2020). However, this does not mean that the worshipers are completely cut off from everything that is worldly, as their talk is not without talking about work and its many problems, or dealing with other political, social and other issues, which indicates that the worldly world and the world of money have penetrated the sacred with tongues and people's thoughts. Many sociologists and anthropologists have studied social and cultural changes, relying on samples from Western societies, in an attempt to explain the reasons for these transformations. They considered the technical variable as a main factor in the processes of modernization and social change. They saw that technological development is the top of progress, and that the most significant aspect of modernization is industrialization, which guarantees the economic momentum, thus it increases the production and consumption that leads to affect many social phenomena, such as accuracy, regularity, and following up, and these affect incentives of Individuals, their motives, needs, behaviors, and even their personalities in general. This leads to a change in customs, traditions and values in society. As a result of this, modern structures appeared to promote new jobs, or to develop jobs that were performed in old ways, and in general, modern professions and jobs and local patterns of societies appeared <sup>16</sup>. Accordingly, the sample that explains the transformation and economic growth in the Saadoun society must take into consideration the non-economic aspects of human behavior, and the economic status of any society is closely related to its political status. The forces that bring change in any of the two situations, bring a kind of change in the other situation. As it led to great social, economic and cultural transformations, especially after the occupation, which affected its various institutions on one hand, and the behavior of the Iraqi person on the other hand. In fact, it has exposed to a big change and a paradigm shift on all levels. The individual's pursuit has become to chase after money by any means possible, and the law of the jungle is prevalent, especially the suspicious work of it. As the researcher suffered from the problem of obtaining information from them, which was sold to him and that indicates the extent of the lack of positive human and moral values of this type of people. It can be said in this context that the changes that took place in the region combined with many overlapping factors, and ideological globalization can be considered the most important one. It is unfortunate that the Iraqi individual has taken all that is bad from those ideas that promote the concepts of compulsion to strip man of all restrictions

---

<sup>15</sup> Sabino Aquaviva, Enzo Bacchi, *Religious Sociology - Problems and Contexts*, translated by: Izz al-Deen Inaya, Abu Dhabi for Culture and Heritage, UAE, 1st Edition, 2011, p. 181.

<sup>16</sup> Muhammad Yassir Sharaf, *Culture and Civilizational Polarization*, rights are reserved to the author, 1st Edition, 2017, p. 288.

that limit his energies under the pretension of Islam and the popular heritage as obstacles that prevent their progress. The European society broke away from everything related to the past, and thus progressed and the Westerner became the sample to be emulated, even though their ideas and behavior were different from our society and our values and spread like wildfire that struck our Arab societies without warning. We often notice that when there are certain conflicts in a society that has been exposed to economic and political transformations, two ideologies appear, one of which supports and defends the existing conditions, while another ideology appears to aim to change these conditions, and this ideology is called by the American industrial sociologist (Robert Stone) the name of the conflict of interests, which has found great interest on the part of historians, political scientists and economists. Supporters of this tendency believe that the conflict occurs because of economic conditions and that it represents a natural situation in the economic system, and the conflict of interests must lead to economic, social, political and cultural changes<sup>17</sup>. This does not suggest that there is a direct effect of economic systems on the social and cultural transformations of people. Although economics is concerned with the material foundations of society's needs, it means adopting a direct and automatic materialistic interpretation of human thought, so that this thought is a direct result of the prevailing economic relations at a certain phase. These economic relations lead to the production of people's ideas, ideals and values just as machines lead to the production of goods. Material aspects, the most significant of which is the economy, have an effect on people's thoughts, that is, the moral aspects of human life, and this effect cannot be direct. Considering that any economic system does not produce an idea of a certain type that is only appropriate for any transformation that occurs in society, but the social and cultural aspects can affect the material aspects of human life to the extent that it is affected by it. When we talk about the economic systems in a society, we must understand that the effect of these systems is not automatic or direct, but rather runs in a complex and compound process in which all social systems overlap and does not work in one direction. As we discover in economic systems aspects and dimensions that are deeper than what is appeared by their material aspects alone, and we are guided to the foundations of mental and moral structures whose roots lie in the real life of the society in which they appeared. This is confirmed by Raymond Firth when he says that the main motive for economic activities in traditional societies is the direct desire to achieve the satisfaction of material needs, but the objective of these activities is not only that, but also the satisfaction of some moral needs as well. For example, some members of traditional societies seek to collect as much food or livestock as possible for the sake of fame, reputation, pride and prestige, and some of them may spend all their wealth in order to compete with strangers, as is the case for many of the Native American tribes in North America. The development of economic systems is not limited to one society without the other, as it appears in all backward, advanced, complex and simple human societies alike, but the nature of the historical phase rules the type of economic transformation, as the more complex the society becomes and the more specialized development, this reflected on the economic systems, and it also increases in complexity and development. Therefore, sociologists and anthropologists see the economic system as an integral part of the general social system of any society<sup>18</sup>. Although society is ruled by inherited customs, traditions, and moral and Islamic values, the winds of change have reached for all the details of daily life. The study society that is present, in which you find the spirit of competition and the exclusion of the stranger is dominating on the center of their activities and ideas, especially those who seek to find job opportunities. The situation applies with professionals, merchants and employers, and this competition takes forms between the hidden and the public, in the form of conflict when there is a conflict of interests, which

---

<sup>17</sup> Muhammad Al-Jawhary, *Economy and Society in the Third World*, Al-Maaref House for Publishing, 1st Edition, 1982, p. 50.

<sup>18</sup> Maan Khaleel Omar and others, *Introduction to Sociology*, Al-Shorouk House for Publishing and Distribution, Amman, Jordan, 1st Edition, 2018, 235.



provokes enmities, hatred and settling accounts between the owners of money and the workers themselves. Some of them try to marginalize the other, which negatively affects people's relationships, causing them to struggle for a living and to catch opportunities. The economic and political vibrations that the country was exposed to, their effects were felt in the Saadoun and the Battaween, and the values of indifference and conflict appeared. Some of those present to overlook any moral and behavioral deviations, such as cunning, theft, violence, crime, deception and so on, has become a feature for them. The intention of that is the urgent processes that take place within the economic system are reflected in other aspects of life, resulting in new social phenomena. Some of them are strange that the society did not know, as one of the informants said that during the time of the former regime, they had not heard of such a thing as human trafficking. This work in which many issues such as political, cultural and even psychological factors overlap, which indicates that the transformation in the patterns of social relations does not necessarily have to be for the better. The change that comes after natural disasters, wars, revolutions, or occupation, causes an imbalance in its social system that takes the form of disturbances that appear in the nature of people's daily interaction. As they will face the phases of transformation and change in their social and economic relations, heterogeneity and lack of harmony will appear in their current dealings. This does not mean that the society is dominated by conflict, violence, and often illegal competition. There are some relations of collaboration and friendship between relatives and friends that are ruled by the traditional culture of society, which is made up of agglomerates gathered by blood, neighborhood and regional affiliation as well as religion. However, the spirit of competition and individuality is correlated with other relations, and therefore, you find an overlap between the new and deep-rooted values, and according to the circumstances and situations, one prevails over the other. The study came to explain the changes that took place in Saadoun and Battaween according to the functional constructivism tendency, because it is the closest to the interpretation, but it has positive and negative effects in anthropological and social studies. This is due to its reference in the vision of the society or the social unity as a holistic, functional and organic unit, but this was not sufficiently noted, as this vision was not clear in the social structure of the study society, which was exposed to changes and took the form of modifications. This consistent vision does not help us to understand the transformations that society witnesses. This opinion was stated by Dr. Ahmed Abu Zaid and Dr. Muhammad Abd Mahjoub, considering that if society is understood as an integrated functional and organic unit, then the mutual interaction between many systems tends to continue and preserve that total unity and its stability. Thus, any change, whatever it may be, will lead to a kind of disturbance in the ideal balance, and here we find that functional samples are unable to show what is really happening in the structure of society from interactions and changes<sup>19</sup>. In fact, we find that the dysfunction and functional difference is what is seen in the form of a kind of correlation that associated with the social structure. The study is based on simultaneous and successive facts that can tell us something about the social and cultural transformations that the region has witnessed, especially that these changes have become many and clear to the eye. So, it was necessary for us to study and analyze what is happening within the limits of its social function, so that we can examine the ways in which any system is correlated to other systems in society. Therefore, the study tried to explain the changes that it witnessed and noticed that hit the artery of social relations. So, society change is a necessary result of the transformations that occur in the size and density of societies. As we know that the development and growth of art, science and economic activity, is a result that imposed on humans, as these people have no way of life other than the new conditions in which they were found. Since the number of individuals among whom social relations are established, these individuals can no longer survive unless they

---

<sup>19</sup> Muhammad Abd Mahjoub, *The Anthropology of Marriage, Family and Kinship*, University Knowledge House, Alexandria, Egypt, 1st Edition, 2011, p. 14.

specialize more and more, and provoke their faculties. From this general agitation, a higher or lower degree of culture inevitably produces results, according to the nature and manner of society's exposure to these changes. According to Durckheim, the main reason for the progression of the division of labor for any society is civilization, because it is an objective that moves peoples by what attracts them and tries to provide for itself the largest possible share of it by various means, rather, it appears as the result of a cause as a necessary outcome of a particular situation <sup>20</sup>. What is meant is that the economic system according to Durckheim, changes, develops and grows as a result of the division of labor, and this specialization makes societies progress, but it brings with it the advantages and disadvantages, because every development must be shocked by everything that is rooted in the popular culture of society. Our society has witnessed many extraneous cultural elements, whether in economic systems or other social systems. The study area, despite the relative speed of increasing the complexity of work and related professions, but this transformation witnessed many changes in the ecological and demographic reality of the region that paved the way for the appearance of new behavioral patterns. This does not mean that the economic system and its sub-parts are the main reason for the transformation. If we go a little deeper into the knowledge of the changes that the region witnessed, we would find that they are correlated and overlapped with each other, especially after the American invasion of Iraq. It began militarily, ideologically, media, politically and economically to strike all components of Iraqi society. We accept that social change must take place now or in the future, and we can consider modernization and industrialization as one of its causes, yet we did not expect change so quickly. As the scientist Ogburn says that factories and modern technological mechanisms are the means that achieve social change by changing the landmarks of the natural and social ecology that surrounding man. He also says that progress in the manufacture of technological tools and equipment leads to cultural change that can be increased and accumulated. Also, technological invention and its spread in civilized societies relies on the nature and quality of the cultural base that exists in these societies, and on the nature of social values that encourage invention and creativity <sup>21</sup>. If we apply Ogburn's theory to the community of Saadoun and Battaween, we will see that the region has not changed only due to progress and technological development. Although we do not deny this effect, however, the particles of its culture contain many diverse cultural structures, some of which are subordinate, and the other are regional, national, and even popular. Therefore, we find these cultures, including the characteristics of coexistence and confrontation, which is a significant part of their social structure, but they are not as stable as they are variable, as it is affected by economic, social and political factors. Thus, it affects the material and cultural structures of the study society, directly or indirectly. For this, sociologists and anthropologists believe that economic phenomena, like other social phenomena, are specified within a framework of fixed systems that society has previously formed and adhered to, and they impose themselves on individuals strongly. The means of technology, forms of ownership, exchange, money system, loans...etc, all of these systems being the society inherited by the present from the past. A person cannot only submit to it when they perform their economic activity, and if the law does not force them to do so, they will be forced by custom. The force of custom is as binding as the force of law, and due to the existence of the correlation between economic phenomena and other social phenomena, there is an impossibility to separate the economic system and the social system in a group <sup>22</sup>. This is what the two sociologists Durckheim and Weber supported that economic life is included in social and cultural relations in a larger and more comprehensive way, and what is economic must be understood as social and vice versa. It is

---

<sup>20</sup> Emile Durckheim, *On the Division of Social Work*, translated by: Hafidh Al-Jamali, Eastern Library for Distribution, Beirut, Lebanon, 1st Edition, 1982, p. 381.

<sup>21</sup> Saadi Faydhi Abd Al-Razzaq Al-Ruwaishdi, *Anthropology of the Arab World*, Higher Education Press, Baghdad, 1st Edition, 1990, p. 97.

<sup>22</sup> Muhammad Yassir Al-Khawaja and Muhammad Saeed AbdulMajid, *Contemporary Readings in Economic Sociology*, Al-Israa House and Library for Printing and Publishing, Tanta, Egypt, 1st Edition, 2013, p. 30.

difficult to understand any economic transformation in a way that is independent of the transformations that society exposes in any way for any group of relationships. For every process and social activity that takes place, exchange relations are the main pillar in it, through which the resulting changes can be understood in what is social and what is economic. These transforming and changing relations have appeared from the concept of class as explained by scholars (Marx, Weber, Tonnes), with an emphasis on showing an increasing distinction and independence in class economic relations from the cultural and normative framework of the traditional position. Thus, it gathers social action, social structure and purposeful economic behavior in one concept<sup>23</sup>. We find that income and property specify the individual's affiliation to his class or social group in the study society, and the division of labor specifies the role that rules the relations of individuals to one another. Both workers and residents have their own common and special interests and objectives (their class consciousness), which are unequal, because they are based on economic status associated with income, property and wealth, if we know that the latter consists of land property and capital property, and thus the amount of income that an individual receives. These affiliations to the different segments of society form clear class structures, for example, you find some merchants and large employers enjoying huge wealth, great authority, and a high social position. It has been observed that economically empowered families and groups to control one of the most important means of wealth, which is land property (Al-Rawaf's family) are well-known family from Baghdad. They include a group of families of brothers, their sons and cousins, and they have more than one building with a group of rented shops representing the upper class of owners. Their wealth is also distinguished by the combination of trade and real estate jobs, meaning that they are merchants on one hand and owners on the other. Property in the region varies according to the method and type of investment, some of them live on their real estate only by relying on what comes out of it from the tax, and there are those who represent them in receiving rents, because most of them live outside of Iraq. As for the other category of money owners, they are the owners of hotels and restaurants, and most of them belong to the Kurdish nationalism, as they relatively control this important economic sector in the region. As for the third category, they are the ones who do not own any private property, but rather rent their shops, whether from owners or from the state represented by the Municipality of Baghdad and the Christian Endowment Office. There is the fourth category that works in work and management of entertainment, such as nightclubs, gambling halls, bars and drink stores, and that some of these are similar in certain aspects of wealth, places of residence and way of life, which made them differ from the fifth category, which is the working class of sellers and wage workers and (porters), so the seller his income relies on what he spreads on the ground of goods and merchandise or what he puts on the sidewalk or the kiosk. While the porter's income relies on the muscular effort that he does, such as transporting or bringing goods, and these groups have much lower wages compared to the class of merchants, owners and specialists, so their roles and social status also differ. The variance between the working groups arises because of the difference in the amount of income. The workers who receive wages from shopkeepers differ from those who work independently, such as sellers and truck drivers.

## **Results**

- 1) 1 - The study found that the relationship between ecology, politics and the economy is a communicative one, and their impact extended to the residents and workers in the region, this transformation was linked to the union of the three elements, which also accelerated the change is their presence in the heart of the capital, Baghdad, which made

---

<sup>23</sup> Rosemary Crompton, *Classes and Social Alignment*, translated by: Mahmoud Othman Haddad and Ghassan Ramlawi, Arab Center for Research and Policy Studies, Beirut, Lebanon, 1st Edition, 2016, p. 71-72.

- its residential character vulnerable to transformations at all levels.
- 2) 2 - It became clear from the topic that society bears utilitarian and superficial market values that characterize the economic behavior of the individual. The network of social relations is built on mutual interests and benefits, but it does not mean that the pragmatic act is the dominant behavior, but rather that there is a social behavior that depends on solid social relations such as kinship and friendship. It reaches even regionalism in people's daily dealings, and this act becomes stronger and consolidated during crises. This relational character takes the symbiotic aspect as part of customs and traditions resulting or reflective of the individual's tribal values that force some of them to adopt such behavior in which it is preferable to work with relatives, and therefore there are two behaviors, the first of which is economic and commercial on the forces and means of production, as Marx says, the other is social based on primary relations.
  - 3) 3 - The change was not limited to a particular system, but affected other structures as a whole, structural and functional, as the region lacks an ecological balance due to the negatives of ill-thought-out urban and economic planning, and the inability of the security services to impose their control over the entire region because this confusion in the construction generated many corridors and hideouts that It is a fertile ground for crime activity and the spread of deviation and moral decadence. Culturally, we find that the prevalence of deviant behavioral practices is nourished by the contradictions of cultural values, as a result of the erosion of cultural privacy of a residential and coexisting nature over time through the numerous migrations that it has been exposed to, so acceptance and acquiescence to the activity of these professions became suspicious. It is a binding reality, but economically it has been linked with the social context. Poverty, marginalization and social enslavement, especially among young people, are a motive for some of them to dive to work and deal with these activities in light of the successive political class standing helpless or complicit in the search for reasons for people to resort to delinquency and violence.
  - 4) 4 - It became clear from the study that there are changes that occurred in the current stage of the professions in the study community, the activities that depend on traditional or manual work have declined to be replaced by machines and machines, which led some workers to learn how to work on these techniques or work in other free professions, and it became the economic balance and the social status associated with it is an endeavor and a goal for most workers.
  - 5) 5 - The people's mental structure is linked to the economic system and the intellectual factors that determined its trends and class hierarchy, and therefore the form of transformation in this field comes according to what a person has of capital, and what the individual strives for in terms of muscular or intellectual effort in order to secure his condition, and this Determines the hierarchy and class division between workers and residents on what the individual owns of physical and social capital.
  - 6) 6 - The study shows that the openness of the country after 2003 and the entry of technology and various means of communication introduced behaviors that were not familiar to society or were limited to some individuals. From juvenile delinquency, drug trafficking, the spread of brothels, liquor stores, bars, and others, which gave it the character of a sin city.
  - 7) 7- It became clear from the study that the system of division of labor in the study community is more severe, and the attractive environment of the region necessitated the existence of this advanced type of division of labor regardless of the type of activity, formal or informal, and here we agree with the vision of the scientist Emile Durkheim when he said: that the division of labor Complex work appears in societies with organic solidarity versus mechanical solidarity that appears in simple societies, and the urban



environment of the Saadoun and Bataween society has shaped this complex type of work.

## **Suggestions**

- 1) 1 - The study suggests conducting anthropological and social studies that deal with societies similar to that of the Saadoun and the Bataween in terms of the conditions of their establishment and the factors that contributed to their transformation. A working guide for research conducted for such contexts, due to the overlap of various economic activities together and their relations with the general conditions that society is going through, the most important of which are security and political, but it is possible to study it, because every society has a deep and inherited history and may be old and change and it must be studied at all levels, because they are sources of upcoming research in the anthropological and social field.
- 2) 2 - The study suggests the need for cooperation between the various Iraqi ministries, bodies and institutions among themselves and with researchers who study suspicious economic activities and to provide them with aid and assistance, because this leads to the scaling down of those activities and the arrest of many criminals, as these studies reveal their whereabouts, the nature of their dealings and the ways in which they smuggle out their goods, and know the people who are accomplices with them.
- 3) 3 - The study suggests that the state should intervene in regulating the private sector within certain limits that do not affect or harm people's interests, as its role is determined in punishing and holding accountable those who manipulate the prices of goods, and those who take advantage of the efforts of others by giving them lower wages, and working to put in place deterrent laws against anyone who manipulates. It deceives others, as well as the importance of the state's intervention in implementing strict laws regarding the import of bad and fraudulent goods and merchandise, and the prevention of their circulation among consumers within the law to protect the citizen from fraud.

## **Recommendations**

- 1) 1 - The study community must be constantly monitored by the service-responsible authorities, in particular (the Municipality of Baghdad), by providing services, removing waste, paving the streets and cleaning them, and restoring or rehabilitating the buildings affiliated with the Municipality of Baghdad that are in danger of falling and rented by the owners of commercial and residential shops, as well as the buildings belonging to official and non-official bodies. official, which must be rehabilitated and followed up by the competent authorities.
- 2) 2- Drawing a clear socio-economic strategy through which the economic and social reality of the people in the region will be improved, provided that their relations do not acquire a purely economic character, or socially biased towards achieving the purposes of relatives and friends and preferring them over others. Rather, cooperation, skill, social solidarity and harmony must be in Work is a goal and endeavor for those who want to increase their social balance.
- 3) 3- Conducting extensive anthropological and social studies on the spread of economic activities and the diversity it imposed on people's social relations, especially suspicious ones, as they are broad fields of ethnographic and anthropological research, especially for security and economic security agencies, in order to develop solutions to address these economic problems before they become apparent.

## References

- Ihsan Mohammad Al-Hassan, (2015) *Advanced Social Theories*, Wael Publishing House, Amman, Jordan, 3<sup>rd</sup> Edition.
- Jack Harman, (2010) *Sociology Discourses in Social Theory*, translated by: Al-Ayashi Element, Al-Masirah Publishing House, Amman, Jordan, 1<sup>st</sup> Edition.
- Ibraheem Kubba, *Studies in the History of Economics and Economic Thought, Volume 1, General Cultural Affairs House, Baghdad, Iraq, 2<sup>nd</sup> Edition, 2005, p. 145.*
- Laith Al-Attabi, *Quranic Anthropology*, Ain Center for Contemporary Studies and Researches, Najaf Al-Ashraf, 2020, p. 228.
- Attif Wasfi, *Social Anthropology*, Al-Nahda Al-Arabiya House, Beirut, Lebanon, 1<sup>st</sup> Edition, 1981, p. 133.
- Maan Khaleel Al-Omar, *Social Change*, Al-Shurouk House, Amman, Jordan, 1<sup>st</sup> Edition, 2004, p. 25-26.
- Ali Muhammad Al-Makkawi, *Social Anthropology and the Study of Change and Social Construction*, Al-Nasr for Publishing and Distribution, Cairo, Egypt, 1<sup>st</sup> Edition, 2009, p. 213.
- Mustafa Telwin, *General Introduction to Anthropology*, Al-Farabi House for Publishing, Beirut, Lebanon, 1st Edition, 2011, p. 113-115.
- Mustafa Telwin, *General Introduction to Anthropology*, Al-Farabi House for Publishing, Beirut, Lebanon, 1st Edition, 2011, p. 113-115.
- Mudhi Mutni Al-Shammari, *Introduction to Economic Sociology*, King Saoud University for Publishing, Riyadh, Saudi Arabia, 1<sup>st</sup> Edition, 2013, p. 65
- The same source, P. 66.
- Rabiee Al-Kurdi, *The New Constructivism in Sociology and Anthropology*, Arabian Egypt for Publishing and Distribution, Cairo, Egypt, 1st Edition, 2011, p. 43.
- The Holy Quran, Surat Al-Falaq, verse (5).
- Petrim Alexander Sorockin, *The Economic and Mechanical Schools of Sociology*, translated by: Hatem Al-Kaabi, Al-Hadathah House for Publishing and Distribution, Beirut, Lebanon, 1979, p. 93.
- Sabinoa Aquaviva, Enzo Bacchi, *Religious Sociology - Problems and Contexts*, translated by: Izz al-Deen Inaya, Abu Dhabi for Culture and Heritage, UAE, 1st Edition, 2011, p. 181.
- Muhammad Yassir Sharaf, *Culture and Civilizational Polarization*, rights are reserved to the author, 1st Edition, 2017, p. 288.
- Muhammad Al-Jawhary, *Economy and Society in the Third World*, Al-Maaref House for Publishing, 1st Edition, 1982, p. 50.
- Maan Khaleel Omar and others, *Introduction to Sociology*, Al-Shorouk House for Publishing and Distribution, Amman, Jordan, 1st Edition, 2018, 235.
- Muhammad Abd Mahjoub, *The Anthropology of Marriage, Family and Kinship*, University Knowledge House, Alexandria, Egypt, 1st Edition, 2011, p. 14.
- Emile Durckheim, *On the Division of Social Work*, translated by: Hafidh Al-Jamali, Eastern Library for Distribution, Beirut, Lebanon, 1st Edition, 1982, p. 381.
- Saadi Faydhi Abd Al-Razzaq Al-Ruwaishdi, *Anthropology of the Arab World*, Higher Education Press, Baghdad, 1st Edition, 1990, p. 97.
- Muhammad Yassir Al-Khawaja and Muhammad Saeed AbdulMajid, *Contemporary Readings in Economic Sociology*, Al-Israa House and Library for Printing and Publishing, Tanta, Egypt, 1st Edition, 2013, p. 30.
- Rosemary Crompton, *Classes and Social Alignment*, translated by: Mahmoud Othman Haddad and Ghassan Ramlawi, Arab Center for Research and Policy Studies, Beirut, Lebanon, 1st Edition, 2016, p. 71-72.

- Yasutomi, A. (2020). When Soldiers Speak Out against Their Own Military : A Study of Non-Academic Books Published by Retired Japanese Officers. *Res Militaris*, 10(1). <https://resmilitaris.net/index.php/2021/01/01/when-soldiers-speak-out-against-their-own-military-a-study-of-non-academic-books-published-by-retired-japanese-officers/>
- Yogo, É. É. (2021). L'exigence d'appropriation du concept d'autonomie stratégique en Afrique centrale. *Res Militaris*, 11(1), 1-15. <https://resmilitaris.net/index.php/2021/01/01/lexigence-dappropriation-du-concept-dautonomie-strategique-en-afrique-centrale/>
- Youssoufou, N. K. (2020). Les perspectives d'insertion des États africains dans le secteur des industries d'armement. *Res Militaris*, 10(1). <https://resmilitaris.net/index.php/2020/01/01/les-perspectives-dinsertion-des-etats-africains-dans-le-secteur-des-industries-darmement/>