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Public Masses Awareness and The Social Responsibility Toward Public Uprising: A sociological approach to a reality of The Iraqi Demonstrations 2019.

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Abstract

Mass awareness is not only a perceptual recognition of reality, but rather is the product of a reciprocal relationship between individual to social grouping willingness, and subjective to objective tendencies, especially the psychological dimensions are primary areas of consciousness formed by individuals. Accordingly, these cognitive domains, the degree to which it reflects social reality is determined. A framework that combines the outcome of the interaction of individuals in social reality, in which individuals' perceptions and personal feelings are melted into objective facts. Social responsibility is one of the manifestations that embody the moral values of individuals, and thus their contribution to the current movement expressed in the form of popular demonstration. The importance of this study lies in its novelty which investigates one of the topics that were not highlighted before. The current study aims at achieving a set of purposes. The research was based on the inductive analytical method. The study has come up with the following conclusions:

1. This revolution succeeded in the issue of renouncing sectarianism and uniting the ranks of the Iraqi people, changing the patterns of traditional popular loyalty to political symbols and parties dominating power. the masses were relatively liberated from the traditional influence of clans and the religious establishment in calming the situation. This means that the revolution has implicitly surpassed the most prominent elements of social control.
2. This revolution could not sustain and encounter the excessive violence directed against the demonstrators only after awareness was established among the revolutionary masses. The psychological and social motives support and determine their social position towards the surrounding issues.
3. This social revolution has crossed all the red lines that were placed against the protesters. We have also seen direct support from Iraqis abroad.

Introduction

Conscious participation of individuals in issues related to their present and future. Similarly, their embodiment in decision-making regarding political affairs, through social work, will contribute to putting an end to the carelessness of the ruling political class. The extent of the impact of this participation in bearing social responsibility depends on its severity on the level of cultural awareness among the public masses, and the degree of their feelings towards the nation's issues as citizens, in which the manifestations of true belonging to society are embodied. The public awareness and social responsibility are related to a reciprocal relationship, as each affects the other. Public awareness is formed by individuals by their knowledge repertoire which is largely controlled by social norms and pushes them to assume social responsibility and participation in all aspects of political and social life. Embodying responsibility lies in finding appropriate solutions to the problems of society. So interest in community issues and awareness of understanding the conditions surrounding them and their actual participation in them are cultural elements that are interlinked with each other, and thus transform those issues into a public opinion issue that moves to change the structure of those issues in society.

The feeling of social injustice that occurred to most of the Iraqi people and their awareness of the danger of its continuation. As a result of the irresponsible practices of the ruling political class, a violation of civil, political, and social rights, and the exclusion and marginalization of some sects in society. Due to their lack of interest in the calls of institutions of society, especially religious and social ones, have driven a group of Iraqi conscious youth in a popular demonstration aiming to pressurize on the government to amend its course of action and demand a decent life that preserves its position in peaceful ways. However, the excessive and unjustified violence practiced by government forces led to the fall of a thousand dead and wounded, which led to raising the ceiling of demands to bring down the government and amend the constitution to change the political process in Iraq.

The Problem of Study: Mass awareness is not only a perceptual cognition of reality, but rather is the product of a reciprocal relationship between individual to social grouping willingness, and subjective to objective tendencies especially the psychological dimensions are primary areas of consciousness formed by individuals. Accordingly, these cognitive domains, the degree to which it reflects social reality is determined. A framework that combines the outcome of the interaction of individuals in social reality, in which individuals' perceptions and personal feelings are melted into objective facts. Social responsibility is one of the manifestations that embody the moral values of individuals, and thus their contribution to the current movement expressed in the form of popular demonstration. Especially that all previous demonstrations did not achieve the political and social gains that these protests achieved. It is this demonstration that reveals a set of facts about the Iraqi people, who were apparent from a decline in awareness of responsibility towards public issues under the influence of many factors. However, the structural balance between basic needs and

professional requirements has awakened these young people from dormancy.

Therefore, **the importance of this study** lies in the modernity of the studied phenomenon and its timing. It is one of the topics that was not highlighted before, especially this demonstration surprised everyone with its requirements and the levels of progression in raising the ceiling of the demands as well as the success that it achieved at this time. This study is within the field of sociology, which lacks careful research in this epistemological part, and an associative behavioral phenomenon expressed in a social movement aimed at changing reality and drawing a picture of a better future. It is to be known that this study will rely on the analytical approach to build a sociological approach to analyze the structure of these protests. There are some previous studies on the subject of this research, which can be referred to:

1. Roberts, Adam; Ash, Timothy Gorton, eds. (2009). *Civil Resistance and Power Politics: The Experience of Non-violent Action from Gandhi to the Present*. Oxford University Press.
2. Scott, James C. (November 16, 1976). *The Moral Economy of the Peasant: Rebellion and Subsistence in Southeast Asia*.
3. Kalyvas, Stathis N. (2003-01-01). "The Ontology of "Political Violence": Action and Identity in Civil Wars". *Perspectives on Politics*.
4. Skocpol, Theda (1979). *States and Social Revolutions: A Comparative Analysis of France, Russia, and China*. Cambridge: Cambridge University Press.
5. Marx, Karl (1967). *Capital vol.3: The Process of Capitalist Production as a Whole*. New York: International Publishers.

Therefore, **this study aims** to achieve a set of scientific purposes that can be identified with the following points:

1. Learn about the social motives of this popular demonstration.
2. Explain the cognitive significance of the level of public awareness in Iraqi society.
3. Determine the scientific links between public awareness and social responsibility in Iraqi society.
4. Evaluating the dimensions of the Iraqi social demonstration currently based on social strata.
5. Seek to build a sociological knowledge framework for the reality of this Iraqi demonstration.

Method of analysis (research methodology)

Through the analytical inductive approach, the research problem was described and an attempt was made to form a conclusion about it, so when it is used in logical thinking, this means collecting information and

arriving at results using the observation. Notes: A view of the data, analyzing it, then classifying it, and then summarizing it in order to understand the problem. And the hypotheses that are the set of ideas that the researcher has deduced and assumed, in order to develop a suitable interpretation of the curriculum, as the researcher puts more than one hypothesis to compare between them and choose the most appropriate hypothesis. And then doing a set of tests to see the success of the approach that he applied. This procedure can be summarized in the following steps

First section: the foundations of Masses awareness

Awareness of the individual is formed when he comes into contact with the material reality of life, so that he has a cognitive framework for the surrounding world, and all changing reality in the way in dealing with social situations contribute to the maturity of this awareness, through the continuous interaction between the material reality and the ideas generated by it. This forms the main engine for the historical path of man. According to the Marxist perspective, society is based on social classes, the ruling class controls the governed class by producing ideas that dominate the nature of social relations between individuals, thus giving legitimacy to exploitation and the unfair relationship, and justifying the role of the ruling class for its presence in power (1).

Today, we find that this type of exploitation still exists like the production of prevailing ideas. This contributes to building the media and school curricula as well as the unwritten heritage of the history of peoples, thus makes the issue of some groups exploiting the potential of society and harnessing it for their benefit, using the intellectual system to give reasons for the perpetuity of material exploitation due to intellectual hegemony. Individuals often adapt to images of contradictions between the ideal speech of society symbols and the actual reality, through the masses' contact with the daily practice of the nature of the ideologies that control their lives, especially in recurring economic crises. The repeated economic crises in Iraqi society that are formed due to political congestion, contributed to the ripening of awareness among the masses so that he made the Iraqi individual assess the reality of the speech addressed to him to keep him within the limits of social control (2).

Despite the difference in the level of awareness among the masses among the sects of Iraqi society due to the difference in cultural perception, the level of education, the economic situation, and social standing, however, due to the persistence of the crisis and the loss of reform of the conditions in the future, the awareness crystallized between individuals and forms with an intellectual doctrine that is summed up in determining the objective causes that constitute the social climate, especially the awareness of the masses needs an educated vanguard who understands the truth of the speech directed towards it. The contribution in the process of agitating the masses and the uprising in the face of reactionary ideas that control their authority over the capabilities of the people (3).

Despite the relentless attempts by the ruling authority to falsify public awareness by directing the speech to the masses in a way that suggests to virtue, morals, and honesty. To distort the facts and change facts, and using broad concepts to deliberately hide the intention by encapsulating lies with some logical preludes, and seeking to change the names to disperse masses awareness among individuals, and reducing the failures of a specific person to be pushed away, as if by removing it the crisis ends in society. Because of the repeated speeches directed to the individuals, some moral values that serve the interest of the ruling group are promoted. Linking individual interests with the symbols of the ruling group weakens the mechanisms of building a common masses awareness. This is due to the mental dependency and intellectual emptiness of the masses (4).

The mass's awareness in the Iraqi society is affected by the cultural heritage which constitutes a system of social values so that it controls the ideas of individuals and controls the direction of social behavior by relying on the accumulated knowledge that constitutes civilizational norms. The awareness process is at the level of the social group, however, the question remains, how can we avoid the process of falsifying collective consciousness? This aims to prevent the formation of a unified trend for the masses towards the issues of society, especially since achieving the equation of political change and revolution on the deteriorating social reality depends on people's awareness of the reality of their problems (5).

The responsibility to spread awareness lies upon the intellectual elites who can produce knowledge and to clarify the objective reasons that constitute the state of misery for them. It is especially noticed that most cases of political change in Iraqi society in the twentieth century occurred due to military coups, and not at the hands of the revolutionary civil forces. The political parties that claiming awareness and education, their representatives walking behind American tanks and military vehicles, so that the cake of power would be divided afterward. This indicates the absence of awareness among most social strata.

The cleric can play more than one role in the process of mass awareness in eastern societies, especially in Iraq. He also can urge them to confront their social problems and address the tyranny of the political class explaining the conditions that must be met in the personality of the ruler according to the legal perspective. So we find in historical experiences that the most prominent mass revolutions were triggered by speeches issued by clerics. On the other hand, a cleric who allied with the political class can play the role of the contributor in the absence of awareness from the masses and keep the minds of individuals attached to unseen issues and their submission to rulers and tyrants. Their acceptance of backwardness and subservience with flimsy pretexts and sayings. This overtly in compliance with legal orders and overtly is the legalization of the ruler's injustice and corruption (6).

when media allies with politics, it creates a great potential for falsifying awareness among individuals, especially that they have a high organizational ability compared to the size of the public perception. It is

characterized by weak organization and cohesion due to the lack of awareness of the surrounding events. The political media seeks to preserve the existing social conditions, falsifying collective awareness among members of society, so that the ruling authority can control the masses without referring to the security solutions that distort the image of the authority, and to form public awareness according to the vision that serves its interest by using methods that delude the masses that the authority is based on caring for the interests of the masses. However, whenever the masses reveal that it was subjected to a process of deception and fraud in the formation of its perceptions, it will mercilessly protest against those who deceived it. This depends on the ability of the reformer people to achieve intellectual awakening and correct the path of public awareness(7).

Second section: the dimensions of social responsibility

Social responsibility among the different sects of society, especially among young people is a vital issue; because it determines the nature of social actions and the mechanism for exercising them especially building the state needs citizens who know their rights and assume their duties without the need for strict control by the state to direct the actions of citizens. Awareness of social responsibility creates a collective conscience that generates a shared sense of the nation's issues. It contributes to the advancement and development especially in societies that have long suffered from the effects of wars and conflicts such as Iraqi society. Slogans emptied of responsibility when some sects of society abandon their responsibilities due to the exaggeration of individualism. This reluctance to participate will generate structural vibrations that appear in the form of a cultural gap due to the divergent positions between generations (8).

Here it must be pointed out the importance of social control systems in achieving compliance among the youth to carry out their roles according to the expectations of each role within the value structure. Thus it fulfills the social responsibilities that burden their shoulders. Concerning correcting the path of the state through the struggling role in the liberation and modernization of society, it is a sense of belonging to the country or community issues and the main entry point to this responsibility. This happens when the individual's goals unite with the aspirations of society to achieve the required development. So the amount of the individual's sense of social responsibility decreases or rises according to the sense of belonging to the issues surrounding him, and positive interaction with it (9).

Social responsibility reflects the individual's moral system, which reflects the balance of rights and duties. It embodies images of tolerance, positivity, and autonomy within the framework of the cultural heritage that needs to be transferred to future generations within social processes. It embodies images of cooperation, respect for the other, and collective action within groups. in addition to the importance of the moral conscience that the individual is motivated to acknowledge what he must do in social situations. So socialization processes are directly responsible for affirming the individual's necessities and awareness of the importance of assuming social responsibility as an ethical practice that exists in social behavior (10).

The establishment of a unit of feeling between the individual and the community through a contractual formula expresses the commitment of each party to its duties towards the other party. So that the many community institutions satisfy the needs of individuals especially young people, so that this process is reflected in the community members doing what dictates to them the affiliation supported by the feeling of work unit To protect their society, maintain its security, and develop its capabilities through its development. This also follows the balance of rights and duties. It is its moderation prevents vibrations in the structure of social responsibility (11).

In contrary to the paths of sustainable development, we find many manifestations indicating social disintegration. Some of these directly affect the attitudes of individuals towards the homeland and citizenship, especially the size of the failures in the state that affects the individual's sense of the homeland or assume his responsibilities as a citizen. Often these indicators are formed due to a misunderstanding of administrative officials or their corruption during the application of government programs. A matter that reflects negatively on social construction. This is what we find in Iraqi society as the administrative and constitutional system apparently expresses an ideal and advanced situation with regard to achieving a balance between rights and duties. However, because of mismanagement and the huge size of financial and administrative corruption of the political class, we find that the Iraqi citizen must assume his\her responsibilities expressed as social duties without seeking any rights on the ground (12).

There is a mutual relation between the social responsibility of individuals and the fulfillment of the conditions of citizenship, especially the modern sociological view on the concept of risk society focuses on the size of existing or future social problems that relate to achieving conditions of social safety and security. This necessitates individuals' real awareness about these risks to raise their level of awareness of their social responsibility. It also requires adapting the individual to moral obligations which in the event of violating them undermines societal security. It is considered a major impediment to the individual's awareness of his social responsibilities (13).

As (Talcott Parsons) says that social responsibility means organizing the aspects of the activity of the individual and the group by referring to their influence on public interests, i.e. in the sense of organizing the interests of members of the social system. This is made by matching them with the social values of this pattern. If the responsibility is a social phenomenon (according to the dictionary of Social Sciences), its strength is a mistake and a deviation in the prevailing standards. This error results in harm to the individual and the whole society. The emergence of a causal relationship between them (error and harm) requires individuals according to moral standards to address this unsound condition in society. Thus correcting the course of social life, according to individuals' expectations and their future aspirations, so that the higher the level of awareness of social responsibility among individuals, the goals that express their needs in society will be achieved (14).

research results

Today we live in a state of social revolution. It is expressed in the Iraqi popular demonstration. It is linked to the social issue, so that it plays a revolutionary role, especially after the public awareness of the facts related to poverty and their skepticism about the underlying conditions that cause it. Some social groups grant themselves unusual privileges under the pretext of their success in controlling the political circumstances or the possession of the power to impose its social presence. According to the theory of relative deprivation, the belief that most of the Iraqi people unanimously agree upon is that they, as a people, can live with economic, political, and social conditions better than their reality, especially as Iraq has the components that achieve or improve the quality of life.

Today we are living a revolution that differs from the so-called civil conflict that caused the turmoil in the Greek civil state. It also differs from the introductions that were mentioned in ancient Roman history. The essence of this revolution lies in the social issue. Inevitably we will be different from this vision away from the arguments of (Karl Marx) and (Harrington) and others. The motives that move the revolution are not political or a struggle for interests, but rather a social ideology based on full awareness of the importance of changing this reality, especially the new generation that is driven by the desire to liberate from the social heritage that contributes in some way to the continuation of the low societal reality. So the Iraqi revolution was not created to build a new political entity or to modify the form of the existing authority. However, it came to build a new person, a new way of thinking, and the equality that should be enjoyed by all. It is these premises that sparked the revolutionary spirit among the Iraqi people (15).

The Iraqi society is culturally different, racially, and religiously diverse with miscellaneous sects in which equality can only be achieved in light of a new secular kingdom that guarantees rights to all citizens and eliminates injustice and social exclusion. There is a new beginning for the concept of freedom in society, as social responsibility has led the youth to go beyond the concept of justice. The central issue has become cultural freedom, and this is a torch that illuminates the march of protesters in the squares of Iraqi cities, especially the Tahrir (lit. liberation) Square in Baghdad (16).

This revolution is broader in concept than the rebellion against political power. It is greater than a military coup led by militants or coups within the presidential palaces; Because the persistent persecution of groups of the Iraqi people has obliged him to carry out massive protests that we can call a popular demonstration or a major social revolution (this corresponds to the new vision of social movements). All of these introductions participate in igniting the spark of the revolution, even if the violence coincided with it at some stages. Violence is not enough to describe the phenomenon as a revolution. Rather, the necessary changes must be made

to achieve the most desirable designation; Because revolution always means a new beginning (17).

It is difficult to grasp the results of the revolution, and the truth inherent in it, except by understanding the field of social action of the individual, not only in terms of the agent and the means but also for the observer of this revolution. The realistic picture of it is only clear when it reaches its end and the achievement of its goals, and that the role of the observer. The external factor in the birth of this revolution lies in its follow-up to the state of revolutionary awareness among those involved in it and therefore follows the steps that must be achieved to reach the goals for which it was established, and we will shed more light on this axis through the following cognitive variables:

First requirement: the crisis of the political system

After the collapse of the central government in Iraq in 2003 due to the American occupation. Similarly, the entry of democracy as an ideal way to govern Iraq. Iraqi society was divided into parts that follow religious, sectarian, or national and ethnic affiliations. Strong violence and the emergence of religious-style organizations coincided with that. As a majority, the Shiite sect assumed the political process in line with the Sunni and the Kurdish sects. This division resulted in a political quoting that was the main cause of financial and administrative corruption and waste of public money. This affected negatively on all sectors of society, whether economic, political, social and others.

One of the internal causes of the current popular demonstration is the political deteriorating reality in light of corrupt and conflicting political elites within dilapidated political institutions. According to the theory of (mobilizing resources for social movements), the interest coalition produced the concept of quotas and the distribution of influence, especially after the counterfeit operations that accompanied the parliamentary elections in 2018, which was recognized by the parliament and the Iraqi government. It caused disappointment among the public people. Thus the citizen's sense of the uselessness of the elections as a way to change the general conditions in the country. As for external reasons, they lie in the political class's inability to achieve a policy of neutrality and avoid political polarization concerning Iraqi foreign policy. After 2003, Iraq became the scene of liquidating accounts between the United States of America and Iran. The nature of their relationship was reflected directly in the situation of Iraq. This explains the inability of the Iraqi components and their political blocs to form a government unless they have consensual compromise (18).

Loyalty to regional states and external parties has become one of the things that political parties and their figures are accustomed to in Iraqi society. The interests of regional states are fundamentally clashing among themselves. The reflection of this regional conflict will be on the nature of the work of Iraqi political parties. Because of the accumulated knowledge of the Iraqi people, they have been able to overcome these effects and have the public awareness necessary to assume the responsibility for changing

these situations that have become chronic in their deterioration. All these have formed the real motives for the necessity of facing this scene that cannot be tolerated for long (19).

As for the position of the Iraqi political forces towards this social revolution, they sought through governmental measures to reduce their intensity and absorb the anger of the protesters by starting negotiations with them and introducing local leaders and tribal parties to understand them. Likewise, they launched a set of reforming decisions and promises to improve conditions and disbursement of financial grants. On the other hand, the Iraqi government adopted violent measures to suppress the demonstrations, killing hundreds of them and wounding thousands. In addition to the widespread arrests of the symbols of the revolution and the assassination of others, these attempts were a clear message from the government to the demonstrators.

In these critical circumstances, from the political history of the parties and the constituents involved in founding the government, we find that financial and administrative corruption operations are still ongoing. Some Shiite parties want to overthrow the government of Adel Abdul-Mahdi to gain greater political and public influence. As for the Sunni component and despite public sympathy with the protesters in Baghdad and the southern cities of Iraq, they did not participate in it. The Sunni politicians chose to stay away from this revolution as Shiite-Shiite confrontations. This Sunni position came as a result of the sectarian government's practices against them due to the violence against this component two decades ago. Time, specifically what they were exposed to during the protests of Sunni cities in 2013, as well as the widespread deployment of security and military forces in these areas hampered participation in the protests, arguing that the security situation does not allow this. It is not to forget the effects of forced displacement on these areas and the massive destruction that accompanies with the military operations against ISIS. I believe that the Sunni component participating in the political process is divided within the inside. It suffers from poor vision and is involved in financial corruption operations, All of these variables have delimited the role of the Sunni component in this revolution (20).

The Iraqi government often relies on the role of tribes in rallying for the parliamentary elections to increase the percentage of participation in them. These parties can impose their visions on citizens, taking advantage of their religious or national sentiments, to obtain their electoral votes. This positive relationship has continued for long years by exchanging interests among some tribal elders and leaders of political parties. However, the thing that catches attention is that these demonstrations changed the positions of the tribes towards the ruling political class so that they became a major opponent preventing or restricting arbitrary governmental measures against the demonstrators. Even some tribal elders sent direct threats to the government if they tried to suppress the demonstrators, brandishing resort to carrying arms against the government. This is the first time that the tribes openly threaten the Iraqi government. All of these political motives formed the element of motivation among citizens and encouraged them to

participate actively in demonstrations aimed at reforming the political situation and restricting the dominance of the parties of power in a society that suffers greatly from the practices of these parties (21).

Second requirement: the economic and social motives behind the Iraqi protests

The Iraqi revolution represented by the demonstrations was formed due to the presence of many motives. External conspiracies are not sufficient to explain the behavior of the protesters, or the accusation of the presence of individuals behind the scenes controlling the paths of these protests, because the real motives are seen on the ground. The sectarian division of the Iraqi people and the increase in poverty and unemployment rates and the government's failure to achieve the required economic development, in addition to systematically wasting and stealing public money, and establishing external financial networks with the complicity of global financial institutions, all are considered factors that contributed to increasing public awareness. Consequently, the factors led the masses to assume their moral responsibilities to confront the corrupt political class that governs the country.

It has become known to most of the Iraqi people the size of the decline in health services, the spread of epidemics, the poor medical medicines and the acute shortage in Iraqi centers and hospitals, as well as the noticeable decline in the education sector in Iraq, whether in terms of preparation, educational programs or the outputs of the educational process. As for the Iraqi industrial sector was subjected to intentional neglect by the government or influential political parties. It caused the closure of thousands of factories. This matter doubled the numbers of the unemployed, especially those with university degrees. It is a step in destroying the Iraqi economy in coordination with regional countries, to keep Iraq as a market for consuming goods produced in neighboring countries. In other words, this means the corrupt politicians' alliance with the governments of neighboring countries has led to deliberate neglect of the industrial sector in Iraq (22).

The land of Iraq is fertile for agriculture. Historically it was known as Mesopotamia, where millions of hectares of land suitable for agriculture. However, Iraq was transformed due to the deliberate neglect of the ruling political class to a desert without cultivation. Iraq became importing everything to eat it, without production. Thus Iraq has lost significant financial resources, and job opportunities for thousands of unemployed Iraqis. This deliberate neglect of the agricultural floor caused a waste of public money, a decline in local production, and a loss of skilled manpower.

Either the private sector concerning business and foreign trade, the economic offices of political parties have imposed a fixed rate on their profits to be paid in favor of those parties. It helped to import goods beyond the regulations and measures of quality control in the border outlets. As a result, the mafias of trade became the monopoly of most goods imported by the private and government sectors. The corruption that is rampant in the

trade sector is no less than the industrial and agricultural sectors. It constituted an additional motive for the establishment of this Iraqi revolution.

The same applies to the government and private banks and banks sector. That is the poor management of the state, widespread financial and administrative corruption, poor services provided by the government, the institutions' inability to absorb the huge numbers of unemployed people, and limited per capita income for the Iraqi citizen. The community has become suffering from a social crisis, as the rate of emigration to the outside of the homeland increased, the suicide rate among the youth increased, the delay in the age of marriage and the number of spinsters increased, and the divorce rate rose, along with large numbers of widows, orphans. Many families became without breadwinners. This happens due to a lack of reliable procedures of the social security and social assurance network. These motives united Iraqi society, narrowing the options to the people. Thus these factors formed the real motives to exit to protests against the government, to change the deteriorating conditions that prevent young people from achieving the simple part of their immediate and future aspirations.

Discuss the research results

Awareness of the cultural heritage shared by the Iraqi people, recognition of the others who culturally different. Guaranteeing the rights of ethnic and religious minorities. Attempting to achieve the principle of legal equality and the pursuit of freedom from social control for some groups with political authority, contributed to the maturity of knowledge among the youth in Iraqi society. This embarrassed the political class that its sustainability was derived from the strengthening of the pillars of sectarianism in society. This social revolution especially supported the principle of social responsibility towards society, and urged young people to imitate social values and their participation in belonging to the one homeland, and care for all members of the people without distinguishing between them, and carrying out duties. Thus the ability to make the necessary decisions (23).

According to the previous (Alan Turin) views, one of the dimensions of this revolution is the unity of the sense of the homeland and a shared sense of the problems of society as a supreme value that transcends other political considerations. This sense of citizenship supported sharing in the formation of human relations, which supported positive participation in issues of society, especially political ones. All these premises were formed by the consecration of the principle of freedom, and freedom from the restrictions that were imposed on the people throughout the past period.

The data of this revolution coincide with the contributions of (Pierre Bourdieu). Therefore, we find that it contributed to the unification of all groups of the people, especially those to whom the government exercised the process of social exclusion. These reasons often related to their previous

political backgrounds or their connections to agendas that the ruling parties do not want, as those who were socially excluded were affected economically; The poverty, unemployment, and lack of financial resources increased, as well as their inability to enjoy civil, political and social rights, especially gaining the recognition of others by them. As for the cultural aspect, many groups of excluded classes were suffering from social marginalization and educated and academic elites contributed to educating the people. Clarifying the dangers of existing policies in society, many studies have indicated that. We cannot underestimate the role of poets and folk poets, in particular, in mobilizing the passions of the common people (24).

Thus, cultural belongings among young people continue to play their role in moving their political and social tendencies. It is through social contact and communication between individuals, a conceptual framework has been established that is circulated in public circles. Thus reaching a decision that agreed upon by the individuals and unites them. So this public opinion formed in public circles, especially popular ones, which formed this unified response to the events taking place in society (25).

This revolution, which started automatically at the beginning of October, as a result of some surprising decisions, demonstrated the depth of popular discontent towards the government. The unbridled desire to change the situation to confront those political currents and their suppressive security tools helps us in saying that the global transformations of societies resulting from mobility history, as a result of cultural globalization. It contributed to highlighting the new social issue and its emergence. Likewise, it created a change in the form of social solidarity between individuals due to awareness of the nature of contemporary man and his different life situations, especially regarding the old and traditional understanding of social rights. So this revolution is not a protest to demand action but a youthful, conscious expression. It expresses the internal discomfort, which is therefore an appeal to demand the right to a decent life under a just state (26).

Conclusions

The demonstrators seem intent on continuing their peaceful revolution until achieving their goals. Tops their goals the changing of the ruling political class, which is responsible for the decline in the level of performance of all sectors of society and its institutions. This revolution succeeded, especially in the matter of denouncing sectarianism and uniting the ranks of the Iraqi people. Moreover, it changed the patterns of traditional popular loyalty For political symbols and parties dominating power. The masses were relatively liberated from the traditional influence of the religious establishment in calming the situation. This means that the revolution implicitly exceeded one of the most prominent elements of social control. However, we find that the religious fatwas issued by the supreme cleric were supporting the demands of the demonstrators and restrict

government suppressive measures. Sometimes we notice religious figures actually and logistically involved in supporting the revolution.

We also found that tribal loyalty has changed a lot. It indicates the separation between the political-tribal alliance. This contradiction between political figures on the one hand and tribal-religious on the other hand. However, it is due to the contradiction of interests between these parties. This matter gave wide room for demonstrators to pressurize on political parties to achieve mass demands.

The parliamentary elections held on (12 May 2018) were an indication of the corruption of the political class. The percentage of popular participation also indicated the discontent of the masses toward the political parties. Their lack of confidence in the existing political process, as well as the widespread rate of counterfeiting in these elections for which the government and parliament formally confessed. It is a direct reason to form disappointment in electoral practice and a sense of futility from these democratic means and tools in changing the tragic conditions in Iraq. The disposition upon public masses has become well-established that it is impossible to build an honest and efficient political class capable of achieving the hopes and aspirations of the powerless people.

This revolution could not stand and face the excessive violence directed against the demonstrators. However, thanks to awareness has been established among the revolutionary masses, and because of the existence of psychological and social motives that motivate their behavior and determine their social position towards the surrounding issues. A sense of responsibility obliges the youth to have a duty towards society, to take effective measures emanating from the moral values they believe in, whether those related to home or citizenship. Whatever that will be achieved in the coming days of political, economic, social, and other reforms, it is one of the outcomes of this conscious youthful revolution that assumed its responsibilities towards society and achieved many gains that embarrassed the authority figures and their parties.

The protests differed this time from previous demonstrations, whether in terms of supportive public force or as far as the ceiling of demands is concerned. The situation also witnessed the shifting from the demands of economic reforms and providing job opportunities to political demands seeking to change the ruling class. We have seen that this social revolution has crossed all the red lines that it was placed in front of the protesters. We also saw direct support from Iraqis residing outside the country. Here I can say that these demonstrations will not fade like previous demonstrations; Because this time, the dynamic awareness of the spirit of the revolution is strongly present. This is clear through national slogans and the unification of the home front, especially as there are local leaders who can form the next government in isolation from the ruling political class.

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