

التعايش السلمي في العراق
السبل والضمانات

**Peaceful Coexistence in Iraq
Approaches & Guarantees**

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Introduction

The population of the world divided amongst many groups and states, a limited number of the states are simple and harmony, however, most of the states of the world are complex. The Iraqi society is one of the complex societies; there are multiple ethnics, sects and tribes.

The relationship between these entities of Iraq in crisis, the reasons behind this troubled relationship are internal and external. There are obvious harbingers of the absence of exchange trust between the political elites which have led to threats and have consequences for the future of the country.

Humanistic connection between the entities of a society in order to achieve cooperation . The Iraqi society suffers from a number of difficulties which face the process of peaceful coexistence. Especially after 2003, as the result of the occupation of the country by the United States and overthrew the former Iraqi regime. Consequently, the transition period has led to emerge new roles and new social entities. In the meantime, violence and killing have appeared in various aspects.

Therefore, the internal obstacles for the process of peaceful coexistence in Iraq have affected the stability in Iraq and the process of democratic transition. The important obstacles: the crisis of identity which is one of the most difficult obstacles to achieve peaceful coexistence and a threat for the social and political stability in the country. What is demanding is applying successful approaches and guarantees to build up trust and coexistence in order to have a bright future for the future generations.

Chapter one: An introduction for the concept of Peaceful Coexistence

This chapter attempts to explain the concept of peaceful coexistence, its basics and the levels. In addition, the mechanisms that make contribution to improve the process of peaceful coexistence. The themes are as follows:

1. The concept of Coexistence

Linguistically, coexistence is living together on the basis of love and affinity. Living together does not mean only eating, drinking and having place of resident together. Living together means the relationship between two different entities and benefit from each other(¹) , in broader sense, means stable and long term interaction between them. Living together means to live side by side, despite the consequences even if one of the sides getting less benefit.

In political and social sciences, coexistence means the existence of different and opposed entities in one environment to accept opinions of each other and tolerate the differences of each other. Additionally, avoid the principles of (fail, exclude, control, violence and hate)(²) .

If the concept of coexistence practiced, through the principles of interchange respect for each other and respect each others' thought and opinions, many difficulties and issues of sectarianism, racism and others would be solved. Coexistence would be abused if its conditions and the principles of equality, justice and the requirements of trust and accepting each other are absent.

¹ . Abid al-Aziz Osman al-Taqqiri, Islam and coexistence amongst religions in. <http://www.isesco.org.ma> the twenty-first century. /2011/10.

² . <http://www.wikipedia.org> .01/11/2011

2. The levels of Peaceful Coexistence

To address this concept, it is necessary to examine a number of dimensions and levels of peaceful coexistence, there are three levels (¹):

Level one: political and ideology, to limit the scope and contain of political and ideology conflicts, handling the differences between two sides, different channels should be taken to consideration. In addition empowering the requirements of civil life.

Level two: economic, which is embodied in cooperation amongst nations and governments, this process linked with the issues of legal, economic and trade.

Level three: religion, cultural and civil, it is meant religious and civil coexistence, the purpose of this is to teach the followers of monotheist religions, sects, and different civilizations on how to achieve peace and security amongst everyone. The aim of this is to live all human beings side by side in peace without marginalization.

3. Foundations of Peaceful Coexistence

There are many foundations for the concept of peaceful coexistence; this section shall address four foundations which this process is built upon on it(²):

First foundation: free will for cooperation, the wish for coexistence comes from the parts voluntarily without using force and pressure.

Second foundation: Understanding about aims and objects, the aims and objects should be practicable. The main aim of coexistence is to serve the objects of human beings and the

¹. Walid al-Sharqawi, Peaceful coexistence is a revolution to unite communities

<http://www.annabaa.org/nbanews/2011/10/096.htm>

². Amir Morse, Human Rights .. Introduction to the awareness of rights, Center for Arab Unity Studies, Beirut, 1994.

interests of humanities. The aims should be achieving peace and security, solving the problems without waging war and conflicts, not being an enemy for each other, individuals and groups should be oppressed, condemning all policies and practices which harm the rights of the nations and refusing all kinds of racism and sectarianism.

Third foundation: cooperation to act together in order to achieve aims which are agreed upon on them according to a plan and to be conducted by both sides.

Fourth foundation: maintaining this coexistence by exchange respect and trust in order to have equal relationship between both sides and not allowing the wills and interests of one side to make the agenda. The common aims should be in power and both sides respect the law, constitution and values which are the products of political thoughts of the human beings. Coexistence provides an environment for all opinions and sides and different views to exist side by side (¹).

To sum up, coexistence means harmony amongst all elements of the society or between groups and nations. The human beings have different affiliation to different ethnicities, religion and sects. Parallel to these differences, the human beings have common aims and interests, including having one earth, common interests and common future. In order to improve and develop these values, it should be working for respecting each other and challenging the ideas of violence and isolation.

4. Mechanisms of peaceful coexistence

Peaceful coexistence is an aim for all elements and parts of the society; therefore, in order to implement it, the following approaches should be taken:

(1) **Dialogue:** the dialogue is counted as one of the important channels for the process of coexistence. This step makes everyone

¹ Ali Assad Watfa, About the challenges of intolerance in education and violence in the Arabic World, strategic studies 69, Emirates Center for Strategic Studies and Research, Abu Dhabi, 2002, page 35.

to work and communicate to each other in order to make peace and resolve all matters through dialogue (¹).

The requirements of dialogue are open for everyone and all parts should be free to take part in the process of dialogue. It is necessary all parts to bring up their aspirations and showing respect to each other. The meetings and dialogues should be transparent. The idea and the concept of having a united country should be emphasised (²).

(2) Tolerance: The concept of tolerance means accepting each other and allowing everyone to express his/her opinion. Therefore, peaceful coexistence leads to achieve the value of tolerance which makes all parts to live on one united land permanently (³).

In the French dictionary (French Larose), tolerance means respect the freedom of other side and its way of thinking and political approach (⁴). Also, in the dictionary of (Social Science), the concept of tolerance means ‘accepting the views of others on

¹ . Xairi Abdulrazaq and Abdulsatar Jabar, national reconciliation in Iraq, Journal of Political Studies, Baghdad, Number: 14, 2004, page 4.

² . Sanita Samyson and other, positive approaches to peace building, translated by Fouad Saroji, published by private bookshop, Amman, 2007, Page 39.

³ . Xairi Abdulrazaq and Abdulsatar Jabar, national reconciliation in Iraq, Journal of Political Studies, Baghdad, Number: 14, 2004, page 4.

⁴ 9. Ali Assad Watfa, About the challenges of intolerance in education and violence in the Arabic World, strategic studies 69, Emirates Center for Strategic Studies and Research, Abu Dhabi, 2002, page 47.

the bases of respecting differences, this concept opposes the concept of imposing, hate and violence. The concept of tolerance is one of the important characteristics of democratic society' (¹). Implementing the concept of tolerance assists to endure others and having the capacity to handle different political agendas.

The concept of tolerance allows everyone to take part in political process and improves the process of participation in the society. This prevents using violence and ruling the country by one part.

The word tolerance emerged in the sixteen century following the wars and conflicts which the European countries had faced between Catholics and Protestants. Thereafter, the war ended and this concept has spread and the idea of living together has developed (²).

The root of the concept goes back to (John Lock), who published a book titled (the message of tolerance). He states: the concept of tolerance emerged as a reaction to the religious conflicts in Europe and there was no other choice in front of the scholars of the movement of reform in religion other than call for tolerance and recognise the differences and accepting each other (³).

The modern understanding of the concept links with the concepts of equality, freedom, human rights, democracy and social peace. Therefore, the first article of universal declaration of human rights (10/12/1948) stipulates: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Thus, the declaration emphasizes on that human

¹ . Bib, page50.

² . Amir Musa, Human Rights.. Introduction to the awareness of rights, Center for Arab Unity Studies, Beirut, 1994, page 19.

³ Abdulhussin Shahban, Jurisprudence of tolerance in the Arab Islamic Thought, Alnahr publication, Beirut, 2005, page 63.

beings are born free and equal , this is an important step towards peaceful coexistence (¹) .

The second paragraph of article 26 states (²):

(1)Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2)Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3)Parents have a prior right to choose the kind of education that shall be given to their children.

Thus, the concept of tolerance is one of the important conditions for peace amongst individuals, nations and the characters of one society. Tolerance is an art for living together and keeping balance between the requirements of public interest and requirements of private interests.

This process leads to achieve equality in rights and respect for each other in one society. On the practical term, it should be reminded the experiment inside Iraq. The leaders of the Kurdistan region of Iraq have followed the policy of tolerance and forgiveness for former allies of the previous regime. This has reflected positively on the whole process of coexistence in Kurdistan region.

¹ . Amir Musa, Human Rights .. Introduction to the awareness of rights, Center for Arab

Unity Studies, Beirut, 1994, page 28.

² . Emad Rasn, democracy in Iraq: crisis or solution, 15/09/2010
<http://www.marafea.org>.

(3) Consensus: The principle of consensus is one of the important principles of peaceful coexistence and sometimes the laws of democracy and justice are based on consensus (¹).

(4) Federalism and decentralisation

The concepts of federalism and decentralisation should be implemented in the complex countries in order to achieve peaceful coexistence. In countries such as Iraq which contains of many different ethnic, religious and ethnic entities, central government and state would not serve the principle of peaceful coexistence (²).

Chapter two: the reality of peaceful coexistence in Iraq

Since the establishment of Iraq by the British authorities in 1921 as a central state, the entities of Iraq have been facing many obstacles and challenges. The Iraqi authorities have not guaranteed the rights of its people. The British authorities did not create a federal system in Iraq as they did in Canada and India. The regimes which run Iraq have always been central regimes and did not allow federalism to be established. Therefore, the country has been suffering from many crises which face the process of peaceful coexistence. The crises would be as follows:

1. The crisis of citizenship

Citizenship means that the individuals have rights and responsibilities. Individuals are members and loyal to the state not to a tribe or a religion. Also, citizens in modern state have commitment for the state and its institutions rather than local

¹ Emad Rasn, democracy in Iraq: crisis or solution, 15/09/2010

<http://www.marafea.org>.

² . Amir Musa, Human Rights .. Introduction to the awareness of rights, Center for Arab Unity Studies, Beirut, 1994, page 55.

institutions and identities (¹). The British Encyclopaedia defines the concept of citizenship as (the relationship between an individual and a state and the laws of the state organises the rights and responsibilities of its citizens) (²). Alan Tureen makes the relationship between citizenship and democracy.

He states the conditions of successful democracy as follows (³):

- Guarantee the basic rights of individuals and institutions and make the power of ruler to be observed and limited.
- Citizenship means the individual to be a full citizen and he/she feels that there is no contradiction between his/her local (tribal or sectarian) identity with national one or the values of citizenship.
- The characteristics of representative rulers are the politicians to be a social force for the political as a good cause and allow the civil society to develop. In case of Iraq, the above conditions are absent or weak, because the rights and responsibilities of the citizens and the state are not stated clearly. One of the reasons of this is that the politics and religion are mixed and govern the country. For example these questions are apparent: is he Arab or Kurd ? Religious affiliations ? What is the fate of a Kurd in this situation? Is he Sunni or Shea? Muslim or Christian ? These local, sectarian and ethnic identities have led to confusion and making challenges for the concept of citizenship. Also, this intensifies the tension amongst the entities of the country. Therefore, there is no a national plan for general elections. The manifesto of political parties based on local identities rather than national ones (⁴).

2. The crisis of identity

The crisis of identity is one of the challenges and obstacles facing the process of building a state in Iraq. The problem has

¹ .Kurdistan Salim Saeed, The impact of pluralism on national unity in Iraq, Kurdistan Center for Strategic Studies, Suleimany, 2008, page 72.

² .Bib, page74.

³ .Bib, page75

⁴ Tamir Kamil Mohammed, The role of the educational system in the development of the values of citizenship. <http://www.abegs.org>

emerged especially since 2003 because the state and its institutions have not been functioning appropriately since then and the Iraqi people have appealed for the tribal, local or religious identities. In addition, the Iraqi state has failed in protecting its citizens from internal and external threats. There is not an appropriate cooperation and coexistence amongst Iraqi people (¹) . The whole Iraqi people should take responsibility to solve this crisis and work together to create a national identity for the Iraqi people.

3. Political sectarianism

Political sectarianism is one the biggest challenges which the political process faces. This issue is a concern for the Iraqi people and plays a negative role in every aspects of social, cultural and political life of Iraq. Moreover, the sectarianism runs the government and its institutions. This makes the Iraqis who wish to establish an Iraqi state on the idea of citizenship, feel disappointing (²) .

4. National reconciliation

It is the duty of the Iraqi government to reconstruct a national identity for the Iraqi people . A national identity would lead all Iraqis to be united. The ethnicities, religions and other entities should work

¹ Mohammed Mahfouz, Tolerance and issues of coexistence, Atyaf for publication and distribution, Saudi Arabia, 2007, page 92.

² . Ibrahim al-Haidari, social components and sub-cultures and the problem of identity in Iraq, Intellectual Forum for the Iraqi elites, Baghdad, 2009, page 7

for a national identity and for this aim; the Iraqi government should work hard constantly (¹):

1. Making plans for reconciliation: the Iraqi government should work seriously in order to make peace between the entities of the Iraqi people in order to achieve trust amongst all political parties.
2. Cancel the concept of quotas in governance, this system initially created for a transition period; however, it has become a permanent system. This policy should be ended and the government should on the principles of democracy, skills and efficiency. In addition, activate political and judicial observers.
3. Fight corruption by all kinds: political, administration, economic and punish those who have conducted corruption. Corruption has been threatening stability of the state of Iraq and its society. If the Iraqi government fights corruption, it would obtain the trust of the Iraqi people.
4. Make correction and amendment in the discourse of media outlets of the Iraqi government and political parties. This is in the serve of achieving the concept of citizenship. The media should play a positive role in fighting distrust amongst the entities of the Iraqi people.

Chapter three: approaches and guarantees to achieve peaceful coexistence

The political process in Iraq has faced challenges is for decades, and various areas of regional and international forces have played in these challenges. The challenges mainly affiliations to sectarianism (²), and this leads to the absence of national unity at a time that makes the people of Iraq desperately need to establish a national identity serve as a general reference to all its

¹ . Amal Hindi al-Xaz Ali, Citizenship and the requirements of building a common identity, seasonal of the forum, number: 2, 2009, page 71.

² . Maytam al-Janabi, Iraq and the challenge of the future, al-Mada centre for culture and publication, Baghdad, 2006, page 83.

components and allow them the opportunity reach the level of national recognition and loyalty.

The correlation between the need of national unity and consolidating democracy and expanding the base of political participation is strong. The fact embodies that the lack of national unity weak resulting from the multiplicity of ethnic backgrounds should raise the issue of privacy or self-identity among national groups as the lead non-integration groups in the framework of the national community (¹).

The competition and struggling occur as a result that the narrow loyalties do not recognize allegiance to the homeland and I receive that awarded of the political system of the state in the exercise on the general elections. Therefore, building national unity would serve to achieve the integration and coexistence between the elements of society. If the construction of national unity would contribute to the achievement of integration and peaceful coexistence in the community, the peaceful coexistence in turn lead to the achievement of national unity.

1. Approaches of peaceful coexistence

Iraq, which is full of sects and ethnicities and races, it needs today to evoke a coexistence more than ever, especially after it has faced the real problem of integration after it has been able configurations traditional that pulls people to the loyalties local identities, caste, creed and the region at the expense of loyalty to the homeland, and still partisanship traditional social units are the most established, and still saturated with the idea of belonging to it in such a culture and society due to lack of political modernity which reinforce the idea of citizenship and the absence of a political culture and incompetent of the universities in developing an Iraqi national identity.

¹ . Dr. Maha Mohammed Ayub, Iraqi government's role in strengthening the Iraqi national identity, bulletins of Iraqi affaires, number 4, 2009, page 43.

The values of coexistence and its application in the community require a focus on ways to the success of peaceful coexistence among Iraqis by considering the following (¹):

First, an emphasis on loyalty to the country that does not defeat and does not contradict with loyalty to the secondary school affiliations of the other, but there must be a primary loyalty to the homeland. And the national interest to the interests of religion and sect and tribe in the event of clashes.

Secondly, openness means that coexistence and compatibility with the rest of the permanent components for the purpose of weaving positive relations, this requires to revive the relationship with the ideas and convictions of each component, where the relationship becomes dynamic, flexible and effective. **Third**, an emphasis on the concept of national identity and make the combined tolerance is the mainstay to supplement the concept of coexistence, which is supposed to acknowledge the difference between humans and their situations and language, behavior and values; this requires them to live in peace.

Fourth, the co-existence at the state level requires the activation of its duty to its identity and end the sectarian political and spreading the spirit of citizenship. We must be aware of all and especially elders and heads of communities and the leaders of the components of nationalism and ethnicity that the building of the Iraqi identity common to establish the values of coexistence hurt inevitably in the interest of all components, either pride and pride and the return of people barricaded identities and affiliations sub and bring them to loyalty to the country will have serious consequences in the future.

2. Establishing the state of law and institutions :

¹ . Fkrat Namiq Abdulfatah, The role of universities in promoting national unity in Iraq, third national conference of the college of political science, al-Muntansaria university, 2009, page 2.

The above promote a culture of coexistence and promotion needs to a suitable environment characterized a broad freedom and the right of expression and the right of difference without fear of punishment, and this requires the building of state institutions on the basis of the rule of law and on the professional basis away from quotas partisan and sectarian, and requires that in Iraq, a review of many of laws and regulations prevailing and educational curricula, educational, and founded, for the clearance of tendencies and racism, with an emphasis on the right in the opposition (¹).

The importance of the role played by these measures to correct the path of state institutions, whether in parliament (lower house) by moving the control on the performance of the executive branch (the government) to evaluate its performance, or outside the parliament through the criticism of state institutions through the media, organizing protests and demonstrations according to what has passed constitutionally (Article 38 of the Constitution of 2005) and to ensure the provision of the atmosphere of healthy coexistence between the components of the Iraqi society should be that the state shall endeavor by all means to ensure justice and non-discrimination in legislation and law enforcement and judicial and administrative procedures and providing sect (²).

¹ Dr. Sadiq al-Aswad, political sociology and its dimensions, university of Baghdad, Baghdad, page 321.

² . Amal Hindi al-Xaz Ali, Peaceful coexistence in Iraq .. Guarantees of success and mechanisms of activation ,annual conference for college of political science and sociology of the university Suleimany, 2011, page 172.

The importance of civil society organizations and the role of media in improving peaceful coexistence

The current phase through which Iraq from the situation is unstable, loss of security and stability and the need to build infrastructure to provide various services to citizens is not a responsibility of government alone and this would not be completed without the help of civil society organizations and the media which offering advice or assistance in marking the imbalance in the work of government institutions.

The issue of tolerance in all its forms outstanding work to be on organizations to do because the requirements of the stage is the most important and will not this work without the establishment of activities parallel to the project of government (national reconciliation and peaceful coexistence), which is mainly based on the most important activities of civil society organizations and the media, a culture of tolerance and acceptance of others.

The establishment of institutions of civil society and the media to play a role in this vital area is important, without a culture of tolerance will not work the national reconciliation project at the same time there will be an effective civil society that were not the concepts of tolerance and acceptance of others is the prevailing activities of civil society organizations and the media, especially since Iraq on the verge of great changes at different levels, then there is not a healthy society, the rule of law and democratization will be impossible especially given that the ethnic divisions, religious and sectarian identity has become a new Iraq whether we like it or not (¹).

The institutions of civil society and the media operate upon on coordination with each other and bring together different points of view and the values of democratic life. Therefore an important mechanism for the provision of social peace, as it came to the

¹ Abdulhussin Shahban, Jurisprudence of tolerance in the Arab Islamic Thought, Alnahr publication, Beirut, 2005, page 63.

political situation in Iraq and in particular the national reconciliation project initiated by the prime minister Mr. Noori al-Maliki, the civil society institutions and the media play a major role for the proposals mentioned above, and because of national reconciliation and peaceful coexistence is not a legitimate government, though they have put forward the government and not a draft individual or party is a project the present and the future of Iraq, which has to be for all to be partners and shareholders in ripening and then make it through raising awareness of social and political formations in traditional tribal or sectarian, to engage in progressively larger part of any loyalty to loyalty to the state. As it cannot be peaceful coexistence without the presence of civil society organizations and the free media and fair elections. Theses cannot be built without institutions stresses the peaceful coexistence, and peaceful coexistence cannot be achieved without an agenda for national common to all national parties.

Conclusion

The Iraqi society had lived for a long period of time in harmony and interaction between all elements and sides, however, this harmony have faced challenges and attempts of disintegration by different forces which run the country.

Peaceful coexistence in Iraq is fragile and has been facing threats and subject to fail. In order to improve the process of peaceful coexistence, it is necessary to take important steps and follow plans and appropriate mechanisms. Primarily make a comprehensive and strategic plan for social and political development; this plan should be implemented through different channels and educational institutions. In order to achieve this goal, it is necessary to start dialogue amongst all elements of the Iraqi society, this dialogue should be taken place in all cultural, political and social levels and this process assists all sides to cooperate and getting closer to each other. More important than that is the institutions of state should operate according to law and the constitution and avoiding from sectarian and political criteria which fuels conflicts.

Therefore, Iraq needs to improve the concept of peaceful coexistence and implemented. Especially, after a long period of dictatorship era and the terror the country facing today. However, implementing this concept relies on few significant points:

1. The complex countries such as Iraq, needs to implement the peaceful coexistence in order to build stability. The country has had the problem of instability throughout the era of monarchy and republic until 2003. The stability would not be achieved without peaceful coexistence.
2. It is important to rely on appropriate approaches which are compatible with the Iraqi society and leads to stability and peaceful coexistence.
3. It is necessary to held academic conferences for the lectures of the Iraqi universities in order to deepen the process of dialogue and the decision makes should take to account their research and advice.

4. The current situation is tensions for all parts of the Iraqi society, therefore, it is important to take approaches to provide an environment in order to succeed the process of peaceful coexistence. Otherwise, the consequences would grave and lead to unknown future.

Recommendations

To confirm on the concept of the peaceful coexistence and united country in order to survive the united Iraq . This can be achieved through relying on the constitution of the country of 2005. To work together to fight terror through national consensus by all parts of the Iraqi society and all other supportive institutions. To develop the federal system to rule the country which is approved in the constitution, rather than going back to central system . It is necessary to build state institutions and getting benefit from all skills rather than running the country on the bases of sectarianism and political bases. The religious figures would be able to take an active role to organize conferences and dialogues and emphasis on an important point which is the role of religion in the process of tolerance and the concept of generous and love. The media outlets broadcast programs would help to improve the process of tolerance and democratic culture and its practices.

The civil society and pressure groups should be active to observe the policies of the institutions of the state in general and on the implementation of the laws and instructions.

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التعايش السلمي في العراق... السبل والضمانات

يكمن أهمية البحث في دراسة واقع التعايش السلمي في المجتمع بعد عام 2003 بعد ازدياد اعمال العنف بمختلف اشكاله لغرض تحديد الاسباب الاساسية لهذه لظاهرة والبحث عن السبل والضمانات التي تسهم في تحقيق التعايش السلمي.

سيتضمن هيكلية البحث اضافة الى المقدمة والخاتمة ثلاثة مطالب اذ سيتناول المطلب الاول مدخل الى مفهوم التعايش بشكل عام. أما المطلب الثاني فسنخصصه لبيان واقع التعايش السلمي في العراق. وسنتناول في المطلب الثالث اهم السبل الكفيلة بتعزيز حالة التعايش السلمي من خلال التأكيد على ان مضمون الانتماء للوطن والذي لا يلغي ولا يتعارض مع الولاء للانتماءات الثانوية اضافة على التاكيد على مفهوم الهوية الوطنية المجتمعة، الا ان تطبيق مضمون التعايش السلمي يتطلب التركيز على عدة نقاط مهمة تعد هي الكفيلة بانجاحها بين أبناء العراق وبالامكان اجمالها في الاستنتاجات الآتية :

- 1- . تُعد المجتمعات ذات التعددية الاجتماعية اكثر حاجة الى التعايش السلمي لما يحققه لها من مزايا ومنافع تنعكس ايجابا على عموم المجتمع.
 - 2- . ضرورة اعتماد أسس وآليات صحيحة ملائمة منسجمة مع واقع المجتمع لضمان نجاح تحقيق التعايش السلمي في سبيل انجاز السلم الاجتماعي .
 3. ضرورة عقد المؤتمرات العلمية لاسانذة وطلبة الكليات والمدارس بهدف تعميق لغة الحوار بين النشئ الجديد الذي يعزز مفهوم التعايش السلمي.
- أما أهم التوصيات فتتلخص فيما يأتي:
1. التأكيد على مضمون مفهوم التعايش السلمي والوحدة الوطنية من أجل ضمان بقاء وحدة العراق وأبناءالعراق من خلال الاستناد الى تطبيق مضمون دستور العراق الدائم عام 2005 .
 2. التأكيد على نبذ ومحاربة الارهاب عبر الاجماع الوطني من قبل كافة مكونات الشعب والنخب

السياسية المختلفة .

4. ضرورة تبني مؤسسات الدولة برنامج عمل لاستثمار الكفاءات الوطنية بعيدا عن

المحاصصة

الطائفية السياسية لضمان الولاء الوطني بهدف زيادة كفاءة أداء المؤسسات

الحكومية .

5. اعتماد وسائل الاعلام كافة برنامج عمل وطني لتعزيز الثوابت الوطنية عبر نشر

ثقافة التسامح والتعايش السلمي من خلال تعميم ثقافة الديمقراطية وممارساتها .