

The Concept of Citizenship and Act for Implanting Them

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The introduction of the concept of citizenship makes it a necessary concept to work on an integrated national unity in light of the challenges we are going through, and make citizenship an idea as a form of national cohesion in repelling the many attacks. The citizen is the first goal as it is concerned with national achievement, because its absence from the citizen is understandable and behavioral is the absence of national unity. In addition, citizenship is a major focus of modern democratic theory and practice. It is the basis for the promotion of democracy. In the absence of citizenship, democracy leads to ethnic, sectarian, and religious outcomes, which are based on the public interest and the resulting political and social division and instability. It is impossible to talk about citizenship in the 21st century, in isolation from civil society and the modern national state, the state of law and institutions, as a necessary introduction to the democratic state. Citizenship is its basic foundation: Equality and freedom are what make democracy a communication system open to a human horizon as much as it is open to growth and progress. The concept of a “global citizen” is still emerging. In the political and diplomatic language, people are still talking about “state nationals” and the “state of care” that care for the interests of their citizens and defend their rights not only in their territory but also wherever they are, through their embassies and consulates.

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The concept of citizenship from the cultural concepts is produced by the thought through the natural evolution of human history. Citizenship is not only a matter of patriotism, but also of the rights of citizens in their homeland, which have been severely targeted and destroyed by the occupying Powers, especially the United States of America, to exercise fragmentation and disassembly, drawing on the political legacy of the systems planted.

Citizenship was a concept that began in BC with the civilizations of Mesopotamia, and then the Greek and Roman cultures, which had a special meaning in these two cultures, and then took another meaning in the Middle Ages in Europe, and another meaning in modern times.

These historical experiences and their different meanings of thought and practice have diverged very soon far from the contemporary concept of citizenship. Even in contemporary history, the conceptions of citizenship have varied according to political and social intellectual currents.

Which cannot be read and understood is in isolation from the circumstances surrounding them. As a result of changes domestically and globally, citizenship has become fragile and lives in crisis. But does that mean that

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it is impossible to achieve genuine citizenship within the State that is an entry point for democratic systems, a basis for national integration, and a cornerstone of nation-building?

To answer these questions, we start from the premise that citizenship is a societal necessity, especially in societies that are under threat, and have been confronted with obstacles in the context of their development as a practice. There is a great possibility to activate them and consolidate them if they die.

To demonstrate the hypothesis of research, we will try to answer the following questions:

- (1) What do we mean by citizenship?
- (2) What is the historical context for crystallizing the concept of citizenship?
- (3) What are the obstacles that prevent the achievement of citizenship in the full sense of it?
- (4) What are the means to make citizenship achievable on the ground to contribute to the building of the state?

Based on this, the research is divided into the following axes:

The first axis: the concept of citizenship and the context of its historical development;

The second axis: obstacles to building a real citizenship;

The third axis: mechanisms of activation and rooting of citizenship.

Citizenship is a modern concept despite its use.

Therefore, defining the meaning of the concept seems necessary and important, because we always need to know the precise meaning and careful consideration, especially in our academic studies. From this point of view, we will discuss the concept of citizenship and its stages of development, to the situation on which this concept has settled in our time.

Introducing the Concept of Citizenship

The concept of citizenship is one of the concepts that has raised and continues to be widely discussed in the intellectual and academic circles, so that the concept has been linked in its historical context to the establishment and establishment of the principle of full equality in the political, legal, economic, and social rights and duties of citizens (Ghalyoun, 1993, p. 212).

Definition of Citizenship Language

Before addressing the definition of citizenship, we find it necessary to refer to the linguistic origin of the word, where we see that the linguistic origin of citizenship in the Arabic language derived from the homeland, which is the home where man resides, the home of man and his homeland, country-settled: taken by country, home country, home of man born or not born (Manzoor, 1968, p. 451).

Citizenship is a term.

In the simplest sense, citizenship is a reciprocal obligation between a person and a State. A person obtains his civil and political rights as a result of belonging to a particular society and at the same time has duties to perform (Dajani, 1999).

In some Arabic dictionaries, citizenship is translated as the name given to rights and the duties of citizens. Modern Arabic literature has generally used citizenship as a concept of participation, responsibility, equality, and dignity in a democratic society (Dajani, 1999, p. 97).

Therefore, it is to address the conventional meaning of citizenship in front of many definitions and many, we mention the following:

The British Department of Knowledge defined citizenship as a relationship between an individual and a State determined by the law of that State and the duties involved, for example, in the exclusion of taxes and defense of the State (Norton, 1988, p. 332) and the rights granted to that State, for example, not limited to, such as the right to vote and the right to hold public office in the State (Norton, 1988, p. 334).

Therefore, the description of citizenship does not mean belonging only, but loyalty, so that this loyalty becomes the basis above all other affiliations and loyalties.

The American Collier Encyclopedia defines citizenship as “the most common form of membership in an entire political group” (Dajani, 1999).

The International Book Encyclopedia states that citizenship is “full membership in a state or in some units of government” (Malki, 2007, p. 256).

Through these three encyclopedias, there appears to be no distinction between citizenship and nationality, as well as the enjoyment of citizenship rights by all those who hold the nationality of a democratic state. This is not the case in non-democratic countries, where citizenship is a mere subordination to those who do not necessarily have the rights to political citizenship (Al-Kuwari, 2001, p. 31).

Citizenship is a national belonging, either through birth, an original affiliation which connects the individual to the land with a bond of geography and identity, or belonging to citizenship by granting citizenship to an individual who was not born at home, but to a certain reason that was marriage, trade or political asylum. Citizenship grants the natural person the same rights as indigenous individuals, and considers it to be an organic component of the society, although it retains its original characteristics (Quraish, 2011, p. 39).

Thus, there has been a variety of definitions of citizenship, so that the researcher cannot identify the definition of a static barrier. This may be due to the fact that citizenship is a diverse concept that is influenced by the level of intellectual and political maturity, inherited values, internal and external variables, and civilizational development. It is a moving concept in a continuous historical process, which makes it difficult to define a concept that develops in the development of societies (Khaz, 2012, p. 19).

In order to overcome these difficulties, some people resort to the definition of citizenship by defining its most important elements, including:

(1) Citizenship is the embodiment of a kind of people composed of citizens who respect each other individual, and tolerate tolerance of the diversity of society.

(2) To realize citizenship in practice, the law must treat all members of society equally, irrespective of their gender, sect or any other diversity, because the values of citizenship decline when discrimination occurs on ethnic, sectarian, or regional grounds.

(3) Provide legal guarantees to prevent infringement of civil and political rights of citizens and enable them to participate effectively in political decision-making in their communities.

In the end, we concluded that the conventional concept of citizenship is the organic affiliation that arises from the relationship of the individual to the state in the light of the law that it defines with regard to the rights and duties of the individual. This means that the citizen has political, legal, and constitutional rights, while ensuring the minimum economic, social, and cultural rights that enable the citizen to freely express his opinion and interests.

The Evolutionary Development of Mummification

The concept of citizenship has passed through the history of political thought at several stations where the concept has grown to its contemporary significance.

Many researchers believe that the concept of citizenship began in Greece, in the city of Athens in the fifth century BC, specifically, and then spread in other cities. But historical truth proves that citizenship as a “practice principle” has been practiced by ancient Iraqis since the dawn of civilization, and they first taught humanity the meaning of citizenship (Al-Musawi, 2010).

The concept of citizenship dates back to the history of human struggle and quest for the attainment of its rights and its fairness in accordance with the principle of justice and equality. This is a reflection of the human nature of the State of Medina, the rise of social movements since the establishment of agricultural governments in Mesopotamia, the civilization of Sumer, Assyria and Babylon, the civilizations of China, India and Persia, and the civilizations of Phoenicians, Canaanites, Greeks, and Romans (Al-Kuwari, 2001).

In the history of the Arabs before Islam, we find (the alliance of curiosity) the best model of the concept of citizenship, ensuring respect for all affiliations and support the oppressed and protect individuals from any persecution or repression, related to their sex or ideas or beliefs (Al-Musawi, 2010).

The religions and the heavenly laws came to eliminate the state of deviation in the perception of man, an attempt to prove his right as a human being above all by laying the foundation for equality, justice, and equity (Khaz, 2012). For example, the newspaper of the Prophet Muhammad (PBUH) in the city of Yathrib, accepted the partnership in the homeland between Muslims and non-Muslims, as well as reconciliation Hudaybiyah, which equated individuals in power and influence (Al-Musawi, 2010, p. 132).

In Islamic thought, we also find the principles of citizenship that exist from justice, equality, and participation in governance and the continuation of this situation until the Umayyad era, as the concept of citizenship is reduced through the transition from group rule to individual genetic rule (Al-Musawi, 2010, p. 132).

It is attributed to the ancient civilizations and the resulting political ideologies, the basic steps in laying the foundation for freedom and equality beyond the will of the rulers, thus opening wide horizons for the pursuit of man to assert his instinct, humanity, and rights. This concept introduces the concept of citizenship in the form of democracy. It takes its meaning from the core of the fundamental relationship that links the individual to the city through the democratic political process. This led to the Greek and Roman thought of establishing the foundations of the concept of citizenship and republican rule (Helmi, 1982, p. 88).

After the decline of the principle of citizenship in the political thought during the Middle Ages, and the decline of democratic experiences defined under the Greek and Roman civilizations, where dominated in Europe comprehensive empires and absolute monopolies and removed the concept of Athenian citizen to adhere to the principle of subordination to the Church and absolute obedience to the King and ended only the emergence of the signs of the European Renaissance. The principle of citizenship has been rediscovered. The State has become a reflection of the will of human beings, which has resulted in a great deal of human freedom and an affirmation of its individuality and self-interest (Tayeb, 1968).

With these transformations, the circle of European civilization shifted from the traditional concept of citizenship to the contemporary concept of citizenship that arose in the womb of Western society, which is based on Renaissance and Enlightenment thought. It recognized the principle of citizenship as a fixed right in political life and its broad coverage when all citizens without discrimination were entitled to participate in collective decision-making as an expression of the fact that the people were the source of authority. This is in addition to the multiple dimensions of citizenship, including the economic, social, and environmental aspects,

as well as political and legal rights (Al-Musawi, 2005). Thus, the citizen of the state freely expresses his opinion and interests in a deliberate misguidance.

Through citizenship, that citizenship is not a ready situation that can be automatically manifested when the desire to do so is realized, but is a continuous historical and dynamic process and behavior acquired when appropriate conditions are created for it.

Obstacles to Building a Real Citizenship

Citizenship is problematic in itself, because it may mean the human condition in relation to the field, the other, society, power, or it may mean a certain authority for man in the face of society and the state (Baoudraa, 2014, p. 145).

Recent changes at the local and global level have made citizenship fragile and living in crisis, and some of the variables of this crisis are local. Its causes lie in the alienation of the State from society and its failure to satisfy the basic needs of its citizens.

The state has been affected by interventions, infiltrations and external changes, creating a state of public resentment within the country's borders, either because of the high percentage of the poor or because of the increasing social, political, and cultural marginalization of citizens and the oligopolistic man in the face of society and the state (Baoudraa, 2014, p. 145).

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The external variables of the crisis are globalization, which has led to an increasing increase in the movement of people across borders, leading to a global citizenship, reinforced by the manifestations of the state's deficit and its internal contradiction (Al-Musawi, 2010, p. 134).

As a result, the most important obstacles facing the building of real citizenship are:

First, sectarianism and tribalism are against the promotion of citizenship.

Citizenship is only a manifestation of factionalism, and it indicates the decline of awareness among members of society and the absence of the unified monotheistic idea (Khaz, 2012, pp. 116-117). The sectarian does not lead to the violation of the principle of citizenship if it went towards positive pluralism, but if turned into a state of sectarian sorting then turn to sectarian, the individual becomes a sectarian person loyalty to his community at the expense of other loyalties, especially loyalties to the homeland (Khaz, 2012, p. 117). Therefore, the danger of sectarianism lies in the promotion of a set of attributes that reflect negatively on the concept of citizenship, and those qualities (Thamer, 2004):

(1) Intolerance, which stems from the idea that the absolute truth is monopolized by a sect without the other and the sanctification of the thought of that community, which promotes the desire for intellectual and behavioral subordination; it is an attempt to reduce the whole part of the sect, which leads to the killing of

mental and intellectual freedom, in front of any attempt to raise the mind to explore the truth as long as a certain sect possesses that fact.

(2) Return to the sub-identities without recognition of pluralism, because of the weakness of the national culture of different groups of people, especially political and social elites.

(3) Loyalty to the outside, that is, when marginalized community, it leads to enter into a sectarian conflict, which leads to the link abroad.

(4) The weakness of legal and constitutional institutions, which leads to the failure to build a national identity.

(5) Combining, sectarianism mobilizes human spiritual energies in one direction, while looking at the other direction as opposed to and threatened by the spiritual, psychological, and mental deficiencies between the two directions, and if the resulting shortcomings lead to exercise up to the extent of conflict and conflict.

(6) Promoting self-confessionalism and reconciliation and exploiting others from the arrogance and intellectual and behavioral superiority of a sect at the expense of other sects.

Second, political tyranny, which undermines the principle of equality. The rule of tyranny by an individual or a group of individuals without the rest of society means excluding the people from being a participant in the government, whose right is derived from the principle of equality (Al-Dawadah, 1970, p. 124).

Civil wars and the resulting physical and moral oppression of the defeated groups and individuals according to the rule of the victor exclude and despise its opponents and create cases of discrimination against them. There are cases of exclusion and the inability to participate in accordance with equal rights (Group of Researchers, 2001). Civil wars also create a rift in the national character and in the psychology of citizenship (Group of Researchers, 2001, p. 126).

Third, the problem of the rent state. The state that relies on its resources on oil and minerals is a productive state for authoritarian governments because it controls the economy through its management of oil resources, so it does not rely on the people to provide its resources. Before them, it thus cannot rent state to produce a state of citizenship, because one of the communication between the government and individuals is missing, which generates a sense that they are ineffective and effective, and therefore any sense of citizenship cannot be generated, on creating the relationship between the government and individuals, so that the relationship between them is a horizontal relationship starting from the community and ending with the state, not vice versa as in the state rent (Bali, 2008, pp. 6-8).

The state that works to provide services and security in return for tax, loyalty, and respect for its decisions is the state that is able to develop the concept of citizenship, unlike the state that controls the resources and spends them according to the requirements of loyalty and interest to its rulers, how it cannot produce a rupture between them and members of its society, its primary links from tribal to sectarian, where it finds psychological security on the one hand, and on the other hand, these links constitute frameworks alternative to the frameworks of the state (Kazemzahed, 2008, pp. 95-96).

Fifth: Citizenship and the problem of living together. This coexistence may move towards fusion or integration. Some of them will dissolve in others, or groups will maintain racial segregation, making their habits and systems separate (Al-Moussawi, 2012).

One of the problems and challenges that are inherent in the structure of most countries in the world is the problem of national unity, which emerged as a result of objective, internal, and external factors that contributed to its crystallization as a problem (Al-Moussawi, 2012).

When comparing the concepts of citizenship and coexistence, it seems that they are convergent, both of which carry the meaning of organizing the transactions between members of one society, through the distribution of duties and the granting of rights.

Mechanisms of Activation and Rooting of Citizenship

The talk about mechanisms that may contribute to the activation and consolidation of citizenship, too broad cannot be limited to a set of points. However, it is worth mentioning a number of executive and legislative measures, which we can claim to be able to activate and consolidate citizenship. These include:

(1) Transformation of social relations from civil-political relations rooted in ethnic, sectarian, and religious affiliations to civil relations that activate the concept of a civil society that is conceptually absent and unrealistic (Ehrenberg, 2008, p. 242). It plays the role of mediator between the individual and the state and then moves to the non-congregational voluntary unions that are free of civil society Neurotransmitter (Khaz, 2012, pp. 116-119).

(2) Develop solutions and proposals, through which to reduce the risk of sectarian encirclement, and those proposals (Al-Bakri & Hafez, 2011, pp. 71-72):

(a) Asking the elitist elites for their national loyalty and keen on their political identity, not only to study the causes of the spread of sectarianism, but to contribute to finding national ways to not tear them apart and overcome the barriers to divide them, by emphasizing that sectarianism is not religion, for the interests of politics (the policy of love of survival and self-interest).

(b) Dependence on the system of pluralism and the participation of all in the management of the country each according to its merit, not sectarian and tribal affiliation, and the adoption of democracy.

(c) The establishment of the state and civil society institutions to melt the various identities in the identity of the university, in a way that does not eliminate affiliation, but makes it revolves within the framework of the collective identity.

And renounce sectarian strife and avoid the emergence of national estrangement, while investing the remaining common national feeling towards the consolidation of national unity.

(d) Allow freedom of thought, freedom of dissent and difference, and establishment of the opposition movement in it.

(3) Educational institutions that create generations on the values of citizenship, because the building of any democratic political system requires effective citizenship and this can be established only through education. The real guarantees of good national practice are the extent to which members of society share the values of citizenship from the beginning and practice in various institutions and educational media according to the nature of the stage experienced by the individual (Al-Bakri & Hafez, 2011, pp. 104-105).

The school environment must be an extension of the family environment in the upbringing and complementarity of the building, in which the individual completes the family's initiation, in which the principles of good conduct are promoted, linking the individual to his society and raising his sense of allegiance and belonging to him, and where the learning of the system and the rights of the individual and others and the duties of everyone towards society (Al-Anbar, 2012, pp. 349-350).

It is also the responsibility of academics and intellectuals to raise awareness of citizenship through seminars, conferences, and the dissemination of research that deals with the idea of citizenship (Al-Anbar, 2012, pp. 349-350).

Our researchers, scholars, and students should be encouraged to address new concepts and ideas that will contribute to deepening the spirit of citizenship by advocating the spread of love, moderation, and moderation in thought and practice, drawing on the experiences of others.

Political thought in universities must witness studies and intellectual visions that address the mechanisms of raising the social level and welfare of citizens, and commensurate with the state's economic capabilities. As well as to contribute to the thought of how to get the citizen a percentage of oil revenues, in order to provide him with a decent life to satisfy his needs.

(4) Must be established objective and neutral information, which contributes to the promotion of the spirit of tolerance and non-violence, and abides by the national constants, and able to address the attempts to fragment. Therefore, he must adopt a national project, which is a culture of genuine citizenship, through which a realistic culture will be built. It will be a start to a generation characterized by a genuine view of an open, civilized society that recognizes the acceptance of the other, respect for opinion and constructive criticism that carries with it solutions without defamation. To a common conviction, this is part of building a good citizenship (Mahdi, 2011, p. 599).

(5) In order to realize citizenship effectively, there must be a strong and coherent legal and judicial system that respects the values of democracy, treats and promotes the equal treatment of all members of society, protects and promotes the dignity, independence, and respect of individuals and provides legal guarantees to prevent any amendments to civil and political rights, to achieve equity, and to enable individuals to participate in political decision-making in the communities to which they belong (Nafie & Khaifa, 2001, p. 31).

The more impartial and credible the judicial system is, the greater the trust of the public and institutions, the greater the power of the ruler and the growth of the system of human rights and public freedoms (Nafie & Khaifa, 2001, p. 32).

(6) Transforming the rental economy into a productive economy. It is impossible to talk about the real political participation society unless it is transformed into a productive economy. The state depends on the resources and production of society rather than on the state wealth of the state (Al-Kuwari, 2001, p. 98).

Conclusions

Citizenship as an idea and concept cannot be realized without the existence of a state, as it is linked to the state and operates in its interactive environment with society. Citizenship is a product of the concept of a modern state, where it finds its space in expression and interaction under it.

That concept of citizenship, which was drafted and practiced in its form and content, did not come from nowhere. It passed through historical stations throughout the ages until it settled on what is now settled on it. Most of the time, he was not known for citizenship, but with various names, formulas, and practices that were compatible with the situation of civil society and the nature of the political system that prevailed in each era. Despite the different designations, curricula, and principles that have been created for the state of citizenship, the first step has prompted the human being to think about this situation and to crystallize it is his quest for equity, justice, and equality, as well as his right to participate in various areas of life and in decision-making.

Despite the shortcomings and problems in its application in ancient times, the city of Athens was a clear example in which citizenship was recognized despite the shortcomings and problems in the application.

The concept of citizenship was relegated to political thought in the Middle Ages. Political thought did not return to the concept of citizenship until the 13th century. The principles and institutions were developed and mechanisms developed which contributed to the establishment and development of national power systems through the reform movements.

The weakness and vulnerability of citizens stem from the inability of the state and its inability to adopt a policy that citizens feel are equal in rights and duties and are not marginalized.

In order to activate citizenship and encourage it in order to be a citizen in the true and comprehensive sense of all the citizens of the country, we must focus on mechanisms to ensure its success, as mentioned earlier.

Finally, it must be emphasized that citizenship is anchored in the promotion of democracy, because democracy in the absence of citizenship leads to ethnic, sectarian, and religious outcomes. Thus, sectarian, religious, and sectarian interests will be given priority over the public interest, making communities in a democracy without citizenship live in a state of political and social division and instability.

It is therefore necessary to spread moderate political thought, which calls for strengthening the spirit of citizenship, love, brotherhood, and reconciliation among the various components of society.

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