Ethnicity-Based Political Instability in Iraq After 2003

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Abstract

Ethnic diversity is a global phenomenon that has become more critical after the Cold War and has been given particular importance by many scholars due to its extreme sensitivity in terms of internal conflicts and its effect on the political stability in a country. From this perspective, Iraq is a country characterized by ethnic diversity reflected by cultural, linguistic, religious, and national differentiation. Iraq was under the one-party rule before 2003, and the ethnic groups did not have any role in political life. In contrast, the new constitution gave more privileges to the ethnic communities. This article discussed the issue of ethnicity diversity in Iraq with reference to the political situation after the US invasion in 2003. The relationship between ethnic diversity and national identity is analyzed with particular emphasis on how the ethnics diversity is be managed to ensure a decisive role in Iraq's political life in Iraq. This article concluded that ethnic diversity is not governed healthily and thus, contributed to the political instability in Iraq.

Keywords: diversity, political stability, national identity, Iraq

2003 Sonrası Irak'ta Etnisite Temelli Siyasal İstikrarsızlık

Öz

Soğuk Savaş'tan sonra, etnik çeşitlilik daha önemli hale gelmiştir. İç çatışmaların etnik çeşitlilik ve ülkelerin siyasi istikrarı üzerindeki etkisi göz önüne alındığında birçok kanaat önderi tarafından etnik çeşitlilik olgusuna özel bir önem atfedilmiştir. Bu perspektifle bakıldığında, Irak da kültürel, dilbilimsel, dini ve ulusal farklılaşmanın doğası çerçevesinde etnik çeşitlilik ile şekillendirilmiş bu ülkeler arasında yer almaktadır. Irak, 2003'ten önce tek bir parti yönetimi altındaydı. Etnik köken, politik yaşamda hiçbir rol oynamıyordu. Oysa yeni Irak Anayasası siyaset hayatında etnik topluluklara daha fazla rol vermiştir. Bu çalışmada Irak'taki etnik çeşitliliğin Amerika Birleşik Devletleri'nin işgalinin gerçekleştiği 2003 sonrası siyasi ortamda yapıcı bir rol oynaması için nasıl yönetilmesi gerektiği ele alınmıştır. Araştırmada etnik köken çeşitliliğine yapılan vurguyla Irak'taki siyasi istikrarsızlık arasındaki ilişki ortaya koyulmuştur. Bu makale, etnik çeşitliliğin sağlıklı yönetilmediği ve bu nedenle Irak'ta siyasi istikrarsızlığa katkıda bulunduğu sonucuna varmıştır.

Anahtar Sözcükler: etnik çeşitlilik, siyasal istikrar, milli kimlik, Irak

1. Introduction

Most countries of the world experience the phenomenon of political instability. The developed countries of the West have established durable political institutions that provide the basis for their stability. Contrary to the West, most of the developing countries suffer from this phenomenon, which reflected negatively on the political, economic, social, and cultural aspects of life.

National identity formation is one of the fundamental institutions and mechanisms in realizing political stability. However, in terms of forming a unifying national identity through civic nationalism, which incorporates the residents of a country regardless of their ethnic identity, the developing world has been facing significant difficulties. This article deals with the relationship between political instability and ethnic diversity in Iraq after the USA (United States of America) intervention in 2003.

Iraq, as a developing country, has been suffering from this phenomenon since the establishment of the modern state in the 1920s. But it is a striking fact that the intensity and visibility of the problem of political instability increased unusually in the period after 2003. The spread of

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this phenomenon is related to multiple factors, both internal and external. Besides, any attempt to eliminate them also requires mechanisms at the national, regional, and international levels.

There is hardly a political society devoid of this phenomenon. However, it is more severe in backward countries than in developed countries (Naji, 2008, p. 2). Mohammed Bashir believes that political instability is a phenomenon characterized by parliamentary systems in which voters cannot get a clear majority of one party in the parliament. This enables small parties to control the formation and overthrow of governments (Naji, 2008, p. 4). Political instability destroys the nature of systems, their interactions, and complexity, the economic, social, and political development (Odeh, 2013, p. 23).

In terms of terminology, political stability can be defined as "the appearance of political and constitutional institutions with a variable and complex nature that the economic, social and political conditions play a role in achieving" (Odeh, 2013, p. 24). In this case, stability does not mean stagnation, but there must be progress towards strengthening the dynamism of the political system and increasing its effectiveness and harmony.

Mohammed Abed al-Jabri defines political stability in terms of ability and that the inability of the ruler in each of the Arab countries to maintain unity and harmony within his tribe and to maintain the allegiance of other tribes allied with him or subject to him. On the other hand, instability in the Arab world, in the first place, is about the loss of the loyalty of the subjects and tribes allied with the ruler. This would lead to the fall of the regime (Dawood, 2014, p. 184). The most important concepts presented by Hamdi Abdul Rahman Hassan, who believes that political instability is the inability of the regime to deal successfully with the crises it faces and its failure to manage conflicts within society through which the administration can maintain them in a circle that enables it to control them, and is accompanied by the use of political violence on the one hand, and diminishing legitimacy and efficiency on the other (Hassan, 1996, p. 124). This definition shows that the existence of contradiction in society with the power of the ruling authority will lead to stability. Still, if the power fails to control, it will lead to political instability and diminishing legitimacy of the system so that some accept the change as a result of influences within the community. Although these influences are only effects of a minority in society, Hassan describes another definition of political instability as the inability of the regime to mobilize sufficient resources to absorb conflicts within community, to the extent that violence is prevented in it (Hassan, 1996, p. 124). Neven Mussad defines the concept as the phenomenon is characterized by flexibility and indicates the ability of the system to employ its institutions to make the necessary changes to meet the expectations of the masses and contain the possible conflicts without the use of political violence only in the narrowest scope in support of legitimacy and effectiveness (Shattib, 2013, pp. 305-306). The absence of political violence, civil wars, and separatist movements are significant contributors to political stability within society. Political violence as the actual use of physical force to harm others to achieve political or economic and social goals have political connotations (Shattib, 2013, p. 308).

But this view cannot be adopted in absolute terms, for example, the city-state mentioned by Plato had achieved political stability, despite the existence of many violence of its internalities, because of the ruling system in which justice was realized. Also, in Britain, the revolution in 1664 brought about a curtailment of the role of the king through parliament. The United States of America, which is composed of a heterogeneous mix of races and religions, but due to its relative democracy, achieved a kind of political stability. External factors have also caused political instability. For example, some countries are empowering minorities in another country to threaten their political stability through a form of violence, and the harmony of external interventions with internal contradictions would create a disturbance that, in turn, leads to political

instability. However, according to Benneoui (2015, pp. 77-79), many of the hypotheses that establishing political stability are variable according to the independent variables that are the minorities:

- In the case of social mobilization using various media and modern communication technologies, influencing individuals and groups of people, creating a new sense of awareness, enhances their solidarity and adherence to their identity, which poses a new challenge to the state, this is because the political pursuit of the collective goals of the groups may turn into a sectarian conflict with other groups, which also seek to affect the state, as in Lebanon, Sri Lanka, Burma, Ethiopia.
- In the case of the poor economic and social conditions of the minority, according to Karl Deutsch, the status of the political minority is only a reflection of its social and economic status, and perhaps the question is always asked how much minority control? As power creates their inferiority, deprivation, and insecurity among their less dominant members, creating a spirit of solidarity and perhaps rebellion to overthrow the alliance at internal and regional levels.
- The neighboring state to contain the minorities, to disassociate or destabilize the close link between its members, to turn it in favor of using means of repression and forced assimilation, such as the adoption of the former Soviet integration by the Caucasus republics and Eastern Europe.

There is no doubt that the containment of the minority and its absorption by the central authority after the success of a temporary period, as the minority coerced, it gives them more motivation for the adherence to their privacy and for reorganizing themselves in reviewing their potential to deal with power. The latter also remains a sense of instability.

Many factors affected political stability in a multi-ethnic state, such as Iraq. These factors can be classified as such: legitimacy of the political system, crisis of the national identity, redistribution crisis, political participation, crisis of penetration, cultural heterogeneity, regional and international dynamics.

2.   The legitimacy of the Political System

The concept of legitimacy in the sense of stability is the conceptual equivalent of "allegiance" in the Arab-Islamic heritage. Ibn Khaldun said in this regard, "I know that the allegiance is the covenant on obedience, as if the pledge was signed by the emir to deliver to him in the same matter and the affairs of the Muslims do not dispute him in any of that." According to McIver, legitimacy is achieved when the perceptions of the ruling elite itself and the majority of the society are identical and in full conformity with the fundamental values and interests of society, to preserve the society's cohesion (Khazraji, 2004, p. 177). Democratic legitimacy in the sense that rulers' authority is not lawful unless they are empowered by most of the governed, and their power is legitimate if they offer qualities that are compatible with the dominant idea when citizens have legitimate authority, and consistent with the establishment of the constitution (Khazraji, 2004, p. 179).

At a fundamental level, different models or concepts of democratic governance can be divided into two approximate categories: the elite models which set minimal allocation, and the ordinary citizens where citizens are granted access to decision-making through regular elections (Rapeli and Schoultz, 2015, p. 3). Therefore, legitimacy is about the satisfaction of the people and the acceptance of the ruler. It is one of the essential requirements of political stability in any country in the world.

Before 2003, Iraq was based on political legitimacy derived from one-party rule, without political pluralism and minority participation. The Iraqi political system collapsed after 2003, replacing it with a new system based on the peaceful exchange of power via a multi-party system established with the 2005 Constitution. Article 3 of the Constitution stipulates, "Iraq is a country of multiple nationalities, religions, and sects. It is a founding and active member of the Arab League and is committed to its charter, and it is part of the Islamic world."

According to Saad Salloum, every split is schizophrenia, which is a satisfactory condition, and the division paves the way for death. It is in another form. If the person is divided on himself, the family is divided on the blood, and the church is divided on its own, the doctrine is divided on itself, and the whole country is divided on itself (Salloum, 2015, p. 356). This policy encouraged researchers to address diversity in Iraq as "a threat to the unity of the country." This has been called the "security approach" in the study of pluralism, namely, the study of diversity through dominant cultural tendencies that groups view from a state perspective, a threat to national unity (Salloum, 2015, p. 24).

3. Crisis of National Identity

Nationalism serves two opposite directions in constructing the identity of a community. The multiculturalist reading of identity formation attaches importance to the particularity of the community in question. In contrast, more in territorial nationalism, the national identity is defined in an inclusive manner irrespective of or less respective to ethnic differences. The former ends up with retribalisation jeopardizing the very bases of a democratic society (Konuralp, 2018).

In this respect, the nature of the national identity of a country is one of the most critical issues in contemporary time, especially in Iraq, because it is related to stability in political, economic, social and legal terms that the varied nature of the composition of the Iraqi people and the lack of adaptation of the ruling authorities in a way that guarantees security and stability. Totalitarianism and excessive centralization of the administration, besides other reasons, led to the failure of forming a unified national identity in the pre-occupation era (Zangana, 2014, p. 94).

What happened after 2003, has encouraged the division, rivalry, and supported the rise of rival ethnic identities at the expense of national identity that those ethnic identities found many reasons to intensify their expansion in respect to the decline and weakness of national identity. Although the Preamble of the 2005 Constitution aims at creating "new Iraq, the Iraq of the future, free from sectarianism, racism, the complex of regional attachment, discrimination, and exclusion," it cannot achieve such goals unless a unifying national identity is institutionalized and promoted by the political elite from different ethnic backgrounds.

Identity crises are the problem of many societies, as Huntington (2004) describes. The USA is not unique in its identity problem as "national questions" are a universal feature of the contemporary era. *What do they have in common? How do they distinguish themselves from other peoples? Who are they?* are the major questions of communities in creating their identities. The Japanese debate whether their location, history, and culture make them Asians or that their wealth, democracy, and modernity make them Westerners is an example. Also, Iran has been described as a "nation seeking identity" and South Africa, China, Syria, and Brazil, according to Huntington, face identity crises (Mahdi, 2009, p. 484).

The articles of the Constitution focus on the multiplicity of sectarian, national, and tribal differences and encourages them in more than one position. Their support is oblivious that it is at the expense of the Iraqis and their unity, rather than focusing on the integration and national identity of Iraq. As stated in article 40 that "the followers of every religion or doctrine are free to practice religious rites including the Hussein rituals," also in article 43 that "the State is keen to promote Iraqi tribes and tribes and take care of their affairs" (Constitution of Iraq, 2005, p. 14). At the same time, article 18 of the Law of Administration for the State of Iraq for the Transitional Period (Transitional Administrative Law, TAL) stipulates that "Iraqi citizenship is the basis of his citizenship" (TAL, 2004, p. 166).

According to the opinion of Haifa Ahmed, where she said, if there is a national identity of Iraqis comprehensive for all under the shades of all ethnic groups and religions and sects and

minorities, this does not prevent the existence of ethnic identities distinct in some characteristics of religious and sectarian senses that does not preclude coexisting in Iraq (Mohammed, 2012, p. 10). The national identity is a legal, political, and social link that exists between the individual and her/his state. It is the highest bond of citizenship and belonging to the country, under which the individual enjoys the nationality of the state exercises rights and freedoms without any unlawful violations in return for performing the duties and obligations legally assigned to her/him following the Constitution and other applicable laws (Zangana, 2014, p. 100).

Perhaps the root problem is the absence of a unified state that can represent a unified Iraqi identity within which all linguistic, religious, and ethnic diversities and sects are fused (Mohammed, 2013, p. 181). The weakness of the national character in the face of ethnic belongingness and narrow affiliations means weakness in the constitutional and political structure of the state, which in one way or another drives the citizen to believe that her/his homeland is not for all citizens but rather a battlefield for those narrower affiliations to gain and reward them because in her/his view it is more powerful and immune to a national affiliation (Al-Douri, 2013, p. 304).

4. Redistribution Crisis and Economic Factors

The countries have different levels of wealth, but the abundance and lack of wealth is not a sufficient indicator of social justice in their distribution. It can be shown that the average per capita income at the national level is the weighted mean of average per capita income in both the poor and affluent population, where the proportion of each of these two sections is weighted by the total population of the country (Issawi, 2000, pp. 103-104).

Political wisdom is based not on the lack of or increase in wealth but on the fair distribution of wealth across the country and among all segments of the society. In other words, there must be general rules and regulations in the society; these rules apply to all members of the society without exception, irrespective of their ethnic, sectarian or regional affiliations and when there is a position in the state, the section criterion must be based on competence, merit, and qualification, not on narrow considerations such as personal relationships and kinship (Baghdadi, 1993, p. 284).

Note that in article 111 of the 2005 Constitution states that the natural resources of the country belong to all people of Iraq in all the regions and governorates. The article 25 of TAL obliged the transitional government exclusive competence in "managing the natural resources of Iraq, which belongs to all the people of all the regions and governorates of Iraq, in consultation with the governments of the regions and the administrations of the governorates, and distributing the revenues resulting from their sale through the national budget in an equitable manner proportional to the distribution of population throughout the country, and with due regard for areas that were unjustly deprived of these revenues by the previous regime, for dealing with their situations positively, for their needs, and the degree of development of the different areas of the country" (TAL, 2004). Also, article 12 of the same law maintained that "Iraqis are equal in their rights regardless of gender, opinion, belief, nationality, religion, sect or origin, and they are equal before the law, and prohibits discrimination against the Iraqi citizen based on race or nationality or religion continue, and have the right to personal security and life and liberty and no one may be deprived of his life or freedom except in accordance with legal procedures" (TAL, 2004).

These articles are based on the fact that economic stability is one of the signs of stability in any country in the world. The economy is the one that provides the political power with the elements of power and harmony. The economy is vital to finance the state institutions and its various mechanisms, especially in countries that are in a state of war or suffer from social problems or external threats.

Although Iraq is a wealthy country, it is suffering from a blur in its economic file. There are several reasons behind this, perhaps including the lack of clarity of its economic destination, whether it is socialism or capitalism or otherwise. As well as linking its economic file with other files unstable political, cultural, security, and external, Iraq suffers from a monolithic economy that relies almost entirely on oil exports without diversifying sources of income.

The current round of ethnic and sectarian violence is ironically linked to the apparent victory of the economic globalization and institutional transformation: a new opening markets, goods, services, capital, people; new democracies and the implementation of "state-shrinking" ideologies that have swept the world, while, with some crucial exceptions, relatively developed market economies low levels of cultural conflict, they have suffered from this conflict; however, they have begun the process of state contraction of economic liberalization, the transition to the market and the pressures of globalization- increased demand for industrial competitiveness and rising external debt that weakens the capacity of the state and its willingness to allocate resources- are associated with high levels of conflict and even violence (Crawford and Lipschutz, 1998, p. 4).

5. Political Participation

Political systems differ in their mode of operation from one state to another, some of which follow the democratic methods of governance through the peaceful exchange of power, listening to the opposition, and opening the door to participation in governance for all, as in most developed countries. Some countries are ruled by political regimes that exercise solely authoritarian rule and do not allow anyone to participate in government. The regime's capabilities are controlled by a small group (elite) or one person, a president, a prince, or any other name, under various pretexts such as the claim that there is an external threat to the security of the country, or that the people are not aware and cannot implement democracy or fear of the anarchy that is often associated with pluralism (Imam, 1994, pp. 6-7).

Aristotle began his book by saying that since the state, every state kind of participation, and each engagement was done to reach the benefit and good -it is supposed to goodness is the end of every action- it is clear that the good is the goal of all the highest virtue, at its highest level, is the goal of that supreme participation all else, or more correctly, includes the state (Al-Tabib, 2007, p. 87). In this respect, the meaning of political participation from a sociological point of view is the process that can be done through which the individual plays a role in the political life, in order to achieve social and economic development, with every citizen has the opportunity to contribute to the development of the goals and to identify the best means and methods for that, to be the participation of citizens in those efforts on the basis of self-motivation and volunteerism, which translate citizens' feelings of social responsibility towards their common goals and problems (Al-Tabib, 2007, p. 89).

The transition from a single-party system before 2003 to the multi-party system, ethnicity became the basis of a contribution to political life. Reaching a sense of shared goals and common good becomes problematic in terms of relegating political participation to ethnic identities rather than politically and legally equal bodies. Therefore, political participation in terms of multiculturalism prevents the real basis of a democratic society in Iraq.

6. Security and Crisis of Penetration

Working in the political field requires a safe environment since this environment will be the arena in which the candidates present their governmental programs and try to convince their

voters and their constituents. At the same time, voters can go to polling stations without any pressure or fear.

Violence is not necessarily an inevitable result of the diverse ethnic composition of a country. Still, under complex political and social conditions experienced by some societies in times of political, social, and economic transition, nations of ethnic diversity are more vulnerable to violence (Hafez, 2009, p. 96). Despite the many possibilities of political, economic and social participation in the governance of the various ethnic groups during the establishment of the modern state, participation has been determined from what affected the degree of integration or non-integration of these groups in the national community and in governance (Hafez, 2009, p. 96).

On the other hand, political violence has long threatened even ordinary citizens to negatively influence their electoral choices by preventing them from participating in giving room for other forces at their expense. The apparent political stability is the basis of each process of development or progress in all areas of political, economic, social, cultural and security, due that the political blocs in Iraq must set the goals of the flexibility adoption in dealing with the others, based on mutual trust, serve the country and improve its situation in all fields (Al-Sarhan, 2015, p. 42). These conditions deprived the political system of the participation of many national and efficient elements. They allowed some non-professional features to control the course of events for an extended period.

In its general sense, the term "penetration" refers to the congruence that people or most of them perceive the system that the crisis of penetration, like the distribution crisis, is linked to specific changes in government performance and certain types of outputs of the existing political system. Yet, it also includes a sociological dimension often between them and between crises of identity and the crisis of legitimacy (Salehi, 2016, pp. 28-29). Therefore, political stability has its roots in the political system that encompasses the management and promotion of the country through legitimacy, integration, participation.

7. Cultural Homogeneity

Democratic capacity is above all about political culture and behavior more than rules or texts translated into reality, and this culture does not come by chance but requires experience, accumulation, maturity.

In his book The Spirit of Laws, Montesquieu distinguishes between three models of governance: republic-monarchy-authoritarianism (Thompson, Wildavsky and Ellis, 2010, p. 15). These principles are necessary to preserve the institutions of each system, such as honor in property, virtue in the republic, fear of autocratic government. In light of these principles, Montesquieu explains how laws in every society help to protect the social and political organization. Emile Durkheim's study of religion in his book The Primary Forms of Religious Life takes a functional approach because it claims that the function of religion is to strengthen the bonds that bind the individual to the society to which he belongs. Despite the diversity of religious beliefs, they perform the same functions everywhere, because they all achieve the integration of the individual in the community (Thompson, Wildavsky and Ellis, 2010, p. 17). Montesquieu too gave particular attention to the religion function as a factor in social stability. Thus, religion, functionally, and laws must be consistent with the pattern of social relations (Thompson, Wildavsky, and Ellis, 2010, p. 15).

Hanna Batatu points out that the Iraqis were not one people or a political group, but there are many ethnic and religious minorities in Iraq: Kurds, Turkmen, Persians, Yazidis, Sabais and others; the Arabs made the majority of the Iraqi population were formed to the extent far from

the multitude of distinct societies, the difference between them and closed to the self despite the shared features (Batatu, 1990, p. 31).
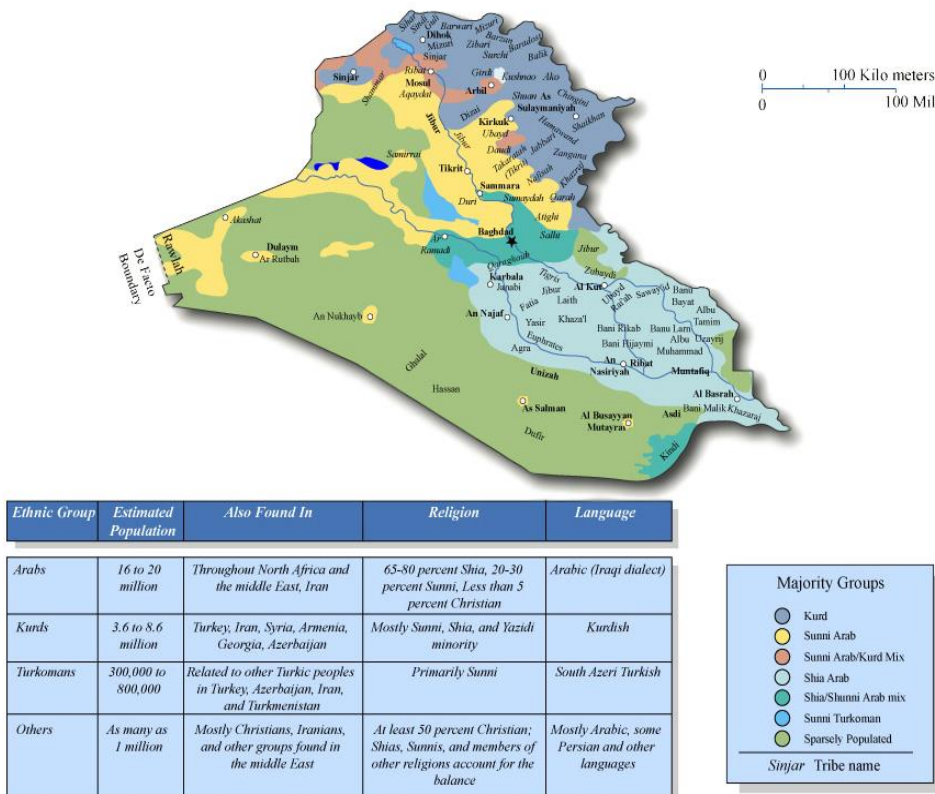

Ethnic Group	Estimated Population	Also Found In	Religion	Language
Arabs	16 to 20 million	Throughout North Africa and the middle East, Iran	65-80 percent Shia, 20-30 percent Sunni, Less than 5 percent Christian	Arabic (Iraqi dialect)
Kurds	3.6 to 8.6 million	Turkey, Iran, Syria, Armenia, Georgia, Azerbaijan	Mostly Sunni, Shia, and Yazidi minority	Kurdish
Turkomans	300,000 to 800,000	Related to other Turkic peoples in Turkey, Azerbaijan, Iran, and Turkmenistan	Primarily Sunni	South Azeri Turkish
Others	As many as 1 million	Mostly Christians, Iranians, and other groups found in the middle East	At least 50 percent Christian; Shias, Sunnis, and members of other religions account for the balance	Mostly Arabic, some Persian and other languages

Figure 1. Distribution of Ethnoreligious Groups in Iraq

Source: MIT OpenCourseWare, 2008.

In article 9 of the TAL (2004), the significant expansion in the granting of cultural rights to ethnic, national, religious and sectarian minorities, the Arabic language and the Kurdish language are the official languages of Iraq and guarantee the right of Iraqis to teach their children in the mother tongue such as Turkmen, Syriac or Armenian in educational institutions in accordance with educational regulations or any other language in private educational institutions. Also, in article 20, it is stated that "No Iraqi may be discriminated against for purposes of voting in elections based on gender, religion, sect, race, belief, ethnic origin, language, wealth, or literacy."

8.   Regional Factors

Regarding Iraq, three variables are affecting the impact of the regional role of the country: (1) the direction of the United States towards the imposition or achieve regional stability in the total Middle East; (2) the political system ability in Iraq to agree on the priorities of Iraq and its interests, through contradictions such the lack of trust between the political forces, the external agendas sought to achieve internally through monopoly the power and wealth; (3) states within federation enjoy powers close to independent government authorities (Atwan, 2007, p. 148).

External factors cause political instability when there is a role for international interventions following global developments. For example, some countries mobilize minorities in another country to threaten their political stability through a form of violence leading to political instability (Naji, 2008, p. 3).

Iran is seeking to instrumentalize the Iraqi Shia's in their political struggle with the Gulf States, and attempting to destabilize Iraq. At the same time, other Arab states and the United States do not feel comfortable about (Jassim, 2013, p. 3). As for the many methods followed by neighboring countries to thwart the Iraqi experience, including support of some armed groups, and through communication that broadcast various intellectual materials, which facilitated the process of instability in general, primarily political.

9. International Arena

On Friday, May 23, 2003, Bremer signed CPA Order Number 2, Dissolution of Entities. The order formally dissolved a wide range of Iraqi institutions, including the Ministry of Defence and the Iraqi Intelligence Service, it terminated the service of all members of the former military and announced that the coalition planned to create a New Iraqi Army (NIA) "as the first step in forming a national self-defense capability for a free Iraq." Bremer's press spokesman, Dan Senor, stayed up the entire night coordinating the text of the announcement and press plans with Rumsfeld's special assistant, Larry Di Rita, who was in Baghdad at the time (Dobbins et al., 2009, p. 57). Although London had not objected to the dissolution of the army, British officials were concerned over how this was done. During his stop in London, Slocombe was told that the "reintegration of former military into society would be an issue. Large numbers of unemployed former soldiers have created crime problems in other places." Slocombe's initial response was curt: "the military was not an appropriate tool to solve the unemployment problem" (Dobbins *et al.*, 2009, p. 58).

The international factors have contributed to the deepening of political instability in Iraq and have had a negative impact on increasing this phenomenon within Iraqi society. The United States has not reformulated its successful constitutional experiment in Iraq. On the contrary, it has even produced the worst of its political experience by devoting it to sectarian and ethnic division, which is the worst project in Iraqi political history, which created a political and democratic process faltering. It has no democratic principles but the mechanism of elections, the process in which political rivalries prevail, and where regional actors play an essential role severity (Dawood, 2014, p. 196).

On this basis, it is possible to say that the external environment also contributed to the destabilization of Iraq for many reasons related to the protection of other countries than to achieve reconciliation of Iraq.

10. Conclusion

As a result of the policy that the USA calls consensus democracy, all ethnic and religious groups in Iraq have been forced to share the government together. In this regard, although it was not included in the 2005 Constitution, the Presidency, Prime Ministry and Parliament's Presidency were shared among Kurds, Shiites and Sunnis. However, it is observed that these groups oppose the reforms that should be implemented to put the country's politics on the right ground.

This article reviewed political instability in Iraq that emerged after the US intervention in 2003. the different definitions presented by researchers, the concept is defined from a political, minority, and a linguistic perspective, with examples of how democracy can achieve political

stability, are discussed. This research argued that some variables could play a role in provoking minorities to cause political instability such as Social mobilization through modern communication platforms that affect the minority and make it a distinctive identity within the state fuel the spirit of hostility and conflict. The unfortunate economic and social situation, where the status of the minority groups merely a reflection of their social and economic situation. The role of neighboring countries in containing and recruiting minorities in favor of political instability in the country. This issue is discussed with reference to crises of legitimacy, national identity, economic redistribution, political participation, security, and regional and international factors. The sources of political instability in terms of managing the ethnic diversity of Iraq is researched through the legal texts like the TAL and Constitution of Iraq. It is argued that without establishing a national identity and national unity that may encompass ethnic diversity in Iraq, it is impossible to realize a full-functioning democracy irrespective of religious and linguistic differences.

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