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abstract

It difficult to live a human with the same without that mix with the rest of the other communities within the framework of an interactive process and complementary in that one, so should be included in the box, this process is interactive with a second party or with other parties based on the consensus on the interests, or goals, or visions, or the necessities of a joint to get to realizing the concept of cooperation has Yesh peaceful shades of the same society, so is the single peaceful coexistence of the vocabulary task for the presence of individuals within communities, but are single nominal for the presence of man within the circle of humanity, one can formulate a specimen of coexistence among the people, starting from the trust and respect Almtpadliyn, and the desire to cooperate for the good of humanity in the areas of common interest.

Peaceful coexistence is the co-existence of two contradictory in the vicinity of one, but the co-existence between them may be peaceful stoked to not be peaceful coexistence peaceful view: to live in two groups side by side without attacking one or the other, this is the scientific concept of peaceful coexistence, but the true form fixed possible of peaceful coexistence is said to be one of two extremes a peace-loving and has no interest in the transfer of peaceful coexistence to the coexistence of war, or that this aspect peaceful stronger that the other side who wants to transform the co-existence to existence of war so that this becomes the weak side is unable to fight the peaceful, strong , especially if we know that peaceful coexistence is defined as respect, acceptance and Altkadirelltnoa and cultural forms of expression and the different human qualities, and this definition indicates to us a positive attitude which recognize the right of others to enjoy their rights and freedoms of Alaternv globally.

In political science, social means of coexistence and a common core of categories contradictory in the vicinity of a certain accepted views of each other and exceed the levels of disagreement and differences between them and the other away from the principle of miscarriage, marginalization, domination and unilateralism and violence, through a commitment to the principle of mutual respect for freedom of opinion and way of thinking and behavior, we see that the concept of concept of peaceful co-existence of cultural Aaass of the relationship between the political and cultural variations within society, but also to establish a peaceful relationship within the framework of the one as well.

Iraq is a country of diversity and pluralism, national, religious and sectarian At the national level divided Iraqis between Arabs and Kurds, Turkmen and Assyrians, and on the religious level between Muslims and Christians and some Jews and religious minorities such as Mandaeans and Yazidis, and for decades of years, the coexistence of Iraqis in light of this mixture of pluralism, as well as many of these components contributed to the building of the Iraqi state since 1921, but the Iraqi governments, especially after the year 1963 to 2003, practiced policies of exclusion, repression and denial of cultural specificity and cultural components are community-based, but after the political change in the 4/9/2003 the picture changed in general, as the

establishment of the political project of the National Democratic Iraqi obliged him to recognize and acknowledge the right of this plug-in coexistence with each other, and there is no denying the Aaqsa and Atdhuab of national and religious minorities, including its cultural identity in a democratic political system of the new Iraqi.

In this regard, indicates Dr. (Mohamed Najib Boutaleb) that the concept of national integration Atdhan many meanings indicate autism and fusion in the crucible of the same society a meaning contrary to the isolation and division and contradiction, and this merger confirms the presence of significant internal cohesion and unite the parts with each other, not enough to be There is peaceful coexistence only among all components of Iraqi society, which means that there are social groups living in peace in places geographically close to each other but closed on the culture and the same social, but that there should be national integration among all components of Iraqi society to create social cohesion effectively, and so we believe that social integration is the best way to find a fruitful relationship and distinction between the sons of the same society are positive and interactive through many mechanisms to promote such integration, and in this regard, says researcher (Adnan Secretary): The mechanisms of the concept of national integration is characterized as based on mixing between individuals and diverse groups in public spaces and common as well as provide interaction between the affiliations and various trends in the framework of common interests and interdependence, and it involves the interaction of the acceptance of differences and to build up the values and trends of extra Obdelh closely spaces public and joint embodying belonging to it and reflect the strength of feeling this sense of national belonging, which is in the box enhance perceptions of national unity .

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