Social Change in Iraqi Countryside for the Period 1950-1990

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Introduction:
Change is a natural phenomenon governing all aspects of life. It is a phenomenon found in all levels, whether in the presence of living matter or in social life. As long as there is life there is progress and there is a change and there is twist. These are all of the laws of human life, where we note a change in the tastes of the people in the kitchen tools, toys and in the number of schools and hospitals, this is a change in the physical life of the people. The people understand normalize vary from time to time, vary as individuals and groups, within their souls and in their relationships and their attitudes towards foreign life, vary in their customs and traditions and their desires and their hobbies and abilities, and others. (Hassan 1977).

Always communities in the state of change, and vary the degree of this change from one society to another, while some communities are changing rapidly, we find that other societies are slowly changing.

When we address the social change we are referring to the successive conflicts that fall over time in some of the social relations, such as standards and the role and status of social structure, the family, the church and the mosque and the nation, property and the role of women and the place of the husband and the village community. (Rashwan, 1988), social change refers to any process that leads to a difference between the status quo of the social system or format compared with the previous state in the near or far (Nordskog 1960).

Or this transformation which is located in the composition or architecture or functions of social organization (Davis 1949).

And therefore it refers to the changes observed by changes to the structure or functions of the social system elements that reflected the pattern and style of social relations in society, and in order for this transformation is a social change must be firmly and The continuity of a relative and not temporary (Degla 1979).

More specifically, the so-called socially if the change occurred in all or one of the following areas:

1. Social relations between individuals in the vicinity of social organization.
2-relations between different social organizations.
3-social institutions. The change that occurs in the family system or education.
4-jobs or social roles, the change that occurs in the role of the father and the mother in the family.
5-organizations and social organizations (Qeshta 1981)
Social change is characterized as interdependence and overlapped, and changing social phenomenon leads to a series of sub-changes that affect life in varying degrees (Hawari 1988). The scholars differed in determining the causes of social change, which led to the emergence of several theories attempting to explain this phenomenon.

**The importance of studying**

Changing social studies constitute the core concerns of gender specialists and of society development, and these studies are gaining vitality of the continuity of the process of social change that does not stop at the spatial or temporal limits. Rural communities such as urban communities are exposed to the process of social change but with a degree and a lower speed. The share of the rural communities of the studies conducted in this area a little bit. Focusing a high rate of social change on urban communities studie both attempts to identify images or shapes or changing social trends and any patterns or social systems have been covered by the change more than others. The significance of this study of the importance of changing social studies first, and the importance of further studies for social change in rural complexes Second.

The scientific aims to try to add some information or social scientific facts about social change in the rural Third.

**Objective of the study**

The study aims to identify the cases of social change that occurred in the Iraqi countryside during the period of 1950-1990 in all of the following social areas:

- The family, Dwelling, Parenting, Health status, Education,
- Women, Social Relations, Resolve differences, Marriage,
- View for some professions, Agricultural production

**Study methodology**

In order to identify the appearance of a social change in the areas of social life has to be compared to the current situation of the area to be studied with the prevailing situation in the previous certain period of time to get to know them through the registry or through the people memory lived through that period. Guided by this research approach has been the focus on the first phase of the study to take the data on the social life in the search area for the period (1950-1975) from people who lived during that period. It was considered the year (1975) as a separator to compare the social situation in the region on the basis that that year (1975) was the beginning of the advancement of rural communities in Iraq, through the comprehensive development process that has gripped Iraq after the nationalization of oil during years (1970-1972) and the accompanying processes of educating and counseling the agriculture and the establishment of cooperative farm associations and providing health and education services, sanitary drinking water and electricity to the Iraqi countryside and initiate the implementation of comprehensive national literacy campaign.

It has been interviewed (25) people who ranged in age between (60-70) years in each unit, and was among those persons who were with social and economic prestigious status. And some of them with average income or limited in order to take realistic data representing the lives of all people from different strata of society.

Obtained a large amount of information on the social life of the study area (1950-1975) enabled the researchers to understand the nature of social life in the study area for the time period specified. It was to compile this information during the month of May 1990.
After seeing the reality of social life in Iraqi villages, and through the reading of a number of sources and references on the subject of changing social, there was an interview form designed including a number of questions that we tried from which to determine the nature of social life prevailing in the study area for the period (1970-1990) according to the target areas identified in the study.

That we could through the answers of respondents and compare them to the situation prevailing social for the period (1970-1990) to identify social change made in the fields of study path. The interview conducted on (135) people individually in the months of June and through July (1990). It must be pointed to the important feature helped us to complete the study and to obtain factual data about the social life in the study area, a fact that one of the researchers of the people of the region and home from birth until now, and the other one was Dean of the Faculty of Education, University of Qadissiyya for the period of 1988-1991.

**Study area**

Al Jodthir village is located on both sides of the highway Hilla - Diwaniya (7) km and a depth ranging between (3-7) km on other side of the same road. The village administrative trace hand Vanguard / province of Babylon. This site occupies the southern border of the province of Babylon, with the province of Qadissiyya (Diwaniya). The Hilla - Diwaniya River is in eastern border, and is made up of ten rural population centers are linked by public road, by dirty roads even before the paving of that main road linking the provinces of Babil and Qadissiyya.

The study area's population lives on agriculture, both plant and animal activity because the availability of fertile land for agriculture and water. Some agricultural land irrigated with Christa other proxy. Peasants in the study area cultivated of wheat, barley, maize, sunflower, peas, summer vegetable scrops, alfalfa and clover. Groves of palm and grapes are Spread in the region, part of the population practiced animal husbandry (sheep and cow) in addition to chicken and duck breeding.

Most people in the region buy their needs of food, clothing and household items from AL- Qasem sub-district which lies about 20 km from the village, and market their agricultural and animal products toit.

Date birth of establishment of the first elementary school in the village due to 1958, and there was a health clinic founded the beginning of the seventies of the last century, but completely was incapable of providing basic health services to the population. The area has been one of the Patriarchs shrine of the descendants of Imam Ali Ibn Abi Talib the fourth Caliph and his name (A’aon) as it comes to him visitors from different places.

Iraqi state in the region has implemented an agricultural project (irrigation network and integrated puncture) during 1975 and reached the power supply to all homes in the area while pure water up to some of them.

**Social conditions in the study area of the period (1950-1975)**

Iraq had a land of 171,000 square miles with a population estimated at 8.3 million in 1965 (1). While the existence of wide stretches of desert limits arable areas, the ratio of cultivable land head is more favorable in Iraq than in the neighboring countries.

Fluctuation in agricultural output are common and recurrent phenomena in Iraq, as they generally are in the region. Agricultural output was, on the average, unstable and stagnant; the contribution of the agricultural sector to (GDP) Gross Domestic Product declined from an annual average of 29% in the 1953-1955 period to 19% in the 1958-1960 and 1962-1964 periods (2).

There is similarity between village societies in many parts of the world. All societies are similar in some respect, and they differ in others as Redfield asserted. (3)
Also, the characteristics and process of change are different from village to village and there are differences from one stratum of society to another.

The search area like the rest of the Iraqi rural areas, living a simple life free from complications, based on strong social relations that are governed by the customs and traditions inherited in them. Encroachment is a crime worthy of punishment. Tribe had the main role in that style of life, where the individual was unable to act in many cases without the approval of the tribe.

(AL-Mudeif) Guest House had a prominent role in this area, it was the place where the tribe meets in all occasions and special holidays, or when considering the social problems that raised between people of the region (internal problems) or with members of the second region or another tribe.

The (AL-Mudeif) Guest House was packed with people every evening, where the meet members met of the tribe to host one or heads or elders and notables of the tribe. (Property of region was limited to people with high social status both in terms of descent or economic influence), they usually got tea and coffee and chatting until late (and listening to the radio, which was often only in the (AL-Mudeif) Guest House.

Sons of the tribe gathered in the (AL-Mudeif) Guest House during holidays and religious events where the slaughtered sheep and banquets were held.

And provisions to the guest, the host was a secluded place for the role of the family. Not suitable for children and people with mental illness Login them, does not allow for the expansion sitting on bed. The decision was taken by the clan in the host or broken the covenant that the person on the same binding and cannot be reversed. There were people working in the host (they were often slaves) the duties of hospitality and home cleaning, and they were prepare the coffee (roasting coffee beans on fire and crushed by mortar designated for that purpose and placed in designated coffee auctioneer, there was a special place for tea and coffee called (Al-Uojagh) or burner ignite the fire necessary for the work of both the coffee and tea.

The only source of income to the people of the countryside was agricultural work (plant and animal) and agricultural work was characterized by the rule of primitive hand tools in production and

(1) See Demographic Yearbook, 1966 (United Nations publications, Sales No, (67.ZIII.I)


The rule of feudal relations, until the issuance of the Agrarian Reform Law No. 113 of 1970. Possess land was limited to a few people (feudal lords) who owned the land by inheritance or by force and help the ruling power at the time.

The peasants employed by feudal lords who share the winning jointly with the farmer that he cannot dispose of land planted only after obtaining the approval of the owner (feudal). It was feudal in many times people are appointed to oversee the territory called (Serkal), which was harsh in his dealings with the peasants.

The farmer were using animals in tillage. The horses, cows and donkeys carried the wooden plow, and the farmer was doing two big effort and time for plowing his land, he worked several hours to plow one acre only (donim 2500 / square meter).
The seeding was manually, the land divided into panels (Mrooz) and was done manually, they uses the farmer shovel. Therefore, the harvesting process where the other hand, it uses a manual machete, then the family - and that contribute to most of the operations of Agricultural collect the harvested plants in the form of piles and then transported and assembled in the provision for so-called al-Baydar place. Then was begin the threshing process (Al-Daays) Animals users in it, and then winnowing process was to begin to purify the seeds from impurities and were used in a machine called a pitchfork that had either three or five long fingers. And then it is winning the division between the farmer and the owner.

In the case of open and clean rivers, it had the space and sickle were two methods used in the process. And it was waterwheels and a few water pumps diesel spread of low water levels, especially in the summer. Was barley, wheat, rice, sesame and livestock are popular crops grown in that period.
Threshing by animals (Al-Daays)
The power within the rural family were parental authority, and that the dominant type of family was a complex family or extended family. The rural families lived in shanty houses (built of reeds and palm leaf installer either the ground or on a wall of mud height not exceeding 50 cm, as well as floor mats or mats made of reeds).
Houses of palm fronds

How many rooms are in one cup for each family of two to three rooms and used to sit and dream family members and store foodstuffs and sitting guests. There were no windows in the cottages, but there were small openings used for ventilation and entry of light and sun (this is called the openings) or (Arrizona). The other type of existing houses were built of mud and number of rooms in these houses between 3-5 room, while there were some houses consisting of more than 8 rooms, and most of these houses rooms were separated from one to the other, but there were regular rooms Doors & Windows roofs and trunks of trees or pipes. There was no separate place for the animals in most of these houses.

Most of the families using firewood as fuel for cooking and baking bread and heating, and the lighting was done by the bulb (which is a glass bottle filled with oil and a wick placed and proving by dates) or lantern, while some families using Lux. The mattress was the home of floor mats made of palm fronds, some families’ use rugs made of wool (Chepan).

Drinking water was placed in the pots or bladder of goatskin, and some families have the jars or (Houb) made of pottery.
The dates and onions were the major food items with dairy and bread products, although some families had relied on millet bread instead of bread of wheat or barley to poverty.

While pioneered some families a new way of cooling by linking a group of palm leaf and in the form of two layers were and fill fronds soft palm and straw and put it on the windows room and sprayed with water from time to time, leading to cooling air inside the rooms of the house and this method is known as (Ammaria).

The household wares were mostly metal, and they used (Tubag) which (is made of palm fronds or leaves the Allied-wrapped dish on bamboo sticks) used for the keeping of eating and baking, and most families use (Alek, warah) to put the flour inside. The families, which owns the animals were used skins of sheep or cow after tanning for the preparation of milk, that named is (Alshjwha) or (Makhathah).

There were (Al-Tishet) (circular shaped vase made of iron) was used for washing clothes. Some of the families cut eggplant and tomatoes and put them in the sun to dry and then stored for use in winter, and the okra was made in the form of necklaces and placed in the sun normalize to dry and stored for the winter, other families are squeezes dates or boiling dates on the fire to extract molasses from him.

Social relations were very strong as evidenced by the mutual cooperation and assistance between the people of the region. The rural population was shoulder to shoulder through thick and thin. Rural man was Assistant offers to any individual members of the tribe when it was in need of assistance, and it appears their cooperation and clear in their union and their support of one Group upon the occurrence of a dispute with another tribe or region.
(Alshjwha) or (Makhathah)

In cases of death and joy you see them cooperating with each other, providing all kinds of assistance. Understanding all rejoice when one of them married and celebrating it and firing bullets and practicing folk dances.

In the case of death, they share the grief with family of the deceased, and they do consolation and provide financial and in-kind assistance.

There were usually tribal canonical practiced by all tribes in the region, which was when a person with die, prestigious social status in any area (as if the elder of a clan or one of his sons), all tribes come to console each one carrying its own banner carried by a person progresses clan parade coming forward clan procession of the console and by the members “tribal chanting songs” (which is mostly lament or the pride of the deceased person and condolences to his clan). They launch of bullets, when they arrived to the place of solace their own clan banner placed in a place dedicated to all the banners of the clans who attended the funeral. The people of the region are paying financial compensation (Fasel), which imposes on any one of them when they committed a crime call for Fasel (compensation).

As for the health situation, the health awareness for the people of the countryside it was very low. The rural families when one of her sons disease resort to traditional medicine or to a known person who had a rudimentary knowledge of popular and religious treatment, and who believe that he could diagnose disease and prescribe appropriate treatment for him.

Traditional medicine was highly dependent on Attarine (Vendor herbal medicines). People who were doing drugs and selling them. There were some people who visited the villages from time to time and other so-called (Alnaqarin) were uprooted teeth.

While the Barbers were often out circumcision for young boys. The high mortality rate among children, and there were many endemic diseases spread like smallpox, measles, cholera, typhoid and tuberculosis.

There was a high proportion of families believed in religious incantation exercised by the clergy thinking that they kept the individual from disease.

The birth of children was on the hand of a woman specialized in this field “process of Birth” called (Alahbubh) or (Grandma). The ironing fire and cupping distribution as a treatment for certain diseases in the
region, and there were people specialized in orthopedic fractures. The people of the region were rarely to review the health clinic or hospitals in the city or private clinics. The reason for this was the weakness of health awareness and low living standards and poor roads and lack of transport. In the study area there was dispensary, which were unable to provide basic health services to citizens.

Sons of the countryside in general and in the study area did not take their share of education, the number of primary schools in only two. Most of Education was done through the madrassas (religious schools) where some of the families with prestige and influence social and economic send their children to school, or with the aid of a person educated to teach their children to read and write: Education was almost forbidden to females. And that the vast majority of families did not send their children to school to high costs somewhat borne by the family who wanted to educate their children, and these expenses were buying books and stationery as well as to buy new clothes for the student.

Religious schools

Students going to school by animals (horse or donkey) and cut off all the students always in rainy days. Most of the families did not pay attention to the education of their children because they saw that did not benefit from education as long as the fate of their children was to be farmers working or cattle herders. All this led to low levels of education and illiteracy, and whether this was due to the few numbers of schools in the area or the lack of demand on rural education, it led to widespread myths, magic and hypocrisy among the people of the countryside.

The woman was humiliated, where she cannot dispose of anything other than its family service, and was hit and humiliated and bought and sold like an economic good. She offers as a compensation in tribal disputes and family and tribal disputes. Not entitled to rejection when people apply to her. The women were wearing (AL- Busheyya) a (black cloth soft transparent placed on the face) , when she came out to another area, and when she got to the city, in addition to the abayah, which was often made from sheep wool after yarn (called the Abayah AL- Shall).
The men looked at women as a creature who was mentally deficient, and often speak a word (honors) or (your servant) at the mention of women. Dowry was given to the girl at marriage did not exceed a few dinars, it might be due to the fact that (the marriage prevailing in the region as the marriage of relatives, as well as reduced standard of living for most families at that time).

Some families paid the value of the dowry as numbers of sheep and cows. The process of the marriage contract was done by the cleric (AL-Sayyed) because most people did not know the courts. The bride was given a number of dresses with Abayah and AL- Busheyya, Shelah and wood box with some equipment such as heated tools, plates, pitcher and some gold jewelry.

It was early marriage prevalent in the Iraqi countryside, where marry a young age (16 years and above), the female shall be specified for the age of marriage (15 years and above). It was seen as an early marriage to the ethics of keeping young people and protects them from falling into the slippage, strife and temptation. It was common and preferred in the region, marriage of relatives (uncle and maternal uncle), as well as “AL-bedayelMarriage” (Exchange Marriage), where the man married his daughter or sister to another man gives his daughter or sister normalize without paying a dowry. Each Party shall bear the costs and expenses of marriage.

Polygamy was common. Cousin had the right to object to the marriage girl cousin of someone else, especially if it was outside the family, and sometimes resort to death threats and called this system (AL-Nahwah).

The families chose a wife for them son. There was another type of so-called marriage (marriage Al-Gaidy) where the groom lives with his wife's family, but this kind of marriage the focus of ridicule and denigrate the most people. The families consider the large number of male children, a source of strength for the family, so they prefer male children to female.

In the field of child-rearing, the women were the first responsible for raising children and their upbringing, and rural households was launched in the upbringing of their children inherited traditions and customs, as it works to instill a sense of the values of courage and manhood when her children. And the acquisition of morality, they were teaching their children the great respect and help the needy and not to sit in the adult
boards, and take revenge from the aggressor. In contrast, families were deliberately insulting and beating their children when insults act.

As for how to resolve the differences that occur between people of the region or with another region, they were done by the clan, where she will meet the clan in a host of a person (often the head of the clan) and give an advisory opinion in solving problems, and very rarely the persons resort to authorities government even in the killings.

There was Suwanee (tribal laws) ensured and defined the right for a person who was such an assault and identifies the other hand the type of penalty that forces against the abuser. The event of revenge, it is a very natural thing, please accept any person or clan at the killing of one of its members, to take revenge on the killer or one of his relatives.

There were some social customs and traditions that were prevalent in the region, including contempt of certain professions such as career weaver, and grocer, and the farmer who cultivates vegetables called him (Hasawi) and do not care his importance in their community, but they did not accept to marry them or give them a woman.

Most of the families that raise livestock refrain from selling animals slaughtered. Many of the people of the countryside to look cynically workers in government departments, and they shun or fear of going to the government departments.

When a person accused of a particular some of the work, such as theft or similar he was asked to oath in one of the imams, or the Holy Koran (swear by the Koran - the holybook of Muslims). The thieves (thieves) sawmill in the area at the time and were often the men of the region resorted to ambushes of thieves in a particular place, a so-called locally (Al-tathreeb).

There was some common rural industries in the region that rely on dates or palm fronds or sheep wool, but were not for the nomads or trade, but for the needs of the family at home.

They were looking at the children of the countryside wearing Yashmagh (head cover) and headdress as a symbol of manhood, and criticize those who had reached the age of majority and did not wear it.

Yashmagh (head cover)

The means of transport that were common in the region, such as the animals (horses, donkeys) were used to move between the village and the other or within the region, while some people were using the car as a vehicle to go to the cities.

**Some aspects of social change in the Iraqi countryside**

All societies are changed by external or internal factors or by a combination of both of them. Sanderson noted the more important influences which have been observed as conditioning the changes in rural communities, in brief these are:
A- “Internal Factors”:-
   1- Forces inducing competition within the group; largely material.
      I) Increase of population: causing dispersion and with decreasing yields of per capita producing famine and its consequences.
      II) Division of labour: the rise of industry and classes.
      III) Wealth: capital, the community state.
   2- Forces affecting the modes of association; chiefly psychological.
      I) Groups within the community: kinship, groups, institutions, voluntary associations.
      II) Factors of control; folkways, mores, laws, ideas, institutions, culture complexes.
      III) Modes of consensus; esprit de corps, morale, leadership methods of collective thought-
           collective representation, discussions, deliberation, etc.

B- External Forces:-
   1- Material Environment.
      I) Physiography.
      II) Land resources, “closed or open” resources.
      III) Inventions and discoveries.
   2- Psychological and Social Influences.
      I) Communication; increases imitation and division of labour, decreases solidarity, aids dispersion heightens individuality, increases economic and cultural inter-dependence.
      II) Domination, political or economic or social, direct or indirect; struggle with government and cities may solidify or weaken community, depending on accommodation and assimilation.
      III) Immigration”(4)

Iraq has seen many changes in the political, cultural and social fields and economic after 1968 July revolution that changed the system of government and abolished feudalism, was the


Nationalization of oil, which led to the growth of the Iraqi economy, significant growth, its impact was evident on the Iraqi and the country in general during the later years of life of the population.

The interest of the revolution and a clear and significant in the Iraqi countryside, where the state redistributing land to peasants and carried out many agricultural projects, plant and animal, both, and began electrification of rural and providing health and education services and the delivery of pure water to rural villages, and the opening and paving roads and building modern villages, the establishment of peasant associations.

Of the changes that took place in the Iraqi countryside, we can show these changes, we have obtained from the Central Bureau of Statistics in the Iraqi Ministry of Planning :(5).

1- The average monthly income for rural family 190 dinars in 1979. (IR D= 3.60 US D) = 684 USD.
2- during the period (1979-1988) got the developments at the level of economic well-being in the countryside, as follows:
   = Increase the percentage of ownership of refrigerators, in the countryside than 15% - 87%.
   = Increase the proportion of owning a refrigerant air in the countryside than 1% - 46%.
   = Increase the proportion of possession of washing machines in the countryside than 1% - 7%.
   = Increase the proportion of owning a TV in the countryside of 23% - 77%.
= Increase the proportion of car ownership in the countryside than 3% - 20%.
= Increase the percentage of rural households that use gas as a fuel of 17.9% in 1979 to 38% in 1984-1985.
3- Increase the proportion of houses built of brick and stone in the countryside of 6% in 1972 to 66% in 1988.
4- Homes supplied with electricity reached 92.3% in 1988 ratio.
5- Ratio amounted to homes equipped with a net 29% in 1988 with water.
6- For changes in the monthly income sources in the Iraqi countryside of the period (1979 - 1988), as shown in the following table:

<table>
<thead>
<tr>
<th>Kinds of Incomes</th>
<th>79%</th>
<th>84%</th>
<th>88%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wages &amp; salary</td>
<td>2,33%</td>
<td>5,24%</td>
<td>8,15%</td>
</tr>
<tr>
<td>Transformative Incomes</td>
<td>9%</td>
<td>8,16%</td>
<td>8,20%</td>
</tr>
<tr>
<td>Income from property leased to others</td>
<td>7,2%</td>
<td>4,3%</td>
<td>11%</td>
</tr>
<tr>
<td>Income from Economic Activity</td>
<td>54%</td>
<td>56%</td>
<td>1,52%</td>
</tr>
<tr>
<td>Another Income Source</td>
<td>1,1%</td>
<td>2,0%</td>
<td>3,0%</td>
</tr>
<tr>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

7- The following table shows the average monthly per capita rural expenditure on goods and services for the main years 1971-1972, 1976.1979, 1984-1985 and 1988.

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>7,64%</td>
<td>2,56%</td>
<td>6,51%</td>
<td>7,46%</td>
<td>5,54%</td>
</tr>
<tr>
<td>Smoke and alcohol</td>
<td>3,4%</td>
<td>1,3%</td>
<td>3%</td>
<td>7,2%</td>
<td>7,1%</td>
</tr>
<tr>
<td>Fabrics, clothes, footwear</td>
<td>3,11%</td>
<td>1,15%</td>
<td>8,14%</td>
<td>3,15%</td>
<td>6,12%</td>
</tr>
<tr>
<td>Furniture and household goods</td>
<td>6,3%</td>
<td>8%</td>
<td>2,9%</td>
<td>7,8%</td>
<td>7,6%</td>
</tr>
<tr>
<td>Gross rent, fuel and energy</td>
<td>9,7%</td>
<td>8,3%</td>
<td>3,6%</td>
<td>8%</td>
<td>2,14%</td>
</tr>
<tr>
<td>Transportation</td>
<td>3%</td>
<td>1,6%</td>
<td>5,7%</td>
<td>8,11%</td>
<td>2,6%</td>
</tr>
<tr>
<td>Entertainment, education, and</td>
<td>0,6%</td>
<td>7,1%</td>
<td>5,1%</td>
<td>1%</td>
<td>0,7%</td>
</tr>
<tr>
<td>culture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medical care and health services</td>
<td>8,1%</td>
<td>1,2%</td>
<td>2%</td>
<td>9,1%</td>
<td>6,1%</td>
</tr>
<tr>
<td>Miscellaneous goods and services</td>
<td>8,2%</td>
<td>9,3%</td>
<td>1,4%</td>
<td>8,3%</td>
<td>8,1%</td>
</tr>
<tr>
<td>Total</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Social Change in the Search Area

1. Change in the family system.

Rural family remained in the village of Al Jodhir conservative had a basic feature a large family size, the average number of family members in the search area (10) members. This reflects the extent of the rural family need to individuals to contribute to agricultural production and cattle grazing operations. The proportion of Complex Families (extended) accounted for 93% of all families surveyed.
On the other hand, we note that there was a change in the contribution of rural family in some rural industries, he answered 63% of the respondents that their families are no longer practiced rural industries that were prevalent in the region such as work mats and baskets and brooms and wool yarn and molasses work of dates.

While answered 27% of the respondents that their families are still practicing some of these industries. The reason may be due to a rise in the standard of living of rural families on the one hand, and to the adoption of these families to buy some of these products from the local markets.

It seems that rural industries began to fade in the countryside, have pointed to previous studies, including a study that Ali Salman (1980) for AL-Sharesh Village in the Province of Basra, where noted that the proportion of families that practice rural industries 54% and that are not exercised was 46%.

2- Housing Change.

Most of the houses in the past were fenced and characterized as irregular and unhealthy. The average house space in the area (400) m². In terms of material build houses, houses built with bricks or blocks ratio amounted to (83%) and mud of its percentage (17%), while the cottages are no longer permanently present in the area.

The roofs of the houses works from the following materials:
1. Concrete 3%.
2. Iron and Bricks (Ea’akadh) 87%.
3. Trunks of palm and fronds 10%.

The average number of rooms in the houses (5) room. And 87% of rural families have begun to allocate kitchen room, and that 63% of families established toilet in homes. They allocated room for guests instead of the host that the few number of families owns a General Host to 13%.

Mud Houses

The allocated places for animals (Corrals), were isolated from the family residence and fenced and has a special get for the entry and exit of animals from him.
The furniture and household utensils were other than they were in the past have changed. Most of the rural households have replaced floor mats made of palm leaves by mats made from nylon. Also, a large number of rural households began to use rugs made of wool. And that 63% of the surveyed households began to use chairs in the rooms allocated to the special guests (the host room). Drinking water has become up to 13% of the households surveyed. The families that do not arrive on pure water has started to allocate special tanks for clean drinking water in their homes. Dishes made with elegant furnishings began to replace the (dish) (made of palm fronds), replaced with iron pots used for eating, modern ones. (Tishet) (Made of palm fronds)

73% of families began to use gas as a fuel for cooking and heating work and bread. 14% began to use oil and 13% for continuing the use of wood as fuel. It has become a lighting by electricity, the power supply arrived to all the houses in the village. Electrical appliances used in the most rural houses in the village, 91% of the surveyed households own a refrigerator, 87% own a TV, 63% have frozen, 100% own a radio, 100% have ceiling fans, 73% own Gas cooker, 15% own a sewing machine, and 2% have a washing machine. The Saddanah (Al Makhathah) has disappeared from the house is no longer used. It’s replaced by iron made (AL Makhathah) instead of made from the skins of sheep. Some families live alone, the reason for housing alone, in the farm belonging to them.

3- Changing in Child-Rearing.
No longer the old ways of parenting prevalent in Iraqi society, have most of the people of the countryside begun to follow the correct educational methods in the education of their children. The results show that 77% of the respondents resort to guide their children when they make mistakes, and that 13% of them follow the style of reprimand, and 6% of them use the style of insults and humiliating verbal abuse to speak with the child when faulting. While 4% of them used the style of beatings as a means to guide children. On the other hand peoples of the countryside began to allow their children to sit in adult councils, it has approved 85% of the respondents on it, while refusing to 15%, due to the shrinking number of Gets house
and decrease its role in rural life, where the traditions and social norms do not allow the entry of The Children to the Gest house.

Also shows that 71% stress the need for tolerance of their children with other children in the case of abuse, in contrast to the old education, which was to let the violent response to the child abuser methods.

While confirmed 18% of the respondents that he advised his children not to respond to the child and the aggressor and that the complaint and talk with the family of the abused child, and that most of those who dwell in the region bound together by kinship on the one hand and to avoid problems or disputes with their neighbors on the other hand. While answered 11% of the subjects they ask their children to respond in kind of abused children, believing that the child must learn to take his right hand.

Most rural families in the region emphasize and instill the masculinity, values, and the spirit of tolerance, virility, generosity and respect for elders, helping the needy, in their children.

4- Change in the Health Field.
There has been a significant change in the health sector in the Iraqi countryside, compared with what was prevalent in earlier times.

We have decreased the mortality rate among children, it has been the elimination of many diseases and epidemics that were prevalent in the past, such as smallpox and cholera, tuberculosis and others.

Rural residents no longer rely on folk medicine (6) or believe in using benedictions and religious incantations. It has all the respondents replied that they are reviewing a doctor (either dispensaries or hospitals or private clinics) when the disease any member of the family. And 95% of respondents reported that deliveries for pregnant women are in hospitals rather than refer to the midwives assets in the region.

All respondents confirmed their family's commitment to vaccines for children. 43% of respondents who are not of pure water up to their homes also reported that they were using sterile materials such as chlorine and alum to sterilize water for drinking.

The 57% of respondents confirmed that their families resort to washing and sterilization vegetables before eating. The change in the health field to see the high level of education among the rural population and the spread health awareness and availability of transportation routes and modes of transport.(7)

In addition to field visits by rural health teams to the region, the total health teams activities stood in Babil province for the period from 1986 to 1987 and 1988 and the first quarter of 1989 (25108) field visit while the scheme is (23 606) a visit to the villages in the countryside, was 107% completion rate.(8)

Education played an important role in the organization and the development of life of the population. Therefore, the state paid attention to education in order to build a modern human being is able to meet the requirements of life and deal with the development in various fields.

In the rural community residents began feel the importance of education, it was agreed on all the subjects that education is important and essential for life.

6-Mr. Abdul Ali Salman pointed out in his study on AL-Sharesh Village in the Province of Basra to be 5.76% of the sample believe only modern medicine. And that 13% believe in traditional medicine and the 5.10% believe in modern medicine and folk together.

7- 43% of the respondents that they have their own cars.

8-(The role of the General Federation of Iraqi Women in promoting women's contribution to rural development operations in Iraq) research published within the first conference for the planning of integrated rural development in the Al-Jazeera Irrigation Project (Rabeea) and the role of women in that 29 to 31 January, 1990.

5- Change in Education System.
Their answers were that they allowed their children (male and female) to enter the school, and may have been the law of compulsory education and Primary and Intermediate Schools (9)in the region and provided free education as well as national literacy campaign carried out in Iraq a major impact on those answers. 
And allowed their children to supplement their studies (ie, continue their studies after primary stage) of all respondents answered that they allowed their children from male, while 53% answered them have expressed their approval of the study that complement their daughters after the primary stage. (10)
It confirmed the evolution look rural and their knowledge of the importance of education is the approval of 66% of them that the children go to school, is better than a help in agricultural work, while the rejection of 34%, this is due to the people of the countryside think about the future of their children, they believe that their children when they grow up will choose their own future without interference from others.

9- The number of primary and intermediate schools in the village (5) Schools.
10- One study conducted in hand Rabia’a in Nineveh province in northern Iraq (rural areas) to that support for the countryside to teach the children of females did not exceed 1%. (Dr. Qais Al-Nouri: cultural vision and contribution to the development of rural women and the new reality / published research into the work of the first conference for the planning of integrated rural development in the island, ”Rabia’a ” area and the role of women for the period from December 29 to 31, 1990).

6- Change in the perception of women.
No longer look the rural women by men as a mere duty of obedience by the object without giving him the right to express an opinion, or as a commodity bought and sold. Wade has 83% of the rural people of the village in the Jodhir give women the right to express its opinion and ideas in all cases, while 17% of them refused to do so.
Change this point of view about rural women in the search area reflected positively on their freedom to take their share of education (11), has 80% of the respondents rejected the idea that you do not need to teach women while only 20% supported it. All respondents rejected the idea that the education of women confuse her life, and this reflects the understanding of the people of the countryside to the importance of education for women and its impact on the performance of their role in the family.
Whatever the change in the look of rural women by men, the rural people still refuse including equality between men and women, it has confirmed 67% of the respondents that cannot be equality between men and women in rights and duties, and maybe it was a return to the traditions and habits that are raised by the people of the countryside, it has been cited most of the respondents who rejected the principle of equality Koranic verse that confirms that (the protectors of men over women).
It is aspect of the change in the perception of women is taking its consent at marriage, she has all the respondents answered that they are not forced their daughters to marry a person who rejects

11- There are many women in the region have completed their studies, are now working as a teachers in primary or secondary schools, and some of them continue their studies at universities.
Women. And that rural women are bought and sold commodity or give it a compensation in the conflict resolution and reject all respondents that this principle is no longer.

7- Change in Public Relations.
Rural society is characterized by a very strong social ties by virtue of kinship that links between the people of the village and the countryside in general relationship, as well as by virtue of the time period they lived together. This is evident in the children of the village of Al Jodhir they prefer to live with their relatives, because the relatives providing assistance and protection for each individual needs to do so. This is evident
through their approval of the statement that "The housing with my family and my relatives is better than housing in a strange area me". Rural per capita is still seen as its strength as part of the group force to which he belongs, has all the respondents agreed that the individual strength of the power of the group to which he belongs (live with it). Evidence of the power of social relations is the tendency of the rural to live together, they refused 96% of the respondents, the statement that (A life in which we live requires each individual should keep away from people to live at ease of mind). The position of the remaining 4% was neutral.

In terms of exchange of visits between the people of the region and rural areas in other religious events and social, private and which reflect the strength of social relations, they were the answers of respondents as in the following table:

<table>
<thead>
<tr>
<th>Social occasions</th>
<th>always</th>
<th>sometimes</th>
<th>rarely</th>
<th>none</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marriage</td>
<td>100%</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Circumcision</td>
<td>55%</td>
<td>37%</td>
<td>8%</td>
<td>---</td>
</tr>
<tr>
<td>Death</td>
<td>100%</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Disease</td>
<td>86%</td>
<td>14%</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Go to Hajj</td>
<td>67%</td>
<td>19%</td>
<td>9%</td>
<td>5%</td>
</tr>
<tr>
<td>Back from Hajj</td>
<td>74%</td>
<td>26%</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Visits during Feasts</td>
<td>100%</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Normal Visits</td>
<td>85%</td>
<td>10%</td>
<td>5%</td>
<td>---</td>
</tr>
</tbody>
</table>

In fact, relations and social power among the people of the countryside and that proved through their preference to live with relatives, and the high proportion who exchange visits in different social, religious and special occasions, proved more through the selection of the son of the area for a friend, he noted 66% of sons the village Jodhir they choose on the basis of the friendly (12)relations of kinship among them. On the other hand he answered 14% of the subjects they choose a friend who is reputed and biography.

8- Change in the resolution of disputes.

No longer resolve disputes that arise between people of the region or with other regions is limited to the clan elders or region. 38% of respondents have answered that they solve their problems by the clan, where she will meet the clan in a Guest House and look to solve the problem and then make a decision.

12-It should be noted that all the people of the region are relatives and that there is a strong social relationships linking binge, but the intended word of a friend here is the closest person, closest to the self in terms of social relations, a person who frequented by the respondent more than other people and who discloses his secrets and it raises concerns and problems.

While 31% confirmed that they tend to use personal ways of understanding to resolve differences and that by talking directly to the second party in the dispute.

Those who solved their differences through mediation (gait) and by taking a group of individuals from the notables of the region and with the wisdom of going to the house of the second party in the dispute, the proportion was 14%. While 17% answered that they tend to solve problems that get them through police stations and registered a case against the aggressor and had confirmed all respondents who reported that police stations as a means to resolve differences that they do not do so only in extreme cases such as cases of murder or assault on persons and which causing wounds, and that is not doing hospitals only after remedying the problem is brought to the police and writes out a detailed report.
As for taking revenge, which was a common method when rural people to resolve some of the differences and retribution from the abuser in the case of murder. It is still 43% of respondents in favor of taking revenge, while this principle rejected 40%, while the few remaining, amounting to 17% was neutral their opinion. While in another area of the Iraqi countryside it found that 19% of respondents in favor of taking revenge and that 15% do not oppose it and 66% against (Nouri 1990).

It is the methods that was prevalent in the countryside to resolve differences is that when a dispute occurred between the sons of the shelf and when the second party rejects the charge against him (such as theft), the solution is the application of an accused person swearing (Koran)”holy Muslim book” at the tomb of a person’s righteous. This method has begun to taper off gradually, it was rejected by 31% of respondents, supported by 69% of them.

9- Change in the methods of marriage.
Rural family in the past wasto choose a wife for their son and was the subject of marriage, which proposes no son himself. But now the situation has changed, it has 84% of the respondents replied that their children are the ones who ask for marriage. The 16% say that they are the ones who approach the issue of their children's marriage.
The choice of the wife has all the respondents confirmed that they had the freedom to leave their children freedom of choice, whether directly or wife mentioned some names for girls from certain families and then choice.
In terms of preferred marriage, what the marriage of relatives or private uncles still is preferred. 78% of respondents prefer to marry the girl Uncle primarily, then the girl of Aunt and Girls of AL-khawal (Mother Brothers).
It is noted that some rural traditions relating to marriage that might increase began to decline, 46% expressed that they are giving the right to object to cousin marriage of the daughter of his uncle, who did not agree with him and this process is called (Alnahwah), while 54% of them refused to do so.
While (Nouri 1990) found in his study on the countryside hand Rabia’a in Nineveh Province that 42% support (Alnahwah) and that 35% were against it, that 28% never oppose it.
The Exchange marriage or swap (Gussah Be-Gussah), which was common in the countryside previously, which began to ebb gradually, it has approved 12% on this marriage with his refusal to 88% of them, stressing that marriage leads to the occurrence of disputes and social problems at the failure of any party to this marriage. While it found (Nouri 1990) that 44% support in exchange for a marriage, though 35% against it while 21% oppose it.
As for the marriage AL-Geadi (the groom lives with bride’s family) disappeared definitively who was present on a limited scale. It did not happen to have occurred any case of this kind in recent years, and that all the respondents rejected it and considered it a failed marriage, and affected the reputation of the man.
The early marriage was found through the study, it was still prevalent in the countryside.
(Al-Attiyah 1990) in her study of the countryside of Rabia’a about that exchange marriage phenomenon, still prevails, though %46.9 of males in the sample were married based on personal desire, and %42.29 of females, men tend to marry a younger girls.

10- Changing in the perception of some professions.
They were formerly despise some rural handicrafts such as Weaver and the grocer and Hasawi (planter of vegetables and fruits), and do not accept affinity of practicing these professions. But now it has changed the rural look to these professions, either because of the decline of some of these professions such as Weaver, or
the spread of professions remaining at the level of society, such as grocer, and to do most of the farmers in the region, the cultivation of vegetable crops and fruits (motivated by profit economic), which led to the end of the title (Hasawi).

Traditional weave

35% of the respondents that they accept to marry the girl weaver and that 58% accept to marry the girl grocer, while approved by 93%(13)of respondents to marry a peasant girl who is the cultivation of vegetable crops have been answered.

On the other hand, taking many of the children of rural working in government departments, both completed his studies, or from working as an employee or guard in government departments.

11- The change in the agricultural sector.
Income from agriculture in Iraq accounts for approximately one fifth of the (GDP) gross domestic product and is a source of livelihood for some 75% of the working population.

13- The above percentages are calculated on the basis of the freedom to leave the respondents to choose between the three professions.
In the contrast with the accelerated expansion in most sectors of the economy, agricultural production has developed very slowly in the last fifteen years. The failure to make substantial progress in this sector could be attributed to the traditional farming practices and to the various institutional and organizational problems that prevented land reforms from positively influencing agricultural productivity. (14)
In line with the changes that have occurred in various spheres of life in the Iraqi countryside, there has been a significant change on the machines used by farmers in the study area. It was found that all surveyed using agricultural mechanization such as tractor (jars) in modern tillage and soften the dirt and the division of the land in the form of plates (Mrooz), and open irrigation channels. 5% of the farmers use seeds in the process of mechanization. The harvest, 67% of farmers use the Harvester, to harvest crops of wheat and barley, the crops which do not use the mechanized harvesting process is done by hand sickle. In the threshing of wheat and barley they are using tractor. In the open canals and cleaning operations, farmers are using modern machines (excavators) instead of shovel and sickle. All farmers who fertilize their crops, but manually, and that 45% of farmers use modern sprays and pesticides in the process of combating plant diseases. Farmers of the region began to choose the high and good crop production (improved varieties), although a section of them started using tractor for the transfer of agricultural crops and access to the field instead of animals. On the other hand a study conducted in the sub-district of Rabia’a in northern Iraq, indicated that the peasant families are used in the agricultural mechanization of agricultural operations ratio as
follows: Tilling 74%, grain sowing 68%, fertilization 56%, 43% Plant Protection and Harvest 73%, respectively (15).


Conclusions
In light of our findings in this study may be mentioned the following conclusions:

1. The rural community is no longer isolated or closed on itself, but it is an open society on the other communities, as evidenced by a change in many aspects of life, social, economic and cultural it and that was the result of contact civilized and transfer elements of civilization and culture from one community to another.

2. The social change cannot be quickly or radically, it needs a period of time to take root and spread to most aspects of society.

3. By virtue of rural habits and traditions, the rural person acts in the light of what the family, so the social change in the rural community stems from the rural family have made from the same individual as is the case in the urban community.

4. The occurrence of social change was to:
   a- Rural housing in terms of the material used in the construction or design, number of rooms and home furnishings.
   b- Raising children in terms of using the correct educational methods and modern.
   c- The area of health in terms of resorting to modern medicine and the high level of health education.
   d- Rural population went to education and the role of faith and its importance in the community building.
   e- Give greater value to rural women in their role in family life.
   f- Change in the method of selecting a life partner, and decrease in some types of marriage or marriage alternative cross-like proportions.
   g- Change in the perception of some professions, in terms of social recognition and acceptance.
   h- Ways to go about modern scientific methods in agricultural production, and begin to focus on the introduction of modern agricultural mechanization in agricultural operations, and the use of fertilizers and pesticides and the cultivation of improved agricultural varieties.

5. In spite of the social change that includes most areas of social and cultural life in the Iraqi countryside in general, but that some cases remained as it is without change, for example:
   a- None an acceptance of the countryside population of equality between rural women and men.
   b- Continuation of the marriage of relatives (uncles and AL-khawal) is a favorite among the people of the countryside.

References


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