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SLOGANS OF THE OCTOBER 2019 PROTEST MOVEMENT IN IRAQ (A  
SOCIOLOGICAL STUDY IN THE CITY OF NASIRIYAH)

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## ABSTRACT

The present study's significance stems from the relevance of the October 2019 protest movement in Iraq as a wide mass movement. It comprised all sects, faiths, and traditional connections, and advocated political change, better living circumstances, and anti-corruption measures. The slogans of this movement were as essential as the demonstrations themselves since they were a clear exposure of the demands of those protesters. The present study aims to address the following questions: What is the slogan? And where did it come from? What are the aims of its use? What role do slogans have in protest demonstrations? And what is its function? What causes it to crystallize? Why are their approaches so dissimilar? The present study is both descriptive and analytical. The researchers employed the social survey approach using a questionnaire form that was delivered to a stratified random sample of (123) Nasiriyah protestors from the study sample.

## THE GENERAL METHOD OF RESEARCH

### *First, The Search Elements*

### *Research problem*

In October 2019, Iraq witnessed a protest movement that had the most impact on its political and social reality since the fall of the dictatorial Baath regime by the American occupation of Iraq on the ninth of April 2003, which caused an earthquake in the consensual democratic political system, which arose after the occupation, and the movement ended after two months. From its inception, to the resignation of the elected government in 2018 (chaired by Mr. Adel Abdul-Mahdi) and the assignment of a caretaker government.

The manifestations of the October youth protest movement received great attention from researchers and those interested in this regard, but the slogans of this movement did not receive attention, from those working in sociology in particular, and in academic research in general, and were the subject of the current research interest.

As for why Nasiriyah as an arena for studying and researching the slogans of the October 2019 protest movement, why did this city have a legacy of protest in the history of Iraq, and a distinct revolutionary act that was clear in the continuation of the movement after its decline in more than one city, the first of which is the capital, Baghdad, for Nasiriyah remained the most dynamic and persistent in the manifestations of protest that it did not absorb Al-Haboubi Square, as it often accommodated most of the city's streets.

The main research question is: What are the most important political slogans for the October 2019 protest movement? It undoubtedly raises several questions that will be attempted to be answered during the research.

### **RESEARCH OBJECTIVES**

- Introducing the October 2019 protest movement in Iraq in general.
- Introducing the most important slogans raised by the protesters in the October 2019 movement in particular, and identifying their types and issues.

### **SECOND, DEFINE CONCEPTS**

#### *The Slogans*

In Arabic, the motto (noun) and the plural are slogans and poetry, and poetry: What is the guardian of the human body without any other clothing, and it is the sign in war and travel. The linguistic origins of the word slogan in English go back to the Scottish language, where the term meant (war screaming). While the word appeared in the Oxford Dictionary to mean (a short and eye-catching phrase used in publicity or advertisement).

Technically, a slogan is a word or phrase that is usually used to denote a political, social, economic or religious idea, goal, or goal. Slogans differ in their style, they may be written or spoken, but they are similar in that they are direct and of strong significance and convey the desired meaning quickly and do not need much explanation and clarification. The slogan perpetuates an idea and seeks to convey it in the simplest ways and forms to the audience of recipients, regardless of their different cultures, political affiliations, and the diversity of their communicative abilities.

Accordingly, the phrase (the slogan) can be defined as a form of protest discourse that is easy to remember, unites mass voices, and is easy to memorize and repeat, during which protesters express their feelings and ideas in different ways, and what their objecting collective conscience holds. Procedural definition of slogans: It means ((phrases, chants, slogans or images raised, chanted or circulated by the October 2019 protest movement in Iraq)).

### ***Second: The October Protest Movement in Iraq***

In Arabic the movement is against the sukoon, move it motivates movement, and move it and it moves, and what is in it (movement). In English, the term (Movement) means: movement, action, activity, tendency, direction. And movement - in the physical sense - means moving from one place to another. Either protest is (noun), the plural is protest, its origin is protest, and formal protest: a written statement that includes an objection to a current state and a demand to change it .

Either the movement idiomatically refers to: (groups of people who join together in search of political, economic or cultural change, and in particular social change). The term became popular in America after the (student movement) in France, which inspired demonstrations and mass activities such as (the American civil rights movement) (•), (the women's movement) and (the movement for the environment), and it moved to the continents of Asia and Africa to form movements revolutionary popular. While the protest idiomatically refers to a way of expressing the opinion of a group, political party or person, it is often held in the center of the city and its open squares in order to convey the voice to most segments of society and in most cases, it turns into a conflict between the protesters and the police. Protest is a way for the weak to influence the ruling authority. It is a non-institutional way to try to influence the authority, as mass protest has become one of the legitimate means of influence and is considered part of freedom of expression.

The procedural definition of the October protest movement: It means the youth demonstrations that erupted on October 1, 2019, in Baghdad and the centers of the central and southern governorates of Iraq in protest against the deteriorating economic and service conditions and the spread of administrative and financial corruption (••).

### ***Protest Movements and Its Slogans***

#### ***First: The History of The New Protest Movements***

The student protest in France in 1968 can be considered as a major contributor to changing awareness regarding the concept of protest, as the term (new social movements) began to be used to describe the demonstrations of some social groups, which paralyzed economic life in France at the time. Then this phenomenon spread to the third world countries in general and Latin America in particular, and finally these movements spread, and their roots were remarkably well established in Asia.

Second: The manifestations of the protest movements

As for the manifestations of the new protest movements, they could be as follows:

Posts on social media pages.

Demonstrations or protest marches (interspersed with chants and slogans that increase the pace of protest).

Letters and statements of protest.  
Sit-ins and strikes.

Violence can accompany these manifestations, so the movement slips from peacefulness, which is the dominant feature of it, to radicalism due to quick, instant and emergency events, which may reach the killing of demonstrators or security forces.

### ***Third: Political Slogans, A Historical Summary***

#### ***What Is the Slogan?***

The slogan emerges as a peaceful way for society to communicate with the state, or as an organizer of the telephone movement under the title of a unified objection, and the slogan has an important space allocated to it by those interested in order to give it the influential power that seizes minds and appeals to hearts, and the slogan is based on linguistic or poetic components to achieve its goals and contribute to those. The components in highlighting its position within the advertising message, and repetition is one of the linguistic methods used in many slogans to work to install the advertising message in the mind of the target audience, which stores the information contained within the advertisements in its memory even if the appropriate time and appropriate circumstances came that information automatically appeared in his mind. ). Other studies have indicated that the slogan represents a major feature of the political discourse in support of political movements.

#### ***Attributes Of a Political Slogan***

D. Muench identified four distinguishing features of a political slogan:

##### ***It Displays the Identity:***

it is through it that the identity of the state, group, issue or person covered by the slogan can be distinguished.

##### ***Pride:***

The slogan embodies the pride of each group in itself, its leaders, and its natural resources or industries for which it is most famous.

##### ***It Expresses Unity:***

The more attractive the slogan is, the more it can attract all members of the community to mobilize in the same direction and in the same way.

##### ***Attractiveness:***

This is the most important element in measuring the impact of the slogan on the public in the country. The more attractive and expressive the slogan of (the conference), (the phenomenon) or (the demonstration) and other events, the

more the number of those affected and convinced of the issues, ideas and directions it bears.

### ***Slogans Demands Shift***

Usually, the most protest slogans in various Arab countries were modest demands in the first moments of the movement, and hardly had left the reformist demands in most of the squares that witnessed a popular mobilization, and these are demands that any sane regime was able to answer since the early days of the uprisings, so it accommodates the protest situation. that arose, and saves himself the face of the unknown that is pregnant with him. However, the political regimes, with their intransigence and their passion for monopolizing the authority and contempt of the opposition and the people .. provide an objective environment for the turn of the protest movements towards new, radical slogans that go beyond reform demands.

The despair of reform ignites wildfire, mobilizes hundreds of thousands of people around the protest demonstrations, and turns into a single collective tongue speaking a single will. This was the case of the slogan "Leave" and the slogan "The people want to overthrow the regime" in Tunisia, Egypt and Libya, and "We want a homeland" in Iraq, and "Everyone means all" in the spoken dialect (i.e. colloquial) because it is more familiar to people, so she was able to repeat it. Thus, isolated slogans, initially carried by a radical minority among the demonstrators, quickly turned into millions of slogans that formulated their political program and path for the protest movements.

The political slogan had a great impact on developing revolutionary feelings and a sense of patriotism in the hearts of citizens and mobilizing them to take to the squares, especially with the use of slogans in the vernacular language as it is more familiar to individuals. The slogans of the Iraqis in the October 2019 protests, their quotes and symbols, matched the political goal for which they came out. (The poorest people in the richest country) have a picture of teeth biting a finger dyed with election ink, regretting what they chose. Thus, the official policy was the one who made that transition in the protest movement from reformist slogans to revolutionary slogans.

### ***Political Slogans as A Tool to Fuel the Protest Fuse***

The political slogan is not just a linguistic term, but rather a transformative act Where political slogans inflame the enthusiasm of the masses of the discontented, angry and dreaming of change, and unleash cries of condemnation and disapproval. This is clearly evident in the scenes of the demanding protests when the demonstrators are followed up, and their voices have been purified from chanting these slogans, as studies have confirmed that the public's imagination is affected by images in particular, and if we do not have the images, it can be provoked by the intelligent and correct use of appropriate words and phrases.

## ***Research Type, Methodology, Fields and Research Sample***

### ***First: The Type and Method of Research***

The current research is descriptive and analytical research, and in order to achieve the results and objectives and to obtain answers to the research questions, the researchers decided to adopt the social survey method in the current research.

### ***Second: Research Areas***

Every social research has three fields that the researcher must specify when conducting any research, which are the human domain, the temporal domain, and the spatial domain.

#### ***The Human Sphere:***

It is meant the group of people who participated in the protests of the October protest movement in the city of Nasiriyah, whether they were from the governorate center or from its districts, districts or villages.

#### ***The Spatial Domain:***

The two researchers identified it in the current research in Nasiriyah, the center of Dhi Qar Governorate.

#### ***Time Domain:***

The time limit that the researchers took to prepare their field research extended for two weeks, between (11/6/2021 – 25/6/2021).

### ***Third: Determine the Research Community and The Sample***

In most cases, it is difficult to research all the vocabulary of the original community, so it resorts to choosing a sample from it, provided that the selection of samples takes into account the representation of the community with the least amount of bias and errors.

In the current research, there was no real statistic for the research community, which is represented by (the demonstrators who participated in the Al-Haboubi Square protests in the city of Nasiriyah, the center of Dhi Qar governorate) and from all groups of society in this governorate from its districts, districts and villages who demonstrated in this city in order to claim their legitimate rights , as they claimed, and it is a semi-homogeneous community estimated by a statistician with (2,500) demonstrators (males and females) of different ages and levels of educational attainment.

The sample of the current research was (intentionally available) that suited the research problem and its objectives, and it is one of the types of non-probability samples (Nonrandom Sampling method), as well as the circumstances of the

phenomenon and its daily details. The research sample included approximately (5%) and the number of sample units reached (123) demonstrators in the end, which is the number that the researchers were able to obtain out of (200) demonstrators, to whom the questionnaire was distributed, from the research community, which is estimated at a few thousand demonstrators. The rest of the forms were excluded because they were not completed or not returned at all.

#### *Fourth: Information Collection Tools and Statistical Methods*

The questionnaire formed the main information gathering tool in the current research, in addition to the researchers' use of other tools (interview and observation). The statistical equations that were used are the percentage in order to find out the relative value of the respondents' answers, the arithmetic mean for calculating the age groups of the respondents and the standard deviation.

### **THE RESULTS AND THEIR DISCUSSION**

**First:** the basic characteristics of the sample and its discussion

We can determine the basic characteristics of the research sample by displaying the data in tables (1) and (2), which are as follows:

**Table (1)** shows the distribution of sample units by type and age

Type Age	Male		female		Sum	
	Repeat	%	Repeat	%	Repeat	%
16 -20	17	%13,8	7	%5,7	24	19,5
21 -25	26	%21,1	11	%9,1	37	30,1
26-30	14	%11,4	9	%7,4	23	18,7
31 -35	9	%7,3	6	%4,9	15	12,2
36-40	2	%1,6	2	%1,6	4	3,3
41 -45	2	%1,6	1	%0,8	3	2,4
46-50	2	%1,6	2	%1,6	4	3,3
51-55	3	%2,4	2	%1,6	5	4,1
56-60	4	%3,3	1	%0,8	5	4,1
60 -65	2	%1,6	-	-	2	1,6
66 - and over	1	%0,8	-	-	1	0,8
Total	82	%66.6	41	%33,5	123	%100
SMA	11,181					
Standard deviation	11,915					

Table (1) shows the distribution of sample units by age and gender for male and female participants in the protest demonstrations in October 2019 in the city of Nasiriyah (in Al-Haboubi Square). The table was divided into (11) age groups, with a category length of (4) years, since the participants in the Nasiriyah protests They were of all age groups. The largest percentage of male and female

participants in the demonstrations was in the age group (21-25) and reached (30.1%) of males and females, but the percentage of males (21.1%) was higher than that of females, which amounted to (9.1%).

The high percentage of participants from this age group - according to the researchers - is due to the fact that this group is mostly university students who enjoy awareness of what is happening in the current Iraqi political scene. In addition to the fact that they are in the prime of their life, they possess physical strength, impulse and enthusiasm, as well as encouragement, support and support from the community and the religious institution represented by (the Hawza) and the rest of society, whether this encouragement was real or virtual, it had a great impact on the involvement of these young people in the protests, and that Since most of them are bachelors, and they do not have great responsibilities, they have devoted themselves to sit-ins, protests, and stationed in the squares, and for long periods of time, they even sleep inside the sit-in camps.

The age group (16-20) years is devoured for the same reasons mentioned above, while the group of (26-30) ranked third because most of its members may be newly married and have more responsibilities than the previous two groups and less enthusiasm, and the age groups that follow the aforementioned groups have a lower rate of participation Being groups that have concerns and obligations did not enable them to station and adhere to the sit-in, but they are supportive and supportive of the youth movement and participants.

In general, most of the age groups participating in the Nasiriyah protests are youth groups, because young people often represent the material of movements and the desire for change, as well as many of them turn to cultural and literary activities such as formulating slogans, poetry or poetic songs chanted in marches and vigils, as this is considered One of the well-known social deposits of Dhi Qar Governorate is the city of poetry and poets.

The least age group that participated was from (66-and over) because they do not have the physical strength that would enable them to participate in the protest, in addition to the fact that most of them have a job or a salary or have a job to meet their livelihood and the needs of their family, as well as most of them lived through the brutality of the tomb dictator Saddam, who He was very repressive in dealing with his opponents, to the extent that no one dared to talk to himself about this dictator, (because walls have ears) as was said at that time, the Iraqis learned valuable lessons about what is happening in the prisons and detention centers of opponents of the regime, To leave fear lingering in the soul of the Iraqi citizen, history has recorded the most heinous crimes in the history of humanity, and mass graves still provide the best proof of what happened. This made the Iraqis accustomed to fear and not daring to demand their rights, prefer safety and refrain from expressing any kind of grumbling or protesting against the existing situation. Throughout Saddam's rule, fear was the biggest reason preventing Iraqis from moving against oppression and succumbing to the violation of rights and dignity that was prevalent during the era of the Baath Party and Saddam Hussein's regime.



However, what is striking about the October 2019 movement is that most of the youth in it were born shortly before or after the fall of the repression regime, that is, during the period of great openness to the world of social media, which made them more distant from the Baath ideology and regime, and they are more affected by global transformation and dealing with cultures. On the other hand, some elderly people have called today's youth (the PUBG generation) in relation to the game (PUBG-G), which teenagers and young adults in Iraq are addicted to spending their free time playing.

From here, we can say that the main and pioneering role in the movement was for the youth, and most of the people chanting slogans in the movement are from this category, and among their slogans that suggest that (Hi, your youth, oh homeland... She sacrificed her blood and raised the flag). And other slogans raised by the young demonstrators for many purposes and demands they wanted to convey to the government, which has greatly marginalized the role of the youth group and is reckless with its precious blood and to confirm that they have the leading role in the October movement and that they are a force to be reckoned with. The high rates of youth participation in the protest demonstrations are due to their suffering and the dire reality in which they live, so they rushed more than all other age groups.

As Table (1) indicated, the percentage of male participants (66.6%) in the demonstrations was twice that of females (33.3%), and the classification process by type is one of the important social indicators. The high percentage of males participating in the October protest movement indicates that the demonstrations and the movement The entire protest movement did not come out of being a manifestation of the patriarchal society that sees protest and patriotism as a great responsibility that needs competent men, and males in general have the physical strength and bear the difficulties that females cannot bear, in addition to the fact that Iraqi society, especially southern Iraq, is governed by religious and social customs and traditions, most families In the city of Nasiriyah, there are conservative families who do not allow girls or women to go out except for necessity.

Despite this, we find some activists enjoying great freedom to go out to the demonstration arenas, such as the activist (Nahawand Turki), who shook Al-Haboubi Square with her chants that spread on social media, but even this freedom activist was wearing (the cloak and the niqab) at the beginning of her posts. In the chants of the Nasiriyah protests, for fear of social criticism for being a girl, and many of the participants were wearing masks to hide their faces from people because the demonstrations were filmed and published on social media, and this is not allowed by society in southern Iraq. Some activists used to come with her brother or some of her family members, fearing that she would be exposed to an accident or harassed by the youth, but the societal changes seemed to be visible, as the woman became at the forefront of the protest marches, chanting in her loud voice in support of her young comrades and colleagues in demanding their stolen homeland. Also, its continuous contribution to Al-Haboubi Square is the most noticeable phenomenon. Where it was a strong motive for the involvement of young people in the protests of Nasiriyah and their energies in defending their rights and addressing the

injustice inflicted on them by the successive Iraqi governments after April 2003. The entry of women carried multiple rhetorical forms and images that women took to prove their belonging and zeal for the homeland and their written slogans (banners The slogan that drew attention: (The rebellious femininity t has a great place in the revolution), and another slogan says (The greatest rituals of God is Hajj, mixed), and a third mentions (If Zainab was not with Hussein, who was leading the battle of reform after him). These slogans were directed at the views criticizing the exit of women and forbidding the mixing of women with men.

Women had an active role in the protests of Nasiriyah, as they assumed the responsibility of providing ambulances, speaking to the media, and providing some services in the protest squares, not to mention organizing women's protest marches and raising banners and chanting slogans and slogans. Praising the sacrifices of the revolutionaries and reviving their determination.

**Table (2)** shows the distribution of sample members by profession and income

Occupation income	Student		Officer		Free business		Not work		Sum	
	Repe at	%	Repe at	%	Rep eat	%	Repe at	%	Repe at	%
Doesn't fill the need	14	11.4	10	8.1	11	8.9	13	10.6	48	39
enough need	36	29.3	25	20.3	4	3.3	--	--	65	52.9
more than needed	1	0.8	4	3.3	5	4.06	--	--	10	8.1
Total	51	41.4	39	31.7	20	16.2	13	10.5	123	100%

Composite Table (2) shows the profession of the respondents in the Nasiriyah protests and the sufficiency of the monthly income of the family, as the profession and income are a true indicator of the economic level of the individuals participating in the protests. The lack of job opportunities was the most important reason that led to the spark of the October 2019 protest movement in Iraq in general and in the city of Nasiriyah in particular. The research sample was distributed in terms of profession in four columns, the highest of which was the percentage of students (41.4%), the movement (youth / students) and the demonstrators, most of whom are students.

The percentage of students is followed by the percentage of employee respondents (31.7%) who had their reasons that prompted them to protest. Administrative corruption formed in the joints of government departments, the most important of which is the fact that they live in the reality of corrupt institutions in this chaotic country as if it were a forest, so staying in it is for the strongest, in addition to the policies The ill-thought-out and irrational administration of these institutions, as sensitive places are often filled, not through competence, experience and testimony, but rather through the support of a particular political party or party. But the most serious of that is to make

the unqualified control and lead the most qualified and the most qualified, and this alone is a sufficient reason for the destruction of the country and aid to the corrupt, over their corruption, and inflicting injustice on those with competence and experience. Therefore, these officials came out to support and support the protesting youth group in the city of Nasiriyah.

As for the third category in terms of the size of the percentage, it was for the unemployed. The percentage of the unemployed was (10.5%) who left due to the aggravation of the unemployment crisis and the lack of job opportunities, despite their assertion that their exit in the protest demonstrations is not only because they are unemployed. Most of them are graduates who did not get job opportunities, and some of them support their families by doing jobs and professions that do not fit their qualifications. Or appointing them on contracts in government jobs for a low wage or (free lecturers) for two years or more. Their demonstration was not for personal demands, but rather the poor economic, service and security conditions and the spread of corruption that prompted them to leave.

While the earners (not associated with government jobs) with their various self-employed and different professions constituted the fourth and final percentage of the distribution ratios of the research sample according to the profession variable. These people were distributed in several professions and trades, including (taxi driver, grocery owner, cashier, plumber, blacksmith, mechanic, representative in a private company, and tuk-tuk or sutta driver).

While the members of the research sample were distributed according to the sufficiency of the monthly income of their families, to the percentage (52.9%) of those who confirmed that the level of the monthly income of the family (that suffices the needs) made up the majority of the employees, followed by the percentage of (39%) who confirmed that the monthly income does not meet the needs of their families, which is also a large percentage, while (8.1%) indicated that their income exceeds the needs of their families, the majority of whom are self-employed, followed by employees.

These are indicators of the low level of the monthly income of the families of the respondents, since the monthly income of most of the families of the respondents is either sufficient for their needs or is not sufficient to meet their needs, and therefore most of the families of the respondents are poor. It lifts them out of their poverty to the comfort of living that the Iraqis have always dreamed of.

***Second: Data related to the attitudes of the participants in the October protest movement***

**Table (3)** shows the period of participation in the demonstrations of the October protest movement

<b>Duration of subscription to the October movement</b>	<b>Repeat</b>	<b>percentage %</b>
since its inception	77	62,6
joined it later	30	24,4
subscribed a while ago	4	3,2
don't remember accurately	12	9,8
Total	123	%100

Table (3) shows the period of participation of the research sample members in the October protest movement for the respondents. The table was divided into four periods, namely (since its inception) and formed the highest percentage (62.6%), and the second (joined it later) and the percentage was (24.4%). The third was (I don't remember exactly) and it constituted (9.8%). The lowest percentage (3.2%) was for the respondents who participated in it a short time ago.

When we look closely at the previous result, we find that what distinguished the October 2019 protest movement from the protest movements that preceded it, is the expansion of its mass base of Iraqi youth. Most of the respondents are convinced of the goals and principles of the October protest movement from the beginning, and they constitute a great numerical momentum in the protest. When the individual becomes convinced of the phenomenon, he takes the initiative to participate in it, and this conviction stems from the deteriorating reality.

**Table (4)** shows the form of participation in the Nasiriyah protest demonstrations

<b>Participation form for events</b>	<b>Repetition</b>	<b>percentage %</b>
One of the leaders of the demonstrations	7	5,7
event organizer	10	8,1
civic activist	22	17,9
civil doctor	1	0,8
health worker	2	1,6
ticked driver	4	3,3
With food distribution teams	9	7,3
Ordinary citizen	68	55,3
Total	123	100%

Table (4) shows the distribution of the research sample according to the form of

participation in the Nasiriyah protest demonstrations, and this table expressed an amazing diversity in the forms or roles that the demonstrators play inside the protest squares, despite the predominance of the category of those who referred to themselves as (ordinary citizens), except That there are those who affirmed his role as a (civil activist), as he indicated that they are leaders in the protest demonstrations, but the most important thing is that there are those who claim to be the organizer or responsible for organizing the protest demonstrations, meaning that there is actually conscious planning carried out by some.

Returning to the participation in the demonstrations, we find that there is a doctor and a paramedic, just as there are those who participated in the team's distributing food and rations to the protesters in their tents. However, it is noticeable that most of the demonstrators carry out several activities, in addition to being demonstrators. The participants are not a formal organization so that its members fulfill the role assigned to them. Rather, whenever needed, everyone performs what they can according to their ability.

### *Third: Data Related to The Characterization of The Phenomenon of Political Slogans*

**Table (5)** shows what the slogans indicated in the Nasiriyah protests

<b>The demands of the slogans in the Nasiriyah protest demonstrations</b>	<b>ordinal sequence</b>	<b>repetitions</b>	<b>percentage %</b>
National demands representing all Iraqis	1	96	73.28%
Mass and popular demands of the people of Nasiriyah	2	30	22,90%
Demands for certain political groups	3	3	2,29%
individual demands	4	2	1.52%
المجموع		131	131

Table (5) is an ordered table showing what the slogans indicated in the Nasiriyah protest demonstrations, and the first option was (national demands representing all Iraqis), and it was the option that ranked first among the respondents' choices with a percentage of (73.28%), while the second was ranked Lakhyaar (Public and Popular Demands for the People of Nasiriyah) with a percentage of (22.90%). While the third place for the option (demands for certain political groups) was (2.29%), while (1.4%) indicated that the slogans expressed personal demands.

**Table (6)** shows the parties behind the formulation of the slogans raised in the Nasiriyah protest demonstrations

<b>The parties behind the formulation of slogans in the demonstrations</b>	<b>repetitions</b>	<b>percentage %</b>
The organizers of the demonstrations the protests themselves	50	34,0
Most of the participants in the protests, not just the organizers	44	29.9
All previous options	30	20,4
Some of the protesters were raising slogans expressing their demands	20	13,6
do not know	3	2,0
Total	147	100%

Table (6) shows the respondents' opinions about the parties behind the formulation of the slogans that were raised in the Nasiriyah protest demonstrations. The first choice (the organizers of the demonstrations themselves) got the highest percentage (34%) of the respondents' choices, and this is evidenced by the fact that most of the slogans were formulated in a spontaneous manner. Whether it is by one person or a group of people agreeing to formulate it.

In a face-to-face interview with a group of demonstrators, they pointed out that the demonstrators organizing the demonstrations gather in one of the sit-in tents to compose and agree on some slogans, and the evidence for this is the spontaneity of the expression and formulation of those slogans, except for the slogans of the Shatrah District demonstrators, which were planned and very strong and composed by capable poets who are not Ordinary demonstrators, knowing that most of the slogans were eventually echoed in Al-Haboubi Square.

But the second option, at a rate of (29.9%), indicated that, of course, the issue is not limited to the organizers of the demonstrations, but rather most of the participants organize the slogans. In the words of one of the organizers of the Nasiriyah protest demonstrations, "We were suffering from the fact that some demonstrators were formulating slogans that we are not aware of and perhaps we do not accept." As an educated segment, it is an unstudied slogan), which provoked some disagreements and verbal altercations among the demonstrators. While the third place in the table was for the option (all the previous options) with a percentage of (20.4%), and this is evidence that most of the participants in the Nasiriyah protest demonstrations formulated and raised slogans according to the opinion of this percentage of the respondents. Nasiriyah, not only the participants, nor the protesters only, but everyone who has a slogan can raise it or chant it, because the protesters in the protests are not official or semi-official organizations, and they do not have strict laws that they apply to those participating in them. Rather, they are simple and informal organizations that are somewhat chaotic.

**Table (7)** shows the order of the slogans' shapes according to their effectiveness

Arrange the slogans according to their effectiveness	ordinal sequence	repetitions	percentage %
cheers	1	52	42,3
Banners	2	45	36,6
Chants and songs	3	18	14,6
Photos	4	8	6,5
Total		123	123

The data of Table (7) shows the arrangement of the slogans' shapes according to their effectiveness. The table was divided into (five options) according to effectiveness, which are (chants, banners, chants and songs, pictures, and other means). The second place was for written signs, with a percentage almost equal to the first place, where the percentage of respondents' opinions was (36.6%), and the third place was for songs and songs, at a rate of (14.6%), and the fourth place was for pictures with a percentage of (6,5%).

**Table (8)** shows the slogans that were most present and circulated in the Nasiriyah protest demonstrations

The most popular and popular slogans	repetitions	percentage %
political slogans	53	43.1
Economic Slogans	22	17,9
social slogans	20	16,3
religious slogans	6	4,9
personal demands	3	2,4
All previous options	19	15.4
Total	123	100%

Table (8) shows the respondents' opinions about the slogans that were most present and circulated in the Nasiriyah protest demonstrations. Where (political slogans) ranked at a rate of (43.1%), followed by the option (economic slogans) with a rate of (17.9%), and the third rate (16.3%) was for the option (social slogans). After this, an option (all the previous options) ranked fourth, with a rate of (15.4%). While (religious slogans) ranked fifth with a rate of (4.9%), while the lowest percentage was for the fifth option, which is (personal demands), and it was (2.4%). Most of the respondents were above personal demands. Rather, the respondents claimed that they hold principles and values that prevent them from doing so and make them feel more responsible and more rarely about the suffering of others.

**Table (9)** shows the most important demands of the political slogans of the Nasiriyah protest demonstrations

<b>The most important demands of the political slogans of the demonstrations</b>	<b>ordinal sequence</b>	<b>repetitions</b>	<b>percentage %</b>
Overthrow and change the government	1	67	22.48
Detect the corrupt	2	58	19.46
The independence of the Iraqi political decision from the dependence on neighboring countries	3	56	18.79
Searching for a home	4	37	12.42
The abolition of sectarian, national and partisan quotas	5	31	10.40
Changing the electoral law and setting early elections	6	26	8.73
get rid of the occupation	7	23	7.71
<b>Total</b>		<b>298</b>	<b>%100</b>

Table (9), which is a hierarchical table, shows the most important demands of the political slogans for the Nasiriyah protest demonstrations, and these options, according to their percentage in sequence, were slogans calling for (the fall of the government and its change), and slogans calling for (exposing the corrupt), and others calling for (the independence of the Iraqi political decision from dependence). The policies of neighboring countries), others calling for (searching for a homeland), slogans calling for (the abolition of sectarian, national and partisan quotas), others calling for (changing the election law and setting early elections), and finally those calling for (getting rid of the occupation).

These were the main demands driving the events that took place in the October protest movement. A great echo of these issues was found in a group of political slogans, including the slogan of the people of Shatrah (We want him to be a leader, not like these rubbish... We want him to be a leader like the tails of embassies...) where this slogan embodies the protesters' demands and their desire to bring down the government they described. With the rubbish and tails of foreign countries, and the fact that some of the political demands embodied in the slogans, such as the overthrow of the government of (Mr. Adel Abdul-Mahdi). It is a demand that came first as one of the priorities of the protesters' demands, as they reject the survival of this government altogether. After its multiple failures from after 2003 to the present day, and its failure to take into account the conditions of its afflicted people, which constituted a great disappointment for this people and a loss of confidence and caused a situation that could not be reformed except by bringing down this entire government. This was evident in many of the protesters' slogans. The phrase (a convoy to inform you) in this chant of the October 2019 protest movement in Nasiriyah is nothing but a rhetorical expression of the protesters' insistence on demanding the overthrow of the regime. With his deep sense of belonging to a rising Iraqi



patriotism that sees political independence from external interference as the entrance to change, achieving demands and paving the way for serious and real political reform, and this certainly seems impossible in light of a political class that is controlled from outside and in light of the sharing of spoils between armed factions and partisan groups at home.

Or the demand to expose the corrupt who looted the country's money, which is the second most important demand of the political slogans in the Nasiriyah protest demonstration. Many protesters and intellectuals consider it the main issue that caused the destruction of the country and its people and waste its money and brought us to what we are now. The protesters' slogans dealt with this issue extensively...

The third demand is (the independence of the Iraqi political decision from the dependence on neighboring countries), as the demonstrators called the "tails", which is an abhorrent characteristic of government, parliamentary and party figures, and called them "the tail", meaning the subservient and flatterer of its non-Iraqi masters, and they are getting what they got without merit. them, but by adulation and subordination to others from other countries.

The fourth demand is (We want a homeland), which is a slogan consisting of only two words that summed up all the suffering of this people. The homeland is not just a land on which a person lives, and contemplates what happened and is happening in Iraq and what happened to the Iraqi society since April 2003, and until now he truly realizes that we miss the homeland And it is the most precious thing for a person, as it means stability, security and safety. The Iraqis have been deprived of these blessings and lost them, and crises from all sides and corners have swarmed against them, and their dreams and aspirations have been killed, their blood has been licensed, mothers have been afflicted and fathers are mourned, so the slogan (We want a homeland) was the most important slogan among The slogans of the October 2019 protest movement because it is easy to remember, few words, and a summary of all the suffering of Iraqis, comprehensive of all their demands, and easy to repeat.

And the fifth demand, which was represented by (the abolition of sectarian, national and partisan quotas), as procedures and practices that were a disaster for the country and the political process after corruption had spread throughout it without accountability due to the custom of quotas and consensus. While the sixth demand is (changing the electoral law and setting a date for early elections), with the demand for international supervision and monitoring, and the last demand represented by (getting rid of the occupation), because most of the demonstrators are influenced by citizenship countries and real democracies, including the United States of America, so they mostly do not mind. From the existence of the occupation and do not want to get rid of it, as much as they are obsessed with obtaining a citizenship state that enables them to live in luxury, except for a few of them who want to get rid of the occupation.

**Table (10)** shows the most important demands of the economic slogans of the Nasiriyah protest demonstrations

<b>The most important demands of the economic slogans of the demonstrations</b>	<b>repetitions</b>	<b>percentage %</b>
Providing job opportunities	69	56.1
Lower prices and taxes	5	4,1
Reducing inflation and raising the value of the national currency	7	5,7
Increasing dependence on the national product	42	34.1
Total	123	100%

Table (10) shows the most important demands of the economic slogans of the Nasiriyah protest demonstrations. The table divides the most important economic demands into five options on which the opinions of the research sample were distributed. The highest percentage in the table for the option (providing job opportunities) was (56.1%). For many years, the cycle of deprivation and poverty was expanding in Iraq, in addition to great unemployment and the accumulation of huge numbers of unemployed young people and graduates who are of working and giving age Accordingly, the depth and extent of frustration resulting from the realization of deprivation constituted one of the most important demands in their economic slogans.

As for the second place, it was for economic slogans, since the most important reasons that led to the outbreak of this movement were economic. Unemployment in the community has increased in a very large way and in all its forms to include those with higher degrees and graduates of colleges and institutes and others. , especially when they see that the doors are closed in their faces, in addition to the spread of poverty in the country in return for the glut of corrupt politicians and the accumulation of the money of Iraq and its factions with their hands contaminated with the money and blood of Iraqis. And other economic suffering that burdened the Iraqi citizen and that led to the circulation of economic slogans in abundance in the movement.

The second highest percentage is (increased dependence on the national product) at a rate of (34.1%). There is no doubt that one of the most important bad repercussions for Iraq after 2003 due to the chaotic conditions that swept the country from north to south, which accompanied and followed the American occupation, was the destruction of local industry. And he made it into news, until the Iraqi national product was completely absent, which led to the transformation of Iraq into a market for products obtained from foreign countries, so that Iraq became a consumer only, and undermined its production to be limited to oil only according to malicious schemes to overthrow the Iraqi economy, destroy the local product and close the large and small factories that were Its industry is prosperous and it provides the Iraqi citizen with local Iraqi products that are cheap, and thus provides hard currency to the country instead of transferring it abroad. 2003, so it was one of the important demands in the economic slogans.

Next in terms of the largest percentage is demands (reducing inflation and raising the value of the national currency) by (5.7) which are demands, although they are of great importance to the recovery of the Iraqi economy, but do not rise to the level of the demonstrators' economic demands that directly affect their daily lives, such as providing job opportunities and eliminating unemployment. While the demands of (reducing prices and taxes) were (4.1%), and this demand was the least of the demands that appeared in the slogans of the demonstrators, as the Iraqi citizen is not very interested in these issues because their impact on him is not great from his point of view.

#### ***Fourth: Results of Data Related to The Description of The Research Phenomenon***

The slogans in the Nasiriyah protest demonstrations referred to "national demands that represent all Iraqis," according to the opinion of the majority of the respondents. In addition, the slogans in the Nasiriyah protest demonstrations referred to many important issues.

Most of the slogans in the Nasiriyah protest demonstrations were coined by (the organizers of the demonstrations) themselves. This is evidence that most of the slogans in the Nasiriyah protest demonstrations were spontaneous. The slogans were arranged according to their effectiveness into (chants, banners, chants and songs, pictures, and other means) and in this order the chanting would be the most effective slogan in the Nasiriyah protest demonstrations.

Among the huge variety of slogans circulated in the October protest movement in Nasiriyah, the political slogans were the most frequent and circulated in the protests of Nasiriyah. Followed by economic slogans and then social slogans.

The most important demands of the political poets in the October Social Movement in Nasiriyah were the overthrow of the government and its change as a basic demand for them. Then exposing the corrupt, then searching for the homeland, while the most important demands of the economic slogans (providing job opportunities), which is the main reason for their poverty and their lack of status in society, comes after this demand in terms of importance, according to the participants in the Nasiriyah protest demonstrations. Demand (increased dependence on the national product).

The most important political slogans that attracted the attention of participants in the Nasiriyah protest demonstrations are: (We want a homeland), (The people want the downfall of the regime), (Shala' Qalaa is all thieves), (Tail of Loki's tail) and (Muhammad led by a youth revolution). The most important economic slogans that attracted the respondents' interest are: (Providing job opportunities for youth), (Achieving social justice), (Supporting the national product) and (We want you to rise above the structure and not take the right to be tired).

The most important social slogans that attracted the attention of participants in the Nasiriyah protest demonstrations were as follows: (Al-Kazla did not like you, the Mao did not mock it), (I am the Iraqi who repelled you) and (Feared do not make freedom). While the most important slogans of the personal demands

that attracted the attention of the participants were as follows: (I am coming down to take my right), (We demand that contracts be confirmed) and (Abbas wants to get married).

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