

Moral terror from shame crimes: The perspective of the political and religious divide between two generations in Iraq

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Abstract

Moral panic is one of the modern concepts and includes religious, social, political and cultural dimensions, and it also serves as an individual and social reaction to behaviors, attitudes and issues of a condemned nature at the level of religion and law and with political roots , including crimes of "washing shame ,"so the current research aimed to know the concept panic the moral part of" honor" crimes , and identifying the features of the political divide - cultural between the generation thousandth of a Li- generation Alalveni, as part of heme NH political and legal chaos in our society, and comparing the features of the gap of cultural from the perspective of the generation of the twentieth century and generation Alalveni with Related to moral panic in the context of "shame" crimes.

The research included three chapters, adopted the method of analysis, discussion and review of previous studies and scientific literature regarding the variables of the current research, and an attempt to reach approaches and paradoxes to it with the Iraqi reality, through the first chapter " :moral panic in the context of crimes of" washing shame , " and the second chapter " gap cultural between the twentieth century generation and generation Alalveni , " as the researcher discussed this gap and its causes and ways in which is the responsibility of specialists in the treatment of deviant behavior followed in this crime , and the statement of the position of the Sharia of the Islamic of this crime and how to deal with her and judgment legitimate on the perpetrators of her and automated data used to prove her , as a person 's political engines to the bullying of the perpetrators of these crimes.

The researcher concluded some indications about the research variables that he used as theoretical premises for research procedures in his third chapter, which included preparing a questionnaire to measure the moral panic from crimes of shame washing from the perspective of the cultural-political and religious gap between the pre-2003 generation and beyond, and extracting the standard characteristics of the questionnaire from honesty and consistency.

The researcher applied the research tool to (140) individuals, at the rate of (40) people born in 1981 and (100) people born in the year (2000). The results showed that there is a high level of cultural panic over the crimes of washing shame of the millennial generation unlike the first millennium generation, And that there is a cultural, political and religious gap between the two generations regarding this crime, and that there is a wrong and distorted understanding of the Islamic religion regarding this crime.

The research includes a set of recommendations , including amending laws dealing with honor crimes related to them , and the involvement of young people, especially from generation Alalveni political issues , and bridge the gap between the generation yen by devoting the benefits of nuclear family , and educate young people in the social networking sites not to post The horrific pictures and videos of crimes of shame washing to reduce moral panic in society , and sensitize tribal and tribal societies, parties and political entities of the necessity of not

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embracing religion to justify crimes and behaviors that heighten moral panic in society and increase the cultural and political gap between them and the millennial generation.

Keywords: Moral terror, shame crimes, political and religious divide

Introduction

Moral panic is one of the modern concepts that have entered into the field of research and social studies in general, and because of its moral content it includes religious, social, political and cultural dimensions, as it is an individual and social reaction to behaviors, attitudes and issues that are of a condemned nature at the level of religion and law but may not take this nature Convicts at the level of society's culture, including crimes of "washing shame", are among the behaviors and issues that are disputed not at the level of societal cultures, but even at the level of law, but religions have a clear position on them. Therefore, the current research is an attempt to understand this difference from the perspective of the culture of two generations in Iraqi society .

Research problem:

The problem of the current study can be determined by looking for answers to the following questions :Is there a moral panic over crimes of shame washing in Iraqi society between the generation before 2003 and beyond, and in other words between the generation of the twentieth century from the first millennium and between the twenty-first generation of the second millennium ? And to the the extent of the gap it introduces the concept of the cultural and the political between these two generations an explanation of the moral panic about these crimes?

The importance of research

The researcher divided the importance of the current research into two axes, the first axis is the theoretical importance , while the second axis is the applied importance : In the context of the theoretical importance of the current research lies in the importance of the variables that he addressed by linking in an analytical framework to the issues of crimes of shame washing, the cultural political gap between two generations, and panic The moral implications of these variables, which require diagnosing the political -cultural gap between two generations with regard to crimes of shame washing and examining the effect of this gap on the emergence or absence of moral panic between the two generations .The researcher did not find a previous study that dealt with these variables, especially in Iraqi society (to the best of the researcher's knowledge and knowledge) .As for the practical importance of the current research, it lies in its ability to diagnose the Iraqi reality in a cultural framework with its political and religious dimensions to diagnose "Where are we now" as a society ?Where will we be ?How can general reform policies be formulated within the framework of understanding the Iraqi cultural- political reality?

A scorer Search:

1. The concept of moral panic is defined in the context of "shame-washing" crimes.
2. Define the features of the political -cultural divide between G for the first millennial and the millennial generation, within the framework of the dominance of political and legal lawlessness.
3. The gap compared to the features of the political culture from the perspective of the generation of the twentieth century and generation Alalveni with regard to panic the moral part of the " honor" crimes.

Research hypothesis:

There are no cultural gap between the generation of the first millennium and the generation of two thousand in the moral panic of honor crimes.

Search limits:

The current study is determined by examining the cultural gap in Iraqi society between the first millennial generation and the two thousand generations , in the moral panic of shame crimes in Iraq for the year. 2019

methodology

The present research relied on the descriptive research methodology, in the analytical and procedural style.

Chapter one :Moral panic in the context of the crimes of "washing shame."

The first topic :crimes of shame washing and social stigma

Honor is considered One Value Social Pivot Which Emphasizes Parental the society Arabi The inferiority of women in it, and he As all Value Social Determines All Community Its meaning Including Agree With His interest Which Change by changing scales Powers in it [1].

And committed many crimes in Eastern societies under the pretext of " honor", which is to kill the girl or woman who proves or even suspected sexual relationship with be set up a man not related to him legitimately according Hariatha or religious law of her family.

And is a crime of honor killings of serious crimes that threaten peace and security community and human rights, including women 's rights which are guaranteed by the Islamic religion basically coincides this crime with varying legal protection between men and women in Arab societies and Islamic in general ,and while this was limited to the crime in the mid The last century was mainly in our Arab Islamic region ,but the signs of these crimes have become visible in European countries, especially after the increasing numbers of members of the communities coming from the areas where these crimes were committed.Thus , we can say that this type of crime has expanded t in terms of geographical area and became t passing of cultures .So it attached the importance of international organizations large in an attempt to reduce them and terminate them ,and see Human Rights Watch that " honor" acts for the purpose of revenge, often crimes are murder, committed by a male family members against a family member of the female, claiming brought shame on her family Thus, a girl or a woman can become a target for revenge by a male family member for several reasons, including: refusing to marry her, or being a victim of one of the sexual assaults)rape ,(or trying to divorce her husband - even if the husband is violent Or a perpetrator of adultery [2]

Specialists point out that the risk of honor killings is due to being repeated in Iraqi society , and is legally closed by agreement between the clan and the police as normal crimes or suicide .[3] Thus the perpetrator is impunity . Its danger also lies in the fear and fear it causes among young people, especially girls, because of the ugliness and diversity of the killing methods adopted in these crimes, which can cause cases of social panic, especially after its circulation within the social media, with a picture or audio and video clips of the victim crying out from horror, pain and despair and almost the methods of murder in the these crimes vary according to the environment crime occurred , usually ranging appeal with a knife , beating to death , burning mastermind , and shoot ,and the slaughter of the neck , and strangled ,and death by hanging , workshops acid (acid water fire), or forcing the victim to drink poison ,and all methods to commit crimes of honor , and in some societies , these crimes are publicly Kochhar by the perpetrator as a wash shame of it and ward off the social stigma attached to it as if this criminal act did not commit [4] Whereas if we refer to how to prove this crime (adultery) legally and the mechanism used for the penalty imposed on him, we will find it a heavenly mechanism that takes into consideration all means of protection from slander and fading that can happen to people and we will explain this later.

And the statistics revealed in some Arab Islamic countries for the preparation of the victims of honor killings annually , ranging from (2000 - 900) crime , and that 92% of the murders of women fall under the so - called honor crimes, committed by husbands or fathers or brothers out of jealousy for the honor and washing Shame. And it is proven that70%) (Of these crimes, they did not occur in a case of flagrante delicto, but rather based on rumors and misgivings, as confirmed by police reports in this regard .Statistics also showed that most of the honor crimes committed were in tribal and clan societies[5] .The researcher believes that this is an indication of the reference of these crimes to the cultural ,not religious ,aspect.

According to Amnesty International that most of the victims of "honor killings" of women and girls who are believed to male relatives and others that they brought out "shame" for their families because of the immoral behavior, and often the charges for reasons of Wah Yeh is not merely to be mere rumors (and those who annoy believing men and women without What they earned, they endured with falsehood and a clear sin (Al-Ahzab 58 ,where the scholar Ibn Kathir mentioned in the interpretation of this verse that the fading here is to tell or convey from the believers and the believers what they did not do as a defect and reduce them to them * Interpretation of the Holy Qur'an 6/480 and in many cases it is committed to commit "Honor crimes" are male members of the families to which the women and girls victims belong, believing that such crimes restore their honor and that of their families ..

And the Ministry of Human Rights affirmed that there was no significant decrease or decrease in honor killings, or killing to disgrace, as a result of the consolidation of traditions and customs that it considered constant and ongoing .He revealed the ministry 's report of (24) October, killing (84) women in 2009, compared with (87) cases of murder in (8 200) . Baghdad and Dhi Qar governorates topped the list of honor killings by (15) women for each of the two provinces, followed by Wasit 9 women, Najaf 8, Anbar 4, Babel 3, Maysan 3, and one homicide in Diwaniya and the same in Muthanna.This indicates the spread of this crime in all parts of Iraq, and it is also on the rise , and since the issuance of this report until 2018, no statistics have been issued on the numbers, proportions, and locations of these crimes .[\[6\]](#) .

And said the annual report issued by the revolving of performance monitoring and protection of rights in the Ministry of the reality of Iraqi women" , said the position of Planning and Statistics of the Supreme Judicial Council refers to the arrival of 10 cases to final judgments over the past year, this" confirms the legal protection of the perpetrators of the laundering of shame against Women". In its report, the Ministry of Human Rights called for amendments to Article 409 of the Iraqi Penal Code No. 111 of 1969,[\[7\]](#) [The said article was described as opposing the provisions of Islamic Sharia and international principles related to women's human rights, which are represented in their right to life and equality with men, before the law, as stated in the Iraqi constitution ..[\[8\]](#) It is in violation of Article 2 of the Iraqi constitution, which states (a) It is not permissible to enact a law that contradicts the established principles of Islam, The same Article C- It is not permissible to enact a law that contradicts the fundamental rights and freedoms mentioned in this constitution. This article violates the constitution by violating Islamic law, because Islam does not allow killing out of shame as well Contradicting the constitution is its opposition to the right to life, which is a basic human right, as well as the right to self-defense It is also a basic human right, and the two are guaranteed in the constitution .As well as the right to equality before The law guaranteed by the Iraqi constitution in Article 14 thereof.[\[9\]](#)

The researcher believes , despite the multiplicity of labels as crimes of honor or shame the crimes of the n Here all the committed out of fear of social stigma, even if we go back to the assets of the language of the term "stigma "we find that the root O T of the Greek word Stigma " " It refers to a type of marking or tattoo that has been cut or burned in a specific part of the skin of criminals, slaves, or traitors, in order to clearly define their status as stained or morally polluted persons . Society members at the time avoided and ostracized these stigmatized individuals, especially in places the public [\[10\]](#) .The majority of researchers have found that stigma is a process that has a long history across cultures, everywhere and every society[\[11\]](#) ,and individuals deal effectively with stigma in ways that differ with different stigmatized groups, across individuals within stigmatized groups, and within individuals across time and situations.[\[12\]](#) .

And is the designation of the social stigma " Social stigma "Modern naming of the concept of honor and intended to form a very a forms of disapproval or dissatisfaction, someone on the basis of some of the properties that suspended him and that distinguish negative from society and culture prevailing standards [\[13\]](#) ,and often the social stigma associated with the forms of multiple stigma that identified by Kaufman Goffman These include: the reality of mental and infectious disease such as leprosy, leprosy ,smallpox, AIDS) or the imposition of such a diagnosis , (and the physical form of deformation or differentnessIs unwanted , such as physical disabilities , and homosexuality , or the presence of addiction to alcohol, drugs, drugs ,or a special relationship discriminatory with race, belief and religion ,and criminal background , as there are communities linked to their social stigma type of profession (such as server) or education (illiteracy and education Primary), talent (singing, dancing, etc.) ,etc .[\[14\]](#) .

He sees Goffman (1963) that the stigma feature can distort the reputation deeply ,and the movement of all persons to unstained people and lowering the , either Herrick" Herek He sees the stigma: "Negative outlook, minimum status, and relative disability that society collectively agrees with people who possess a particular characteristic or belong to a

particular group or group .[115th](#) And that this shift in the perception of man moves the source of stigma out of the bodies and identities of stigma and puts the origins of stigma at the societal level [116](#)

And The meanings inherent in social stigmatization are intertwined within historical contexts, and their meanings can change over time) as several studies have shown ,for example : Crossover Study 1991 [117](#) [The Safin Study - Williams2005 [118](#) [W. Not limited stigma on the numerical minorities , but arise and stigma when sustained by those who have power against others on the people with the power of less [119](#) [. Social stigma appears as soon as it is established in a myriad of distinct stigmatization in conceptual terms and related processes, which are described as follows:

1. Structural inequality

Laws, policies, religions, and other institutional structures are built in ways that reflect the negative meanings associated with stigmatized groups and individuals , Q rights and freedoms and resources are limited compared with stigmatized non Alמוש m e , f Structural inequalities stem from and perpetuate social stigma to reinforce the negative connotations of stigmatized groups by limiting their participation in society . If preventing certain groups from full participation in society ,in the social will continue to be the case " , the less than" non - stigmatized groups, which are often seen as legitimizing the social stigma prevailing , in those who are allowed to participate fully in society become natural ,for Those who are not involved, however, are different and marginalized [120](#) [.

The researcher believes that the structural inequality in our society is one of the processes that granted the crime of washing legitimate shame and considering stigmas, especially among women, as different and marginalized.

Stereotypes and prejudice

There are stereotypes and prejudices on the psychological level and are often the product of the social stigma as Represent Stereotypes for generalizations Common characteristics of people based on their membership of stigmatized groups or their stigma as an attribute , And t known stereotypes by most people in a Nha points of view of culture resulting from the stigma of Ala R by T .Spring of them although most people may be wa aware of a certain stereotype ,and may not necessarily believe personally that stereotype This may be correct [121](#) [And it happens Bias When people believe that the stereotype is honest and corresponds to its generalizations , corresponding to their positions and judgments with others with whom the stereotype corresponds .[122](#) [,And so in stereotypes and prejudices are interrelated, despite the distinct psychological processes that stem from social stigma , P bias is complicated for it does not always work at the conscious level [123](#) [.

Accordingly ,**the researcher sees** that Stigma is rooted in many aspects within societies ,including our society . Likewise ,the implicit forms of prejudice operate outside people's awareness of this and can constitute their behavior towards stigmatization in ways that can be described as unintended , and this does not justify crimes of shame washing but it clarifies the unconscious processes underlying this behavior.

Bias can, if not always, lead to Distinction , and Discrimination refers to situations in which people or groups are denied equality and treated differently because of their stigmatized situation [124](#) [This was confirmed by studies by: Porte1954 A llport And Abrian O'Brien Others2005 [125](#) [Also ,discrimination can occur at the institutional level and at a personal level, and this was confirmed by Frost's study 2011 Frost ,O'Brien et al. 2005 [126](#) [Moreover , it asserts all these studies that discrimination is increasing in societies because of the disposition of discriminatory ways in public, Wei will go through discrimination and racism "modern" sexual bias even in societies that avoid stigmatization or waived , and even in the case of the absence of an individual or a lack of enterprise support explicit racist attitudes Or sexual bias and this was confirmed by the study of both Canadian Conahay Others 1983 [127](#) [The study of SWIM Swim Et al, 1995 Cohen and others study , 1997 and these studies see that the cultural origin of social stigma came through the policies that were imposed by tribal and religious political systems of government and targeting the vulnerable and marginalized groups such as women and the poor because they are the majority in the society in control, and that the provision of more control, submission and submission to these groups requires Stigmatizing them constantly so that rulers, their representatives, and their class of wealthy, feudal, and clerical distinguished them from them, and they have given various historical evidence in European societies about the political root of social stigma .[128](#) [

The researcher believes that discrimination against women has ancient social roots in societies, including ours, and was one of the common and announced things we have , especially in the southern governorates that are characterized by tribal authority that derives its strength from being drawn from colonialism and then by rulers , but after 2003 and with the spread of a culture of non-discrimination built On the basis of gender, he drew attention to this distinction at the level of individuals and groups, and the discussions about it that raised the experiences of these people and groups have raised the

goal of targeting the social stigma of criticism and dismantling for being the cause of shame crimes , and the proliferation of armed groups outside the framework of the law and with a violent mentality and wearing robustness Tribes sometimes and political bullying at other times All of this helped the spread of various crimes, including crimes of shame washing, by strengthening the stigma of social stigma to silence the feminist voice, which constitutes more than half of the population of Iraq, according to the latest population statistics, and it is worth noting that such armed groups exacerbated their behavior Rogue in recent years due to weak law enforcement as a result of political conflicts e.

As for the **Islamic religious** aspect , it is necessary to search for an answer to the question that is there a religious legitimacy for crimes of shame washing ,or crimes of "honor" in Islam? ?

Literature suggests in this regard that since the beginning of the call to Islam follow the Prophet Muhammad (r) a new approach in dealing with pain - free died of nationality through clarity in the prohibition of adultery, and this is what we find in many Quranic verses , and follow the method of argument and education to convince the Arabs at the time the nature of those taboos , and at the same time called for the Ulster and repentance and not Bouh in the case of the commission of such a taboo , as included in the special penal legislation Palm free of sexual .And gave the discretionary power of the judge in the judgment , either for punishment of sexual contact pain free AD , we find in the Qur'an referring clearly to the sanctions around, it was reported in the fifteenth and sixteenth verse of Sura women) The one who comes outrageous from your wives, then four of you are martyred for them, so if they testify, hold them in the houses until death is tolerated, or God makes them a way for them, and they come to you from them, and they harm them, and if they repent and be right, then show them that God was a merciful spice(.. This has created Islam conditions complicated to prove pain free of sexual , including to a four fled , witnesses saw the process of sexual Kalmal in Almekhalh , and even in cases of approving persons process which cases where the Prophet inflicted punishment, the Prophet was heard to admit in three different sessions , said Several times to the subject "you may be kissed or touched ," and the approved person has the right to revoke his approval when the punishment is imposed on him . [\[29\]](#)

The researcher believes that the concept of pain is free of sexual punishment in the heavenly, especially in Islam laws, it is not permissible to kill women under the pretext of the application of the text of Quranic sacred , and even in the case of Wa as Thayer interpretations of conservative religious texts, the guardian " any authority " is in charge To impose a sentence after it has been proven according to the complex conditions that we have mentioned .Is it true what the perpetrators of "honor" and shame crimes claim are that they are applying religious teachings?!Is this correct in the absence of the Islamic government and the authority of the caliph??

The second topic: Moral terror in the context of crimes of shame washing

It defines moral panic (Moral panic) As a sense of fear, spread among many people for their perception that some evil , Threatens the welfare of society . Well he is The process of raising social interest around an issue, usually, from work The media as a mass movement based on the erroneous perception or exaggerated that some cultural behavior for a group of people perverted seriously and pose a threat to society 's values and interests .P moral panic v feeding in general for the media to cover exaggerated social issues . It has been described this phenomenon for the first time in 1972 with respect to groups " Mods & Rockers" In the 1960s , and since then, a moral panic occurred regarding" ritual demonic abuse " , which was widely seen in the 1980s in relation to pedophilia, resulting in vigilance even against innocent people These are the representations of moral panic culturally [\[30\]](#)

And this term appeared strongly with the spread of the media or mother, especially social networking sites that transmit the news very quickly, which had a great impact in spreading moral fear, even when these news did not show its direct involvement in arousing the general public . But this fallacy is clear the mere presentation of the case or the case, can be enough to generate ,anxiety or fear or pain when people [\[31\]](#) .

Moral panic occurs when a situation ,person or group is tagged as threatening cultural and political values and societal interests [\[32\]](#) P kidnapping children Widely by child molesters, And the treatment of bad violent for women and children and incidents of addiction, drugs, terrorism , insurgency, extremism leading to terrorism, all issues It raises concerns about the effects of these issues on society's values ,future and mental health[\[33\]](#) . In the long run, moral panic can become part of the standard political discourse when it is published to direct the attention of public opinion to non-political issues, or to calm the rebellion and opposition in a case ,and to shift the public landscape towards a gathering of power, law enforcement ,and government decision-makers . [\[34\]](#) .

Has entered this term scientific literature academic, world Marshall McLuhan in his book "Understanding Media", in 1964 [35], and Stanley Cohen adopted it in a study on youth culture and the media entitled "Popular Demons, and Moral Panic". In 1972 [36], according to Cohen, the moral panic happens when there is a position, or a person or a group of people, within the connected relationship as it highlights a threat to society's values and interests. And that those who begin to panic, when fear a threat to social values of a cultural and prevailing, are defined as "entrepreneurs Okhalagiwn", while the description of those who are supposed to threaten the social order that they are, the demons of folk [37]. He achieved Stanley Cohen in a series of incidents that caused public panic, the term "moral panic" was used. To describe the reactions of the media, the public, and social control agents to youth disorders. According to Cohen, these groups were classified as outside the basic values of a consensual society, and posed a threat to both society and its values. [38].

The different perspective of the moral panic among the scholars of the Americans and the British, and described Kenneth Thompson as the difference. As for water Americans tend to focus on psychological factors, while depicting the British "moral panic" Kozmat of capitalism resulting from political and economic factors [39].

Also use Gook Young The term moral panic in the study of a participant's observation of drug abuse in Portadog between 1969-1967 [40]. And also in the study of Stuart Hall and his colleagues, "Controlling the Crisis of Deception, State, Law, and Order" which he conducted in 1978 as he studied the public's response to the theft phenomenon, and the realization that it was recently imported from American culture to the British [41].

And depending on Cohen's definition For "moral panic," see Hall that "the high crime rate equation" perform the function of ideology in social control politically, P is often manipulated crime statistics, from the point of view Hall, for political purposes, and economic; Thus, moral panic can be provoked, to create public support for the need to "control the crisis", Moral panic is also a widespread fear, usually irrational, that a person or something represents a threat to the values, safety, and interests of society or society as a whole. Given its agitation, news media and social media perpetuate it and are often fueled by politicians, but they are Sometimes it leads to passing new laws or policies targeting the source of panic, and in this way moral panic can lead to the strengthening of increased social control. [42].

According to the researcher, according to the foregoing, there is a multiplicity of uses of the term moral panic according to the cultural and political perspectives of each society. Our society has faced many situations that have caused moral panic, such as the crimes known as "Abu Tabar", which were abandoned by sexual rape before or after the death of the victim, as well as ISIS crimes when they took control of several areas and governorates such as Diyala, Mosul and Anbar, and rape, kidnapping and captivity crimes spread to Muslim women. And non-Muslims, which produced a significant number of children of unknown proportions, and the men and families of these women were subjected to moral panic and a struggle in deciding to kill them to wash for shame or forgiveness for them because they are victims, just as the entire Iraqi society faced this feeling of moral panic as a result of the spread of news, photos and clips A horrific video published by ISIS, and the stories of some of these women victims after their return from the families and the ISIS captive and what happened to them in terms of their dignity and honor, and all this constituted a social shock to the cultural heritage, especially among young people, as most of them initiated marriage to these women victims and refuted the claim of shame and stigma as being innocent victims.

Stanley believes that societies are subject, from time to time, to periods of moral panic, when a situation, episode, person, or group of people appears to become a threat to societal values and interests; The provision of nature and typical stylized manner by the media, and should be managed by media people, clerics, politicians and other stakeholders think right moral barricades have also to be for experts accredited socially that Antqo a diagnosis and solutions; For the development of ways to adapt or (often) resorted to; Until the situation disappears, sinks or deteriorates and becomes more tolerant. And sometimes it is the subject of panic completely new and sometimes be something that existed long enough for a while, but it appears suddenly in the spotlight, and sometimes passes Alza t forget the popular memory and collective memory, and at other times, it has repercussions They are more serious and long-term and may produce changes such as those in legal and social policy or even in the way society perceives itself. [43].

Rao and Amenks also believes that the "moral panic" has become ironically, it has become is by itself Ola Meh, it uses its application as evidence of the need for people to say and find out more and clarification about a case or a person or a situation. [44].

He entered the term panic moral lexicon popular through the dictionary of political - cultural in a relatively short time and in many multi - rhetorical sites, and is expressed usually about the state of anxiety that pervades everyone, and used in several cases of which to describe the period leading up to the election campaign while showing the positions and situations targeting candidate to change his constituents trends, as well as to incite against Muslims in

Australia ,and deployments routine intended for the idea of moral panic that describe the threat levels and negative consequences, and fears, whether justified or not ,and T .Qaimha on it exaggerated , and the recipe exaggeration this is a reservoir the " moral "in a panic P when combined with the name of" panic "side of the moral provides contempt of the event or the person or the situation, and it seems that a few speakers and writers have a deep understanding of the concept and a theoretical data associated with it ,as it tend to use it Kakh Tsar my speech analytical description The phenomenon of a similar situation in the media and culture .[\[45\]](#)

It has caused adaptability metaphoric to the concept of panic moral , as Cohen notes, in great discomfort to the people , but he drew attention also to the idea of such "concern political " can not be more realistic if they were eating her instead speech panic moral in the texts of cultural For the postmodern era [\[46\]](#)

Moral panic theory is a raw material for false news that hides political dimensions of state interference and the objective threat that society poses to a specific individual or group that is alleged to be responsible for creating the threat in the first place, and is the public's reaction to the turmoil caused by the situation, behavior, policy, or Decision, and sometimes moral panic as a reaction to influence the formation and enforcement of social and legal policies and societal perceptions of the threats posed by specific groups or behaviors .As described by the responses of actions Assembly on some social problems , school violence and abuse of children, women and gang rape , immigrants and refugees , and has centered moral panic about the marginalized people in society because of race ,national , class, sex, nationality or religion , and as such q often what moral panic depends on stereotypes known and common culturally and reinforced , and can also lead to the aggravation of the differences and the real and perceived divisions between groups of people for political goals ,according to Stanley Cohen, the stages of the construction of the moral panic [\[47\]](#) [\[They\]](#) are:

1. A person, thing, or group that is defined as a threat to social norms, or to the interests of society or society as a whole.
2. Media and community members portray the threat in simple fashion and symbolic ways.
3. Depicting this symbol as a widespread public concern.
4. There is a response from the authorities and policymakers ,whether real or imagined, with new laws or policies ..
5. The emergence and spread of moral panic, on this issue, leads to social changes within society.

And under these stages suggested Cohen , that there are five groups head of of the actors involved in the process of moral panic.

1. Leprechaun people
2. Implementers of rules or laws
3. The media
4. Politicians, who respond to the threat and sometimes provoke panic fire.
5. An audience that generates focused concern about the threat and asks to take action in response to it.

The researcher believes that the prevalence of the culture of human rights in Iraq after 2003 pushed many young and civil activists, especially women, to carry out various civil and media activities and campaigns on issues of violence against women, including crimes of shame, and the researcher suggests that it is the result of moral panic , and on the other hand it creates anxiety Year through local and international news reports about these crimes , which had a clear impact on their moral panic.

Chapter II:

The political -cultural divide between the twentieth century generation and the millennial generation.

Known as the generation gap Or the generation gap is the difference of the views of one generation from another generation regarding beliefs, policies or values, and the term "generation gap" may be used to refer to the perceived gap between young people and their parents or grandparents.[\[48\]](#)

The gap between two generations is also known as the differences in opinions expressed by two different members of the generation. More specifically, there could be a gap between any two generations used to describe differences in actions, beliefs, and tastes of members of younger generations compared to members of older generations regarding politics, culture, values ,and other issues.[\[49\]](#)

Some specialists sought to classify the gaps into several types, including a knowledge gap, communication, freedom gap, educational gap, economic gap, technical gap, cultural gap, and mental gap, and this classification was made for the purposes of study and analysis, and most studies agreed that the reasons for these gaps are related to political, financial, economic and social factors [50].

The likely researcher that these types of available gaps between the two generations in Iraq by the other because of the nature of the changes root suffered by the state of Iraq and the Iraqi society after 9 / April, 2003 / which caused a general and head of cultural and political as well as problems for educational problems, economic, communication, social and intellectual influences.

The problem of the generation gap is not related to bad behavior or personal differences, or the use of advanced technology only, but it is often related to the distribution of roles between those who occupy these roles and those who seek them, and many know what the gap between the young and old generations in life causes from psychological pressure and frustration in. Often, as many complain of misunderstanding, they look for any common points that may bring together different generations to make everyone more effective. Studies have reached ten principles of the process of explaining the results of these gaps and explain the differences between the different generations conducted by these studies, and some believe that it has been amplified gap problem between the generations p n real size where there are many common points that meet then everyone of all ages and melt then all Differences. It is based on several principles [51]:

The first principle: All generations share the same values, but the difference appears only in the way it is expressed.

The second principle: Everyone seeks respect, but they do not always know him in the same sense.

The third principle: the importance of trust, which saves everyone from the trouble of trying to justify their actions and eliminates the borders that separate generations.

The fourth principle: Politics is one of the biggest problems, regardless of the age of the generations, as each generation strives to prove the correctness of its position.

The fifth principle: sincerity depends on the situation and not on a specific generation.

And when examining these principles, we find that they are available in one way or another in Iraqi society, so examining them will determine whether a cultural-political gap exists or not.

The world has noticed Carl Mannheim The differences of generations are when they move from the youth stage to adulthood, and sociologists, religion and politics have studied the ways in which generations are distinguished from one another at home, on social occasions and in social settings (such as churches and clubs, centers for the elderly and centers for youth) [52], as social theory showed the gap between generations in 1960 when the new generation (known began later period of the baby boom) to oppose all the beliefs of previous religious for their parents in terms of music, values, government, political and social views, and this life period was divided into Three levels: childhood, middle age and retirement age, usually when the age groups engage in any of these main activities, each generation is physically isolated from the other generation with little interaction due to age barriers except for nuclear families [53].

The researcher sees as the Iraqi society is characterized by the presence of the nuclear family in general, so it may be this is one of the factors that reduced the incidence of cultural gap -alssayash between generations.

And a trend study of " awareness of political Jili " which is another way to distinguish between the generations that worked the theory of Karl Mannheim, consciousness Jili is aware of a group of people for their presence among a group of political different can be distinguished by shared values and interests, and can bring social, economic and political change. Alo Aa concerns and values common to members of one generation who have experience about these events with each other, thus the form of the consciousness of my generation, and can these affect levels of awareness Jili on individual growth in a small age, and enables him to start making the interpretation of private data by about the world based on the personal confrontations that put it away or soon from other generations [54].

And play political identity Millennium has a clear role in the differences between the Alalveni generation) born in 2000 (and earlier generations of the transformations imposed on the reality of political and cultural several, these include The transformations have values with a flexible perspective on issues related to the family and institutions, Religion, culture, and expectations Around The future, as well as the exchange of experiences at the same

point in life and These factors are included Under What generational theorists refer to as "the main character"." Or "generational framework" That determines Properties Unique For the generation [55] So you can understand Every generation On it Character, frame or identification Farida ,And Not to be seen this is Generational identity In the same way that we understand The identity of a group of minorities Where there is a specific set of values, priorities for issues and policy ,as preferences are set based on Group interests Shared , However, the This character Real, race and gender related to understanding group differences [56].

Generational identity is an identity Basic Rooted in Cultural transformations Resulting from social phenomena and events of economic ,the political and[57] [These generational groups are ,in fact ,people born in "The same historical, social and cultural context, who suffer from the same formative experiences, and develop common denominators as a result [58] For example, The generation came X From Age At the end of cold War , And Witness On Collapse Soviet Union And the fall of the Berlin Wall . It also suffered from the AIDS epidemic, the Space Shuttle Challenger explosion, the emergence of video games, and popularity Music videos, On off this Millennium has seen the first events of the implications of related With rapidly changing demographics, terrorist attacks From September 11 th , Until,2001 The Great Depression, The second millennium generation is also the first digital citizen ,And came to technological advances and information over the Internet and digital communication , as witnessed terrorism and explosive devices of these events and trends They have formed a new and different values of [59].

And the researcher believes that this is what should we take into fo t to understand the generation of the Finney in Iraq , it is a generation born in the complex, social, economic and political conditions and opened up on a global culture and not local only, and on this valid argument: they bring up your sons to time is Zmancm[60] ,and this confirms the continuation of the process of life as he Bngaradtha call mil a gap can occur between the two generations.

And there Another distinguishing feature of generational identities or frames between the pre- and post-2000 generation , ranging from high distrust of traditional institutions to extreme tolerance of same-sex marriage , and the emergence of Values and aesthetic values of digital citizenship, in these values are The second millennium distinguished from its predecessors and helped to shape the fingerprint of generations of Likely to exceed Archaeology The age of her[61].

It is considered the diversity of the second millennium generation Incentive Strong Political attitudes and policy preferences that differ from other generations , For example, the partisan and ideological, policy and priorities are not the same for the millennial generation white, or out of the Spanish ,or the generation of the Millennium Latin, or millennium generation American of African descent, Consequently, the millennial generation is far from the homogeneous group portrayed by critics, the media ,and politicians according to ethnic, sexual ,gender, and other classifications . They are generally a generation that accepts the other, which is different from it, due to social communication on the Internet between the youth of this generation, where games, chats, races, etc ..[62] And count Acceptance Diversity And gender One The multiple factors that shaped the framework of the Millennial Generation. Studies have shown that young people are more tolerant than older adults [63] For example, A Pew Research Center poll (2011) found that 60 %From Millennials say that people of different races who can marry each other is "a change for the better, Likewise, the 35 %From Millennials are also more than older groups to say that the increasing number of migrants is "a change for the better". " , It seems that Millennials More receptive to the changing face of American society [64]

Millennials have lived In a globalized world where goods and services, people, information and cultures flow largely to a large extent freely Across all real and virtual borders Where This generation lives in a world Much smaller And closer From the world experienced by previous generations A few decades ago ,where they communicate Among people all over the country and the world Either by phone or by written correspondence that required days, if not weeks , To receive it, but now, Communication And interact ,Either by e-mail, or through social media sites , or With Videotape Communication is available on small (mobile) devices while many Is the millennial generation Have merged into this "modern" world (some of them reluctantly more than others (so the Millennials are the first digital natives and they are the most immersed in this The environment Globalism New This is what some scholars have called to describe the millennium as "the first globals", that is, the first globalization, and thus it is a reflection of the strong sensitivity of globalization [65] [P communication With the global environment Contributes to a sketch picture For a greater identity known as cosmic Or called on her "The citizenship of a greater global society [66] ,The communications technology and global information, modem and mobile phone in particular, facilitate the expansion of social life through time and space, and this means again that the connection between cultures is likely to happen more often and more quickly in the times current , and This interconnectedness provides opportunities To develop

understanding and empathy for cultures, traditions and ideas from all over the world ,And maybe adopt certain aspects of our expectations And patterns Our personal life ,And thus enter into the experience of integration into global processes and phenomena [67] ,Specialists have noted that the link technology raised A sense of being cosmic When I publish a created video By a non-profit group for children to raise awareness about "Joseph Kony", a well-known warlord Recruiting children in the countries of Uganda and Central Africa, has The video included Hashtak: Stop Yakuni."Stop Kony P spread the film virally - mediated Alalveni generation and received more than 100 million views ,Within a few days The nonprofit raised \$ 28 million in 2012 while it was criticism the movie Because of the exaggeration in simplifying the issue and stagnant movement, despite this, he stressed This rapid and wide spread is linked Millennials with global society.[68]

There are many examples that confirm cosmic for the millennial generation Derived from a number of Of experience behind The interconnectedness that it provides Technology , Like, Fluency in foreign languages, and tolerance of others ,And diversity And human rights for all people , equal opportunities, It is likely Be determined Millennials are more global than others [69] The result is that Up the generation The third of this millennium L see Himself m" As citizens of the planet Earth " Not the citizens of a particular country, and The current millennial generation in the United States A global identity is preferred in addition to being a "citizen of the United States" (above religious and other group identities , (The spread of global identity among the millennial generation is a product of social modernization and globalization and the associated changes in social, economic and political perspectives, and these same forces have contributed to the dismantling of traditional institutional boundaries as defined by the millennial generation .[70]

Experts stress that this generation offers high levels of social tolerance ,And be seen Millennials that The government "is nothing less than the greatest tool at the disposal of society to tackle the problems of collective action today , and The belief that the government A positive force for change can be at the heart of liberal ideology, a distinguishing feature For their shared personality [71]

And Dalton (2016) summarizes properties Millennials saying: Young people are not indifferent and not interested in politics - they often participate and express their anxiety in different ways than older adults, and It is not that young people are angry and Sakron of politics - they Sakron politicians themselves and how yeh the work of the political system at the moment, but they support Proverb And values Democracy [72] And affect Character, identity or framework of the Millennium in a manner Great on Point of view This generation On political issues and the political system, Millennium 's generation second on average , very liberal, and he has commitment strong Social issues, including poverty, racism and migration , just as they are Tend to Preference for non-traditional forms of political and civil participation More than the elderly ,As well as they are Are separated From traditional political institutions And lack of confidence In it , while the generation that preceded them believes that the current policy, politicians and institutions are far from their values and norms, they believe that the government can Be a tool For the good in the world. [73]

The researcher believes that the millennial generation in Iraq, according to the above data ,is very similar to its counterparts in America and Europe ,and this was evident in recent demonstrations across Iraq where they raised slogans, expressed peaceful behaviors, and showed cultured expressions that were astonished by Iraqi and international society on Both .

Through the above **researcher he believes** that the gap exists and is a reality in our pension, where the gap varies from one society to another , according to several factors stand in the forefront of factors , cultural and political ,and economic factors play a role in the ability of individuals to obtain information about those with the level of economic The low, and the education and interests variable play a pivotal role in widening or narrowing the gap, as more educated individuals tend to obtain information more than those with a low educational level, and interests are paid to influence the creation of the cultural and political gap or not, as interests differ between individuals, which confirms Concerns are a factor in creating the gap.

In sum ,There is a knowledge gap in all societies, as it is unreasonable for everyone to be on the same level in obtaining information, for all his capabilities, energies, desires and interests, just as we do not forget that we live in a social system that is politically and politically unsafe and which is of course unbalanced in capabilities and capabilities that leave no room There is no doubt that there is a variation in the economic, cultural and knowledge levels.

Indicators extracted from the current research variables:

The researcher concluded several indicators after dealing with the theoretical side and previous studies on the variables of the current research, which can be considered as theoretical premises for the completion of the research procedurally, and they are as follows:

1. The reference to shame crimes is the cultural - political ,not the religious ,aspect.
2. Despite the many names such as honor crimes or crimes of shame, they are all motivated by the fear of social stigma.
3. Stigma is a process that has a long history across cultures, everywhere and every society .Individuals effectively deal with stigma in ways that differ with different stigmatized groups, across individuals within stigmatized groups, and within individuals across time and situations.
4. The structural inequality in our society is one of the operations that granted the crime of legitimate shame washing and the stigmatization, especially of women, being different and marginalized.
5. that Stigma is rooted in many aspects within societies, including our society. Likewise, the implicit forms of prejudice operate outside people's awareness so they can shape their behavior towards stigmatization in ways that can be described as unintended, and this does not justify crimes of shame washing but it clarifies the unconscious processes underlying this behavior.
6. Discrimination against women has ancient cultural roots in our society, and it was a common and announced thing, but after 2003, with the spread of a culture of non-discrimination based on gender, it attracted attention to this discrimination at the level of individuals and groups, and discussions about it that raised these people's experiences And groups to target the social stigma of crimes of shame washing.
7. **The concept of sexual taboo and its punishment in divine laws, especially in Islam, is the inadmissibility of killing women under the pretext of applying the Holy Quranic text .Even in the case of the most severe and conservative interpretations of religious texts, the authority is in charge of inflicting the punishment after verifying it on complex terms.**
8. **There is a multiplicity of uses of the term moral panic, according to the cultural perspectives of each society.**
9. **The prevalence of a culture of human rights in Iraq after 2003 pushed many youth and civil activists, especially women, to carry out various civil and media activities and campaigns on issues of violence against women, including crimes of shame, and the researcher suggests that it is the result of moral panic .On the other hand, general concern was generated by local and international news reports about crimes of shame washing, which had a clear impact on their moral panic.**
10. **Most types of gaps are available between the two generations in Iraq by one percentage and another, due to the nature of the fundamental changes that the Iraqi state and Iraqi society were exposed to after 9 April 2003, which caused in general and head cultural and political problems as well as educational, economic, communication, and social and intellectual influences.**
11. Each generation is physically isolated from the other generation with little interaction because of age barriers except for nuclear families.
12. The political and cultural gap exists and it is a reality in our living world, as this gap varies from one society to another according to several factors that emerge in the forefront of which are social, economic and political factors, where economic factors play a role in the ability of individuals to obtain information about those with a low economic level, as well The variables of education and interests play a pivotal role in widening or narrowing the gap, as more educated individuals tend to obtain information more than those with a low educational level, and interests pay to influence the creation of the gap or not, as interests differ between individuals, which confirms that interests are an influencing factor in Create the gap.
13. There is a knowledge gap in all societies, as it is unreasonable for everyone to be on the same level in obtaining information, for all his abilities, energies, desires and interests, just as we do not forget that we live in a social system which is of course unbalanced in capabilities and capabilities beyond what is beyond doubt that There is a variation in the economic, cultural and knowledge levels.

Chapter III

Comparing the features of the cultural gap between the twentieth century generation and the Millennial generation regarding moral panic in the context of "shame-washing" crimes

In order to compare the features of the cultural gap between the twentieth century generation and the millennial generation with regard to moral panic in the context of "shame washing" crimes , the researcher adopted a procedural method through a questionnaire prepared for this purpose, and based on the indicators extracted from the current research variables, according to the following steps:

First: Defining the research community and its sample

The current research community includes two groups of both sexes , the first category is the first millennium generation, born in 1981 , and the second category is the second millennial generation , born in 2000.

The sample was chosen by the intentional method for these ages during a period of (10) days, which is the time available for the researcher to implement the questionnaire. The sample of the first category reached (40) individuals, at the rate of (32) males and (8) females .While the sample of the second category reached (100) individuals, at the rate of (72) males, and (28) females, with a total of (140) individuals . As shown in Table 1

Table 1 : The sample is distributed according to the age and gender variable

total summation	Female	Male	Age	Breeding	Category
40	8	32	38years	Born in 1981	Born in the first millennium
100	28	72	18years	Born in 2000	Born in the second millennium
140	36	104			total summation

Second :Prepare the search tool

The researcher relied on formulating paragraphs of the questionnaire on the five principles and indicators extracted from the current research variables. Thus, he prepared (5) paragraphs, and verified their apparent sincerity by presenting them to a group of experts with expertise[74] [Then the questionnaire was applied to (6) individuals in both categories equally to verify the clarity of instructions and paragraphs and calculate the time taken to answer them, and after the researcher made some minor adjustments in light of the experts 'observations and the initial application of the questionnaire it became clear that the time needed to answer its paragraphs was At a rate of (10) minutes, then the researcher applied it to (132) individuals in the two research classes equally to calculate the stability of the answer to the questionnaire paragraphs using the method of analysis of variance and Hoyt's equation, and the stability reached (0,86) (see Table 2) which is a high rate of stability, and thus The questionnaire is now ready for implementation.

Table(2) : Analysis of variance to extract stability by Hoyt method

Contrast estimate (average squares) MS	Degree of freedom DF	Sum of squares SS	Source of contrast Source
11,39	131	1492,42	Between individuals
1,32	3	2351,19	Between the vertebrae
1,60	8253	13201,45	The remaining error
	8447	17045,06	Kidney

Third: Applying the questionnaire ,presenting and interpreting the results:

The researcher applied the questionnaire in its final form to his research sample during a two-week period) from 1/5/2020 to 5/14/2020 ,(including it until official holidays, and after calculating the frequency of each answer to the alternatives for each question and their percentages ,the results became clear as shown below: Each paragraph in the questionnaire with the alternatives to answer it, and the following grandfather or I explain that:

Table 3

The first question :How do you feel about this situation: He killed his wife's husband after he discovered her cheating with him with another man- :

%	Kidney	Generation of two thousand		The first millennium generation		Answer alternatives
		Repetition	%	Repetition	%	
%20	28	zero	zero	%70	28	I feel proud because the husband washed his shame with his hand.
%6	8	%6	6	%5	2	I am afraid of weak law enforcement.
%8	11	%3	3	%20	8	I feel that this wife has just attained her retribution stipulated in our religion.
%66	93	%91	91	%5	2	I am horrified at the ugliness of this crime.
%100	140	%100	100	%100	40	

It is clear from the above table:

1. **The highest** rate of repetition among the first millennial generation was the answer "I feel proud that the husband washed his shame with his hand ,"while the **lowest** rate of repetition he had on the answer "I am afraid of weak law enforcement" as well as the answer "I am alarmed at the ugliness of this crime "
2. **The highest frequency of** the Millennial generation n was the answer" , I am horrified to the ugliness of this crime , "**and the lowest** rate of recurrence has to answer" , I feel proud because the husband 's hand washing shame" as it was zero.
3. **The highest** total repetition rate for all members of the sample appeared on the answer, "I feel panic at the ugliness of this crime," and this indicates the prevalence of moral panic in society because of the high strength of the frequency of the two thousand generations.
4. **These varying proportions can be considered** the first indication of the cultural gap between the two generations.

Table(4)

The second question :What do you think represents the crime of murder for a gel wash shame?

%	Kidney	Generation of two	The first millennium	Answer alternatives
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%	Repetition	thousand		generation		
		%	Repetition	%	Repetition	
%24	34	zero	zero	%85	34	A victory for the honor and reputation of the family of a woman polluted him.
15th%	21	%19	19	%5	2	In application of divine justice.
%3	4	zero	zero	%10	4	A deterrent to other women.
% 8 5	81	%81	81	zero	zero	A heinous and immoral crime.
%100	140	% 00 1	100	%100	40	

It is clear from the above table:

1. **The highest** rate of repetition among the first millennial generation was the answer " a victory for the honor and reputation of the family from a woman who polluted it ", while it was the **lowest** rate of repetition for the answer " an atrocious and immoral crime " as it reached zero.
2. **The highest rate of repetition** of the two thousand generation was on the answer " a heinous and immoral crime ," and the **lowest** rate of repetition he had on the answer was " a victory for the honor and reputation of the family from a woman who polluted him " and the answer " as a deterrent to other women" as they both reached zero .
3. **The highest** rate of total response for all members of the sample appeared on the answer " an atrocious and immoral crime " and this indicates the prevalence of moral panic in society because of the strength of the high rate of repetition of the two thousand generation.
4. These varying proportions can be considered **the second indication** of the cultural gap between the two generations .

Table(5)

The third question: In your opinion, what is the main reason that drives a man to kill his wife, daughter, or sister, for shame?

%	Kidney	Generation Alfi n		The first millennium generation		Answer alternatives
		%	Repetition	%	Repetition	
15th%	21	%1	1	%50	20	Save face water among people.
%13	18	%3	3	%37.5	15th	The reputation of his family and clan.

15th%	21	%16	16	%12.5	5	In application of the provisions of religion.
%57	80	%80	80	zero	zero	His misconception of the meaning of honor
%100	140	%100	100	%100	40	

It is clear from the above table:

1. **The highest** rate of repetition among the first millennial generation was the answer " saving face water among people , "while it was the **lowest** repetition rate for the answer " his wrong understanding of the meaning of honor " as it reached zero.
2. **The highest rate of repetition** of the two thousand generation was on the answer " his mistaken understanding of the meaning of honor ," and the **lowest** rate of repetition he had on the answer " saving face water among people".
3. **The highest** repetition rate of a total answer for all members of the sample appeared on the answer , "his mistaken understanding of the meaning of honor " and this indicates the prevalence of moral panic in society because of the strength of the high rate of repetition of the generation of two thousand.
4. These varying proportions can be considered **the third indicator** of the cultural gap between the two generations.

Table(6)

Fourth question: In your opinion, did the vision differ for crimes of shame washing after 2003?

%	Kidney	Generation of two thousand		The first millennium generation		Answer alternatives
		%	Repetition	%	Repetition	
%20	28	%3	3	% 63	25	No, it did not differ because a man should wash away his disgrace, whatever the punishment for the law.
%7	10	zero	zero	%25	10	Yes, it differed, as the man became less jealous in his honor.
%14	20	%18	18	%5	2	No, as long as underdevelopment and weak law enforcement Sanda did not differ between men in society.
%59	2 8	% 79	79	%7	3	Yes, it differed, from the perspective of human rights, especially for women, the turning of scales.
%100	140	%100	100	%100	40	

It is clear from the above table:

1. **The highest** rate of repetition among the first millennial generation was the answer " No, it did not differ because a man must wash away his disgrace whatever the punishment of the law ".While the **lowest** frequency was among him in the answer to the answer " No, as long as underdevelopment and weak law enforcement prevailed among men in society"
2. **The highest rate of recurrence** of the generation was to answer two thousand ", Yes , different, Fmzawr human rights, especially for women heart balances ," **and the lowest** rate of recurrence has to answer " , Yes , different, the man became less feeling jealous of his honor".
3. **The highest** total repetition rate for all members of the sample appeared on the answer " ,Yes, it differed, because the human rights perspective, especially for women, is the counterbalance of the scales " .This indicates the prevalence of moral panic in society because of the strength of the high rate of repetition of the two thousand generations.
4. These varying proportions can be considered **the fourth indicator** of the cultural gap between the two generations .

Table(7)

Fifth Question :How would you describe the one who commits the crime of washing shame?

%	Kidney	Generation of two thousand		The first millennium generation		Answer alternatives
		Repetition	%	No repetition	%	
% 72	38	%2	2	% 90	36	Sharif and Rafea head to his family and clan
% 73	102	%98	98	% 10	4	A rascal and culturally backward criminal.
%100	140	%100	100	%100	40	

It is clear from the above table:

1. **The highest** rate of repetition among the first millennial generation was the answer to the description of the perpetrator of shame crimes" ,an honorable and raised head of his family and clan" .
2. **The highest rate of repetition** of the two thousand generation was on the answer " a rascal and culturally retarded criminal "
3. **The highest** rate of total response for all members of the sample appeared on the answer " a criminal and a backward culturally backward ," and this indicates the prevalence of moral panic in society of perpetrators of shame crimes because of the strength of the high rate of repetition of the millennial generation.
4. These varying proportions can be considered **the fifth indicator** of the cultural gap between the two generations .

Recommendations

1. Amending the laws dealing with crimes of shame washing and related matters
2. Engaging youth, especially from the millennial generation, in political issues.
3. Bridging the gap between the pre- and post-2003 generation by devoting the benefits of the nuclear family.
4. Educating young people on social media not to post horrific pictures and videos of crimes of shame to reduce moral fear in society.

5. Sensitizing tribal and tribal societies, parties, and political entities to the necessity of non-inclusion of religion to justify crimes and behaviors that heighten moral panic in society and increase the cultural and political gap between them and the millennial generation.

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Footnote

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[74] **The names of the expert**

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1	.Dr. Turki Abdul Majeed	Political thought	College of the Education / University of Anbar
2	Dr ..Noha Aref Ali	Personal and mental health	College of Education - Ibn Al-Haytham / University of Baghdad
3	Dr. Hussam Hussein Mazban	Origins of jurisprudence	University College of Knowledge
4	Prof .Munem Khamis is different	political science	College of Political Science / University of Baghdad