THE CIVIL WAR HARDSHIP ON AL-ANBAR COMMUNITY OF IRAQ

Ibrahim Riyadh A.J & Novel Anak Lyndon

ABSTRACT

Life after the civil war between Sunni and Shiite has not only changed the infrastructure and situation of Al-Anbar Province, Iraq in 2013, but also it has brought social change and affected their belief system. As many people were killed, losing their families and home; people are also suffered of losing their confidence to lead a new life and it includes the shattered belief system. Indirectly, they are still suffering from the subsequences of the war even though not all has actually involved in the civil war. The objective of this study is to understand the impact of the civil war towards the society, to explore the hardship and obstacle facing by them after the civil war. This   objective will be discussed mainly under the concept of social change and belief system. Al-Anbar province has been chosen for the location to be studied since it showed the highest numbers of killing, destruction, displacement, deterioration of the political situation as well as dissension among people of the same religion. The research is based on a qualitative study in which an in-depth interview will be conducted. The study includes twenty-four male informants. The data was transcribed and translated from Arabic language into English and thematic analysis was used too. The finding shows that majority of the informants believed that the religious belief in the community is strongly affected by the civil war. Most informants cited instant increase in the level of commitment towards Islam. In the face of intense danger, prayers performed more frequently than usual as believers turned to God for protection and seeking His answer in the period of adversity. Local mosques organized additional gatherings and talks to help to preserve unity among people and strengthen their integrity in faith amidst rising sectarian tension between Shiite and Sunni Muslims. As the result, civil war has created both optimist and pessimist people depending on how they have taken the new social changes that have taken place and how the new situations will shape their understanding towards their belief system.

Keywords: Iraq, Civil War, Humiliation, Suffering, Migration.

INTRODUCTION

The Middle Eastern nation of Iraq is bordered by the Arab Gulf, Iran, Turkey, Syria, Jordan, and Saudi Arabia. It has a population of 33 million and is divided into 18 governorates. The largest ethno-religious group in Iraq is Sunni Arab (40-42%) followed by Arab Shiite (38-40%) and then by Kurd (8-10%). The demographic split by religion is 45-55% Shiite and 35-45% Sunni but such demographic statistics are subject to debate due to the general difficulty of gathering accurate and comprehensive data.

The political system in Iraq adopts a democratic framework. The effective head of the central government is the Prime Minister while the President is a constitutional monarch with nominal powers. The Kurdistan region in the north of Iraq has an autonomous regional government that similarly follows a democratic system.

Iraqi Arab communities still adhere to the tribal structure. Tribal leaders and religious scholars play significant roles and have important social and economic influences over communities in Al-Anbar. The primary economic drive in Iraq is the energy sector. In 2014,

Iraq was second in oil exports to Europe after Russia. Agriculture is another main sector but it has been increasingly neglected since the US Occupation in 2003. Other important industries are mining and small scale industries.

Of the 18 governorates in Iraq, Anbar is the biggest. Al-Anbar borders Saudi Arabia and Jordan on the western desert. The population in Al-Anbar was estimated at 2.5 million in 2003, with 95% being Sunni Arab, almost all from the Dulaym Tribal Confederation (Todd, L. 2006). Although the tribe is further divided into clans, Al-Anbar is characterized by the homogeneity of its peoples with no cultural and social barriers among them. The communities in Al-Anbar are also identified as a conservative Islamic society.

Iraq has been battling with civil war ever since the demise of Saddam Hussein's regime following the US-led invasion in 2003. The political mismanagement during and after the US occupation had sparked insurgencies and sectarian conflicts that resulted in over a million fatalities and left a devastating effect on the lives of the people.

Al-Anbar is regarded as the epicenter of the Iraqi insurgency and was at one time a haven for al-Qaeda in Iraq. The region had seen intense fighting for over a decade and where violent death rate exceeded 10 deaths for every 1000 persons in the first 3 years of US occupation (Khan, j. 2010). The civilians in Al-Anbar continued to be the victims of the civil war between the militias and government army. These wars had caused with high death toll, destruction of infrastructure, loss of property and possessions, displacement and disruption of lives of the people. Any effort to rebuild life and country is constantly undermined by absence of safety and constant threats of imminent war and violence.

New critical social problems emerged due to this war in the community of Al-Anbar.Past studies focused on the social problems of women in al-Anbar and on the conflict between Sunnis and Shiites (Fearon, 2007). However, the study of social problems in the light of the social change, belief system and socialization in Al-Anbar community is not conducted before.

The understanding of the impact of civil war in important for any initiatives and effort of rebuilding after war. This study will uncover the impact of civil war towards the society at Al Anbar and explore the hardship and obstacles that face Al-Anbar people after the civil war in life and communities of the people in Al-Anbar.

LITERATURE REVIEW

Edward and William (2002) compared two communities in the American civil war. They argued that the physical experience of citizens, the arrangements of their institutions, towns, farms, and businesses, were different between Northern and Southern communities in very subtle but significant ways. Also, they mention Republicans and Southern Democrats established active political movements that seemed to be of predominantly white male citizens by supporting their regionally distinct visions of appropriate economic and social strategies and marginalising the complementary nature of the Northern and Southern economic approaches. However, they found that ethnicity was not the primary reason for the conflict but failed to show that ethnicity does not matter, except that ethnic differences alone do not trigger conflict, as even hate crimes need firearms. Ethnicity is of importance in the formation of preferences at both the elite and non-elite levels, but other factors are responsible for translating preferences into action. Although the content of preferences does matter, it is true that two basically   different sets of preferences will find it more difficult to come together compared to   two similar ones.

Banjamin Miller (2012) discusses the causes of war in Germany and in Iraq. He demonstrates that externally forced democratization does not necessarily mean a successful democratization or clarify a state's war-and peace proneness, while in post-2003 Iraq, forced

democratization led to violence and outside interferences. Democratization in post-World War I Germany was also the consequence of military defeat by Western democracies, but that case democratization brought a rebirth of revisionism. This difference hence indicates that the forced nature of democratization does not apply the key impacts on war and peace. There should be further investigation done to compare the impact of varying democratization sources on war and peace to measure more accurately the impacts of forced democratization and military defeats in contrast with other democratization sources. Moreover, he stated that democratization increased the probability of its aggressive behavior unifying the nation and the ''homeland.''

Post-World War I Germany is a characteristic case of this likelihood. A weak and incongruent state, on the other hand, which is democratizing could face a civil war and be stabilized only with the presence of foreign troops, but if this stability is to be self-sustaining, there must be domestic changes towards a growing common national identity to pave the way for a stronger state. Post-2003 Iraq is a good example of these patterns, while post-surge Iraq of the last couple of years or so provides some indicators of improved stability achieved through the US troop surge, as well as a stronger Iraqi state, aided by rising resources because of the increase in oil. Miller, B., (2012).

Halvard and Kitel (2006) studied the local determinants of African civil wars, 1970 - 2001, and showed spatial clustering of conflict that co-varies with the spatial distribution of numerous exogenous factors. There is a greater likelihood of territorial conflict in thinly-inhabited areas in the vicinity of the state border, at a distance from the capital, and with little rough topography. However, there is a greater chance of conflict over state governance in densely-inhabited areas. The researchers found that the sample is confined to Africa since 1970, which challenges the generalizability of the results. There are several factors that make us believe Africa is a unique case with the most number of domestic conflicts and is also culturally rich and diverse. Additionally, Africa has relatively few mountains and forests, and the latter is more geographically concentrated compared to other continents, so they believe that the expected impact of harsh topography may not necessarily be representative universally. In a comparative study by Shahrbanou Tadjbakhsh (2008) on International Peacemaking in Tajikistan and Afghanistan, it was found that the drivers of engagement by the international community in post-conflict situations could affect the success of the mission. Should the motives be one-dimensional, as in Tajikistan, they were more likely to attain their goals Implementing a multiple programme of regime change, political and economic rehabilitation, liberal-based democratisation, and military action, as done in Afghanistan, could lead to sustained conflict, but not peace. Eventually, the responsibility falls on the state to provide security for its people and general human security (using force for stability, welfare for development, and transparent processes for the protection of human rights). On the other hand, for peace to prevail, legitimacy must be established through meeting the needs of the people and instilling a culture of respect for law.

Shahrbanou Tadjbakhsh (2008) also suggested that the international community should always remember the importance of establishing the capacity of national institutions to enable the state to negotiate an agreement with the people in their own space and be in a position to function, provide, protect, and empower. The international communities always bear in mind its position as a guest and are respectful of its position in the house of the host in post-conflict situations. It should not overstay its welcome but know when to leave. Occupation and replacement of state functions care not the solution for what is needed is a long-term legitimacy as it is fundamental to the establishment of any sustainable peace process in the country.

Another researcn by Cooke, M. (1987) argued about women writers on the Lebanese civil war. Since the invasion had a devastating effect on the invaders also. Israeli writers

responded, particularly the women. Before 1982, Nomi Sharron had concurred with feminist activists who had resented their exclusion from military participation. In a 1974 poem, "War Poem", she wrote angrily of the waiting "with open arms /with open legs /to welcome /the return-ing heroes". However, after the invasion Lebanon became a painful part of Israeli daily life. Linda Zisquit wrote two poems, "Summer at War" and "Widows", which vividly describe women's reactions to the invasion. Also said "" The war is never dealt with as a process: it is viewed instead as a revolution that is failing. Finally, the corpus of this study forms the comprehensive expression of what these women wished to fictionalize and make known to the world as a result of their experience of the civil war. As such they map a moment in the history of a group's consciousness.

In his study of ''The Lebanese civil war and the Taif Agreement '' Krayem, H. (1997) viewed the Taif Agreement as a progressive step but which is yet, to provide the fundamentals for the establishment of a democratic system with stability for Lebanon. Having experienced the civil war, it was clear that the modern state could not be established based on sectarian identities. Such an identity must be transcended in order to create and build a clearly conceptualized national identity. This must be achieved if the Lebanese people wish to develop or maintain this Agreement because failure to do so will mean facing the undesirable alternatives of partition, disintegration, and war. As McLaurin puts it "any new national pact that does not reflect the Lebanese consensus and does not respond to Lebanese requirements will survive only as long as the guns to impose and enforce it remain in current alignment.". Furthermore, he warned that for the Lebanese system to survive, develop and achieve stability, the Lebanese republic must break with the past and make the effect to be a true commonwealth that involves citizens instead of community rights. The dilemma of the post-Taif state is that it is impossible to establish a national and non-sectarian form of representation if it is to be done by sectarian forces, within a sectarian structure, and under a system the basis of which is a confessional power sharing structure. To affect the desired and meaningful change there is an urgent need for new forces and a different political and civic culture.

Haugbolle, S. (2005) in his article on the Public and private memory of the Lebanese civil war, referred to the many conflicts in the history of countries in the Middle East. The Middle East has a history of conflicts that should provide rich material for investigations by researchers in memory studies.

Hicks, M. H. R and Spagat, M. (2009) made a study of armed violence, similar to what is happening in the current conflict in Iraq. Such violence results in severe injuries and deaths of civilians, makes orphans of children, terrorizes populations, and reduces the ability of communities to render much needed medical care even as it drastically increases health care needs. Furthermore, unintentional or intentional harm to civilians goes against humanitarian principles and basic human rights. There is a belief that a thorough check and evaluation should be carried out to determine the effects of various weapons on civilians in Iraq. The patterns we found convince us that documenting the particular causes of violent civilian deaths during armed conflict is essential, both to prevent civilian harm and to monitor compliance with international humanitarian law. Unlike surveys that do not distinguish between Iraqi combatants and non-combatants among the dead. Finally, found the assessment that executions have been applied systematically and strategically to civilians in Iraq.

In their study that was about the Violence-related mortality in Iraq, Alkhuzai, A. H. & Mathers, C. (2008) found Violence is a leading cause of death for Iraqi adults and was the main cause of death in men between the ages of 15 and 59 years during the first 3 years after the 2003 invasion. Although the estimated range is substantially lower than a recent survey-based estimate, it nonetheless points to a massive death toll, only one of the many health and human consequences of an ongoing humanitarian crisis.

In his book Ajami, F. (2012) mentioned in his book that was about "The Syrian rebellion'' stated that it had sprung that rancid sectarianism of the Arab east—its Sunni-Shia fault line. This, after all is said and done, accounts for that peculiar Iraqi attitude toward the Syrian revolt. A man of the Iraqi political class, shrewd and something of a gadfly, explained to me the reason he had not celebrated the rebellion next door. He was no friend of autocracy. He had fought and agitated against Saddam Hussein and basked in the messy freedom of Iraq. The sectarianism stalking the Syrian rebellion was bound to spill into Lebanon with even greater force than could be felt in Iraq. The outlines of a sectarian war on the ground altogether are different. Syrians had of course been through this once before with the sectarian killings and the open warfare between the Muslim Brotherhood and the Alawis in the late 1970s and early 1980s. so, Hard-core elements, Jihadists who had battled the Americans in Iraq, and Sunni Iraqis from the Anbar had joined this fight against the Syrian government, the minorities—Alawis, Christians—had a lot to fear from this rebellion. he said. I didn't think the Alawis had used their decades in power well. But he could not embrace the sort of regime the rebellion might give rise to. It had been a cruel and vicious time of targeted assassinations, the settling of scores, and the principal cities a theater for a running war across a sectarian divide. The political leaders of these new protests—old parliamentarians, journalists, activists drawn from the full spectrum of political life who had known prison and official cruelty—knew and feared that history. But the young rebels braving the tanks and the armored cars, risking life and limb, were free of the burden of that past.

According to Batatu, H. (1981) it remains to point out how remarkably similar, in their basic outlines, are the characteristics of Syria's rulers to those of Iraq's governing element, despite the different balance of ethnic and sectarian forces in the two countries (53 per cent of Iraq's population are Shi'i Arabs, 20 per cent Sunni Arabs, and 18 per cent Sunni Kurds, whereas in Syria 63 per cent are Sunni Arabs and 12 per cent 'Alawi Arabs, to mention only the most numerous groups). And this at that time but now the number is changing it. However, Fildis, A. T. (2012) stated that **a**fter World War I, the victorious allies, Britain and France, divided the Arab provinces of the Ottoman Empire to suit their particular interests. Sectarian divisions were deliberately in-cited in order to suppress Arab nationalism and stifle the national independence movement. Separatism and the particularism of religious and national minorities - politique minoritaire - were encouraged by the granting of autonomous status to areas where such minorities formed a majority. Arab nationalism, developed mainly by the Sunni Muslim community, was perceived as a threat by the French as well as by the Christians and the Muslim communities. And now Gifkins, J. (2012) believed that on the Ground in Syria The escalation point for the uprising in Syria was the arrest and torture of fifteen school children for spray painting anti-government graffiti on a wall. Moreover, Dalacoura, K. (2013) said, it was to assess the uprisings' impact on the confrontation between the Iranian-led and pro-Western camps. I have shown that ideological and sectarian considerations subtly interact with but tend to be trumped by the realpolitik calculations of the various players. It is worth reminding ourselves of the bigger picture: realpolitik calculations are the cement that binds together Israel with Saudi Arabia, Egypt and Turkey in the pro-Western camp, under the auspices of the United States.

On the other side, Dalacoura, K. (2012) said that the Arab uprisings of 2011 were a series of diverse albeit interconnected events. In Tunisia and Egypt, mass civic insurrections led to the ousting of dictators but only a partial overthrow of authoritarian regimes. In Bahrain, the uprising was severely suppressed. In Libya, the regime was toppled following civil war and outside military intervention. In Syria, the bloody confrontation between the regime and significant parts of society is continuing. In Yemen, crisis is simmering. More violent conflict and even civil war are not off the agenda in any of the latter three cases.

Other parts of the Middle East have experienced less turbulence, while in Jordan and Morocco monarchs offered limited reforms to preempt a greater political challenge. It is difficult to establish unifying causal factors behind such disparate events. Focusing on the reasons for and the mechanisms of popular mobilization is not enough.

Also, Ferris and Shaikh (2013), in their study about Syrian Crisis, found the massive and rapid displacement of over 2 million Syrians over an 18-month period reflects failure. The failure of the Syrian regime to resolve internal conflict to conflicts and to respect the basic rights of its people; the failure of both sides to respect international humanitarian law; and the failure of the international community to prevent the atrocities and widespread human rights violations which have forced a third of the country's population to leave their homes. However, they said that so many of Syria's people have been displaced is an indication of the inability of the international community to prevent the large-scale violence that has wreaked havoc with millions of lives. It should be noted that those who are displaced may not be the individuals most in need in Syria. In fact, it is likely that those who are unable to leave their homes – because they are elderly, disabled or simply lack the resources to move – are the most vulnerable. Those who are displaced, however, do have certain identifiable needs, such as shelter, and require targeted assistance.

A study revealed that Syria will not remain the same. This was written in by Kaplan, R. (1993) entitled Syria: Identity Crisis. According to his review, it could become bigger or smaller, but the chance that any territorial solution will prove truly workable is slim indeed and a weakening of government institutions in Syria could result in a renewal of the Lebanese civil war. However, O'Bagy (2012) in his book that was about Jihad in Syria, said: the presence of Jihadist elements in Syria is a particularly worrisome development. It proves that the Syrian conflict is no longer a clear-cut situation where a pro-democracy movement is facing down a dictatorship. Finally, Snell (2014) reviewed the Conflict in Syria, The Arab world, in particular Syria, is not a monolithic Islamic society. Many of the Ottoman-era sectarian divisions continue to be relevant to conflicts in the modern Middle East, particularly Syria. A look at the modern-day religious and demographic composition of Syria is instructive.

In their study that was about the Violence-related mortality in Iraq, Alkhuzai and Mathers (2008) found that Violence is a leading cause of death for Iraqi adults and was the main cause of death in men between the ages of 15 and 59 years during the first 3 years after the 2003 invasion. Although the estimated range is substantially lower than a recent survey-based estimate, it nonetheless points to a massive death toll, only one of the many health and human consequences of an ongoing humanitarian crisis.

On the other side, Wood & Nessim, S. (1993) focused on the impact of family relocation on children's growth, development, school function and behavior. Said, the measures of both child dysfunction and family relocation were independently associated with multiple socio demographic characteristics such as poverty, race, and family structure. Frequent relocation was associated with higher rates of all measures of child dysfunction; 23% of children who moved frequently had repeated a grade vs 12% of children who never or infrequently moved. Eighteen percent of children who moved frequently had four or more behavioral problems vs 7% of children who never or infrequently moved. Also said, Use of logistic regression to control for potential confounding covariates demonstrated that children who moved frequently were 77% more likely to be reported to have four or more behavioral problems (odds ratio, 1.77; 95% confidence interval, 1.37 to 2.29) and were 35% more likely to have failed a grade (odds ratio, 1.35; 95% confidence interval, 1.06 to 1.72), but no more likely to have had delays in growth or development or a learning disorder. So they said, after adjusting for other covariates, frequent family relocation was associated with an increased

risk of children failing a grade in school and four or more frequently occurring behavioral problems.

However, Fearon, David & Laitin (2001) show that the current prevalence of internal war is mainly the result of a steady accumulation of protracted conflicts since the 50s and 60s rather than a sudden change associated with a new, post-Cold War international system. Also they find that after controlling for per capita incomes and growth rates, more ethnically or religiously diverse countries have been no more likely to experience significant civil war in this period. So they argue for understanding civil war in this period in terms of insurgency or rural guerrilla warfare, a particular form of military practice that can be harnessed to diverse political agendas, including but not limited to ethnic nationalism. The factors that explain which countries have been at risk for civil war are not their ethnic or religious characteristics but rather the conditions that favor insurgency.

These include poverty and slow growth, which favor rebel recruitment and mark financially and bureaucratically weak states, rough terrain, and large populations. However, Jeffrey A. Friedman (2012) in his argument about Iraqi civil war intervention, said in particular, links between the civil war rebel group and the government of neighbors states significantly increase the risk that neighboring will intervene by sending troops across the border, as do material power advantages for potential interveners and high levels of combat intensity in the civil war. Not all factors noted in either the scholarly literature or the policy debate are of comparable importance, however in particular, neither alliance links, Middle Eastern political culture, nor refugee flows had statistically effects.

However, he found imply that the unique features of Iraq and its neighborhood could have the opposite effect increasing, not decreasing, the risk of intervention in this war is relative to others. So, Iraq presents an unusually interconnected ethno-sectarian conflict in a neighborhood with large number of potential interveners who share the Sunni majority populations and/or regimes of Iraq's Sunni insurgency.

The neighbors are relatively weak now, and so is Iraq, and the region ongoing arms race stands to increase those neighbors' material capacity to intervene over time. Iraq is also a state with a civil war that reached very high average intensity. These factors are all strongly linked with an elevated risk of intervention in the date as a whole. And the findings above show no reason to expect that anything's unique to the Middle East region should imply any unusual freedom from danger: whereas Africa, for example, is an especially intervention – prone region, the Middle East is not significant different from the rest of world in this regard. By the same token, these findings do not suggest that intervention is inevitable. However, of any systematic consideration of the range of evidence and experience that empirical scholarship can consider. Knowledge is important in its own right. But where the stakes in public decision-making are as grave as those in war and peace, opportunities to apply knowledge to inform public debate can be ended and should be exploited more often.

In his study, Pampinella, S., (2012) focused on women impacted by conflict in Al-Anbar province, so he mentioned. Women have been always among the first to feel the impact of conflict. A high percentage of widows and forced/early marriage are some biggest problems, divorce and unequal job opportunities, and limited involvement in politics. However, James D.Fearon (2007) focused on US role in the civil war between Sunnis and Shiites that policymakers must consider the implications if civil war in Iraq continues and escalates. Most civil wars end with a decisive military victory -- and this one may as well -- but a decisive military victory and political dictatorship for some Sunni or Shiite group is even less appealing as a long-term U.S. policy objective.

A decisive military victory for a Shiite-dominated faction would favor both Iran and al Qaeda, and a decisive victory for Sunni insurgents would amount to restoring oppressive minority rule, a major reason for the current mess.

MAKING MODEL OF DOMESTIC LIFE

The people's situation in Al Anbar province, is a very difficult and poor condition in all respects, they are suffering from electricity and water outages, loss of services, the disruption of health services, the high prices, lack of food, the closing of schools due to the loss of security and safety as well as the school has turned into homes for the displaced, so that every family has a class to sit, eat, drink and sleep in the class.
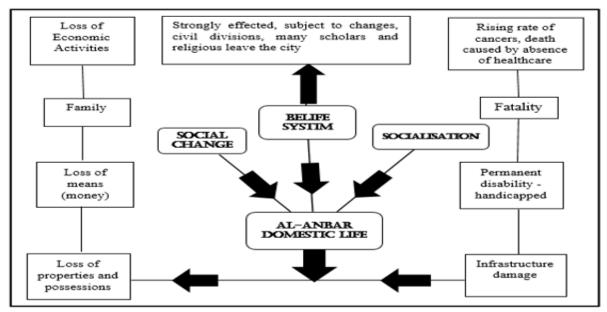

Figure 1.1 Conceptual Framework

People' view to the future is negative, that is, their future is unknown and they have anxiety, fear and horror. Actually, they wait more difficulties and obstacles since there are no safety and security. Their circumstances become worse than their previous days.

Hey were hit by disease, sorrow, depression and despair. They did not face such days before. Some of them prefer death to see his wife and kids in this bad situation. Men cried before women did.

Basically, religion is the belief in the power of the supernatural. Such beliefs exist in all social domains and in various forms. Believing in the supernaturalism invariably implies a notion that the world is controlled by some supernatural force or forces. The earliest known sign of such belief goes back as long as 60,000 years ago, in the existence of supernaturalism. Archaeologists in their investigations have reported that Neanderthal Man entombed their dead with stone tools and jewelry. Religion has frequently been described as a society's collection reaction to the supernaturalism and despite the fact that there are many who disclaim or ignore supernatural concerns, yet they practice beliefs and have rituals that are similar to those with basis in the supernaturalism. On the other hand, these theoretical domains are at best speculative and debatable (Gärdenfors, P. 2003).

Despite the universal nature of religion, it is interpreted in different ways by various societies. Notions of religion can differ significantly from the religious leaders down to the ordinary man and no single notion of religion exists and even experts in sociology have not been able to provide a universally acceptable definition of religion (Gärdenfors, P., 2003).

The domestic life in Al-Anbar province was impacted during the civil war in several values and difference variables. However, most death in the civil war was men due to the nature of war, where men participate in the war along with the death of men who did not participant such as people who have work outside home faced problems during bombing,

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aircraft, explosion and the bullets fall down on the way or bombardment. Therefore, these lists of total death made Al-Anbar family suffer and face a lot of hardships and obstacles as will be mentioned later.

Moreover, women have become widowed and faced many difficulties and obstacles. So, with the loss of husband, woman has faced and suffered more than others since the start of this war, killings, migration and random bombing. The suffering of women occurred during the displacement and bombing of houses through missiles. As a result, women had to migrate to other places or cities along with their babies, sons and daughters.

MATERIALS AND METHODS

Sampling procedure: The informants in this study were chosen in an interview and in choosing them, a method of simple random sampling was employed. This study was conducted in Al-Anbar province which is located in Ramadi. The sample was made up of 24 interviewees and all of them were living in the Anbar province. The sample size was chosen based on the saturation of data gathered from the informants. The interviewees were between 18 and 50 years old. Age was demarcated to 18 to 50 in order to represent the adult population in Anbar who were living in Anbar City. The Al-Anbar province was selected for the female informants of the Anbar The sampling was also based on their knowledge, understanding, and recognition of women's suffering while being of the same race. According to Tashakkori, (1998), random sampling in a qualitative research eliminates bias by giving all individuals equal chance of being chosen. Sampling in the present study was representative of the population.

Data collection: Data were collected through in-depth interviews with the informants. The interviews were conducted by following interview guidelines. Questions asked have been prepared and considered with the objective of understanding the obstacles of civil war on woman. Interview is a basic method of data collection in most qualitative studies. The data were collected for a period of 2 months during the winter of 2015 (January and February). Each interview lasted for forty five minutes to one and a half hour. All interviews were in written format. Interviews were conducted in Arabic language. Arabic is widely spoken in Iraq and is considered a dialect of Arabic called Iraqi.

Statistical analysis: There were six chains of activities carried out during the data processing. They were as follows: (1) Interviews with each respondent, copied and translated into transcript format, (2) Before the transcripts were written or produced, the researchers listened to the interviews that had been recorded at least twice to ensure no interviews were omitted or neglected, (3) As soon as the transcription process was completed, each transcript or text was later reviewed or given reconsideration and rearranged to reflect a brief description of impacted Anbar woman, (4) the data were later saved in files using different names, (5) A few jargons in Arabic language used by the Anbar community in their daily lives when making descriptions or narratives about their own identity were maintained in original words, and finally (6) Managing the data through categorization process. In the process, the researcher analyzed the results into a more structured and organized style. This was in line with the statement given by (Strauss & Corbin, 2008) that coding is the method and process through which data are fragmented, conceptualized and then reintegrated into theory development.

RESULTS AND DISCUSSION

There was a general agreement among informants in the study that for better understanding of the issue, there was a need to focus on hardship and suffering of a civil war and should be described like a story. Attention should be given to the concept of the issue. Most participants gave their views and wanted to tie their ideas to the obstacles and suffering of people in Al-Anbar. Many declared that they had not seen people being impacted in past wars more than this like immigration, missed homes, killing etc.

The civil wars in Al-Anbar had killed thousands of people and displaced millions of homes. Clashes between the army (Shiite) and militia (Sunni) often erupted due disagreement in political policies, religious issues and conflicts between tribal clans. Iraqi people have suffered in Anbar Province since the beginning of the sectarian war in Iraq. people have been facing many difficulties and obstacles which hardly confined to one subject. On the other side, women have sensitivity and own important positions or status in the society. Humiliation had caused the people to suffer more than others since the beginning of the war with killings, migration and random bombing. As a result, people had to migrate to other places or cities along with their babies, sons and daughters. Due to rarity of cars and other means of transportations, people had to travel by means of vehicles that carry animals like cattle. People had to endure severe cold weather with their children with eyes full of tears leaving their homes and cities far from their relatives and neighbours. The sufferings continued, and women faced obstacles at checkpoints that revealed the identity for identification purposes. The men were arrested men and randomly gunned down with mortars or aerial bombardment. The people also encountered other difficulties such as long journeys that they had to go through to arrive their destinations since main roads were generally blocked. A two-hour journey to get to a particular place became 18 hours since cars had to pass through desserts. There were other obstacles faced by women especially during sieges by militants that often lasted for five months. This prevented the entry of food and water, hence disabling women to feed their babies.

People also suffered at the destinations where they lived after migration. They did not live in apartments or houses, but at schools or buildings or even tents built outside the city centers. The situation was worse than this as many of them lived in buses and schools where each family was allocated almost four meters in length and three meters in width. Many of them were also subjected to harm by other immoral people that led to loss of honor for many women. It also became easier to infringe women, particularly those whose husbands were killed or arrested during the war. Women lived at the mercy and conscience of the people in the neighbourhood by seeking their support or aid for such things as food, fuel, heaters, gas, electricity and others.

The obstacles faced by Iraqi people who migrated to another city, outside Anbar were even more severe. They lived in tents on the outskirts of the province of Baghdad, Sulaymaniyah and Arbil in in the Kurdistan region, and many of them died because of the cold and oppression. According to the informants, many of the women were also raped by the Kurds and other migrants who came from different cities or provinces in Iraq. For instance, women whose husbands or brothers had died in such war and who only had girls were forced to make their daughters work in order to live rather than die of hanger. Therefore, many girls became street-sellers who hanged out the streets to sell tissues or worked in coffee shops in Sulaymaniyah and Arbil. They became easy victims of sexual harassment.

Generally, a lot of family their daughter become widowed and faced difficulties and obstacles. With the loss of husbands, woman faced and suffered more than others since the start of this war, killings, migration and random bombing. The suffering occurred during the

displacement and bombing of houses by missiles. As a result, women had to migrate to other places or cities along with their babies, sons and daughters.

CONCLUSION

In summary, this paper discusses the difficulties people life in Al-Anbar province during the civil war between the Sunni and Shiite Muslims. The study also analyzed the outcomes of these obstacles. It concludes that people faced countless other difficulties, each being different and widespread. The male and female were impacted by aircraft bombings, mortar falls, missing homes, valuables and honor. In the informants' viewpoint, AL-Anbar society had suffered since the beginning of the sectarian war in Iraq. In their opinion, the majority of people had endured the most painful experience during the civil war and women in Anbar is considered as extremely sensitive as a result of constant humiliation, killings, migration and random bombing. The suffering started at the start of displacement and bombing of houses by missiles, and as a result, they had to migrate to other places or cities along with their babies, sons and daughters. They faced obstacles when cars and transportation were rare, or had to sit and go vehicles which normally carry animals like cattle. They had to stay in severe cold weather with their children with eyes full of tears leaving their homes and cities or distanced from relatives and neighbours. The sufferings continued, one after another at checkpoints that securitized identity and arrest of men at random with shotguns, mortars and aerial bombardment. people always feel depressed, in darkness, sorrowful, anger, psychological and social pressure. However, people of Al-Anbar have strong faith and think well of Allah. Data show that woman also has issues such as adultery and loss of honor The wars had caused massive death toll, destruction of the city, loss of properties and possessions and disruption of lives for millions of people living in the region. In the meantime, the state of Anbar began to witness a more complex political environment due to the existence of the various clans that have different orientations and affiliations to different political parties.

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ABOUT THE AUTHORS

IBRAHIM RIYADH A.J
Department of Sociology and Anthropology,
Faculty Social Sciences Development,
Universiti Kebangsaan Malaysia.
ibrahim.almandalawi@gmail.com

NOVEL ANAK LYNDON
Department of Sociology and Anthropology,
Faculty Social Sciences Development,
Universiti Kebangsaan Malaysia.
novel@ukm.edu.my