



Original article

Group-Mind Affiliation in Facebook Comments about the Personal Status Law (Articles 7 and 57): A Critical Discourse Analysis

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Received: 01 May 2026
Accepted: 16 June 2026
Published: 01 August 2026

DOI:

<https://doi.org/10.31185/wjfh.Vol22.Iss3/Pt1.1932>



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Cite:

Obaid, A. I. (2026). Group-Mind Affiliation in Facebook Comments about the Personal Status Law (Articles 7 and 57): A Critical Discourse Analysis. Wasit Journal for Human Sciences, 22(3/Pt1). <https://doi.org/10.31185/wjfh.Vol22.Iss3/Pt1.1932>

ABSTRACT

The present study is a critical discourse analysis (CDA) that takes the comments on specific Facebook posts as the avenue for investigating the group-mind affiliation and the ideologies (anti-feminism and patriarchy) derived from such affiliation. "Group minds" is a theory in psychology and the present study draws on this theory. The present study aims at understanding the dynamics of the group minds and the tactics of affiliation that result from disagreement and debate. The study is mixed in trend, blending the qualitative with the quantitative method of research to achieve the aims of the study. It comes out with a set of social and discursive components of group-mind affiliation, involving sarcasm, taboo and insults, criticism, praise, legal reasoning, religious reasoning, domestic reasoning, personal reasoning, social reasoning and political reasoning. The collective behaviour of group minds is due to congenial representations of social actors and/or actions and congenial expectations of anticipated aspirations.

Keywords: group minds, affiliation, The Personal Status Law, collective behaviour

الاندماج في العقل الجمعي في تعليقات الفيسبوك الخاصة بقانون الأحوال الشخصية دراسة تحليل خطاب نقدي

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المديرية العامة للتربية في واسط

المُستخلص

الدراسة الحالية هي تحليل خطاب نقدي تعتمد التعليقات حول منشورات محددة على مواقع التواصل الاجتماعي الفيسبوك كأساس للتحقيق في الاندماج في العقل الجمعي والأيدولوجيات المستمدة من هذا الاندماج. "العقل الجمعي" هي نظرية في علم النفس وتعتمد الدراسة الحالية على هذه النظرية لاستجلاء تعليقات الفيسبوك حول قانون الأحوال الشخصية الجديد. تهدف الدراسة الحالية إلى فهم ديناميكيات العقل الجمعي ومقومات الاندماج التي تنشأ عن الخلاف و السجال. الدراسة مختلطة في الاتجاه، حيث تمزج بين المنهج النوعي والمنهج الكمي للبحث لتحقيق أهداف الدراسة. وتوصلت الدراسة إلى مجموعة من المكونات الاجتماعية للاندماج في العقل الجمعي، و تشمل على السخرية و الالفاظ النابية والشتائم والنقد والثناء والمنطق القانوني والمنطق الديني والمنطق العائلي والمنطق الشخصي والمنطق الاجتماعي والمنطق السياسي.

الكلمات المفتاحية: العقل الجمعي، الاندماج، قانون الأحوال الشخصية، السلوك الجماعي

Literature Review

The term "Group minds" indicates that people of the same community may collectively form a type of consciousness which differs from individual cognition. This shared knowledge among a group of people can be a powerful force that influences how their decisions are made, how their behaviors are shaped, and how members interact with each other, representing a collective entity with its own tendencies and properties. The present study investigates the group-mind affiliation in Facebook media. Two video posts on Facebook media concerning mother's custody and child marriage are the avenue of the present study. The rationale for data selection is that Facebook networking service is the most popular social media in the Iraqi society where people present their news, occasions, celebrations, ideas, opinions and events; seeing that The Digital Media Center (DMC) announces the registration of more than 34 million social media users in Iraq until the 3rd of March 2025 (Iraqi News Agency, 2025). The two videos involve the themes of mother's custody and child's marriage in two different occasions and the study sheds the light on these social issues from a communal perspective. The study is supposed to answer the following questions:

- What linguistic components do group-mind affiliation give rise to (anti)feminism and patriarchy ideologies with gender considerations?
- Why do people conduct group-mind affiliation and what ideologies does that reflect?
- To what extent can manipulating group-mind affiliation be used for good?

Group Minds Theory

Group minds theory assumes that a person's moral attitudes lie in his/ her respect for the group, the convictions held in common by the group, and the authority figures or leaders of the group. An individual's core values are those that are most widely shared by other members of the group and serve to bind the group closely together. Members are aware of others' thoughts and have them as

their own (Krapp, 2005, p. 261, Migas, 2013, 4). Migas (2013) propounds three categories of group minds:

- a- The hive mind: members are not aware of other members' thoughts, but they have them as their own thoughts.
- b- The overminds: they are organized by a single mind or a small group with overarching control of its mind. Most likely they control the non-ruling (hive mind) members like extra appendages.
- c- The egalmind: agents of this group act as independent members when they so desire and they can share the same mind, memories, and thoughts, but each member is an individual.

The present study focuses on the first group, but does not rule out the other groups. The shared mentality of understanding, beliefs and experiences influences the way the group behaves, interacts and makes decisions. Exploring group minds gives an insight of how groups would function, how decision-making processes unfold, and how we can mitigate the risks associated with collective thinking. Group minds can be shaped with group cohesiveness, norms and goals; members of group minds are united in their collective focus to converge on achieving a common objective where individuals are aligned with the group's thinking. Members of the group might suppress dissenting opinions, or go along with the majority view, avoid raising concerns, even if they privately disagree (www.psychology.town). Wishful thinking can be anchored in the collective group when the negative information is suppressed or interpreted in a self-serving way (Vosgerau, 2010).

Theiner and Wilson (2013) propose three manifestations of the group minds. The first indicates that the shared cognition is the homogeneity of the individual members' perspectives. In the second, a group collectively share a cognitive predicate by apportioning that predicate among its members. This draws on Wegner (1986), indicating that the people who stand in continuing close relationships possibly develop a kind of supra-individual memory system. The third sense of group minds proposes a joint cognition when two or more people are jointly committed to assume particular mental states as a collective body, and the group act as a plural subject of intentions, beliefs or knowledge. Nonetheless, Huebner (2016,) states that "a group's actions rationally intelligible cannot establish that the group is an agent with a mind of its own" (p. 294), rather, they share intentions. People may posit group minds when they encounter purposeful behaviour in the absence of obvious individual agency.

Shteynberg et al. (2023, see Vasil, 2020) manifest two trends of collective mind representations: the representations of collective reality which indicates we experience a shared world together; and the meta-cognitive representations which indicates that we are collectively aware of our shared goals, beliefs and feelings. In this respect, plurality of minds ranges from creating collective representations with individual reaction partners to collective representations which are believed to be shared across entire socio-cultural groups and require perspectival unification across agents. The question of what is shared among agents so that they conduct a collective behaviour has not been clearly answered. Shteynberg et al. (2023) conducted a prominent previous study of the group-mind affiliation, but it does not tackle the subject from a linguistic point of view, limited to cognitive studies.

The aforementioned views may skip an important aspect in understanding human behaviour of group minds. Not only do people share sociocultural beliefs, such as knowledge, ideologies, attitudes, norms, values, and goals, but they can also share motivations, desires, purposes, fears and expectations. A retrospective mental model is not enough to specify a group's decision making or problem solving. This requires a prospective shared dimensions of a representation (see Nersessian, 1992). The present study may give an insight of how to perceive the collective behaviour of group minds and the affiliation of individuals into a communal social identity.

Group-Mind Representations, Motivation and CDA

Speech participants share various kinds of social identities and roles that reflect affiliation among group members. They may feel attracted to one another or try to make good impressions on other participants; they may become aggressive about what the others say; they show affect or altruism. Participants categorize interlocutors, act in conformity with their group, follow norms of communication, say prejudiced things that they share with their in-group, presuppose knowledge of recipients and accommodate to their interlocutors. Collective groups share representations of the communicative situation. Such social knowledge is based on various kinds of such shared general or specific knowledge as well as other shared beliefs or ideologies. As individual actions are coordinated to produce collective discourse, the relevant mental representations are also coordinated to enable such coordinated discourse in the first place. Each participant needs to have complex context models with representations of the intentions, purposes and goals of the others, negotiate about goals, and subsequently participate in all the actions needed to produce the collective discourse (van Dijk, 2009, pp. 31, 122, 123).

Seeing that group behaviour is constrained with motivations as plans and intentions that can be analyzed as more or less conscious reasons for action. As represented in episodic memory, motivations would be part of the cognitive process of decision making that precedes action. Motivations may also involve emotions, such as fears and desires, as participants (or group members) may defend a policy or seek legitimization for their social situation. The social frames of motivation system can provide information about the discourse of participants and their needs, wishes, decisions, wants, preferences, plans, purposes and goals (van Dijk, 1980, 74, 159; 2009, pp. 42, 44).

CDA is generally interested in power abuse, discrimination, racism, etc., in regards to two poles: dominating members including politicians, bosses, and those who control the social decisions, i.e., the power groups in society; and the dominated members including those groups of society that submit to the power group and never engage in commands or threats. This indicates the relations between members of different ethnic, racial, religious or political groups. For the present study, the two groups are supposed to be equal and competing groups, since agents may affect others, be affected by others, or even submit to group affiliation. In other words, the delineation between the dominating group and the dominated group is not clear cut, except that there is reciprocal effect among groups of diverse sectors. Each group have their own ideology, though an unbiased group is involved in the data analysis. Interaction among the two groups will show in many ways the underlying ideologies that characterize these groups, as the power group

may typically exclude, marginalize, or problematize the members of other, dominated, groups (see van Dijk, 2005, p. 32; Kareem, 2026. In other words, there is a reciprocal effect among participants, being effective and affected by group members.

In line with van Dijk's socio-cognitive model of CDA, agents categorize themselves within a set of identity groups which has stereotyped expectations and characteristics. The prevalence of these identities alternate with category-relevant cues in the social environment, resulting in a dynamic distinction between 'in-group' and 'out-group' members. People are mostly biased toward in-groups and against out-groups even when these groups are assigned arbitrarily. Group members who share ideologies of antifeminism and patriarchy, as the focus of the present study, stand for a number of very general ideas that are at the basis of their more specific beliefs about the world, guide their interpretation of events, and monitor their social practices (Van Dijk, 2005, p. 6; Turner, et al. 1987; Brewer and Gardner, 1996).

The Personal Status Law

The social situation that the Facebook posts in hand manipulate is a legislative proposal to amend Articles 7 and 57 of the Iraqi Personal Status Law. Article 7 concerns the lowest age for marriage, which generally starts at eighteen and fifteen, according to the judge's consent. This article has a dispute of the legal age for marriage, whether to be less than eighteen, down to nine, or to be over fifteen. Article 57, which concerns a mother's custody of her children, has been a debatable theme for diverse social sectors. The original Article indicates that the divorced mother has the right to custody and raise the child in the event of marriage and after separation, unless the child in custody is harmed by this. If the child in custody has completed fifteen years of age, he has the right to choose to reside with whomever he/she wishes (i.e., the parents or one of his relatives) until he completes eighteen years of age. As for the foreseeable amendment, it proposes that a divorced mother be more entitled to custody the child until he/she becomes seven, and stipulates that she must not marry in order to obtain custody. This means that the basic principle of the matter becomes depriving the mother of the right to have the custody of her children when they reach the age of seven, and depriving her of the right to custody directly if she gets married. The amendment considers the paternal grandfather more entitled to have the custody than the mother in the event that the father dies or no longer meets the conditions for custody. The new amendment involves subtopics as the custody period, the expenditure, viewing the child (see The Iraqi Personal Status Law No.188 of 1958 and its amendments).

This proposal for the Personal Status Law sparked a controversy among diverse social sectors, defenders and opponents in regard to this amendment.

Information and Methodology

The present study adopts a mixed-method research design, blending the qualitative with the quantitative method to achieve the aims of the study. It proposes a socio-linguistic model of affiliation components which can manifest the alignments of the group minds, illustrated in comments on two Facebook video posts. The first post involves an interview with a protester who talks about mother's custody and child's marriage, published on the 13th of August 2024; the second

post involves an interview by Ahmed Al. Basheer with two lawyers, Zainab Jawad and Qamar Al.Samarra'ee, talking about the same issue, published on the 9th of September 2024. The rationale for choosing these two posts is that they tackle the topics of child marriage and mother's custody on the one hand and contain sufficient comments (1128) to cover the proposed model.

This study proposes a set of components of the group-mind affiliation, based on the discursive orientation of speech communication (see Ruziyeva, 2020; Kirwa et al., 2022), to involve sarcasm, taboo and insults, criticism, praise, legal reasoning, religious reasoning, domestic reasoning, personal reasoning, social reasoning and political reasoning. The two posts are interviews tackling the amendments of the Personal Status Law, articles 7 and 57. These Articles concern mother's custody and child's marriage, which recently have taken a wide range of debate among diverse segments of community. The first post involves 627 comments while the second post involves 501 comments up to the time of jetting down the comments. The validity of the data analysis is due to their topics on the articles in hand and the quantity of comments, having 1128 comments in both, which supports generalized results.

Group-mind affiliation indicates that people use the same strategies or prompts to take a collective stance from the communicative situation. The researcher, after tracing the commenters sex, whether male or female, distributes the comments due to their ideological orientation and social significance. In data analysis, the researcher traces the set of affiliation components of group minds and ascribe them to their axial proponent. Affiliation components are distributed over the three axes: advocates of the New Status Law, advocates of amendments of the Law, and the unbiased comments. The following are examples about some components, extracted from the comments of the two posts:

1- Criticism

- a. Most of the divorcees are married secretly and take the children and the spousal maintenance.



2- taboo and insults:

- a. Fight them, Curse them. The war of the prostitutes. Oh shame.



3- Domestic reasoning:

- a. Let us suppose that you are precise, who gave you the right to deprive the child from his father's kindness and sympathy and deprive the father from his darling son, not to be brought up under his custody. The devil dwells in your minds.

لو كان كلامك جدلا صح من الذي أعطاك الحق
تحرمين الطفل من حنان وعطف والده وتحرمين
الاب من فلة كبد لايتربى في كنف والده ولكن
الشیطان عشعش في عقولجن اصلا لم اجد

4- Praise:

- a. The amendment of the New Status Law gives a guarantee for building an esteemed family and preserve it. Yes for the amendment of the Personal Status Law.

تعديل قانون الاحوال الشخصية هو ضمان لبناء
العائلة الكريمة والحفاظ عليها
#نعم_لتعديل_قانون_الاحوال_الشخصية

أعجني رد

5- political reasoning:

- a. Itar Party has adopted the Article, the elections are on the way and the Iraqi people, 60 percent.

الإطار متبني القانون والانتخابات قادمة
والشعب العراقي ٦٠ بالمئة

Data Analysis and Discussion

Tracing the affiliation components of group minds, the comments on both posts are quantified on their basis of their linguistic remarks and the social actors. Data analysis excludes reiterated comments made by the same commenters. It traces the three axes: proponents of the Law (PL), proponents of the Amendments (PA), and the unbiased comments (Unb). Statistics are presented in percentages (PCT), and the tables are followed by illustrative diagrams to show the prominence in the affiliation components. Each post has its own table and figure. Percentages are made on both levels, the components level and the social actor level. The data analysis makes a distinction between male (Ma) and female (Fe) statistics for each axis. Thus, table 1 concerns the first post and table 2 concerns the second post.

Table 1

Group-Mind Affiliation Aligned with Three Axes of Social Actors in Post 1

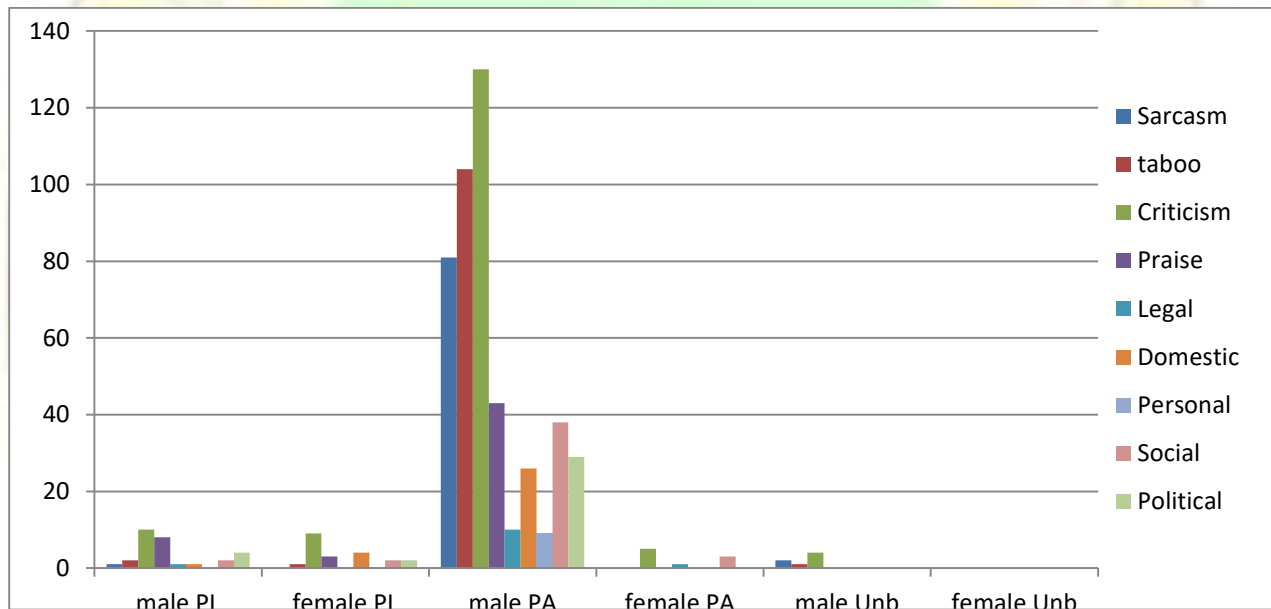
#	Affiliation Components	PL		PA		Unb		Total	PCT
		Ma	Fe	Ma	Fe	Ma	Fe		
1	Sarcasm	1	0	81	0	2	/	84	13,4%
2	taboo/insult	2	1	104	0	1	/	108	17,2%
3	Criticism	10	9	130	5	4	/	158	25,2%
4	Praise	8	3	43	0	/	/	54	8,6%
5	Legal reasoning	1	0	10	1	/	/	12	1,9%
6	religious Reasoning	1	4	81	5	/	/	91	14,5%

7	Domestic reasoning	1	4	26	0	/	/	31	5%
8	Personal reasoning	0	0	9	0	/	/	9	1,4%
9	Social reasoning	2	2	38	3	/	/	45	7,2%
10	Political reasoning	4	2	29	/	/	/	35	5,6%
	Total	30	25	551	14	7	0	627	
	Percentage	4,8%	4%	87,9%	2,2%	1,1%	0%		
		8,8%		90,1%		1,1%			

The following figure shows the prominence in the affiliation components.

Figure 1

Prominence of the Group-Mind Affiliation of the First Post



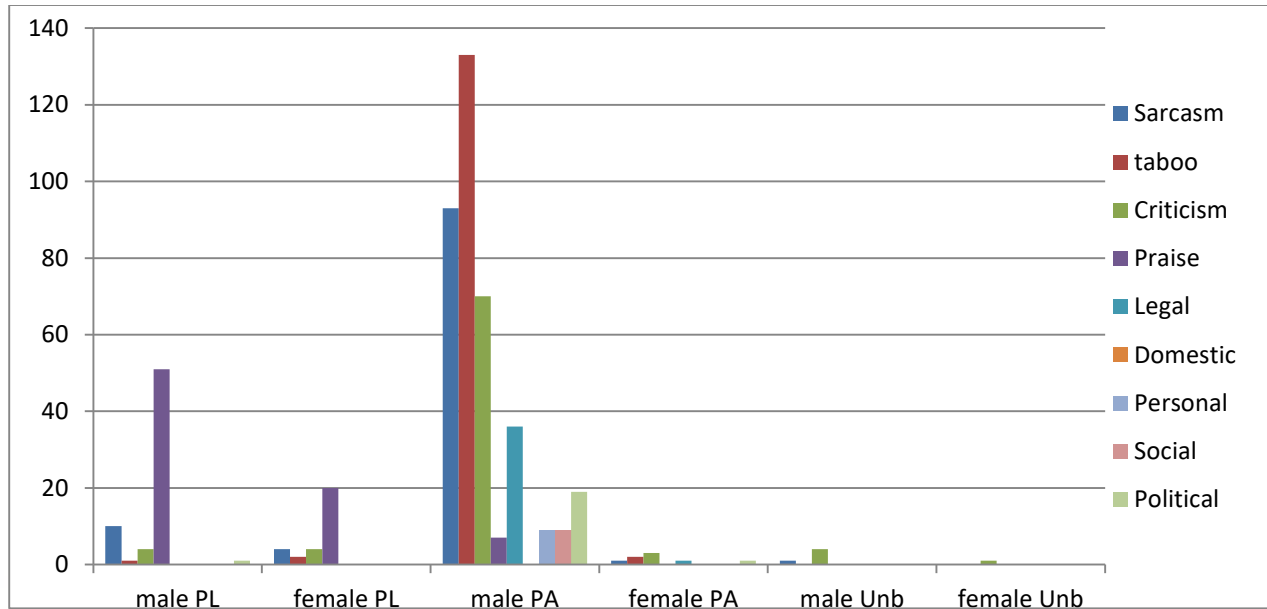
Male comments are more prominent with criticism in its highest level. The high levels of criticism, taboo and sarcasm on the male proponents of the amendments take more than 55% of the whole comments. This may indicate that the community generally expresses discursive remarks of pejoration, and this reflects the least harmony among diverse social sectors. Comments of male proponents of the amendments take more than 90% of the assigned comments while female comments are very few and precise in all axes. This indicates that the community is inclined to be more patriarchal and so critical of the Personal Status Law as far as Articles 7 and 57 are concerned.

Table 2

Group-Mind Affiliation Aligned with Three Axes of Social Actors in Post 2

#	Affiliation Components	PL		PL		Unb		Total	PCT
		Ma	Fe	Ma	Fe	Ma	Fe		
1	Sarcasm	10	4	93	1	1	/	109	21,8%
2	taboo/insult	1	2	133	2	/	/	138	27,5%
3	Criticism	4	4	70	3	4	1	86	17,2%
4	Praise	51	20	7	/	/	/	78	15,6%
5	Legal reasoning	/	/	8	/	/	/	8	1,6%
6	religious Reasoning	5	1	36	1	/	/	43	8,6%
7	Domestic reasoning	/	/	/	/	/	/	0	0%
8	Personal reasoning	/	/	9	/	/	/	9	2%
9	Social reasoning			9	/	/	/	9	2%
10	Political reasoning	1	/	19	1	/	/	21	4,2%
	Total	72	31	384	8	5	1	501	
	Percentage	14,3%	%1,6	76,7%	1,6%	1%	0,2%		
		20,6%		78,2%		1,2%			

The following figure shows the prominence in the affiliation components. However, the second post is distinctive from the first in that there is a sector of community who propounds the interviewees as well as the Articles in hand. In this respect, more than 20% of the commenters, as proponents to the Law, more viably praise the interviewees than they praise the Law. This reflects social prejudice and political affiliation rather than mere conventions of the Articles in hand.

Figure 2*Prominence of the Group-Mind Affiliation of the Second Post*

Prominence is clear cut in the level of male proponents of the amendments, and the highest degree is in the use of taboo. Though not as high as in the first post, the community is viable to be patriarchal and so critical of the Personal Status Law as far as Articles 7 and 57 are concerned. This time, comments expose more agony towards the Law, taking more than 60% of the comments, involving sarcasm, taboo and criticism. However, proponents of the Law are doubled because the interviewees represent a sector in the community and have more advocates than the interviewee in the first post. Comments of male proponents of the amendments take about 88% of the assigned comments while female comments take 5% in all axes.

A prominent gap is shown between the male and female comments. Female comments in all cases do not take more than 7% of the total comments in both posts. This means that women have a diminutive role in the communal opinion-makers. It is recognized that 86% of the community exposed in the data analysis would agonize the Personal Status Law and advocate the amendment, only 13% of them are proponents of this Law, and the unbiased take 1%. This reflects a social disapproval of the Law though most of the opponents to the Articles 7 and 57 are not disadvantaged of them, but they stand on the opposite side just for social consideration or wishful thinking. It is not sufficient that the community proponent to the amendment of the Law share social beliefs or ideologies, because women also share the same beliefs and ideologies, being part of the same community. It is a matter of shared interests, motivations, wishful thinking, fears and imminent expectations.

In line with the above-mentioned results, data analysis comes out with the following statements:

- 1- People of the same sector share beliefs, goals and socio-cultural knowledge. They are congenial in their thinking and the way they manipulate communal opinions. People act in group minds not only because they share such knowledge or beliefs, but because they expect benefits of the collective decisions. The collective behaviour of group minds is constrained with retrospective knowledge or beliefs and prospective shared motivations triggered with axial ideologies.
- 2- People share tentative reservations and may comment merely because they are likely to pass by similar situation.
- 3- Definitely, as for most of the proponents and opponents of the Law, the Articles 7 or 57, directly or indirectly, do not pertain their lives, nor are they affected by these Articles. The Articles are limited to a very limited sector of society.
- 4- Generally, criticism is directed to mothers. Photos used beside texts almost refer to Zainab Jawad and Qamar Al.Samarra'ee as agents representing the negative side of women, and that is from specific commenters' point of view.
- 5- Praising the law is almost remarked with the expression "نعم للتعديل" (Yes for amendment).
- 6- Most of those who advocate mother's custody are senior citizens or represent nongovernmental organizations while those who agonize the Law are youngsters and mature, and that is due to their profiles or the profile images.
- 7- Political issues are related to the US Embassy in Iraq with reference to Zainab or Qamar. Few refer to political parties or the government.
- 8- The taboo expressions are generally directed towards the interviewees, using the taboo words with so pejorative meaning.
- 9- Some comments follow the same orientation, manifested as adjacent in their consequence, such as using taboo words, or religious reasoning or use of photos. This means that commenters are stimulated by former commenters and imitate similar style and orientation. For example, more than forty adjacent commenters in the second post use photos in their comments.
- 10- There are some comments, almost with unknown identities and blocked profiles, trigger struggle among the divers sectors of community by enacting sectarian chauvinism. Such comments represent the overmind which controls the orientation of debate.

The community in hand follows a collective behaviour of group minds as motivated by an axial ideology of patriarchy and antifeminism. That is a reaction due to some social issues and domestic mischiefs resulting from Articles 7 and 57 of the Personal Status Law (and that is from the commenters' point of view). Female comments are very precise and modest for social considerations. Few female comments are present in the avenue of the posts. This reflects the dominance of men over the communal opinion. The comments in both posts manifest crucial issues concerning social relations and family building, specifically the marital and divorce status, mother's custody of children and child's marriage. Men generally believe that some women tend to get divorce to abuse their husbands with alimony and custody due Articles 7 and 57 of the Personal Status Law. Thus, men generally take a negative position from these Articles for the fear that they may encounter a financial and domestic abuse due to the Articles in hand.

Conclusions and Recommendations

Conclusions

The results of the data analysis manifests that the collective behaviour of group minds is an individual strategy of social actors to defend their social identity and seek legitimization for their social situation. The group-mind affiliation of the comments in hand reflects a social orientation toward a propensity of patriarchy and antifeminism ideologies. The following conclusions postulate the schema for the group minds affiliation.

- 1- Group-mind behaviour is due to a reciprocation between retrospective knowledge and beliefs, and prospective desires, motivations, purposes, fears, expectations, and benefits. The collective behaviour of group minds is due to congenial representations of social actors and/or actions and congenial expectations of anticipated aspirations.
- 2- A set of linguistic components is proposed for the linguistic remarks of group-mind affiliation. They involve sarcasm, taboo and insults, criticism, praise, legal reasoning, religious reasoning, domestic reasoning, personal reasoning, social reasoning and political reasoning. This answers the first question of the study.
- 3- People in their collective behaviour of group minds defend their social prejudice and political affiliation, no matter what effects can decisions posit on them as individuals. They defend their common interests and the principles which they believe to be part of their social values and preserve their interests. This answers the second question.
- 4- Group-mind behaviour can be manipulated to be on behalf of social orientation by facilitating social programs that manipulate social clashes and disruption. Social media can launch gaps in the social relations and the community may follow malicious rumours. So, specialist institutions on social managements and relations need to work on strict censorship to face the situation that society is dragged toward conflict and aggression. This answers the third question.
- 5- Pejorative expressions in sarcasm, taboo and criticism, take the majority (61%) among the linguistic remarks for the social components of group-mind affiliation. This implicates that social interaction, in regard to the Articles 7 and 57, is based on debate and disagreement. The community is generally less communed in regard to debating issues.
- 6- Women generally defend mother's custody with hedging, whereas male comments agonize mother's custody with pejorative expressions.
- 7- Males are more viably frustrated of the Personal Status Law for their belief that it does not achieve the social equality, nor does it guarantee the domestic bonding. This fear of the unknown is due to a crucial social issue that envisages broken home and social disruption.
- 8- Females generally avoid engagement in communal opinion making to maintain reservation and modesty, and that is due to social norms.
- 9- Group-mind affiliation can obstacle the organization of society due to systematized regiment. The community is more inclined to be patriarchal with a propensity of antifeminism, in regards to the Articles 7 and 57 of the Personal Status Law.

Recommendations

- 1- It is highly recommended that an edification of constructive social relations be enhanced in the educational curriculum in schools and institutions, so that a better harmony may be created among diverse sectors of community.
- 2- Governmental programs need to pay special attention towards organizing the society within a strict system, and work on the diverse directions, starting with the primary schools up to the higher studies. Generalizing strict social systems with the support of media and educational institutions is the commencement to build an organized social system that adheres to law and the peaceful co-existence.
- 3- Domestic and social relations are to be organized and refined through educational policies and to be dedicated in curriculum in schools and universities, taking into consideration long term and short term planning. This should involve ethical principles to build a family.
- 4- The Legal Authority needs to give more attention to the Personal Status Law and the reasons that lead to divorce and broken homes.
- 5- There is an urgent need for a censorship at the Facebook media and the vague pages which enact sectarian chauvinism among the diverse sectors of community. There is an urgent need for workshops to educate the youth in schools and universities to face such issue.

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Iraqi Law

Iraqi Personal Status Law No.188 of 1958 and its Amendments.

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