

Introduction to Iraqi Humanism

[Irak Hmanizmine Giriř]

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ABSTRACT

Humanism is very important issue. It is gaining its importance in being a hub for modern and contemporary philosophy since the Renaissance up to today; therefore, human philosophical and social researches are still taking place. The question is, is this issue has the same important in contemporary Iraqi thought and philosophy? We choose to answer this question by contributing directly to try rooting for a humanitarian contemporary Iraqi philosophy through the benefit of entire philosophical and intellectual achievements on this issue.

Keywords: Iraq, criticism, philosophy, humanism, dignity, citizenship, equality and justice.

ZET

Hmanizm ok nemli bir konudur. Bu konunun nemi, Rnesans'dan gnmze, modern ve aędař felsefe iin bir merkez konum teřkil etmesinden ileri gelmektedir; bu nedenle, beřeri felsefe ve sosyal arařtırmacılar sz konusu konu iinde yer almaya devam etmektedirler. Temel soru řudur: bu konu, gnmz Irak dřncesi ve felsefesinde de aynı neme sahip midir? Bu soruyu, bu konu zerine olan btn felsefi ve entelektel kazanımların faydaları aracılıęıyla, doęrudan insani bir aędař Irak felsefesini desteklemeye katkıda bulunarak cevaplamayı semekteyiz.

Anahtar Szckler: Irak, eleřtiri, felsefe, hmanizm, saygınlık, vatandaşlık, eřitlik, adalet.

1. INTRODUCTION

Humanism is a very important issue. It is gaining its importance in being a hub for modern and contemporary philosophy. The question is, is this issue has the same important in contemporary Iraqi thought and philosophy? I choose to answer this question by contributing directly to try rooting for a humanitarian contemporary Iraqi philosophy through the benefit of entire philosophical and intellectual achievements on this issue.

For clarification and specification, I am heading to identify two different concepts of humanism. Stephen Law points out that the word humanism has a variety of meanings. He thinks that most humanists would probably agree on something like the following minimal, which I summarize it here as follows (he gives a special attention to humanism in UK): Humanists believe science and reason, more generally, are invaluable human being can and should apply to all areas of life. They are either atheists or at least agnostic. They are also sceptical about the claim that there are exists a god or gods, angels, demons or other supernatural beings. They believe that this life is the only life is having, and human is not reincarnated. Nor is there any heaven or hell to which he goes after death. They involve a commitment to the existence and importance of moral value. Ethics should be strongly informed by study of what human beings are actually like, and of what will help them flourish in this world. In value context, they reject such negatives claims as there are cannot be moral value without God, and indicate that human is good without God and religion to guide human beings. Therefore, they emphasize on individual moral autonomy (Law, 2011, p. 1-3).

I would like to say that I disagree with the ideas forwarded by Stephen Law about humanism. The religion is considered one of the most important principles and components that Iraqi society was established by, for a long time up to day. Therefore, my method is deeply different with Law, especially when the matter comes to religion. It is clear that there are substantial differences in religious, social and moral sphere between the humanist system according to him and Iraqi society; where the last is characterized by the predominance of the religious dimension to the rest of institutional aspects of society, especially the moral and social structure.

The best start point, in my opinion; to define the concept of Iraqi humanism is closer to formulation of Muslim scholars who reject the basic philosophical premise that humans – rather than God – are the measure of all things and that all intrinsic moral values are derived from human desires and needs. Islam, like other Semitic religions (which are the dominant religions in the Middle East), teaches that God is the ultimate source of all moral values. Some modern Muslim scholars argue that the core values emphasized by humanism, such as individual liberty, freedom of choice and the dignity of each human consistent with the collective good, participatory democracy, social justice, human rights, and rational inquiry, are all compatible with the religious worldview (Esposito, 2003, p. 119).

Here, I can say that the latter idea of humanist attitude of Muslim scholars is the prevailing conception in Iraqi society, and it is the most appropriate perception could be adopted in searching for Iraqi humanism. This also leads us to say there are multiple forms and regulations of humanism. For example, there is humanism in the virtual age (Lollini, 2011, p. 1-7); a humanistic mode of philosophy for Africa (Ukpokolo, 2011, p. 229-238); a Christian perspective on Western civilization (Grad, 2010, p. 192-194); etc... Moreover, this means that Iraqi humanism is a form, which has certain properties that distinguish it from other humanist methods.

2. PRELIMINARY IDEAS ON HUMANIZATION: AN IRAQI SURVEY

The issue of humanization begins, perhaps, by asking the searching question, "Who am I?" It is posed to elicit, not the kind of information that would be appropriate on a driving licence, rather, the question of "Who am I in the deepest elements of my being?" Few people have been able to answer such question in a profound philosophical way. A less complex question might be "What am I?" Therefore, in the same issue we have two important questions: "Who am I?" and "What am I?" Essentially, we are all fundamentally involved with aspirations, hopes, complexities and vicissitudes of what it is to be human. Some could consider themselves as humanists in several cases, such as: when caring for others, when feeling sorry when wanting to help people, and even

when identifying with heroes and heroines in novel, drama or film, or even in the secret world of our own fantasies (Fowler, 1999, p. 1-2).¹

In this context, these tagged questions could be argued, i.e. Who am I? What am I? Become very important in order to initiate the start of debate for an Iraqi humanization. The importance of these questions lies in opening the field in front of reason to wonder about the existence of Iraqi human, as is represented in socio-geographical, regional and international frontiers, as well as the central question of Iraqi ego. Question is strategic to create the opportunity for consciousness to begin working on self-understanding in itself, in relation to one another, any other selves, society and state too.

That is why we say that the project of contemporary Iraqi humanization needs to wake the individual and collective consciousness through the benefit from the concepts presented on consciousness. Here, we can benefit from Richard Norman's ideas on consciousness, when representing slippery term; it just means awareness, i.e. to be conscious of something in personal environment is simply to be aware of it. Therefore, the word consciousness refers to something more than that, to our awareness of our own mental states and experiences. Nevertheless, sometimes, we are not fully conscious of our own mental states, but in contrast, we are for much of the time in our waking lives conscious of our own experiences, feelings, and thoughts (Norman, 2004, p. 59).

If humanism means, "little more than a system of thought in which human values, interests, and dignity are considered particularly important" (Law, 2011, p. 1), then, Iraqi humanization is a concentration on human values and interests. It is an affirmation of human dignity, which serves as the cornerstone of this form of humanization. Perhaps, the model of intellectuality associated with Iraqi humanization is social and realistic rather than purely theoretical. Here, it is possible to benefit from Emmanuel Lévinas' philosophical ideas on humanism. Solid rectangular, Lévinas

¹ For more discussions on humanism, see: Stamatios Tzitzis, *La Personne, L'Humanisme, Le Droit*, Canada, 2001; Joachim Kahl, *Weltlicher Humanismus: Eine Philosophie für unsere Zeit*, Berlin, 2007; Claudio Gentili, *Umanismo tecnologico e istruzione tecnica: Scuola, impresa, professionalità*, Italy, 2007; Juan Luis Lorda, *Humanismo: Los bienes invisible*, Spain, 2009.

shows, becomes a book when carrying personal thought toward other givens, still or already absent. These terms are announced without being given in the solid rectangular opacity imposed on personal hands and sight. The absent contents confer signification on the given. The act of signifying would be more indigent than the act of perceiving. Reality would have immediate signification. Therefore, reality and intelligibility would coincide (Lévinas, 2003, p. 9).

The new Iraqi project of humanization can benefit, in general, from the experience of contemporary western philosophical ideas on the same subject that Lewis Vaughn and Austin Dacey explain, with note that it is important to distinguish the different of experiences between them both based on the diversity of privacy. They declare that humanist ideas in its western filed relate to fundamental issues of human life. They are ideas that deal with the important questions of existence that are the focus of the discipline of philosophy. They concern questions about (1) epistemology, (2) theology and philosophy of religion, (3) the nature and justification of morality, (ethics), (4) the nature of human beings – concepts of free will, spirituality, goodness and evil, and mortality, (metaphysics), and (5) the nature and justification of institutions that have power, such as families, nations, tribes, and world governments, (political philosophy) (Vaughn&Dacey, 2003, p. 3).

Iraqi humanization needs to search for these topics because human always interests in the existence of truth, because it has consequences and that what has none is meaningless, then it means that it has a bearing upon some human interest. This consequence must be consequence to a person for a purpose. Therefore, consequence either, (1) must be practical, or (2) must be good (Schiller, 2005, p. 5).

Project of Iraqi humanization is a search for human in several levels: (1) In his nature; i.e. in his understanding and application of religion,² (2) In relation to one another; i.e. familial and social

² Perhaps, humanization trend is necessary to b raised and placed in case of its relationship with spirituality in the field of search for Iraqi humanism. In general, it can be benefit from Carrie Menkel-Meadow, And Now a Word about Secular Humanism, Spirituality, and the Practice of Justice and Conflict Resolution, Fordham Urban Law Journal, 28 (2001).

level, (3) In relation to state as a political person, (4) And in pattern of economic subsistence; levels of work.³

3. IRAQI HUMANIZATION: AN ATTEMPT OF CRITICAL INSTITUTIONALIZING

Our attempt of theorizing for Iraqi humanization bases on an attempt of a philosophical reading to deep principles that controls its production through several levels: religious, ethical, social and cultural, as follows:

3.1. Religious Interpretation: A Humanist Approach

Iraqi humanization project has urgent need to initiate a humanist interpretation of religion. This interpretation is heading to announcement of honoring of human as a social actor causes pivotal role in understanding and application of religion. This interpretation suggests need to make way for respect diversity of human interpretations and applications of religion and approval of pluralization this process for exit from crisis of reason dogmatism and closure of religious and social relations.⁴

Richard Roberts (2002) notices that in a globalised and managed world, the expert suppression of real contradiction and its relocation in a repressed and sealed culture unconscious becomes feasible. Given the weakening ethically and culturally responsible access to that repressed unconscious becomes more difficult for individuals and communities, such as main line education and religion aggregates into the managerial paradigm. The marginalization or repression of these dimensions of human existence moderated precisely because the tapping of the unconscious and the felicitation of

³ Contemporary Iraqi is in dire need of profound humanization of economy, or rather establishment of ethics of economy. In the context, see: Michael Pirson and Paul R. Lawrence, *Humanism in Business: Towards a Paradigm Shift?* US, 2010.

⁴ It is worth mentioning that there are many attempts to disseminate values that could allow for a more humanistic and dynamic interpretation of religion; see: Rawaa Mahmoud Hussain, *Al-Ta'adudia – Muḥawala FI al-Naqd WA al-T'asiel al-Islami*, No. 23/1, *Bulletin of Islamic University – Baghdad*, 2009, pp. 411 – 448.; R. M. Hussain, *Mabd' al-Tarāḥum 'Ind Ṭāha 'Abdu-R-ḥmān*, *Madkhal 'Ila al-Tasamuḥ al-Islami*, the *Islamic University Journal*, *Proceedings of the First Conference of the College for Women, the Islamic University, (the Muslim Women and the Challenges of Iraqi Situation, 21 – 22/4/2008)*, 2009, pp. 347–360.

spirituality have been assimilated into the managerial prerogative and in a process facilitated by soft capitalism (2002, s. 17).

3.2. Iraqi Social Factor and Humanist Activation: Dignity and Citizenship

System of social relations in Iraq needs more humanistic improvements, where such enhancement is being achieved by strengthening understanding and application of human dignity, which occupies considerable situation in contemporary debate of humanist culture.

3.2.1. Dignity: Presence of Iraqi Self

The subject human dignity, George Kateb (2011) conforms, is the worth of human beings. The idea is difficult and it is rather casually used in many kinds and substantial public speech, especially when evolving in human rights. One of these difficulties is working out the distinction between the dignity of human beings in their relations to other species and to nature as a whole. Nevertheless, the idea is not in itself utopian, however distant past societies were from honoring what we now consider human dignity, and many present ones still are. Dignity of human individual does not ask for much, but many resisters of this idea act as if they are asked to give up everything (2011, p. IX-X).⁵

Iraqi dignity is an emphasis on the humanity of Iraqi, i.e. on the word human. According to this word, everybody has dignity because of being human despite of any other consideration. It means also deepening the vision to Iraqi as a human self, which is dependent, and has physical and moral rights. It means rejection of all forms of slavery of man-by-man, especially the pattern of political tyranny, economic exploitation and social domination. It means confirming the identity of Iraqi citizens as a free, on the one hand, and responsible, on the other hand, in his relationship with other citizens, with state and its laws, in general. It demands researching in possibilities rose in

⁵ For more discussions on human dignity in contemporary humanist culture, see: Werner Bonefeld and Kosmas Psychopedis, *Human Dignity: Social Autonomy and the Critique of Capitalism*, England, 2005.

contemporary studies of humanism on the dialectic concept of identity and citizenship, and the possibility of it in providing the idea of Iraqi citizenship by many new concepts.

Engin Fahri Isin and Patricia K. Wood (1999) argue that one of the most challenging and fundamental questions: group rights and their just distribution. Liberal democracy has brought closer to justice through its emphasis on quality, appeal to due process and rule of law, and commitment to the participation of the citizen. The idealism - mentioned have served as masks to disguise forms of discrimination, misrecognition and oppression based on class, race, gender, ability and age. Therefore, there is unpacking of the relationship between citizenship and identity under advanced capitalism, which forces all to find an analytical framework. The conceptual difficulties of the relationship between identity and citizenship reverberate across different fields such as international relations, ecological theory, social and political theory, feminist theory, cultural theory, urban theory and postcolonial theory (1999, p. VII-VIII).

In my opinion, what Iraqi needs, today, is to promote the spirit of citizenship upon him by restoring trust in his dignity and abilities, convince him that he is an active man in society that can contribute in construction and reconstruction on the principle of partnership. It is possible to reach this goal by deepening the sense level of individual and social responsibility, system of rights and duties, logic of commitment, and principles of rights. It is necessary to explain to Iraqi that what he contributes of achievements and activities, in different levels, benefits him, his country, people and subsequent generations necessarily, with the condition that this loyalty and national commitment does not associated with a particular party or ideology.

3.2.2. Citizenship and Iraqi Internal Co-existence

The second important issue in human activation of social justice in Iraq is citizenship. Before entering into the details of this very important task, it must be to pass quickly and briefly on this concept.

Citizenship, Derek Heater (2004) indicates, became a topic of keen interest thoughts the world in three spheres during the 1900s: socio-political, academic and educational. It is a form of socio-political economy and has co-existed at various times during the two and three quarter millennia of its life to date. It links with the conception of identity, which human beings can experience in their capacity as socio-political existences: they are found in the feudal, tyrannical, national and citizenship systems respectively. Each of these elements is rooted in basic relationships, evolves the individual in having a status, competence to behave appropriately in that context, and feeling about relationship (2004, p. IV, 1).

Citizenship, Keith Faulks (2000) implies, has an almost universal appeal, because it contains both individualistic and collectivist elements. It, therefore, also has great appeal as an inherently relational idea that entails cooperation between individuals in the running of their lives. All political communities must make demands upon their citizens. It, for that reason, appeals to communitarians, conservatives, and ecologists, all of whom stress the responsibilities we all have to sustain our political communities and the natural environment (2000, p. 1-2).

Stephan Castles and Alastair Davidson (2000) indicate that citizenship becomes problematic in later years. Several countries have revised their laws and practices concerning the rights and obligations of citizens. Others have changed rules for access to citizenship for immigrants, children of immigrants and other minorities. New countries forged out former colonies have dissolved into anarchy because of failure to build a stable state and an inclusive identity. Other new countries emerging from the dissolving multiethnic states of real socialism have sought to establish and define appropriate rules of citizenship (2000, p. 2).

Therefore, Michael Lister and Emily Pia (2008) argue that citizenship in its many different theoretical and actual existing forms might be seen as an attempt to grapple with the question of membership and grapple. They stress that different theories have been developed to answer the questions of how do states and coalesce individuals into some of unit capable of living with one another? (2008, p. 8)

In the advanced context, what is Iraqi citizenship? It is, according to what I think, Iraqi citizen sense of belonging to Iraq as a home. It is also an actual expression for this association, where it will take many forms, which can be summarized by engaging in service of the homeland and citizen.

In order to deepen the level of culture of belonging, it is possible to benefit from some actual ideas about the concept itself. Bell Hooks (2009) argues that talking about a place, where someone belongs, is a constant subject for each of us. The important questions are, is it possible to sustain life? Is it possible to live on the earth peacefully? Moreover, can be embraced an ethos of sustainability that is not solely about the appropriate care of resources, but is also about the creation of meaning – the making of lives that we feel are worth living (2009, p. 1).

While Magnus T. Bernhardsson (2007) argues that Archeology, for the modern state of Iraq, has served to unify the nation and serve a sense of belonging. He adds that the obliteration of its archaeological heritage symbolizes the disparate nature of the nation presently. Developing the unity of country is one of the many tasks that lie ahead for the fragile Iraqi nation. For this process, archaeological artifacts will undoubtedly again plays a key role (2007, p. 191).

This discussion leads us to talk about the complexities of Iraqi identity and belonging based on geology of Iraq. Saad Jasim and Jeremy Goff indicate that Iraq lies at the NE corner of Arabian Peninsula. It is a land of contrasting geography with an arid desert in the west and rugged mountains of the Zagros and Taurus in the NE, separated by the central fertile depression of Mesopotamia: long known as the cradle of civilization. This morphological situation always facilitated early human migration and dispersion of knowledge between the East and West. By using geological terms, Iraq lies as the transition between the Arabian Shelf in the West and the intensely deformed Taurus Suture Zones in the N and NE. Intracratonic and transextensional transpressional movements controlled by the interactions of stress along the plate margin with the Precambrian basement fabric and structural grain have affected the tectonic framework of Iraq (Šibrava, 2006, p. 15).⁶

⁶ For more reading on this point, see: Magnus T. Bernhardsson, *Reclaiming A Plundered Past: Archaeology and Nation Building in Modern Iraq*, US, 2005.

Geological facts mentioned above allow for a question of the complexities of Iraqi identity and belonging according to continues migration to Iraq. Here, we could confirm that saying that Iraqi identity is not as simple as can be imagined at first glance, because it is combined of different factors: historical, geographical, geological and humanitarian make it difficult to be reduced in a final and simple conception. All these factors stand behind dogmatic complexities of Iraqi ID.⁷

Equality is the second pillar in our current approach to the concept of Iraqi citizenship. At the start, it should be noted that modern thought strides important stages in establishing a global humanitarian project of equality.⁸

It is an effectiveness of individual and social process, which is balancing between rights and duties of citizens, and using wealth of the nation under the equitable distribution of it among citizens. Therefore, it requires equality of citizens under the process mentioned, and under that, all citizens are equal before law. It requires denial of ethnic and sectarian discrimination, marginalization, exclusion and deprivation of active participation based on merit of work in reconstruction of institutions and different sectors of state. Citizenship begins with individual to be end with society and state, in form of dialectical and correlation interaction. It means providing all requirements of decent and modern living to citizen, such as education, health, services and legal safeguards. Promoting the spirit of citizenship requires education of the ultimate goal of it, which means that any citizens have to live free, independent and happy in a secure and prosperous state economically and socially, and behave according to balanced relations based on common interests regionally and internationally.

⁷ See: Rawaa Mahmoud Hussain, Iraqi Dogmatism: A Historical and Critical Approach, Middle East Studies Journal Online 2, N° 5 (2011), p. 137-153.

⁸ For more discussion on this point, see: Edward Bellamy, Equality, New York, [1897], 2007, Jean – Fabien Spitz, L'Amour de l'Égalité: Essai Sur La Critique de l'Égalitarisme Républicain en France 1770 – 1830, France, 2000, Peter Berger, Volker H. Schmidt (Hrsg.), Welche Gleichheit, welche Ungleichheit? Grundlagen der Ungleichheitsforschung: Sozialstrukturanalyse, Wiesbaden, 2004, Eugenio Somaini, Uguaglianza: teoria, politica, problemi, Roma, 2002, Alex Callinicos, Igualdad, Spain, 2003.

Regarding to equality in Iraq, Shahrma Akbarzadeh and Benjamin MacQueen (2008) argue that the Iraqi constitution takes important steps in terms of enshrining rights on gender equality and religious freedom. However, there are serious weaknesses in the document in terms of the potential abandonment of personal status law in favor of law and community. Furthermore, the constitution does not recognize the links between religious freedom and political statuses. The debate concerning human rights in it needs to work from a position of critical engagement with both Islamic approaches to human rights and the international rights regime in order to enshrine a series of rights for Iraqis that are both resilient and legitimate (2008, p. 52-53).

Philosophy of Iraqi quality takes an utmost important, when it leads either to reconciliation or to civil war. Timothy Stagich (2005) indicates that the lessons from Camelot are found in the roundtable concept of democracy that finds a way to work through differences and make everyone better in the process. These roundtable lessons will be the foundation of equality and freedom in Iraq as a new government is formed or the entire situation will dissolve into chaos and civil war if they fail to learn how to work through their cultural difference (2005, p. 77).⁹

Contemporary Iraqi philosophy should confirm the value of equality by returning to its theories in modern Iraq. Orit Bashkin argues that the concepts adopted by the newspapers indicate a response not only to the new Middle Eastern realities but also to global. The Iraqi constitution accepted in July 1924, which strengthened the power of the king, used the same democratic language employed by the press. The constitution declared that all Iraqi citizens should enjoy equality before law, freedom of religious expression, and liberty of publication and association, and equality of taxation. Nevertheless, the system created in Iraq did not allow such freedoms. In fact, regulations and laws concerning land tenure, voting and conscription to the army negated the very prose of the constitution (Bashkin, 2009, p. 23).

⁹ Stagich indicates that for many Americans, the story of Camelot consists of the great dreams, splendor and hope of administration and leadership of President Kennedy. It is originated in a discussion between Jacqueline Kennedy and Theodore White for a book he wrote, *The Making of the President*. Over the year, it has become much more than just the Arthur Story. The media turned it and legend of King Arthur into a description of what the Kennedy years represented and what might have been afterward if he was not ended by assassination. Camelot is a dream of what could become reality in a society where leaders practice service and work for people. See: Stagich, 2005, p. 75.

Justice, John Rawls (1999) argues, is that the first virtue of social institutions, as truth is of systems thought. Laws and institutions no matter how well arranged and efficient must be reformed or abolished if they are unjust. Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. Therefore, justice denies that the loss of freedom for some is made right by a greater good shared by others. A just society the liberties of equal citizenship are taken as settled (1999, p. 3).

Brian Barry (1989) thinks that justice should be the content of an agreement that would be reached by rational people under conditions that do not allow bargaining power to be translated into advantage. Everything turns on the way in which the conditions of agreement are filled in, and whole varieties of specific theories of justice have been constructed by building up the conditions in different ways (1989, p. 7-8).

Of justice system in Iraq, we can note the diversity of readings in this context. Laura Sjoberg (2006) discusses it according to gender, wars in Iraq, and feminist reformulation of just war theory. Anja Seibert- Fohr (2005) analyses Iraqi justice through analyzing the role of criminal justice under international law, whereas arguing reconstruction through accountability (2005, p. 572). Nonso Okafọ (2009) tries to explain the system of Iraqi justice through indigenous versus foreign controls, and by selecting Iraq with other countries (2009, p. 44-47).

Helen Chapin Metz (2004) indicates to military justice system in Iraq. Both ordinary criminal offenders and political offenders were tried in the military courts, but Iraq's military courts had no jurisdiction over civilians accused of security-related crimes. Such cases were reviewed by revolutionary courts. Furthermore, emergency military courts could be set up in combats areas to expedite the trial of offenders here. Such courts usually consisted of three members, a president with the rank of lieutenant colonel and two members with the rank major or above (2004, p. 201).

Iraqi model of justice also means removing all advancement and urbanization obstacles, sectarian and ethnic discrimination, and political and social marginalization. Iraqi citizenship, philosophical

and deep, will surely prevent emergence of multiple forms of individual, partisan, tribal, sectarian, and ethnic dictatorship. It will achieve generalization of consciousness of these forms, and role of citizenship of removing its dictator shapes, which threat social peace, economic safe and democratic system.

4. CONCLUSION

1. Iraqi humanization is heading to announcement of honoring of human as a social actor.
2. Iraqi dignity is an emphasis on the humanity of Iraqi. It means rejection of all forms of slavery of man-by-man, especially the pattern of political tyranny, economic exploitation and social domination.
3. Iraqi citizenship is a sense of belonging to Iraq as a home. It is also an actual expression for this association.
4. Iraqi Equality is an effectiveness of individual and social process, which is balancing between rights and duties of citizens, and using wealth of the nation under the equitable distribution of it among citizens.
5. Iraqi justice system means removing all advancement and urbanization obstacles, sectarian and ethnic discrimination, and political and social marginalization.

5. FUTURE WORK

1. Questions of: Who am I? What am I? Have a very important position for institutionalizing Iraqi humanization.
2. The project of contemporary Iraqi humanization needs to wake the individual and collective consciousness through the benefit from the concepts presented on consciousness.
3. It needs to search for topics of epistemology, theology and philosophy of religion, nature and justification of morality, ethics and political philosophy.
4. It has urgent need to initiate a humanist interpretation of religion.
5. System of social relations in Iraq is being achieved by strengthening understanding and application of human dignity.
6. Iraqi dignity demands researching in possibilities rose in contemporary studies of humanism on the dialectic concept of identity and citizenship.

7. Iraqi needs to promote the spirit of citizenship upon him by restoring trust in his dignity and abilities in construction and reconstruction on the principle of partnership. Reaching this goal is by deepening the sense level of individual and social responsibility and system of rights and duties.
8. Iraqi equality requires equality of citizens. It requires also denial of ethnic and sectarian discrimination, marginalization, exclusion and deprivation of active participation based on merit of work in reconstruction of institutions and different sectors of state. It means providing all requirements of decent and modern living to citizen, such as education, health, services and legal safeguards.

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