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المرأة والأمن الاجتماعي في العراق

"Women and Social Security in Iraq"

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Abstract: The concept of social security has turned into a dream that everyone seeks in most parts of the world, such as the countries of the Middle East, especially Iraq. Due to successive wars and the collapse of political systems one after another, this led to instability, and the concept of social security became a question that everyone tries to answer and search for ways to reach. Therefore, in this research, I studied the concept of social security, its origins and development in the West, as well as the emergence of the concept and how it had been addressed in Islamic countries, and focused on the concept of social security in Iraq. The concept of social security and its related notions to the status of women in Middle Eastern countries were also studied. The comparative analytical method was used to study this concept. The results revealed that the concept of social security has developed significantly to include numerous dimensions and is applied in various fields. The concept has also developed from simply searching for security and safety to laws that are applied in social security.

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الخلاصة: لقد تحول مفهوم الامن الاجتماعي إلى حلم يسعى الجميع اليه في معظم أنحاء العالم، كدول الشرق الأوسط وبالأخص العراق. فنظرا للحروب المتتالية وانهيار الأنظمة السياسية واحدة تلوا الاخرى أدى ذلك الى انعدام الاستقرار واصبح مفهوم الامن الاجتماعي سؤالا يحاول الجميع الرد عليه والبحث عن سبل الوصول اليه. لذا قمت في هذا البحث بدراسة مفهوم الامن الاجتماعي و نشأته وتطوره في الغرب وكذلك نشأة المفهوم وكيفية التطرق اليه في الدول الاسلامية وبتسليط الضوء على مفهوم الامن الاجتماعي في العراق. وكذلك تمت دراسة مفهوم الامن الاجتماعي والمفاهيم المرتبطة به وربطة بوضع المرأة في دول الشرق الأوسط على وجه التحديد. واستخدمت المنهج التحليلي المقارن لدراسة هذا المفهوم. توصل البحث الى نتائج عديدة اهمها ان مفهوم الامن الأجتماعي تطور بشكل ملحوظ ليشمل ابعاد متعددة ويطبق في مجالات شتى كذلك تحول المفهوم من مجرد البحث عن الأمن والأمان إلى قوانين تتم تطبيقها في المجالات المتعلقة بالضمان الاجتماعي.

1. Introduction

Today, security become a challenge for all human beings all over the world, not only in developing countries but also in developed ones in which the concept and practice of security is more advanced . The complications are coming from the changing world's circumstances like the wars that are taking place in different regions, the fight against religious extremists, the changing climate that challenge the availability of natural resources and the financial crisis that threatens to hit significantly. The concept of security turns to be a goal or a vision to be reached and maintained for some parts of the world.

Middle Eastern countries specifically are recently affected by the Arab spring revolution that challenges the whole social, political and economic milieus not only in these countries but also it leaves effects all over the world.

Within the framework of security, the concept of social security emerged as mean to deal with different challenges and vulnerabilities that face all human beings. Social security developed further to establish programs that are concerned with providing means of economic security to the vulnerable people. The concept later developed to encompass different other dimensions such as gender security and its

importance was stressed in the international community and by different international organizations to the extent that social security was included in the list of international human rights

This research is meant to provide a comprehensive explanation of the concept and practices of social security. To do so the first part is going to address the evolution of the social security concept and practices generally and how the concept is understood by different scholars using different points of views. In the following part social security is connected to gender and the status of women in the Middle Eastern countries specifically. Gender relations and the status of women in these countries are affected by all the changes that are taking place recently in the region. It is revealed that the political instability in Middle East was the reason of increasing the gender deprivation, exclusion, and posed more insecurity on women. At the end of the research the concept and practice of social security in Iraq is presented.

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2- Research Methodology

The comparative analysis method used in this study. The research described social security and how this concept is developed and how it is used in reality though what are the challenges and difficulties that people face to reach social security. The research also compared the concept development in Western and Eastern society.

3. Social Security

3.1. Evolution of Social Security Notion and Practices

The notion of social security is not a recently discovered but its historical roots go back to the presence of mankind. The concept had been explained in different ways using different perspectives all agreed to the notion of “looking for safety and security”. The search for safety and security provoked human beings to make

changes in their way of life through engaging in different types of contracts. Thus the fear from nature, fear from foodless, fear from darkness, fear from different threats and the insecurities that human faced were reasons of invasion of the first social contracts.(1) The contract was the way that through it social security implemented into reality.

The idea of social security in the modern history was articulated in Europe in the nineteenth century when benefits were supposed to be distributed to those who were in need. It is revealed in the literature that social insurance program had been built in Germany; thus Germany became the nation that adopted social insurance program. The German Chancellor Otto von Bismarck designed that program and was the maker of the social insurance. However, it is argued that Otto von Bismarck initiated this idea not for social reasons but to calm down the socialist political tension. (2) Indeed, the program of social insurance had built by Germany preceded the "great depression". (3) Achenbaum mentioned that the social security appeared as a result of depression that caused by economic forces to control the individual. Also he added that "the social security aimed to harmonize individual ambitions with civic responsibilities" (4)

In 1880s the German Kaiser Wilhelm II signed a law legislation that designed by Chancellor Bismarck, it called for establishing the program of social insurance that included providing care for sickness, maternity, and old-age benefits.(5) Bismarck's social security was a social insurance included accident insurance bill, old age and disability.(6) Bismarck model aimed to guarantee social and economic status, for workers only; non-worker or other citizens were not included. The

(1) Kaufmann, Franz-Xaver (1987): Norms and institutions as means of coping with insecurity: The sociological perspective, p. 43. http://pub.uni-bielefeld.de/luur/download?func=downloadFile&recordOId=1775007&fileOId=2311716

(2) Vugt Joos P. A. Van/ Peet, Jan M (2000): Social security and solidarity in the European Union: Facts, evaluations. Springer- Verlag. Berlin. Heidelberg, p. 2.

(3) The great Depression considered the most economically traumatic events in U.S. history in 1933 about 13 million American were unemployed, 24.9 percent were of the labor force. See: Ferrara, Peter J. (1998): A new deal for social security. Cato institution. USA, p. 18.

(4) Achenbaum, Andrew (1986): Social security visions and revisions, Cambridge university press, p. 2, 25.

(5) Hicks, Alexander / Misra, Joya, / Nah Ng, Tang (1995): The programmatic emergence of the social security state, American Sociological Review (60) 3, pp. 329-349.

(6) Vugt Joos P. A. Van/ Peet, Jan M (2000): Social security and solidarity in the European Union: Facts, evaluations. Springer- Verlag. Berlin. Heidelberg, p. 2.

workers' compensation program implemented in 1884 and the "sickness" insurance issued 1883 gave the Germans an inclusive system of income security based on social insurance principles. (1)

Another significant event in the evolution of the concept of social security was when the United States of America issued a law of social security that was signed in by the president Franklin D. Roosevelt in 1935. This law emerged from the work of a committee on the economic security issues whom they were pointed by the president before one year of signing the law. By issuing this law, the United States tried to reduce insecurities on American people's life, like old age, poverty, unemployment, the burden of widow and orphans. (2) The program was developed in 1939 to pay benefits to spouses, widowed spouses, and children of retired or deceased workers, and amended again in 1956 to provide benefits for workers with disabilities and their families.(3) It is argued by Martin and Weaver that the initial idea of social security started from a family as a source of security. People from the same family worked in the family farm to get their income but the industrial revolution and the development lead to great change, people's became "wage earner and working for other peoples". For instance in the United State most of the people moved to live in cities. This transformation from agricultural to industrial economy pushed the necessity to move from original social security to social security as an act signed into law.(4)

The social security was defined then by Friedlander "a programme of protection provided by the society against the contingencies of modern life, sickness, unemployment, old age, dependency, industrial accident and invalidism against

(1) Adjiboloso, Senyo (2006): Developing civil society: Social order and the human factor. Ashgate Publishing Company. USA, p. 28.
(2) Achenbaum, Andrew (1986): Social security visions and revisions, Cambridge university press, p. 26.
(3) Achenbaum, Andrew (1986): Social security visions and revisions, Cambridge university press, p. 26.
(4) Patricia P. Martin and David A. Weaver (2005): Social security: A program and policy history, Social Security Bulletin, (66) 1, Brief history of social security: Social Security Administration SSA Publication (2005). No. 21-059 ICN 440000 Unit of Issue. p. 2; Corson, John J. (195): Social security and the welfare: Social Service Review (24) 1, pp. 8-12.

which the individual cannot expected to protect himself and his family by his own ability or foresight"[1]

In British William Henry Beveridge followed Bismarck idea of social security. Beveridge was a British economist and well-known social reformer, his report in 1942 on the "social insurance and allied services", was considered as one of the starting points to provoke the idea of welfare state in the post-World War II when the Labour government elected in 1945. Beveridge suggested a new model of social security in Great Britain; this model greatly opposed the system of public social assistance which had been developed to complete the system of insurance law before the war. Beveridge aimed through his report to protect not only the workers but all British residents, through offering a minimum income for all residents, and it was administrated by public authority.[2] Bismarck and Beveridge, models of social security was a pathway into founding a welfare state.[3]Johannes Jütting stressed the point that the western concepts of social security refers to Bismarckian / Beverdige model of social security which depends on the government to provide retirement income, health care and protection against income this which called social policy.[4] Thus, (Bismarkian and Beverdge) models of social security were applied through welfare regimes and it formed the basis of the modern European welfare state. However, Esping Anderson argued that not all welfare states were the same; consequently the social security programs provided were not the same. Esping Anderson identified three categories of welfare regimes. He pointed out that the welfare regimes are variation and cluster by regime- types. In the first cluster he referred to "Liberal" welfare state that offers a modest social insurance plan. The United States, Canada, and Australia are belonging to this cluster. The second cluster of welfare regime included Germany, Austria, France and Italy that they consider the most conservative and strongly "corporatist welfare state" that shaped by the

[1] Murugan, Suresh (2013): Labour welfare & Labour legislation – 2: Syllabus and study materials: project msw, department of social work, Psg College of arts and science, Coimbatore p. 26.
[2] Vugt Joos P. A. Van/ Peet, Jan M (2000): Social security and solidarity in the European Union: Facts, evaluations. Springer- Verlag. Berlin. Heidelberg, p. 5.
[3] Hicks, Alexander / Misra, Joya, / Nah Ng, Tang (1995): The programmatic emergence of the social security state, American Sociological Review (60) 3, p. 330.
[4] Jütting Johannes: Social security systems in low income countries: Concepts, constraints and the need for cooperation, International Social Security Review (53)4, pp. 3-24.

church.[1] The social insurance in the conservative welfare regimes are organized in order to preserve a severe classification between workings group.[2]Anderson also pointed out that the third welfare regime is called social democrats, in these regimes the social democracy was behind the social reform and the equality that followed is at highest range, it is a universal insurance system pursued in the Scandinavian states.[3]

It seems that after the Second World War the social security was integrated as a form of the human rights at national, regional, and international level, especially in European countries.[4]

The notion and practice of social security was then incorporated as one of the 'human rights' to stress its significance. Therefore, the right to social security enshrined in the major international human rights. Consequently it is incorporated in the Universal Declaration of Human Rights (UDHR). The concept of social security is stipulated in Article No.22 of the Universal Declaration of Human Rights (1948), which states:

> "Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality."[5]

The Article No.22 of the Universal Declaration of Human Rights, revealed that every person (women and men) should be supported by the society in which a person lives in order to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to them in the country. In this context, social security can also be defined as "addressing threats" [6] whether they are military or

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[1] Anderson, Gosta Esping (1990): The three worlds of welfare capitalism, Princeton University Press. New Jersey, p. 26, 27.
[2] Lewis, Jane / Ostner, Uana (1994): Gender and the Evolution of European Social Policies·. ZeS-Arbeitspapier (4), Centre f or Social Policy Research University of Bremen.
[3] Anderson, Gosta Esping (1990): p. 26, 27.
[4]Meena, Understanding Social Security from Gender Perspective
[5] United Nations (2012): "Universal Declaration of Human Rights", United Nations, Retrieved 20, Art 22.
[6] Korany, Bahgat/ Sholkamy, Hania/ Morsy, Maya (2008): Women in the concept and issues of human security: Arab and international perspectives, in: Proceedings of the Second Conference of the Arab Women Organization, 11-13 November, UAE, p. 14.

non-military. The military aspect includes wars or conflicts that are run by the state while the non-military threats include economic, culture, political, social, environmental, health and personal security threats.[1]

Social security was also incorporated in the agenda of the International Labour Organization (ILO). The ILO is continually concerned with the social security concept and practices. Schmidt [2] and Jütting [3] pointed out that in the 80s; the ILO was the only international organization that influenced the international debate on social security. According to the ILO (1984), the main aim of ILO is protecting people and offering them an acceptable standard of living. In addition to that it was stressed by the ILO (1984) that the state and public institutions should have the responsibility to plan and structure the social security. Jutting added that this understanding enlarged the policy debate on social security during the 70s and 80s, the international community has referred to the importance of the enlarging the concept of the social security. [4]

Subsequently the meaning and practice of social security developed rapidly. It is important to refer to the fact that during 1960 and 1970 the social security policy expanded more and more. The economic progress and social advancement pushed the peoples to get equal chance to all revenue and public care. Vugt and Peet referred that these bring about that social security became a basis of the western European welfare state and since then also introduced to the developing countries.[5] Then 1980 and 1990, were the most important periods in which many efforts had been done to improve and reform the social security programs. Many researchers revealed that at this point of time the link between the social security programs and economic choices of poverty reduction are established. Edwell Kaseke referred that social

[1] Korany, Bahgat/ Sholkamy, Hania/Morsy, Maya (2008): Women in the concept and issues of human security: Arab and international perspectives, p. 14.
[2] Schmidt, Sönke (1995): Social security in developing countries: Basic tenets and fields of state intervention: The limitations of the conventional concept of social security in developing countries, International Social Work (38), pp. 7-26.
[3] Jütting Johannes: Social security systems in low income countries: Concepts, constraints and the need for cooperation, International Social Security Review (53) 4, pp. 3.
[4] Jütting Johannes: Social security systems in low income countries: Concepts, constraints and the need for cooperation, International Social Security Review (53)4, pp. 3.
[5] Vugt Joos P. A. Van/ Peet, Jan M (2000): Social security and solidarity in the European Union: Facts, evaluations. Springer- Verlag. Berlin. Heidelberg, p.5.

security programs are the mean to decrease poverty by improving the overage of the programs. [1]

Social security was also related to the concept of human security; however human security is more general and included more aspects as it stressed in the institutional point of view and work of the United Nation Development Program (UNDP). In 1994, the UNDP published the Human Development Report entitled New Dimensions of Human Security, this report considered an important event in the evolution of social security since it pointed out that:

> "There have been two mechanism of human security: freedom from fear and freedom from want. This was recognized right from the beginning of the United Nations. It is now time to make a transition from the narrow concept of national security to the all-encompassing concept of human security" [2]

Till this point of time the meaning of the concept of social security was agreed upon to include provisions by the state to ease dressed people in the society. Even if the role of state in providing social security programs is stressed in almost all literature on the concept still other providers of social security are not ignored.

3.2 Providers of Social Security

The literature discussed the social security in different form; Ginneken, Van Wouter [3], Jütting Johannes [4] and Schmidt, Sönke [5] pointed that there are many sources of social security. Providers of social security are classified using many models. Some literature classified social security system as formal or traditional and sometimes informal. Many others classify social security in to private and state based system. Jütting argued that the classification of social security providers depended on the definition of the concept. Jütting explained that since the definition of social security includes personal risks as well as co-variate risks or general risks.

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[1] Edwell, Kaseke (2010): The role of social security in South Africa, International Social Work (53), pp. 159-168.

[2] Hovens, I, J. (2011): Gendarmeries and the security challenges of the 21st century, Koninklijke Marechaussee, p.74.

[3] Ginneken, van Wouter (2003): Extending social security: Policies for developing countries. Social Security Policy and Development Branch International Labour Office. http://www.ilo.org/wcmsp5/groups/public/ ed_protect/ soc. sec/documents/publication/wcms_207684.pdf

[4] Schmidt, Sönke (1995: p. 12, p.13.

[5] Jütting Johannes: Social security systems in low income Countries: Concepts, constraints and the need for cooperation, p.3.

Social security systems in this perspective are supposed to reduce the consequences of these risks. The model developed by Jütting classified social security providers into state institutions, market institutions that aim at making profits, member-based organizations that are established either by local people or by formal institutions to provide social security and private households. Jütting argued that state institutions are supposed to provide social security services such as social insurance, assistance and transfers, market institutions could be involved in different profit-driven contracts, member-based organizations are engaged by providing mutual arrangements and voluntary work arrangements. Private households in terms of families, neighbors and kin groups are seen by Jütting as essential in the provision of social security using different mechanisms like gifts exchange, state contingent loans, remittances, transfers, crop insurance.

While formal or state social security is well-established in the developed counties, to help the worker in the formal sector, in most developing countries only a limited proportion of the population works in the modern formal sector. The larger the informal sector, the less competent is the organized, formal sector to finance social security systems. Thus it is argued that private or informal social security mechanisms exists and flourish more in developing countries where the state or formal social security is either not available or working inadequately. Suresh focused on two points; the providers of social security and the idea of dealing with risks. Social security according to Suresh Murugan should be provided to the members of a society through "appropriate organizations" with the aim of lessening the risks of the members of the society. [(1)] Suresh Murugan referred to examples of risks such as employment injury, sickness, invalidism, disablement, industrial disease, old age, widowhood, orphanage and unemployment. The most important point added by Murugan was that social security programs differ according to the time and place and if it is supported by law.[(2)]

3.3 Social Security and Gender

[(1)] Murugan, Suresh (2013): Labour welfare & labour legislation- 2: Syllabus and study materials: Department of social work, College of Arts and Science, Coimbatore, p. 26.

[(2)] Murugan, Suresh (2013): Labour welfare & labour legislation- 2: Syllabus and study materials: Department of social work, College of Arts and Science, Coimbatore, p. 36.

It is worth mentioning that women were neglected in the early model of social security programs and laws. This is due to the fact that in most countries women are less represented in formal economy; consequently they are less expected to be included in the social security programs such as pension as compared to men.

Ngeyi Ruth Kanyongolo classify the social security into formal and informal, she referred that most of the literature concerning with the formal social security than the informal social security, and this caused not focusing on the most important issues like the interaction between the formal and informal social security. She add that most of the feminist study pointed that women were out of (expelled from) the formal social security system, because this system are referring to whom work in the formal sector and most of the worker are men. Women Worker is less in the formal sector. Also the urban women are more than the rural women whom are not represented and not belonging to the formal sector they work in the farm and this work consider informal therefore they excluded from the social security.(1)

Moreover, social security programs did not only neglect women but could also be sources of discrimination against women in many cases. It is stressed by Nancy Wolff that " There is an agreement on that the program of social security include a discrimination against a specific groups, such as market working women, two-earner married couples, and single persons." (2) It is argued in literature that the main reason is that most of the social security systems initially designed based on the 'male breadwinner model'. To give an example Jane Lweis pointed out that social insurance programs organized to make differences between men and women, "men as breadwinners and women as wives and mothers".(3) According to Jane Lweis(4) and Meena Poudel(5) in "The Model of the Male bread winner" women were excluded from their basic rights. The model looks at the men as working in the public spheres and as the responsible of the family, the decision maker and the responsible of the cost of living of family member. In the other side the women is primarily only

(1) Kanyongolo, Ngeyi Ruth (2007): Social Security and Women in Malawi: A Legal Discourse on Solidarity of Care. A thesis submitted for the degree of Doctor of Philosophy in Law, University of Warwick. London, p.21. https://wrap.warwick.ac.uk/id/eprint/1152/1/WRAP_THESIS_Kanyongolo_2007.pdf

(2) Wolff, N. (1988). Women and the equity of the social security program, Journal of Aging Studies (4) 2, pp. 357-377.

(3) Lewis, Jane / Ostner, Uana (1994): p.15

(4) Lewis, Jane / Ostner, Uana (1994): p.15

(5) Meena, Poudel (2012): Understanding Social Security from Gender Perspective, p .2.

the responsible of the (domestic) private spheres. Her duty is "related to the domestic and unpaid care work".[1] This model separate the public and the private spheres, here Pateman(1988, 1989) and Sokoloff (1980) in Lweis were come to discuss that this two spheres were related to each other's and not separated.[2]

Women were seen as a part of men live and as belonging to men. Women wages and what she has seen as belonging to the male partner and the family and men's earning is relating to men themselves. Poudel 2011, Chen 2002, Cameron 2005 in Meena reports referred that the "Women are not an autonomous agency they are subordinate of men instead".[3]

Meena pointed that "The masculine notion and interpretation of social security scheme could be exemplified by the fact that married women have still been granted a form of protection derived from the social security privileges that enjoyed by their husbands" [4]

It seems that the literature refer that women should be married in order to granted a social security from there husband.

Thus women were ignored and their rights always associated with men who were the breadwinners or they were only covered when they work only then they were included in the social security program. Women as mothers included in the in the program of social security through the maternity (convention) law. The law that the International Labour conference established in 1919 thought to care for the right of employed women during the motherhood.[5] This convention intended to support and protect women for the duration of the employment also to protect women during the child birth this has been acknowledged in the constitutions of many countries.[6]

In order to provide theoretical clarity on the concept of social security from a gender perspective, the work of Kabeer [7] on gender equality and social protection

Meena, Poudel (2012): Understanding Social Security from Gender Perspective. [5]
[2] Lewis, Jane / Ostner, Uana (1994): p.15
Meena, Understanding Social Security from Gender Perspective. [7] 3
[4] Meena, Poudel (2012): Understanding Social Security from Gender Perspective
[5] Brocas, Anne-Marie/ Cailloux, Anne-Marie/ Oget, Virginir (1990): Women and social security: progress towards equality of treatment, International Labour Organization, Genève, p. 1, 7.
[6] Brocas, Anne-Marie/ Cailloux, Anne-Marie/ Oget, Virginir (1990): Women and social security: progress towards equality of treatment, International Labour Organization, Genève, p. 26.
[7] Kabeer, Naila: A gender perspective on social protection. http://thealternative.in/content-type/views/naila-kabeer-a-gender-perspective-on-social-protection

is crucial to this research. For Sabates-Wheeler and Kabeer, the two concepts of social security and social protection are considered equal. Sabates-Wheeler and Kabeer agree with most literature on the economic side of the social security concept that it refers to the private and public initiatives of safety nets that support individuals and households coping with risks that affect their economic resources. (1) Kabeer is concerned with laws concerning the participation of women in the Labour force, the pattern of payments and laws organizing the distribution of resources based on gender like the inheritance laws are considered. It is clearly stated in the work of Kabeer that the economic aspect of social security is very important.(2)

In the context of gender, the concept of social security embraces more dimensions such as guaranteeing protection, social inclusion and gender equality. Moreover, the meaning of social security includes the frame of equality and non-discrimination laws and their execution in addition to the absence of any form of violence against women. (3) The main argument regarding social security from gender perspective and it is relevant to this research is that when women are socially secure; they are not vulnerable to risks because of their gender.(4) Kabeer argues that social protection thus enhance social justice and equality. In her words: "The result is that women face a far more restricted set of livelihood opportunities relative to men, rendering them dependent on male earnings to meet their need for survival and security. A lifetime of discrimination also leads to greater insecurity in old age. Women own fewer assets than men, thanks to discriminatory inheritance laws and lower lifetime earnings."(5) In this context social security means "Substantial freedom from dangerous of our live which are objectively depends and the product of human interaction under specific institutionalized conditions". (6)

(1) Wheeler, Sabates Rachel / Kabeer, Naila (2003): ESS extension of social security: Gender equality and the extension of social protection, in: International Labour Office. Paper No. 16.
(2) Kabeer, Naila: A gender perspective on social protection. In. Meena, Poudel (2012): Understanding Social Security from Gender Perspective.
(3) Meenakshi, Ahluwalia (2013): Women's social security and protection in India: A report on May 6th to 7th. New Delhi, India.
(4) Thakur, Sarojini Ganju / Arnold, Catherine / Johnson Tina (2009): Gender and social protection: Promoting pro-poor growth: Social protection http. www.oecd.org/dac/povertyreduction/43280899.pdf
(5) Kabeer, Naila: A gender perspective on social protection. http://thealternative.in/content-type/views/naila-kabeer-a-gender-perspective-on-social-protection/

(6) Kaufmann, Franz-Xaver (1987): Norms and institutions as means of coping with insecurity: The sociological perspective.

According to what we discussed above and going through the social security history, it seems that the development of the society made the social security became a normative and wide-ranging notion. Kaufman referred that "security has thus today become a complex model, a concept which expresses social value- like freedom, equality, health, prosperity, democracy" [1]

he added that people live in security where they be sure of that there act is protect and where they feel free of fear.

Considering the fact that this research is about women in Iraq which is a part of the Middle East region, the next part of the research is supposed to provide insights into the concept of social security in this region. It is obvious that many factors could be associated to the society in the Middle East however two important ones are Islam as the prevailing religion and the social norms that exist in the region what are explained to be interlinked.

4. Social Security in the Middle East

4.1 Social Security Notion in Islam

According to Alhabshi [2] the concept of social security in Islam is linked to the concept of social justice that gives all members of society the right to decent life. Social justice in Islam calls for equal distribution of wealth and income and give the state the authority to redistribute the benefits of any assets that remain idle for one year to three years. Alhabshi stressed that "it is based on this principle that the Islamic social security system ensures annual stipends to every individual in need" [3]. That means any one should not accumulate wealth while others are in need.

Sayed argued that the social security in Islam is expressed in both Qur'an and Sunnah (sayings and deeds of Prophet Mohamed). Social security in Islam is a system to achieve high standard of morality articulated under the term 'righteousness'. It is stated in Qur'an: "It is not righteousness that ye turn your faces towards East or West; but it is righteousness, to believe in Allah and the last day, and the angels and the book, and the messengers; to spend of your substance, or of

[1] Kaufmann, Franz-Xaver (1987): p.43.

[3] Alhabshi, Syed Othman: "Islamic System of Practicing Social Security for the Needy", Institute of Islamic understanding Malaysia.

[3] Alhabshi, Syed Othman: p. 3.

love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakah, to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God-fearing" (al-Qur'an, 11:177). In this versus of Qur'an spending on the needy categories like orphans is stated equal to the other important aspects of been a Muslim likes to believe on God. Not only that but also the main social security system in Islam that is Zakah is stated as mean to achieve the obligation towards the needy [(1)]. Moreover, Zakah is one of the 5 pillars of Islam and considered as the compulsory social security mechanism in Islam [(2)]. According to Sayed [(3)] and

Khan [(4)] Zakah fund is one of the fundamental duties of a Muslim, therefore, the state is accountable to collect it and insure the best arrangements for its distribution to those who are in need. It is also stated in Qur'an those who should be given the Zakah funds "Zakah charity is only for the poor, and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the wayfarer - an ordinance from Allah. And Allah Knows, Wise. (9: 60). Sayed pointed out that In Islam the divorced and unmarried woman and the widow are considered as the most vulnerable category of the society and they should be looked after by their male family members when she cannot provide for herself or they are supposed to be given Zakah funds.

According to Sayed the first department of social security was established during the Caliphate of Omar. The department provided provisions to people in times of famine and drought. He would pay allowance to the poor, aged and disabled; destitute women, be they unmarried or widow; pay off debts of those who were unable to do so themselves; and even paid an allowance to meet the needs of a new born child.

Zakah constitutes the compulsory social security system in Islam but there are other systems that are voluntary conducted. Alhabshi explained further, this means

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[(1)] Khan, Foyasal, (2009), "Role of Zakah as an Effective Social Safety Net", Thoughts on Economics (21) 2.

[(2)] Veen, Rianne C. ten, (2009), "Charitable giving in Islam", Islamic Relief Worldwide.

[(3)]Syed, Ibrahim B.: "Social Security in Islam", Islamic Research Foundation International, Inc. http://www.irfi.org/articles/articles_251_300/social_security_in_islam.htm

[(4)] Khan, Foyasal, p. 70.

that there will be a minimum level of income specifically from the obligatory source that would be collected to sustain the social security system; however, it could be complemented by other voluntary sources. Altman and Hunter illustrated the core of the voluntary social security system in Islam, they stressed that in Muslim idea of faith, and humans are connected to each other through their obligations to God. Thus a charitable act of building of community through faith, which encourage people to help each other and consequently this is supposed to strengthen the social relations between people and their faith. Altman and Hunter used the example of Takfful to express that this constitutes the responsibility of each Muslim for every other Muslim.

Sidrah [1] explained two other voluntary social security mechanisms in Islam which are the religious endowments of Waqf and Sadaqa. While the former is constitutes funding of institutions that provide essential services to Muslims like hospitals and schools; the later means the voluntary charity and giving out of compassion and generosity like voluntary spending on orphans.

This discussion on social security in Islam is supposed to be used to understand the nature of the Islamic society and to be used as an explanation of their behavior. However, the idea of social security is stated clearly in Islam but it does not go without criticism. The main criticism to the idea of social security in Islam is that the concept is idyllic compared to the implantation. Practices of social security mechanisms in Islam showed many shortcomings in many Muslim countries. For instance it is stated in the Zakah handbook that with the existence of inadequate application of the distribution mechanisms extreme inequalities can emerge. “In the absence of adequate social restraints and mechanisms for re-distribution, wealth invariably concentrates in the hands of a few” [2

4.2 Family and Social Security in the Middle East

Considering the social structure of the Middle East, it is obvious that the family is the main unit of social relations and connections. Thus social security and gender relations within the family are found to be significant in this research. Joseph locates the family in the core of not only gender relations but also political, social, economic and religious practices.

[1] Sidrah Sister: “Social Security in Islam”, Farooqia Krachi University Pakistan. http://www.farooqia.com/lib/2006/10/04.php

Considering family as the main unit of social relations, in the Middle East the social system is viewed as different from other regions. The social system in the Middle East is viewed by Joseph as "highly" [1] patriarchal system where men seen as the protectors of women and the main breadwinners. In Joseph's words; "The gender system in the Arab world is shaped by and works through the institution of patriarchy which affects much of the social order". [2]

Joseph cites from Arab scholars that the patriarchal system in the Arab world is realized to be the main obstruction to both equality and democracy. Joseph also added that the institutions of patriarchy have affected much on the social order.[3] Barakat agreed with Joseph [4] that the family in its ideal form is the institution that determines to which class, religion and culture a person or group should belong and it controls social institutions. It also offers its members security and support in times of social stress. The success or failure of an individual member is considered that of the entire family. Every member of the family may be held accountable for the acts of every other member. The father and mother are held responsible for the entire family and they sacrifice themselves, particularly the mother, for the sake of their children, both children and parents are totally committed to the family itself.[4]

Family members are expected to contribute to the support and maintenance of the family, and to behave according to traditional codes of family honor. Honor means for women, a chaste reputation, and for men, courage, piety and hospitality.

Today, the family is under severe strain due to change in political and economic conditions, war, conflict, and the influence and interference of other cultures. However, the family in its traditional ideal form is also under stress; for most Middle Eastern people, kin remain the focus of everyday life, as a means of survival. In times of change, the support of the family is needed more, not less, and women and men are struggling to adapt family ties to new conditions. In response to the changes and the needs of individuals, a few institutions can be seen to emerge in some Middle Eastern countries such as (orphanages and homes for the elderly), although they still

)1 (Zakat Hanbook, (2007), "Practical Guide for Muslims in the West", The Zakat Foundation of America, p.24

(2) Joseph, Suad (1994): Gender and family in Arab world, in: Women in the Middle East, p. 149.

(3) Joseph, Suad (1994): Gender and family in Arab world, in: Women in the Middle East, p. 149.

(4) Joseph, Suad (1994): Gender and family in Arab world, in: Women in the Middle East, p.195.

(1) Barakat, Halim (1993): The Arab world: Society Culture and State, University of California Press, p.98.

care for only a tiny minority. For the majority of people, nothing has yet replaced the family as a source of support and alliance. [1]

In the family, women more than men, are expected to put others before themselves and to view their interests as embedded in those of others, especially family members. This means that women are particularly encouraged to see their interests linked to those of their male kin; as in any society, family members are socialized to love and help one another. Brothers and sisters provide support and make sacrifices for each other. [2] Cock-Burn [3] argues that women biologically and traditionally still the house keeper that they should upraise and teach children; men also by tradition and physique are considering the protector of women, children and the nation. [4] To support the same argumentation, Rubenberg referred that the family is the institutions that related directly to women. Women are learning their roles and obligations that required by the society in their family. It is also the institution that women are expected to carry out their social roles as mothers and wives. The females are socializing to see that the family is the major hub of the Female. [5]

In spite of this ideal role and structure of family, in literature a contradictory argument exist to reflect the fact that in many cases families are source of discrimination and violence against women in the Middle Eastern societies. Joseph argues and gives evidences to the fact that families as well as other institutions and structures in the Arab world are not only sources of security for women but also a source of discrimination and insecurities. She calls that "the paradox of support and suppression, love and power, generosity and competition. [6]

5. Social Security in Iraq

The social security in Iraq started through many steps. Its beginning was the same as United States through the labor law in 1931, to secure the workers' rights. Iraq implemented the International labor organization agreement in the field of labor

[1] Ferna, Elizabeth Warnock (1985): Women and the family in the Middle East: New Voice Chance, University of Texas Press, pp. 25, 26.
[2] Joseph, Suad (1994): Gender and family in Arab world, in: Women in the Middle East, p.195.
[3] Cock-Burn's referred in Al- Ali, Nadje (2005): Reconstructing Gender: Iraqi Women between Dictatorship: War, Sanction and Occupation, Third World Quarterly, Vol. 26, p. 741.
[4] Al-Ali, Nadje (2005): Reconstructing gender: Iraqi women between dictatorship: War, sanction and occupation, Third World Quarterly 26, p. 741.
[5] Rubenberg, Cheryl A. (2001): Palestinian women: patriarchy and resistance in the west bank, Lynne Rienner publishers. United States of America. p.76.
[6] Joseph, Suad (1994), p. 201.

law toward its workers. [1] The workers law No.72 in 1936, was implemented by the government and added a number of provisions relating to social security. It can be said that it was the first official sign of women in the workplace who received it signals about the employment of women and adolescents at night.

This work law was the gate that leads Iraqi government to pass the first social security law No.27 in 1956; this was in order to cope with the new tendency in labor law. [2] In 1937 Iraqi government ratified International Labour Minimum Age (Sea) Convention, 1920 No.7 in Article 2" Children under the age of fourteen years shall not be employed or work on vessels, other than vessels upon which only members of the same family are employed" [3]

The basis of the new social security in Iraq was in 1964 in law No. 140, where the Iraqi Government asked the ILO for expert in order to draw up a new comprehensive law which came into force on 1 April 1964. Women in this law granted some rights concerning maternity and confinement allowances. Besides that, two tentative amendments have been put.

"The contributions paid in respect of the insured woman or credited to her account in the 12 months preceding the earliest date from which maternity benefit is payable, that is from six weeks preceding expected date of confinement as certified, by the doctor's report, shall not be less than 26 weekly contributions.", and "An insured woman shall be entitled to receive in case of confinement, a grant of five dinars if she is entitled to receive or is receiving maternity benefit or if the contributions paid in respect of her or credited to her account in the 12 months preceding the date of confinement are not less than 26 weekly contributions."[4]

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[1] Jabber, S. A. (1989): Social security in Iraq, International Social security Review, Vol. 42 (2), pp. 203-209.

[2] Jabber, S. A. (1989): Social security in Iraq, International Social security Review

[3] The General Conference of the International Labour Organisation, having been convened at Genoa by the Governing Body of the International Labour Office, on the 15th day of June 1920. https://normlex.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100_ILO_CODE:C007.

[4] International Labour Office United Nations Development Programme Technical Assistance Sector Report To The Government Of The Republic Of Iraq On The Establishment Of The Social Insurance Scheme Under Law No. 140 of 1964.
https://wwwarchive.ilo.org/public/libdoc/ilo/1967/67B09_123_engl.pdf
see: Adham, Kamal Hussien. "Evaluation of successive Iraqi governments after 2003." *Tikrit Journal For Political Science* 3.pic4 (2023): 571-613.
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It is important to note that, now in Iraq and Iraqi Kurdistan the woman who is working has a right to benefit from a rest for three weeks preceding expected date of confinement as certified, by the doctor's report, and also benefit to take a rest for 12 months (maternity) , the first six months with full salary and the second six months the half of her salary only .

The Government ratified also a series of conventions concerning occupational disease, equal treatment of foreign and domestic workers. Issued of the Social Welfare Act No. 126 of 1980 was the most important one, which allocated in Article 13:

" Deserve Family Care salary covered by this Law are: A- widow or divorced with a son of a minor or a disabled adult is unable to work entirely live with her, if married worth the care of her son salary unless absolute Born moved to his father's custody or care. B - Orphans minor.

C - Totally unable to work due to illness, disability or aging. D - A family guest or the depositor if the period of his sentence to one year and gained the verdict final."

Salaries of the poor, needy, widows and divorcees and orphans and students [(1)], subsequently the decision 98 of 2000 where poor families benefit from it, which is called the (welfare Salary for Family).[(2)]

This law was amended because of the crises that peoples faced in the Iraqi society as a result of the wars and blockade, and the collapse of an infrastructure.

In addition the phase which followed the fall of the dictatorial regime was lasted whereas the acts of violence and sectarianism emerged, and it affected specially the most vulnerable group whom are single women. As a result of all these conflicting, the ministry of Labour and social affairs introduced a "social protection network" in 2006; this project covered a million of Iraqi families. Also the ministry opened a department under Law No. (8 of 2006) that called "The Office of caring women"[Daarat Riaeat al maraa]. [(3)]

[(1)] Social Welfare Act No. 126 of 1980. http://nenosplace.forumotion.com/t16494-social-welfare-act-no-126-of-1980-as-amended-amended-iraqi-law-library .

[(2)] Ministry of Labour and social affairs. http://www.molsa.gov.iq/

[(3)] International Labour Organization. This law was published in Al Waqaai Al-Iraqia, 2006-12-28, No. 4030.
http://www.ilo.org/dyn/natlex/natlex4.detail?p_lang=en&p_isn=94048&p_country=IRQ&p_count=230

In order to develop this networks and because of the increasing, in the numbers of vulnerable groups especially women's group, a "Social protection " network was established under law No. 11 in 2014, which was published in the Al Waqaai Al-Iraqia No. 4316 on 03/24/2014.[1] This law contains many acts that relating to single women. This law is protecting widow and divorced women under 63 also single unmarried women above the age 35 and until the age 63.

6. Conclusion

In conclusion, social security has undergone significant transformations over time, evolving into a basis of modern society and a fundamental human right. Its multifaceted dimensions, encompassing protection, social inclusion, and gender equality, highlight its essential role in providing a safety net for individuals and families during times of need. In the Middle East, the influence of Islam and cultural norms adds a unique layer to social security considerations, shaping perceptions of women's roles and impacting their access to such programs.

Embedded in the Qur'an and Sunah, the concept of social security in Islam emphasizes justice and kindness. The implementation of social security in many Muslim countries faces many challenges, in spite of emphasizing on the importance of an effective sharing of mechanisms commitment to gender equality. In the case of Iraq, international labor organization agreements guide social security procedures to protect workers' rights, yet obstacles persist, particularly for women steering legal processes.

The recent changes in the Middle East, marked by political instability, have exacerbated gender deprivation and exclusion, posing increased insecurity for women. Addressing these challenges requires ongoing efforts to strengthen implementation mechanisms, promote gender equality, and ensure universal access to social security. Ultimately, these steps are crucial for fostering justice and building an equitable society that benefits all its members.

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[1] International Labour Organization. This law was published in Al Waqaai Al-Iraqia, 2006-12-28, No. 4030.
http://www.ilo.org/dyn/natlex/natlex4.detail?p_lang=en&p_isn=94048&p_country=IRQ&p_count=230

النتائج

لقد شهد مصطلح/ مفهوم الامن الاجتماعي تحولات كبيرة مع مرور الوقت، وتطور ليصبح موضع اهتمام و أساس المجتمع الحديث وحقًا أساسيًا من حقوق الإنسان. وان لأبعادها المتعددة الأوجه التي تشمل الحماية والاندماج الاجتماعي والمساواة بين الجنسين دورا هاما لأبراز دورها الأساسي في توفير شبكة أمان للأفراد والأسر في أوقات الحاجة.

اما في الشرق الأوسط، يضيف الدين الإسلامي و كذلك المعايير الثقافية للمجتمع ابعاد متعددة ومؤثرة إلى مفهوم الامن الاجتماعي، مما يكون تصورات مختلفة عن مفهوم الامن الاجتماعي وخصوصا فيما يتعلق بأدوار المرأة ويؤثر على اندماجها في مثل هذه البرامج. حيث يؤكد مفهوم الامن الاجتماعي في الإسلام، المضمن في القرآن والسنة، على العدالة والأمان. يواجه تنفيذ الامن الاجتماعي في العديد من البلدان الإسلامية العديد من التحديات ومن أبرزها التحديات التي تواجهها المراة، وذلك على الرغم من التأكيد على أهمية المشاركة الفعالة لآليات الالتزام بالمساواة بين الجنسين. وفي العراق، يتم تطبيق اتفاقيات منظمة العمل الدولية و إجراءات الضمان الاجتماعي ، إلا أن العقبات لا تزال قائمة، ولا سيما بالنسبة للنساء اللواتي يلجأن للأستعانة بالقانون .

أدت التغيرات الأخيرة في الشرق الأوسط، والتي اتسمت بأنعدام الاستقرار السياسي، إلى تفاقم الحرمان والاستبعاد بين الجنسين، مما أدى إلى زيادة انعدام الأمن بالنسبة للنساء. ويتطلب التصدي لهذه التحديات بذل جهود متواصلة لتعزيز آليات المساواة بين الجنسين، وضمان حصول الجميع على الأمن الاجتماعي. وفي نهاية المطاف، تعتبر هذه الخطوات حاسمة لتعزيز العدالة وبناء مجتمع عادل لجميع أفراده.

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