

# Stereotypes of the Christian Citizen towards the other a Sample of Christian Citizens in Baghdad

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**Abstract---** *The research aimed to know stereotypes perceptions of the Christian citizen towards the other. The sample consisted of (84) of the Iraqi Christian citizens who live in the city of Baghdad of both genders. Their ages ranged between (18-50) years, with an average of (21) years. A scale designed for this purpose meets all requirements for psychometrics. It consisted of (24) paragraphs, measuring the concept of stereotypical perceptions towards the other, and the psychometric properties of it were calculated, and the degree of reliability reached an alpha equation (0.78). The results of the research showed that the perceptions held by the members of the sample are positive towards other groups.*

**Keywords---** *Stereotypes, Christian Citizen, Gender, Social Status, Academic Achievement.*

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## I. INTRODUCTION

Domination, inequality, injustice, persecution are all names that we live with every day and hardly any social or human forum is devoid of them, as there is a wave of conflict and hatred that prevails in some groups, nationalities or different sects that sometimes reach violence and intolerance and the use of discrimination or displacement and sometimes third Intentional killing has become a global problem, and this is confirmed by reality (Zayed,2006). Individuals classify others based on specific categories (images and patterns) such as skin colour, religion, or sect to which the individual belongs, gender, social class, and other groups that their cognitive builders invent. And for these classifications A great benefit during the process of social interaction, as the individual tries to search for himself among these classifications to form a concept of its own within the limits of his group and to determine the difference between his group as a whole and other groups, and during this endeavour, he resorted to what is called self-classification (Tajfel,1979).

Stereotypes and their different sexual, sectarian, ethnic, and occupational types were a source or justification for prejudice and intolerance towards stereotypical groups, by this nature they direct social awareness and interaction in a way that ensures their validity and maintain their permanence, and this is therefore negative in that they lead to Bias in the various cognitive processes surrounding an individual's social awareness. And it works to distort information and misrepresent the facts in a way that ensures their correctness and honesty. Consequently, it leads to an exaggeration in the rulings issued by the individual regarding another person, or another group of people (Al-Tamimi,2004), and since race, sect, and political direction are among the prominent criteria in forming stereotypes

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towards ethnic, sectarian, and political groups, and therefore these criteria are important. The content of stereotypes that we hold about one another (International Religious Freedom Report for 2013). The Christian citizen lived in Mesopotamia, and as a result of his direct contact with the rest of the community's sects, he has stereotypes of others, some of which are positive and others are negative. As a result of direct contact with others, these images took hold slowly and certainly took place on the stigmatization or attribution of this group to this or other characteristics.

She highlighted the work of psychologists and sociologists who dealt with issues related to oneself and the other. The correlation between perceptions that the individual holds about himself and the other, and William James' works were the first in this field, as she established at the end of the nineteenth century, the first psychological view of the self, then James Mark Baldwin developed an interactive vision in which he cared about the relationship of the self to the other, where he stressed, the ego and the other are born together.

Stereotypes, being an initial cognitive structure, act by their nature to direct perception and social interaction. They also lead to a distortion in the interpretation of the behaviour of the persons that are the subject of stereotypes and are consistent with the person's belief about that individual or group. The stereotype has functions, both cognitive and psychological. The cognitive function is to provide a way to rid information from people and groups and transform it into a firm belief in the minds of individuals (Tajfel,1981). As for the psychological function, stereotypical visualizations achieve a degree of emotional expression for the individual. By this stereotype, our emotions and many of our behaviours are vented. Unwanted and projected onto others (Al-Badainah,1999). Stefan and Stephan (1993) see that the stereotype is linked to the evaluation responses of members of one group, because what the individual holds from others, ideas, beliefs, attitudes, images, and what one group holds from another group or What one nation holds from other nation, it affects the behaviour of this individual or this group towards individuals and other groups and works to facilitate social interaction or its disability with them (International Religious Freedom Report for 2013).

Like other Iraqis, Christians have lived in Iraq since the first century AD, and they constitute one of the oldest Christian groups in the world. Today, they face the danger of their being receding from land considered indigenous. According to the sources, about one million and 800 thousand Christians were living in Iraq before 2003, but the changes that the country witnessed led to the migration of 500 thousand Christians to different countries, especially European countries, and it is estimated that about 80% of Christians left Iraq, as a result of sectarian conflicts and terrorist acts (Glick,2001). The terrorist operations directed against Christians before and after the ISIS takeover of the city of Mosul are among the most serious challenges facing Christians in Iraq, and the question posed here: What are the stereotypical perceptions of the Christian citizen towards the other.

## **II. DEFINITIONS**

Studies have defied stereotypes, "It is the judgment issued for the existence of a preconceived idea in the prevalence of a particular idea for a specific category, so the plaintiff will wear it as a general attribute or a preconceived idea that casts certain characteristics on each individual of a class or group and derive from them a verbally stereotyped and stereotype"(Atkinson et al, 1990). or "it is an abstract perceptual representation of the

personal or physiological characteristics of a class or group of people in which there is a kind of excessive generalization" (Majeed,2006). As for the current research, stereotypical perceptions are abstract perceptions carried by the Iraqi Christian citizen characterized by generalization and simplification of other Iraqi groups.

### **III. THEORETICAL BACKGROUND**

The stereotype appeared as a concept the first time in 1789 by the French Didot, and who was printing profession. He celebrated that year with the occasion of a natural discovery called "Stereotype", and then the term defined his way in the vocabulary of psychiatry, psychology and sociology and took a stereotype expression from the Greek that It means steel and sturdy to refer to this type of printing (sheet metal) as a record that cannot be changed. On the theoretical level, Walter Liebmann was the first to use the term - as most sources indicate - in his book *Public Opinion* 1922 When I make it clear that a person learns to see with his mind the greater part of the world that he cannot see or touch, but that does not make it a modern phenomenon Rather, it is (tribal) practised since ancient times, in view of the ideas and images that people held about each other (Majeed,2006).

In societies of multiple affiliations and components of diverse ethnic, religious, sectarian, cultural and political groups (as in Iraqi society), the tendency of individuals may increase to the classification of others, and distinction between individuals in the light of considerations of age, gender, wealth, descent, sect, or political party may lead to Creating a large gap between groups, which has psychological effects on the subject group and leads to a form of social inequality in opportunities, duties and rights.

Bruner and Tagiuri 1954 holds that there are assumptions that the individual uses to perceive and evaluate other people, and these assumptions relate to the daily beliefs that the individual holds about his or her personality and the characteristics of others, the characteristics that the individual realizes in himself and others, and the relationships between those Characteristics (Bruner & Tagiuri, 1954). According to the Implicit Personality Theory, our awareness of others is not based on knowledge of their reality in reality but rather is based on an overview that we shape around them because each of us carries ideas about the personality traits that are associated with or are consistent with other personality traits. And that these ideas are used to fill the gaps in our perceptions of others or in our mental representations of them. Consequently, the term implicit personality theory is a description of the unconscious inferential processes that enable us to form impressions of others based on very limited evidence regarding them (McFillen & Gross 2002).

Theory Cognitive Categorization considers that individuals tend to simplify their complex social environments and make them meaningful and use cognitive processes to classify their social environment in the same way in which they classify their physical world (Tajfel,1981). and they organize their social environments into social groups with distinct characteristics (Tajfel,1978). and as a result of the interaction between information Received from the outside world and the process of its organization Classification process occurs into categories (Duck,2000). and classification of things is one way to simplify the world. Social psychology experiences show that people quickly and easily classify themselves and others into groups. This classification process gives a set of stereotypes to each of these categories, that is, stereotypes arise during our classification process into categories, and these stereotypes help us to face the positions of social interaction with other groups. That is if vague differences in

characteristics between groups become clear differences or new ones emerge that did not exist in advance. It represents a tendency towards simplification rather than just a delicate bilateral divisions of attributes, or the distinctive qualities of each group, whether internal or external and in other words, we are in every situation related to us by the process of simplification through the stereotypes that we care about, without distorting the facts and the ability we can (Abdullah, 1989).

#### IV. METHOD

The current research community consisted of Iraqi Christian citizens living in Baghdad, and the sample size was (100) Christian citizens of both genders, response (84) of them to the questionnaire provided to them, (34) males, (50) females, ages ranged (18-50) years with an average of (21) years, (39) of them fall into the age group (14-25) with a percentage of (46.42%) and (20) they fall into the age group (26-35) with a percentage of (23.80%) and (25) It falls within the age group (36- More than that) with a percentage of (29.76%), (23) of whom were married with (27.38%) and (60) Unmarried with (71.42%), and the academic achievement (10) Primary stage (11.90%) (14) Intermediate stage, (16.66%), (20) middle stage, (23.80%), (40) University stage, (47.61%), and we settled The core of the scale for this purpose fulfils all the requirements for objective psychological measurement. It consisted of (24) paragraphs, measuring the concept of stereotypical perceptions towards the other, and the psychometric properties of it were calculated, and the degree of reliability reached an Alpha equation (0.78). Table (1) illustrates this.

Table 1: Participants and Procedure

Variables	N	%
Sample	84	
Gender		
Male	34	40.47
Female	50	59.52
Age		
(14-25)	39	46.42
(26-35)	20	23.80
(36- More than)	25	29.76
Social Status		
Married	23	27.38
Unmarried	60	71.42
Academic achievement		
Primary stage	10	11.90
Intermediate stage	14	16.66
middle stage	20	23.80
University stage	40	47.61
Alpha		0.78

## V. RESULTS

After performing the statistical treatment of the research data using spss, the results showed that the mean (73.71) and the standard deviation (10.27) on the scale of stereotypes, and the calculated T value (18.99), the male mean (73.06) and the standard deviation (8.80), and the mean female ( 74.16) standard deviation (11.22), T value (1.43), mean age group (14-25) (75.21), standard deviation (9.24), mean age group (26-35) (70.85), standard deviation (10.00), and mean age group (36- and above) (73.68) and standard deviation (11.82), and the F value extracted by the analysis of monovariance (1.19), and the mean of married couples (73.61) and standard deviation (10.19), singles (73.50), and standard deviation (10.27), T value (0.19), Primary certificate holders mean (71.30), standard deviation (9.81), mean Intermediate holders mean (73.21), standard deviation (7.10), and mean middle school certificate holders (74.00), standard deviation (11.48), mean University degree holders (74.35) and standard deviation (10.91), and the F value reached (0.24). Table (2) illustrates this.

Table 2: Means, Standard Deviations, T and F for the Measured Variable

Variables	M	SD	T	F
Stereotypes	73.71	10.27	18.99	
Gender				
Male	73.06	8.80		
Female	74.16	11.22		
Age			1.43	
(14-25)	75.21	9.24		
(26-35)	70.85	10.00		
(36- More than)	73.68	11.82		
Social status				1.19
Married	73.61	10.19		
Unmarried	73.50	10.27		
Academic achievement			0.19	
Primary stage	71.30	9.81		
Intermediate stage	73.21	7.10		
middle stage	74.00	11.48		
University stage	74.35	10.91		
				0.24

## VI. DISCUSSION

The results of the study provided evidence indicating that the perceptions carried by the members of the sample are positive towards other groups, and these positive perceptions are of great benefit during the process of social interaction, as the individual tries to search for himself among these classifications to form a concept of its own within the limits of his group and to determine the difference between his group as a whole and other groups, and during this endeavor resort to the so-called classification into categories. This result can be explained by the personal and cultural experience of the Christian citizen, who is in constant contact with other groups, and as a result of this connection, communication and coexistence with other groups, positive perceptions towards others are

shown. Classification theory confirms personal experience and its role in forming stereotypes. Field research has shown that individuals socially classify others on the basis of gender, race, profession and socioeconomic level, as we see people as either part of our group (we) or part of their group (they) and we make generalizations about members of that group through stereotypical perceptions that we hold about One person belongs to that group. Stereotypes simplify our understanding of the world. The results also showed the absence of a statistically significant difference between male and female in stereotypes, and the reason for this may be that stereotypes depend on the general view towards other groups, because stereotypes depend on the specific group and not on the gender of the member in the group. According to the classification theory into categories, both males and females are in contact with other groups, whether by engaging with them in work or schools and universities, and thus they have experience and expertise in the personality of the other from other groups, and as a result, affiliations can be distinguished, i.e. classification to the group we (belonging to the Christian religion) And the carefree group (who belong to other groups). The lack of a difference between the three age groups, meaning that all members of the sample, despite their different ages, their stereotypes towards other groups are the same. With regard to the social situation, the result indicates that there is no statistically significant difference between married and unmarried people, and this means that the perceptions of Christian citizens in Iraq and from both marital and unmarried social status are viewed equally by other groups in Iraqi society. The results showed that there were no statistically significant differences according to academic achievement. That is, all members of the sample and from all levels of academic achievement carry the same positive perceptions of others from other groups. This explains the role that personal experience plays in making social classifications. Therefore, individuals from all levels of academic achievement have equalled their perceptions towards other groups as a result of their personal experiences with those groups, and that these experiences came as a result of the advancement of cultural and scientific achievement.

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