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The Study of Schemata between Student's Organizations in The University of Tehran: The Personal Schemata of the Islamic Association and self-schemata of the student Basij

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Extended Abstract

The schemata existing among social groups have a direct impact on the formation of interactions in different societies. People often perceive others as members of a social group and form their own relationships and interactions based on ideas that they have from one another. The study and identification of ideas can be effective in establishing or not establishing communication. This article studies the schemata between members of the Islamic Association and Basij members. Because of this, we tried to use Nishida's theory of schemata. Based on this theory, schemata is a set of past experiences that are categorized in relevant knowledge groups and used to guide our behavior in familiar situations. According to the definitions of Nishida (1999) and Turner (1987), personal and self-schemata are two of the types of schemata's. The method approach in this study is a qualitative approach. At the end, a Semi-structured interview was conducted between 46 active members of these Groups. Data analysis has been carried out in the form of thematic analysis. Personal schemata of the members of the Islamic Association are identified and categorized against the self-schemata of the members of the Basij in the form of themes and sub-themes. In the following, opposite and similar schemata between the two Student groups have been identified.

Keywords: intercultural communication, schema, student organizations, personal schemata, self-schemata

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INTRODUCTION

Schemata provide the content of our social categories. We have social categories in which we put people in, and this is our mental consciousness that tells us the similarities between the people in each category (Gudykunst, 2003, 112). The fact that in a society, how people belonging to different groups interact and understand each other is an important question that forms the basis of the current research.

The two groups selected as the sample of this study are two that work at the University of Tehran. One of the existing organizations is the Islamic Association and other, the student Basij organization of the University of Tehran, these student groups have been selected as examples because of their conflicts and differential culture and political ideas.

PURPOSE

The study aims to explore the various mental Schemata's that exist among these two student groups.

METHODOLOGY

The method approach of this study is a qualitative approach. At the end, a Semi-structured interview was conducted between 46 active members of these Groups. Data analysis has been carried out in the form of thematic analysis. Due to existing the large volume of data, only one or two of the interviews are presented in the analysis section. We asked the members of the Islamic Association about their personalized schemata and the Basij members about their self-schemata. The questions asked from the respondents in the interview are as follows:

- 1) What are the personal schemata of the members of the Islamic Association regarding the members of the student Basij?
- 2) What are the self-schemata of the student Basij members?
- 3) Which experiences in both groups have been led to the forming of these schemata?

RESULT

The personal schemata of members of the Islamic Association regarding the members of the Basij include three general themes of absolutism, traditionalism, and moral relativism. Each of these topics is divided into several sub-themes.

The sub-themes of absolutism include the "personal-Centered", "selfishness", "dogmatism", "unity in thinking," "Pride", "monopolization," "Lack of critical approach," and "non-democratic structure."

If we consider the term "traditionalism" in the sense of anything that belongs to the new world, we can consider religious beliefs, the discourse of political Islam,

Limited gender communications and apparent cover in this category: Ethical relativism is also divided into sub-themes of contradiction, Profit-driven and judgment. In terms of the schemata of individuals themselves, According to Nishida (1999) there are two modes. First, the ideas people have about what others think of them (another perspective) and second, and the ideas they have about themselves (standpoint of themselves).

From another perspective, the two sub-themes defense of the present and the dogmatism were put forward, and from the standpoint of themselves, the student organization, rational and critic.

DISCUSSION

The schemata are considered by the Basij members in their responses of most interviewees are the themes of "student organization", "rational", and "critic". They consider themselves as rational, thinkers and thinkers who have critical approaches to social issues and a fully-fledged student organization.

Personalized schemata of Islamic Association include dogmatism, lack of critical approach, and non-democratic structure are forming contradictory ideas with the ideas of the self-schema of Basij include rationality, critical and student organization.

The members of the Islamic Association consider the members of the Basij as religious people, having traditional coverage, limited gender communications, and belief in the discourse of political Islam, and all of these characteristics are in the form of traditional tendencies. For this reason, these sub-themes are placed on the theme of "traditionalism." On the other hand, Basij members have dogmatism schemata from another perspective. In this regard, it can be said that the personal schemata of the association and the schemata of self-Basij (from another perspective) together form the same schemata's.

CONCLUSION

According to the obtained data, it seems that one of the most important challenges of the Iranian society is the existence of negative notions among social groups. This leads to more misunderstandings and an essential barrier to the formation of interactions between groups and establishment of a real dialogue. while achieving more interactions, can reduce the volume of misunderstanding and create a clear picture of each social group. The existence of negative schemata from past experiences leads to a lack of constructive engagement. Triandis believes that it will be useful when viewing other cultures if we keep in mind that we watch the world less "as it is" and more "as we are".



In other words, we see natural flows in a different way depending on the experience we have or the habits we have gained. Our experience of past events affects our judgment about current issues. This is very important for understanding cultural differences. Our judgment about a phenomenon starts from a neutral point and experience distorts it to the different parties (Triandis, 1998, 17-18).

NOVELTY

In the previous researches, The personal schemata of the two groups have been studied ,but in the present article, personal and self-schemata of two groups of students are compared with one another, and regardless of the use of titles of negative or positive schemata's, The contrast or similarity between the schemata, is considered.

The formation of realistic ideas among social groups in the Iranian society is a crucial requirement, Constructive communication and interaction is formed when social groups have a realistic notion about each other.



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