

Conclusion:

The occupation of ISIS in Mosul, made many people in the governorates of Iraq to escape. It caused the fled of Kurdish, Arabs, Turkmen, and Christians, and majority were Christians. Most of the Mosul residents were reside in Hamdaniya, Ba'shika, Alkosh and other places. After they left the city, a large number of Christians settled in Erbil and were provided with settlement, but some rented houses outside of the camps. In the other hand, Christians were sought refugees in Dahuk governorate, too. They were in a bad humanitarian condition and hardly could provide the basic needs of life. In addition, the Christians found a place to settle in, but could not find a home to live in. They met and interact with some people, but could not find those who open their arms to them in tragedies. Furthers, when humanitarian organizations came, they behaved like they will provide the Christian refugees with everything, but, time passed and these aids reduced. So, people were suffering from psychological and physical problems. Besides, Christians were also suffered from cultural, political, religious sectarianism and social disagreements too. This made the Christians to think about immigration in order to find their goals and safety in Europe and other countries. Christians believe in Europe they can find the other half of themselves. However, between the imagination and reality have some limits humans cannot achieve their goals. Currently, Christians have no place to escape to except the Kurdistan governorates, Erbil and Dahuk governorates in particular. Further, to understand their condition we conducted a research to help the Christians in some ways. Furthermore, Christians are in a bad conditions, but they are respectful, loveable and accept others who live in the same community with them. This research contains 12 section that explains the Christian refugees' humanitarian condition. Then, applied the scientific research methods. Finally, the researcher, reached to some results and showed some recommendations to the government, officials, charitable, and humanitarian organizations.

14. Charitable organization must try to increase their food portion. In addition, the government must work to solve economic crises and provide job opportunities.
15. The officials must tell the people of Kurdistan region to show respect to the refugees in general and Christians in particular.
16. Administration must accept the Christians view as it is, and establish the sense of forgiveness in the society, also to educate the people.
17. Organizations are addressed to help the individuals to achieve their goals and release the Christians from the current stacked life style. Meanwhile, the churches are not giving any attention to the Christians.
18. Sense of coexistence will empower the community's mentality and peace.
19. Majorities and administrations must provide psychological and economical advices for these people in order to educate themselves and achieve their goals.
20. Humanitarian organizations must provide good opportunities to the Christians to get a proper job for their future, and to find themselves too.
21. Majorities must help Christians to get their message to the officials.

Recommendation:

At the end of this research, the researcher recommends;

1. Charitable and humanitarian organizations' attention must be on Christian refugees' life condition and try to motivate them psychologically and provide them with a secure environment.
2. Administrations must look after the Christians and allow everyone who needs help to enter the camps. They should not make Christians think that they are the only one who help them.
3. Officials must look for new ways to make the Christians happy because they are good people.
4. Charitable organizations must take care of the refugees and help them in the areas of cultural, social and job opportunities according their expertise. Further, make connection between the refugees and the community they live in now to have a helpful community among them.
5. It is the charitable organizations duty to make Christians forget what they suffered and went through in the past and get used to the new community.
6. Giving attention to their welfare makes people to forget their past tragic life.
7. Seminars and workshops must be held for Christians in order to make them believe that there is no distinctions among the ethnics of Iraq and make them to do not be afraid any more.
8. The host communities must support the Christian refugees who need physical and psychological help and interact with them.
9. Government and religious representatives must make decisions that cause a stronger relation and create love among the ethnics in Iraq. Because, most of the Christians mentioned that they community is not built on love and respect.
10. Ministry of Endowment must hold seminars for the clergies about coexistence of religions and ask them to encourage people to make peace with the other religions.
11. Humanitarian organizations must focus on making a friendly environment between the refugees and the host communities by having a project regarding coexistence among the different ethnics.
12. The legislative power and executive authorities must make some rules and regulation to keep the justice. Further, they must set some social values and fit it to all the religions, sects and ethnics who are living within the community.
13. Ministry of Endowment must give freedom to the Christians to practice their religion.

28. A small percentage of Christians want to stay in Iraq, because they think it is their homeland and they have more rights than anyone else to be there.
29. Christians insisted they will not leave the country if they have been provided with all the needs of a happy life.
30. Christians want to live in Europe because they believe in Europe human rights are protected by law. They have some relatives there, too.
31. Christians believe in government, so the government should not disappoint them. It is the officials' responsibility to make a link between Christians and the government.
32. Most of the Christian refugees do not trust the parliament any more. They think the parliament members are only care about themselves and their financial states.

of the Christians respect their values and others values too. Even they are refugees now, but still practicing their religion.

14. Within Christianity the different sects have believes about religious and nationality matters likely, Protestant Assyrians, Catholics, and Armenians.

15. Economical obstacles struggled Christians do not have freedom, and suffer a lot to educate and improve themselves.

16. These refugees were living in dangerous places, where there has always been war. In addition, they were persecuted by the unknown forces. Now, they see a different reality in compare to their past. They are well respected in the places they fled to as refugees, no matter they are Christians or other ethnics.

17. In their new life, refugees face no trouble regarding social, political and cultural matters.

18. Mostly, Christians who believe Iraq is not a safe and freedom does not exist, are thinking to flee to other countries. They are facing the extremist groups' threats in their hometowns.

19. Christian communities do not have the chance to be independent in their decisions, and they are hoping for majority to cooperate to improve socially and psychologically.

20. It is a misfortune factor that most of the Christian refugees did not have the chance to achieve their goals.

21. Christian communities are coexistence communities and used to live with others peacefully.

22. Christian are trying to accomplish their goals in an unsuccessful way, they believe migration is the only solution for their struggles.

23. Christians do not feel their existence in the community they live in.

24. Majority of Christian refugees believe the proper solution is migration, while those who migrated are unhappy in their current places.

25. Their migration relates to the following factors:

A. To assure my families safety and education, 72 participants (24.4%).

B. To guarantee my future because no future exists here, 74 participants (24.1%).

C. To assure our safety, 68 participants (22.1%).

D. To get rid of sectarianism, and the life we live in now, 28 participants (9.1%).

26. Christians related the issue of immigration to some factors, "A secure life, economic crisis, unstable political situation, joblessness."

27. The Christians want to migrate to reunion with their relatives, only a small group want to stay in their country. In addition, most of them would like to go to Australia (40.7%), and others want to flee to Europe.

Results:

The results of this research are:

1. Christian communities are extremely powerful. However, scientifically they could not pass the first step of self-improving but they are very close to reach to the next step.
2. The young community of Christians in Iraq is no longer exist because most of the Christian youth have left Iraq. Others are unable to travel, if not, nothing is left here for them and the Christian community is in danger.
3. Majority of Christians believe food portions will not provide them with a stable and safe community. They consider freedom and security as more valuable than just food portions.
4. The number of Christian refugees are much less than the others, but still the charitable and humanitarian organizations could not provide their basic needs of life.
5. Charitable and humanitarian organizations' attention is only on food which has disadvantages and make the refugees lazy because they concentrate on others rather than taking some actions for their life. It makes them to only focus on food and forget the other things which humans need.
6. Charitable and humanitarian organizations must be equal in their deeds regardless of the refugees' religion or ethnicity and respect all their values.
7. The refugees do not feel secure in the camps, so what are the factors made them to feel this way. Those who say they are happy and feel safety is because in the past they have always been threatened by some particular sources that is why they feel now they are in secure. However, they mentioned it is a temporary secure and they will get bored by time.
8. Christians who are stick to their homeland and migrated to other countries by now, they believe there is no hope to encourage them to return and the new environment does not help too. However, they have seen many tragedies in their life, but still willing to return to their homeland.
9. Most of the Christians believe they can return to their hometown, but the current conditions do not help for that. However majority is disagree with this idea, but some think a particular strategy forces them to leave the country.
10. The threats Christians face are various and unknown. Some believe, these threats belong to the Jewish and extremist Christian groups who do not serve the Christian communities.
11. Christians believe a hidden authority is ignoring them and trying to keep them out of the political and social matters.
12. A great number of Christians proof their society is not built on love and respect.
13. Christians believe respect is the main aspect to have a civil and cultural society. 81.1%

Table (50)

Answers		Number	Percentage
Answered	Yes	93	30.3
	No	154	50.2
	Sometimes	58	18.9
	Total	305	99.3
Not Answered	Not Answered	2	0.7
Total		307	100.0

From the participants 30.3 answered "Yes".

In the below table the participants view toward the parliament is explained. The answers are various to the question, "Do you believe the parliament is planning to set some regulation, particularly for the refugees benefit and social states ensure?"

Table (51)

Answers		Number	Percentage
Answered	Yes	73	23.8
	No	161	52.4
	Sometimes	70	22.8
	Total	304	99.0
Not Answered	Not Answered	3	1.0
Total		307	100.0

Most of them (52.4%) do not trust that the parliament have plans to set regulation for their benefit. Only (23.8%) are positive and say "Yes". Answers are related to the factors which Christians within the refugees believe there are some reasons make parliament does not give them attention.

Minorities in Iraq have no right and parliament cannot do anything regarding this, because the parliament members are controlled by the political parties and do not think about the country and its people. The Iraqi parliament is controlled by some neighborhood countries and it says the parliament is unable to do anything except talking. They work only for their benefits and do not want the Christians to return to their hometown. Further, some says the parliament does not respect the Christians and their right and they have no plans to them. Others say, Iraqi parliament is a place for political matters.

needs. It shows that:

1. Majority of Christians think of immigration, only few want to stay in country.
2. A small group believe they belong to Iraq and it is their homeland.
3. Most of the Christians mention if they have been provided with the needs of a happy life, they will not leave the country.
4. They have relatives in the Europe countries they want to immigrate and their rights are protected there.

Section Seven: Christians view to the Government and parliament

When people are disappointed, they lost hope and get into a bad condition in their life. Christians were asked about the government in particular the executive authority and the legislative power. They are hopeful that the authorities will do something in their benefit. They were asked, "Do you think there will be insurance to the social states in the political structure and the executive authorities?"

However, Christians are refugees now, but still 50.8% have hope that the government will make them happy especially refugees. The below table shows the results

Table (49)

Answers		Number	Percentage
Answered	Yes	156	50.8
	No	120	39.1
	Sometimes	29	9.4
	Total	305	99.3
Not Answered	Not Answered	2	0.7
Total		307	100.0

It means:

1. The government must not ignore them.
2. Majority communities must look at them in a humanitarian way, because they are hopeful about their government.
3. The humanitarian organization must try their best to help them achieve their goals.

In the other hand, most of them are unhappy about the government's role in preventing the religious and sectarianism issues in future. The question is, "Do you think the executive authorities try to prevent the religious and sectarianism issues in their future plan?"

Table (47)

Why did you choose this country?

		Number	Percentage
Answered	To Assure My Future	53	17.3
	To Assure Human Rights	14	4.6
	I am not Thinking of Immigration	2	0.7
	My Relatives are in this Country	94	30.6
	It is a Safe and Comfort Country	62	20.2
	It has Human Rights and Safe	29	9.4
	It is safe Country and Social States are guaranteed	6	2.0
	It has Everything	7	2.3
	It is Better for me, my Family and Christians	13	4.2
	To Assure My Safety and It Has Human Rights	22	7.2
	It has Job Opportunities	5	1.6
Total		307	100.0

As it is explained previously, Christian communities are peaceful and love their homeland but the mentioned factors make them to think of immigration. This time the question is, will they leave the country even if their needs provided.

Table (48)

Will you leave the country if your needs are provided in your country?

Answers		Number	Percentage
Answered	Yes	97	31.6
	No	201	65.5
	Sometimes	4	1.3
	Total	302	98.4
Not Answered	Not Answered	5	1.6
Total		307	100.0

Christians love their homeland, and 65.5% say they will not leave the country if they have their needs. Besides, 31.6% state that they will leave even if they have provided with all their

country would you go?"

		Number	Percentage
Answered	Australia	49	16.0
	Jordan	125	40.7
	Iraq	1	0.3
	Germany	2	0.7
	Armenia	46	15.0
	America	1	0.3
	America	13	4.2
	Europe	2	0.7
	Europe	3	1.0
	Any Country	2	0.7
	Any City	1	0.3
	England	1	0.3
	Sweden	3	1.0
	Sweden	1	0.3
	Franca	1	0.3
	Canada	38	12.4
	Netherland	11	3.6
	I Haven't Thought of it	1	0.3
	Netherland	5	1.6
Total		307	100.0

Table (44)

		Number	Percentage
Answered	To assure the future which does not have in this society	74	24.1
	To assure our safety	68	22.1
	To get away from sectarianism and the life we live in now	28	9.1
	To assure the children education and better life for my family	75	24.4
	Total	245	79.8
Not Answered	Not Answered	62	20.2
Total		307	100.0

It explains that the majority are thinking of a better life for themselves and their families too. They believe, they do not have future in Iraq. When they were asked about the factors for their migration, they related to some factors as mentioned in the below table:

Table (45)

		Number	Percentage
Answered	Comfort Life	141	45.9
	Economic Crisis	63	20.5
	Joblessness	32	10.4
	Unstable Political circumstances	48	15.6
	Ignoring	6	2.0
	Total	290	94.5
Not Answered	Not Answered	17	5.5
Total		307	100.0

These factors as follows:

1. Comfort life
2. Economic crises
3. Unstable political circumstances
4. Joblessness

They identified the countries they like to go and most of them preferred to immigrate to Australia. Then, Europe and other countries. The question is, "If you think of immigration which

order to improve themselves and fit to the new world they live in and get use of it in future.

Section Six: Migration

It is cleared that Christians are unable to achieve their goals in the community they live in, so do they like to achieve their goals through emigration and leaving the country. This idea comes up for some reasons as follows;

1. What they have gone through in the past was not enough to provide them a happy and comfortable life.
2. After a long life in the community which they created for themselves, unexpected factors show up to emigrate. Then, immigrating to a religiously and geographically different place.
3. Christians feel lost in the society they live in now. They do not feel safe and comfortable for example, when somebody knocks the door they ask, "Who is this?" and this shows they are scared.
4. Finding a solution to emigration which most of the refugees think is the best to do.

All these factors are the reason to ask the refugees if they have ever thought to flee Iraq and do not return to your homeland?

Table (43)

Answers		Number	Percentage
Answered	Yes	229	74.6
	No	65	21.2
	Sometimes	10	3.3
	Total	304	99.0
Not Answered	Not Answered	3	1.0
Total		307	100.0

Those who think to leave the country (74.6%) in compare to the others who said they will stay in their country and return to their hometown (21.2%) is too high. They related it to some factors as follows:

1. To assure the children education and better life for my family, 75 of them mentioned (24.4%).
2. To assure the future which does not have in this society, 74 of them stated this issue (24.1%)
3. To assure our safety, 68 participants (22.1%) related to this factor.
4. 28 of the Christian refugees (9.1%) said to get away from sectarianism and the life we live in now.

Table (41)

Answers		Number	Percentage
Answered	Yes	153	49.8
	No	86	28.0
	Sometimes	64	20.8
	Total	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

Their respond to the question is showing that a great number of Christians (49.8%) will not give up on their goals and try to find another way to achieve it and few refused to do it so. It means no matter how, they are willing to achieve something to their society. And, it appears in the table (42) below. "If you achieve your goals and invent something, will you use it to serve the community? 72% will use it to serve their community and a small group of them (12.7%) say they will not use it for that.

Table (42)

Answers		Number	Percentage
Answered	Yes	220	71.7
	No	39	12.7
	Sometimes	44	14.3
	Total	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

This section shows that:

1. Most of the Christians in the Christian communities like to take part in solving the problems the society faces and help people.
2. Christian refugees have not achieved their goals and most of them believe that the only way to get to their goals is to try another country. So, a research must be done about their goals and dreams in order to stop them leaving the country.
3. Christians are trying to achieve their goals in unavailable way. So they think they have to go to Europe to accomplish those dream.
4. The government must provide them with psychological and economical needs to achieve their goals in life.
5. The humanitarian organizations must help the Christians to get jobs in their speciality in

Table (39)

Answers		Number	Percentage
Answered	Yes	57	18.6
	No	208	67.8
	Sometimes	40	13.0
	Total	305	99.3
Not Answered	Not Answered	2	0.7
Total		307	100.0

The above table shows that a wide range of participants which is 67.7% did not have the chance to achieve their goals. In comparison, 18.6 % mention they had that chance and it is a very low percentage. While, most of them have thought to help the society and its individuals, as it appears after they were asked, "Have you ever thought of helping the inhabitants of your community?"

Table (40)

Answers		Number	Percentage
Answered	Yes	234	76.2
	No	39	12.7
	Sometimes	33	10.7
	Total	306	99.7
Not Answered	Not Answered	1	0.3
Total		307	100.0

It shows that a great number of the Christians (234) like to serve their community and its people, in conclusion:

1. Christian communities are coexistence communities and accept others who live under their authorities.
2. Christian communities would like to live with the other communities in a coexistence way.

While they are disappointed to achieve their goals, but still some are searching to some ways in order to accomplish their goals and dreams. The researchers asked the participants, if you struggle to achieve your goals, will you search for another way to achieve them?

participants to improve and develop.

At the end of this section:

1. Christians, refugees in particular, have no chance to self-development.
2. They depend on other majorities of the society to build a community which has freedom in thinking, social matters and mentality.
3. The role of the organizations in these communities is to provide them with a secure environment and help Christians to get out from that tragedy.
4. Churches are not giving attention to the Christian and only support the extremist groups who think of everyone as terrorists that does not agree with their ideas.
5. Coexistence has a great role in developing and advising society and its mentality.

Section Five: From Individuals to Society.

When mankind try to improve himself and come out from his shape, they will convey from their inner to the outside world which is community. Through some questions Christians are asking to show whether they have interacted and connected to the outside communities or not. Unfortunately, as it is mentioned in section fourth this process of conveying to the society is not completed because of some various problems. Still Christians have practiced in solving the obstacles their society faces. Different ranges of answers showed in below table, most of the Christians (41%) of them mentioned they attempted to have role in solving such problems. While, 42% stated that they have taken no action toward that subject.

Table: (38)

Have you taken part to solve the obstacles individuals face in your community?

Answers		Number	Percentage
Answered	Yes	128	41.7
	No	130	42.3
	Sometimes	47	15.3
	Total	305	99.3
Not Answered	Not Answered	2	0.7
Total		307	100.0

However they live in a different circumstance which is not suitable to accomplish their goals and dreams, but they were asked a question. "Did you have the chance to achieve your goals?"

Those who chose to do not react and show mercy are (32.2%), and a low percentage (5.9%) mentioned they will try to revenge.

Table (36)

If your answer is “yes” for the above question, what you think?

		Number	Percentage
Answered	Forgiveness	99	32.2
	Revenge	18	5.9
	Neutral	10	3.3
	Total	127	41.4
Not Answered	Not Answered	180	58.6
Total		307	100.0

Only 5.9% stated they will react to those who violated them, which means;

1. Christian people are peaceful specifically after they immigrated.
2. Administrations must take this quality of Christians in to consideration and give it more attention.
3. Attention must take place to forgiveness and encourage the individuals regarding it.

Another thing that Christian communities are asking throughout the question they answered in the below table reveals. The question shows in table (37), “Which factor supports your values and freedom of development and mentality?” Results are differ, some believe in factors that help them to improve the specific developments of the way they believe. 131 of the Christian refugees, which means 42.7% think they must be free and gain what they want.

Table (37)

		Number	Percentage
Answered	Reconstruction of their Hometowns	80	26.1
	Freedom of Practice their Believes	90	29.3
	We want to think and do what we want with freedom	131	42.7
	Others	1	0.3
	Total	302	98.4
Not Answered	Not Answered	5	1.6
Total		307	100.0

This table shows they are asking for more freedom, which means they do not have freedom in their daily life to do what they want and believe. Beside, 29.3% think they are free and allowed to practice what they believe in. In addition, reconstruction is the priority for 26.1% of the

life like, belittling, violation, and abusing. Researchers ask a question regarding this, and the answers are various as it shows in the below table. The question is, "Do you think you are free to live and think the way you want in your new community?"

Table (34)

Answers		Number	Percentage
Answered	Yes	171	55.7
	No	85	27.7
	Sometimes	44	14.3
	Total	300	97.7
Not Answered	Not Answered	7	2.3
Total		307	100.0

Results in this table show, most of the participant (171 out of 307) think they have enough freedom to practice their culture and think the way they want. They believe living the way you desire is the main core of any community to develop. In the other hand, 27.7% are thinking differently. They think people must adapt to the rules and regulation of the community they live in.

This matter is a reason connected to emigration:

1. People who think they should live the way they want to interact to others and think freely mostly are facing migration.
2. Mostly, they cannot find freedom in Iraq, especially in the other religions. Christians believe they have faced so much violence which made them to escape to somewhere else.

Table (35):

Do you think of reaction toward the people who violated you?

Answers		Number	Percentage
Answered	Yes	97	31.6
	No	163	53.1
	Sometimes	40	13.0
	Total	300	97.7
Not Answered	Not Answered	7	2.3
Total		307	100.0

The difference is clear between people who say they will react and those who will not react is (53.1%). It means Christianity is a peaceful religion and does not seek for violence.

not faced any argument with the other communities. This comes up with the question, "Have you faced any issue with the host community, while you are living there? Answers are differ, Table (32)

Answers		Number	Percentage
Answered	Yes	64	20.8
	No	201	65.5
	Sometimes	37	12.1
	Total	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

Majority of the participants (201) mention they have not faced any problem with the other communities. It is a positive point and shows:

1. The people in the host communities are respecting them.
2. Christians faced many troubles and were oppressed by some unknown authorities. Now, in the places they fled to as refugees can see a different reality.

Beside, 64 of the participants stated, there is still some issues while interacting with outsiders. Below table shows the results for those who answered "yes" in the above table.

Table (33)

If your answer is "Yes" what are these issues?

		Number	Percentage
Answered	Nationalism	36	11.7
	Idealism	20	6.5
	Cultural	32	10.4
	Total	88	28.7
Not Answered	Not Answered	219	71.3
Total		307	100.0

After the refugees mention they have not faced any issues in their new communities, some points must be discussed;

1. Government must admit that people from Kurdistan region are showing respect to the refugees and Christians in particular.
2. Non-government organization must find out obstacles refugees, Christians in particular, are facing with the host community.

However, majority refues if there is any issue, but these issues might be in other aspects of

Table (30)

Answers		Number	Percentage
Answered	Yes	131	42.7
	No	143	46.6
	Sometimes	30	9.8
	Total	304	99.0
Not Answered	Not Answered	3	1.0
Total		307	100.0

They believe lack of freedom is the reason for these factors.

1. Economic factors are the top rated factors for being pessimistic and not being able to do what they want. This factor is the most important one and only improved when people have freedom.
2. Social factors have role for being free to interact with others within the community.
3. Political factors are the third factors and the cultural factors come as fourth, as it is explained in table (31).

Table (31)

		Number	Percentage
Answered	Social Factors	31	10.1
	Economic Factors	89	29.0
	Political Factors	20	6.5
	Cultural Factors	8	2.6
	Total	148	48.2
Not Answered	Not Answered	159	51.8
Total		307	100.0

Freedom is the priority for humans, so it seems,

1. Christians do not have freedom.
2. The outcomes of economic factors have struggled people to improve and think on their own.
3. Try to reduce the economic crises and provide them with job opportunities in order to make them busy, also increase their food portions by the charities.

The obstacles they are facing now is due to the facts they are live in now. If you look closely to the Christians, especially refugees who are in camps of Kurdistan region governorates, have

- Others (4.9%)

If the answer is "Yes" a question comes up, who are these groups?

		Number	Percentage
Answered	Majority Communities	35	11.4
	Government Administrations	43	14.0
	Officials	6	2.0
	Other Religions	14	4.6
	Others	15	4.9
	Total	113	36.8
Not Answered	Not Answered	194	63.2
Total		307	100.0

This shows government administrations are giving more attention to the Christians in compare to the other sectors. This is something obvious in Kurdistan that in Ankawa they have given enough freedom and they are well respected by others.

At the end of this section:

1. In general, Christians have social values that help them to establish a civil community and interact with other communities.
2. Christians are agree to live in a society where their values are respected and they respect others too.
3. If more attention is given to a specific religion causes many positive and negative outcomes. If Christians get more attention by the government, it might make troubles for them. So, government must keep quality among all the different groups and religions within the society to have peace.

Section Four: Thinking About Future

Iraqi communities have always been unstable, especially Christian community. War, extremist Groups, and different types of believes in Iraq made its people to be pessimistic about their future because they believe in any second a threat might come to them. This is the main point of our survey in this section, to Try give them hope about their future and make them believe in themselves. The answers are various to the question, "Do you think there are some factors that you cannot be free and do what you want?". As it is shown in table (30), 42.1% agree that there are such factors, and 47.1 are disagree.

Do you believe your fixed religious principles are the best religious principles?

		Number	Percentage
Answered	Yes	200	65.1
	No	55	17.9
	Sometimes	47	15.3
	Total	302	98.4
Not Answered	Not Answered	5	1.6
Total		307	100.0

In the other hand, 47 of participants did not answer as "Yes nor No", and this reveals some points:

1. Christian communities, especially refugees, are practicing their religion. For Christians not answering the question is because they believe it is an issue within the other issues they faced in society.
2. Disagreements among the Christians themselves regarding the religious matters likely, Assyrians, Catholics, Armenians and those who considered as extremists.
3. It is the Ministry of Endowment's responsibility to give Christians enough freedom to follow and practice their religion.

However, Christians are known as peaceful people and respecting others, but it does not seem that government and other religions consider their culture as best culture in past neither while being refugees. So, this question will be raised to the Christian, "Does your parentage is considered as the best culture and have a high social position by others?"

Table (28)

Answers		Number	Percentage
Answered	Yes	96	31.3
	No	140	45.6
	Sometimes	60	19.5
	Total	296	96.4
Not Answered	Not Answered	11	3.6
Total		307	100.0

Results indicate that 140 people says "No" and they do not think Christians have more importance than the others. While, 96 of them have the opposite idea. This is as follows,

- Government administrations (14.0%)
- Majority communities (11.4%)

these values.

2. The rules and values must be in service of everyone.
3. The organizations must not make difference between the refugees and the host community to have interact and connection between them.

Moreover, within the Christians, 17.2% do not believe in a community which is built on social values. And, these results are shown for the question in table (25).

Table (25)

Do you believe in a community which is stucked to the social values?

		Number	Percentage
Answered	Yes	204	66.4
	No	52	16.9
	Sometimes	47	15.3
	Total	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

As it is clear most of the Christians believe in such united community, however it might not be existed yet. In united communities, it is known that respecting each other's values are the first priority. In the below table Christians have been asked about whether it is from their cultural priorities to respect the other religions values and principles.

Table (26)

		Number	Percentage
Answered	Yes	249	81.1
	No	30	9.8
	Sometimes	24	7.8
	Total	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

Results show that most of the Christians (81.1%) are peaceful and respect the other religions believes. So, this respect and peace making are the core of the civil communities. As the below table shows 200 of the participant believe that Christianity is the most preferable religion in the world. In addition, 18.2% believe all the heavenly religions are good to their followers.

Table (27)

This table shows, 52.8% of the participant are thinking Iraqi community is built on love and respect, while the current situation is opposite. Most of the Christians are positive and hopeful that they can live in a better and more peaceful future. Besides, 25.4% stated the opposite and this idea comes from the times of emigration and leaving their homes.

Qualities of communities which built on love and respect:

1. Government and religious men must focus on making peace and love among the Iraqi citizens, especially among the religions.
2. Ministry of Endowments must check the relations and work on improving these relations among the Iraqis.
3. Reforming the Friday speeches by clergies and making seminars about coexistence among the various religions.

One of the refugees said, "Before ISIS the clergies were asking people to do not buy houses from Christian because in future they will get them for free."

4. Charity and humanitarian organizations must try to make stronger connection between the refugees and the host community.

Besides, all the tragedies and suffers that these refugees faced is the result of this. Some said, Iraqi community is not built on love and respect. If they are right, so how can we make a civil community with coexistence and love. This question was asked to the refugees.

Table (24)

Does (flexibility) conform has role in creating a civil community?

Answers		Number	Percentage
Answered	Yes	221	72.0
	No	47	15.3
	Sometimes	37	12.1
	Total	305	99.3
Not Answered	Not Answered	2	0.7
Total		307	100.0

72.0 % of Christians stated that social values have a great role in a civil and coexistence society. Further, they believe such societies are created through accepting each other's differences in order to have a strong and united community. Furthermore, 66.4% of participants believe in a social valued community and make no difference between the Christians and Muslims or others in the country. But these social values must be clarified and should not be against other ethnicities. Therefore, some steps must be taken into account as follows:

1. The social value must be indicated and clarified and ministry of Executive must work on

Table (22)

Which sector do you think is the origin of danger?

		Number	Percentage
Answered	Administrations	29	9.4
	Extremist Believes	114	37.1
	Schools of Thoughts	27	8.8
	Others	14	4.6
	Total	184	59.9
Not Answered	Not Answered	123	40.1
Total		307	100.0

Answers in table (22) are related to the previous question in table (21) if it has been answered as "Yes". This table explains that Christians cannot forget these pains and tragedies. This makes some points as follows;

1. Christians are destroyed and cannot pass the tragedy they are living in.
2. Christians believe an unknown authority is trying to ignore them and keep them far from the political and social matters.
3. The host communities must create an environment where Christians can interact to other communities.
4. Humanitarian organizations must psychologically and physically support these Christians.
5. Attention must be taken place to provide a proper circumstances for Christian refugees in order to forget the past tragedies.

Section Three: Mankind and Surroundings:

It is society and nature that surrounds human. Human beings must be flexible with their surroundings and nature by making connections and conform to the individuals of their nationality or others nationalities. In order to make the Christians to come out and make connections with the community we gave them a survey.

Table (23) Do you think Iraqi community is built on love and respect?

Answers		Number	Percentage
Answered	Yes	162	52.8
	No	78	25.4
	Sometimes	63	20.5
	Some of Them	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

Table (19)

Do you think that your religion, cultural, social interaction, and culture is safe in the places you live?

		Number	Percentage
Answered	Yes	225	73.3
	No	50	16.3
	Sometimes	32	10.4
Total		307	100.0

Christians believe in the new community they are safer than the places where they had been living. Therefore, 73.3% answered as “yes”. Further, the authorities of Erbil and Dahuk Governorates have given a special attention to the Christian refugees in providing humanitarian aids, as opposite to the Baghdad authorities which ignores them.

Table (20)

Do you think Baghdad authorities have role in ignoring you?

		Number	Percentage
Answered	Yes	135	44.0
	No	124	40.4
	Sometimes	43	14.0
	Total	302	98.4
Not Answered	Not Answered	5	1.6
Total		307	100.0

Table (20) reveals that, 44% of the Christians believe they have been ignored by Baghdad authorities. They have not given Christians enough attention because they did not provide job opportunities, basic needs, and did not help them to return to their homes.

Table (21)

Do you think your ethnicity is in danger?

		Number	Percentage
Answered	Yes	157	51.1
	No	113	36.8
	Sometimes	34	11.1
	Total	304	99
Not Answered	Not Answered	3	1
Total		307	100.0

terrified. Table (17)

“Do you think you are unable to return to your homes and is there anyone to help you with that?”

		Number	Percentage
Answered	Yes	129	42.0
	No	153	49.8
	Sometimes	22	7.2
	Maybe	1	0.3
	Total	305	99.3
Not Answered	Not Answered	2	0.7
Total		307	100.0

This table shows, they believe that they are able to return to their homes, but there is a strategy which leads them to leave their hometown.

In table (18), for the question, “Is there any strategy that asks you to leave your homes and separates you from your hometown?” 46.6% answered “yes”. In another hand, few think that there is not such strategies.

Table (18)

		Number	Percentage
Answered	Yes	143	46.6
	No	117	38.1
	Sometimes	43	14.0
	Total	303	98.7
Not Answered	Not Answered	4	1.3
Total		307	100.0

It means:

- 1- Christians think they have been ignored in Iraqi community and motivated to emigrate.
- 2- The source of the threats are not only the ones they think. Also, some acrimonious Christians are the cause of the threats and a group of Jewish people who are living in Iraq, too.
- 3- Some seminars must be done by humanitarian organization in order to reduce the fights and make more peace within the Christians.

the obstacles in the camps. Here, the concerned parties should help the IDPs forget their past and the sorrows they experienced, and then work on their growth with all new modern means. To clarify this aspect, we presented some questions about whether the new life in the camp makes you forget the past and make you feel as if you are in your home. The answer to this question shows us that the majority of the displaced do not feel that they forgot the past and (65.5%) of the total respondents answered as follows:

Table (16)

Does the new life in the camp help you forget the pain of the past and make you feel as if you are in your home and your hometown?

		Number	Percentage
Answered	Yes	60	19.5
	No	201	65.5
	Sometimes	43	14.0
	Total	304	99.0
Not Answered	Not Answered	3	1.0
Total		307	100.0

They feel that life in the camp and in the areas of displacement is only a temporary stage between returning to their homes or emigrating abroad, which leads them to not pay attention to this boring life they live in and suffer their difficulties. There is nothing to push them to return to their areas of residence, which makes them to be locked between the hope of return and lack of all the needs to return to their homes, which indicates:

- 1 - They are tied to their places and hope to return despite all the hardships they have suffered.
- 2 - The new place neither helps nor encourages them to return, but they spend their time in the hope of returning one day.
- 3 - Those pains and grieves stay with them and the duty of charitable organizations is to make them forget the past by encouraging them to mix with the host community.
- 4 - Attention must be placed on entertainment and what makes them forget the past and do not think of the pain they experienced in the past.

The question we asked in the past was not at the right time when we asked if they are able to return to their homes. The issue is, is there anyone to help them to return to their hometown? Results show 49.8% believe that they are able to go back to their homes, if some organizations help them to do so. However, some factors are appearing as obstacles for them like, instability of security. Besides, 42.0% of the participants stated that they are unable to return to their homes. The rumors about killing a goldsmith and kidnapping a child made them so

had been at risk at every moment and that the designated parties threatened them, and what they see here in the new society may make them forget their former lives and feel a sense of comfort, but it is considered a temporary respite over time drained of new living.

3 - The concerned authorities should look for a new mechanism and new ways to make these people happy because they are, above all, good people and need psychological care above all else.

And this answer and comfort leads us to another question: "Do organizations provide you with your specific needs?"

Table (15)

Do you think charities provide you with your specific needs?

		Number	Percentage
Answered	Yes	58	18.9
	No	144	46.9
	Somewhat	105	34.2
	Total	307	100.0

In response to this question, we find that 46.9% of respondents answered to this question with 'No'. 34.2% of them answered by saying "to a certain extent" or "Yes". This indicates that the needs of the displaced are varied according to the number of displaced persons. We call on charitable organizations and stakeholders to:

1 - Take into account the range of characteristics of the displaced, such as the cultural aspect, social and qualitative and take into account the division of the displaced at these different levels, to provide them with safety and decent living.

2 - Provide all the needs and avoid focusing on the standard of living alone, and try to integrate them with the host community, so as to create a cooperative society.

3 - The needs of the displaced are different and vary according to the components of the characters and the human kind.

Second axis: self-realization

In this axis we explain the second interest of the human in general and the displaced in particular, which has a role in the formation of man and the development of aspirations and as it is known that man has different ambitions and these ambitions do not stop at a certain point, but it is in constant evolution. This stage of the human being is to live and pay attention to self-development and keep away from anything that adversely affects him, and to overcome

Table (13)

Do you think you receive food and drink equally with other religious components?

		Number	Percentage
Answered	Yes	153	49.8
	No	94	30.6
	Somewhat	58	18.9
	Total	305	99.3
Not Answered	Refused to Answer	2	7.
Total			100.0

It is necessary for Charitable and humanitarian organizations to treat all the displaced communities equally, regardless of their religions or ethnicities.

This brings us to another question which is whether the life inside the camp provides comfort to the displaced in all aspects? The answer was as follows:

Table (14)

Does life inside the camp provide comfort to the displaced in all aspects?

		Number	Percentage
Answered	Yes	78	25.4
	No	166	54.1
	Somewhat	60	19.5
	Total	304	99.0
Answered Not	Refused to Answer	3	1.0
Total		307	100.0

As shown in the table, the majority of displaced persons, whether in or outside the camps, do not feel comfortable and the percentage of respondents who answered 'No' is 54.1% which is a large proportion compared to those who said they feel comfortable which is 25.4%, and this number is one quarter of the respondents, and through this question we find that:

1. In general, the displaced do not feel comfortable in the camps or in the current place of living.
- 2 - The few who said that they feel comfortable in the camps have lived a tragic life and they

Answers		Number	Percentage
Answered	Yes	172	56.0
	No	62	20.2
	Somewhat	70	22.8
	Total	304	99.0
Not Answered	answer to Refused	3	1.0
Total		307	100.0

In responding to this question, we find that 172 people (56%) answered yes, that is, these charitable and humanitarian organizations are working and are focused only on providing those necessities for the displaced, yet they have not been able to fulfill their work in a fundamental way. In other words, do human beings in general and Christians in particular need only the necessary living requirements? Do they have no other needs that they care about as their development, intellectual development and the creation of a suitable atmosphere? Here we find that the provision of these materials and the attention of charitable and humanitarian organizations in this aspect and focus on it has disadvantages, including:

- 1 - Underestimating the human being and focusing on eating and drinking only.
- 2 - Lack of interest in other aspects of life, such as self-development and the development of their ideas.
- 3 In this case, man becomes a person who does not rely on himself but relies on others and is certain that they provide him with the necessary needs.
- 4 - Humans need various types of needs and those who care about displaced people have to take these needs into consideration.

On the other hand, 43% of them think otherwise, and this number is less than the previous number. The answer may be based on the availability of some non-food items such as the household supplies otherwise this assistance does not include the needs as recreation and entertaining facilities.

Another issue of equal importance to access to food and drink is differentiation between Christians and other religious followers, mainly Muslims. 49.8% replied that they are treated equally. In contrast to this number, we see that a group of respondents believe that they are not equal. This is due to the fact that other non-Christian displaced people are receiving additional materials from some organizations that allocate their assistance to Muslims only. As seen in this table:

and secure living in the new areas where they live. However, the rest of them, 167 people, responded that even if they were provided with essential food supplies it does not secure their life. They believe that securing their lives rests on other issues apart from the necessities of living which are concerns and wishes that must be achieved for the majority of Christians in Iraq. The following table shows the response of the participants regarding the portion of materials they have access to:

Table (11)

Do you get basic food for living?

Answers		Number	Percentage
Answered	Yes	112	36.5
	No	109	35.5
	Somewhat	85	27.7
	Total	306	99.7
Not Answered	Refused to Answer	1	3.
Total		307	100.0

As shown in the table, most of the displaced people do not receive basic food items from charitable institutions and organizations. The number of those who answered 'no' to the question and those who said 'to some extent' is far greater than the number of those who said they receive enough food supplies. This result makes the work of charitable and humanitarian organizations questionable: "Why did not these institutions and organizations provide them with most of their life needs? Although the proportion of Christian displaced persons compared to other displaced people is very few," where is the role of other Christian communities in meeting the needs of their Christian brethren?"

Despite the poor situation of displaced people, we see the role of charitable organizations in providing the necessary living needs as we see in this question:

Table (12)

Do you think that providing the necessary living necessities has become one of the first concerns and necessities of the displaced Christians?

10. Languages they know:

A small percentage, around (5.05%), of displaced Christians can speak English. However, all of them know their mother tongue, which differs according to the Assyrian, Chaldean, and Armenian Christian races and they practice their mother tongue. Most of them know the Arabic language, around (87%).

Table (9)

Language	Number	Percentage
Arabic	267	87.0
Kurdish	21	6.8
English	17	5.5
Other	2	7.
Total	307	100.0

Second: Analysis of special data

After we presented a set of questions to the displaced Christians in several different regions, the questions were divided on several axes, in each axis we try to reach a set of conclusions drawn through the answers of displaced Christians, which are distributed on seven axes.

First axis: the welfare and the basics of life

In this axis, which deals with the aspect of living, and how to provide dry food for displaced people in camps and beyond. Many of the displaced people responded with precision to these questions, as follows:

Table (10)

Do you think that necessary food supplies provided to you are enough?

Answers		Number	Percentage
Answered	Yes	137	44.6
	No	91	29.6
	Somewhat	76	24.8
	Total Answers	304	99.0
Not Answered	refused to answer	3	1.0
Total		307	100.0

Here I asked them: Do you think that providing the necessary foodstuff can secure a safe life? 137 out of 307 people answered that the provision of basic materials may provide a safe

Table (7)

Standard of Living	Number	Percentage
Low	118	39.1
Average	180	59.6
Good	4	1.3
Total	302	100.0
Not Answered	5	
Total	307	

9. Place of residence before displacement:

The Christians residing in the governorates of Erbil and Duhok inside and outside the camps were in different areas including Bartela, Hamdania, Qaraqosh, etc. Most of them were in the city of Mosul and the surrounding areas. This is evidence that the humanitarian situation did not return to how it was in the past and there is no security and stability to encourage them to return to their homes.

Table (8)

Place of origin	Number	Percentage
Bartela	19	6.2
Basra	1	3.
Bashiqa	10	3.3
Baghdad	19	6.2
Telskuf	1	3.
Telkif	1	3.
Hamdania	33	10.7
Sinjar	3	1.0
Qaraqosh	29	9.4
Kirkuk	2	7.
Kirmlis	4	1.3
Mosul	179	58.3
Total	307	100.0

Table (5)

Social Status	Number	Percentage
Single	43	14.0
Married	250	81.4
Divorced	7	2.3
Widow	6	2.0
Other	1	3.
Total	307	100.0

7 - Occupation:

The majority of those who participated in the questionnaire do daily free work to earn a living. There are only a small proportion of them who have jobs. However, we note that displaced people are constantly looking for work due to the economic situation they live in. The reality they are living in is not encouraging to survive, so when they find an opportunity to migrate abroad they will not stay in their areas. Here, we call upon the concerned parties to benefit from the experiences of the various displaced persons and involve them the host society to benefit the society. Their remaining in the camp destroys the creativity and experience they have accumulated during the past years.

Table (6)

Occupation	Number	Percentage
Public Servant	59	19.2
Free Work	181	59.0
Military Service	6	2.0
Jobless or Housewife	54	17.6
Not Answerd	7	2.3
Total	307	100.0

8 - Standard of living:

The remaining Christians in their areas of residence are in dire humanitarian condition, 38.4% of them live in poor condition, and 58.6% of them live in an average condition. This shows that they are neglected by the authorities and what is being provided them does not meet their needs; it only helps them survive.

4. Christian communities are under threat of extinction in Iraq.

Table (3)

Age	Number	Percentage
15–20	10	3.3
21–30	49	16.0
31–40	96	31.3
41–50	50	16.3
Over 50	99	32.2
Total	304	99.0

5 - Academic achievement:

The academic achievement of the participants in the survey varies between illiterates and holders of other degrees such as diploma and bachelors, and the proportion of those who have gained a certain educational degree is (29.1%), which is a small percentage.

Table (4)

Degree type	Number	Percentage
Illiterate	15	4.9
Elementary	82	26.7
High School	70	22.8
Diploma	50	16.3
Bachelor	51	16.6
Post Graduate	38	12.4
Total	306	99.7

6 - Social status:

The majority of those who participated in the questionnaire are married (81.4%), and some are widows with a small percentage compared to the total number of the participants.

tion, there is a special camp for Christians in Erbil, as shown in the following table:

Table (1)

Place of Residence	Number	Percentage
Bakhmeti	15	4.9
Siji	25	8.1
Families living in flats in Duhok	3	1.0
Masirik	12	3.9
Ashti camp in Ankawa	136	44.3
Harsham Complex in Erbil	42	13.7
Other areas	50	16.3
Huriski	24	7.8
Total	307	100.0

3. Gender:

The gender of those who participated in filling out the questionnaire form are both male and female. As we see in the table, the percentage of males is greater than females. Among the respondents there are 182 males versus 125 women.

Table (2)

Gender	Number	Percentage
Male	182	59.3
Female	125	40.7
Total	307	100.0

4. Age:

The age of participants varies between different groups, including (15–20, 21–30, 31–40, 41–50 and 50–50+). All these categories answered all the questions on the questionnaire. However the participants above 40 make up the vast majority of the participants with 80.2%, which indicates that:

- 1 – The youth have not remained in Christian communities, but left Iraq.
- 2 – Christian communities are no longer considered a young society in Iraq.
- 3 – The remaining class, the majority of them can not travel otherwise there is nothing to encourage them to stay.

as well as basic social services.

4. There is a basic need to make serious arrangements for the protection of Iraqis abroad. Acceptance of refugees in host countries is at best not a short-term measure. The concerned institutions must find a method to connect with governments in the Middle East to reach an integrated approach.

5. Although some countries are reluctant to accept Iraqis on their territory, there will be no alternative to resettlement programs if the isolation and marginalization of refugees in the Middle East is to be avoided. Isolation and marginalization are factors that help push more refugees into illegal risky immigration.

Sixth: The theory of research and Maslow theory

We have adopted Maslow theory or so-called hierarchy of needs in the writing of the research:

Physiological needs: These are the underlying needs which humans cannot survive without such as food, water, sleep, oxygen etc.

B. Safety needs: All humans need to feel safe physically, financially or job security and health.

C. All humans tend to seek social connections in friends and family.

D. Esteem needs: Every human desires to have respect and be respected by others, this includes self-esteem, confidence and a sense of self achievement.

E. Self-actualisation: This stage is realising one's full potential and it varies from person to another. This is the highest level on the pyramid.

These needs drive Christians to emigrate to other countries.

Second: Data Analysis

First: General data

This section consists of a set of questions that focus on a set of axes that relate to specific data that answer the questions. These data consist of the following sections:

1. Number of participants:

The number of respondents is (307) which was distributed in different regions. These are among the various age groups, including over 50 and other age groups, but most participants are over 50 from both sexes.

2. Residential areas:

A group of displaced Christians living in different areas in the Kurdistan Region of Iraq participated in this research. They are distributed in the governorates of Erbil and Duhok. In addi-

Marvelt, Dr. Nur Al-Duha Shati, January 2009, Center for Refugee Studies, Department of International Development Studies, University of Oxford.

This report highlights some of the key issues facing both refugees and internally displaced people. The report says that the crisis of displacement has reached its peak. With the decline of global attention to the Iraqi issue, the refugees are expected to return and reintegrate into a society plagued by war, insecurity, civil strife and economic problems. The report also notes that a large number of Iraqi groups will remain in difficult conditions in the Middle East, and that continued displacement inside and outside Iraq. In addition, the report examines the issues of displacement and asylum in the world to recommend a careful consideration of policy options to avoid making mistakes when making judgments such as those that contributed to the 2006 and 2007 migration crisis.

It is clear that no matter how many Iraqi refugees are abroad, only a few are returning to the country. A recent report by UNHCR (2009), indicated Iraqis have no intention of returning under any circumstances, raising some embarrassing questions to the Commission on its operations inside Iraq as it is officially preparing for the imminent return of what it called "large numbers" of refugees. The trauma here is that the refugees do not want to return to their homes despite the difficulties they face. Most of them now enjoy basic physical security, despite the continuing problems of income, employment, housing, health and education in their host countries in the Middle East where they are treated as guests or visitors.

This brief report outlines the basic principles that must be taken into account by policy makers in governments, migration institutions and humanitarian networks. However, the report is not intended to promote a specific policy in detail because such a situation requires careful elaboration of each country's situation in which Iraqis have sought refuge in search of security. Moreover, the report notes that unless certain specific and policy-enhancing principles are in place, Governments and institutions will soon have to face new emergencies that they will not welcome.

1. It is very necessary to formally acknowledge the magnitude and gravity of internal displacement in Iraq and the possibility of further mass movements, particularly in the northern regions of the country.
2. The erroneous return expectations of displaced persons and refugees may lead to unrealistic and even dangerous trips to other locations and there shouldn't be any attempt to forcibly return the refugees.
3. Expectations can not be realistic about the collective return of displaced persons and refugees unless these expectations are linked to efforts of the government in Iraq to support the displaced, which requires addressing land access problems, property, labor, income

ferent areas of the city of Erbil, including the Harashm compound and inside Ankawa district.

2 - The city of Duhok:

Within the administrative boundaries of Duhok province, there is no camp for Christian displaced persons, but they are distributed in the administrative boundaries of the city. In addition, there are those who live in the compounds near the city center. In general, displaced Christians in Duhok live in the following complexes: Dawdiyah, Tenni village, Arden village, Kadash complex, Sersank area. Here we find that the research included displaced Christians in these cities.

6. Method of research and analysis

We have relied on the descriptive statistical approach, and we have found that the percentage of credibility reaches 76%. This is a large percentage of access to such research related to the humanitarian aspect and the problems of the community, whether in relation to the displaced or the host community, especially if the questionnaire depends on a set of questions.

Fifth: Previous studies

There are many studies dealing with the displaced and refugees and their problems in various regions of the world, and we have benefited from a range of researches, including:

First: Forced Displacement in Iraq (an applied study on the displaced people in the district of Khanaqin) researcher A. M. Dr. Hassan Mohamed Hassan, College of Arts / Sulaimaniyah ().

This research consists of a number of sections, including the theoretical side and the analytical aspect of the questionnaire. The researcher commented on the most important issue of the forced displacement of a group of nationalities within the Iraqi society. The researcher found a set of results, including:

1. The research explored four areas of social, economic, security and psychological which have directly and indirectly affected the population and made them leave their homes and migrate to safer places.

2 - There are factors affecting the displaced more than others.

Among the recommendations are:

1 - The need for the attention of the state and the responsible parties on the security aspect because it is the main factor in the whole process inside and outside the country.

2 - Follow-up to those who promote such a situation and take the necessary steps for them.

3 - work to compensate displaced families for all the physical and mental adversities they suffered, and other recommendations.

Second: Iraqi Refugees - Beyond Tolerance, Summary of Forced Migration Policies 4, Dr. Philip

- The suffering of displaced people in camps, especially Christians.
- The attitude of society toward them and the intellectual, cultural, ethnic, political and religious attacks against them.
- The difficulties they face as a result of their views and religion.

2. Use of the questionnaire

After we discussed the problems of displaced Christians and studied their lives, we developed a questionnaire consisting of seven sections, based on Maslow's hierarchy of needs. The form consisted of two main sections:

1 - General data: in which we have obtained a collection of information on (gender, age, occupation, language, social status, ect.)

2 - Special Data: This section consists of seven subsections depending on the pyramid of needs, in addition to the reasons behind the migration of Christians to outside of Iraq, and their attitude towards the central government.

At the end of this research we present the form in detail.

3. Sample research

The sample of the research we focused on is a randomized sample. It is a random sample in that consists of multiple age groups of Christians living in and outside the camps.

4. Time period for completing the questionnaire

The research took about six months to finish. The work was distributed in three stages, including the following:

1- Highlighting the problem and research material:

This period lasted one month (from the beginning of 2018 until the beginning of February).

2 - The questionnaire stage, filling the forms and the field tours:

This stage lasted two months from the beginning of February to the beginning of April, during which the team visited the Christian housing areas in the city of Erbil and Duhok.

3. Research and Analysis Stage:

This phase took place at the beginning of the April and continued for two months.

5. Geographical location:

The research covered large areas where displaced Christians live:

1- The city of Erbil:

A Christian IDP camp which is located in Ankawa, Erbil, where some 400 families live, mostly from Mosul and the surrounding areas. In addition to this camp, displaced people live in dif-

July 2004, two Assyrian brothers working for Bechtel company outside Basra were killed in a car shooting incident," said Bechtel.

Such research is a necessity for both government and humanitarian organizations. It sheds light on the lives of displaced Christians in Iraq and their sufferings. The research aims to illustrate several issues, including:

- 1- Reasons for migration from Iraq to other European countries.
- 2- The role of the government, official bodies and humanitarian organizations in standing with the Christians to keep them away from the specter of migration and leaving their places of origin.
- 3 - Depicting the lives of Christians living inside and outside the camps and the difficult humanitarian situations they are undergoing.
- 4 - How they lead their life inside the camps and the role of organizations in meeting their needs and supporting them in their plight.
- 5 - Providing means of safe living, both in terms of providing the necessary and basic needs or in terms of entertainment and development of displaced Christians.

These and other factors are focused on for this research, which serves the interests of displaced Christians.

Fourth: Research Procedures

In order to answer these questions, the research relied on a set of research tools and methods in order to reach the results, including previous sources, researches and reports issued by different Christian groups, interspersed with field visits to camps, gatherings and the areas of displaced Christians in Erbil and Duhok. In writing this research on the mechanism of collecting information through the interview and fill out the form related to research, we have taken different ways to write this research, including:

1. Identify the problem

Barzani Charity Foundation's principal aim is to bring joy and pleasure to the hearts of the human beings wherever it may be, so we saw that it is our duty to serve humanity to bring the suffering and problems of Christians out of their circle and bring them out of their ordeal. After finding out the problem and explaining it to us, we conducted a field survey to show the suffering of the displaced Christians in the camps and outside the camps. We formed a team that examines and diagnoses the problem of displaced people, and we have seen many of them and found that they need research, seminars and conferences in order to inform them and communicate their voice to the concerned parties.

On the other hand, we have relied on a range of researches on:

- Forced migration.

Romans.

C. The followers of the Free Eastern Church (Nestorians): They are the Oriental Syriac and ancient Assyrians.

D. Followers of the Protestant Church (Assyrian Anglican Church): They are the Assyrians who defected to the Eastern Church. There are some Protestants of Syriac belonging to the Seventh-day Adventist Church in addition to the Protestants belonging to multiple denominations.

Second: Research Problem

The situation of immigrants has become one of the most widely studied issues and has become one of the most prominent problems in the society in the Middle East in general, and Iraq in particular, especially in recent times, while they live on the brink of a pit of battles, tensions, killing and systematic displacement carried out by various religious and ethnic groups. The Iraqi and international community live in the face of a major problem of the displacement of Christians and other minorities in Iraq. This displacement, despite various motives behind it, is out of control, leading to the displacement of Christians even out of the country.

Christians have left their homes and gone to safe areas in the northern provinces of Iraq. Although humanitarian organizations claim to provide everything to Christians and that government agencies do their best to meet their needs, the idea of resorting to outside the country has become a choice for all of this society which has been exposed to injustice, displacement and tyranny. This research is an attempt to shed light on this aspect and to diagnose the problems of the displaced Christians and the hardships they are facing.

Third: Goal of the Research

In order to find out the most important problems of Christians living in displacement, we tried to study the most important aspects of the displacement of Christians, the harassment of unknown people, their lives in the areas in which they lived and the displacement they suffered during the war. As a result of the exposure of their areas of residence in the border areas and adjacent to the battlefields forced them to flee their homes in search of safety and stability inside and outside Iraq. The situation of the Christian community exacerbated following the fall of the former Iraqi regime due to lack of security, resulting in (439) deaths among the community and (6231) displaced families. The 2010 terrorist attack on the Church of Our Lady of chrDeliverance in Baghdad left (52) people dead and more than (66) others injured. The estimated number of Christians remaining in Iraq is 500,000 people after there were (1,200,000) Christians in Iraq according to the statistics of the heads of the Christian denominations and the concerned parties. The figures show that Christians are in danger. In

longer visible among the people of the same city and these relationships no longer exist, as if life began to take another path. The situation worsened gradually after the assassination, intimidation, threats and killings began after 2014, when the displacement crisis occurred with the invasion of Mosul on June 10, 2014. More than 1.5 million citizens from different religious and ethnic minorities received the largest share of this displacement. Christians in the Nineveh Plain, the Turkmen in Tal Afar, and the Shabaks in Tuz Khurmatu fled their areas which turned into battlefields. The great displacement that the Christians were exposed to is in the year 2014 and beyond, especially after the ISIS jihadists seized control of the city of Mosul. The fall of Mosul city and the Nineveh Plain in June, 2014 shattered the hopes of young Christians. The last phase of the displacement of the Christian component and taking over their land, culture and traditions by the terrorists were considered 'provocative.' These groups expelled and displaced hundreds of thousands of the Christians after emptying the entire area of the Nineveh Plain where they lived for thousands of years were forced to flee, leaving all their properties behind and sought shelter in the provinces of the Kurdistan Region and other areas, and now they are facing catastrophic conditions.

Christians have also been threatened and intimidated. "Christians have also been told that they have received threats of violence at the neighborhood level through leaflets, cell phone messages and direct face-to-face intimidation," a spokesman for the Iraqi Council of Minorities said. "Muslim preachers told people to buy properties of the Christians who are leaving Iraq as it happened to Jews in the past. They had two options; to convert to Islam or leave the region. In addition to the psychological effects of the Christians due to displacement and the ongoing battles is the psychological stress resulted from threats and the accompanying issues such as lack of basic services.

Before fleeing to Kurdistan Region and other safe areas in Nineveh Province, Christians resided in Baghdad, Mosul, Duhok, Erbil, Amarah, Hilla, Baquba, Habbaniyah, Kirkuk, and some other areas of the northern provinces of Iraq.

They fled these areas and headed to the cities of Arbil, Duhok and some other cities in Iraq. In our research, we focused on these two cities where the rights of Christians are reserved and they feel a kind of co-existence, love and respect even though they are broken from the inside because they have been wronged many times by the government and other official bodies in Baghdad.

Christians in Iraq today are classified according to their religious denominations to the following groups:

- A. Followers of the Catholic Church: Chaldean, Syriac, Roman, Latin and Armenian.
- B. Followers of the Orthodox Church (Jacobites): They are Syriac Westerners, Armenians and

(Baghdida), the 'Church of the Immaculate Conception.'

According to the census in 1947, we find that the number of Christians reached 149 thousand people, or 3.1% of the total population of Iraq, while the population of Iraq was only 4.5 million people. In 1980, the number Christian population reached one million, but this number has been decreasing continuously due to emigration. As of 2003, the number of Christians was estimated to be 1,200,000 before the fall of Baath regime, but around 500,000 Christians remained in the country according to the statistics of churches in 2011.

The areas of Christians in Iraq, especially in the Nineveh Plain with a Christian majority are geographically determined from the district of Telkif to the north of Mosul, and some areas of the Sheikan district and the district of Bashiq in north of Mosul, to the district of Hamdania to the east of the city bordering the province of Arbil. It is mostly the disputed areas marked by Article 140 of the Iraqi Constitution, which are essentially the areas of residence and the historical existence of the Christian component as an authentic entity, and these areas are distinguished by their archeological and historical monuments.

The Church of Saint Mary is the oldest in the village of Qara Qosh / Baghdida, the monastery of Mar Bahnam and his sister Sarah east of Mosul and the monastery of St. Matthew in northern Mosul. The origin of the story dates back to the beginning of the fourth century AD, as well as the unexplored remains Even today, which is hundreds of times more than what is currently discovered, and we find that they are decreasing and becoming a minority, after the events of 2013).

"The Christians are threatened because their religion allegedly ties them to the West and to the multinational force in Iraq, and the traditional profession of selling spirits makes this group targeted." Since 2003, Christians have been subjected to various types of persecution including the most heinous crimes of systematic persecution and gross violations of human rights, which are as serious as genocide. All Iraq's minorities have suffered abuses since 2003.

Among those atrocities are:

- Destruction and desecration of places of worship.
- Mass killing of groups that hesitate to or in the vicinity of these roles.
- Kidnapping of leaders, clerics, and civilians, including children, and holding them hostage for ransoms.
- Forcing them into converting to Islam.

The situation continued to worsen in the year 2005-2006 until the year 2007 was the beginning of the tragedy against the Christians, when the Christians were targeted in the city of Mosul, the first disaster that gave a negative impression to the young people, warning about the beginning of an era in which sectarianism is the only player, this social integration is no

Section One: General Framework of Research

1. Christians and the Struggle for Survival

“The Christians of Iraq are an indigenous part of this country before the Islamic conquest, and like the Christians in the Arab world, they are an important part of the Arab fabric and the Arab nation. “In my country, Iraq, where I was born and raised there was no difference between religions and schools of thoughts.”(1) Christians consider themselves indigenous to those areas they have fled. Christians have more participated in the government rather than contributing to intellectual and literary renaissance movements. However, the majority of the rulers, from the first Islamic era until the last Ottoman era, Christians were assigned as secretaries, trustees, and Christian staff of all denominations, and the Christians of the early Arab renaissance, during the Umayyad and Abbasid periods, contributed to the transfer of Greek culture, heritage, and in the Arabization and authorship process, in the promotion of the literary production movement and the flourishing of science in the Arab world, as well as in the second Arab renaissance (the end of the 19th century and the beginning of the 20th century), not only the literary and cultural production, In the development of the intellectual and organizational foundations of the Arab national trends in the east.)), but in Iraq we find that they were residents of many of the areas where they lived, and if we return to the first century AD we find that the people of Iraq consisted of Christians, Jews, Manichaeans and Zoroastrians. Christianity was the most widespread of all in Iraq, and here is evidence to prove that Christians have been subjected to many campaigns of genocide.”Christianity entered Iraq in the middle of the first century AD - when Iraq was subject to Persian rule - and despite the conflict of accounts and opinions on how to enter the religion of Christianity to Iraq, but all of them ultimately confirm the role played by missionaries in the spread of Christianity in the various regions of Iraq. There is an old and comprehensive tradition, almost without any Christian historical source, dealing with Christianity in the lands of the East, proves that Christianity has spread in the Levant since the first century AD, including Iraq and the regions of South Turkey and North and West regions of Iran. Thanks to the missionaries Thomas the Apostle, Mary Eddie, Mary Agie, and Mary Mary, and other apostles of Christ and His disciples. Their mission was inspired by a recommendation of Jesus which says: “Go into all the world and preach the gospel to all creation.” Christianity thus became the origin belief in Iraq by missionary.

“Christianity is the second largest religion in Iraq in terms of the number of its followers, a religion recognized by the Iraqi constitution. It recognizes the existence of Christians in Iraq and gives them freedom of worship. Christians speak Syriac language in many dialects besides the Armenian language as well as dialects which represent the Aramaic of the time of Jesus Christ. The largest church in the Middle East is located in Iraq in the city of Qara Qosh

Introduction

Christians live in poor humanitarian conditions and are vulnerable to displacement by extremist groups and unknown groups, supported by extremist ideas of unknown origin. The problem of the research is that Christians, as a neutral society in terms of power, have lived through history in inhumane conditions. If we return to history, we find out that they consider themselves to be the origin of Iraq because they are one of the oldest religions clinging to the land or country. And in this case they consider themselves to be present, but they are being treated as different, religiously and ethnically. They wonder why this type of treatment towards us? And why is this violence of our countrymen towards us? They are constantly persecuting us, treating us badly by unknown groups, and by unknown forces. They are not considered equal to the rest in terms of rights and duties. They are facing such persecutions at the hands of the authorities or their shadows.

Christians try to struggle for survival and thus adhere to the easiest and lowest means of living for the sake of being able to stay in the land of their ancestors, and to resist those who pose threats to their existence, but in a peaceful manner and tolerance, which is a priority trait of the Christian citizen who is powerless in the face of enemies. Nonetheless, we find that they are optimistic in their lives even in the latest periods in which they were deprived of the basic means of life whether in their areas during the presence of Da'ash (ISIS) or in displacement where they enjoy the lowest basic means of living. Whether in their places of origin or the relatively more secure areas they resorted, Christians were subjected to violence in several aspects, suffering fatal shocks. All their concern is to search for a safer place to ensure their future and the future of their children. They prefer to migrate to the western countries where they feel secure and will have access to good means of living.

Christians continue to emigrate and are ready to give up their money and homeland in order to save their lives and the lives of their children. Migration is all that their minds are obsessed with. They think that no matter how good their situation becomes, a sudden turmoil may wipe out everything, including their properties and loved ones. They have reached a stage where they no longer care about their history and civilization in their original homeland and they are unwilling to return to their places.

This is the reality of the Christians in Iraq and the situation they live in. It is one of the prominent issues of the twenty-first century, therefore, it is the duty of the governmental, humanitarian and charity organizations to think about these communities who have been alienated in their own land.



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A Research About Displaced Christians
From Nineveh and Other Parts of Iraq

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