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The problem of tribal intolerance in traditional societies

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Abstract:

Tribal intolerance is a social phenomenon that arises in traditional societies, representing a kind of prejudice and discrimination based on tribal affiliation and differentiation between individuals and groups based on their tribal specificities. And tribal groups at the expense of others, as well as preference in positions of power and others, where this intolerance can be related to the cultural, personal and economic factors of individuals, For them, the tribe is more important than the national identity, as the latter relies on culture, lineage, and tribal origins to determine its status and authority in society and impose its control over others. This phenomenon also reflects the complexities of social and cultural relations and increases tensions and conflicts between tribes. Consequently, these societies need comprehensive strategies to overcome this problem, including awareness and education on the importance of diversity and unity, promoting dialogue between different tribes, and developing government policies that ensure fair distribution of resources and sustainable development.

Keywords: Tribe; Intolerance; Tribal; Tribal intolerance; Traditional society.

INTRODUCTION:

Tribalism represents one of the distinctive forms of prejudice in Arab society since ancient times. The Arab heritage has extensively discussed it since the pre-Islamic era, and its manifestations continue to persist in the present time. This phenomenon is a dangerous plague that erodes society due to its divisive effects and differences among its members, rooted in what is known as tribal allegiance. The tribe constitutes a social structure, encompassing villages and clans with a specific culture and shared language, along with ownership of a defined region that rejects interference in its affairs or deviation from its beliefs. It is the fundamental and primary unit for forming society. Despite the emergence of other social units in subsequent periods, they have not been able to eliminate the tribe's influence. It has been referred to as a human cultural pattern that manifests itself in various forms and multiple languages. Hence, it is a social system based on clear cultural, behavioral, security, and economic foundations. Despite its clear structure, there is complexity in its driving dynamics. The tribe, with its history, presence, dynamics, and peculiarities, and the roles it has played and the roles it has been based on, still requires in-depth studies that go beyond individual and descriptive attempts, aiming to discover the relationships it maintains and the connections it has with other structures. Thus, understanding the tribe involves dismantling its structure and mechanisms of operation and role.

In many instances, this tribalism, in complete obedience to the rules, customs, and traditions it adheres to, whether accurate or mistaken, can lead to committing crimes, violations, and the proliferation of conflicts among individuals or groups, whether within a single tribe or with other tribes. Based on this premise, the main question has been raised, followed by the following sub-questions:

- What is tribalism, and how can it be defined in the context of traditional societies?

Sub-questions:

- What are the components of the social structure in traditional societies?
- What factors contribute to the emergence of tribalism in traditional societies?
- What are the manifestations of tribalism within tribal communities?
- How does tribalism affect social relations in traditional societies, and what are the resulting impacts?

The current study aims to define this phenomenon, elucidate its leading factors in traditional societies, comprehend the deep-seated roots of tribalism, its associated effects, the resulting impacts, as well as its prevalent facets. Moreover, it seeks to highlight the role of the tribe in shaping discrimination and tension between tribes and its influence on social relationships.

LITERATURE REVIEW:

- Tawfiq, Azat Fareed, in his study "Tribal Bias in Palestinian Factional Political Behavior and Its Impact on Development", discussed the concept of tribal bias and its impact on Palestinian factional political behavior. The study emphasized the significant role of tribes in the emergence of nations. It revealed that the Palestinian party experience, in terms of ideology and practice, is closely linked to the concept of tribal bias. This connection has led to the persistence of power dynamics between factions and authorities marked by mutual rejection. The study highlighted the role of tribal bias in Palestinian political society and its impact on factional behavior. Key findings included the observation that party bias rejects the democratic principle of equality and instead seeks power solely for itself. Tribal bias has hindered the establishment of a unified national sentiment, preventing the foundation of a robust democratic life. Factions in Palestinian society have displayed tribal bias through domination, violence, revenge, and

retaliation, further dividing Palestinian society. Party bias has also prevented power rotation and administrative diversity within these factions. (Fareed, 2010)

- Al-Juraisy, Khaled Abdul Rahman, in his study titled "Tribal Nationalism from an Islamic Perspective," scientifically explored tribal nationalism as a concept based on solidarity among people of shared lineage or alliance, who stand united against oppressors, whether they are unjust or oppressed. The study examined the various forms and aspects of tribal bias during the pre-Islamic era. It highlighted the relationship between tribal bias and ignorance, as well as its negative impact on social matters such as marriage, work, education, and interpersonal relationships within the community. The study argued that while tribal bias is associated with ignorance, it continues to persist within societies, forming a harsh social classification that often contradicts Islamic principles of justice and equality. (Rahman, 1990)

- Jumaa Al-Zaruq's study, "The Role of the Tribe in Arab Political Systems – Yemen as a Model," aimed to explore the political role of tribes in Arab political systems, with a focus on the Yemeni model. The study revealed the significant political role of tribes as essential institutions within Arab societies. It emphasized the enduring influence of tribes on political structures despite economic and political changes. The study also discussed the hypothesis that tribes play a pivotal role in shaping the structural framework of Arab political systems. Historical and descriptive analysis methodologies were used to assess the political role of tribes amidst the Arab Spring protests. The study concluded that tribes have played a vital political role in these systems, influencing the relationships between institutions within the state. (Jumaa & Faraj, 2015)

- The study by Omar Taam and Ahmed Danaqa, titled "Tribal Affiliation Among Youth: Between Representation and Practice," aimed to understand the determinants of tribal affiliation among Algerian desert youth. The study explored the mechanisms used by tribal structures to reproduce themselves and examined the reality of tribal structures and representation among university students. It investigated the persistence of tribalism and loyalty amidst the rapid changes imposed by globalization. The study concluded that kinship groups with tribal origins have successfully reproduced themselves by re-establishing relationships and providing security and support to their members. These groups promote social cohesion, especially during significant occasions, and employ proactive strategies to accommodate the younger generation. (Omar & Ahmed, 2021)

- Ashour Makawi conducted a study titled "Tribalism and the Structure of Human Society," which aimed to uncover tribalism's relationship with the structure of human society. The study investigated tribalism within its conceptual framework and its connection to social phenomena. It explored tribalism's implications for social cohesion, the relationship between nomadism and civilization, its connection to leadership and monarchy, and Ibn Khaldun's perspective on these issues. The study examined both the scholarly and imaginative aspects of Ibn Khaldun's personality. It analyzed the intellectual and knowledge frameworks associated with tribalism by discussing its manifestations and reasons within the human society from a Khaldunian perspective. The study concluded that tribalism is stronger among nomads and has played a significant role in state formation and continuity. (Ashour, 2022)

- Issa Mohammed Al-Ansari presented a study on "Tribal and Sectarian Bias at Kuwait University." The study revealed the infiltration of tribal and sectarian bias into various aspects of Kuwaiti society, including academia. It showed that this bias has taken various forms and is observed within academic life. The study emphasized that Kuwaiti society, like other Arab societies, contains the seeds of tribal and sectarian bias, which manifest primarily in tribal and sectarian divisions. The study highlighted how students, especially as they progress through their university years, become more aware of the presence of sectarian bias in society. It pointed out that teachers' practice of this bias has a destructive impact on students' educational and cultural lives. The study also noted that the university is affected by the prevailing atmosphere of bias rather than having a transformative impact on it. (Mahmoud, 2022)

THE FIRST TOPIC: THE SOCIAL STRUCTURE OF THE TRIBE

First requirement: Concept of the Tribe

In the sociological dictionary, there are three concepts as follows: (Atef, 1990)

- It is a pattern of social organization that includes several local groups such as villages, municipalities, and clans. The tribe usually inhabits a specific region and is characterized by a strong sense of solidarity and unity based on a set of primal emotions.
- It is a large or small gathering of people who inhabit a specific territory and speak the same language. They are bound by distinct cultural social relationships.

- It is a cohesive social unit associated with a specific territory, and in the view of its members, it possesses political independence.

As defined by Jawad Ali, it is a group of people who genuinely or notionally belong to a common lineage and feel their affiliation to a shared ancestor or a higher forefather. (Ali, 1970)

Second requirement: Characteristics of the Tribe

The identification of the tribe can be achieved by highlighting its key characteristics in the following manner: (Yahia, 2018)

- The establishment of a tribe necessitates the presence of three main components: a specific location, a shared language, and a unified civilization. If any of these components is missing, the tribe loses an essential condition for its existence.

- This occurs due to the congregation of all tribe members in one place, their use of a single language, and their adherence to a unified civilizational pattern that manifests aspects of cohesion and social cooperation. This strengthens the sense of belonging to a single community, evident in tribal religious rituals that everyone participates in. It is also apparent during times of danger.

- The tribe organizes several formal structures that serve to reinforce its unity and social cohesion, thereby preserving its entity and ensuring its continued existence. Among these organizations, the political organization stands out, where the tribe is represented by a respected leader who, along with the council of elders, plays a role in overseeing tribal affairs.

- Some scholars believe that the tribal form, morphologically, is characterized by simplicity in structure, whether in terms of population size or density, internal or external migration, or the number of social institutions.

Third requirement: The Function of the Tribe

The tribe serves a general function, which pertains to public and collective matters at various levels of the basic and secondary units comprising it. The function of the tribe is almost limited to two vital aspects: the first relates to defense and warfare affairs, and the second is associated with political and administrative oversight over the various units within it. Meanwhile, families, clans, subgroups, and tribes manage the remaining aspects of life, as previously mentioned. However, this does not prevent the tribe from performing other functions, such as overseeing celebrations and festivals. (Yahia, 2018)

Fourth requirement: Characteristics of Social Studies on the Tribe in Algeria

During the early stages of the French colonial period, several works emerged focusing on the tribal region. Some monographs concentrated on specific tribal groups, and it is undeniable that this was part of the colonial strategy, aiming to eliminate sources of rebellion in known restive areas. It also aimed to create divisions within the society, including the strategy of settling the nomads. Thus, stability or sedentarization became a favored ideology that they sought to implement. This approach was reflected in their research, where Mescrai, for example, studied three Algerian groups with deep-rooted sedentary traditions: the Kabyles, the Aurès, and the Mzab. He examined morphological changes, population dynamics, and urban formation. (Najib, 2002)

Contemporary changes within Algerian society at different social levels indicate diversity in research themes and approaches to reality. Unlike the earlier stages of rural sociology in the 1960s and 1970s, new fields of research emerged, including social movements, elites, youth, women, family, and culture. This shift suggests a form of liberation from the ideologies of the early stages of nation-building, which revolved around the state. However, this shift has not yet led to the in-depth social and cultural study of rural areas, similar to what has been observed in Morocco, including an examination of their impact on the strategies of social actors, including the state and political and social forces. The microsociological approach in research has not fully covered the social structure in rural areas, as it has in other fields. (Najib, 2002)

Fifth requirement: The Tribe from Ibn Khaldun's Model to the Contemporary Tribe

The tribe is generally defined in the realms of historical and socio-anthropological thought as a kinship group belonging to a known common ancestor, which is referred to as "blood kinship." Sometimes it is defined as a tribal union formed due to social, historical, and security circumstances, arising in response to threats that might befall the groups constituting this union. The mutual protection it offers is comprehensive and balanced. The tribe represents one form of traditional social organization based on kinship. The Arab Encyclopedia Al-Misriyyah defines the tribe as: "A group of people who speak the same dialect, inhabit a shared territory, and consider it their own property". (Mohammed, 2019)

Ibn Khaldun's concept of the tribe is not limited to being a lineage branching out from a common ancestor, nor is it solely defined by the blood ties among its

members. Classic anthropologists have noted that in its narrow sense, kinship is often an illusory concept that does not hold up against the realities of interaction, cohabitation, and intermingling. For Ibn Khaldun, the true essence of the tribe lies in the broad and symbolic understanding of kinship, encompassing various forms of alliance, loyalty, and affiliation. Viewing the tribe merely as an unchanging historical nucleus, around which social and historical evolution occurs as if it were an immutable shell containing it, is an assumption made by those who turn to Ibn Khaldun's work to understand anything and answer questions about the contemporary Arab world. We observe that the tribe has transformed into clans outside its original context. Furthermore, in many instances of lengthy civil history, clans have diminished, while in other cases, they have retained their identity but have been influenced by non-clan social and political structures as much as they have influenced them. (NourEddine, 2016)

Sixth requirement: Tribal Solidarity in Traditional Society

The prominent dynamic of tribal structure lies in kinship, which has a negative aspect as it initially segregates between "us" and "others." On a broader level, it divides the world into conflicting halves – kinship and non-kinship, one's own clan and opposing clans, and so forth. In terms of kinship, the attraction based on blood ties supersedes any other relationship. In its modern sense, the tribe takes on a more precise form and a refined expression, yet its essence remains the same. The tribal dynamic emerges when the traditional economic structure begins to erode, specifically with the transition to a capitalist economy driven by the expansion of oil wealth, the growth of consumer society, the emergence of the nuclear family (the household), and the rise of profound awareness that transcends tribal understanding. (Hisham, 1993)

Tribal morals are simple and limited. Obligations within the tribal structure are precisely defined, whereas outside this structure, there are no clear ethical or social obligations except those that are immediate or contractual. Tribal loyalty is not a doctrinal expression; it is grounded in basic needs. The essence of tribal practice is the individual's assimilation into the tribe, and in return, their actions fall within the scope of collective responsibility for the tribe. This constant interplay rejuvenates and reinforces both individual and collective identities. (Hisham, 1993)

Seventh requirement: Tribal Structure in the Social Sphere

The tribal social sphere is defined by its distinct social institutions, both private and public. These include the family and lineage, which are intertwined

with issues of kinship, ancestry, and the possession of symbols of authority and prestige that qualify individuals to hold material and moral leadership positions within the tribe or clan. Additionally, it encompasses the community, its system, and the nature of internal relationships it fosters.

First section: The Family and Parenthood

While the tribe, as a large human group (active population clusters), is often subject to sociological observation, there is another small collective (micro-community) that can be observed – the family. This family, in its simplicity, reproduces the tribal status in a straightforward manner. It becomes a nucleus that reflects the privileges that can accumulate across generations through economic advancement and consistent adherence to socially accepted values. These values may include religious practices, respect for traditions, social authorities, and the practice of work, especially agricultural work, which fundamentally defines the family. Agricultural work determines the family's responsibilities and the tasks assigned to its members based on their abilities, expertise, and skills. In this context, agricultural labor is the primary determinant of the family's structure. (Attallah, 2018)

Second section: The Social Dimension of the Community

The community historically constituted a council comprising the heads of families, appearing as united groups sharing common symbols and distinctive practices. These families would convene, represented by their leaders, in a single council. The community engaged in political, economic, cultural, and social activities, whether within the clan or larger tribal structure. However, our focus here is on the community's social behaviors and the functions it performed. The community gathered to oversee the distribution of social roles among its active constituents, which primarily included family units. (Attallah, 2018)

Eighth requirement: The Tribe and Citizenship: Representation and Practice

There exists a degree of inconsistency between the concept of the tribe, which is defined by membership and the rights and responsibilities that come with it through the system of kinship and lineage, and the concept of the state, which defines membership through the idea of geographical citizenship. As the state advances its efforts to establish its authority and reinforce its dominance, the contradiction between the tribal system and the state becomes more pronounced. The state's intervention in transforming society from a structure based on kinship

and ethnicity to one based on modernity has led to conflicts of values within society. This is evident in the Algerian youth's interaction with the cultural duality resulting from this process.

However, the tribe has not fully succumbed to this modernization. Instead, it has attempted to reproduce itself while adapting to the current context, without completely isolating itself from modernization or undergoing complete assimilation. Despite significant dismantling processes affecting tribal structures, they have persisted symbolically and culturally. Tribes continue to periodically reproduce themselves and manifest their characteristics, particularly during events and when individual and collective interests of their members are at play. The emergence of civil society was a result of urbanization. Associations serve as an alternative space to the family and the tribe, although they do not eliminate them. The tribe continues to manage the daily lives of its members, protect them, defend their interests, and meet their needs through solidarity-based mechanisms that are governed by a sense of community. In return, members remain loyal and do not stray from the tribal sphere. (Omar & Ahmed, 2021)

Ninth requirement: The Tribe as an Extension of Identity Expression

First and foremost, we need to distinguish between the tribe (al-qabila) and tribalism (al-qabiliya). The tribe is a social entity present in our societal existence, while tribalism refers to a mindset and behavior of prejudice that has labeled our communities for hundreds of years and continues to do so. Tribalism represents a unified purpose built on alliances as much as it is built on lineage and kinship. It embodies a collective mindset derived from affiliations and allegiances deeply ingrained in the community's consciousness. Consequently, the inclination to evoke tribalism is an expression of identity, and these fundamental characteristics materially underpin tribal bias. (Asaad, 2012)

Human beings are inherently social and civic by nature. They cannot live in isolation from others without feeling a sense of belonging to a larger entity, whether that entity is their small family, tribe, homeland, or state. In the tribal society, an individual's personal identity is only recognized within their tribe, and outside of it, they lose this identity entirely. Thus, a person's identity is not defined by "Who are you?" but by "Whose son are you? Which tribe do you belong to?" In tribal society, a person is not known by their name but by their affiliation with a specific clan or tribe. (Abed, 1994)

In this context, identity imposes on the individual a loyalty to the community or tribe. However, this loyalty must be based on complete conviction, rooted in

principles, values, and beliefs that resonate with the individual's own understanding and background. This concept emerged as a cultural invention in response to challenges that were unprecedented in ancient times – challenges that combined economic, political, and cultural aspects. Every individual, young or old, faced questions about their cosmic position and cultural heritage. As a result, individuals began to defend their history just as they would defend themselves and protect their culture as they would protect their homeland. They started to search for symbolism just as they would search for sustenance in their daily lives. (Abdullah, 2009)

THE SECOND TOPIC: TRIBALISM AS A CONDITION OF HUMAN SOCIAL REALITY

First requirement: Concept of intolerance

Intolerance is defined as forming an opinion without taking sufficient time or care to judge it fairly. This opinion can be either positive or negative, and it is embraced without considering the available evidence. Intolerance also means having a negative opinion about individuals belonging to a specific social group. Individuals who are intolerance tend to distort, defame, misinterpret, and even ignore facts that contradict their preconceived notions. For instance, a bigoted person may believe that all individuals of a certain age, ethnic, racial, religious, gender, or regional group in a country are lazy, violent, unintelligent, emotionally unstable, or greedy. Larousse French dictionary has defined it as "blind enthusiasm for a belief, opinion, or strong feelings toward something". (Asaad, Aspects of Bias and Its Challenges in the Arab World - Where is the Equation of Tolerance in Arab Education; Cultural Symposium on Oriental Studies in the Arab World, 2013)

Second requirement: Concept of Tribal Intolerance

Tribal Intolerance refers to the solidarity among individuals within each tribe towards other tribes in times of war, conflict, and defending shared interests and responsibilities. In this context, they stand together whether as oppressors or oppressed, collaborating on responsibilities and obligations. The sentiments and emotions are collective and communal, so any attack on a member of their tribe is perceived as an attack on every individual within the tribe. It becomes the duty of each member to stand up and defend, to rally support against the aggressor, whether they are from outside the tribe or even from within. (Attallah, 2018)

Third requirement: Tribal Intolerance According to Ibn Khaldun

Ibn Khaldun's conception of tribal intolerance stems from the idea of a driving force that incites aggression against the Bedouin community from external sources. He views tribal Intolerance as a motivating factor that prompts individuals within the Bedouin society to view each other as leaders and dignitaries. However, when faced with threats from outside the tribe, they unite in defense of their homes and youth known for their bravery. This defense is genuine and effective when driven by a sense of tribal pride and common lineage. Here, tribal intolerance emerges as a mechanism to instill fear in potential aggressors, showcasing the unity and resilience of the tribe. It plays a role analogous to walls and fortifications in urban civilization, acting as a force against internal disputes, much like tribal elders. (Amina, 2019)

In the Bedouin society, the concept of family is deeply rooted in common lineage and kinship, leading individuals to defend each other against external aggression. This highlights the significance of kinship solidarity, as internal conflicts among relatives and families are mitigated by the larger tribal bond. The tribal elders and leaders serve as unifiers against external threats, underscoring the idea that external aggression can only be effectively confronted and overcome when those defending are united by a common lineage and sense of identity. This is the point Ibn Khaldun seeks to elucidate, particularly when he states, "Their defense and unity is only believed if they are tribal and of the same lineage". (Amina, 2019)

Human society represents a crucible for various states and conditions that manifest its existential essence and subordinate roles within the context of human civilization. Ibn Khaldun views tribal bigotries as among the inherent conditions that arise within human society itself, a product of its nature and inherent characteristics. These conditions are pivotal as they correlate with the features of human civilization, being intrinsic and emblematic of its historical emergence. Tribal Intolerance mirrors the surface aspects of social interactions within the fabric of daily life, reflecting conceptual meanings that capture the collective mindset of human society. It materializes through the experiences of human civilization, embodying its conditions during times of prosperity and adversity. (Makawi, 2022, p. 26)

Fourth requirement: Elements of Tribal Intolerance: (Bukayri, 2020, p. 235)

It appears that tribal Intolerance, at its core, comprises three interconnected elements: an environmental element (the desert), a lineage element (binary descent), and finally, an ethical element (dignity).

First section: Environmental Element: The desert, or the "badia," gives rise to tribal Intolerance. It becomes a necessary requirement for the Bedouins to defend themselves, serving as a defensive and protective weapon aimed at safeguarding tribal communities in the desert and its surroundings. Since state protection is absent, residents are compelled to establish suitable structures to protect their lives, possessions, and honor.

Second section: Lineage Element: This element is embodied in the strength of lineage, fostering cohesion and communication for the sake of heritage and resistance against aggression and injustice in a harsh environment.

Third section: Ethical Element: This is manifested through the presence of elder individuals who consistently exhibit dignity. According to Ibn Khaldun's theory, tribal Intolerance, in its original form, justifies the bonding and cohesion where lineage is clear, authentic, and not fabricated.

In summary, tribal Intolerance encompasses these three intertwined elements, each contributing to the formation and perpetuation of this social phenomenon among tribal communities. It emerges from the desert environment, is fortified by a strong sense of binary descent, and is nurtured by a collective ethical commitment to dignity and honor. (Bukayri, 2020, p. 235)

Fifth requirement: Factors Leading to the Phenomenon of Intolerance: (Al-Hashlamoun, 2016, p. 736)

These factors can be summarized as follows:

- Personal Factors: These factors are directly related to the individual and arise from conflicts and maladaptation, including: (Al-Hashlamoun, 2016, p. 736)
- Frustration and Aggression: Frustration can potentially lead to aggression, which in turn contributes to the formation of intolerant attitudes.
- Personal Needs: An individual's need for security, safety, and satisfaction of essential needs is often met by avoiding interaction with members of external groups. This is achieved by maintaining a secure boundary between oneself and others through bigotry and exclusivity.
- Authoritarian Traits: Dominant personality values and interaction patterns play a significant role in fostering intolerance towards external groups.

- Social and Cultural Factors: These factors are encompassed by the individual's environment, including: (Al-Hashlamoun, 2016, p. 736)
- Differences in appearance or form.
- Competition for social status.
- Ongoing social change, often accompanied by significant disruptions in social systems and institutions, and in the individual's held beliefs and values.
- Material and social isolation factors.
- Viewing unfamiliar groups as antagonistic or inferior.

Sixth requirement: Aspects of Tribal Intolerance: Some of its aspects include:

- **Pride in Lineage and Casting Doubt on Others' Lineage:** This is displayed through boasting about one's ancestors, the authenticity of their lineage, and the superiority claimed over those deemed inferior in lineage, status, leadership, or authority.
- **Class Distinctions:** Societies in various regions are often divided into categories and classes. Such social categorization is a legacy inherited from eras of darkness, social and educational backwardness, passed down from ancestors to descendants.
- **Marriage Inequality (Endogamy):** Competence in lineage is a common and widespread aspect of tribal intolerance. Tribal customs often require the matching of lineage qualifications between spouses and strictly enforce this practice. Those who go against this custom or attempt to break free from it are often criticized.
- **Favoritism:** Referring to bias and favoritism, where an individual shows preference and protection towards their kin and community, advocating for them whether rightfully or wrongfully, even if they are undeserving. This can be described as negative influence or unfair mediation. (Sallama, Abdelhamid, 2021, p. 203)

Seventh requirement: Theories Explaining Tribal Intolerance

First section: Theory of Conflict Between Groups

This theory is based on the assumption that when conflict and competition arise between two groups due to external factors, these groups pose threats to each other, leading to the development of hostile feelings between them. This can result in mutual negative evaluations, and based on this, it can be argued that tribal

intolerance occurs as a result of real conflict between groups. If two groups threaten each other in a realistic manner, then the threat becomes a stronger psychological cause for the emergence of intolerance among individuals. The degree of threat determines the intensity of intolerance. Examples of real competition between groups that escalated into conflict can be observed, and intense competition often leads to the creation of varying forms of hostility. (Ahmida, 2013/2014, p. 40)

Second section: Theory of Relative Deprivation

The theory of relative deprivation has two components: a cognitive component (cognitive recognition of deprivation) and an affective-motivational component (emotional-motivational), which includes emotions of discontent that stimulate certain attitudes and behaviors. This theory presents two forms of relative deprivation: group-level deprivation (feeling that one's group is deprived compared to other groups) and individual-level deprivation (feeling personally deprived compared to others). To explain tribal intolerance, this theory emphasizes that the distinctive dissatisfaction and disapproval associated with intolerance do not necessarily arise from objective deprivation but rather from an individual's perception of relative deprivation. When individuals feel relatively deprived compared to members of another group, they express their discontent in the form of collective antagonism. Bernstein and Crosby suggest that relative deprivation leads to conflict between groups when individuals feel motivated to achieve a particular valued object that is unavailable to them. Comparing themselves with other groups that possess this object, they feel that it is within their capacity to achieve it, but circumstances hinder them. (Ahmida, 2013/2014, p. 41)

Third section: Learning Theories

Various learning theories address tribal intolerance as a learned and acquired tendency similar to other psychological and social attitudes. Intolerance is seen as a standard within an individual's culture that is acquired through socialization. It serves as a measure of cultural acceptance. Intolerance is a standard within an individual's culture that is acquired through socialization. It serves as a measure of cultural acceptance. People acquire intolerant attitudes just as they acquire other attitudes and behavioral predispositions through three main channels of socialization: parents, educators, and peers. In addition, mass communication can contribute to this process. Intolerant attitudes are primarily acquired through the unique learning experiences children undergo via these

channels, as socialization within the community falls within the theoretical framework of learning, which at its core is about changing individual behavior based on experience and training. (Sayed, 1989)

Fourth section: Theory of Social Identity

The theory of social identity suggests that forming stereotypical images arises from bias towards a group, which is a general feature in reciprocal group relationships. Social identity is derived from membership in these groups, often associated with gender, ethnicity, religion, etc. Individuals have a psychological need for positive self-esteem and seek to maintain a positive social identity. Hence, the more awareness there is of what is outside the group, the more bias towards what is within the group is intensified, resulting in the emergence of stereotypical images. Social identity shapes these stereotypical images, tied to categories such as gender, ethnicity, religion, and profession, while representing prevailing social values and norms, giving them content. (Bushra, 2013)

Eighth requirement: Effects Resulting from Tribal Intolerance

There are numerous negative effects that arise from tribal intolerance, both on individuals and society as a whole. Some of these effects include: (Qattarani, 1990)

- **Hatred and Hostility:** Tribal intolerance can lead individuals to harbor feelings of hatred, bitterness, and animosity towards other tribes.
- **Disintegration and Weakness:** Tribal intolerance can contribute to the disintegration and weakening of social cohesion within a society, causing divisions among individuals and groups.
- **Diversion from Important Issues:** Excessive focus on tribalism can divert individuals and communities from addressing important societal issues, as their attention becomes consumed by tribal conflicts.
- **Neglect of Progress and Civilization:** Preoccupation with tribalism may lead individuals to neglect the pursuit of progress and the advancement of society.
- **International Weakness:** Tribal intolerance can weaken a society's international standing, leaving it vulnerable to external ambitions.
- **Undermining the Nation:** Tribalism weakens the unity of the nation and neglects the factors that contribute to strength and victory.

- **Spiritual Loss:** Engaging in tribal intolerance can lead individuals to engage in negative behaviors, such as slander, mockery, backbiting, and gossip, which can negatively impact their spiritual well-being.

CONCLUSION:

Tribal intolerance emerges as a social phenomenon intricately linked to tribal affiliation and collective identity. This phenomenon can be understood through the concepts of social ethnicity and racial discrimination. In traditional societies, the tribe is a closed social group formed around common ethnicity and heritage. This identity is reinforced through cultural practices and social networks rooted in tribal heritage.

Furthermore, tribal intolerance represents a form of social discrimination based on tribal affiliation. Individuals of a particular tribe are favored over others, leading to the marginalization and exclusion of those outside the dominant tribe. This concept can also be associated with the social notions of power and control. Tribal members seek to maintain their dominance and control over resources and opportunities in society. Moreover, tribal intolerance can be understood within the framework of social deviance, as it contradicts ethical principles and values of equality and justice that are fundamental to proper social development.

In essence, tribal intolerance is a complex social issue that has deep-seated historical, cultural, and psychological roots. Addressing this phenomenon requires a multifaceted approach that involves promoting awareness, education, and fostering an inclusive and equitable society. Overcoming tribal intolerance is crucial for the advancement of societies towards a more harmonious and just future.

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