أثر العصبية القبلية على التنشئة الاسرية في المجتمع الليبي

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الكلمات المفتاحية:	الملخّص:
العصبية، القبلية، التمركز العرقي، التمييز العنصري.	هدفت هذه الدراسة الى توضيح الأضرار السلبية الناجمة عن ممارسة العصبية القبلية على الفرد والمجتمع والتي تؤدي الى تفكك المجتمع والحيلولة دون ازدهاره وتقدمه، ونشر مشاعر الكراهية بين أفراده، توضيح مدى تأثير العصبية القبلية على التنشئة الأسرية في المجتمع الليبي، وتسليط الضوء على الدور الهام للتنشئة الأسرية السليمة في الحد من ظاهرة التعصب القبلي. أجريت هذه الدراسة من خلال تطبيق المنهج الوصفي التحليلي، حيث قام الباحث بعرض المعلومات النسبية للدراسة، والتعرف الى الأسباب التي أدت الى العصبية القبلية والبحث في إيجاد الحلول المناسبة لها، كما واتبع المنهج التحليلي وجمع البيانات وفق المنهج الكمي، حيث استخدم الباحث الاستبانة كأداة للدراسة للتعرف على أثر العصبية القبلية على التنشئة الأسرية في المجتمع الليبي، وتم جمع البيانات ومعالجتها من خلال التحليل الإحصائي للتعميم على مجتمع الدراسة. أظهرت نتائج التحليل الإحصائي أن العصبية القبلية تؤثر بشكل واضح على التنشئة الأسرية في المجتمع الليبي، وذلك من خلال قيام أفراد المجتمع بممارسات العصبية القبلية والمتمثلة في التعصب العنصري والتمركز العرقي والذي يظهر بشكل واضح في الأنماط السلوكية وثقافة أفراد المجتمع.

The Impact of Tribal Fanaticism on Family Upbringing in Libyan Society

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Abstract:

This study aimed to clarify the negative effects resulting from the practice of tribal fanaticism on the individual and society, which leads to the disintegration of society and prevents its prosperity and progress, spreads feeling of hatred among its members, clarifying the extent of the impact of tribal fanaticism on family upbringing in Libyan society, and shedding light on the important role of family upbringing in reducing the phenomenon of tribal fanaticism. This study was conducted by applying the descriptive analytical approach, where the researcher presented the relative information of the study, identified the reasons that led to tribal fanaticism, searched for appropriate solutions, followed the analytical approach and collected data according to the quantitative approach, where the questionnaire used as a study instrument to identify the impact of tribal fanaticism on family upbringing in Libyan society, and the data was collected and processed through statistical analysis to generalize to the study community. The results of the statistical analysis showed that tribal fanaticism clearly affects family upbringing in Libyan society, through the community members practicing tribal fanaticism represented in racial fanaticism and ethnocentrism The study recommended focusing on the important role of the family in raising its children to belong to the homeland, raising them on Islamic morals and promoting the values of tolerance and good citizenship, which contributes to reducing tribal fanaticism, conducting interviews and media programs that clarify the danger of tribal fanaticism on the lives of individuals and society and broadcasting them in various media outlets, enacting legislation and laws that punish those who practice tribal fanaticism, putting these legislations into effect, uniting the ranks of one society members and rejecting tribal fanaticism to confront dangers, challenges and develop society.

Introduction:

Islam came to reject all forms of fanaticism and division that were prevalent in the pre-Islamic era, especially tribal fanaticism and its harmful effects on individuals, the Arab tribes used to worship what their ancestors and fathers used to worship, they closed the doors of reason and thought, and lived within the confines of tribalism, they did not know the meaning of the nation and viewed the world around them from a narrow perspective, and lived as scattered tribes, this disintegration was accompanied by a feeling of aggression towards each other which led to many disputes and wars between them. Islam came to remove all this division and fanaticism, God said (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted) (Surah Al-Hujuraat,13). Therefore, Islam did not differentiate between male and female, tribe or clan. Rather, it made piety and good deeds the true dividing line between individuals and tribes, regardless of the clan from which they descend. However, human nature has returned to what it was, making the clan its reference and source of pride in its lineage and tribal affiliation, which led to discord and disagreement between individuals of one society, and severing the bonds of connection and love between them which may lead a person to destruction. In addition, Islam has warned against tribalism since its inception, and absolute following and blind imitation of fathers and tribal elders is considered reprehensible behavior in Islamic law because it is an indication of stagnation and the inability of the mind to perform its role, this is inconsistent with Islam, which urges the pursuit of knowledge, and contemplation so that truth is not mixed with falsehood.

Returning to the current reality, we find that the structure of Arab society and identity depends largely on tribalism and clannishness, which occupy a space in the structure of Arab thought which reflected in the social relations between the members of society, as the individual occupies his social status according to his position and affiliation to the tribe (Barakat,1998).The Arab tribes are distinguished by their deep historical roots, as they are among the oldest social formations in our Arab societies, these tribes are divided into smaller clan units, and the nature of leadership in them is hierarchical, represented by the leader of the tribe, and an elder at the head of each clan. Since ancient times, tribes have played their role informally in resolving disputes between individuals, but some changes have occurred in their form, which has led to the rooting of tribal fanaticism, the culture of dominance, and control of the political scene to achieve special interests or serve members of the tribe or the state, which has contributed to supporting tribal power as a force used against the other who differs tribally, so it has transformed from a force supporting the preservation of stability and neighbourly relations to a force threatening security stability, and tribal conflict that threatens societal peace; accordingly, the existence of the tribe witnesses a state of ebb and flow, as it is strengthened by the weakness of the state, and weakened by the strength of the state. (Hmoud,2022).

This research sheds light on the Libyan society due to its deep and rooted connection to custom and tribe, despite the civilization that Libyan cities have reached, they still suffer from the duality between urbanization and ruralization, where many Libyan cities have developed to the urban renaissance, in addition to the noticeable increase in the number of their residents, but they have remained culturally and intellectually attached to the customs and traditions closest to the inhabitants of the countryside or the desert. The Bedouins have become the majority percentage of the city population, while maintaining their customs and trying to impose them in the Libyan cities, one of the most important customs is tribal fanaticism, which has always been linked to tribal custom, which is supporting and defending the cousin even if he is guilty (support your brother, whether he is a Oppressor or Oppressed). This research came to identify the effects of tribal fanaticism on family upbringing in Libyan society in light of the renaissance and development it has reached, the extent to which modern generations have been affected by it, and to clarify the role of family upbringing in the spread of the tribalism phenomenon in Libyan society.

Forms of Tribalism:

Al-Ghathami (2009) stated that tribalism varies in its forms, including: first, racial fanaticism, in which a certain element is superior

to other elements, which generates negative feelings against others due to the belief that he is better than them, and Second: Ethnocentrism, which sees its culture, behavior, and social structure as the most appropriate standard for evaluating other cultures. Hussein (2021) explained that racial fanaticism is a set of beliefs and knowledge that affirm the superiority of a certain race over other races, which results in feelings of hatred and discriminatory behavior against those who are genetically related to these races, while Todorov believes that the word racism in its common sense refers to two different realities; the first field: relates to behavior that often results from hatred and contempt towards people with physical characteristics different from our own, the second field: is an ideological or sectarian side related to human races.

It is not necessary for behavior and sect to come together, in other words, racism is divided into behavior and doctrines, and in both cases it leads to disastrous results, e.g the case with Nazism, while doctrine is an intellectual movement that was born in Western Europe. It is worth mentioning that the causes of racist wars may sometimes be extremely trivial, and may end surprisingly easily. The reason behind fanaticism is due to the nature of the population structure, which the predecessors were unable to correct and the successors were unable to reject Deelopi (2008) saw that ethnocentrism is the behavior on the basis of which the individual views his group and culture as the best among all nationalities, and makes it a standard for evaluating others. Thus, ethnocentrism means glorifying the internal group and distorting the reputation of the external group, which implicitly indicates the necessity for the internal group to be at the center of a series of centered circles, and any circle that represents a specific external group gradually increases towards non-preference.

The Reasons of Tribalism:

According to (Al-Tohami, 2024), the reasons leading to tribal fanaticism are diverse, and perhaps the cultural factor is one of the most important causes, upbringing of a set of stereotypical perceptions such as ethnic, religious, and sectarian perceptions has contributed effectively to raising sons on concepts and ideas that reinforce tribal fanaticism, which has become one of the social rules or axioms that are not accepted to the discussion, and the social

environment is considered as a social incubator that produces tribal fanaticism which helps the continuation of this phenomenon. In addition to the fact that both ignorance, blind imitation of fathers and grandfathers, the absence of religious restraint and the preference of tribal loyalty over it, are causes of tribal fanaticism.

Msalma and Ali (2021) added that the most important causes of tribal fanaticism are:
- **First:** the weakness of religious restraint and distancing from it, which leads people to differentiate between each other based on lineage.
- **Second:** the conflict between the members of the tribes over positions and looking at jobs based on personal tribalism without looking at competence.
- **Third:** the spread of backwardness, ignorance and lack of awareness of the dangers that tribal fanaticism causes to individual and society.
- **Fourth:** Perhaps the basic reason is the seed from which individuals emerge, as the family is the basis of education, thus, Incorrect upbringing develops tribal fanaticism in the minds of its sons, whether through words or actions.
- **Fifth:** the isolation of the local community on itself, and the absence of good role models in families, tribes, and individuals who live among them who are keen on fanaticism.

The Role of Family Upbringing and its Impact on Tribalism:

Since the human soul is naturally inclined towards tribalism, the importance of the role of family upbringing appears in raising sons; working to refine this trait, and limit its effects on society. Despite the development and civilization that we have reached, tribalism still occupies a place among its members, which is reflected in family upbringing, in this hence noting that Merdoch defined clan sociology in British anthropology to refer to a group descended from one line, where it refers to the group descended from the mother only, and the members of the clan believe that they were descended from one common ancestor through the recognized line of descent, whether from the father or the mother, while Radcliffe Brown believes that the essential subject of the clan is the basis of belonging to a group in one line of descent, and refers to an organized kinship group.(Al-Tnobi,1995)

Therefore, tribal fanaticism is due to the environment in which the individual was raised, the person is a product of his environment, he

absorbs the teachings of his family, and learns its customs and traditions, so when a person sees those around him practicing tribalism, hatred, arrogance and other bad qualities arise within him, , the more these traits become entrenched in him, which is posing a danger to society, and consequently the rate of social problems such as revenge, wars, unemployment, delayed marriage, etc. increases, which is lead to the backwardness of society and prevent its progress. Therefore, it is worth mentioning the difference between socialization and family upbringing; socialization is defined as the social interaction through which individuals acquire the group's standards of customs, traditions, and values, thus, the individual acquires a social personality that reflects the culture of his society, it is also known as the process of transforming the child from a mere biological creature into a social being capable of adapting to his clan and social environment (Sa'd, 2006). Also, socialization is known as a set of traditions and values that are transmitted from the first and second generations, represented by grandparents and parents, to the third generation (Sons) (Abdlhadi, 2002).

As for family upbringing, the role of the family in the process of socialization means providing the child with the general standards imposed by the prevailing cultural patterns in society, and the tribal standards imposed on him by the family. Accordingly, the family is the basic societal institution that provides the child with his cultural and civilization heritage, meaning that the family transfers to the children all the values and customs of the fathers and grandfathers, including the tribal mentality which is defined as the spirit that carries within it the idea of tribal fanaticism, as its effects appears in the behavior of individuals, as this fanaticism enhances loyalty and belonging; so that individuals show their readiness to defend their tribe against any threat or criticism. (Misbah, 2003). Thus, fanaticism is an acquired social phenomenon linked to the educational aspects that characterize the individual, and family is considered the basis of this phenomenon within Arab societies, given that it is the first social institution linked to this behavior in which the individual learns life lessons.

Al-Daraji (2007) summarized the characteristics of fanaticism as follows: It is a learned behavior, not an innate one, an unconscious state, acquired through actual practice and contact with the culture of fanaticism within the family and society as a whole, it is linked to the group not to individuals, and finally it is considered a tool to satisfy the personal needs of the fanatic person, such as self-satisfaction and a feeling of strength.

Definitions of Tribalism:

Many sociologists defined tribalism as social solidarity, tribal cohesion, and kinship by blood or clan mentality, (Blhawari, 2000) defined fanaticism as a social psychological bond, both conscious and unconscious, that connects the individuals of a group based on kinship, a continuous bond that emerges and intensifies when there is a danger threatening those individuals or groups, and Ibn Khaldun defined it as the fanaticism towards relatives and kin, lest they suffer injustice (Moghrabi, 1986).

As for the tribe, Jean Pichler defined it as a divisive form of social organization consisting of basic sections, each of which represents a family extending three or four generations deep, and each section automatically merges with another section whenever it feels threatened or in danger, and it is possible for the entire tribe or a group of tribes to unite in a temporary group to confront an external enemy. Accordingly, Pichler goes beyond the definition to search into the philosophy of the tribe itself and sees that the reason behind its emergence is the feeling of danger, which makes a group of families or tribes unite with each other to confront the danger or external enemy. (Barakat, 2000).

The Impact of Tribalism on Society:

It cannot be denied that tribalism has positive dimensions on society, but if it is taken by some individuals in the wrong direction, it may result in negatives that affect individuals and security in society. Thus, tribalism is viewed from two perspectives: positive and negative, (Al-Sha'ari and Ali, 2021) believes that it negatively affects society when it causes the spread of hatred, sedition and division among members of society, which leads to its disintegration and distraction from the real dangers surrounding its members.

Al-Qatrani (2020) saw that the consequences of tribal fanaticism include the generation of feelings of hatred and malice, the creation of disintegration and weakness in society, the distancing of individuals from major issues that serve the interests of society and preoccupation with how to achieve victory over

other tribes, which results in the decline of societies instead of their progress and prosperity. Al-Jarisi (2006) reported that boasting about lineage and insulting others are among the most important manifestations of tribal fanaticism, many individuals still boast about the glories of their fathers and grandfathers, the authenticity of their lineage, and are arrogant towards those who think they are less than them in lineage. Al-Taher (1991) added another negative aspect of tribal fanaticism is supporting the tribe in all circumstances, and it is also known as favoritism, meaning that the individual defends his group rightly or wrongly, even if they are not worthy of that.

Dart (2008) explained in the World Encyclopaedia of Social Sciences that tribalism can be positive when loyalty is directed towards the benefit of the nation, makes it cohesive and united, so it searches for new horizons of development, among the most prominent social and political values of tribal society are those associated with the concept of fanaticism in its positive sense. In this hence Ibn Khaldun emphasized that tribal fanaticism was directly linked to natural conditions first, and to the influence of the kinship factor on social life in desert Bedouin society second, and without achieving effective, influential social support and without feeling the protection achieved by the kinship group to which the individual belongs, the latter lose his place among the members of the tribe (Al- Daraji, 2007). Otherwise, (Campbell, 2006) emphasized that there are two main points that distinguish tribalism: first point, ethnic identity is not essential and it is common for identity to change in tribal culture, and the second point is that tribalism lasts and continues through the practice of daily customs and traditions.

Theories of Tribal Fanaticism:

Many sociologists have explained the phenomenon of tribal fanaticism, and attributed its emergence to five main theories, which were as follows:

The first theory: The theory of conflict between groups: Environmental cultural factors play an important role in the emergence of fanatical tendencies, and the formation of fanatical tendencies is directly linked to the individual's membership in a specific group and his adoption of its standards and culture, relying on it in forming his experiences and behaviors. This

theory also confirms that the conflict that occurs between groups due to any external threat generates a feeling of hostility between them, this type of hostility cannot be completely eliminated, but its intensity can be reduced because it results from a real event that occurred. (Alshaigi,2018).

The second theory: Learning theory: this theory sees fanaticism as a trend that is learned and acquired in the same way that all other psychological, social values and trends are acquired. (Dakkt,2000).

The Third theory: Ibn Khaldun's theory: he is the owner of the social concept (fanaticism) and he believes that it goes back to human nature and the effect of kinship in social life, and that fanaticism is generated from kinship through the unity of lineage, meaning that tribal fanaticism is based on kinship (the individual (I) is in contrast to the group (we)) through which the individual feels that there is an entity that protects him, so the person shows tribal fanaticism to defend the individuals close to him, and declines towards people who are distant in terms of lineage, as tribal fanaticism is fanaticism towards relatives, family, and blood, it is an affiliation to the tribe in general.

Ibn Khaldun believes that tribalism is the basis for building a state, it has become clear that the phenomenon of dominance and power was the decisive factor in the life of the Islamic Maghreb countries at that time, when he noticed that there was no authority in those lands except for the strong, and how some of the strong in the state came to possess the conditions of power, while others remained weak and had no choice but to surrender and submit to the powerful. Accordingly, Ibn Khaldun confirmed that tribal fanaticism is a social reality that prevails in all the Maghreb countries due to the dominance of tribal systems in them. He reached a final opinion regarding the rise and fall of states, which is that they are based on tribalism in general, so if tribalism used moderately establishes the state, but if it is used excessively the state will fall, it is a double-edged sword, as it may establish the state and it may hinder the establishment or continuation of the state. (Al-Draji,2007).

The fourth theory: The psychodynamic theory: is attributed to the theory of psychoanalysis (Freud), in which the unconscious is prominent in understanding various aspects of the personality, including fanaticism, whose growth and advancement can be explained in light of some

mechanisms such as; justification and displacement. (Al-Shaiji, 2018).

The fifth and final theory: is the cognitive theory, which gives importance to the cognitive processes that occur in individuals in the emergence, and growth of fanaticism tendencies. The cognitive theory is divided into: First, the theory of intergroup behavior: which emphasizes how the cognitive processes are related to the formation of individuals' ideas about the internal and external groups present in society, and second: The theory of belief systems: It is based on rigidity, a person with rigid, closed-minded thinking cannot accept or understand the ideas of others, while a flexible, open-minded person can accept the ideas of others without any difficulties, even if they differ from his in their content.(Alshaiji, 2018).

The Empirical Studies:

Many studies have been conducted that addressed the problem of tribalism in its political, social, and cultural dimensions, including:

The Study of (Al-Tohami, 2024) aimed to address the problem of tribal fanaticism and its negative role in societies. The results of the study revealed that tribal fanaticism was the reason behind the deterioration of tribes, destruction, devastation, and loss of life, its also stated that tribalism is not forbidden in itself, but in its irresponsible actions. The study recommended the necessity of clarifying the wrong concept of tribal fanaticism and clarifying its dangers to society by holding seminars and special publications on the subject of tribal fanaticism and spreading cultural awareness about it.

The study of (Al-Kafarna, Qasim, 2023) aimed to identify the extent of the impact of psychological, physical, social, and electronic violence to which secondary school students in Beit Hanoun - Gaza are exposed as a result of tribal fanaticism. The results of the study showed that tribal fanaticism has affected the stability of school life, and the spread of violence. The study recommended the necessity of monitoring violence in student behavior , containing , treating these cases, providing punishment for those who practice violent behavior, raising awareness of the danger of violence and tribal fanaticism, and finally paying attention to extracurricular educational activities to release excess energy among students.

The study of (Al-Sha'eri and Ali, 2021) aimed to identify the concept and forms of tribal fanaticism and the obstacles that prevent its reduction in Libyan society. The results showed that the phenomenon of tribal fanaticism is widespread in Libyan society, and that the incorrect family upbringing and weak religious restraint are among the most important reasons for the spread of tribal fanaticism. The study recommended developing, activating laws that punish the practice of tribal fanaticism and the violence resulting from it, mentioned the role of tribal notables in raising awareness among individuals about societal unity instead of tribal fanaticism.

The study of (Al-Atwi's, 2019), aimed to identify the social educational responsibility of Saudi universities in dealing with tribal fanaticism. The study recommended avoiding dealing with favoritism and applying university laws fairly to all students, establishing introductory programs through student activities to integrate students from different specializations to increase their integration and closeness and keep them away from fanaticism, and increasing interest in societal problems, including tribal fanaticism, through scientific research by both professors and students.

The study (Khalidi and Khalidi: 2016) aimed to investigate the role of family upbringing in maintaining the tribal mentality in light of the existence of thrones culture and its inheritance to children. The results of the study concluded that the rule based on the culture of thrones has begun to fade from the point of view of young people and that the rule is based on objectivity and not on the tribal spirit and dealing within priorities and not based on personal values, it also confirmed that all individuals have the right to live in a civil society that gives each of them his right away from the society governed by tribalism. The study recommended the necessity of building a society governed by the law of right and not the law of the thrones and the necessity of using reason to separate between correct and incorrect ideas.

Al-Hourani's study (2012) aimed to reveal whether the tribe represents social capital for the tribesmen in Jordanian society by measuring the interest components on which loyalty to the tribe is based, and measuring the most prominent transformations that have occurred in tribal loyalty. The results showed that all individuals from all economic levels have a strong loyalty to

the tribe, regardless of their social status, it also showed that the elderly are the most loyal to the tribe.

This study was distinguished from previous studies by focusing on the practices that cause tribal fanaticism, represented by racial fanaticism and ethnocentrism, and studying the impact of these practices on family upbringing in Libyan society, taking into consideration that Libyan society has been a tribal society since ancient times.

Problem and Questions of the Study:

The family is considered the basic block in building societies, spreading cultures and customs among its sons, which contributes either to build societies by raising sons on positive ideas and traditions, or raising them on negative customs and traditions, such as tribal fanaticism, which leads to the backwardness and decline of societies. The cultural factor in the family has occupied the most prominent role in the extent of educating family members about the dangers of tribal fanaticism or inheriting it to them within customs and traditions, complete loyalty to the tribe, and preferring it over others by supporting the tribe in all its situations. This complete loyalty results in the loss of the ability to distinguish between right and wrong, meaning support your brother whether he is an oppressor or an oppressed. Also, the social environment and blind tradition are among the most important causes of tribal fanaticism in societies.

It is worth noting that the intellectual may be confined to become a tribal intellectual, meaning that he may seek to achieve his interests through the concept of the tribe, in light of this practice, competencies are deprived of contributing to progress, and priority in selection is given to those belonging to the tribe. Hence, the study questions came to focus on two main practices of tribal fanaticism that influencing the role of family upbringing in the spread of tribal fanaticism in Libyan society, which is as follow:

1) What is the impact of tribal fanaticism on family upbringing in Libyan society?

Sub questions:

1) What is the impact of racial fanaticism on family upbringing in Libyan society?
2) What is the impact of ethnocentrism on family upbringing in Libyan society?

3) What is the impact of the sample type on the relationship between the tribal fanaticism and the family upbringing?

Based on the questions raised in the problem of the study, the study on major premise:

H0: there is no statistically significant effect at the level of significance ($\alpha \leq 0.05$)   between the tribal fanaticism and the family upbringing in the Libyan society.

Sub-first hypothesis:
H01: there is no statistically significant effect at the level of significance ($\alpha \leq 0.05$) to the racial fanaticism on the family upbringing in the Libyan society.

Sub-second hypothesis:
H02: there is no statistically significant effect at the level of significance ($\alpha \leq 0.05$) to the ethnocentrism on the family upbringing in the Libyan society.

Sub-third hypothesis:
H03: there is no statistically significant effect at the level of significance ($\alpha \leq 0.05$) to the Libyan community sample type on the relationship between the tribal fanaticism and the family upbringing.

Importance of the Study:

This study derives its importance from the fact that the Libyan society relies in its population structure by 70% on tribalism and tribal affiliation, and since ancient times the tribal system has controlled Libyan society, despite the spread of manifestations of progress and urbanization, it still has the upper hand, and it is difficult to control a country of this vastness and area without resorting to the tribes, which imposed their presence for centuries. Accordingly, some tribes take on tasks that are difficult for the state to solve, such as; conflicts, wars, and political events that Libya witnessed after February 17, the role of the tribe appeared significantly in attempts to spread security, reassurance and stability in the country, but the competition was intense to reach political seats and the ruling system. (Salama, Ali,2021).

Accordingly, this study derives its importance from its focus on two main types of tribal fanaticism practices, and the extent of the impact of these practices on family upbringing in Libyan society, which was limited to racial fanaticism and ethnocentrism among individuals in Libyan society, which resulting damages that

affect the individual and society and prevent its progress.

Objectives of the Study

This study sheds light on the danger of tribalism and its negative impact on the individual and society, considering it one of the serious negative problems that may hinder the progress of society, and to liberate minds from the constraints of fanaticism by pointing the effect of tribal fanaticism on the prominent role of family upbringing in influencing the spread of this phenomena in Libyan society, taking into consideration the racial fanaticism, and ethnocentrism as a main practices of tribal fanaticism in the Libyan society that effect the cultural, behavioral patterns, and cause blind imitation of fathers and grandfathers, to come up with realistic proposals and solutions that limit the spread of this phenomenon in Libyan society.

Definitions of term:

Fanaticism: It is bias without justification and showing enmity, and hatred towards others simply because they are different and allows advocacy based on strength whether they are right or wrong, oppressors or oppressed. (Al-Tohami, 2024).

Tribe: It is a large or small group of people who occupy the same region and speak the same language, united by special social relations and cultural homogeneity. It is also known as a socially cohesive unit in one region, with political independence. (AbuTaleb, 2002).

Racial fanaticism: is the illegal expression that includes any act, whether intentional or unintentional, that results in the exclusion of persons on the basis of racism or the prevention or limitation of their access to privileges available to the rest of the members of society. (Sbr, 2022).

Ethnocentrism: It is looking at things from the perspective that the group to which the person belongs is the center of everything and is considered the main reference for judging others, and every group feels its arrogance by boasting that it is the best and looks with contempt to others. (Al-Qahtani, 2018).

Limitation of the study

The results of this study are determined by the conditions it provided regarding the selection of the study population and its sample, the study instrument, its size, , and the statistical procedures that were employed to answer the study questions.

Population and the sample of the study:

The study community consists of individuals of the Libyan community during the period from May 2024 to November 2024.

The sample of the study determined by taken a stratified random sample from university students, and public sector employees, and those concerned with the study topic in Libyan society, (1490) questionnaires were distributed to the study sample members, (784) questionnaires were distributed to university students, (261) questionnaires at the University of Tripoli, (293) at the University of Benghazi, (230) at the University of Sebha, and (706) questionnaires were distributed to public sector employees, (269) questionnaires to workers within the labor and rehabilitation office systems, (245) questionnaires to employees in the administrative sector, (192) questionnaires to workers outside the administrative apparatus. Thus, (1319) questionnaires were retrieved, (36) questionnaires were excluded as they were not valid for statistical analysis, leaving (1283) questionnaires valid for statistical analysis from the total number of questionnaires distributed.

Instrument of the study

The researcher designed a questionnaire to achieve the study objectives, and to find out the effect of tribal fanaticism on family upbringing from the point of view of the study sample, and to analyze it statistically using the SPSS program to reach the results of the study.

The questionnaire included two sections, the first of which was devoted to clarify the demographic characteristics of the study sample including (gender, age, academic qualification, and social status), while the second section included two main axes. The first axis contains (11) paragraphs devoted to identify the factors associated with racial fanaticism as one of the practices of tribal fanaticism, while the second axis contains (8) paragraphs devoted to identify the factors related to ethnocentrism as one of the practices of tribal fanaticism.

A five-dimentional Likert scale was chosen to determine the importance of each paragraph of the study tool, as it is considered one of the most widely used scales for measuring opinions and responses, as the individuals in the study sample subject to the test indicate the extent of their agreement with each paragraph of the study tool according to the aforementioned scale in which Strongly agree (5), agree (4), neutral (3),

Disagree (2), strongly disagree (1). Also, a rating scale has been adopted for the sample of the study, and it is divided into three levels, where the degree of cutting is calculated by dividing the difference between the highest value of the scale (5) and the lowest value (1) on three levels, meaning that the cutting point is ((5-1) / 3 = 1.33).

Methodology:

The researcher conducted this study as a field study through the application of analytical, descriptive approach, where the researcher presented information which enabled to study the reality very accurately, as learned about the reasons that led to the occurrence of the tribal fanaticism phenomenon and contribute to the discovery of solutions. The researcher followed the analytical approach and worked on collecting data according to the quantitative approach, where the researcher used the questionnaire as a study instrument to measure the impact of tribal fanaticism on family bringing in Libyan society, and analyzing the information content of the questionnaire that was distributed to the sample of the study, by using the statistical sampling method due to its importance in measuring the extent of the credibility and accuracy of the results.

The statistical methods were used within the Statistical Program for Social Sciences (SPSS) to process the data in order to extract the required statistical results, answer the study questions, and test its hypotheses, noting that there were two statistical methods used: first: The arithmetic mean was calculated to know the average of the sample members' answers for each paragraph of the study variables, and the standard deviation to know the extent of deviation of their answers for each paragraph of the study variables and for each of its main axes from its arithmetic mean. Also, the normal distribution test (Kolmogorov-Smirnov test) was conducted to know whether the data follow the normal distribution or not, which is a necessary test in the case of hypothesis testing because most scientific tests require that the data distribution be normal, and multiple regression was used to show the effect of the independent variables on the relationship between the independent variable and the dependent variable of the study.

Data Analysis:

The questionnaire was distributed to (1283) university students and public sector employees, it was based on four demographic variables to determine the characteristics of the target statistical community for the sample members, which were related to (gender, age group, academic qualification, and social status). The percentage of university student participants in the questionnaire was (43.71%) for males, and the percentage of females was (56.29%), while for the public sector, the percentage of participants who answered the questionnaire paragraph was (46.24%) for males, and (47.24%) for females, so it is appears that the percentages between males and females are close to each other, meaning that the answers to the questionnaire paragraphs included the opinions of both genders. As for the age group of the participants in the questionnaire, the group 18 - less than 30 years old constituted the largest segment of university students at a rate of (46.8%), and for public sector employees the age group 30 - less than 40 years old constituted a percentage of (43.6%), meaning that the largest segment of participants was from the youth category under the age of 40 years old. The academic qualification variable, recorded the highest percentage for the bachelor's level among university students at a rate of (40.5%), and for public sector employees at a rate of (66.9)%. It is inferred from this that the study sample consisted of certificate holders and educated people. The last demographic variable focused on the social status of the study sample, and the highest percentage of the social status was (married) for both university students and public sector employees at a rate of (47.5%) and (46.6%) respectively, which means that there is a large percentage of the sample that is aware of the concept of tribalism and family upbringing has answered the questionnaire paragraphs.

First: Presenting the results related to the first main question of the study, which states: What is the impact of tribal fanaticism on family upbringing in Libyan society? To answer this question, it is necessary first to answer the sub-questions of the study.

The first sub-question is: What is the impact of racial fanaticism on family upbringing in Libyan society?

After distributing and collecting the questionnaire, the researcher sorted out what

works for statistical analysis, and calculated the statistical averages, standard deviations, the grade and the impact of degree for each paragraph of the study axes as follows:

1) The axis of the racial fanaticism as a practice of tribal fanaticism from the study members point of view and their answers to the paragraphs of the questionnaire:

Table (1) The means and standard deviations of the racial fanaticism as a practice of tribal fanaticism

No.	The paragraph	Means	Standard deviations	Degree	The impact level
2	The individual is biased towards his tribe members and gives them priority over others.	4.34	0.82	1	High
3	Offering absolute loyalty to the tribe instead of loyalty to the state	4.28	0.75	2	High
7	The individual's fanaticism on the basis of the lineage to which he belongs and pride in ancestors and lineage	4.29	0.65	3	High
1	The individual has feelings of hatred towards some individuals outside his tribe.	4.27	0.61	4	High
9	The individual is racist on the basis of color and language.	4.20	0.72	5	High
6	The individual is tribally fanatic on the basis of the race to which he belongs.	4.08	0.93	6	High
4	Rejecting all ideas and behaviors outside the t tribe framework	4.06	0.70	7	High
10	The individual's loyalty to his tribe in cases of justice and injustice	3.82	0.92	8	High
5	The individual's tribal fanaticism towards all the ideas and traditions of his tribe over other tribes	3.84	0.80	9	High
8	The individual is racist on the basis of gender.	3.75	0.98	10	High
11	The individual feels insulted by the injustice or assault of his relative.	3.58	1.09	11	Medium
-	General average	4.05	0.815	-	High

From table (1) above, it is clear that the calculation averages for the racial fanaticism as a practice of tribal fanaticism axis ranged between

(3.58 – 4.34) where the highest mean was for paragraph (2) which states that "The individual is biased towards his tribe members and gives them priority over others" with mean of (4.34) and standard deviation of (0.82), and the lowest mean was for paragraph (11) which states that " The individual feels insulted by the injustice or assault of his relative " with mean of (3.58) and standard deviation of (1.09), and that the general average was (4.05) with a standard deviation of (0.815), which is within the high level, and this is indicates that the study community practices tribal fanaticism ideas related to tribal fanaticism.

According to the results of the statistical analysis, racial fanaticism is one of the most important manifestations of tribal fanaticism in Libyan society, the bias of an individual's towards members of his tribe, supporting them in all conditions without justification, giving them priority is a clear evidence that this individual sees that his race is superior to other races in society, perhaps this is one of the most important reasons that hinder the achievement of social justice among the members of Libyan society, and consequently leads to an increase in the rate of hatred feelings, crime, revenge cases, deterioration and delay of the society progress. Thus, racial fanaticism generates negative feelings against others due to the belief that he is better than them, and this result is consistent with the study of Al-Tohami's (2024) which confirmed that the phenomenon of tribal fanaticism plays a major role in the deterioration of societies, the loss of lives, and the necessity of clarifying the wrong concept of tribal fanaticism due to its danger to societies and their progress. This result also agreed with Al-Sha'ari and Ali, (2021) study, whose results showed that tribal fanaticism is widespread in Libyan society, which stressed the necessity of the rule of law to support the oppressed, unite all tribes, and reject tribal fanaticism.

Second: Presenting the results related to the second sub-question of the study questions, which states:

What is the impact of ethnocentrism on family upbringing in Libyan society?

2) The axis of the ethnocentrism as a practice of tribal fanaticism from the study members point of view and their answers to the paragraphs of the questionnaire:

Table (2) The means and standard deviations of the ethnocentrism as a practice of tribal fanaticism

No.	The paragraph	Means	Standard deviations	Degree	The impact level
1	The individual follows the ideas of his tribe in dealing with others	4.15	0.57	1	High
6	The individual resorts to violence and the use of force to prove his points of view	4.02	0.73	2	High
7	Support the tribe members whether they are right or wrong	3.91	0.92	3	High
2	The individual looks with contempt and casteism at other tribes	3.96	0.72	4	High
8	The spread of weapons among the tribes members	3.81	0.76	5	High
3	The individual looks at himself with ethnocentrism superiority.	3.77	0.88	6	High
4	The individual sacrifices himself to defend his tribe.	3.68	1.00	7	Medium
5	Individuals reject ideas and opinions coming from other tribes.	3.10	0.96	8	Medium
-	General average	3.74	0.818	-	High

From table (2) above, it is clear that the calculation averages for the ethnocentrism as a practice of tribal fanaticism axis ranged between (4.15 – 3.10) where the highest mean was for paragraph (1) which states that "The individual follows the ideas of his tribe in dealing with others " with mean of (4.15) and standard deviation of (0.57), and the lowest mean was for paragraph (5) which states that " The Individuals reject ideas and opinions coming from other tribes " with mean of (3.10) and standard deviation of (0.96), and that the general average was (3.74) with a standard deviation of (0.818), which is

within the high level, and this is indicates that the study community practices ethnocentrism ideas related to tribal fanaticism.

The results of the statistical analysis which agreed with Al-Ghathami (2009) and (deelopi, 2008), family upbringing greatly affects the extent to which the individual is affected by ethnocentrism and the consolidation of the customs, traditions and culture of his tribe from an early age, which leads to the individual feeling superior to the members of other tribes, due to his belief that the customs and traditions of his tribe the most correct ever and taking them as a criterion for judging and evaluating other tribes. Thus, fanaticism for its ideas and support for its members, in addition to the inferior view and contempt for the sons of other tribes.

Testing the study hypotheses and discussing its results:

Before applying the regression analysis to test the study hypotheses, some tests were conducted to ensure that the study data were appropriate for the regression analysis assumptions, it was confirmed that there was no high correlation between the independent variables by using the Multicollinearity-Test by calculating the tolerance coefficient and the Variance-Inflation-Factor (VIF) for the independent variables, taking into consideration that the permissible variance value should exceed (0.05) and that the variance inflation coefficient should not exceed the value (10), and the skewness coefficient was calculated for the study variables to ensure that the data follow the normal distribution, and that the data follow this distribution if the skewness coefficient value is less than (1).(Doane & Seward, 2011)

Table (3) Multicollinearity-Test

Independent Variables	(Tolerance)	Variance-Inflation-Factor (VIF)	(Skewness)
Racial fanaticism	0.318	3.548	0.893
Ethnocentrism	0.461	2.130	0.497
Dependent Variable: Family Upbringing	-	-	0.251

Table No. (3) which summarizes the aforementioned tests, shows that the values of the permissible variance test ranged between (0.318-0.461), which is greater than (0.05), in addition to

the fact that the values of the variance inflation coefficient test were less than (10), as they ranged between (2.130- 3.548), which indicates the absence of a high correlation between the independent variables, also the values of the skewness coefficient were also less than (1), which confirms the normal distribution of the data.

The One-Sample-Kolmogorov- Smirnv -Test was also used to see if the data followed a normal distribution, as shown in table (4)

Table (4) Kolmogorov- Smirnv -Test

H	N	Normal Parametersa, b	Kolmogorov-Smirnov Z	Asymp. Sig. (2-tailed)
		Mean		
Racial Fanaticism	58	4.05	1.198	0.114
Ethnocentrism	58	3.79	1.108	0.171

It is clear from Table (4) that the values of the statistic (z) reached 1.108, 1.198 and that these values are not significant at a level of 0.05 or less, which means that the data follow the normal distribution.

The first hypothesis H0: there is no statistically significant effect at the level of significance (α≤0.05) between the tribal fanaticism and the family upbringing in the Libyan society

For this purpose, a multiple regression analysis was conducted, the results of which are shown in the table (5)

Table (5) The results of multiple regression analysis to test the relationship between the tribal fanaticism and the family upbringing in the Libyan society

Coefficient of correlation (R)	The coefficient of determination (R²)	Beta B	T	Sig
0.590	0.348	0.590	13.520	0.001

Table (5) shows that the coefficient of correlation was (0.590) and the its statistical value (T) (13.520) at the level of (α≤0.05), where the above table shows the significant level is (0.001), indicating that there is a statistically significant effect between the tribal fanaticism and the family upbringing in the Libyan society, The results also indicated that tribal fanaticism explains 34.8% of the variance in family upbringing, which is less than the significance

level used, which is 0.05. Therefore, the null hypothesis was rejected and the alternative hypothesis was accepted, and it was concluded that there is a statistically significant effect at the level (α≤0.05) of tribal fanaticism on family upbringing in Libyan society.

This result agreed with the study of (Khalidi and Khalidi: 2016) which recommended the necessity of proper family upbringing, far from the culture of tribal fanaticism and the culture of thrones, and distinguishing between the correct and incorrect ideas that the family inherits to its children. The result also agreed with Misbah (2003) who pointed out to the role of family in transmitting all the values and customs of the fathers to their children, including the tribal mentality which is defined as the spirit that carries within it the idea of tribal fanaticism.

H01: there is no statistically significant effect at the level of significance (α≤0.05) to the racial fanaticism on the family upbringing in the Libyan society.

For this purpose, a multiple regression analysis was conducted, the results of which are shown in the table (6)

Table (6) The results of multiple regression analysis to test the effect of the racial fanaticism on the family upbringing in the Libyan society

Coefficient of correlation (R)	The coefficient of determination (R²)	Beta B	T	Sig
.0.441	0.194	0.441-	7.48	0.01

Table (6) shows that the coefficient of correlation between the racial fanaticism and the family upbringing in the Libyan society was (0.441) and its statistical value (T) (7.48) at the level of (α≤0.05), where the above table shows the significant level is (0.01), indicating that there is a statistically significant effect between the racial fanaticism and the family upbringing in the Libyan society. The results also indicated that racial fanaticism explains (19.4%) of the variance in family upbringing, which is less than the significance level used, which is 0.05. Therefore, the alternative hypothesis was accepted, and it was concluded that there is a statistically significant effect at the level (α≤0.05) of racial fanaticism on family upbringing in Libyan society, this means that the more racist practices increase the less family upbringing occurs, and this is evident from the negative value of the beta coefficient, which reached (0.441-).

H02: there is no statistically significant effect at the level of significance (α≤0.05) to the ethnocentrism on the family upbringing in the Libyan society.

For this purpose, a multiple regression analysis was conducted, the results of which are shown in the table (7).

Table (7) The results of multiple regression analysis to test the effect of the ethnocentrism on the family upbringing in the Libyan society

Coefficient of correlation (R)	The coefficient of determination (R²)	Beta B	T	Sig
0.351	0.123	0.351-	4.827	0.045

Table (7) shows that the coefficient of correlation between the ethnocentrism and the family upbringing in the Libyan society was (0.351) and the its statistical value (T) (4.827) at the level of (α≤0.05), where the above table shows the significant level is (0.045), indicating that there is a statistically significant effect of the ethnocentrism on the family upbringing in the Libyan society. The results also indicated that ethnocentrism explains (12.3%) of the variance in family upbringing, which is less than the significance level used, which is 0.05. Therefore, the alternative hypothesis was accepted, and it was concluded that there is a statistically significant effect at the level (α≤0.05) of ethnocentrism on family upbringing in Libyan society, this means that the more ethnocentrism practices increase the less family upbringing occurs, and this is evident from the negative value of the beta coefficient, which reached (0.351-).

H03: there is no statistically significant effect at the level of significance (α≤0.05) to the Libyan community sample type on the relationship between the tribal fanaticism and the family upbringing.

For this purpose, a multiple regression analysis was conducted, the results of which are shown in the table (8), where the test was conducted before and after taking into account the type of community sample, in other words, does the difference between the sample of university students and public sector employees affect the results of the study?

Table (8) The results of multiple regression analysis to test the effect of sample differences on the relationship between tribal fanaticism and family upbringing.

The variable	Coefficient of correlation (R)	The coefficient of determination (R²)	Beta B	T	Sig
Tribal fanaticism before taking into consideration the sample differences	0.590	0.348	.0.348	13.520	.0010
Tribal fanaticism after taking into consideration the sample differences	0.592	0.350	0.020	2.160	0.152

Table (8) shows that the coefficient of correlation between the Tribal fanaticism and family upbringing before taking into consideration the sample differences was (0.590) and its statistical value (T) (13.52) at the level of (0.001), and noting that the coefficient of correlation between the Tribal fanaticism after taking into consideration the sample differences was (0.592) and The coefficient of determination (0.350), thus, the additional effect is 0.020 and the value of the statistic (F) reached (2.16), which is not significant at the level of 0.05 or less, as the significance level reached 0.152. Here, these results indicate that the sample difference did not add a statistically significant effect to the relationship between tribalism and family upbringing, meaning that the result was homogeneous with or without taking the sample difference into consideration. Therefore, the null hypothesis is accepted, which states: There is no statistically significant effect at the level (α≤0.05) of the differences in the Libyan society samples on the relationship between tribal fanaticism and family upbringing.

The Results of the Study:

The results of the study showed that Libyan society is predominantly tribal in nature, and still adheres to tribal fanaticism despite the high rate of education, development and modernity that society has reached. The results of the statistical analysis showed that tribal fanaticism greatly affects family upbringing, where the family consider as the foundation from

which society is formed, so if the family is affected by tribal fanaticism, this will negatively affect the culture of its sons, and thus tribal fanaticism will be supported in all its forms, and this will be clearly evident in their behavioral patterns represented by customs, traditions, pride in lineage, and blind imitation of ancestors and fathers, which makes them cling to tribal fanaticism and take refuge in it, make it a priority in daily life practice and one of the matters that are not open to discussion.

The results of the study also showed that racial fanaticism is one of the most important practices of tribal fanaticism, as the average answers of the study sample members to the questionnaire were (4.05 points out of 5) points, which is a high degree and clearly affects family upbringing, this is clear from the paragraph with the highest score, which is "The individual is biased towards his tribe members and gives them priority over others", with a score of (4.34) out of (5) degree. The practices of racial fanaticism are negatively reflected on the individual and society, these practices are represented in the individual's fanaticism on the basis of lineage, gender, color, or race, the tribally fanatic individual biased to the members of his tribe, their customs, traditions and rejects any external ideas, his loyalty is absolute to his tribe and to achieving the private interests of the tribe and its members, not to serving the interests of the state, and supporting the tribe in all circumstances, and generates a feeling of hatred towards individuals from outside the tribe.

In addition, the results of the study also showed that ethnocentrism is one of the most important practices of tribal fanaticism, as the average answers of the study sample members to the questionnaire were (3.74) points out of (5) points, which is a high degree and clearly affects family upbringing, and this is clear from the paragraph with the highest score, which is "The individual follows the ideas of his tribe in dealing with others" with a score of (4.15) out of (5) degree. Therefore, ethnocentrism is one of the practices of tribal fanaticism that greatly affects family upbringing, so the family that practices ethnic behaviors contributes to the spread of societal violence and weapons, makes the individual look at himself with arrogance and pride, look at other tribes with contempt, and that he is the highest race and the most deserving of reaching high positions and achieving private interests, so it resorts to using violence to prove

its points of view and impose them by force, and due to the complete tribal loyalty, this makes individuals ready to sacrifice in order to defend the tribe or one of its members. The study concludes from the above that both racial fanaticism and ethnocentrism are practices of tribal fanaticism that have a negative impact on Libyan society, but the practices of racial fanaticism have attained a higher degree than the degree of ethnocentrism.

Recommendations of the Study:

In light of the results reached by the study, it recommends the following:
- Emphasizing the important role of the family in raising its children to belong to the homeland and to prioritize it over all forms of tribalism.
- Emphasizing the important role of the family in educating its children and raising them on good Islamic morals and promoting the values of tolerance and good citizenship, which contributes to reducing tribal fanaticism.
- Develop specialized programs and courses to educate families about the necessity of applying the Islamic religion and giving it priority in raising children, and this does not mean abandoning customs and traditions, but rather refining them to be in harmony with the Islamic religion, and to achieve the public interest.
- Enacting and implementing legislation and laws that punish the practice of tribalism, and emphasizing the need to put the public interest before the private interest.
- Pointing out the important role of the elders of the clans and tribes in their meetings and special occasions to aware the members of their tribe about the importance of family upbringing, national unity, and the rejection of all forms of fanaticism against other tribes.
- Conducting interviews and media programmes that interact with the public to reduce tribal thinking and instill a spirit of national intellectual awareness among members of society and clarify the danger of adopting tribal fanaticism on the lives of individuals and society, and broadcasting it in all kinds of media to reach all segments of society.
- Strengthening the religious conscience among members of society and that all individuals are equal regardless of their lineage and ancestry, through the diversity of religious programs, publications, awareness campaigns, mosque pulpits, and cultural lectures in universities and

schools, which warn of the danger of tribal fanaticism to Islamic society and the state.

- The necessity of uniting the members of one society and rejecting tribal fanaticism to confront the economic, political and social dangers and challenges surrounding society, and push it towards progress.

- Conducting more studies and research that examine tribal fanaticism and limit its persistence in Arab and Islamic societies.

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