

Roots of Tribalism and its Effects on Civilizational Stability: The Case of Kassala State, Sudan, 2022/2023

Dr. Safwan Mahyoub Galib Amir ¹, Dr. Eissa Mohammed Ali Saleh ^{2*}

¹ Educational supervisor at Asian Competencies for University Scholarships.

Doctorate in Da'wah and Media, Department of Da'wah, Faculty of Sharia, University of the Holy Quran and Islamic Sciences, Khartoum, Republic of Sudan.

² Researcher in the Curriculum Department, Faculty of Education, International Islamic University, Malaysia

جذور التعصب القبلي وآثاره على الاستقرار الحضاري ولاية كسلا السودان أنموذجاً 2023/2022

د. صفوان مهيبوب غالب عامر¹، د. عيسى محمد علي صالح^{2*}

¹ مشرف تربوي في كفاءات آسيوية للمنح الجامعية.

دكتوراه في الدعوة والإعلام، قسم الدعوة، كلية الشريعة، جامعة القرآن الكريم والعلوم الإسلامية، الخرطوم، جمهورية السودان.

² باحث جامعي، قسم المناهج وتكنولوجيا التعليم، كلية التربية، الجامعة الإسلامية العالمية، كوالالمبور، ماليزيا.

*Corresponding author: Eissamohammed@iium.edu.my

Received: April 30, 2024

Accepted: July 02, 2024

Published: July 13, 2024

Abstract

The study aims to contribute to overcoming the deep-seated problem of tribalism among diverse tribes in Sudan in general, and in Kassala State in eastern Sudan in particular. It seeks to clarify tribalism and its impact on stability in Sudan through a household survey conducted on a random sample in Kassala State for the year 2022/2023. The study focuses on three important axes: the causes of tribalism, the consequences of tribalism, and suitable proposals to address the phenomenon of tribalism. After receiving and analyzing the responses, the researcher derived results and suggestions that, God willing, will contribute to spreading awareness and motivating people to overcome this problem. The goal is to foster coexistence, brotherhood, and the serious commitment of all segments of society to build and stabilize the nation.

Keywords: Bias, Tribal, Causes, Effects.

الملخص

تهدف الدراسة إلى المشاركة في تجاوز مشكلة التعصب القبلي المتعمقة بين القبائل المتنوعة في السودان عموماً وفي ولاية كسلا شرق السودان خصوصاً، ولتوضيح التعصب القبلي وآثاره على الاستقرار في السودان وذلك بواسطة استبانة منزلة على عينة عشوائية في ولاية كسلا لعام 2023/2022م، في ثلاثة محاور مهمة، محور أسباب التعصب القبلي، ومحور الآثار المترتبة على التعصب القبلي، ومحور المقترحات المناسبة لمعالجة ظاهرة التعصب القبلي، وبعد استقبال الردود وتحليلها خرج الباحث بنتائج ومقترحات ستسهم بإذن الله في نشر الوعي السليم وإثارة الدافعية لدى الناس في تجاوز هذه المشكلة، لينعم الناس بالتعايش والإخاء والوقوف الجاد من جميع الأطياف في صفٍ واحدٍ في بناء الوطن واستقراره.

الكلمات المفتاحية: التعصب، القبلي، الأسباب، الآثار.

Introduction

Praise be to God, the Lord of all worlds, and blessings and peace upon His truthful and trustworthy Prophet, his family, his companions, and those who follow them in goodness until the Day of Judgment. After that:

The phenomenon of tribalism is a social issue that emerged when the concepts of equality weakened, that all people are descendants of Adam and made from dust. As principles of equality waned, other concepts such as discrimination based on color, race, tribal pride, village, sect, and rich versus poor emerged. As people moved away from the teachings of religion, there was an inclination toward misleading ideologies that fragmented and tore society apart.

The numerous damages and losses resulting from this phenomenon, leading to animosity, conflict, and bloodshed, have transformed the great potential and capabilities of humans into a destructive force due to ignorance and detestable tribalism. Therefore, Islam came to address society's destructive ailments, playing a significant role in refining souls and uniting people on truth, overcoming tribal and regional tendencies, whatever they may be.

Sudan, the generous and diverse country with its natural resources and vast expanse, has a variety of tribes that are important components cherished by Sudanese citizens. They take pride in their authentic history, positive customs, traditions, and the unity among their members. However, various factors have created a gap among the people, leading each individual to champion their tribe, support it, and stand by it, even in the face of falsehood. This created a significant division among the people, resulting in infighting, weakened development, a lack of security, tourism downturn, and economic decline. Therefore, it became imperative for all intellectuals, scholars, and thinkers to take a serious stance in bringing people back to sound nature and providing continuous awareness to reject ignorant tribalism. This is the motivation behind conducting this study titled "Tribalism and Its Impact on Stability in Sudan: Kassala State as a Model 2022/2023," aiming to contribute to addressing this phenomenon, fostering equal dialogue, and forming a harmonious society within a participatory framework that fortifies the necessities of security and stability in the country.

Problem Statement: Tribalism, within the context of the tribe that used to be the core of social life in the Sudanese community in the past, is one of the oldest phenomena requiring attention and addressing its repercussions. It has an impact on various concepts such as citizenship, class, and racial discrimination, marriage issues, childhood problems, family issues, and undermining competencies by prioritizing tribal elements over intellectual ones. Furthermore, it prioritizes tribal interests over national interests. A deepening gap among societal segments results from denial and unwillingness to discuss tribalism. This necessitates scientific studies and efforts from researchers to understand such phenomena fragmenting the community.

Sudan suffers from conflicts, civil wars, disturbances, and instability due to complex and intertwined racial, political, and tribal reasons. Motivated by this, the research aims to observe the features and observations of this phenomenon, placing it within its proper scientific framework amid scientific contexts and statistical indicators that delineate its dimensions and determine its existence by real-world measures.

Significance of the Study: The importance of the study lies in addressing a contentious issue within the societal environment, attempting to provide theoretical and practical insights for research, and offering a scientifically accurate explanation. The study theoretically attempts to find a mechanism for addressing tribalism in Sudanese society by exploring its causes and effects. Scientifically, it aims to identify forms of tribalism in Sudanese society, recognize its causes and manifestations, diagnose and treat it in its early stages, and develop effective concepts for evaluation and treatment.

The researcher aims to conduct more survey research and provide questionnaires to identify negative phenomena in society, deal with them, and limit their spread. The results of this research may encourage decision-makers to establish systematic and objective methodologies to combat and prevent such phenomena.

Objectives of the Study:

- To understand the aspects of tribalism among members of society and its impact on their orientations.
- To derive scientific, social, intellectual, and educational recommendations to address and limit the spread of tribalism.
- To recognize the dimensions, causes, and factors contributing to the growth of this negative phenomenon in Sudanese society, thus aiding in its containment and eradication.

Study Questions:

- What is the nature of tribalism in Sudanese society?

- What are the causes of tribalism in Sudanese society?
- What are the repercussions of tribalism in Sudanese society?
- What are the proposals and recommendations that can contribute to reducing tribalism?
-

Theoretical Framework: First Axis: Concept and Roots of Tribalism in Sudan

Sudan, an Arabic word derived from "Biladas-Sudan" meaning the Land of the Blacks, referred by Arabs in the Middle Ages to the vast regions beyond the Great Desert from the Red Sea to the Indian Ocean, extending to the Atlantic Ocean. This term was used due to the observed predominant dark skin color of the inhabitants of this extensive region.

Situated in northeastern Africa, Sudan shares borders with Egypt and Libya to the north, Chad and the Central African Republic to the west, South Sudan to the south, and Ethiopia and the Red Sea to the east. It spans from latitude 22° to latitude 12°, close to the equator.

Sudanese people are divided into more than 211 tribes, varying in ethnic origins, languages, and local dialects. The tribes are distributed across the Red Sea region, BeniAmer tribes speaking ancient languages derived from Hamitic and Semitic roots, Nubian tribes in the north of the Nile Valley speaking a mixture of Arabic and remnants of the Nubian language, Arab tribes in the central region like Kabashi, Kawahla, Ja'aliyeen, and Rashaida, and numerous southern tribes like Nuer, Shilluk, and Dinka, along with Christian minorities.

Given that Sudan is the largest country in Africa and the Arab world, this vast expanse encompasses diverse ethnic and tribal groups with origins in Semitic, Hamitic, and Nilotic roots. Tribal diversity in Sudan is ancient, with approximately 570 tribes, divided into 57 ethnic groups based on linguistic and cultural characteristics.

Islam entered Sudan in 632 CE with the arrival of Abdullah bin Abi Al-Sarh. It gradually spread across the country, with more than three-quarters of the population practicing Islam, including various Sufi orders like the Mahdiyya, Qadiriyya, and Sammaniyya. Additionally, there are animist beliefs, especially in the south, constituting about 5% of the population, and a Christian minority (2%) divided among Protestants, Catholics, and Orthodox Christians.

The tribes that established civilization in ancient Sudan, namely the Nubians and Anghas, interacted with the Arab Bedouins and Egyptians. Arab migrations from Egypt and the Arabian Peninsula intensified significantly in the 13th century due to political and economic factors, and Arab migrants intermingled with the Sudanese people. Notably, they practiced intermarriage using the matrilineal system, establishing political influence. This led to the emergence of the "BaniKenz" descendants, who rose to prominence among the Nubians. This weakened Nubian political power, paving the way for the Arab tribes, especially the Juhayna, to penetrate the central Nile Valley and subsequently reach Bataina and Jazirat, interacting with other Arab tribes like the Baggara in Darfur and the Nuba Mountains.

Islam came to Sudan in 632 CE with the entry of Abdullah bin Abi Al-Sarh. The Beja and Nubian tribes were subjugated, paying tribute, and some converted to Islam. The religion spread across Sudan after that, and the country experienced various Arab migrations. The role of Islam and Arab migrations shaped the ethnolinguistic landscape of Sudan, influencing the social, political, and economic aspects of the tribes.

At the beginning of the 13th century CE, significant Arab migrations occurred from Egypt and the Arabian Peninsula due to political and economic factors. Arabs opened up to Sudanese people like the Nubians, Beja, and Anghas, creating a blend of cultures and forming the ethnolinguistic groups known today. Arab-African intermingling and interactions between tribes were peaceful, except for occasional conflicts over pasture and grazing lands.

Tribal conflicts in Sudan transitioned from limited disputes over pasture and sustenance to full-scale civil wars and persistent conflicts, resulting in thousands of casualties. This deepened animosity between tribes, especially those neighboring in the same region, where interests are intertwined. Recent clashes in the Jeninah area of Darfur between the Massalit tribe and some Arab tribes, as well as conflicts in the east between the BeniAmer and Nuba tribes, prompted the researcher to study this issue and its impacts to find appropriate solutions for a secure and stable life.

Concept of Bigotry:

Bigotry has several definitions in Arabic and foreign dictionaries, but a concise summary can be extracted. In modern dictionaries, linguistic bigotry is defined in the Contemporary Arabic Language Dictionary as: "Refusing the truth and reality upon their appearance with excessive bias and inclination against them. It is also defined as an individual's association with a specific ideology, party, or group while isolating themselves from its principles. Bigotry can take the form of religious, sectarian, tribal, political, or racial bias. It is a behavior that can lead individuals and society towards destruction, ruin,

and extremism. Many scholars view bigotry as an expression of human emotions such as hatred and repression, defending oneself and the individuals they follow."

Definition of Tribe:

To attempt to build an authentic concept of bigotry and its association with tribalism, a tribe is described as a gathering of people, whether large or small, located in a specific place or region. They unite based on kinship, language and share a social relationship characterized by cultural and psychological cohesion. A tribe is a cohesive social unit associated with a specific region, often considered politically and morally independent. Tribes sometimes branch into smaller parts and branches, especially when the inhabited area is large relative to the population. Tribes often have a distinct language that sets them apart from other segments of society. The tribal mindset, as described by Al-Jabri, is a continuous social, psychological, emotional, and unconscious bond connecting individuals of a group based on kinship, intensifying when there is a perceived threat to those individuals as individuals or as a group. In conclusion, tribal bigotry, whether positive or negative towards a specific idea or issue, does not fundamentally rely on logic and scientific evidence. It emotionally charges the bigot, leading them to deviate from sound reasoning and objectivity. Individual or group tribalism makes one blind with love for their tribe and disdain for others, potentially causing psychological and physical harm to others.

Our righteous religion addresses and rejects bigotry. In various verses and hadiths, it emphasizes avoiding it, prohibiting mockery of others, and clarifying the fundamental equality of people in creation. The Prophet Muhammad, peace be upon him, strongly denounced detestable bigotry. "He is not one of us who calls to tribalism, fights for tribalism, or dies for tribalism." Our religion eliminates the remnants of ignorance and pride in lineage. Believers are reminded of their equality as children of Adam, all created from dust. The dangerous infiltration of tribal bigotry threatens stable life, corrodes social life, and traces its roots to various causes, notably individual upbringing. A person, being a product of their environment, absorbs their morals, habits, and various traditions. Hatred, resentment, arrogance, and condescension towards those around them develop, fostered by their surroundings, leading to an escalation of these emotions and their upbringing on such principles.

Among the key reasons exacerbating tribal bigotry are weakened religious values, widespread illiteracy in society, isolation and lack of interaction between tribes, lack of tolerance between tribes, pride in lineage, adherence to prevailing traditions within the tribe, weak coexistence between tribes, absence of social participation, ignorance of Islamic legislations, and the influence of influential tribal leaders encouraging tribal bigotry.

With these factors combined, the extensive and significant negative effects of tribal bigotry emerge within the society. These effects include the distancing and discord among society members, condescending views towards certain societal groups, prioritizing tribal interests over public interests, administrative corruption due to favoring relatives, an increase in unmarried young men and women, intensified conflicts between tribal groups, succumbing to revenge and unwarranted killing. Such outcomes hinder societal development, impede cultural progress, weaken tourism in the country, and replace security with fear, and peace with war.

Second Axis: Effects of Tribal Bigotry on the Civilizational Stability of Sudan

The Sudanese government has faced numerous problems due to the ongoing conflict between tribes. Its main concerns include human rights violations and forced displacement of tribes. Consequently, the Sudanese government has lost its grip on governance, facing threats from various political factions within Sudan. If this chaos persists, it could lead to international military intervention, echoing the tragedy of Iraq in the heart of the African continent and on the southern borders of Egypt.

The escalation of problems and internal conflicts over resources, exacerbated by drought in northern Darfur, has led to the displacement of many Zaghawa tribes to southern Darfur. However, these lands are historically considered owned by the Qura tribe. Additionally, conflicts emerged when tribes like the Rizeigat, Mahariya, and Mahamid migrated to areas around Jebel Marra, contending with the Masalit tribe. The Zaghawa tribes engaged in agriculture were forced by drought to migrate south to areas inhabited by Rizeigat in the south, resulting in conflicts that escalated to the point of armed confrontation.

In addition to the destruction of villages and facilities due to unstable security conditions, large numbers of villages were burned, and numerous properties and service institutions were destroyed. This led to the suspension of various development projects. Warriors looted substantial livestock herds, leading to the cessation of agriculture and trade in secure major cities. Consequently, a significant population displacement occurred, impacting the workforce engaged in economic activities, forcing them into camps. Here, tribal conflicts (over resources) intersect with the absence of comprehensive fair development, politicization, the emergence of armed movements, government intervention on one side, conflicts in neighboring countries, and the flow of arms into Darfur. Tribal militarization and the rise of

tribal militias, along with the penetration of the government on one side and various armed movements on the other, have created a complex and stalled political, social, and security situation that will leave its mark on the future political and social trends of Sudan unless addressed thoroughly and comprehensively.

Tribal conflicts have weakened the authority of the state, and this weakening will continue with the assistance of other factors. Many areas currently affected by tribal bigotry fall under the control of movements, often referred to as liberated zones, or under the dominance of tribal militias. Due to its politicization, local administration is unable to manage or contain conflicts as it did in the past. It has become powerless in persuading armed militias. The negative consequences of escalating problems between tribes and the people of one nation include casualties, injuries, homelessness, displacement, and refugees. It has also led to increased rates of revenge, theft, looting, and severing ties between multiple tribes. If all tribes felt they were in one country, in an independent state with a shared sense, common cultural heritage, and a mutual aspiration to live together, people would not oppress one another, and tribes would not harm one another. They could coexist peacefully, free from the conflicts and enmity that currently prevail.

Previous Studies:

First Study: The Impact of Tribal Conflict in Darfur on Sudanese Security (2015) By Mona Hamad Mohammed, a master's thesis at the Islamic University of Omdurman, this study aimed to understand the causes of tribal conflict in Darfur and its impact on Sudanese national security. It also focused on current developments, local roles in the conflict, external roles (regional and international), and clarified the political, economic, social, scientific, and technological effects and their importance in achieving individual and state security from internal and external threats. The study employed a historical and descriptive-analytical approach, reaching the following results:

1. Humanitarian conditions, including casualties, injuries, refugees, and displaced individuals, allowed international parties to intervene and impose their conditions on Sudan to achieve their goals.
2. Geographically neighboring countries (Chad and Libya) played a role in escalating events, either by supplying tribes with weapons and logistical support or by not pressuring them to reduce their negotiation demands. Serious negotiations could lead to a peace treaty ending the ongoing tragedies in the region.
3. The state's slow response to addressing conflict causes and the successive central governments' lack of seriousness allowed the conflict to evolve, turning it from a domestic issue into a global concern that affected Sudan politically, economically, and socially. Recommendations included achieving internal political consensus among all political parties, emphasizing the importance of reconciliation, rebuilding societal trust, and returning to Darfur's social heritage.

Second Study: The Impact of Tribalism on Political Stability in Sudan (2017) By Abdou Mukhtar Musa, a peer-reviewed research paper published by the Center for Arab Unity Studies, this study aimed to explore the impact of tribalism on political stability in Sudan, with a focus on the case of Darfur. The research covered several axes:

1. Causes of tribal conflict in Sudan: The conflict in Sudan is linked to the state's structure, its political system, and political discourse. Social conflicts exist in all societies, and tribal conflicts are particularly prevalent in underdeveloped communities.
2. Tribal conflict in Darfur: Darfur remained an integral part of modern Sudan during the 1916-1956 period, governed by British officials relying heavily on the civil administration system. When Sudan gained independence, political and economic power shifted to Arab northerners, mostly Muslims or the so-called Arab Muslim Nile group, which dominated.
3. Tribal bias, "models of bloody violence": Armed tribal conflict erupted in Darfur in successive and violent cycles. Tribal discord became the exception rather than the rule in Darfur's society, marking the past three decades. The conflict involved most Darfur tribes. The study concluded by highlighting several results, including the weakening of state authority due to tribal conflicts, and recommended the state reimpose its authority, review federal governance, and apply true federalism with consensual democracy and proportional representation. This abstract was generated by Dar Al Mandumah in 2018.

The Third Study: The Racial and Political Dimension of the South Sudan Issue (Ibby Model) (20) In this study, the researcher focused on the roots of the South Sudan issue, which are considered similar to the roots of tribal problems in Sudan in general. The researcher concluded that colonial powers in third-world countries, upon departure, left several problems that could be ignited at will. Minority issues were among its prominent legacies, and governments, as another cause, played a role in the

emergence of minority problems. The researcher argued that governments could have controlled and directed these issues towards solutions that promote integration and unity.

Fourth Study: Tribalism and Its Impact on Fueling Civil Wars: A Legal Perspective (21) By Jalal Ali Mohamed, published by the Scientific Journal of the Faculty of Education, University of Misurata, in 2021, this research aimed to highlight the dangerous effects of tribalism and its primary role in igniting civil wars. It emphasized the exploitation of such situations by opportunists to strike at the core of the Islamic nation. The study sought to determine some concepts upon which solutions could be based, particularly defining the general concept of the tribe as a tool for identification, kinship, and outlining its general and specific effects. The researcher aimed for a precise description of the problem to reach realistic solutions to curb the negative effects of detestable tribalism. The study included a call to liberate minds from the shackles of detestable bias, whose results have led to the society losing stability, tranquility, and harmony.

Third Axis: Statistical Analysis of Tribalism in Kassala State, Presentation, and Interpretation of Results
 Statistical Procedures and Tests Used: To achieve the study's objectives, the researcher utilized statistical analysis software (SPSS), a statistical package for social sciences. The following statistical tests and procedures were applied:

1. Percentages and frequencies: Describing the characteristics of the study sample for personal variables and determining respondents' responses to study questions.
2. Reliability and validity tests: Applying reliability and validity tests for the study questionnaire.
3. Weighted average calculation and Likert scale: Analyzing responses to basic questions to understand respondents' opinions and attitudes.
4. Chi-square test: Testing the significance of axis statements.

Firstly, Reliability and Validity Test: Reliability indicates that the questionnaire gives almost the same results when used on a similar sample and under similar conditions for the first time. Validity testifies that the questionnaire provides the same results if redistributed to the same sample, provided that the conditions do not change. The study used Cronbach's alpha method, a common approach for calculating questionnaire reliability, aiming to reach realistic solutions to end or limit the effectiveness of detestable tribalism.

The variance of the total questions represents the extent of truthfulness of the respondents in their answers to the questionnaire they have answered and is calculated by taking the square root of the reliability coefficient. The numerical values of the reliability and validity coefficients range from zero to one. The closer the coefficient value is to one, the better, and if the value is less than 0.50, there is a problem in understanding the questionnaire questions, and they should be reviewed to clarify the reliability of the questionnaire. Cronbach's Alpha coefficient was calculated for different questionnaire statements and for the total statements as shown in the following table:

Table No. (1): Reliability and Validity Coefficients for the Questionnaire

Axis	Number of Statements	Cronbach's Alpha Value	Reliability Coefficient
Second	10	0.779	0.883
Third	10	0.818	0.904
Fourth	10	0.788	0.888
Total	30	0.871	0.933

Source: Prepared by the researcher from the field study data (2023) using the SPSS program. The table above illustrates the values of the reliability coefficient (Cronbach's Alpha) and the validity coefficient (the square root of the reliability coefficient) for all research statements. The Cronbach's Alpha value was (.871), and the reliability coefficient value (0.933) on average for the total statements, indicating high reliability and validity in the fundamental questionnaire questions as a whole. The sample results can be applied to the study community.

Secondly: Presentation and Analysis of Personal Variables: Table No. (2) Distribution of Sample Individuals According to Personal Variables (Gender, Age, Educational Qualification)

Table No. (2): Distribution of Sample Individuals According to Personal Variables (Gender, Age, and Educational Qualification)

Percentage	Frequency		
60	24	Male	Gender
40	16	Female	
100	40	Total	
5	2	Below 20 years old	Age
27.5	11	20 and below 30	
35	14	30 and below 40	
32.5	13	40 and below 50	
100	40	Total	
5	2	High School	Education Level
95	38	University Degree	
100	40	Total	

Source: Prepared by the researcher from the field study data (2023) using the SPSS program.

The table above shows that the male percentage is about 60%, while the female percentage is 40% of the sample individuals. It's noticeable that most of the sample individuals are males. The ages of most sample individuals range between 20 and less than 30 years, with a percentage of 35%, followed by the age group 40 and less than 50 years with a percentage of 32.5%, then the age group 30 and less than 40 years with a percentage of 27.5%. The lowest percentage in the sample was for the age group less than 20 years, which is only 5%, indicating representation for all age groups in the study sample. Additionally, we observe that the majority of the sample individuals have a university degree, with a percentage of 95%, while only 5% have a secondary school degree.

Thirdly: Basic Data: 1/ Applying the weighted average calculation for respondents' answers to understand their opinions and attitudes towards the questionnaire: Likert's Five-Point Scale: The arithmetic mean (weighted average) is calculated, and the direction is determined based on the values of the weighted average, as shown in the following table:

Table No. (3) Likert Pentascale

Result	Weighted Average"	Weight
Strongly disagree	From 1 to 1.80	1
Disagree	From 1.81 to 2.60	2
Neutral	From 2.61 to 3.40	3
Agree	From 3.41 to 4.20	4
Strongly agree	From 4.21 to 5	5

Source: Likert Pentascale..

It's noted that the length of the period used here is 5/45/4, which is approximately 0.80. Throughout the period, numbers five (5), four (4), three (3), two (2), and one (1) have been evenly distributed across four intervals.

Table No. (4) Axis 2: Causes of Tribalism Phenomenon in Kassala State.

Approval Grade	Rank	Approval Rate	Standard Deviation	Weighted average	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Repetition Percentage %	Phrase Number
Strongly Agree	1	90.00%	.679	4.50	1	1	15	23	23	57.5	1
Agree	4	82.40%	.723	4.12	1	5	22	12	12	30	2
Strongly agree	1	90.00%	.751	4.50	1	3	11	25	25	62.5	3

Agree	6	78.60%	.971	3.93		4	8	15	13	Repetition	4
						10	20	37.5	32.5	Percentage %	
Agree	9	72.60%	1.030	3.63		7	10	14	9	Repetition	5
						17.5	25	35	22.5	Percentage %	
Agree	5	80.00%	1.062	4.00		5	7	11	17	Repetition	6
						12.5	17.5	27.5	42.5	Percentage %	
Agree	7	77.00%	1.075	3.85	1	4	8	14	13	Repetition	7
					2.5	10	20	35	32.5	Percentage %	
Strongly Agree	2	85.40%	.905	4.27		2	6	11	21	Repetition	8
						5	15	27.5	52.5	Percentage %	
Agree	8	75.60%	1.025	3.78		6	8	15	11	Repetition	9
						15	20	37.5	27.5	Percentage %	
Strongly agree	3	84.60%	1.000	4.23		3	7	8	22	Repetition	10
						7.5	17.5	20	55	Percentage %	
Agree		81.60%	.53980	4.0800							Total

Source: Prepared by the researcher from the field study data (2023) using the SPSS program.

The above table illustrates the frequencies, percentages, weighted averages, standard deviations, ranks, and response rates for the responses of the study sample individuals on the statements of the first axis (Causes of Tribalism Phenomenon in Kassala State).

Table No. (5) Causes of Tribal Prejudice

Absence of social participation	6	Weak religious motivation	1
Non-enforcement of Shari's Law	7	Spread of illiteracy	2
Weakness of educational curricula	8	Lineage pride	3
Tribal leadership	9	Lack of tolerance and coexistence among tribe	4
Isolation and lack of tribal mix	10	Following common traditions	5

Based on the table results, it becomes evident that the majority of the sample participants responded with agreement and strong agreement to all statements of the various axes. The overall averages obtained the result "agree" according to the Likert pentagon scale, with a weighted average of (4.08), a standard deviation of (0.5398), and a high agreement response rate reaching (81.60%). Axis Three: What are the social effects resulting from tribal bias in Kassala State?

Table No. (6) The Social Effects Resulting from Tribal Prejudic

Approval Grade	Rank	Approval Rate	Standard Deviation	Weighted average	Strongly Disagree	Disagree	Nuetral	Agree	Strongly Agree	Repetition	Phrase Number
Strongly agree	2	93.60%	.526	4.68			1	11	28	Repetition	1
							2.5	27.5	70	Percentage %	
Strongly agree	3	91.60%	.675	4.58		1	1	12	26	Repetition	2
						2.5	2.5	30	65	Percentage %	
Strongly agree	4	90.40%	.679	4.52		1	1	14	24	Repetition	3
						2.5	2.5	35	60	Percentage %	
	1	95.00%	.494	4.75			1	8	31	Repetition	4

Strongly agree							2.5	20	77.5	Percentage %	
Agree	9	75.00%	1.080	3.75		6	11	10	13	Repetition	5
						15	27.5	25	32.5	Percentage %	
Strongly agree	5	88.60%	.781	4.43		2	1	15	22	Repetition	6
						5	2.5	37.5	55	Percentage %	
Strongly agree	4	90.40%	.751	4.52		1	3	10	26	Repetition	7
						2.5	7.5	25	65	Percentage %	
Strongly agree	6	87.00%	.834	4.35		2	3	14	21	Repetition	8
						5	7.5	35	52.5	Percentage %	
Agree	8	79.60%	1.074	3.98		5	8	10	17	Repetition	9
						12.5	20	25	42.5	Percentage %	
Strongly agree	7	86.00%	.791	4.30		1	5	15	19	Repetition	10
						2.5	12.5	37.5	47.5	Percentage %	
Strongly agree		87.70%	.48651	4.3850							Total

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the repetitions, percentages, weighted averages, standard deviations, ranks, and response rates for the responses of the study sample participants to the statements of Axis Three (the social effects **resulting from tribal bias in Kassala State**). **These responses include:**

Table No. (7) The Social Effects Resulting from Tribal Prejudice

Abundance of spinsterhood	6	Disabling Shari'a Law	1
Administrative corruption and favoritism	7	Poor in tourism	2
Prioritizing Tribal interest over public interest	8	Drifting towards revenge	3
Disparagement and mockery of others	9	Disruption of the development process	4
Social discord among community members	10	Increase in problems and murder	5

Based on the table results, it is evident that the majority of the sample participants strongly agreed and agreed to all statements of the various axes. The overall averages obtained the result "strongly agree" according to the Likert pentagon scale, with a weighted average of (4.3850), a standard deviation of (.48651), and a high agreement response rate reaching (87.70%). Axis Four: Suggestions and recommendations that can contribute to reducing the phenomenon of tribal bias.

Table No. (8) Recommendations to Reduce Tribal Prejudice

Approval Grade	Rank	Approval Rate	Standard Deviation	Weighted average	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Repetition	Phrase Number
Strongly agree	2	95.00%	.439	4.75				10	30	Repetition	1
								25	75	Percentage %	
Strongly agree	1	96.00%	.405	4.80				8	32	Repetition	2
								20	80	Percentage %	
Strongly agree	3	95.00%	.494	4.75		31	1	8	31	Repetition	3
						77.5	2.5	20	77.5	Percentage %	

Strongly agree	4	92.60%	.740	4.63		1	3	6	30	Repetition	4
						2.5	7.5	15	75	Percentage %	
Strongly agree	5	92.00%	.632	4.60		1		13	26	Repetition	5
						2.5		32.5	65	Percentage %	
Strongly agree	4	94.00%	.564	4.70			2	8	30	Repetition	6
							5	20	75	Percentage %	
Strongly agree	5	92.00%	.591	4.60			2	12	26	Repetition	7
							5	30	65	Percentage %	
Strongly agree	6	89.60%	.679	4.48			4	13	23	Repetition	8
							10	32.5	57.5	Percentage %	
Strongly agree	1	96.00%	.516	4.80			2	4	34	Repetition	9
							5	10	85	Percentage %	
Strongly agree	2	95.60%	.423	4.78				9	31	Repetition	10
								22.5	77.5	Percentage %	
Strongly agree		93.75%	.32753	4.6875							Total

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the repetitions, percentages, weighted averages, standard deviations, ranks, and response rates for the responses of the study sample participants to the statements of Axis Four (suggestions and recommendations that can contribute to reducing the phenomenon of tribal bias). These responses include:

Table No. (9) Recommendations to Reduce Tribal Prejudice

Promoting concepts of citizenship and coexistence.	6	The family bears the responsibility for proper upbringing.	1
Strengthening religious values and deepening the principle of brotherhood.	7	Diversity in community participation	2
Disseminating education and eradicating illiteracy in families.	8	Mixing, getting to know each other, and harmonizing.	3
The state bears the responsibility for resolving conflicts.	9	Prioritizing the interest of the country over tribal interests.	4
Media awareness of the dangers of prejudice.	10	Continuous tolerance.	5

Based on the table results, it is evident that the majority of the sample participants strongly agreed and agreed to all statements of the various axes. The overall averages obtained the result "strongly agree" according to the Likert pentagon scale, with a weighted average of (4.6875), a standard deviation of (.32753), and a high agreement response rate reaching (93.75%). Performing an analysis of variance (ANOVA) and a t-test for the total axes based on demographic variables: This involves setting the null hypothesis that there are no differences in the sample response averages based on demographic variables, versus the alternative hypothesis that there are differences in the sample response averages based on demographic variables.

Table No. (9): Comparison of the averages of behavioral problems for visually impaired individuals based on the gender variable (male and female).

Decision	Probable value	Value (t)	Standard Deviation	Mean	Number	Sex	Axis
	.778	.28	.60433	4.1000	24	Male	The second

No significant differences			.44272	4.0500	16	Female	
No significant differences	.825	-.22	.56143	4.3708	24	Male	The third
			.36234	4.4063	16	Female	
No significant differences	.242	-1.19	.36809	4.6375	24	Male	The forth
			.24732	4.7625	16	Female	

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the results of comparing the means of respondents' responses according to the total statements of the study axes with the gender variable (male and female) through the t-test. It is evident that there are no statistically significant differences at the 0.05 significance level for all axes attributed to the gender variable. This is because the probability values for both are greater than the standard significance level of 0.05.

Table No. (10): Comparison of the averages of axes based on the variable of years of experience.

Result	Probable value	Value f	Standard Deviation	Mean	Number	Experience	Axis
No significant differences	.590	.646	.42426	4.5000	2	Less than 20 years old	The second
			.54104	4.0455	11	20 and less than 30	
			.47907	3.9786	14	30 and less than 40	
			.62532	4.1538	13	40 and less than 50	
			.53980	4.0800	40	Total	
No significant differences	.664	.531	.35355	4.7500	2	Less than 20 years old	The third
			.61363	4.3364	11	20 and less than 30	
			.36502	4.4357	14	30 and less than 40	
			.51776	4.3154	13	40 and less than 50	
			.48651	4.3850	40	Total	
No significant differences	.831	.292	.14142	4.9000	2	Less than 20 years old	The forth
			.45567	4.6818	11	20 and less than 30	
			.26561	4.6857	14	30 and less than 40	
			.29872	4.6615	13	40 and less than 50	
			.32753	4.6875	40	Total	

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the results of comparing the means of respondents' responses according to the total axes based on the variable of years of experience through the analysis of variance method using the F-test. It is evident that there are no statistically significant differences at the 0.05 significance level for all axes based on the variable of years of experience. This is because the probability values for both are greater than the standard significance level of 0.05.

Table No. (11): Comparison of the averages of axes based on the variable of educational qualification.

Decision	Probable value	Value (t)	Standard Deviation	Mean	Number	Type	Axis
No significant differences	.127	1.560	.21213	4.6500	2	High School	The second
			.53613	4.0500	38	University Degree	
No significant differences	.092	1.727	.07071	4.9500	2	High School	The third
			.48082	4.3553	38	University Degree	
	.353	.940	.14142	4.9000	2	High School	The forth

No significant differences			.33161	4.6763	38	University Degree	
----------------------------	--	--	--------	--------	----	-------------------	--

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the results of comparing the means of respondents' responses according to the total axes based on the variable of years of experience through the analysis of variance method using the F-test. It is evident that there are no statistically significant differences at the 0.05 significance level for all axes based on the variable of years of experience. This is because the probability values for both are greater than the standard significance level of 0.05.

Table No. (12): Axis Two - Causes of tribal bias phenomenon in Kassala State.

Test result	Probable value	Degrees of freedom	Chi-square value	Phrase
Significant	0.00	3	35.600a	Weak religious motivation
Significant	0.00	3	25.400a	Spread of illiteracy
Significant	0.00	3	35.600a	Lineage pride
Significant	0.01	3	7.400a	Lack of tolerance and coexistence among tribe
Insignificant	0.46	3	2.600a	Following common traditions
Significant	0.04	3	8.400a	Absence of social participation
Significant	0.00	4	15.750b	Non-enforcement of Shari'a Law
Significant	0.00	3	20.200a	Weakness of educational curricula
Insignificant	0.20	3	4.600a	Tribal leaderships
Significant	0.00	3	20.600a	Isolation and lack of tribal mix

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the results of the chi-square test for all statements of Axis Two (Causes of tribal bias phenomenon in Kassala State). Through the results presented in the table, we find that the probability value for all statements of the axis is less than the standard significance level of 0.05. This indicates the statistical significance of all statements of the axis except for the two statements: "Adherence to prevailing traditions" and "Tribal leaders," which are not statistically significant. This suggests the statistical significance of the agreement of the sample individuals with the statements regarding the causes of tribal bias phenomenon in Kassala State. Axis Three: What are the social effects resulting from tribal bias in Kassala State?

Table No. (13): The social consequences resulting from tribal prejudice

Test result	Probable value	Degrees of freedom	Chi-square value	Phrase
Significant	.000	2	27.950a	Disabling Shari'a Law
Significant	.000	3	42.200b	Poor in tourism
Significant	.000	3	37.400b	Drifting towards revenge
Significant	.000	2	36.950a	Disruption of the development process
Insignificant	.457	3	2.600b	Increase in problems and murder
Significant	.000	3	31.400b	Abundance of spinsterhood
Significant	.000	3	38.600b	Administrative corruption and favoritism
Significant	.000	3	25.000b	Prioritizing Tribal interest over public interest
Significant	.050	3	7.800b	Disparagement and mockery of others
Significant	.000	3	21.200b	Social discord among community members

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the results of the chi-square test for all statements of Axis Three (Social effects resulting from tribal bias in Kassala State). Through the results presented in the table, we find that the probability value for all statements of the axis is less than the standard significance level of 0.05. This indicates the statistical significance of all statements of the axis except for the statement "Frequency of problems and killings," which is not statistically significant. This suggests the statistical significance of the agreement of the sample individuals with the statements regarding the social effects resulting from tribal bias in Kassala State. Axis Four: Suggestions and recommendations that can contribute to reducing the phenomenon of tribal bias.

Table No. (14): Recommendations to mitigate tribal prejudice.

Test result	Probable value	Degrees of freedom	Chi-square value	Phrase
Significant	.002	1	10.000a	Promoting concepts of citizenship and coexistence.
Significant	.000	1	14.400a	Strengthening religious values and deepening the principle of brotherhood.
Significant	.000	2	36.950b	Disseminating education and eradicating illiteracy within families.
Significant	.000	3	54.600c	The state bearing responsibility for resolving conflicts.
Significant	.000	2	23.450b	Media awareness of the dangers of bigotry.
Significant	.000	2	32.600b	Families taking responsibility for proper upbringing.
Significant	.000	2	21.800b	Diversity in community participation.
Significant	.001	2	13.550b	Encouraging mixing, acquaintance, and harmony.
Significant	.002	1	10.000a	Reinforcing citizenship and coexistence concepts.
Significant	.000	1	14.400a	Strengthening religious principles and deepening the principle of brotherhood.

SPSS Source: Prepared by the researcher from field study data (2023) using the SPSS program.

The above table illustrates the results of the chi-square test for all statements of Axis Four (Suggestions and recommendations that can contribute to reducing the phenomenon of tribal bias). Through the results presented in the table, we find that the probability value for all statements of the axis is less than the standard significance level of 0.05. This indicates the statistical significance of all statements of the axis. This suggests the statistical significance of the agreement of the sample individuals with the statements regarding the suggestions and recommendations that can contribute to reducing the phenomenon of tribal bias.

Results and Recommendations: The study revealed the following results:

1. There is a statistically significant indication of the presence of tribal bias reasons, with statistical significance in all reasons except for adherence to prevailing traditions and tribal leadership, which are not statistically significant. This suggests the sample individuals' agreement on statements regarding the reasons for the tribal bias phenomenon in Kassala State.

2. There is a statistically significant indication in all statements of the social effects of tribal bias, except for the statement about the increase in problems and killings. This indicates the sample individuals' agreement on statements about the social effects resulting from tribal bias in Kassala State.

3. The sample individuals agree on statements of suggestions and recommendations that can contribute to reducing the phenomenon of tribal bias.

Through the study results, we can confidently propose the following recommendations:

1. Promote concepts of citizenship and coexistence among tribes through diverse activities that unite people under a common goal.

2. Strengthen religious values and deepen the principle of brotherhood through integrated media awareness, religious guidance, and instilling values in schools, mosques, clubs, and powerful media awareness about the dangers of bias. Families should bear the responsibility of proper upbringing in this context.

3. Promote education and literacy in families, encourage learning, and make efforts to provide education in rural areas.
4. The state should take responsibility for resolving conflicts promptly before they escalate and before tribes' resort to revenge.

References:

1. Mohamed Abdel Ghani, Sudan, Dar Al-Raed for Printing, Egypt, Cairo, p. 1.
2. Abdelwahab Al-Kayali, Political Encyclopedia, 5th edition, Arab Institution for Studies and Publishing, Lebanon, Beirut, 0551, p. 551.
3. Mohamed Abdel Ghani, Sudan, Dar Al-Raed for Printing, Egypt, Cairo, p. 78.
4. Dr. Tajani Mustafa Mohammed Saleh, Factors Shaping the Sudanese Personality (Article), Sudanese Culture Magazine, No. 28, May 1995.
5. Youssef Abu Gharun, Insights into the Life and Customs of Major Sudanese Tribes, Waqf Library, November 25, 2013, pp. 61-81.
6. Al-Fahal Al-Faki Al-Tahir, History and Origins of Arabs in Sudan, 1976, Waqf Library Publication, November 9, 2018, p. 17.
7. Ahmed Omar Mukhtar, Modern Arabic Language Dictionary, Al-Alam Al-Kutub Library, 1st edition, 2008, p. 1050.
8. Youssef Fadl Hassan, Islamic Funj Sultanate, Its Role in the History of Sudan and the Nile Valley, "Research," African Studies Magazine, Issue 22, December 1999.
9. Hamed Abdul Salam Zahran: Social Psychology, World of Books, Cairo - Egypt, 4th edition, 1977, p. 180.
10. Mohamed Atef Gheit, Sociology Dictionary, Cairo, Egyptian General Book Authority, 1979, pp. 490-491.
11. Al-Jabri Mohamed Abid: Ibn Khaldun's Thought of Nationalism and the State. 5th edition. Beirut: Center for Arab Unity Studies, 1992, p. 168.
12. Suleiman bin Al-Ash'ath Abu Dawood, Sunan Abu Dawood, Ansari Printing Press in Delhi, 1st edition, 1323 AH, p. 94.
13. The same reference, p. 92.
14. Ahmed Wahban, Ethnic Conflicts and the Stability of the Contemporary World: A Study of Minorities, Groups, and Ethnic Movements, Dar Al-Jamea Al-Jadida for Publishing, Alexandria, 1999, p. 223.
15. Steering Committee of the National Dialogue Conference on Peace, Final Report and Recommendations, Khartoum (December 9 - October 21, 1989).
16. The same reference.
17. Ahmed Wahban, Ethnic Conflicts and the Stability of the Contemporary World: A Study of Minorities, Groups, and Ethnic Movements, Dar Al-Jamea Al-Jadida for Publishing, Alexandria, 1999, p. 30.
18. Mona Hamad Mohamed, The Impact of Tribal Conflict in Darfur on Sudanese Security, 2015, Master's Thesis, University of Omdurman Islamic.
19. Abdou Mokhtar Musa, The Impact of Tribalism on Political Stability in Sudan, a peer-reviewed research paper, published by the Center for Arab Unity Studies, 2017.
20. Saddam Mouloud Sbai, Ethnic and Political Dimensions of the South Sudan Problem: Abyei as a Model, International Studies from the Center for International Studies, University of Baghdad, Issue 47, p. 151.
21. Jalal Ali Mohamed, Tribal Bias and Its Impact on Igniting Civil Wars: A Study from a Legal Perspective, Research Paper in the Scientific Journal of the Faculty of Education, University of Misurata - Faculty of Education, 2021.