

The Psychological Aspect in the Dialogue of Civilizations: Stereotypes and effects

Hassan Hameed Obead^{1*}, Salman Ali²

¹*Department of Aqeedah and Da'wah - College of Sharia and Islamic Studies - Qatar University, Qatar.*

²*Master in Religions and Dialogue of Civilizations, Qatar.*

Abstracts: The research paper deals with the subject of the psychological aspect in the dialogue of civilizations in terms of the types of personalities and their effects in a preface that regulates the search terms to define the psychological aspect and clarify what is meant by the dialogue of civilizations both linguistically and terminologically. Then, the researcher tackles two topics, the first is about the analysis of the psychological patterns of the interlocutors and the rules for dealing with them which subsume two requirements, the first about the psychological patterns of the interlocutors and the second about the rules for dealing with these patterns in the civilized dialogue. The second topic, it deals with the psychological effects in the dialogue of civilizations, and there are two requirements under it as well. The first concerns the negative effects, and the second the positive effects. The Research adopts the descriptive analytical approach and utilizes the topics of psychology in the practice of the dialogue of civilizations to synthesize and mix knowledge between two different fields of knowledge to establish a construct capable of achieving cognitive integration between disciplines. Then the research paper reaches a number of conclusions, such as: The psychological patterns of interlocutors are numerous, including the nervous, the curious, the quarrelsome, and the quiet patterns. And among the rules for dealing with these patterns are: defining the psychological pattern, understanding the behavior, promoting spiritual nourishment and purity of faith, featuring discipline and psychological balance, and highlighting the need for guidance and psychological counseling. As for the psychological effects in the dialogue of civilizations, they are divided into negative ones, such as introversion, avoidance of dialogues, a sense of meaninglessness, the absence of goals, projecting interlocutors, and sabotaging dialogue. In contrast, the positive ones include: accepting difference, acceptance of dialogue, psychological exploration, self-review, emotional sharing, and continuous interaction. The paper recommends the need to activate the theory of psychology in the practice of the dialogues of civilizations, and to delve deeper into conducting research studies, especially the field ones to cover this topic, in order to be effective in the studies on the dialogue of civilizations.

Keywords: Psychological aspect, Psychology, Dialogue, Dialogue of Civilizations, Personal styles.

1. INTRODUCTION

Contemporary civilizations are preoccupied with psychological problems, exhausted by the details of their complex crises, and every civilization has provided a remedy for its psychological problems. This can be fulfilled through dealing with the psychological aspect in terms of understanding and management, and the fluctuating and overlapping emotions that occur in the soul until civilizations came to be in open markets in which each civilization displays its products, which it considers to be the most capable in maintaining the human soul, and in providing more accurate understanding than those understandings reached by others.

The psychological aspect is not just about diseases and symptoms that visit the soul from time to time or reside in it for a long time, rather the matter is much farther than that, as it has a broad civilizational dimension that distinguishes the view of every civilization on the soul. The Islamic civilization dealt with the subject of the soul in a comprehensive religious and spiritual way with worldly and otherworldly dimensions. As for other civilizations, they subsided on short flawed worldly material, psychological visions, as they generated a real spiritual vacuum in human life until they prompted him to indulge in Gnostics, esoteric philosophies and power sciences promoted by the New Age Movement⁽¹⁾.

The Wise Lawgiver was not limited in their consideration of those charged to the mental aspect, but rather went beyond it to other aspects of the human being, taking into account the physical aspect, the psychological aspect, and others. And in its observance of the ⁽²⁾psychological aspect - the subject of study – lies a great importance ..."

⁽¹⁾See: David J. Robertson, *Gnosticism and the History of Religions* (Translated by: Muhammad Abdullah, Edited by: Mustafa Hindi, Saudi Arabia: Dar Afaq Al-Maarifa for Publishing and Distribution, 1st edition, 2022), p. 298.

⁽²⁾Muhammad Ali Al-Omari, "Observing the Psychological Aspect of the taxpayers in Sharia Rulings" (*The Jordanian Journal of Islamic Studies*, Vol. 13, p. 1 (2017): 177-199), p. 185.

and working on it within the dialogue of civilizations represents an effective way to determine the course of the dialogue, control it, and anticipate its conclusions so as not to be taken by surprise at its failure, nor at its success, and accurate knowledge of this aspect helps to predict the expected behavior of the interlocutors in their civilized dialogues; because in dialogue, there are expressions with emotional connotations driven by psychological emotions. If language is a tool for conveying the message from one party to the other in the dialogue, then the soul is a tool for a deeper understanding of this message and its sender. Every word used in any civilized dialogue carries a psychological connotation as well as linguistic and logical connotations. The present study did not come to bridge the knowledge gap between the fields of psychology and the dialogue of civilizations and close it completely, but rather to lay the first building blocks in the integrative cognitive structure that extends the hands of connection, not separation, between the two fields.

1.1. Research Problems and Questions

The research problem revolves around answering the following central question: What is the effect of the psychological aspect on the dialogue of civilizations? In addition, the research answers several questions branching from it and related to it, such as: What is meant by the psychological aspect? What is the definition of dialogue of civilizations? What are the psychological patterns of interlocutors? What are the rules for dealing with these patterns?

1.2. Significance of the Study

The research derives its importance from the following points:

The lack of sufficient studies linking the psychological aspect with the dialogue of civilizations, and this study deals with the missing part of knowledge in this section.

- As much focus should be placed in the field of dialogue of civilizations on the psychological aspect as on the other aspects.

- Benefiting from psychology in civilized dialogue to build knowledge bridges between the various disciplines.

- Psychological issues are alive and influential in contemporary reality, and it is necessary for them to be present in the field of the dialogue between civilizations.

1.3. Research Aims

The research aims to achieve a number of these goals:

- Introducing the psychological aspect, and explaining what is meant by the dialogue of civilizations.

- Describing some psychological patterns of the parties to the dialogue of civilizations.

- Clarifying the rules for dealing with the psychological patterns of civilizational interlocutors. Exploring the of negative psychological effects of the dialogue of civilizations.

- Clarifying the positive effects of the psychological aspect in the dialogue of civilizations.

2. RESEARCH METHODOLOGY

In addressing its problem, the research adopted the descriptive and then the analytical approach. It also employed the topics of psychology in the epistemological discourse that deals with the dialogue of civilizations in order to give it a broader dimension in the psychological understanding of the human behavior of interlocutors from different civilizations, applying knowledge integration between the fields of psychology and civilizational dialogue,

and adhering to a contemporary and innovative Islamic view in dealing with the subject, and looking at its broad dimensions.

2.1. Research Plan

The research consists of a preface, two chapters, and a conclusion, as follows :

The first topic: It explains the psychological patterns of the interlocutors, and the rules for dealing with them, and under it are two requirements: the first is the psychological patterns of the interlocutors, and the other requirement is the rules for dealing with the psychological patterns of the interlocutors.

As for **the second topic:** it tackles the psychological effects in the dialogue of civilizations, and subsumes two requirements, the first is about the negative effects, and the other is about the positive effects.

The Conclusion: It includes the most important findings and recommendations of the research .

2.2. Preface

The preface looks at the basic research terms, and defines them in terms of language and terminology so that they do not remain ambiguous and undefined. Then the research proceeds towards addressing its problem in the two chapters that follow the preface.

2.3. First – Introducing the Psychological Aspect

2.3.1. The Linguistic Definition

The Arabic expression Al-Janib Al- Nafsi (the psychological aspect) is a compound word consisting of the two words: Janib (side)and Nafsi (psychological) and each of them has a separate meaning, so the Arabic word Janib is derived from the verb (Janaba) and the plural is jawanib and it carries a number of meanings , the most important of which are Nahiyah(destination) and jihah(direction) as was mentioned by Boutros Al-Bustani. ⁽³⁾

Al- Zubaidi reported a note stating the origin of the word where he narrates the following : " Our sheikh said: The origin of the meaning of Janb is the limb, then it was used metaphorically for the direction that follows it, like the metaphorical use of all the limbs for that purpose, such as the right and the left. Then he quotes Al- Misbah as saying : Aj-janib means the direction ,and the side as well because it is someone `s side"⁽⁴⁾.

As for the linguistic meaning of An- Nafs(the self) , Khalil bin Ahmed Al-Farahidi mentioned in his book Al-Ain that the word ,self, has various meanings, including: "The soul that has the life of the body, and every human being , males and females alike, is a soul, including Adam - peace be upon him -, and everything has a soul, and saying of some man as having a soul, it means that he/ she has morals , patience, generosity, and an-nafas also means the breath, i.e. the exit of air out from the body". ⁽⁵⁾

Ibn Manzoor agreed with him in stating some of these meanings, but he added other meanings quoting Ibn Khalawayh, who said: " an-nafs is the spirit, and an-nafs is that which has discernment, the blood , it is also the brother, and an-Nafs means at some ⁽⁶⁾. place, and an-Nafs means an amount of tanning substance.

⁽³⁾ See: Boutros Al-Bustani, Muheet Al-Muheet (Beirut: Dar Al-Kutub Al-Ilmiyah, reviewed by: Muhammad Othman, Part 2, Edition 1, 2009), p. 234

⁽⁴⁾Muhammad Mortada Al-Zubaidi, Crown of the Bride from the Jewels of the Dictionary (Beirut: Dar Al-Hayat Library Publications, Vol. 1, 1st edition, 1888), p. 188.

⁽⁵⁾ Al-Khalil bin Ahmed Al-Farahidi, The Book of Al-Ain: Arranged on the Letters of the Lexicon (Beirut: Dar Al-Kutub Al-Ilmiya, annotated by: Abdul Hamid Hindawi, Part 4, Edition 1, 2002), p. 249 .

⁽⁶⁾Muhammad bin Makram Ibn Manzoor, Lisan Al-Arab (Egypt: Al-Mitba`a Al-Kubra Al-Miriyyah, Vol. 7, 1st edition, 1882), p. 119

2.3.2. The Terminological Definition

We did not come across many definitions of the term “psychological aspect” with exact wording, except for Muhammad Al-Omari, who defined it as: “a construct in man from which various emotions and feelings emanate, such as: the feeling of love,)7(hate, security, fear, contentment, anger, joy and sadness, in addition to other feelings”.

While the definition by Ahmed Abdel-Moati states that: “It is the sum of different emotions and feelings, and it is the role that each of knowledge and emotions play in any psychological phenomena, such as: the effect of personal mood, beliefs, and expectations of a person on his reaction towards an event.” (8)

In both definitions, there is an undisciplined digression, but we will summarize the definition and adjust it to achieve what is intended in this research, so the researcher provides the following definition: The psychological aspect is: everything related to the soul including the emotions, desires, inclinations, and natures that control the human behavior.

2.4. Second - What is Meant by the Dialogue of Civilizations?

2.4.1. The Linguistic Meaning of the Dialogue of Civilizations

Dialogue of Civilizations is also a compound term from the two words, dialogue, and civilizations, and each term has a separate linguistic connotation. The Arabic word hiwar(Dialogue) in language takes the rhyme of (fi`aal), and its origin is from the base verb “hawara”, which comes with several meanings, the most important of which is: retreat as mentioned by Ibn Manzoor: “ to hawar is to retreat from something, and (9)to the thing”.

One of its derivations is the dialogue, about which Al-Murtada Al-Zubaidi said : “The act of dialoguing : the interlocution, the revision of speech in the address, and he/ she dialogued with someone, means that he/ she reviewed and revised what they already said , hence they were exchanging and arguing the talk between them” . (10)

In the lexicon of (Al- Ma`jam Al-Waseet) the meaning of the word is explicated as follows :“They had a dialogue means that they exchanged and reviewed the talks and (11) argued between them .”

As for the word Hadaaraat(civilizations)in language: it is the plural of hadaara (civilization), and Al-Fayrouz Abadi clarified its linguistic meaning when he said: “ the verb hadara(attended) is rhyming with the verbs nasara (supported) and alima(knew), and hudur and hidara (attendance) are the antonyms of ghaba(did not attend) just like ihtadara and tahadara . This verb can be made transitive and be in the forms: hadarahu and tahadarahu , meaning he brought the thing to him, and he became in his presence . .. And al- hidara(civilization) also means residency in urban areas.” (12)

Al-Zubaidi agreed with him on that when he said: “Al-Hadirah, and hidara (civilization) with the short vowel of kasra under the first letterer as mentioned by Abi- Zaid , and the short vowel of fatha as mentioned by Al-Asma'i, is the antonym of desert, Bedouinism, and Bedouin life style. Likewise, the form hidara (civilization) with the kasra refers to residence in urban areas as stated by Abi- Zaid . The urban areas include: cities, villages, and countryside, so named because their population are urban”. (13)

(7) Muhammad Ali Al-Omari, Op. Cit., p. 181⁽⁷⁾

(8) Ahmed Abd al-Moati Muhammad Saad, “The Psychological and Emotional Aspect in the Leader Abi Ammar’s Speech and His Role in Raising the Morale of the Palestinian People.” (Palestine: Al-Istiqlal University Research Journal, Vol. 4, P. 1 (2019): 1-38), p.10 .

(9) Muhammad bin Makram Ibn Manzoor, Lisan al- Lisan , Tahdeeb Lisan al-Arab (Beirut: Dar Al-Kutub Al-Ilmiya, 1st edition, 1993), p. 303

(10) Muhammad Mortada Al-Zubaidi, Op. Cit., Vol. 3, p. 162.

(11)The Arabic Language Academy,Al- Mu`jam al-Waseet (Egypt: Al-Shorouk International Library, 5th Edition, 2011), p. 212.

(12) Muhammad bin Yaqoub Al-Fayrouzabadi, Al-Qamos Al-Muheet (Beirut: Dar al-Kutub al-Ilmiya, Part 2, Edition 2, 2007), p. 56.

(13) Muhammad Murtada Al-Zubaidi, Op. Cit., Vol. 3, p. 150⁽¹³⁾

2.4.2. The Terminological Meaning of the Dialogue of Civilizations

There are many terminological definitions but we limited ourselves to the definition given by Othman Bakr who states that it is : "A dialogue between different civilizations on the basic and vital issues facing contemporary man, as well as the permanent issues that arise from the nature of man, and his individualistic, societal or collective existence alike." ⁽¹⁴⁾

This definition is not disciplined and contains ambiguous terms and synonyms that are repeated needlessly . As for Mustafa Attia Jumaa, he defines the Dialogue of Civilizations as: "a state of consultation, interaction, and the ability to bring together different peoples, with different ideas held by all parties, and the ability to deal with all ideas and opinions. political, religious, and cultural...". ⁽¹⁵⁾

Similarly, this definition contains repetitive synonyms, and redundant phrases as well that make the definition ambiguous. Accordingly ,and as these definitions are flawed by digression, the researcher prefers to use a previous definition of his own that, seemingly , would work well. The researcher's definition states that the dialogue of civilizations is : " any form of contact between two civilizationally different parties in order to understand ⁽¹⁶⁾. and come to terms with each other by all means "

3. THE FIRST TOPIC

3.1. The Psychological Patterns of the Interlocutors and the Rules of Dealing with Them

The successful interlocutor needs to distinguish between the psychological patterns of the interlocutors in order to be able to deal with them during the civilizational dialogues, and this is what the first topic deals with in the following two requirements .

3.2. The First Requirement: The Psychological Patterns of Interlocutors

The patterns of interlocutors in view of the psychological aspect are many, and each pattern is characterized by a number of characteristics that distinguish it from others, and we limited ourselves to the following patterns, taking into account that one of the parties to the dialogue may be of a certain pattern, and the other party can be of a different or similar pattern.

3.2.1. Firstly - The Nervous Type

Some of the interlocutors are characterized by a high level of nervousness, and they lack self- control, especially in provocative situations, to the extent that they may deviate from the framework of general taste and decency. They may become intolerant without any provocative situations, but rather because of a bad psychological habit that they are accustomed to. So , they settle themselves on nervousness with or without a reason, and because of this they are mostly excessive in anger, misbehaving, and indifferent to the feelings of others. And the condition gets worse when nervousness is combined with aggressiveness as this nervous person does not express his anger by sharp words , face expressions and body gestures alone , rather they may resort to physical violence because nervousness leads to losing insight and proper behavior, and makes him lose consciousness noting that this nervousness may be fueled by heredity, culture, and environment ^(17).

⁽¹⁴⁾Osman Bakar, "Inter-Civilizational Dialogue Theory and Practice in Islam" In Mitsuo Nakamura, Sharon Siddique, and Omar Farouk Bajunid, eds. *Islam & civil society in Southeast Asia* (Singapore: Institute of Southeast Asian Studies, Vol. 23, 2001) pp. 165-166.

⁽¹⁵⁾ Mustafa Attia Jom'aa, *Acculturation and Communication: Self-Dialogue and Dialogue of Civilizations* (Egypt: Arab Press Agency (Publishers), 1st edition, 2023), p. 137.

⁽¹⁶⁾ Salman Ali, "The Impact of the Traveler Ibn Fadlan on the Dialogue of Civilizations" (a thesis submitted to obtain a master's degree in Religions and Dialogue of Civilizations (Supervised by : Hassan Obaid), Qatar: Qatar University, College of Sharia and Islamic Studies, June 2020), p. 20 .

⁽¹⁷⁾ See : Ibrahim Naji, *How Do You Understand People? Psychological Studies* (Egypt: Arab Press Agency (Publishers), 2021), p. 132.

The Russian psychologist Ivan Pavlov studied the effect of physiological factors on the nervous personality, and linked between this behavior and the activity of the hemispheres of the cerebral cortex. He explained that he sees the power of stimulating neurons is greater than the power of stopping this stimulation, and that is why such nervous persons are often socially reckless.⁽¹⁸⁾

Such nervous people can be good-hearted but excitable at the same time and therefore not eligible to play any civilizational role. When such people get acquainted with cultures and behaviors belonging to people from civilizations different from his own, he does not be comfortable with and does not control himself and tolerate it, and gets angry immediately.

3.2.2. Secondly - The Inquisitive Type

Some people tend to be fond of curiosity, to intrusively know the details of the details, and to be preoccupied with secondary marginal matters that are devoid of any meaning or far from the basic contents of any of the topics of the dialogue. They are ⁽¹⁹⁾be talkative, characterized by a lot of useless talk, excessive interest in formalities or petty things without focusing on the essence. Similarly, they are characterized by lack of seriousness, humor, and passion for knowing every big and small issue related to the lives of other people, and by preoccupation with the details of others' lives more than his own. Besides, he enjoys the banality that has become a media craft broadcasted and published day and night to attract people of this type. Such people have become the dominant feature on modern social media until banality has become a system and a style to be imposed on in light of the isolation that constructive culture undergoes, filling the public's time with fake knowledge, arming them with material pleasures, populism, distraction, and stereotyping of thought, (And since civilizational dialogue is ²⁰⁾ characterized by seriousness in searching for solutions to challenges of civilizational dimensions, the curious do not have enough seriousness that qualifies them to engage in it.

3.2.3. Thirdly - The Quarrelsome Type

One of the prominent psychological patterns that cannot be overcome is the quarrelsome, riotous type, which combines some features of both the nervous type and the curious type, but it differs from the nervous type in terms of the joy they find in provoking others, and trying to agitate them and anger them, therefore this type shows a sarcastic and funny face and enjoys riot and chaos. The type is also ⁽²¹⁾ negative in views, much objection showing, loud in voice, and differs from the inquisitive type in having bad manners, obscene language, and abusive style. People of this type always take the opposing and objecting stance based on the well-known proverb "Dissent and you will be known", demonstrate exaggerated sophistries, and exaggeration in the relativity of facts to the extent that it becomes hard to identify the intellectual and value reference that they proceed and seek judgment from, as they are chameleon-like and opportunistic personalities who have taken quarrelsomeness as their profession, and rioting is a sign of them. So, they do not have stable opinions, nor support a principle, and tend by their impulsive nature to be rebellious against what is prevalent and generally-accepted, always aggressive, spread false rumors about others that they do not say in disparagement. They attribute to other people opinions that they do not adopt explicitly, while pushing them to resort to the authorities in order to entangle them in troubles with governments and societies. This provocative psychological pattern exhausts the interlocutors, and dialogue with it leads nowhere as no acceptable and logical results can be reached, and the most prominent example of this pattern in Islamic history is the personality of Bashar bin Burad, whose psyche was confused and

⁽¹⁸⁾ See: Ismail Ibrahim Ali and others, *Physiological Psychology* (Jordan: Dar Amjad for Publishing and Distribution, 1st edition, 2018), p. 24.

⁽¹⁹⁾ See: Mansour al-Aali, and Samia Youssef, *Work Ethics: Content and Application* (Bahrain: al-Ahlia University, 2015), p. 51.

⁽²⁰⁾ See: Ibrahim Al-Hajari, "The Universe in the Grip of Insignificance" (Saudi Arabia: Al-Faisal Magazine, pp. 521-522 (March-April 2020): 58-59), p. 58.

⁽²¹⁾ See: Ali Hijazi, *Media Campaigns and the Art of Public Address* (Jordan: Dar Al-Moataz for Publishing and Distribution, 1st Edition, 2017), pp. 118-119.

skeptical, his temperament was quarrelsome, and his ideas were rebellious. Ibn al-Muqaffa was also of this same type.⁽²²⁾

3.2.4. Fourthly - The Quiet Pattern

This pattern is characterized by a tendency to introversion, and due to the severity of this introversion, no voice or murmur can be heard of them. People of this pattern may not be eloquent speakers; rather, they normally excel in their work in which they are accomplished and skilled more than in resonant speeches and flashy slogans. They tend to be brief and clear in their language without tedious prolongation. They avoid gossip, do not interact with dialogues they do not see as appropriate for themselves, as they choose to distance themselves from arguments and idle talk. Furthermore, they do not like ostentation and pomposity, the circle of their relations with people is narrow and that is without engaging in collective activities.⁽²³⁾ why they usually prefer to work alone.

Noting that the degree of this calmness varies from one person to another, hence, a person of this type may be so calm that it is believed that they are autistic and depressed, and another who is sometimes calm, and when necessary, he interacts in the dialogue. Alike, this type has social intelligence and insight in dealing with people, so they know when to keep silent, and when to speak if the need arises. People of this type are not talkative but over-thinkers and with much convictions. Pavlov summarized the features of this type as characterized by moderation, rapid boredom, and product productivity.⁽²⁴⁾

3.3. The Second Requirement: The Rules for Dealing with the Psychological Patterns of Interlocutors

To deal with the various types of interlocutors, there are rules that must be followed and applied. This requirement clarifies some general rules that must be understood and adhered to while dealing with any interlocutor which benefits them according to the following:

3.3.1. First – Determining the Psychological Types of Interlocutors and Understanding their Behavior

Dialogue has a psychological function in addition to other functions, and this function lies in understanding the behavior of the interlocutors, and identifying their emotions during the dialogue, a matter which would help in determining the result of the dialogue, in either success or failure, the proper use of time or wasting it, the preservation of the effort expended in it from waste, the resolution of emerging problems, anticipating their final outcome, and predicting its path and destiny. The case is so because the first step to addressing any matter is to identify and specify it, to distinguish it from others, and to understand and comprehend it scrutinizingly.

Here the importance of the role of expertise, and the use of psychological diagnostic tools and behavioral analysis in knowing the psychological characteristics of the interlocutors in the dialogue of civilizations appear despite the multiplicity of their patterns. Because, it can be the case that one party is nervous, the other calm or vice versa, it is important for each party to explore the psychology of the interlocutor in order to understand it, due to the fact that the psychological determinants provide perceptions - albeit preliminary - of the expected behavior of the interlocutors, always taking into account that "dialogue would bring souls closer, tame, and restrain them subjecting them⁽²⁵⁾to the goals and standards of the group"

Yet, when psychologies charged with congestion, anger, anxiety, disorders, and Obsessive-compulsive disorder take the initiative in the dialogue, the civilized dialogue ceases to perform its desired message and achieve its intended goal. This is due to the fact that the conscious and unconscious states of the soul control the course of the dialogue, and the psychological health of the interlocutor is a very important factor in the dialogue.

⁽²²⁾ See: Farouk Omar Fawzi, *Critical Readings and Reviews in Islamic History* (Jordan: Dar Majdalawi, 1st edition, 2008), p. 334.

⁽²³⁾ See: Mahdi Salih Mahdi al-Samarrai, *Theories of Instincts, Motivations, Incentives, and Human Needs* (Jordan: Dar Al-Yazuri Al-Ilmiyyah for Publishing and Distribution, 1st Edition, 2022), p. 73.

⁽²⁴⁾ See: Aso Saleh Saeed Ali, and Hussein Walid Hussein Abbas, the leading figure (Jordan: Dar Ghaida for Publishing and Distribution, 1st edition, 2016), p. 20.

⁽²⁵⁾ Tariq Elias, *Negotiation: Get What You Want* (Egypt: Professional Experience Center for Management "PMEC", 1st edition, 2017), p. 93.

3.3.2. Second: Promoting Spiritual Nourishment and Faith Purity

The soul, just like the body, needs nourishment, and the nourishment and pleasure of the soul lies in faith in God, monotheism, good trust in Him, closeness to Him through acts of worship, avoidance of sins and bad deeds, diligence and keenness to obtain ⁽²⁶⁾ his satisfaction. In faith, there is cure and heal for the soul.

Spiritual nourishment is a psychological immunity from the frustrations that the interlocutor may be afflicted with as it accustoms them to patience, restraining their anger, and dealing in a manner that is better with the one with whom they are interlocuting. The situation is - as Abd al-Hadi al-Fadli mentioned - with "the kind word, good talk, and gentle style. The atmosphere of good treatment prompts the other to more sessions of dialogue and calmness in addressing issues so as to reach the optimal solution in them, as well as the predominance of an atmosphere of mutual respect in every step of the dialogue" ⁽²⁷⁾.

Besides, it also enhances the interlocutors' feeling of assurance and stability, and provides them with psychological security, and grants them sufficient knowledge of the human soul. This is very much evident in the verses of the Noble Qur'an that contain very accurate psychological references. Among them is a consolation from God Almighty to the souls of the Companions - may God be pleased with them - on the Day of Uhud, so that they do not panic, and do not grieve for what afflicted them, so He granted them reassurance that they are promised to have victory and success, when the Almighty said: {Do not falter or grieve, for you will have the upper hand, if you are true believers} ⁽²⁸⁾.

And the purity of faith nourishes the interlocutors with good manners, and the policy of managing, taming and refining oneself in dialogue from the first impression, which is always fragile, and may end the dialogue quickly. However, the assured soul has the ability to continue the dialogue, achieve progress in it, and bear its troubles; because it is characterized by trust, which is an important characteristic of the civilized interlocutor, and before that, good intentions and integrity of intent. ⁽²⁹⁾

3.3.3. Third – Having Self-Control and Psychological Balance

The interlocutors should control themselves, and be balanced throughout their dialogues with those who differ from them in terms of civilization. Among the things that help develop the psychological balance is avoidance of falling into the trap of provoking and agitating others, and not interrupting the opposite party, especially when they get angry, while not looking at them with a look of surprise or contempt. ⁽³⁰⁾

The interlocutors should also accept the constructive criticism directed at them with openness and flexibility, understanding that this criticism is beneficial to them. Even though humans, by nature, get psychologically uncomfortable with the idea of facing criticism. Besides, they must show as much tolerance and self-restrain when getting criticised by others as they expect to find the same balanced attitude when criticizing others. God Almighty says: "*O you who have believed, be upright for God, bearers of witness to justice, and let not hatred of a people deter you from being just. Be just, that is nearer to piety, and fear God. Indeed, God is acquainted with what you do*" ⁽³¹⁾.

What is required is fairness in criticism. Fairness in criticism, as Abd al-Qadir al-Hawari indicates, is: "A fine moral trait and a solid faith, so beware of a lack of fairness, as it is still a reason for enmity, even between

⁽²⁶⁾ To expand further, see: Nada Thiban, *Practical Steps for Understanding Happiness* (Syria: Raslan Foundation House for Printing, Publishing and Distribution, 2018), pp. 38-39.

⁽²⁷⁾ Abd al-Hadi al-Fadhli, *Islam and civilizational pluralism between the means of dialogue and the ethics of coexistence* (Beirut: Civilization Center for the Development of Islamic Thought, 1st edition, 2014), p. 241.

⁽²⁸⁾ Surat Al Imran: 139

⁽²⁹⁾ See: Sana Muhammad Suleiman, *The Art and Literature of Dialogue between Authenticity and Modernity* (Cairo: Alam al-Kitab, 1st edition, 2013), p. 135.

⁽³⁰⁾ See: Karam Ali Hafez, *The Management of Dialogue and Negotiation* (Jordan: Dar Al-Janadiyah for Publishing and Distribution, 1st edition, 2016), p. 75. ⁽³¹⁾ Surat al- Ma`ida : 8.

relatives, so let your criticism and your treatment of imbalance and error be with the eye of fairness, not with the eye of anger and gratification .”⁽³²⁾

The interlocutors engaged in any civilized dialogue should enjoy a good deal of wisdom, patience, flexibility, kindness, and benevolence, in addition to humility, which "leads to create harmony between hearts, removing psychological barriers between the interlocutors, narrowing the gap of disagreement, and helping in the success of the dialogue"⁽³³⁾.

3.3.4. Fourth - Highlighting the Need for Guidance and Psychological Counseling

A person is in dire need of a psychological stimulus and a supporter that guides , strengthens , and supports them in the face of the difficulties and calamities of life, making them steadfast and able to bear its burdens. In this regard, Muhammad Nawaf Al-Balawi says: “The individual and the group in our present era are in dire need of psychological guidance, as the individual lives in a constantly changing world, and the age in which we live is called the age of anxiety as a result of the industrial revolution and the development of science and technology”⁽³⁴⁾.

This psychological guidance can be a small piece of advice given by one of the interlocutors, and it can be one that probably changes the course of a person’s life, moving them from one condition to another, and giving them a dose of feeling secure. One that would rid them of the distress of depression and autism to the wide space of interaction, communication, and psychological stability, especially because they feel intimacy and happiness in socializing with people, and communicating with them.

People are social beings by nature, and they need amiable persons who can make them talk, keep them away from loneliness, and teach them to protect their behavior from psychological illnesses , deceit and the excess of it. Here the role of guiding models comes to the fore. As God Almighty may bless some people with certain personal traits distinguishing them, and making them the center of attraction for others , so they have trust in them and in their knowledge. Since man tends to emulate , affect his peers and get effected by them , this becomes more evident in the dialogues, as the civilized interlocutor constitutes an example for others . Hence, they imitate him and follow in his footsteps, as he turns into a teacher and guide for them. Through him qualified interlocutors are made from whom people can benefit, and they contribute to preserving thought from the confusions that afflict it, and they have the ability to communicate psychologically with others .

4. THE SECOND TOPIC

4.1. The Psychological Effects of the Dialogue of Civilizations

This topic deals with the effects and consequences resulting from the psychological aspect in the dialogue of civilizations, as the foundation for any healthy civilized dialogue must take into account the results that the dialogue may reach, negatively or positively, depending on the psychological condition of the interlocutors, as in the following two requirements .

4.2. The First Requirement – The Negative Effects

If the psychological condition of one of the parties to the dialogue is not good or its motives are not sound, many negative effects will inevitably ensue , and some of them are chosen here as follows :

⁽³²⁾ Abdul Qadir al-Hawari, *Islamization of the World: The Second Universality of Islam* (Egypt: Biblumania for Publishing and Distribution, 1st Edition, 2021), p. 115.

⁽³³⁾ Abdullah bin Suleiman Al-Mashoukhi, *Dialogue and Its Ethics in Islam* (Saudi Arabia: Al-Obeikan Publishing, 1st edition, 2009), p. 109.

⁽³⁴⁾ Muhammad Nawaf Al-Balawi, *Principles of Psychological Counseling in the Military Field* (Sudan: Dar Al-Jinan for Publishing and Distribution, 1st edition, 2014), p. 20.

4.2.1. First - Introverting and Avoiding Dialogues

When souls get corrupt, feelings get ruined, and emotions are lost, there is no place for dialogue here, and there is no need to understand and best contain the other. Instead, a discourse full of extremist views, chauvinist ideas, introversionist attitudes, feelings of cognitive fullness, relinquishing the different others demonstrating no need to have contact with them or understanding them in order to identify what they have, what can be taken from them and what is left. Moreover, neglecting the pursuit of exchanging benefits and interests with them so that life can be straightened in its various affairs and countries are built, and peoples advance. With what he has, Such human does not give himself or others an opportunity to change their firm convictions, and in this case he sees that dialogue is an intellectual luxury, and a waste of time and effort, so he avoids it. The Negative and introvert person, does not take, give, respond, and is self-centered, as Ali Muhammad Abdullah says: "He is self-centeredness, not giving the other point of view any consideration, or not putting oneself in the shoes of the other party when discussing any issue, subject or problem." ⁽³⁵⁾.

The problem is that self-reliance "brings out a one-dimensional mentality, and the owner of this mentality is difficult to live with, and a person may retreat in a more severe way, which enters him into stages of frustration and despair" ⁽³⁶⁾.

4.2.2. Second - The Absence of Meaning and Goals in the Dialogue

In the previous point, we went through the psychological orientation towards blowing up the idea of civilized dialogue from its roots, starting with turning to oneself and avoiding dialogues. As for the next step, it is related to those who take advanced steps, accept the dialogue and get across it but with no clear meaning or well-defined goal, therefore they conduct dialogues just for self esteem, excessive self-conceit, foregrounding personality, and the tyranny of the ego without any intimacy towards the others. So, they display their linguistic faculties, and collect the fragments of terms that they utter with a concave, grim face, and loud voice, thinking that it is only obligatory to listen to them and not to the others. They don't have the slightest respect for the person they meet. It may happen that one of the parties to the dialogue is reckless and rashful for no reason towards spoiling the dialogue for nothing but out of their own whim, and they do not find comfort but in spoiling the dialogues, so they do not control themselves, nor their behavior, do not take into account the feelings of others, and understand those around them, so they are sharp, hasty, and bold, not caring about the participants in the dialogue of different cultures, races, and colors, and as such their presence in the dialogue is meaningless, and there is no benefit in dialogue with them.

If we want to have a useful dialogue, its goal must be defined, its subject understood, and the goal is preserved during the course of the dialogue. Likewise, the negotiating parties must have psychological and mental preparations, readiness for that dialogue, readiness for presentation, self-restraint, listening, accepting other opinions, and preparing to serve the desired goal of the dialogue" ⁽³⁷⁾.

4.2.3. Third - Projecting the Interlocutors and Sabotaging the Dialogue

One of the difficult problems faced by civilizational dialogues is the prevalence of the phenomenon of projecting the interlocutors, and sabotaging the dialogue by idle egos that do not like anything, working for nothing but distraction and sabotage, questioning the intentions of the interlocutors or belittling the feasibility of dialogue with the different. And sometimes even this involves showing that there is no need for dialogue at all on the ground that what all is about is the absolute right that is not subject to discussion. The dialogue about this imaginary right makes it relatively weak in value and in a fragile status, and this is what characterizes people whose psyches are

³⁵⁾ Ali Muhammad Abdullah, Op. Cit., p. 18.

³⁶⁾ Ali Muhammad Abdullah, Op. Cit., p. 18.

³⁷⁾ Karam Ali Hafez, Op. Cit., p. 190.

unbalanced or abnormal, they have narrow mindedness, their behaviors are harmful and unhelpful, and they have nothing but harassment.

They tend to spread logical fallacies in the dialogue intentionally and purposefully, then they persist to bicker and insult, and they strive tirelessly to thwart the dialogue, even by launching continuous and uninterrupted attacks on the interlocutors, and transforming the dialogue from a topic in which the two parties discuss to a personification in which each person condemns the other and judges him with the aim of defaming and insulting him with ridicule, sarcasm, and mock, and this extremist approach: " does not lead to a result, but rather contributes to ending the dialogue, because of the tense atmosphere it creates that does not help to continue the dialogue in a calm atmosphere so that both parties can keep it on " (38).

4.3. The Second Requirement - Positive Effects

When the appropriate atmosphere is created for dialogue between parties who are not psychologically distressed, positive effects are yielded on the level of dialogue between civilizations, and the most prominent effects are the following :

4.3.1. First - Accepting Differences and Accepting Dialogue

The initiation of any dialogue between those who are culturally different must be preceded by a belief in accepting the difference in viewpoints as the basis from which to proceed to serious dialogue, and to settle and bring opinions close, as there is no need for civilized dialogue without the existence of the condition of difference, and after fulfilling this condition, the interlocutors automatically accept dialogue As the original and well-established principle for resolving issues that impede the achievement of understanding between them, and this will only be with a previous psychological agreement. The personalities who accept dialogue are those who are open to the other, aware of the importance of dialogue, and the inevitability of difference being a universal norm that cannot be bypassed in any way, for this is how God created humans . People are diverse, numerous and different, and there is no way to impose a specific pattern on them in the worldly life , and this is what God Almighty has made clear in His glorious Book when He said: {And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ, except those on whom your Lord has mercy; and for this did He create them and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together ."}(39)

And in the interpretation of the verse, Ibn Jarir al-Tabari said: " And had your Lord willed, O Muhammad, He would have made all people one group on one faith, and one religion"(40).

This aforementioned verse gives the believer doses of psychological assurance that he will not force himself to dye people with one dye and one color, for He who created them, Glory be to Him, made them different except for those who have mercy, and human beings in general are different, and there is no choice but to coexist in a civilized manner.

4.3.2. Second - Psychological Exploration and Self-Review

The human soul is eager to explore and know everything new, and civilized dialogue provides a valuable opportunity to bring people with different religious and cultural backgrounds together . This kind of dialogue contributes to introducing the parties to the dialogue with their diverse identities so that it prompts them to achieve acquaintance between them. Hence ,this is a very important religious requirement as the Almighty said: { O,

(38) Abd al-Hadi al-Fadhli, Op. Cit, pg. 240 .

(39) Surat Hūd: 119^f

(40) Muhammad bin Jarir al-Tabari, Ṭabari's Exegesis Named Jami' al-Bayan fi Tafsir al-Qur'an (Beirut: Dar al-Kutub al-'Ilmiyyah, Vol. 7, 6th edition, 2014), p. 137.

people! We created you from a male and a female, and We made you races and tribes, so that you may come to know one another. The best among you before Allah is the most righteous. Allah is Knowing and Aware" ⁽⁴¹⁾.

This acquaintance, which the wise legislator wants, can not be achieved if the souls are full of grudges, spite, and intrigues, and here the importance of the psychological dimension emerges in achieving this noble legitimate demand in the dialogue of civilizations. When souls are reconciled, they converge, and then come to know and get acquainted with each other. So, the civilizational dialogue is a catalyst for exploring the psychology of those who are in civilizationaly different and testing the extent of their sincerity and seriousness in achieving the principles they call for. Accordingly, they need to show that these are not mere words that nullify their effect at the end of the dialogue sessions. The need by workers in the field of civilizational dialogue to get proper education in psychological counseling emerges in order to explore the interlocutors' behaviors and monitor them before and after the dialogue. Especially, when the fact that "our life is renewed through self-exploration, exploring what is around us and our role in life, and when our life is renewed, we can see the wisdom of its colors, and deal with its ups and downs" ⁽⁴²⁾

This self-exploration does not take place without exploring the inescapable psychology of others; because the other is a mirror of the self, so he/ she introduces this other to its advantages and disadvantages, and this psychological exploration helps in avoiding useless dialogues on the civilizational level, and anticipates the success or failure of any dialogue even before it takes place.

4.3.3. Third - Emotional Sharing and Continuous Interaction

The civilized dialogue is not only a mutual reception of mental perceptions and uttered linguistic terms, as it also comprises the psychological aspect which has a decisive and major role in expressing the messages conveyed between the two parties to the civilized dialogue. Bodily movements and facial expressions represent an unspoken message that is understood by the interlocutors, and words, alike, have a psychological impact on the ears of their recipients, as their meanings are not only linguistic, but also have psychological dimensions. It is so because many of the words that come out of people's mouths in their dialogues can be hurtful to feelings, and bring pain to the others. That explains why it is necessary for the tactful interlocutor in a civilized dialogue to choose words and be gentle, light, selecting the best of them that are amiable to the recipient's hearing and warming to their hearts. The hearer of such nice words would normally respond to them in the best way for when words dress in a beautiful suit, they create a suitable and effective environment for dialogue with the other.

Since the key to dialogue is "the good word, good manners, and the use of a good style of discourse... The trust that the interlocutor's soul have towards the other party leads them to continue the dialogue. It is considered a part of the social intelligence to resort to silence and listening as a way to understand the other party, then use the appropriate method to penetrate their thought and push them smoothly towards conviction with the presented idea" ⁽⁴³⁾.

And each party in the civilized dialogue should appear in a good manner, exchange smiles and courtesies, and show a decent and kind image of his civilization.

5. CONCLUSION

After the research outlined the most important points of the topic, this amount of illustration seems fairly sufficient for fear of excessive verbosity, and it ends up with a number of conclusions, recommendations and proposals based on the above.

⁴¹⁾ Surat Al-Hujurat : 13(

⁴²⁾ Muhammad Jassim Buhijji, Which Livelihood Do You Want? (n.p. 1 edition, 2014), p. 177.

⁴³⁾Lulwa Hamad Al-Olayan, "Dialogue: A Need and A Product" (Saudi Arabia: Al-Faisal Magazine, Issue 227 (September/October 1995): 100-101), p. 101.

5.1. First –The Conclusions

The psychological aspect is defined as everything related to the soul including emotions, desires, inclinations, and natures that control human behavior .

- What is meant by the dialogue of civilizations is every communication that takes place between two civilizationally different parties in order to understand and come to terms with each other by all means.

- The psychological stereotypes of the parties to civilized dialogue are many, the most important of which are: the nervous stereotype, the curious stereotype, the quarrelsome stereotype, and the calm stereotype.

- One of the rules for dealing with psychological interlocutors' stereotypes is: identifying the psychological interlocutor's stereotype and understanding his behavior, promoting spiritual nourishment and faith purity, enjoying self-restrain and psychological balance, and highlighting the need for psychological guidance and counseling .

- The negative psychological effects of the dialogue of civilizations include introversion and avoiding dialogues, meaninglessness and the absence of goals from the dialogue, projecting the interlocutors and sabotaging the dialogue.

- The positive psychological effects of the dialogue of civilizations include, acceptance of difference and dialogue, psychological exploration and self-review, emotional sharing and continuous interaction .

5.2. Second - Recommendations and Suggestions

The study recommends more attention to be paid to the psychological aspect in the field of dialogue of civilizations, the activation of theories of psychology in the practice of civilized dialogue, along with expansion in conducting serious researches , especially field studies. As those studies would be the basic building blocks for combining psychology with the dialogue of civilizations, the research paper suggests introducing the psychological aspect in schools` courses and study programs related to the dialogue of civilizations in the educational institutions interested in supporting dialogue between civilizations.

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