

The other Underdevelopment in African Societies

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Abstract

This paper analyzes the phenomenon of underdevelopment in the Third World. It focuses on some aspects that had long been overlooked by the western socialists in their tending to explain the phenomenon in the Third World. The paper, is therefore, argues that in adding to the socio-economic and political aspects that had long dominated the thinking about underdevelopment in the Third World, there are other psycho-cultural linguistic aspects to identify the inferior of the communities within the third world, which caused by former western colonials policies, for example, Britain, France and Belgium colonization during their ruling time in the third world. The dominion of western thought during the eras of modernity in eighteenth and nineteenth centuries and later colonized of the today's Third World states by the European countries coerced the third world communities to adopt and develop some western's cultures, linguistics and heritage in their environment replaced their own heritage, character and common tongues in attempting to assimilate western's culture and linguistics. The paper highlights the Tunisia case so as to explain the state of alienation in the Third World. Such alienation led to create conflicting dualism: local Vs western alienated ones among the Third World's societies. This in turn challenged all possibilities for the resistance against underdevelopment

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in the Third World, and thus complicated the alienation of their communities. The author finds that: the absence of national polices that protect local culture and heritage in post-independence time is remained the main reason behind the complication of cultural-psychological alienation phenomenon in the Third World, mainly in Africa and Arab world, a matter that paved the way to continue dominance of the Europe manner of life in the Third World.

مستخلص

تناولت هذه الدراسة ظاهرة التخلف في العالم الثالث. ركزت الدراسة بشكل كبير علي بعض الجوانب التي تجاهلها علماء الاجتماع الغربيين في تناولهم لقضية التخلف في بلدان العالم الثالث. لذلك أضافت الدراسة الجوانب الثقافية/اللغوية-السيكولوجية إلي الجوانب الاقتصادية-الاجتماعية والسياسية والتي سيطرت لفترة علي الفكر التحليلي في تفسير ظاهرة التخلف في العالم الثالث. هذه الجوانب الثقافية/اللغوية-السيكولوجية نتجت عن سياسات المستعمر الغربي (مثل الاستعمار الإنجليزي، الفرنسي والبلجيكي) إبان حكمه في مجتمعات العالم الثالث تحديدا (إفريقيا، آسيا أمريكا الوسطى). هيمنة الفكر والثقافة الغربية خلال عهود الحداثة في القرنين الثامن، التاسع عشر ومن بعدها فترة الاستعمار الأوربي لدول العالم الثالث الحالية دفعت هذه الدول إلي تبني وتطوير ثقافات، لغات و إرث العالم الغربي في مجتمعات العالم الثالث والتي استبدلت إرثها، شخصيتها وأسننتها العامة في محاولة لمشابهاة أسلوب وثقافة ولغات العالم الغربي بدل من ذواتهم. الورقة تطرقت إلى الحالة التونسية لتوضيح حالة الاغتراب والاستلاب الكلية في مجتمعات العالم الثالث تجاه الغرب . الأمر الذي قاد إلي وجود ثنائية متصادمة محلية/ اغترابية في هذه المجتمعات مما أضعف فرص مقاومة النفوذ الثقافي والمركزية الإثنو- أوربية في دول العالم الثالث وعمق من اغتراب مجتمعاتها.

أرجع الباحث انتشار وتعمق ظاهرة الاغتراب الثقافي-السيكولوجي في مجتمعات العالم الثالث، إفريقيا والمجتمعات العربية علي وجهه الخصوص، إلي غياب السياسات الوطنية لحكومات ما بعد الاستقلال في العالم المستعمر لحماية التراث اللغوي والثقافي في هذه الدول، الأمر الذي مهد لاستمرار هيمنة الثقافة والمركزية الإثنو-أوربية في مجتمعات العالم الثالث.

I-The Forgotten Other Underdevelopment:

In dealing with the phenomenon of underdevelopment in the Third World, during the first and the second modernity's eras, Western social scientists have tended to confine themselves to the socio-economic and political sides of the phenomenon of underdevelopment (Jacquemot 1981, Bauman 2005). The accumulated quantity of Western social sciences literature on underdevelopment since the Second World War is impressive indeed. *Yet, there is hardly any reference to the other sides of underdevelopment (The Other Underdevelopment (OU) (Piterse 2001).* The Other Underdevelopment is the psycho-linguistic cultural underdevelopment, according to our own conceptualization of this subcategory of the larger phenomenon of the Third World underdevelopment. We measure the Other Underdevelopment in developing societies by such behavioural/psychological manifestations like the desire to imitate the West, suffering from inferiority complex as well as by using Western linguistic cultural borrowing like English and French languages ... instead of native ones, Third World heavy dependency on Western modern science and knowledge and the wide diffusion of Western cultural values in developing countries...etc... As such, The OU is seen in our perspective as having largely resulted from Western imperial domination of African, Asian and Latin American societies in contemporary times ⁽¹⁾.

In response to *this academic and intellectual illiteracy* silence vis-à-vis the OU, we have set out here and elsewhere to explore this “Forgotten Underdevelopment” (Dhaouadi 2002) in a rather operational systematic framework. As expected, one can hardly seek any direct help from Western or Third World Western-oriented social sciences in going about defining, conceptualizing and theorizing in this field of research. The illiteracy of both of these social sciences on the OU constitutes in itself a strange phenomenon which needs an explanation. We shall attempt to do that in the last part of this essay.

II-The Bipolar Nature of the Other Underdevelopment:

As a phenomenon, the OU is viewed by us as having two major components (1) The cultural linguistic underdevelopment component and (2) The psychological underdevelopment component. The OU is, thus, a psycho-cultural-linguistic underdevelopment in nature as it will be argued throughout this essay. In order to do that we discuss, on the one hand, the nature of each one of the two components and, on the other, attempt to look at them as two interdependent components which interact ultimately with each other in a reciprocal pattern. Therefore, *OU* can be looked at and conceptualized as *a psycho-cultural linguistic system*.

III-The Cultural Linguistic Underdevelopment:

Culture, as defined by Edward B.Tylor 1871, is seen especially by modern anthropologists and sociologists as a vital force of human society existence. Society’s dynamics depends greatly on the state of its cultural forces. Tylor’s concept of culture does not include language, though without the latter we can hardly conceive of culture in its human broad sense. As such, in our view language is the cornerstone for the emergence of the complex phenomenon of human culture. So we prefer to use, instead of culture the terms *Cultural Symbols (CS)* : *spoken/written language, thought, beliefs, knowledge/science, laws, myths, cultural volumes and norms*. CS are seen as the most distinctive features of the human species. So, they are so basic to the human identity. Understanding Third World underdevelopment remains

incomplete and short sighted without paying adequate attention to its CS aspects of underdevelopment. Third World CS underdevelopment is but one dimension of its global (socio-economic, political dimensions, etc...) underdevelopment and it can be measured by three main manifestations:

1) Linguistic Underdevelopment:

We define linguistic underdevelopment as the widespread use of a foreign language/languages in a given society and the under usage (the less than full use) of society's own native language(s) (spoken/written or both). The danger of linguistic underdevelopment has to be taken very seriously, because it has a strong negative impact on languages' cultures as well as on the very continuing existence of underdevelopment of languages (Wurn 2001). In today's Third World linguistic underdevelopment can best be illustrated by the African continent case.

a) Black Africa's Linguistic Underdevelopment:

As a result of Western imperialism in Africa since the 15th century, English, French, Portuguese and Spanish have become the official languages of most countries of today's Black Africa. There are nearly as many independent African states which use English as there are states that use French as their official languages. The total number of those countries amounts to 38 which constitute the majority of the African states of the Black continent (Frgs 1984: 164-183). It is because of this linguistic fact that Africa is so often divided today into *two Africas* : 1) English speaking Africa and 2) French speaking Africa. To name just a few of these countries we can mention Uganda, Ghana, Nigeria, Liberia and Sierra Leona which belong to English speaking Africa while Senegal, Tchad, Guinea, Congo and Zaire are representative of French speaking Africa. Portugal's earlier colonization in the continent has led to the spread use of Portuguese in such countries like Mozambique, Angola and Guinea-Bissau where Portuguese is still the official language of these independent states. Compared to the wide use of English and French, as pointed out, in

Black Africa, the Portuguese use is considerably limited. It is adopted only in five countries as an official language. Finally Spanish, as an official language, is found only in Equatorial Guinea. As such, the overspread use of these languages particularly in various modern sectors of these societies constitutes in our new perspective *a linguistic underdevelopment*. In other words, native languages are not given the opportunity to be fully used in all walks of life. Their growth and their maturity are, therefore, bound to be hampered and underdeveloped. The general acute linguistic underdevelopment in Black Africa should not, however, be explained only by *Western imperialism* but also by *in-built internal difficult linguistic situations* which characterize most of these countries. On the one side, there is hardly any single common language/dialect in each of those societies which is understood and acceptable to all clans, tribes and groups. On the other, the language(s)/dialect(s) is often limited to the oral form. Consequently, its full use falls short of meeting the modern aspirations of the new African states like self-management of modern structures and institutions in their own societies. This *delicate linguistic state in today's Black Africa* should be meaningful in any rigorous attempt to understand the special nature of the complex problems of underdevelopment facing those nations. That is to say, the challenges they face in the battle against underdevelopment are not limited only to the socio-economic dimensions. *Their underdevelopment is global in nature* (Dhaouadi 2002). Their psycho-cultural linguistic underdevelopment is a fundamental component of their broad underdevelopment as this essay attempts to make clear.

b) North Africa's Linguistic Underdevelopment :

Furthermore, the North African societies (Algeria, Tunisia and Morocco and Mauritania) can hardly be exempted as well from the phenomenon of linguistic underdevelopment. The post-independence constitution of each of these countries explicitly affirms that Arabic is the national official language. Yet, the wide use of French (spoken and written) *after independence and the Arab Spring* is still a prevailing

common phenomenon is these societies particularly in the various modern sectors. One manifestation of linguistic underdevelopment is the large spread of the franco-arabe (spoken Arabic mixed with spoken French) nearly among all groups of today's Maghrebian societies (Dhaouadi 1996 : 107-125). National government policies of Arabization have not yet been entirely able to promote the status of Arabic to a fully used language (spoken and written) in all sectors of these nations. As such, the societies of North Africa suffer, though to a considerable lesser degree, like the majority of Black African societies from linguistic underdevelopment. However, Algeria, Tunisia, Morocco and Mauritania have, on the whole, a much better chance than the rest of the African states in ending linguistic underdevelopment because of the following reasons:

First, Arabic is spoken and understood by the vast majority of the entire population of these three countries. Second, Arabic is the sacred language of the Holy Book (The Qu'ran) of the Islamic faith to which adhere the Arabs and the Berbers of the Maghreb. Third, as a language, Arabic is a fully articulated and sophisticated language to be able to adapt itself to modern changes. It had already proved its great vitality during the Golden Age of Arab-Muslim civilization. The enormous movement of translation undertaken by this civilization, especially under the Khalifa El Maamun's rule, illustrates very well the capacity of the Arabic language in integrating Greek philosophy, Persian and Indian sciences and wisdom into the Arabic-Islamic-cultural scientific heritage which Europe had greatly benefited from. Based on this, the relative linguistic underdevelopment of Arabic in Algeria, Tunisia and Morocco has mainly resulted from the French linguistic and cultural colonization and not from inherent linguistic handicaps which afflict Black Africa as referred to earlier.

Thus, *successful Arabisation* becomes here the key for dealing with linguistic underdevelopment. However, social policies, enthusiasm and determination of the post-independence regimes in those countries have not unanimously been in favour Arabization ⁽²⁾.

The general weak and ambivalent attitude of political authorities toward Arabization particularly in Tunisia, Mauritania and Morocco has contributed since independence to the delay of the linguistic underdevelopment eradication in these independent countries despite of the Arabic language's great potentialities for promotion and advancement.

c) Linguistic Underdevelopment in Asia and Central America:

The case of linguistic underdevelopment in Africa presented here is far from being confined only to this continent. Linguistic underdevelopment is found as well in Asia and the Central American countries where particularity English and French imperialism have ruled. English as the official or semi-official language in India and Pakistan has created foundations for the development of linguistic underdevelopment of the Hindi or the Urdu language, so has the use of French in the state of Haiti with its similar implications on native languages and dialects ⁽³⁾.

2.Third World's Underdevelopment in Modern Sciences and Knowledge :

Two Manifestations are used here as indexes of Third World's underdevelopment in modern science and knowledge in time of sweeping globalization in the second decade of this century (Martell 2010).

-Developing countries' acute dependency on Western science and knowledge (Alatas, F., 2003 : 599-613).

- The Third Worlds' scientists, intellectuals... of Western education background often have poor knowledge of their own civilization and cultures' past contributions into the fields of science and knowledge (Alatas, S., 2006 : 7-23).

a) Western Monopoly in Modern science and Knowledge:

There is no question that today's Western advanced societies have an overall monopoly on modern science and knowledge (Mendelson 1976). In the contemporary period, the Third World has not been only dependent on the West in the fields of exact sciences

such as physics, medicine, biology, computer sciences, etc... but as well in the corpus of the social science like sociology, economics, political science, psychology, etc... This is another feature of the OU as seen through our concept of CS (Dahouadi 2000: 39-64).

b)Third World's Past Contribution in Science/Knowledge and its Present Dependency on the West :

This does not mean, however, that non-Western civilizations had no recorded contributions in science and knowledge. Chinese, Indian, Persian and Arab-Muslim civilizations are known for their significant accumulated heritage of knowledge and science. European contact late in the Middle Ages with Muslim centres of sciences and knowledge especially in Spain and Sicily is considered by many as the triggering spark of Western European Renaissance which had set the scene for the Western great achievements in modern times in science and knowledge (Nasr 1992). Underdeveloped societies' actual heavy dependency on Western science and knowledge may be seen as a very damaging handicap that blocks their capacities to exploit their potentialities and self-develop themselves. History shows that human societies can hardly aspire for continuous progress and development without good standing in scientific and knowledge achievements. Science and knowledge play a similar role to that of the natural selection as far as the survival and the progress of human societies. The more science and knowledge they have, the more adaptation and exploitation human societies can make to and of their environment. It is because of this that an increasing number of experts see *the real gap* which separates the developed from the underdeveloped nations lies in the domains of science and knowledge and not only in the differences in economic growth rates. Thus, winning the battle against underdevelopment and catching up with the advanced countries becomes a hopeless target for today's Third World countries without *the self-mastery of science and knowledge*. The transfer of Western science and knowledge to developing nations can hardly be the

alternative to self-development of science and knowledge in the Third World.

c)The Narrow Western Vision in Sciences/ Knowledge:

Furthermore, Third World's self-creative processes in science and knowledge do not mean that the developing countries must blindly abide by Western modern vision in these vital fields. Because the nature of human science and knowledge is far from being free from the influences of the history, the socio-economic conditions, the cultural value systems etc. ...of a given society or civilization. Thus, the forces which have shaped the modern outlook of Western science and knowledge are not necessarily the same forces which may or should affect the Third World's ethics and visions of its new self-developed science and knowledge. Arab-Muslim civilization's philosophy, vision and practice of science and knowledge may be cited as an illustration of this difference from Western civilization's. Islamic science and knowledge differ in their epistemological/ethical premises and practices from their Western counterparts. This can be shown in the following five points of comparison.

d)The Ethics Western Sciences and Knowledge:

- 1) The Prometheus principle: conflict between Man and God over the possession of knowledge.
- 2) Prometheus' struggle for knowledge is a human phenomenon. That is, human use of that knowledge is either indifferent or hostile to non-humans. God's existence, presence etc. ...is often denied or marginalized and Nature is considered an enemy. So it has to be conquered and mastered. This is the result of the Greek egoistic human vision of the world (Mendelsohn 1976).
- 3) Because the Prometheus inspired knowledge is human- based , its negative impact on non-human elements of the universe is to be expected in the relation with Nature as well as with humans as shown in Western colonialism and imperialism.
- 4) Prometheus human self-focus has led, still, in the West to a greater narrowness of the notion of humanity. Prometheus based Western

science and knowledge's ethics has in the last centuries favoured fewer selected groups of nations while exploited at large many more others of the same human race.

5) Modern Western science and knowledge have restricted their sources to the tangible sense data. They are uni-dimensional (materialistic) in nature. In doing so, they have become hostile or, at best, indifferent, to divine revelation, spiritualism as source of information for the making of human science and knowledge (Randall 1976: 208-209, Landan 1976).

e)The Ethnics of Islamic Science and Knowledge:

1. No conflict exists between Man and Allah. The Qu'ran, for instance, encourages outloudly Man to learn through science and knowledge. But Allah's knowledge is infinite while Man's is always limited (you have been granted very little of (real) knowledge: The Qu'ran: 17/85).
2. All creatures of the universe are Allah's. A firm belief in Him and a devoted worship imply a conscious and a categorical respect for Allah's all creatures including Nature. The outcome is the establishment of an ever conscious awareness of the intimate interrelations that tie all the world's phenomena together. The consequence of this is a total respect by scientists for the subjects and objects of their studies.
3. The deep global moral religious world vision of the Muslim scientist or scholar is expected to stand very strongly against the harming of Allah's all creatures.
4. Because all humans are equal before Allah, Islamic science/knowledge's ethics can tolerate neither exploitation nor discrimination against other humans because of their colour , genes, ethnic origin, etc. ..
5. Islamic science and knowledge rely on two sources. On the one hand, there is the sense data source, on the other, there is the extra sense data source symbolized particularly in divine revelations and personality traits of scientists (Hunt 1982 : 284). Thus, the

Islamic base of science and knowledge is dual-dimensional. In Arabic terms, the Muslim mind is a cognitive Aql-Naql mind. That is, it uses both human reasoning and revelation in the building of the corpus of science and knowledge. Ibn Khaldun (1332-1406), the first sociologist in the world's intellectual history, was strongly Aql-Naql mind scholar (Dhaouadi 2005 : 585-591).

f) The Third World's Major Obstacles to Self-Developed Sciences and Knowledge:

The widespread of the monopoly of Western science and knowledge in the Third World has been consolidated by the colonial educational system which was put in place by the colonizing power in these countries. As we have seen, English and French imperialisms had not only spread in these colonies their own languages but they had as well exposed the natives, those who went to school, to the ethics and the practice of Western science and knowledge. The result of this educational acculturation has led to the emergence of Western educated groups who have a poor or distorted knowledge of their own civilization's cultural heritage in the domains of science and knowledge ⁽⁴⁾. Algerian, Tunisian, Moroccan scientists and intellectuals. ..of French academic background can be cited as an example. With their general ignorance, on the one hand, of the Arab-Muslim civilization's contribution in science and knowledge and, on the other, with their French training in Western science and knowledge they become themselves a sort of an **internal system** capable, because of its power, of diffusing Western vision, philosophy and practices of science and knowledge in their own societies. The widespread of this cultural infrastructure is bound to keep *Third World's heavy dependency* on Western science and knowledge for a long time to come and, thus, hampers those countries from becoming self-creative and self-productive and self-assertive in these crucial domains of development (Alatas, F., 2003 : 599-613).

f) Self-Made Sciences and Knowledge's Role in Development:

Without the self-creative process in science and knowledge taking place, both the independence and the future of development and growth in developing societies are (and will be) seriously handicapped. Self-development in science and knowledge is of fundamental importance for human societies to achieve maturity and self-managing capacities.

Self-made science and knowledge are essential acquisitions for society's authentic self-dynamism. The self-innovation and use of science and knowledge make the latter more relevant and valid to society's use. With this, society can help itself consolidate its own autonomy and, thus, put itself in a *firm standing* for reliable and continuing development and growth.

Being dominated by the West in recent history, Third World nations tend to be greater imitators in many fields of their superior (Ibn Khaldoun 1974: 116). The domains of science and knowledge are no exception. Western oriented educated elites of underdeveloped societies are unlikely to take serious critical stand of certain aspects of Western outlook of science and knowledge. This attitude should be no surprise at all. On the one hand, their educational acculturation process into the vision, the philosophy and the practices of Western science and knowledge leaves little room for dissent or criticism. On the other, their poor or distorted knowledge of their own civilization's heritage in science and knowledge can hardly enable them to formulate or seek to establish *new alternatives* to the philosophy and ethics of modern Western science and knowledge. Contrary to this general apathetic position of Third World scientists, intellectuals... the number of intellectual and scientific publications on the crises of knowledge, in the West has been on the increase in recent years (Boudon 1984, Wallerstein 2001). Questions are addressed to the epistemology, the materialism, the coherence, the ethics, etc... of modern science and knowledge.

Thus, grasping non-Western civilization's outlook on these critical issues of modern science and knowledge would certainly initiate Third World scientists, scholars, etc... to undertake *the*

indigenization process of social and human sciences in their own countries. With this, the scene will be set for the undermining of developing nations' underdevelopment in those sciences and other branches of science and knowledge.

3.Third World's Underdevelopment in Cultural Values System:

a)The general and the subtle rule of cultural exchanges :

The contact in modern times between the dominant West and the dominated Third World has enabled the former to impose the spread of its own cultural values, particularly those of modernity in the underdeveloped societies. The phenomenon of the Westernization of Third World customs and morals is largely a result of this type of balance of power between the two parties (Inquiry Magazine 1985). This is in line with the spirit of a quasi-universal law which tends to regulate the nature of the process of cultural exchanges during human civilizations' encounters. This law stipulates that the weaker, the conquered, the dominated, the subordinate. .. is often inclined to imitate more or less the stronger (the conqueror, the dominant, the superior, ...). Ibn Khaldoun, the famous Arab historian-sociologist of the Middle Ages, had explicitly stated the principles of *who imitates whom* in his *Muqaddimah* (Ibn Khaldoun 1974 : 116).Contemporary social science research literature disagrees only in certain nuances with the author of the *Muqaddimah* on this point (Devos 1976: 5). For instance, the diffusion of Western cultural value system in developing societies is a fact which can't be denied. However, the nature and the degree of this cultural diffusion is far from being uniform among the different social groups of Third World countries. On the one side, groups of Western education background as well as urban citizens are more likely to be more exposed and, thus, affected by the spread of Western cultural values. On the other, the illiterate as well as non-urban population of the Third World is understandably the least influenced by Western culture. Furthermore, Western acculturation to urban residents and those groups of Western educational training has

no identical impact on all dimensions of the acculturation process. While French language is a widespread linguistic feature in today's Algeria, Tunisia and Morocco, Christian religious values have hardly had any sympathy among those Muslim groups during the French colonization. The cultural exchange process between people has, therefore, its own subtleties and nuances. In cultural matters, it is not only the dominant party's sheer superiority which dictates what the dominated party will adopt from the culture of his superior. This is true not only of the interaction of the North African culture with its French counterpart in modern times, but also of other previous cultural encounters between civilizations. Though the Arab Muslims were the dominant power in the Middle East in the earlier spread of Islam they were not able, however, to spread evenly Arabic and the Islamic values (as culture-symbolic components) among the population they had ruled. While Arabic has become the language of the area called today the Arab World, Christianity has survived among significant minorities in many Arab societies. Persian civilization's encounter with Islam had resulted in a different cultural exchange pattern. The majority of Persians had adopted Islam (Shia Islam) as their new faith while the adoption of the Arabic language has remained very limited in this new land of Islam.

b) Western Cultural Disorganizing Effect in the Third World:

Third World's contact with the dominant modern West in contemporary times has led to some erosion, disorganisation in its own cultural values system. Modern Western cultural values have their greatest impact, as pointed out earlier, on those groups of western background education and residents of urban centres. But even among the most Westernized of these groups complete Western acculturation has hardly ever occurred. In many cases Western cultural values never took root in the infrastructure of the cultural values system of the Third World countries. They have remained superficial because of their self-imposed nature on those societies. A scholar like Ali Mazuri sees that one of the greatest dilemma of today's Africa is "a dialect consequence

of the fact that its institutions and ideologies are alien lacking any African roots whatsoever" (Mazuri 1980) . Political instability and widespread authoritarianism in the Black, continent are considered by Mazuri as a result of cultural disorganization which has been brought about mainly by Western colonialism in modern times.

What is at stake here is *the clash* between tradition (Third World cultures) and modernity (the new cultural values and visions of Western civilization since the 19th century). This is a theme which is often covered with ethnocentrism by contemporary Western sociologists. Most of their studies don't hesitate to side ideologically with modernity (Westernization) against tradition (non-Western cultures)(Lerner 1964). Post-colonial Tunisia can be cited as an example to make the point stressed here.

c) Tradition/Modernization's Impact on Tunisian Society:

Tunisia's attempts to modernize (to westernize) since independence (1956), under Bourguiba's pro-Western leadership, have probably led it to undergo the most acute linguistic-cultural values conflict compared to its western neighbour: Algeria. Modern Western outlook on alcoholic drinking, sexuality and women's equality/freedom is bound to clash more and less with the Tunisian Islamic-Arabic Mediterranean cultural value system. This **dualistic linguistic and cultural heritage** can often lead to what modern social scientists have called *anomie*, cultural disorganization/ confusion and tension ⁽⁵⁾.

This situation can hardly help the Tunisians , before and after the Revolution 2011, consolidate their cultural identity or promote their own cultural values system. Such a critical cultural confusion, is a principal source for the hardening of *the linguistic and cultural underdevelopment* as defined in this study. Furthermore, Westernization has practically taken over especially among the younger Tunisian generations in the area of dress. Wearing Western dress for young Tunisians rarely constitutes any conscious feeling of internal conflict. In other words, wearing traditional clothing is no longer a real alternative to the self-imposed Western one. Western

dress for them is, therefore, a fait accompli. This does not mean, however, that modern and modernizing Tunisians don't wear any more their traditional dress. They do but in a ritual manner. That is, on special occasions. During the summer, a great number of men dress up in Jubba (a long outer garment). At wedding of circumcision celebrations Tunisian modern women may be seen in traditional or semi-traditional clothing. Thus, as a cultural heritage, the traditional Tunisian dress has been seriously marginalized. As such, it is another feature of cultural underdevelopment in this North African country. In brief, the three categories of cultural underdevelopment discussed in this section, represent on the whole an impoverishment/a disruption/disorganization of these main cultural symbolic (language, science/knowledge and the cultural values system) of the cultures of the New Nations.

IV. The Psychological Underdevelopment in The Third World:

a) The Definition of Psychological Underdevelopment:

Psychological underdevelopment is used here to mean the deterioration of the basic foundations of the psychological well being of the personality of the individual of the Third World as a result especially of contemporary Western imperial linguistic and cultural domination. Syndromes like loss of faith in one's self, strong desire to imitate the Other (The West), spread of inferiority complex, feeling of alienation are considered to be possible symptoms of his psychological underdevelopment' in today's developing societies.

b) Cultural and Linguistic Domination And The Deterioration of Self- Esteem :

The three aspects of the linguistic and cultural underdevelopment just outlined make it clear that Western colonialism and imperialism of the 19th and 20th century in the Third World has not been limited to military, economic and political domination. But it has been as well linguistic and cultural. Some of today's developing countries had experienced total Western domination under Western colonialism. The French style of occupation of Algeria is a case in

point. This interaction between the two parties has often led, on the one hand, to the development of inferiority complex symptoms among dominated people of the Third World and, on the other, to the development of superiority complex among the Western dominant societies. Western linguistic and cultural domination in its two forms 1 and 2 spelled out earlier has shown its detrimental effects on the self-esteem of the linguistic and culture dominated individual of underdeveloped countries. French colonial linguistic cultural domination of the North African societies is an example. The French had made serious attempts to de-culturalize the North Africans from their Arabic-Islamic heritage and them instead to the French language and its culture. The result of this process has been the creation of inferiority complex among Algerians, Tunisians and Moroccans who have had a predominant French education, as pointed out. On the one side, these Maghrebians(6) have had high admiration for the French language and culture. Their widely and frequent use of French (7) is a good indicator of their compulsive attachment to the French language and culture in general (Dhaouadi 1996 : 107-125). On the other, they are found to consider Arabic and its culture as traditional (outdated) and, thus, unsuitable for modernity (Westernization). Their acculturation into the dominant French culture has made them feel uneasy with regard to their relations with the Arabic language and its culture. Knowing one's language and culture becomes, therefore, a source of feeling inferior instead of feeling proud as usually occurs under normal circumstances (Dhaouadi 2002).

c) Inferiority Complex and Linguistic Avoidance Response

This has developed among this type of educated North Africans, what we may call a *Linguistic Avoidance-Response* phenomenon vis-à-vis Arabic.

In Tunisia, for instance, it has been repeatedly observed by this author even among the post-independence generation of students of high school as well as of university that they tend to use, while speaking in Tunisian dialect the term "L'arabe" (Arabic) in French

instead of "al- arabiyya" when referring to the course of Arabic language. Avoiding using Arabic is well conveyed by the example of these Tunisian students. So is their admiration for the use of French even when speaking about Arabic! The connotations of this linguistic behavior suggest that these Tunisians are hardly proud of Arabic as their national language. The negative image they have held of Arabic from colonial and postcolonial times is bound to be , to a large degree, the outcome of French colonial hostile ideology toward Arabic and its culture. The phenomenon of Linguistic Avoidance-Response is symptomatic of a psycho-cultural crisis. On the cultural side, French linguistic cultural acculturation of these Tunisian students appears to be overwhelming and, thus, their alienation from their Arabic language and its culture is quite visible. On the psychological side, there is a deterioration to one's self- esteem, one's faith in one's identity, etc... (psychological underdevelopment 1). In other words, the psychological dimensions of the basic personality of those Tunisians are somewhat eroded and undermined. In short, what is involved here are (1) the development of false (distorted) linguistic cultural identities and (2) The appearance of manifest syndromes of inferiority complex.

d)_Cultural Values System and Disorganized Personality_:

The acute state of cultural conflicts between the traditional cultural values system and its modern Western counterparts is expected to have certain negative side effects on the personality structure of the Third World acculturated (to Western culture) individuals. Some modern sociologists have referred to this type of personality as "disorganized personality" .Psychological Underdevelopment 2), (Znaniecki, Thomas 1958). This disorganization of the cultural values system (Cultural Underdevelopment 3) is often associated in human societies by socio-behavioural manifestations such as social tension. protest, socio-cultural change, deviance and crime rise and increase in mental illness (Kisker, 1982 : 103-106). The latter is accounted for by the fact that

cultural values conflicts expose the person to psychological strains, stress and tension due to the adjustment he or she has to make to the polarizing nature of his/her cultural values system. As seen, the self-imposed Western cultural values have practically intruded more or less all Third World societies. The study of the confrontation between the two cultural values systems and their implications constitute a potential rich area of social science research yet to be fully explored especially by Third World social scientists (Dhaouadi : 2002). In putting their efforts in this new vista of research, Third World scientists will unravel in a more systematic and scientific manner not only the nature and the variety of the negative psycho-cultural impacts on underdeveloped countries but they will as well push forward the social sciences indigenization process in their own societies (Alatas 2006 : 7-23).

V-The Other Underdevelopment As a Psycho-Cultural-System :

As shown throughout this article, the Other Underdevelopment appears to be a phenomenon of psycho-cultural and linguistic nature. Its components are mutually interacting in a reciprocal manner. We have seen, on the one hand, that linguistic underdevelopment (1) and science/knowledge underdevelopment (2) are likely to lead to the development of inferiority complex symptoms (Psychological Underdevelopment 1) in the personality of the Westernly acculturized individual of the Third World. On the other, psychological underdevelopment predisposes the individual's personality with more readiness as well as with motivation to learn and use the language(s) and the culture(s) of dominant societies. Furthermore, the inferiority complex becomes a strong force causing the development of a negative perception of one's national language and culture. Psychological inferiority complex symptoms (Psychological Underdevelopment 1) appear, thus, to harden the two dimensions (1 & 2) of cultural underdevelopment and consequently, contribute to the making of cultural alienation, a phenomenon which is widespread in underdeveloped countries especially among those groups of

Western education background. All this helps create a state of illiteracy of the Other Underdevelopment particularly among the latter groups. What we have called disorganised personality (Psychological Underdevelopment 3) contributes, in turn, to the level of cultural values breakdown (Cultural Underdevelopment). In other words, cultural values conflicts are likely to make the personality structure of the individual of the Third World more vulnerable to *further breakdowns* and, thus, more receptive or less resistant to the adoption of Western cultural values. All this would tend to lead to deeper disorganization of the personality structure and, consequently, to confusion in one’s cultural identity. The following table illustrates the main components of the phenomenon of the Other Underdevelopment as well as the nature of their interaction :

The psycho-cultural nature of the phenomenon of the Other Underdevelopment in the Third World			
The components of psychological underdevelopment	1.Third World inferiority complex symptoms toward the dominant West	1.Linguistic underdevelopment 2.Underdevelopment in modern science and knowledge	The components of cultural underdevelopment
	2.Disorganized personality and abnormal behavioural and mental symptoms.	3.Cultural values system disorganization	

VI-The Roots Of Western Modern Social Science’s Silence On the Other Underdevelopment:

It must be clear by now that the existence of the Other Underdevelopment phenomenon in the Third World is not based on mere speculation or imagination. We have defined the Other

Underdevelopment and spelled out its psycho-cultural components which convey its very nature. However, Western (Liberal Capitalist or Socialist Marxist) modern social sciences have remained in general silent as far as the Other Underdevelopment is concerned. Most Third World social scientists have also followed suite (Alatas 2003: 599-613) . This silence, as we stated at the outset of this study, requires an explanation: The assessment we offer below would account for modern Western social scientists mute negligence of the study of the psycho-cultural underdevelopment in the Third World. The causes of that can be classified into two categories:

a) Causes of Western Ethnocentric Nature :

- (1) There is a general widespread attitude, particularly among Western Liberal social scientists, concerned with the study of development/underdevelopment which hints or claims implicitly or explicitly that the cultural heritage (values, traditions, religions. ..) of underdeveloped societies is largely an obstacle to the development process in those countries. This should explain why cultural underdevelopment, as defined by us, has no place in their studies of development/underdevelopment in the Third World.
- (2) Western ethnocentric vision of development/ underdevelopment has made modern specialists and researchers of the social sciences tend to think that Third World countries can't achieve development on their own. Thus, Third World dependency on external help (preferably Western in nature) is recommended by them. The spread, therefore, of modern Western languages (English, French...) and cultural values into Third World societies is expected to be endorsed or even encouraged especially by Modernization western social scientists (Lerner, 1964, Inkeles and Smith 1974). For the latter, it is quite obvious that Western cultural values diffusion in underdeveloped countries is a process which helps the promotion of cultural development and not a process, which leads to the Other Underdevelopment, as we have outlined that in this essay.

(3) Western Liberal capitalist social scientists have hardly made any link between the phenomenon of underdevelopment in the Third World and Western colonialism of the latter (Ibid). When underdevelopment in all its forms (economic, social, psycho-cultural, etc...) is not related somehow to imperial Western classical or new colonialism in the last two centuries, then the Other Underdevelopment, seen by us as resulting largely from Western domination of the Third World, is unlikely to be recognized and, subsequently, studied by those social scientists.

(4) Western social scientists' conceptualization, understanding, theories, etc... of development/ underdevelopment are bound to be **westerncentric**. This is only natural. The social scientist, whatever his/her nationality may be, is inclined to rely heavily on the realities of his/her own social/civilization milieu in analyzing social phenomena as well as theorizing about them. In doing so, it is difficult for him/her not to be, at least partially, biased in going about his/her research endeavours including his/her own, choice of what phenomenon to study. Western social scientists' negligence of the study of the Other Underdevelopment is a case in point. In other words, Western Capitalist and former Socialist advanced societies, to which belong most modern social scientists, are not known to have suffered seriously, if at all, from the Other Underdevelopment syndrome as described in this paper. Thus, the Other Underdevelopment has remained an alien phenomenon which has failed to attract seriously their scientific curiosity.

b) Causes of Epistemological Nature :

1. Generally speaking Western Liberal as well as Marxist social scientists' conceptualization of the development/phenomena is **materialistic in nature**. If development/ underdevelopment is conceived basically in terms of economic, social, scientific and technological indicators, then it becomes understandable why the psycho-cultural underdevelopment has drawn little or no attention at all from those social scientists. It is well known that Marxist social

thinkers (Baran,1960) have over spoken about Third World economic exploitation by the Capitalist West. but they have given not more than a lip service to *Third World cultural exploitation*.

2. As pointed out, The Other Underdevelopment constitutes an underdevelopment which focuses mainly on the factors leading to the deterioration (the underdevelopment) of the psycho-cultural components of the individual's personality in the Third World. Thus, the psycho-cultural underdevelopment is not materialistic in nature. If development/underdevelopment is conceived by Western social scientists, primarily in terms of structural-materialistic variables, then the whole issue of the Other Underdevelopment can hardly find any attention among structuralist and materialistic social scientists. By neglecting to study the Other Underdevelopment as an essential compelling feature of Third World societies, modern Western sociologists and economists in particular have put into serious question the integrity as well as the validity of their own paradigms and theories about development/ underdevelopment in the Third World.

Endnotes

(1) Fanon is probably the only Third World intellectual who had written with clarity and depth about the psycho-cultural scars, caused by Western Imperialism, to the personality of the dominated people of the Third World. He had referred to French policy which attempted to alienate the Algerian from his own language(s) and culture and reduce him to a state of absolute de-personalization. The Algerian was a victim of an abortive attempt to de-culturalize him. For him as for us, colonialism is a global phenomenon including psycho-cultural dimensions. To undo colonialism, Third World nations must eradicate the manifestations of the OU. For Fanon, the process of de-colonization is not only national in form, it is violent in content. See his books: 1. *Black Skin, White Masks*/New York, Grove Press, 1967. 2. *The Wretched of the Earth/Présence Africaine*, London, 1963.

Our effort here is to systematize and make the phenomenon of the OU measurable by concrete reliable indicators. In doing so, we are hoping to dissipate all vagueness which may have been one of the excuses used by some social scientists, in order not to put the phenomenon of the OU under rigorous scrutiny.

(2) The first president of Tunisia (1956-1987) after independence, Habib Bourguiba, was strongly in favour of the continuing wide use of the French language in Tunisian society. He and his regime appeared to consider French linguistic and cultural colonization as a positive dimension of French colonialism. This is compatible with the French Law of February 2005 which speaks about "*le rôle positif*" colonialism. The consequence of this can be felt and seen in the weak attitude of Tunisians towards Arabic (their national language) after more than 50 years of independence (1956). Today, the Arabic language has no first position in hearts or in the minds or in their daily usages of the majority of Tunisians.

(3) Westerners often form their wrong impressions about Third World educated men and women of Western education background. This is

more true of North Americans. In their encounter particularly with Third World students in their countries Americans and Canadians are frequently impressed by those foreign students' fluency in English or French (or both). Their amazement becomes stronger when they believe that those students must know and master better their own languages. In many cases this perception is entirely false. Had they been aware of linguistic underdevelopment in the Third World, as described here they would have avoided being naive about the nature of Western domination and its global impact on dominated peoples.

(4) They are often those who have more power in running their countries after independence. Groups of traditional education have hardly had much power in Third World societies since independence. The indigenization process of human and social sciences in these countries remains difficult to achieve in these circumstances. Attempts to give Islamic spirit to those sciences carried out by the late great Muslim thinker Ismail AI Faruqi and the Institute of Islamic Thought (IIIT, Washington DC) are far from being, in our opinion, the natural solution to the self-development of authentic Islamic human and social sciences and knowledge. The real Islamization of knowledge can really take place only when it is initiated and self-developed by Muslim scientists, intellectuals... whose socio-cultural milieu and ethics are Islamic in nature. See (1) Islamization of Knowledge: General Principles and Work Plan by I. Al-Faruqi (IIIT, Washington 1982), and (2) "Islamizing the Behavioural Sciences" in Enquiry Magazine, Vol. 3, No.7, London, July 1986. pp. 54-58.

(5) Summer 1986 has witnessed several manifestations of tensions and political disarray in Tunisia. President Bourguiba's dismissal of his prime minister M. M'Zali and a number of his ministers is linked partially to M'Zali sympathetic attitude toward the Tunisian Islamist Movement. Members of this movement faced execution by Bourguiba pro-Western regime. The conflict between traditional Islamic values and modern adopted Western ones appears to be one important factor

for this political tension at the highest level in Tunisia, in Bourguiba's era and shortly after Ben Ali took over.

(6) Maghrebians = Algerians, Tunisians, Moroccans and Mauritians . The word Maghreb covers here four former French colonised countries

(7)The frequent French use in these countries takes essentially two forms :

a) The widespread exclusive of French is common particularly among educated groups of French training where dealing with modern scientific, intellectual... subjects.

b) The Franco-Arabe (mixing Arabic with French in speaking) is much more spread among the general population of these four societies. North African educated women, in particular, appear. to over mix their Arabic with French more than their Maghrebian counterparts.

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