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‘The Third Human Dimension’ Paradigm: A New Intellectual Framework for the Promotion of Cultural Sociology

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Abstract: This article presents a new paradigm called the Third Human Dimension/THD and a set of new related concepts for the promotion of Cultural Sociology. In its American version, Cultural sociology focuses on how meaning shapes social life. As to the THD, it studies in- depth the nature of the human symbols/HS: the spoken and written language, thought, religion, knowledge/science, laws, myths, cultural values and norms. The THD is viewed as very central in the human identity. Thus, Its impact on human behaviour is expected to be strong and global. This essay discusses the concepts of culture and society as strong influential factors on human behaviours in social sciences since Ibn Khaldun’s time. The author argues that the THD paradigm is strongly supported by the Islamic/Naql perspective. Finally, this article introduces to social sciences the new concept of cultural socialization replacing the simple term of socialization.

Keywords: third human dimension, cultural sociology, culture and society, the Aql-Naql perspective, the rational choice theory, cultural socialization.

براداييم "البعد الثالث الإنساني": إطار فكري جديد لترقية علم الاجتماع الثقافي

محمود الذوايدي

الأستاذ علم الاجتماع، قسم علم الاجتماع، جامعة تونس، الجمهورية التونسية

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ملخص البحث: يطرح هذا البحث إطارا فكريا (براداييم) جديدا يسميه صاحبه البعد الثالث الإنساني. تأتي هذه التسمية من اعتبارنا أن الإنسان يتكون من ثلاثة عناصر (الجسم والروح والرموز الثقافية/ البعد الثالث). ففي صيغته الأمريكية يركز علم الاجتماع الثقافي على فهم كيف يؤثر المعنى الذي يعطيه الفرد للأشياء على حياته الاجتماعية. أما الإطار الفكري للبعد الثالث الإنساني فهو يتعمق في دراسة ما يسميها الباحث طبيعة الرموز الثقافية (اللغة المنطوقة والمكتوبة والفكر والدين والمعرفة/ العلم والقوانين والأساطير والقيم والأعراف الثقافية). تعتبر الرموز الثقافية مركزية للغاية في تركيبة الهوية الإنسانية. ومن ثم، يُتَظَر من تأثيرها على السلوك البشري أن يكون قويا وشاملا. تناقش هذه الدراسة مفهومي الثقافة والمجتمع كعوامل مؤثرة جدا في سلوكيات الناس في العلوم الاجتماعية منذ عصر ابن خلدون. وفي الختام يقدم البحث إلى العلوم الاجتماعية مفهوما جديدا يتمثل في ما يسميه صاحب الدراسة التنشئة الثقافية الاجتماعية كبديل لمصطلح التنشئة الاجتماعية المعروف في العلوم الاجتماعية المعاصرة.

الكلمات المفتاحية: البعد الثالث الإنساني، علم الاجتماع الثقافي، الثقافة، المجتمع، التنشئة الثقافية الاجتماعية، نظرية الاختيار العقلاني.

Introduction

This article strongly argues that humans are intrinsically *cultural beings*. This is the feature which distinguishes most the human species from the rest of the species. This unique human characteristic is manifested in the following Cultural Symbols/CS: (language, thought, knowledge, science, religion, laws, myths, cultural values and norms). In this paper, we would like to replace CS by the term 'the Third Human Dimension'/THD. This stems from our own new conceptualization of the human identity. We conceive the latter as made of body, soul and the CS. So CS is the THD of the human identity. This is different from the common view of the human identity as a dual identity made of (body and soul). As such, we consider the human identity as a *tri-dimensional identity*.

We adopt a different methodology in support of the thesis of this article which stipulates that humans are tri-dimensional creatures. This methodology uses both reason and Islamic religious insights to present its argument in favor of the THD as a special distinctive feature of the human species. In Arabic and Islamic intellectual culture, this methodology is called the *Aql/reason* and *Naql/religious methodology*. That is, it combines both the use of the analysis of the mind/reason and the insights of the Islamic religious perspective on the issues and phenomena under consideration. Because the focus here is on the THD, we like to call the adopted view a *Third Human Dimension Paradigm* in Thomas Kuhn's meaning of the concept of the term paradigm.

On the other hand, Ibn Khaldun's social thought in his *Muqaddimah* strongly adopts the *Aql-Naql* perspective. One telling example is sufficient to make the point. He links phenomenon of what he calls 'excessive sedentary culture and luxury' (*attarafu*) to the weakening, the disintegration and the ultimate fall of society and civilization. This is clearly spelled in section 18 of chapter 4 of the *Muqaddimah*. Ibn Khaldun supports his observations by citing the Quran. He writes: "If this situation spreads in a town or a nation, God permits to be ruined and destroyed. This is the meaning of the word of God: 'When we want to destroy a village, we order those of its inhabitants who live in luxury to act wickedly therein. Thus, the word becomes true for it, and we do destroy it' "(Ibn Khaldun 1974:287).

Cultural Sociology

Three major recent published books focus on Cultural Sociology. They underline the emerging important role of culture in the American sociological studies as Smith states: "Over the past ten to fifteen years "culture" has developed to become one of the most popular and important areas within sociology in the United States" (Smith 1998:1). As to its definition, American cultural sociologists define this new sub-discipline as dealing with meaning-making which is implicitly assumed

as the outcome of the cultural dimension of humans (Spillman 2007:1, Alexander 2012:22). This paper attempts to deal with cultural sociology from a different and a new perspective adopted by a researcher in the field of cultural sociology (Dhaouadi 2013). Before doing this, let us have a summary review of the concept of culture in contemporary social sciences.

Models of Culture

An entire chapter titled (*Models of culture*) has made a full review of the concept of culture in contemporary social sciences (Kincaid 2012: 387-408). The author of this chapter (M.Risjord) has covered various aspects related to culture: the origins of the culture concept, culture and meaning, structure, agency and emotion, the Neo-Bosnian Model, the Epidemiological Model and the Practice Theory. Risjord's review emphasises that culture is an *external* feature of human societies. That is, something which exists out there in societies having no innate prior present aptitudes in human nature. Tylor's classical definition of culture is a telling example: "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law and any other capacities and habits acquired by man as a member of society" (Kincaid 2012: 389). The conceptualisation of culture as a societal feature allows Tylor and others like Kroeber and Sapir to explain differences between the human groups. Tylor's scientific goal was to make sense of human diversity by which human communities were classified as lower or higher at the stages of the scheme of evolution (Kincaid 2012:389-390).

Culture as a Third Human Dimension

Our long research on the concept of culture has gone through many stages which ended by giving culture a new name called *the Third Human Dimension/THD*. Epistemologically, the THD is conceptualized in our framework as an explicit manifestation of prior innate human aptitudes. The birth of the THD has a story which deserves to be told to see how concepts and theories could potentially be born in the agenda of doing *Basic* research in social sciences.

Following our return to our home country after studying and teaching in North America as well as other countries, I began the so-called serious course of thinking and research in attempting to build a sort of a *paradigm* in order to understand human nature, behaviors and the dynamics of human societies within the perspectives of sociology and psychology. I adopted the next steps in order to attempt to get close to or fulfill that goal:

1-My intellectual curiosity has proposed and encouraged me to work out a coherent intellectual framework based on sociological and psychological insights which might help understand and explain people's behaviors and the dynamics of human societies and civilizations. I told myself with

adequate trust and optimism that the task in question is *not an impossible one*.

2- I continued this self-dialogue with courage raising this methodological question: *where* should I start to explore the puzzle of human nature, human behaviors and the dynamics of human societies? The answer to this question has expressed itself this way: I must start *first of all* by identifying *the special traits* which distinguish the human species from the rest of the species, because I believed that the discovery of these traits puts the course of my research on good grounds: in *square one*. I strongly thought that these traits are very suitable for a credible trust worthy for the understanding and explanation of people's behaviors and the dynamics of human groups and societies.

3- I have found fit to be used in my research what I call *the Third Human Dimension/THD* (language, thought, knowledge, science, religion, laws, myths, cultural values and norms) which distinguish the human species from the other species. The naming of this dimension as *the third one* of human nature is appropriate, since the human entity- according to my new conceptualization- is made of *three features* (body, soul and THD). Thus, it has become clear to me that the profound study of the THD is *the crux of the matter* for the understanding and explanation of human behaviors and societal phenomena.

4- Then, I asked: which element of the THD is the decisive and crucial one in the birth and making of the entire THD system among humans? *Language* in its spoken and written forms was my answer to this question. Thus, I describe language as *the Mother* of all human symbols making the THD, because, we hardly can imagine the existence of parts of the THD like religion, science, thought etc... without the presence of language *first*.

This gives legitimacy to call the human beings as *linguistic-cultural beings* by nature. That is, the human being is not only a speaking being as described by ancient and modern philosophers and social thinkers, but he/she is also at the same time a great user of the components of the THD. As such, one can imitate Descartes' Cogito and state: *I use language, therefore, I am human*. In other words, humans acquire the unique characteristics of being human with the full THD qualities by the use of the gift of language in its oral form, at least.

Basic Observations on Human Distinctiveness

Following the above four observations, I come now to the substance of certain ideas which enforce the thesis of the THD. These ideas have allowed me to make out of the concept of the THD *a theoretical perspective/ a paradigm*. The latter is based on a set of potential innovative and unusual personal research observations on five features which distinguish the human species from the rest of the species on the planet.

The assumptions that 'humans are cultural symbolic / THD beings by nature' are based on *a set*

of five observations. To my knowledge, the centrality of THD in the human identity, as illustrated in the drawing below, may utterly be *new and innovative* in contemporary social sciences. Here is how I have been led to develop this fresh conceptualization of the centrality of the THD/culture in the human identity (Homo Culturus):

1-The process of the human body growth and maturation is *slow* compared with those of other living beings. For instance, on average human babies begin walking at the age of one year, while animal babies may walk right away or within few hours or days after their birth.

2- In general, humans have *longer lifespan* than most animals.

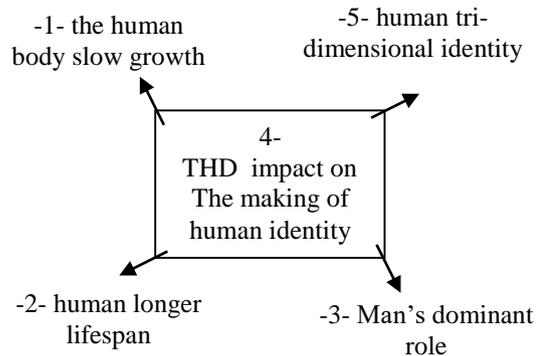
3-The human race has an uncontested *dominant role* on earth.

4-Humans are privileged by *the THD*.

5- As stated before, the human identity is made up of *three parts*: the body, the soul and the THD. Thus, it is fully a *tri-dimensional identity* while it is often referred to in religions and philosophy as a dual identity made of body and soul.

The THD Insightful Explanation

The slow human body growth and maturation could be explained by the fact that human entire growth and maturation involve *two fronts*: The body front and that of the THD. In short, the growth and maturation of non-human species are *uni-dimensional* (body) because of their lack of the THD in the most complex human sense of the term. In contrast, the growth and maturation of humans are *bi-dimensional*. They involve two levels: the body level and the THD level. So, this two levels process is seen by the hypothesis of this paper's author to be behind the human slow body growth and maturation. That is, the process of the human body growth and maturation is slowed down, so to speak, among humans because humans are involved in a *second process* of growth and maturation represented by the THD. This interpretation might have *an insightful quality* and might have a lot of novel spirit. The following drawing describes *the central position* and role of the THD in the making of the human identity.



The THD is not central in social sciences

There is almost a total silence on the centrality of the THD in the human identity in contemporary social sciences. Economists and those who have a materialist view have described man as *Homo Oeconomicus*. On their part, political scientists and those interested in political issues have labeled man as *Homo Politicus*. As to sociologists, they see the human being as a very social being or *Homo Sociologus*. Because of the present increasing use of numbers today, some have called man a *Homo Numericus* (Compiègne 2011: 25). However, despite their great interest in the study of culture, contemporary anthropologists have hardly used terms related to culture to describe man as first of all a *Homo Culturus* (White 1973 : 29). So came the absence in Latin of the term 'Culturus' This marginalization of the importance of culture/THD and its central and decisive role in helping to understand and explain human phenomena is a marginalization which is likely to *damage* the credibility of these social sciences. Consequently, present social sciences can hardly secure theoretically and empirically good understanding and explanation of the human and social phenomena without giving central role to the THD/culture in their making.

Man the Non- Homo Culturus

The Special issue of the French review *Science & Avenir* (Jan-Feb 2012:61) has asked 100 eminent scientists from natural as well as social sciences the following question: *Qu'est-ce que l'Homme?*: What is Man? None of the answers has provided a definition of Man as first of all a cultural being. The answer of the French sociologist Edgar Morin is no exception. Because of his great interest in the complexity of phenomena, Morin labels Man as *Homo Complexus* (p.62).

The general negligence of the major importance of culture is hardly new in contemporary social sciences. The pre-1960 theorists of culture like Weber, Durkheim, Marx, Parsons, Mills, Communists, Fascists and others are known to have had a '*weak program*' for the importance of culture in their published works. In other words, they gave culture minor importance in their analyses (Semashko, Daloz, Erdemir 2006:831-838). Furthermore, the Birmingham School, Bourdieu, Foucault and the theory of production and consumption of culture have not done better on their part: they have adopted a '*weak program*' in the study of culture. The '*weak program*' trend still dominates sociological studies of culture today even though the '*strong program*' (giving culture a first importance) of cultural sociology is gaining more attention especially among some American sociologists, as mentioned earlier, and since the birth of the so called "*cultural turn*" in the late 1990s (Wolff 1999:503).

The '*weak program*' which sociologists have adopted for the study of culture may be explained, in

part, by what Alain Touraine considers sociologists' negligence to focus on *social actors*. Touraine claims that sociologists tend rather to be interested in the study of the systems like the industrial and the capitalist societies. He argues that contemporary thought has minimized the *subjective side* of social actors as Marx, Freud and Nietzsche had done (Wieviorka 2007: 25-27). Touraine stresses the importance for social sciences to *combine* the social system and the social actors in their analysis to understand and explain social action in society: " it is neither excessive nor paradoxical to say that the idea of society is a major obstacle which bothers the development of social sciences because they are based on the separation and even the opposition between the system and the social actors, while the idea of society implies their direct link " (Wieviorka 2007:28).

THD Link with the word 'Read' in the Quran

It is well known and established that the Quran revelation *started* by addressing the prophet Mohammad with the verb '*read*' in the Quran verse " read in the name of your Lord" (96:1). One might raise here a question: is there a wisdom behind beginning the divine revelation by the verb '*read*' in the imperative tense? Instead, the revelation could have also addressed the Prophet in this first encounter by other verbs like "trade in the name of your Lord" or "cultivate the land in the name of your Lord". Was the start of the divine revelation with the verb '*read*' a plain coincidence or was it founded on the divine full wisdom?

Social psychology's Insights

Social psychology, in particular, could shed some insights on the profound meaning of the divine first address to the Prophet by the verb '*read*'. Social psychologists give a lot of credit to the importance of the first impressions people have of each other in their first meetings. These impressions are expected to *stick better and last much longer in people's memories*. Based on this assumption, the first thing to be mentioned by the divine revelation to the prophet Mohammad in the first encounter with him in the cave/cavern of Heraa must be of *extreme importance* to the residents of Mecca and humanity at large. As such, the verb '*read*' qualifies to be much more significant than the other verbs to the entire humankind. The verb '*read*' is most important to the wide opening of the gates of knowledge and its horizons. That is, *the verb 'read' makes humans full cultural beings different* from the rest of the species by having the set of the following Cultural Symbols/CS of the THD: language, thought, religion, knowledge/sciences, myths, cultural values and norms etc. In the Quran terms, the THD has empowered humans to become most honored by God across all the species and given, thus, the privileged prestigious status of the *Khilafa/ vicarship* on Earth. From the view of social sciences, the Quran's great emphasis on the high importance of

the THD in the human make up is quite compatible with *cultural sociology*, a fast growing branch of the current discipline of sociology. As mentioned, cultural sociology gives priority to the role of cultural factors in the understanding and explaining of both human individual and collective behaviors and the dynamics of societies, as American cultural sociologists and the author of this paper are engaged to do, though within different perspectives.

The Symbolism behind Advancing Hearing over Seeing in the Quran

Having provided our genuine interpretation of the cultural credible reason behind the beginning of the Quranic revelations by the verb 'Read', we find it appropriate to support our argument by another example from the text of the Quran. The latter uses the words of hearing and sight as nouns, adjectives and verbs. The word hearing in its various forms comes systematically before the word sight in its different forms. There are 14 verses in the Quran which illustrate this order between the words of hearing and sight. Three examples are sufficient to make the point: 1- "Verily, We created Man from a drop of mingled sperm in order to try him: so We give him (the gift) of Hearing and Sight"(76:2). 2- "There is nothing like into Him, and He is the One That hears and sees" (42:11).3- "For Allah Who hears and sees (all things)"(31:28).

Advancing 14 times the word hearing in its various forms over the word sight in its various forms can hardly be just by chance but rather by a strong intention. It is common in different languages that authors advance words over other words to indicate their greater importance. As such, mentioning the word sight in its different forms 14 times following equally the mentioning of the word hearing in its various forms shows clearly and with transparency that hearing has more importance over sight.

Hearing as Source of Human Culture

Hearing represents the unique way to fulfill the potential cultural features of humans referred to earlier. It is through hearing that humans can learn languages and consequently the THD. As stated before, language is *the Mother* of all cultural symbols. So, the great important function of hearing to humans comes from the fact that it is the fundamental basis for the birth, development and maturation of the THD. As such, humans who are born deaf can hardly become great scholars, scientists, intellectuals etc while humans who are born blind or become blind at early aged can accomplish great achievements in the various cultural fields. Taha Hussein the late contemporary famous Egyptian intellectual is a telling example.

First Priority to Knowledge and Science

Based on the priority given to THD in the Islamic perspective, the thirst for knowledge and science is a hard core religious value of Islam. As

outlined, in the first revelation encounter between the Prophet and the Divine, top priority was not given to economics or material issues but rather to reading and the use of the pen as crucial tools/kit for the acquisition of knowledge and science. As underlined, social psychologists argue that first human impressions have longer lifespan in human memories. So the first divine revelation ought, therefore, to strongly draw Muhammad's attention to *the most important thing* that humans must acquire and master in this world and must not marginalize it, let alone forget it, to be truly God's vicar. As such, from a social psychology's outlook the extreme divine emphasis and stress in the Qur'an on the acquisition of science and knowledge as *first class priority* for the good of humans has to be taken as fully intentional and not just an arbitrary thing in the first verse of the Qur'an. As a result, Muslim civilization has proven its remarkable achievement in knowledge and science in its golden age. The Canon of Medicine of Avicenna (980-1037) was the standard text in the medieval world including Europe. As to the Muslim philosopher Averroes (1126-98), his rational thinking is seen by many as the preview of the European Renaissance that came centuries later. Ibn Khaldun's sociological thought (1332-1406) in his *Muqaddimah* was over four centuries ahead of that of August Comte (1798-1857), the founder father of contemporary Western sociology. A. Toynbee thinks very high of Ibn Khaldun's articulate social science thought: "He has conceived and formulated a philosophy of history which is certainly the greatest work of its kind that has ever yet been created by any mind in any time and place" (Toynbee, 1956:322). Ibn Khaldun's great work in his *Muqaddimah* is the outcome of an Islamic epistemology and methodology in the various fields of science and knowledge. That is, Muslim scientists and scholars use both reason and revelation in the creation as well as the acquisition of science and knowledge. Here, there is an *intimate cooperation* between the sacred and the mundane in the field of science and knowledge. The Arabic two terms for that combination are *Aql/ reason* and *Naql/ revelation*. As such, our interpretation of the symbolic meaning of starting the Quranic revelations with the verb 'Read' falls within the framework of that Islamic epistemology and methodology.

Society and culture as means of understanding and explanation

In order to grasp the impact the THD/ culture has on people's behaviors in societies, there is need for the approaches of social sciences to shed light on the concepts of *society* and *culture*. Sociologists and anthropologists use these two concepts as two hypothetical concepts to understand and explain human behaviors and social phenomena at large.

Social structure is defined by both sociologists and anthropologists as a basic permanent system of social roles and relations that make human groups organized in an interdependent manner that

resembles that of the organs of living beings (Encyclopedia of Sociology 1974: 70).

As to the anthropologist Bronislaw Malinowski and his followers they have never accepted the hypothetical concept of social structure, but they have rather given greater importance to *cultural patterns*. It could be said that the hypotheses of differences between the two groups of sociologists and anthropologists are due to the differences between their disciplines. Anthropology focuses on the study of cultural aspects of society while sociology pays more attention to the social structure of society. This does not mean that the two perspectives entirely exclude each other's hypothesis: that of social structure or culture. So, sociologists and social anthropologists give priority to the study of the hypothesis of social structure of society and cultural anthropologists and cultural sociologists focus on the study of culture hypothesis as an *independent variable* (Turner 2001: 135-147).

Based on what has already been explored in the preceding pages of this study, the THD is very central to the human identity. So, the analysis of this article gives *more credit* to the *cultural factors hypothesis* than to that of social structure, without eliminating altogether the impact of social structure influence on people's behaviors. In other words, *no equal weight is given to the social and cultural factors* as two principal hypotheses in order to understand and explain a big number of phenomena in human communities and societies.

Social Determinism in Sociology

There is a full consensus among ancient and contemporary sociologists that social factors do have a great influence on people's behaviors. Ibn Khaldun speaks of man as a product of his social milieu. He believes that man's behaviors are the result of the social context in which he/she is being socialized. He expresses his genuine observation explicitly this way: "*Man is a child of the customs and the things he/she has become used to. He/she is not the product of his natural disposition and temperament. The conditions to which he/she has become accustomed, until they have become for him/her a quality of character and matters of habit and customs, have replaced his/her natural disposition*" (Dawood 1974: 95).

Ibn Khaldun's perspective on human nature itself strongly emphasizes the importance of *social determinism* in which sociologists believe strongly throughout the ages. This may allow one to say that the expression "man is, by nature, a social being" should have a new meaning which stipulates that man is first of all a being whose personality displays the social forces of the milieu where he/she is born and socialized.

It is hardly acceptable to raise the idea of social determinism in Western contemporary sociological thought without referring to Durkheim's thinking who had invented a new concept called "*les faits sociaux : social facts*" (Durkheim 1981: 5). He

means by social facts the practiced living patterns of work, thinking and feeling ways which are completely independent of the will of individuals. Durkheim considers *social facts as overwhelming forces* as far as their influence on the behaviors of the individuals who finish by adopting and defending them whole heartedly.

The missing cultural input

Thus, Ibn Khaldun and Durkheim are *social constructionists*. Yet, their descriptions of the role of social influences on the individuals' behaviors *do not explicitly mention* the reason which explains that: what makes Durkheim's social facts so imposing on individuals or what makes the social milieu's input able to replace innate dispositions among individuals as Ibn Khaldun states?

Unlike the claim of this article thesis, neither Durkheim nor Ibn Khaldun refers with transparency to the hypothesis of *the prominent role of the cultural factors/the THD*, which distinguishes the human race, as a crucial main factor that determines the important impact on people's behaviors in society. In this context, it may be genuine to blame more Durkheim than Ibn Khaldun as far as remaining silent on *the cultural influences* in the analysis of the nature of social influences (social facts) on the individuals' behaviors; since the present meaning of the concept of culture, as defined in contemporary social sciences, was hardly in existence when Ibn Khaldun wrote his famous work: The Muqaddimah.

Culture as a Dynamic Force of Influence on Behaviors

It can be said that Ibn Khaldun and Durkheim's views on the strong impact of social factors on people's behaviors can hardly be understood without taking into account implicitly or explicitly the hypothesis that *Man is fully a human THD being*. (Dhauadi 2013:31-35). That is, the THD (spoken and written language, thought, religion, knowledge/science, myths, cultural values and norms) is at *the center of the human identity* as shown above. Consequently, the absence or the marginality of the hypothesis of the centrality of the THD in man's identity makes it difficult to analyze the overpowering influence of social factors on the behaviors of the individuals. In other words, it makes the claimed strong impact of social forces on behaviors and social phenomena rather *mechanical* disregarding the potential impact of cultural factors/the THD at least as an *intervening variable*. It may be strongly legitimate to state that *humans* are in fact *symbolic/cultural beings* before being social in both Khaldunian and Durkheimian senses. The claim of the THD hypothesis derives from the previously made argument in this paper based on the five observations on five distinct human features which enable the human species to be the single dominant race over the rest of the species (see the Drawing above).

Cultural Psychology and Sociology and the THD

The THD thesis in this study is strongly in line with the emergence and rapid growth and development of two social science disciplines: Cultural Psychology and Cultural Sociology. The former assumes the idea that culture and mind are inseparable. Richard Shweder, one of the major proponents of the field of Cross Cultural Psychology, defines this new discipline as the study of psychological and behavioral tendencies as human features rooted in and embodied in culture (Shweder 1999 :10). As to cultural sociology, it is a growing field in its own especially in the U.S.A as stated at the outset of this article by one of its leading figures:” over the past ten to fifteen years “culture” has developed to become one of the most popular and important areas within sociology in the United States” (Smith 1998:1).

Culture Marginalization in Theorizing on the Individual and Society

Despite the ongoing increasing interest in the study of culture in many disciplines, the idea of this paper concerning *the centrality* of the THD in Man and society’s identity is not yet a prominent feature in contemporary social sciences. There is rather a marginalization of the importance of culture and its central and decisive role in helping to understand and explain human phenomena. This marginalization would *damage* the credibility of these sciences. Giddens’ structuration theory and Bourdieu’s concept of ‘habitus’ hardly make reference to the THD as core for the making of structuration and the habitus (Giddens, Sutton 2014:25). One may describe the thought of these social sciences as a thought which has given a priori attention to what is close to the important (economic, political, social) instead of giving their focusing attention to *the most important* dimensions in Man and society’s represented by the THD/culture (Dhaouadi 2006 b: 28).

The social sciences’ marginalization of the appropriate impact of culture on the shaping of individual and collective behaviors is likely to be the outcome of three major factors:

1-The definitions of the term ‘culture’ itself: the meaning of the term has been highly contested especially within anthropology from Tylor’s to those of late anthropologists like Kroeber, Kluckhohn, Mead and Boas. These anthropologists have focused on the *external side of culture/the THD* and hardly on the inside one. That is, they have focused on both artifacts and behaviors. For Herskovits ‘Culture is the man-made part of the environment’. As to Mead, culture “is the total shared, learned behavior of a society or a sub-group “. Malinowski’s formulation of culture describes also the external dimensions of culture:” Culture is a well-organized unity divided into two fundamental aspects – a body of artifacts and a system of customs”. (White 1973:32-34).

Bidney would attribute the classification of the above conceptualization of culture to what he calls “the realistic” approach (Kinkaid 2012:393).

2-There are in such definitions of culture *two missing things*: a) what is the origin of culture or where it comes from? Why other living species do not have culture like the human one though they have body and live in the environment? b) There is negligence to the substance of the nature of the symbolic/non-material side of human culture as represented earlier in the concept/theory of the THD.

3-All the above definitions of culture by anthropologists *fail to speak of the THD* as having *no weight and no volume* in the material sense of the words as the THD paradigm emphasizes in this paper. This vision of the THD permits to see them as having what is called by this author *transcendental features* as shown in the following examples:

(a) The THD has *neither weight nor volume* in the material sense of the word. That is, the THD does not have material nature, but it has rather non-material /transcendental/spiritual nature. Positivist social scientists are very likely to find it strange to use the terms ‘weight and volume’ in dealing with the THD/culture. Nonetheless, neutral objectivity strongly permits the usage of such terms and will give a lot of meaning to this kind of use. It may be sufficient to mention in this context few examples to make the point:

1) Why sending letters and documents by fax and e-mail reach their destination much faster than if they were mailed by regular or even rapid/fast mail? The explanation to this, through the concept of weightless and no volume, could be simply put this way: the process of sending letters and documents by e-mail and fax *eliminates* from them the factors of *material weight and volume*.

With the absolute intrinsic absence of weight and volume in the natural essence of the THD system, it becomes quite appropriate to understand why the THD components can move with high and unbelievable speed through time and space.

2) The THD having no material weight and volume may help also explain how it is possible to put the enormous written material of tons of books in few small electronic Flash Disks whose weight and volume are too little. This is possible because the words of the books (in this case) having by their very nature no volume and weight *hardly need huge material space* to be contained in it. In philosophical and religious senses, the THD belongs to the spiritual and non-material world of humans. The THD has its own special characteristics and laws by which they abide and ultimately make them different from the world which has both weight and volume.

3) The extreme rapid speed of sound is another example which is frequently cited. The Concorde plane fast speed is often compared to that of the sound. This could be explained by the fact that the transmitted word, through the voice-sound at a short distance between individuals or at a far distance during their phone calls, has at its natural state

neither weight nor volume. Consequently, the voiced-sent word is naturally predisposed to move with extreme speed.

4) The THD has *longer lifespan* throughout time. Ideas, religious beliefs, cultural values and norms have long lifespan potential of survival which may last for semi-eternity. Written and spoken languages play fundamental role in the very making of the THD and its longer lifespan survival. This is because language is considered by this paper analysis as *the Mother of all elements of the THD*, as stated before. That is to say, the THD/ culture system can hardly exist without the presence of the human language in its spoken form at least. As such, one can argue that human language has a potential *eternalizing mark/seal* which influences all components of the THD.

This present new outlook on the long lifespan of the THD helps explain the phenomena of the so called *eternal and semi-eternal human thought* of philosophers, scientists, scholars, religious thinkers of various civilizations since time immemorial. Their thought potential eternity can be accounted for, first, by the use of spoken and written languages which have the eternalizing seal as just mentioned and, second, by the fact that *human thought belongs to the transcendental universe of the THD*.

The Rational Choice Theory

The THD perspective presented in the previous pages is different from what is called Rational Choice Theory in today social sciences. Smith states that this theory *rejects culture* altogether by looking at society as made up of rational selfish actors who always attempt to maximize the profit in their social actions (Smith 1998 :3). Thus, the behaviors of the individuals in society are but the total sum of the individual behaviors. The latter are always the outcome of a personal desire (rational) which is influenced first of all by the powerful force of a strong commitment to achieve most of his/her personal benefits and interests. The thesis of the Rational Choice Theory is *in opposition* to Ibn Khaldun and contemporary sociology's views as well as of the THD regarding their influence on people's behaviors as explained. Ibn Khaldun has given great importance to *two social factors* which strongly determine the behaviors of the individuals and groups and the dynamics of human societies. Al Assabiyya (group feeling) and religion are very influential social factors in Arab Muslim societies. Contemporary sociologists have stressed the influence of several forces like the income and culture of social classes on the behaviors of the individuals and groups in human societies and civilizations (Dortier 2004: 703). Furthermore, the focus in this study on the THD influences on people's behaviors obviously *does not agree* with the thesis of the Rational Choice Theory.

The Principles of the Rational Choice Theory

Since 1999 two important academic studies have been published on the Rational Choice Theory. The

first appeared in 1999 in the journal of *Current Sociology* as a report on this theory (Zafirovski 1999: 47-132). As to the second study, it was published as a chapter (chapter III) in *the International Handbook of Sociology* (Quah, Sales 2000: 50-83). The author of the first study and the two authors of chapter III present *the main ideas* of the Rational Choice Theory which *rejects culture* as important factor for human behavior. The first one summarizes the ideas of this theory as follows: in sociology the Rational Choice Theory seeks to help rationalize the concept of the impact of the rational beneficial economic input on people's behaviors. That is, the individuals have the tendency to seek the maximum of benefits through their continuing calculation of *the equation of losses and gains*. For better precision, the proponents of the Rational Choice Theory define rationality as the achievement of the maximum of things by reducing the losses to their extreme minimum level and increasing the gains to their extreme maximum level (Zafirovski 1999: 47). On the other hand, the authors of chapter III of the book emphasize that David Hume and Adam Smith were pioneers of the Rational Choice Theory. These two English social thinkers believed in the existence of one *universal human nature* whose main characteristics are the following: people's behaviors are the outcome of their desire to achieve their interests in personal goals (Turner 2001: 51). But Hume and Smith and others point out that *people do not always act in a narrow way that serves only their interests*. As to the other principle of the framework of the Rational Choice Theory, it is represented by the behaviors of learning: people to respond positively in a repeated manner to the environment that gives them rewards. Usually, people choose those behaviors associated with positive stimuli (Turner 2001: 51).

The Rational Choice Theory in Question

A lot of criticism was addressed at the Rational Choice Theory. It is criticized because it considers *the human beings as simple rational ones*, in the sense they always seek to attain the maximum of profit and the minimum of loss in their behaviors in order to fulfill their personal interests and goals. So, the critics believe it is appropriate to take into consideration the influential factors of the *cultural system* and the social milieu on people's behaviors as does the THD perspective in this study. Those factors constitute the main strong forces that can orient human behaviors (Dortier 2004: 705, Green, Shapiro 1994:105). This attitude supports both perspectives of Ibn Khaldun and contemporary sociology and this paper's view. Here are some of Zafirovski's telling reservations toward the Rational Choice Theory:

1) There is a big paradox in the thesis of this theory. While the utilitarian approach (gain and loss) lacks credibility even in the explanation of economic phenomena. Yet, it is being exported to other

branches of social sciences which study non-economic phenomena.

2) The application of this theory in all social sciences makes the non-economic phenomena, as social structures and cultural patterns, look like the outcome of the relation among the individuals seeking for themselves the maximum of benefits in their interaction with others. While the opposite view offers a better explanation. That is, cultural patterns and social structures create in society *the Basic Personality* of individuals who would always seek profit and avoid loss in social interactions (Zafirovski 1999: 102-103).

3) A big number of sociologists in Europe and the USA tend to use the Rational Choice Theory (Quah, Sales 2000:50). However, the two authors of this handbook of sociology underline what they call "*anomalies*" of this theory through empirical testing. In doing so, the findings contradict the predictions of this theory (Quah, Sales, 2000: 50).

The Rational Choice Theory and Behavior

It is clear by now that the nature of the leading causes to the prevailing human behavior in society differs between the Rational Choice Theory and the impact of the THD on human behaviors. On the one hand, the Rational Choice Theory almost sees humans as economic beings by nature seeking permanently profit and avoiding loss in all human behaviors. That is, this economic behavior looks like a well rooted innate one in human nature across the ages among humans in all societies and civilizations. On the other hand, the THD paradigm emphasizes that behaviors in human societies are the outcome of influential cultural factors (Cultural Constructionism). If the tendency to seek always profit and avoid loss is deeply rooted in human nature, humans would have been *identical* in this regard in all places and all times. For instance, the big existing differences in profit and loss oriented behaviors between capitalist Western societies and many other contemporary societies are *related to powerful socio-cultural factors and not to general factors in human nature* as claimed by the Rational Choice Theory. This can be summarized in contemporary Western societies in two examples:

1-As mentioned before, Adam Smith's time in the 18th century (1723-1790) is associated with the call for Liberalism and Individualism.

2-The contemporary capitalist system especially in American society has greatly influenced the process of socialization of the Western individuals in a way that gives priority to the values of material individual gains and at the same time it abhors also the idea of loss. The outcome of *this global socio-cultural socialization* of the individuals in the communities and the social classes in Western contemporary societies has led to the making of a general Western Basic Personality whose behavior has *a semi-full influence culturally and socially on people's behaviors* in those societies. For instance, Americans have collectively the tendency that

everyone pays his/her coke, coffee and tea when they go together to McDonald, a cafeteria or a restaurant. It is called in the USA: "Go Dutch". This is the prevailing cultural norm among the members of the American society. The opposite to this behavior can be found in societies much poorer than the American society. That is, individuals like to pay for the drinks of their friends and colleagues. In fact, some of these individuals believe it is almost a scandal to see everyone pay for his/her drinks. In both examples, the prevailing *cultural norm* in them in favor of the principle "everyone pays his/her own" or "one person pays for the drinks of the friends/colleagues" is a behavior which various socio-cultural factors have helped its emergence and its wide or full total spread in society.

Cultural Socialization

This article's thesis of the centrality of THD in the human identity helps understand and explain how human behaviors are strongly shaped by cultural factors/ the THD. These behaviors are the outcome of what sociologists call *socialization*. The latter is but a process by which the individual learns the patterns of social life and assimilate them to become ultimately the basis of the making of his/her social personality. Human socialization is a complex and a long process that can hardly have an end before death. The role of the THD in the making of the human socialization hardly needs elaboration. It is through the spoken, written and sign languages in the social milieu that humans learn religious beliefs, cultural values and norms, myths, rituals, the systems of knowledge and science. The full success of socialization among the members of a given society makes the socialization heritage *a deeply rooted reality* in the core of the Basic Personality of those individuals or a social habit which resembles innate things in the human personality, as Ibn Khaldun had pointed out earlier in this article.

In other words, the behaviors of the majority of people become something automatic or semi-automatic as a result of what the individuals have learned through the system of the THD from the socio-cultural heritage of their societies. Based on this, we believe it is *more accurate* to change the term socialization to become *cultural socialization* because of the crucial importance of the THD in the socialization process. So, the THD is *the Mother source* for the making of the various patterns of collective behaviors in human groups, societies and civilizations.

This new concept of *Cultural Socialization* is the outcome of the core of this paper's epistemological view of the THD/culture presented in this article. Etymologically, the concept of socialization appears to stress most the impact of society (structural explanation) (Alexander, Jacobs, Smith 2012:6-7) in shaping the individual's personality and behavior, thus, neglecting the influence of the role of culture/THD in this process.

Conclusion

This paper can be considered to have genuinely met its task to underline *two* new features:

1-The formulation of the THD theory/paradigm through *the five first hand observations* is something rather new. Contemporary anthropologists and sociologists have written a lot theoretically and empirically about culture. To our modest knowledge, the basis on which they have established their cultural theory is different from *the thesis presented in this paper*. For instance, while the emergence of cultural sociology is seen by its proponents as the result of rebellion against Parsons (Alexander, Jacobs, Smith 2012:6-7), the researcher looks at it in this article and elsewhere as the outcome of Dhaouadi's assumptions that consider humans as cultural beings by nature (Dhaouadi 2013:79).

2-The emphasis on the cultural roots/THD of behaviors makes the author of this paper inclined to modify the concept of socialization to become more accurate and transparent in its definition of the term socialization. As such, it has become preferable to use the new terms *cultural socialization* instead of the single term socialization which is widely used in modern social sciences. Cultural socialization, as a new concept, strongly stresses the major important role that the THD plays in the socialization process.

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