

# VIOLENCE OF POLITICAL DISCOURSE AND MARGINALIZATION OF SOCIOLOGISTS: THE VISION OF THE UNIVERSITY ELITE OF SFAX

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## Abstract

Our problem is part of what is called, after the Tunisian revolution, "Democratic construction" while confronting the ideal to which we aspire and the existing reality. We will raise this issue by highlighting the study of the foundations of democracy through the conversations that evolve at the level of public space. Of course, current Tunisia is still dominated by conflicts and political interests opposing a real social reform project. These conflicts have expressed themselves for us via social networks and what is happening there, or a paradox has become manifest in two facets: the first is the continuation of the aggressive discourse and the bosom of an experience lived by the authorities called democracy, and the second is the exclusion of specialists in sociology and the brand of analysis of social conditions entrusted to elements fabricated by the digital age and the spectacle, and transformed into elites. At the level of this study, we will focus on the crisis of dialogue in the public media space and the marginalization of sociologists from the discussion space, while basing ourselves on a semi-directive interview elaborated with the academic elite of the sociology department of Sfax University.

**Keywords:** Violence, Political Elites, Marginalization, Sociologists, University Elites.

*"Sociology makes it possible to unveil the mechanisms of social domination and to make visible the invisible structures that govern our society. It is through this awareness that social change becomes possible."*  
(BOURDIEU, 1980, p. 67)

## INTRODUCTION

At the beginning of this article, we would like to recall the multitude of criticisms addressed to the violent discourse among political elites and to sociology and its specialists who are accused of their impotence to provide an efficient and tangible participation on the way to real social change. This derogatory perception limits sociology into a set of sterile theories taught to students without a concrete impact on reality.

These criticisms draw their legitimacy from the successive crises that modern societies are suffering from as well as from the spread and aggravation of the various phenomena of delinquency and decay.

It is in this urgent context, which calls into question the role of sociology, that our problematic is inscribed, focusing on the Tunisian case and questioning, first of all, the almost absence of specialists in sociology in the broadcasts of the talk show and the info varieties of Tunisian

television according to the vision of the academic elite of the FLSH of Sfax / Department of Sociology. Secondly, we will question the absence of the culture of democracy among the political elites in a state that is experiencing a recent and fragile experience of democracy.

Our concern stems from a paradox that we have noticed through our perception of recurring debates within the public space and in particular in television programs throughout the post-revolutionary period commonly referred to as "democratic construction". Certainly, instead of highlighting the essential role of real specialists in sociology, this media landscape, which is evolving in this era of "liquid life" (BAUMAN, 2005) according to the expression of Zygmunt Bauman, gives free rein to simulacra of cultured men under the influence of buzz.

Instagram Facebook These "pseudo scholars" stage a kind of clownish skill that finds its favorite terrain on the virtual pages of social networks such as Tiktok, Instagram and Facebook according to a confusing strategy that does not attach any importance to mutation and social reforms.

The role of the modern sociologist is intrinsically linked to active intervention and social changes. This mission was granted to him by contemporary specialists who insist on the undeniable role of the sociologist whose task now consists in improving and advancing society. This function presupposes the unveiling of social "flaws" in terms of functional sociology.

In this context, we must return to this quote to understand the true nature of sociology in Tunisia "... Because we have a social science closed on itself, which can be politically marked, very permeable to nationalism to ideologies, this is the case all Arabic-speaking sociology tense and influenced by nationalism – as a central and conflictual question" (BEN ACHOUR, 2013 : 70), in this way, this type of sociology is dedicated to legitimizing a specific ideology, thus moving away from any contribution to change and the revelation of areas of domination, in order to serve the collective interest.

On the other hand, in the Arab countries, the sociologist does not occupy the same primordial place. This marginalization of sociology is well detectable in post-revolutionary Tunisia which represents the object of the present study. Certainly, by his ability to analyze the problems of reality and to apprehend social phenomena, the sociologist has the capacity required in order to participate in the change and development of any society. It is this great potential of sociology that the Tunisian state must take into account in order to exploit it in any project of social change or reform.

Let us recall, first of all, that the question of social mutation in the Arab countries must take into consideration "the profession of the sociologist" (in the words of Bourdieu). Indeed, the Arab world in general and Tunisia in particular must offer sociology the opportunity to participate effectively in the social role, especially after the revolution.

However, we note a certain marginalization of sociologists at the level of their rather rare presence on talk shows discussing about public things. In addition to this media marginalization, the Tunisian state neglects the ability of sociology to play a decisive role in terms of social change.

Thus, our research entitled: "Violence of political discourse and marginalization of sociologists: the vision of the university elite of Sfax", poses the following problematic questions:

- What are the manifestations of the absence of a culture of dialogue among the political elites and the presence of a violent discourse?
- Why is sociology marginalized or excluded from the problem of social change in post-revolutionary Tunisia?
- What is the reason for the absence of sociological analysis and specialists in discussions about public topics of interest to Tunisia?

Nevertheless, in the manner of the political system that preceded the Revolution, post-revolutionary Tunisia has kept this devaluing look towards sociologists who suffer from a contemptuous or even discriminatory vision. In this nodal stage of our study, we will formulate these three hypotheses:

H1: The marginalization of sociology reflects a political choice. This marginalization is explained by causes and entails consequences.

H2: The absence of the culture of dialogue in the discussion among the political elites is an indication that insists on the fact that the construction of the post-revolutionary Tunisian society is not democratic.

All sociological research aims to achieve specific objectives. Through our study, we will try to target the following objectives:

- Identify the causes of the marginalization of sociology in Tunisia.
- Focus on the clarifications and the contribution of university professors specialized in sociology who have the ability to achieve an entanglement between the theoretical and practical treatments of our problem. Through this consultation, we try to avoid prejudices and give results emanating from real and daily experience.
- To question the presence of the political elite as an obstacle that hinders the realization of a true democracy in Tunisia.

In this introductory stage of our article, it seems fruitful for us to review some theoretical materials that will allow us to provide a well-founded and relevant study. This theoretical foundation is essentially inspired by three approaches: that of Pierre Bourdieu on the subject of Alain Touraine's profession of sociologist focused on the problem of sociological intervention and that of Habermas' theory of communicational action.

## **1. LITERATURE REVIEW**

### **The Theory of Communicational Action according to Habermas**

As part of the establishment of the theoretical foundations of our research, we consider it both necessary and relevant to refer to the theory of "communicational action" by Jürgen Habermas

(ROBICHAUD, 2015: 7). Indeed, since our problem concerns the socio-political dimensions of communication within the public space, recourse to this theory would be very fruitful for us: "The theory of communicational action is, in many respects, the ideal theoretical ground for a study interested in the philosophical, political, social and ideological foundations of modern and contemporary education, and this, for three reasons: its universalist character, its double sociological and philosophical scope, and the nature of the communicational concept of rationality that it proposes. By imposing itself first as a global theory of society" (ROBICHAUD, 2015: 7). Similarly, Jürgen Habermas raised, through his theory, the problem of "communication ethics" (Morocco Ferry, 1987: 12) which proves unavoidable at the level of the treatment of our second hypothesis and the insertion of the notion of "participation". Thus, we will develop our work "in the light of the concept of communicational action, which presupposes in particular participation, in a given discussion" (Morocco Ferry, 1987: 8).

### **Pierre Bourdieu and the Role of the Sociologist:**

Pierre Bourdieu has highlighted, in most of his writings, the role of the sociologist as well as the expectations related to his function. Even if he did not explicitly mention his role at the level of social change, he listed several joint functions as the case of his founding work entitled *Questions of Sociology* (BOURDIEU, 1993). According to Bourdieu, the primary mission of sociology consists in revealing taboos and denouncing power and its manipulation mechanisms. In this sense, sociology presents itself as a disruptive and disturbing science especially for those who hold the reins of power. In this regard, our sociologist wonders: "Why sociology? It is because it reveals the hidden things" (BOURDIEU, 1993: 19). Therefore, according to this perspective, the main role of the sociologist lies in his critical value which denounces the manipulative strategies of political and ideological domination. As the sociologist is involved in this elite seeking to implement strategies of reform and change towards a better world, he must avoid temptations and assume his responsibility at the level of the confrontation of reality and the implementation of a real social reform. Consequently, it is a question of thwarting the system of manipulation and revealing the deceptive mechanisms of "disguises" and "false truths". Pierre Bourdieu, in his work *Pour la sociologie* (BOURDIEU, 1980: 20), took over the functions of the sociologist by conferring on him this critical role which dissects the different forms of conflicts in the various social fields. Thus, the sociologist should not limit himself to passive observation to reveal the underlying relationships between individuals and institutions. We can deduce from this that the sociologist's mission goes beyond the academic role to integrate into a committed elite.

In his work entitled *Sur la télévision* (BOURDIEU, 1996), Pierre Bourdieu developed the notion of domination while revealing the mechanisms of manipulation and highlighting the influence of television. This modern mediator departs, through his conveyed images and his talk shows, from any objectivity and political neutrality. Our sociologist has deepened his analysis of the strategies of manipulation and diversion implemented by the daily grip of the television image. It is an anesthetic effect like that of opium which plunges the receptors into the world of illusion in order to forget their problems and escape from reality.

In the same sense, Hannah Arendt insisted, in her work *The Crisis of Culture* (ARENDR, 1972), on the impact of new technologies that enormously influence the culture of society, which causes a regression of traditional values while concretizing a new culture based on material profit and marketing. Throughout the present study, we will try to exploit the theoretical achievements founded by Bourdieu in order to question the role of the sociologist in social change. Our objective is to develop this theoretical approach at the level of the treatment of our problematic focusing on the status of the sociologist in a post-revolutionary Tunisia.

### **Alain Touraine and the Theory of Social Intervention:**

In order to address our problem, it seems fruitful to us to take advantage of the work of Alain Touraine who highlighted, in his work *The Return of the Actor* (TOURAIN, 1984), the sociologist's commitment to speak on behalf of society. It follows from this that the sociology advocated by Touraine is based on social action and intervention so that the sociologist goes beyond the classical academic function to become a real actor concretely participating in the development of societies. Therefore, sociology presents itself as a system of commitment that tries to unveil the unspoken and to destabilize taboos on the path of a social mutation. In this perspective, contemporary sociology is distinguished by a spirit of committed activism that seeks to change the world. Our objective is to exploit this committed scope at the level of the analysis of the presence of sociology in the media landscape and in particular television talk shows. Finally, at the end of this theoretical overview, we will be inspired by the idea of J.P Sartre's commitment, conveyed in his work *Les mains sales* (SARTRE, 1948), highlighting, through the character of Hugo Barine, the conflict experienced by the individual between subjectivity and objectivity according to an approach where literature mixes with philosophy.

## **2. METHOD AND MATERIAL**

### **The Geographical Framework:**

Our study is methodologically part of a well-defined geographical framework that of the Sfax region and precisely the FLSHS. This faculty, the framework of our sample, comprises an academic elite belonging to various scientific specialties, ideologies and trade union tendencies. The choice of this framework of study is explained by the great potential enjoyed by this intellectual elite in order to enlighten us about our problem raised by means of semi-directive interviews.

### **The Methodological approach Implemented:**

From a methodological point of view, we have theoretically opted for a qualitative approach that is part of microsociology. Thus, we will base ourselves on the technique of the interview which allows us to apprehend the space of the practice and to collect the data which emanate from the field in question. Therefore, we will determine our sample as well as the targeted category. For an efficient application of this qualitative technique, we conducted 10 interviews with subjects representing the academic elite of the sociology department of the Sfax FLSH. These subjects are socially involved by their rather varied political, cultural and trade union visions.

### The Semi-directive Interview

Recall that the interview is a qualitative method, for complementary use to the empirical investigation, which can take several forms: non-directive, semi-directive or thematic. It is used to contextualize results obtained previously by observation or documentary research and can be used at different phases of the research process. Throughout the present study, we opted for the semi-directive interview, also called “qualitative or in-depth interview”, which is based on rather generally formulated and open questions. It is possible to ask new questions if the interviewee raises an aspect that is still unknown.

To carry out this type of interview, it is necessary to prepare the questions related to the problem beforehand, classify them in a logical order and by theme, which makes it possible to fruit this empirical method: "The semi-directive interview is a data collection technique very widely used in qualitative research in social sciences" (CLEMENT PIN, 2023: 3).

The formulation of the questions is a key step in the study, since the chosen vocabulary, the structure of the question and its openness will guide the discussion. The formatting came second to the formulation of the questions (LISA CARRIERE, AUDREY T ANGUY, 2021: 5)

Thus, the interviewee can freely answer the questions of the investigator who can intervene at any time to request clarifications and overcome ambiguities. Compared to the subjects composing our sample, this method seems to us the most adequate because it allows us to take advantage of the knowledge and experiences of the specialists in sociology whom we interviewed.

**Table 1: Semi-directional Interview Grid**

Themes	Sub-themes	Reminders
Model 1 construction	Reasons for choosing guests Buzz culture of ridicule establish a culture of distraction	Reminder of the sub-themes not covered
The exclusion of sociologists <sup>1</sup>	Their presence is disturbing The fear of the political elites Because they reveal the truth	Reminder of the sub-themes
Model 2 construction	Living together, conflict, respect, acceptance of indifference, dialogue	Reminder of the sub-themes
The culture of dialogue	Political violence, education for a fragile citizenship, weakening of the state, absence of democracy	Reminder of the sub-themes

This paragraph aims to clarify the main components corresponding to the semi-directive interview, where the theme element contains four elements in relation to the research hypotheses. Each hypothesis gives rise to a sub-theme.

The first theme is interested in the first hypothesis of research which revolves around the exclusion of sociologists. The sub-themes provided for here are the expected answers from the interviewees, but these sub-themes remain pending, and the field will be the decisive tool, and in the same way for the second hypothesis, whose content revolves around the culture of dialogue. As indicated in the following discussion, we have developed a model with its sub-themes.



## Content Analysis in Visual Sociology

In order to give our study more relevance and depth, we will resort to the technique of image analysis based essentially on the work of Laurent Gervereau (Laurent Gervereau, 2020). Where he proposes some methods to dissect certain images and videos belonging to street art, in particular graffiti. This method has three steps:

- The description of the perceived subject.
- Put it in context.
- The interpretation.

As part of our research, we will take advantage of the contribution provided by visual sociology, which will enrich our analysis and give it more relevance and significance. Indeed, the image represents, according to the perspective of visual sociology, an efficient means to analyze and unearth the underlying mechanisms of any social phenomenon. In this sense, the image is transformed into a real "text" conveying meanings and symbols through the existing signs. This analysis passes from the description to the contextualization to lead to the interpretation (Fablio, La Rocca, 2007: 34).

Regarding the analysis of video, it represents a fundamental element at the level of the dissemination of the culture of knowledge as Peter Stockinger specifies (Peter Stockinger, p. 28). We will apply this technique of interpreting the image on a video sequence extracted from one of the sessions of the Tunisian parliament after the revolution. This reading of the image will allow us to understand the situation of the political elite in a post-revolutionary Tunisia and to wonder about this new democracy.

### Video sequence 1: The aggression of the parliamentarian Makhlof on Abir Moussi president of the PDL party (Tunisian Parliament)



Tونس أونلاين

30 juin 2021 · 🌐



لحظة اعتداء سيف الدين مخلوف على عبيد موسى



**Table 2: Video analysis grid**

Source	The elements of the video	signification
-Page Tunisia oneline, 30/6/2021	First element: empty seats and others occupied by deputies	Absence of seriousness Lack of attendance
-VIDEO viewed 25/1/2024 - Web Address	Second element: dispute between two deputies	The parliament, after the revolution, a framework of moral and physical violence
	Third element: the presence of a camera that records this scene	The transition from an action assembly to a context of conflicts
	The message transmitted and its symbolism: the absence of democratic and ethical foundations, which opposes a truly democratic Tunisia.	Democracy giving way to violence The refusal to live together as a condition of democrac The paradoxical status of a democratic institution that does not produce democracy

**Study Population:**

The table above offers an overview of the interviewed subjects from our sample:

**Table 3: Description of the Study Population**

Subject	Sexe	Age	Grade	Area of adhesion
1	Female	45	Assistant-Master	Associative life
2	Male	60	Lecturer	Trade unionist
3	Male	39	Assistant-Master	Associative life
4	Female	51	Assistant-Master	Associative life
5	Male	58	Lecturer	Politician
6	Male	43	Assistant-Master	Trade unionist
7	Female	48	Assistant-Master	Trade unionist
8	Male	55	Assistant-Master	Trade unionist
9	Male	61	Lecturer	Politician
10	Female	47	Assistant-Master	Associative life

Source: Field study

**3. RESULTS**

**The Causes of the Exclusion of Sociologists by Talk Shows in Tunisia:**

In this stage of our work, we will go through two stages: the first consists of questioning ourselves about the first hypothesis, the second seeks to analyze the content of the second hypothesis. At the beginning of our analysis, we refer to Howard S. Becker's expression "ethical entrepreneurs" (-Howard S. Becker, p158). In our perspective, we will borrow this expression from her to talk about the "women entrepreneurs of change". Indeed, as we specified in our introduction, the role of sociologists consists in participating in social changes in order to build a better world. Therefore, we wonder about the status of the sociologist in Tunisia by referring to the answers provided by the academics of the sociology department of the FLSH of Sfax, which would allow us to deduce the main causes of the marginalization of this human



science. First of all, most of the subjects interviewed accused the political elite who hold power and who are responsible for this marginalization of sociology. In this regard, one of the subjects of our sample specified:

*"The marginalization of sociology is a premeditated act on the part of the ruling elite".*

Similarly, another interviewee told us:

*"The fact of excluding sociology specialists from the public space is explained by conservative strategies that haunt the political elite wanting to keep their place within power".*

As a result, the television landscape is underpinned by a symbolic conflict embodied by the political elite that dominates the Tunisian state and holds the reins of power. This obsession with keeping the privileges of power reminds us of Bourdieu's thesis which highlights the problem of "fields of struggles" (Bourdieu, 1993, p22) among these fields, there is the field of political elites. This exclusion of sociologists from the media landscape causes a real blockage in terms of social changes. True, the political elite is inhabited by the desire to preserve their interests, and not by the desire for change and development. It is for this reason that politicians consider sociology as a disruptive or troublesome science as Bourdieu affirms: "Sociology is a science that disturbs" (Pierre Bourdieu, 1993: 19).

Secondly, in addition to the exclusion caused by the conservative spirit of the political elite, one of the interviewees mentioned another cause:

*"The marginalization of this human science in Tunisia is due to the absence of a true sociological culture in the manner of Western countries which give a crucial place to sociology".*

Certainly, the West has been able to achieve remarkable changes thanks to the interest given to sociology in media discussions and debates. Indeed, sociology has this ability that allows it to reveal the strategies of manipulation used by the political elite in order to dominate peoples. In this context, we can mention the opinion of an interviewed subject who specified :

*"The culture of diversion conveyed by Tunisian talk shows is a premeditated strategy by essentially political institutions".*

Despite this marginalization, post-revolutionary Tunisian society feels an inescapable need for a sociology that should play a decisive role in social changes. In the light of our knowledge of the field in question and the clarifications provided by our interviewed subjects, we would like

to highlight the paradoxical situation of sociology in Tunisia. If the Tunisian state grants an academic interest to this specialty at the university level, it unfortunately participates in its marginality and in the employability crisis suffered by university graduates in sociology. In this regard, one of the professors interviewed said:

*"The Tunisian state has not given the necessary interest to the specialty of sociology, which is revealed by the absence of a fundamental law specific to this crucial field".*

The observer of the televised debates concerning public affairs obviously notices that our society offers the opportunity to the "ignorant" to discuss serious subjects while the real specialists are almost excluded. These non-specialized guests participate in the dissemination of vulgarity and banality in the public space. Let us quote, in this sense, the words of one of our interviewed professors who said:

*"As long as the television conversations are based on banality and naivety, it would be impossible to achieve a real social change that would put Tunisia on the path of development and prosperity".*

However, it must not be denied that there are some sociologists invited to this type of program in Tunisia after the Revolution. On the other hand, we feel a certain concern since these specialists are turning into a kind of "salaried thinkers" forced not to exceed the limits drawn by the power.

Let's add that these sociologists are even trying to place themselves within the political system following their ambitions which deviate from the real critical objectives of sociology aware of its social role. Unfortunately, this category of sociologists participates in this game of deception and illusion while hindering any serious project of reform and social change. In this regard, one of the interviewees added:

*"Most of the sociologists who participate in talk shows are opportunists and not real social actors".*

Because of the potential that intellectuals have allowing them to deeply understand the hidden mechanisms of manipulation, they confront a policy of marginalization exercised by those who hold power. We can deduce that this exclusion emanates from a premeditated political choice in order to remove this intellectual elite from the public space by preventing it from participating effectively in social development. It follows from this that the sociologist feels excluded and even "undesirable by the whole society", (BERGER & LUCKMANN, 1966: 125-126).

This is confirmed by one of the university professors interviewed affirmed during our interview:

*"The lack of awareness of the ability of sociology specialists to participate in social development represents a real obstacle that prevents us from presenting and carrying out efficient experiments on the ground".*

### **Political elites and the communication crisis**

From our perception of a public space dominated by conflicts and the absence of a founding dialogue, we can deduce that Tunisia is still far from a true democracy worthy of the name. It is for this reason that we have foreseen, from the outset, a first hypothesis which highlights the absence of a culture of dialogue among the political elite after the revolution.

In this perspective, the analysis of the video sequence that we have proposed has clearly shown that this elite does not respect the ethical and social rules of conversation, which opposes the principles of living together. This is relayed by the results of our interview where one of the interviewed subjects affirmed:

*"The current political elite has not been able to get rid of the bad habits that characterized Tunisia before the revolution. Indeed, the public space is so dominated by material and moral conflicts that the state still suffers from a certain precariousness at the level of its sovereignty".*

During our interview, another interviewee stressed that the process of social change, advocated by the various successive governments after the revolution, has been reduced to a political and electoral fight which remains closed to social, economic and cultural reforms :

*"The political elite is still haunted by power in the manner of the one who ruled Tunisia before the revolution. This elite must be aware that social progress must not be limited to a rudimentary political vision but rather it must be the object of a multidimensional and global perception".*

Finally, the establishment of an efficient democracy must take into account the educational factor so that the citizen is imbued with democratic values from his youth.

Thus, one of the subjects interviewed said:

*"The educational factor is fundamental in order to found the principles of democracy, which will later give a political elite imbued by democratic values".*

Therefore, we can deduce that the current situation of conversations in the public space represents an obstacle that prevents Tunisia from becoming a true democracy. Thus, social change requires a more open and global vision that goes beyond political interests and exclusively electoral intentions.

#### **4. DISCUSSION**

At this stage of our study work, which focuses on discussion, we will seek to answer research questions by highlighting the intersections with the theoretical context that we have developed since the beginning of our research. We will begin this element by answering the research questions associated with the first hypothesis of our research, or it clearly appears that we have acquired are in accordance with the theoretical notions of Pierre Bourdieu, specifically the idea that the marginalization of sociology implies translation, because it is a science capable of revealing the game of political elites in the context of the political field in Tunisia after the revolution, it is in this place that the relationship between the essential answers to the problems of our study and the theoretical contexts that we have developed intersects. As for Alain Touraine's ideas concerning the active role of sociologists in speaking on behalf of society, they have not been validated by the explanations from the field of study, because the results of the latter presented the marginality of the position of sociology.

With regard to the discussion of explanations for the problematic questions concerning the second hypothesis of our study, there was a discrepancy with what Habermas theorized in the context of his theoretical framework entitled the theory of communicational action, where he associated this action with an ethics of communication which emphasizes the need to take dialogue as a democratic method, far from any type of violence. What the field has exposed to us in terms of explanations for the problematic question associated with the second hypothesis of our study is that the responsible elites in post-revolutionary Tunisia are not educated in democratic culture, and that is why they resort to a discourse based on moral and physical violence.

In connection with the objectives that we have placed since the beginning of our study and that we have investigated to achieve since the process of our research, it appears to us, at this final level of our study, that the essential causes that hide behind the exclusion of sociology in the stage of action are mainly related to power. Any origin perceived as annoying by those who hold the authority seeks to be isolated to prevent their lies from being exposed, and in this way, the State remains the only one responsible for this exclusion. Therefore, it is necessary to awaken consciousness to the real importance of sociologists in society, not only as an ability to criticize elites who do not serve the public good, but also because of the studies that this

discipline produces, which help to improve society. As for the next objective of our study, we noticed that the leading elites of the post-revolutionary phase in Tunisia are elites without the foundations of democracy, and therefore, they embody an inertia blocking the realization of a democratic system. Democracy, before being a style of governance, is a culture that the ruling elites must absorb. In an atmosphere where democracy is in crisis, as is the case in post-revolutionary Tunisia, or as we have explained before, political leaders lacking the basics of democracy represent a difficulty to democracy and an obstacle to its advent, the populist movement begins to appear. All over the world, leaders qualified as populists have won elections or strengthened themselves from positions that advocate a varied mixture of hatred of the ruling elites in place, sovereignty, rejection of supra-national institutions, (NAHORY, 2024: 23) Thus, the populist movement in post-revolutionary Tunisia came under the name in the July 25, one of the subjects that require a sociological study on the part of researchers.

## CONCLUSION

To conclude, we would like to remind you that our primary objective is to apply a critical look at the role of the sociologist in Tunisia through his almost absence in television talk shows. Thus, we were able to deduce that the progress and development of a society require a rehabilitation of the role of specialists in sociology. Certainly, in order to treat social "defects", we need the "therapeutic" intervention of sociologists as experts in the field.

This founding role is unfortunately hampered by the marginalization that the sociologist suffers in the Arab world in general and in Tunisia in particular. Therefore, the Tunisian state finds itself responsible for this paradoxical situation and this crisis suffered by specialists in sociology who are excluded from the public scene. Even if there are some sociologists who appear on talk shows, these specialists cannot play their true role because they themselves are manipulated by political power and dominated by the grip of ideological conflicts. (can Talk shows be considered as debate spaces replacing public spaces in democratic societies?

This worrying status of sociologists represents an obstacle that prevents their participation in any reform or social change project. The Tunisian sociologist presents himself as a victim of an elitist and discriminatory spirit underpinned by political interests and economic issues. In short, any reform strategy must take into account the role of sociologists and rehabilitate specialists who can illuminate the path to prosperity thanks to their experience, their knowledge and their lucid, objective and critical spirit. At the end of this article, we can first propose some solutions allowing sociologists to reintegrate into the media landscape and, subsequently, into social reality as actors of change and reform:

- Do not let politicians dominate the media by their interests and their ideological prejudices.
- Raise public awareness about the importance and relevance of sociological analyses.
- Provide for a reform of education that introduces sociology into school curricula even in a simple form of initiation and development of critical thinking.
- Reduce the gap between graduate training in sociology and the job market in Tunisia.

In addition, it must be remembered that the democratic construction in post-revolutionary Tunisia must be ensured by a political elite that would overcome the defects of the old regime while banning violence and while establishing new ethical rules of dialogue in a progressive and common sense. We would also like to clarify that the sociologist himself must assume his responsibility and look for other alternatives and media channels (social networks, for example) in order to play his true role of awareness and social actor. Finally, it is necessary to anchor the principles of democracy by highlighting the role of teaching and education so that school curricula are in harmony with a real democratic project of change and social progress.

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