I. INTRODUCTION

Economic development makes certain demands on the people of the developing countries. It requires a greater acceptance of personal mobility (occupational and geographic), a greater readiness to adapt to changes in the mode of working and living, and a propensity to be an innovator.

Therefore, development if not a matter of aggregates such as capital output ratios and growth rates but involves the changing of human attitudes to be more productive and efficient. The failure of economic development plans in the developing nations to achieve their goals is because these development plans neglected the sociological factor. This phenomenon highlights the interdependencies and cumulative nature of socio-economic factors of development.

In a developing country (especially an oil producing country the Arabian Gulf States) there is a new lifestyle of ease, consumption and dependence upon exporting raw material and foreign labor. The people in these countries have modern attitudes and behavior patterns relating to consumption, but they still have traditional attitudes and behavior pattern in relation to production and economic activities.

It is very important to recognize that the shortage of technicians and skilled labor is considered the most crucial problem which affects the national development process in Saudi Arabia. This shortage of technicians is because a very low percentage of Saudi Arabiad youth are obtaining a technical education and a high percentage of them are getting an academic education. The failure of technical education to supply the country with skilled labor and technicians is due in part to Saudi youth attitudes toward technical education and work.

Therefore, the changing of Saudi youth work attitudes in order to be in tune with the demands of economic development is a prerequisite for developing Saudi Arabia.

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Patterns of Attitudes in Saudi Society

The Saudi people have modern attitudes and behavior patterns relating to consumption and lifestyle, but they still have traditional attitudes and behavior patterns in relation to work and economic activities. Katakura found out that some traditional values remain almost untouched in Saudi society and certain vocations are contemptible, demeaning and unrespected (like barbar, butcher and carpenter). Dr. Raddady tried to answer this question, "Why do the Bedouins in Saudi Society look down on manual work?" He suggested that the Bedouin looks down on manual work because he had developed certain values and norms which constitute traditional ideals and virtues, without which he is hardly considered an effective member in his society. The Bedouin's decision to work is not solely governed by his immediate family needs, but also with traditional explicit approval. Beduins look at the same work from two different views, each has significant effect in accepting or rejecting the work. The Bedouin is voluntarily prepared to dig a well and does not mind dirtying his hands as long as the well is devoted to agriculture or drinking, but he is too dignified to dirty his hands in the construction or in digging a house foundation. Logically, to us the nature of the work is the same, but to the Bedouin it conveys different meanings.

According to these attitudes, certain jobs are considered preferable to others; to dig a well is acceptable to the Bedouin, but to dig the drainage for a home is considered dirty, shameful and unacceptable.

In is important here to point out that economic returns and monetary inducements are not the criteria nor the standards which determine the Bedouin's attitudes toward work. Therefore such rewards are poor factors for Bedouin inducement. But why do the Bedouins consider the driving of vehicles to be prestigious? Dr. Raddady found out that there is a common belief among Bedouins that motor car is not only an excellent substitute for the camel, but also a symbol of traditional strength. The Bedouin's decision to become a driver arises from his own evaluation of the Bedouin virtues, such as being a protector of his tribe, or its guard, where one can carry arms. These kinds of work attitudes force the Bedouines to concentrate their jobs in transportation and military service.

Also, similar work attitudes exist in the cities in Saudi Arabia since most urbans dwellers are of Bedouin origin. As a result of that, most vocational work in cities of villages is done by imported workers and the drop out rate in these jobs among Saadis is high because of these traditional work attitudes.

Also, the problem is found among the vocational school's graduates where Dr. Al-Jallal found that only 55.9% of the vocational graduates join jobs related to their vocational training. Therefore, the demand for non-Saudi workers will increase

3. Ibid.
dramatically for some decades to come. Consequently, increased dependence on foreigners may cause severe problems to the economy and the society in the future. Already there is a noticed rising crime rate and expressions of discontent attributed to foreign workers.

From another viewpoint, the efficiency and suitability of the policy of importing foreigners to work in Saudi Arabia is under question. As Berger⁵ points out that annual rate failure among foreign expatriates working in Saudi Arabia in the construction industry has been estimated as high as 60 percent. Of course these problems will affect their performance and commitment and continuity to work in Saudi Arabia.

**Distinction of Jobs**

In most developing countries, there is a sharp distinction between those who work with their hands and those who do not. Peshkin and Cohen⁶ found out that manual work has low status while non-manual work has high status. In the modernizing transition, when there is a distinction made between "clean and dirty" parts of practical jobs such as engineers and technicians, the result, as Peshkin and Cohen pointed out could be inefficiency and possibly retardation of knowledge through restricting the interaction of the practical and theoretical.

Moore⁷ pointed out that new occupations in developing countries simply do not fit traditional standards of prestige, or are valued negatively because they involve manual labor.

This attitude of distinction of jobs also exist among Saudi youth forcing them to refrain from certain types of manual jobs. Therefore, this pattern of work attitudes will result in more dependence upon foreign labor to fulfill technical, skilled and even unskilled positions. Consequently, the demand for foreign labor in all categories is undoubtedly going to grow for some decades. As a result of this dependence, not only will Saudis lose their sense of initiative and participation in the development process, but they will provide themselves with an excuse for indifference and inactivity and become a leisure class.

**Islamic Work Values**

It is noteworthy that these work attitudes which are among some Saudi youth are not consistent with the Islamic work values which insure an individual's initiative in acquiring new skills and in working with his land. There are many examples of these teachings. For example, the Prophet Muhammad (Peace be upon Him) said "No

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man eats better food than the one who eats out of the work of his hands." Also, he (Peace be upon Him) said, "No doubt, you had better gather a bundle of wood and carry it on your back and earn your living thereby rather ask someone who may give you or not."

Islam considers work as the only criterion that should be used when classifying individuals and ranks subsequently. All traditional standards such as power, possessions and wealth will become completely dependent on the work factor as it is clear from these following verses from the Holy Qur’an:

"To all are degrees (or ranks) according to their deeds." (Qur’an: IV: 32, Ali p. 189)

"That man can have nothing but what he strives for." (Qur’an: LIII: 30, Ali p. 1449).

**Conclusion**

Saudi Arabia’s economy and administrative system cannot be highly productive and very effective unless Saudi youth who represent the future labor force attain the productive attitudes and capacities to meet the demands and challenges of national development. Therefore, as a point of strategy in changing Saudi youth attitudes, special consideration should be given to all types of education in order to reshape the content and objectives of education. This reshaping should be based on Islamic work values for promoting positive work attitudes and skills.

Secondly, the public mass media should play an important role in promoting the dignity of manual labor and vocational occupations. Also, the religious scholars (Ulams) could contribute a great deal in this campaign by presenting to the public the Islamic work values and ethics for increasing their participation and defeating the traditional attitudes.

Last, but not the least, we shall continue to import foreign labor. However, let it be known that best finger to scratch your back is your own finger.

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9. Ibid., p. 329.
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التنمية الاقتصادية تتطلب من أفراد المجتمع مزيدًا من الاستجابة للتحرك نحو العمل مهنيًا ومجتمعاً ومزيدًا من الاستجابة للمواكبة للمجالات التي تحتاجها مرحلة التنمية واستعدادًا وميلا نحو الإبداع والتجديد في مجال العمل والأنتاج فالتنمية بناءً على ذلك ليس فقط معدلات النمو الكلية التي تتمثل في حجم الدخل القومي ومعدلات النمو التنموية وآليات تطويرها من ألف إلى ألف ونصف، حيث تشمل تغييرات توجهات الموارد البشرية لتصبح أكثر تناغمة حتى تستجيب لمتطلبات مرحلة التنمية. وهذا يوضح أسباب ذلك بعض خطط التنمية في الدول النامية لتحقيق أهدافها حيث اهتمت هذه الخطط بالعمل الاجتماعي والاجتماعي الذي يعتبر الهدف الذي يسعى إليه هذه الخطط والوسيلة التي عن طريقها يتم تحقيق أهداف هذه الخطط.

ان التنمية وتطور النظام الاقتصادي والإداري في المملكة العربية السعودية ليصبحا أكثر انتظامية ينطوي على تطوير اتجاهات العمل بين الشباب السعودي لتصبح أكثر تناغمة لتناسب متطلبات تغييرات التنمية المتميزة. فالشباب السعودي هو المورد البشري الذي تعتمد عليه التنمية في المستقبل ولذلك كمدخل استراتيجي لتنمية انتجاته فيجب اعطاء اعتبارات خاصة لاعادة تشكيل هيكل أهداف جميع أنواع التعلم في المملكة العربية السعودية لتنمية الاختلافات وقم العمل لاحجاج انتجات تنمية لدى الشباب السعودي ويجب الاستفادة من تعاليم الدين الإسلامي الذي يدفع نحو مزيد من العمل والأنتاج واحترام الأعمال الجافة واليدوية بعكس بعض الروايات والآراء الاجتماعية في المجتمع السعودي التي تعد من ذلك وتجعلنا نعتمد على العمالية الاجتماعية في كثير من الأعمال.

كما يجب أن تلعب وسائل الإعلام دورا هاما في تحسين صورة مستقبل الأعمال المهنية واليدوية وتنمي اخلاقيات العمل التي يحظ عليها الدين الإسلامي حيث يعتبر العمل فرصة عامة على الأفراد القادمين وربط الإيمان بالعمل النافع كما أن التفاوت بين الناس أما أعملهم إذ يقول الله تعالى: «وبكل درجات مَا عَمِلَوا». وهذا نستطيع أن نخلص من الاتجاهات والتغريدات السلبية نحو العمل الحرفى واليدوى. حتى نخلص من اعتقاداتنا على استمرار العواطف الإيجابية التي أشاد بها ناش ببعض المشاكل الاجتماعية التي تظهر الآن جليا على السطح في المجتمع السعودي. أضاف إلى محدودية الاستفادة من هذه العواطف المستمرة لاختلاف البيئات الاجتماعية والسياسية التي قدمت منها. ويدعو

نعلم بأنه لكي يصبح الاقتصاد السعودي منتجا فإن على شبابه أن يعملوا ويتجوا ويبدعوا.