CHAPTER - V

SUMMARY AND CONCLUSION
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The first chapter is purely historical in nature. It has historically described the socio-political complexity of the pre-oil Arabian social and political system. It has also extensively dealt with the socio-political and religious ideology of the Wahhabism. It has highlighted the roles of Wahhabism in effecting reforms, revivalism, social reconstruction and finally in the realization of the modern day Saudi Arabia as a nation-state society. It has also examined the ideological foundation of the modern day Saudi Arabia.

The pre oil Arabian society was a predominantly tribal patriarchal society. It was a highly fragmented and segmented society. It was not a homogeneous and monolithic society. Despite the presence of all the fundamental factors of communalities like linguistic, religious, racial, cultural and geo-climatic similarity and homogeneity, Arabian society was not unified, homogeneous and monolithic, structurally as well as culturally. It was a highly diversified and heterogeneous society. There was nothing like Arab system or socio-political order in practical behaviour. In fact it was a conglomeration of various tribes. Many tribal loose confederations were in existence. The foundations of all these tribal confederations were very weak and unstable in nature due to the primarily absence of any legitimate centralized political authority in the society. Although the tribe was the highest socio-political institution, but in real practice clan and lineage based political institutions were the hubs of political activities. The fragmented and segmented socio-political
structures had played fundamental roles in dividing the entire social system into so many warring tribal units.

The nomadic population of the Arabian peninsula was living as wandering tribes in the desert. The general tribal population was broadly divided into two main categories; the Badu and the Hadar. Although it is difficult to give accurate estimates of the nomadic population which led such an existence, there is general agreement that some tribes were nomadic and continued to nomadize up to the mid-twentieth century. It is also established that Arabian society had its sedentarized tribes, who did not wander in the desert yet retained a degree of tribal organization. The sedentarized (the Hadar) groups inhabit the oases and towns of Arabia. So it is a mistake, therefore, to assume that the history of Arabia was dominated up to the mid-twentieth century by wandering groups who knew only war and plunder. The people of these two, the Hadar and the Badu, categories were having both kinds of relationship, symbiotic as well as adversarial relationships. Both these groups were interdependent on each other, but their way of life and world view were different from each other. The Badu-Hadar dichotomy was not so rigid. No doubt this dichotomy had divided the population into two distinct, but not necessarily isolated groups. The Badu-Hadar distinction was above all a cultural distinction pertaining to people's identity and self-image. The intense social, political, and economic interaction between the sedentary and nomadic groups sometimes fostered the development of relatively stable socio-political structures in the region. But due to fragmented and segmentary nature of population, socio-political stability was just like a mirage. The contradictions
and conflicts were inherent in the tribal socio-political system itself. Centuries old tribalism had legitimatized and consistently reinforced the parochial and ghettoized socio-psychology.

The Badu peoples were mainly wandering tribes, and the Hadar peoples mainly belonged to the oasis based settlement communities. The Hadar population was also a class based society. The following four main socio-economic classes were in existence: (i) the farmers, (ii) the artisans, (iii) the merchants and (iv) slaves.

The fundamental criteria for differentiating each class from others were economic status, professions, lineage and descent.

The tribal Assabiyaa was the foundation of intra tribal and intra clan solidarity. It was a necessary bond for the survival of the tribal population in this hostile and inhospitable geo-climatic condition. The Tribal Assabiyaa was bedrock of their socio-political relationship.

Due to fragmented and segmentary nature of social structure and political ideology, the systems were highly fragile in nature. Society was divided along lineage, clan, and Tribal lines and so the political system too. Although tribe was the biggest socio-political unit, the real foundation of politics was based on clans system headed by Sheikh/Syed. They were the representatives of their respective tribe/clan and had authority to negotiate and enter into a deal with other heads/sheikhs of the tribes. They were the de facto as well as de Jure chiefs of their respective Ashira, tribe and clans.

The chieftaincy was the predominant form of political organization in Arabia until the early twentieth century, which was consisted of loose tribal
alliances based on power sharing mutual responsibilities and duties sharing relationship among the nomadic tribal groups, sedentarized inhabitants and their respective rulers. They performed executive, military as well as judicial functions.

The emergence of tribalism and neo-jahiliyya had completely undermined the Greater traditions of Islam which had engulfed the entire population, since a long time under a single religio-political ideology. The social and political implications of **tawhid** (Monotheism) had lost its relevance.

With the birth of Wahhabism situations started taking different direction. Wahhabism as a socio-political ideology again revived the social and political aspects of tawhid (monotheism) and provided a Supra tribal ideology. This was a highly reformatory as well as revivalistic ideology. It promised panacea to the social and political problems which had been inflicting the entire sociopolitical system of the area. It was a civilizing movement. Its objective was to dispel 'neo-jahiliya' (newly resurfaced supersitions and ignorance) through rigorous reforms of the Arab's body-polity by purging bida (innovations) and polytheistic rituals and creeds. It was a highly revivalist socio-political ideology and movement. It started the programmes of social reconstruction and religio-political regeneration. Wahhabism was a highly homogenising ideology. It rejected every kinds of cultural pluralism and laid too much emphasis on the religious-cultural homogeneity and similarity. The wahhabi onslaught in this century was greatly helped by the Ikhwan settlements. The Ikhwan settlements proved rudimentary basis of modern nationalism in Arabia. Tribes from the every corner of the area were encouraged to settle in a permanent areas and
practise agricultural activities. They were indoctrinated according to the wahhabi doctrines. The wahhabi doctrines changed their world view and life styles completely. They refused to identify themselves with their previous primordial values and identities. The Ikhwan settlements became the torch bearers of modern nationalism. The Ikhwan settlements became a permanent fighting army for the cause of the Ibn Saud and Wahhabism. After a very long gap, in the history of Arabia, a permanent army was constituted by drawing peoples from diverse tribal groupings. This time army did not fight for their own vested interests i.e., either for the booty or for the tribal sectarian cause. The Ikhwans fought purely for the religious cause. Another significant development was that, for the first time after a long gap, a permanent devoted army was constituted and put at the disposal of a ruler to accomplish the cause of secular as well as religious affairs.

The Ikhwan settlements also caused the development of religion based assabiyya by weakening the tribal assabiyya which had played indirect roles in dividing the Arab population. The tribal assabiyya had strengthened the intra-clan and tribal bonds, but had weakened the inter-tribal solidarity. The wahhabi movement and the Ikhwan settlement successfully weakened the tribal based assabiyya, and replaced it by the religion based assabiyya which proved more powerful and stronger than the previous ones. The fighters for the Ibn Saud-Wahhabi cause successfully united the various tribes under a single religio-political ideology. The creation of the Ikhwan settlements galvanized the process of forging relationship among the tribes for the accomplishment of the
tasks of wahhabism. The emergence of the Ikhwans as a permanent and stable military force also affected the social structures of the Arab society.

With the formal proclamation of the state of the Kingdom of Saudi Arabia in 1932, an Islamic state with monarchical and highly centralized system of governance came into being. The history of evolution of this state cannot be separated from the history of Wahhabism. Both are two sides of the same coin. The organic links between the state and Islam was re-established.

The combined forces of Ibn Saud and Wahhabism jolted the very foundation of pre-oil Arab tribal socio-political system. The successful application of the ideology of Wahhabism galvanized the process of Islamization, sedentarization, and finally the process of nation-building under the religio-political banner of the Ibn Saud-Wahhabi dynasty.

A Islam-legitimated authoritarian - monarchical political system was established. The symbiotic relationship between the religion and politics was established. The Saudi monarch became spiritual as well as the supreme temporal ruler. The Saudi monarch is sheikh al Mashayakh (sheikh of the sheikhs), Imam of the believers, and Malik (king) of his country.

Saudi Arabia has been transformed, over the last few decades, from a traditional society to one in which life is textured by imported consumer technology. Modern technology, imported on a massive scale over the last few decades and for which Saudi Arabia was not culturally prepared, has transformed the entire material framework of traditional Saudi culture. The immutable, stratified, impoverished, fragmented and segmentary social structure of Saudi Arabian society is undergoing fundamental structural change and
transformation under the impact of the new socio-economic dynamics produced by the oil economy and government's various reformations, modernization, as well as welfare policies. The government's policies of industrialization and modernization of agricultural sectors of its economy is breaking the centuries old social bases of its economy and producing various social classes which are the torch bearers of social change and transformation. The colossal amount of revenues generated by the oil and its investment in industrialization, agricultural modernization, modern development of transport system and communication system etc. has affected the societal structure and its values. These have entailed social change and mobility, spatial as well as occupational mobility, and have produced various social classes and new social and material bases for social differentiation and stratification. Development in education along with the development and modernization in transport and modern communications have revolutionized the national integration, cultural reformation and the collective identity formation process. Saudi Arabia has established many institutions to shoulder the responsibilities of modernization and development, which initiated the process of social reconstruction and transformation. Many institutions building and reformation programmes were carried out to expedite the developmental and modernization programme according to a well planned and Orchestrated strategy. The institution building processes and socio-political reforms galvanized the process of social change and modernization.

The discovery of petromine and other valuable natural resources and its commercial and strategic significance entailed the development in various ways. First, by bringing unprecedented prosperity, second, by integrating the state with
world's predominant economic system as a result of the inflow of oil revenues, and this integration facilitated the process of technology transfers to Saudi Arabia which revolutionized the development and modernization process in the state. Third by increasing the country's political and strategic significance, as a result of which it very soon became a powerful state. Fourth, thanks to oil wealth, it helped the new state in launching and accomplishing the myriad kinds of social development and reformation strategies for making the new state socially as well as economically strong and stable. The new state started the process of dismantling the socio-economic foundations of previous tribal, political, economic and cultural system. Fifth, oil revenues helped the new regime in consolidating its social base in the society by implementing various welfare programmes, social reformation programmes, land reform programmes, sedentarization programmes and many different kinds of rehabilitation programmes. The combined social effects of all these programmes were colossal in nature which helped very much in the realization of the objective of social amalgamation of the entire population by alleviating their social conditions. Sixth, the massive oil revenues boosted the internal as well as external security of Al-Saud -Wahhabi's rule over this vast land of the Arabian peninsula. Seven, with the help of massive oil revenues Saudi Arabia embarked itself on many physical as well as social reconstruction programmes. The policies of development by social investment programmes helped the new regime in transforming the tribal society into a new nation state society.

Saudi Arabia adopted many reformatory measures ranging from land reform to reformation in the country's legal system and also set up diverse
kinds of social and economic institutions to cater the needs of modern economic and social development designs. The objective of these reformations and institution building was to make the society more conducive and dynamic to further change, progress and development. The various development strategies opened new vistas of economic centres and facilitated for economics as well as social structural change and adjustments. This process of socio-economic modernization and structural change and adjustment unleashed new pull and push factors which induced tribal sedentarization as well as migration which tantamountly further weakened and transformed the tribal webs of socio-political authority.

The newly emerged national economy dominated by petroleum economy, industrial economy, new service sectors, new urban economic zones and commercial centres successfully absorbed and assimilated the tribal economy and produced new kinds of social opportunities and notions regarding social values and political authority. It brought social structural change in the socio-economic foundation of the traditional tribal societal structure and produced alternative social structure and associated socio-economic foundation.

Since the unprecedented flow of oil revenues, Saudi Arabia has gone through extensive and rapid change, transforming their traditional economics into modern one. Standard of livings have risen and welfare programmes have been introduced including massive investments for improvement of infrastructures, providing housing, water, power supply and health care facilities and service, modernizing and expanding the educational system and
even building heavy industries. Welfare measures and human resources development programmes are providing better nutrition, better health care, better housing, better education, better communication, better food production and importation and distribution centres to make more efficient markets and service sectors.

The model of modernization adopted by Saudi Arabia and the various five years development planning strategy are all encompassing process of cultural and socio-economic change and the transformation of the economic base of the Arabian tribal society. The modernization programmes in Saudi Arabia have revolutionized the various technological, agricultural and industrial development. These economic modernization programmes have totally altered the economic foundation of Saudi Arabia. The pre-oil tribal economic mode and relations of production has been completely diminished and has been replaced by high-tech and capital extensive industrialization. The industrialization programmes in Saudi Arabia has been accompanied by massive sedentarization waves, flourishment of new human settlement, urbanization development of civil and industrial administration and bureaucratic system of relationship at the work place. The objective of the modernization and development programmes adopted by Saud Arabia was not only to bring change and transformation in the economic sector and physical landscape of the country. The modernization and development programme gave equal thrust on the human resource development. Moreover, Saudi regime decided to develop infrastructural base of the society by keeping three main objectives into their consideration. First to prepare the masses for carrying forward the
modernization programmes effectively and energetically; second, to lessen the
country's dependency on the outside skilled and technical manpower and third,
to prepare the people for the post oil challenges.

The modernization that have profoundly transformed the social system
by fundamentally altering the politico-economic foundations of the pre-oil
Arabian tribal social system, has further generated the social and cultural forces
responsible for affecting great transformation in the social system of the country
by producing various economic and social classes who are becoming the
vehicles of further changes and social transformation. These development and
modernization programmes are producing new social stratification in Saudi
Arabia under completely new politico-economic conditions. Oil revolution and
comprehensive development and modernization programmes have completely
destroyed the economic and cultural foundation of the older social
stratification and class structure. These developments have produced the new
cultural forces of social permutations and combinations which are consequently
and concomittantly giving birth to new social structures and classes which are
different, structurally as well as functionally from their predecessor traditional
classes. There have been emergence of social stratification in Saudi Arabia
that could be broadly classified into three categories: The upper classes, the
middle classes and the new middle classes, and the lower class. The upper
classes consisting of members of the Saudi dynasty and its collateral branches,
the tribal monarchy, the ulema, landlord, and the military elite, has perceived
itself as the ordained guardian of the divine order of things in Arabia. The
common characteristic of the middle class is its occupational foundation and the
new middle class exercises its authority through the ministerial position and other high bureaucratic offices its member hold. Moreover, the new middle classes exercise, its influence more in economic policy making than in the political sphere. The emergence of new middle class comprised mainly of professionals, intellectuals, technicians, the bureaucratic class, the bourgeoisie middle class, the clerical middle class, the traditional middle class, the peasant class, the nomadic class, the professional middle class and industrial working classes. The lower middle class includes government clerical personnel, grade school teachers and skilled industrial wage earner etc.

Besides, the emergence of new patterns of social stratification and new socio economic classes, the modernization of the socio economic system in Saudi Arabia is also entailing social structural change and transformation in both the structure, macro and micro of the society. Macro structures refer to those organised roles and relationship which are more extensive, more formal and are organised or acclaimed to be organised on universalistic principles and which have to do with the integration or regulation of the larger system of society and involve secondary and higher order of relationship. Macro structures taken together penetrate social consensus necessary for structural modernisation. The microstructure are relatively autonomous institutions and provide a social space for primary relationship. The changes in micro structure contribute to the process of structural modernisation. The transformation through modernisation in macro structure have a tendency to spill over the micro-social structures.
The socio-demography of the country has undergone spectacular change since the discovery of the oil in the region. The demographic transition of a country, which is viewed by demographers as a combination of different transitions - the mortality transition and fertility transition. The speed of demographic transition depend upon variety of cultural, sociological and economic factors which are key determinants of the population size and its growth. The trends of socio-demographic transformation of the country present striking profile of the region with dramatic improvement in the social and economic system. The rapid increase in population, which the country has been experiencing, portrays an alarming situation, however, this rapid increase of population growth, which is considered as one of the remarkably highest rate of growth in the world, cannot be seen in the perspective as a detrimental factor. The country is looking for the building of human resource assets to fulfill the gap of demand and supply for the labour forces, both skilled and unskilled, to play an active role in the development programmes induced by oil wealth factors.

The peculiarity of the demographic transition taking place in the Saudi Arabia which is characterised by the high birth rate and low death rate is also reflected in the age structure of the Saudi population. In Saudi Arabia about half of the total native population is under 15 years manifesting a high degree of dependency ratio. The ever-fast increasing population growth have been giving rise to a large proportion of young population which require a considerable amount of state investment in order to provide them facilities regarding nutrition, health, hygiene, general welfare and schooling. The factors
responsible for high rapid growth of population has been the widening of the gap between the low death rate, and high birth rate. Thanks to the oil wealth, the country made a massive investment in health and education sectors which resulted in drastic reduction in death rate phenomena, as suggested by the data. The birth rate remained high due to the pronatalist policies which include schemes of substantial family allowances, free education and health service.

The persistence of high fertility rate in Saudi Arabia has been explained by three major approaches, which have been discussed in the context of Islamic hypothesis, status of women hypothesis and political economy approach. Patterns of marriage, polygamy and divorce are considered important factor affecting fertility. Socio-economic status of women, is also experiencing a gradual phase of transformation in the wake of oil induced welfare measures and development plans, pursued by the government in the country, which could be seen as a critical determinant of fertility rate besides states policy towards issues like family planning, education and employment to women.

The social transformation process in terms of changing status of women, presents a substantial improvement in certain aspects like participation of women in socio-economic activities. With the improvement in educational standards, in term of high rate of literacy and economic standards in term of improved living condition, women have started adopting certain profession in the arena of medicine, teaching etc. Moreover, the law in Saudi Arabia does not prohibit the employment of women, but does require that women be segregated from male employees. This healthy norms of changing status of
women do have positive influences in realising favourable social transformation in the country.

The unprecedented prosperity in Saudi Arabia due to inflow of oil wealth has led the country to implement an extensive network of welfare measure with greater emphasis upon the human resource development as a result of which the country has experienced an improved performance of Physical Quality Life Index (PQLI). This constitutes the three major health and educational indication. They are Life Expectancy, Infant mortality rate on one hand and literacy rate on the other hand. The appreciable reduction in infant mortality rate and remarkable increase in the longevity of the population over the years are the results of the significant progress of the welfare measures and fulfilment of the social goals. Education and eradication of illiteracy have been important goals of Saudi government. The increase in literacy rate in Saudi Arabia is considered as one of the fastest in the world.

The oil boom has engineered the structural changes of the economy with widespread development of industrialisation, modernisation, urbanisation and technocalization. This has further influenced the occupational structural transformation with relative increase of service sectors employment. The tertiary sectors contribution to GDP has outnumbered the primary and secondary sectors.

The oil boom induced programme of rapid pace of industrialisation has necessitated the imports of expatriates to meet the gap of work force of limited supply by domestic market. The inflow of foreign expatriates has been rapid resulting into dominant presence of immigrants. However later on, the
authorities feared that large number of foreigner might bring about unwanted social diversities and tensions, as a result of which the country started adopting the policies of nationalizing the workforce, better known as “Saudization” of its employees by replacing the expatriates work force by Saudi nationals that have been a strategic goal of the government.

The socio demographic transition and social transformation process have also been influenced by the five year development plan started by the Saudi government in 1970. The plan contained numerous social goals. The government continued to invest heavily in social sector with greater emphasis upon building and development of human resources and improvement of social welfare - as a result of this the social transformation process of the country moved on the development path with remarkable and significant improvement of health, education and macro-economic indicators.

The Saudi legal system evolved on a purely politico-religious foundation of the state. Islamic Sharia, according to the Hanbali school of Islamic jurisprudence was declared the supreme legal system of the land. Earlier, the Islamic Sharia was supposed to encompass the entire aspects of the society. But with the political and commercial integration of the country with the global system, duality in the legal system started evolving to deal with the newly emerged situation. New regulations and decrees have been promulgated to deal with the secular-mundane affairs of the society, national as well as at the global levels. Trade, commerce and industry in Saudi Arabia are governed by a large body of laws and regulations. A perceptible qualitative and quantitative change has taken place in the legal system of Saudi Arabia over the years.
The oil revolution and socio-economic modernization and industrialisation integrated Saudi Arabia with global economic system. This process of integration required and necessitated the moves towards legal reform, and transformation in the existing legal system from exclusively based on Islamic Sharia and customs and practice to modern Secular and merchantile laws for dealing with the newly emerged situation effectively. The traditional Arabia and Islamic sharia legal system are not adequate and fully equipped to effectively deal with the modern demands and requirement of the state which has embarked itself on the path of modernization, industrialization and social reconstruction. New laws are required for dealing with multinational companies, international financial transaction, explorations and exploitation of the natural resource etc.

Keeping this in mind the Saudi government has modified and suitably amended the regulations for the commercial purposes. The modern Saudi Arabian legal system has been designed to fulfill the demands and requirements of new economic and political systems.

Whereas the traditional sphere of law are governed by Shariah, the new aspects of law such as corporation law, tax, oil and gas and immigration are subject to the provisions contained in royal decrees and delegated orders. Various laws have been promulgated to act as catalysts of change and transformation. Various new laws or state regulations are providing mechanism, tool and impetus to the process of industrialisation, commercialization and modernisation which are gradually transforming the entire gamut of social system.
By resorting to State regulations and decrees and other socio legal reforms the Saudi leaderships have been successful over the years in transforming and making the Saudi socio-legal system compatible with modernization and industrialization of its economy and society.

The king can use royal decrees to supplement the Shariah Law when new situation arises that justify such regulations. Government’s aim is to achieve an acceptable balance between the traditional Islamic legal and moral concept on the one hand and the need and requirements of the modern Saudi Arabia on the other.

The Saudi government has tried time and again to achieve some sort of symbiotic, balance, reconciliation and symbiotic relationship between the Islamic Sharia Legal provision, traditional practices and customs and state regulation (Nazam) design to regulate the industrialisation, Commercialization and modernization drive without compromising on the fundamentals of the religion and tribal social creed and philosophy. The Saudi regime generally maintain that state regulations and various other new codes and decrees are in consistent with the Islamic legal principle and in case of direct conflict, the shariah would prevail over royal decrees. This provision has ensured the sanctity and ascendancy of the Shariah law in Saudi Arabia over the various mundane - secular laws. Theoretically, the Sharia based legal system is still dominating the Saudi Legal system, but in active practice its exclusive domination is gradually eroding since a long time. The establishment of various judicial bodies and administrative tribunal promulgation of state regulation
decrees have challenged the exclusive domination of the Sharia based legal system.

The genesis and development of modern bureaucracy in Saudi Arabia can be traced to the great event of the twentieth century in the Arabian peninsula - the formation of the kingdom of Saudi Arabia under the Al Saud-Wahhabi dynastic and politico-ideological umbrella. Bureaucracy developed as modern political and social system became more complex in the wake of socio-demographic transition and the massive programmes of nation building, national reconstruction and modernization that required qualified and developed administrative and bureaucratic infrastructures.

The crux of the problem of modernization and social transformation in Saudi Arabia was found in the two major handicaps with which the country was suffering. These were lack of any organizational structure and inability to manage and articulate the new ethos of modernization. Civil service suffered a crucial shortage, both in terms of quality and quantity.

Practically the bureaucracy in Saudi Arabia has been created from scratch. Unlike in most of the countries of the third world, the Saudi bureaucracy evolved in absence of a colonial legacy. It grew largely from local resources and in response to local needs. The newly emerged bureaucratic structure and its orientation was qualitatively different from its predecessor. The early Saudi bureaucracy emphasized the development of institution of law and order. Later on many organizations and administrative bureaucratic institutions developed which started operation beyond the realms of law and order.
The establishment of the institute of the Public Administration (IPA) was a giant step toward bureaucratic reform and modernization. It assumed the pivotal role in imparting training to the civil servants and broadening the scope of government reorganization. In addition to training, the IPA assumed a growing role in assisting the ministries and government agencies to reorganise and modernize itself. It further helped in Saudizing the administrative system.

Bureaucracy in the Saudi Arabia is not just a tool for the achievement of development objectives. It also tends to influence development process since it plays the major role in policy formulation, interpretation and implementation. Bureaucracies have their own interests which are likely to affect development plans and programmes.

There has been a tremendous development of bureaucracy in the oil rich Gulf States. There are multiple reasons for bureaucratic expansion. Some is due to purely demographic growth and to the need to supply services for increasing populations. Some of the reasons for bureaucratic growth are entrenched in the Social and political condition of the society. Rentier nature of the state mainly as a consequence of the oil boom also provide another major reason behind the expansion in the size and role of the government bureaucracy. The bureaucracy in Saudi Arabia serves as a respectable and modern method of distributing of the oil revenues.

Moreover, the Gulf bureaucracy is, inspite of all its paternalism, a redistributive instrument that provide people of lesser status, income and opportunities for social promotion through state education and bureaucratic careers. Employment in bureaucracy is also perceived to be a political safety
value because public employment may be regarded as one way of reducing the
disenchantment and alienation by controlling the rising dissidents through
attendant requirements and official tasks. In the Saudi Arabia government has
adopted a policy of social security through the creation of jobs in government
agencies, thus guaranteeing a minimum income for a large section of a society.
The modern administrative system in the country was very weak and ineffective,
as a result of which there was a large discrepancy between bureaucracy, state of
deficiency and its expected role. Some attempts at administrative reform have
been made but they have not received genuine political support. Almost all
these states have been characterized by the absence of serious administrative
reforms to revamp the bureaucratic system.

Although, the kingdom of Saudi Arabia has made some attempts at
administrative reform, it still suffers from many administrative difficulties such
as extreme centralization, overlap of responsibilities, obsolete procedures, rising
costs of public services sectors and the low standard of technology utilization.

In the ongoing process of social transformation within the more
complex socio-political system, the role of efficient and effective bureaucratic
system becomes pivotal to the process. However, the inefficient and
incompetent bureaucracy of the present time needs to be modernized and
reformed to provide an efficient bureaucratic administrative system.

The development and modernization programmes over the years in
Saudi Arabia have unleashed new social forces of social change and
transformation. Modern technology, imported on a massive scale over the
last few decades and for which the Saudi Arabia was not culturally prepared, has
transformed the entire material framework of traditional Saudi culture. It has also offered the Saudis' new modes of perception and ways of ordering the world around them.

But the strong holds of Islam and tribal social values over the Saudi's socio-political system are intact. Substantial change and transformation have taken place only in the realms of material aspects of the society. In the realms of culture and values, there are no perceptible major changes and transformation. The Saudi's establishment perennial assertion that they want modernization while maintaining traditions or modernization without westernization has resulted into the emergence of materially and technologically highly advanced society; but culturally highly traditional, orthodox and conservative Islamic society. The Saudi Government is trying to achieve some sort of synthesis and symbiotic relationship between the tradition and modernity.