Social change in the Saudi family

Saeed Saeed Hamdan

Iowa State University

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Hamdan, Saeed Saeed, Ph.D.

Iowa State University, 1990
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Social change in the Saudi family

by

Saeed Saeed Hamdan

A Dissertation Submitted to the
Graduate Faculty in Partial Fulfillment of the
Requirements for the Degree of
DOCTOR OF PHILOSOPHY

Department: Sociology and Anthropology
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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td>xii</td>
</tr>
<tr>
<td>CHAPTER 1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Statement of the problem</td>
<td>3</td>
</tr>
<tr>
<td>Objectives of the study</td>
<td>7</td>
</tr>
<tr>
<td>CHAPTER 2. DESCRIPTION OF THE SAUDI SOCIETY</td>
<td>12</td>
</tr>
<tr>
<td>Economic prosperity</td>
<td>12</td>
</tr>
<tr>
<td>Education</td>
<td>23</td>
</tr>
<tr>
<td>Technology</td>
<td>36</td>
</tr>
<tr>
<td>Mass media, transportation and communication systems</td>
<td>48</td>
</tr>
<tr>
<td>Contact with other people</td>
<td>55</td>
</tr>
<tr>
<td>Migration from rural and nomadic areas to urban areas</td>
<td>59</td>
</tr>
<tr>
<td>The role of religion</td>
<td>63</td>
</tr>
<tr>
<td>CHAPTER 3. THEORETICAL PERSPECTIVES</td>
<td>75</td>
</tr>
<tr>
<td>Evolutionism</td>
<td>75</td>
</tr>
<tr>
<td>Modernization</td>
<td>77</td>
</tr>
<tr>
<td>Functional theory</td>
<td>94</td>
</tr>
<tr>
<td>Hypotheses</td>
<td>107</td>
</tr>
<tr>
<td>CHAPTER 4. METHODOLOGY</td>
<td>115</td>
</tr>
<tr>
<td>Place of the study</td>
<td>116</td>
</tr>
<tr>
<td>The sample</td>
<td>117</td>
</tr>
<tr>
<td>The questionnaire</td>
<td>124</td>
</tr>
<tr>
<td>The &quot;young&quot; Saudi family questionnaire</td>
<td>125</td>
</tr>
<tr>
<td>Section I: indices of social change</td>
<td>125</td>
</tr>
<tr>
<td>Section II: power structure</td>
<td>127</td>
</tr>
<tr>
<td>Section III: perception</td>
<td>128</td>
</tr>
<tr>
<td>Section IV: husband's and wife's roles</td>
<td>128</td>
</tr>
<tr>
<td>Section V: background</td>
<td>130</td>
</tr>
<tr>
<td>The questionnaire for the &quot;old&quot; Saudi family</td>
<td>130</td>
</tr>
<tr>
<td>Personal backgrounds of respondents</td>
<td>132</td>
</tr>
<tr>
<td>The respondent's age</td>
<td>132</td>
</tr>
<tr>
<td>The respondent's education</td>
<td>134</td>
</tr>
<tr>
<td>The residential area of the respondents</td>
<td>135</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>The respondents' homes and the people who live with them</td>
<td>136</td>
</tr>
<tr>
<td>The respondents' occupations</td>
<td>145</td>
</tr>
<tr>
<td>Visiting other countries</td>
<td>146</td>
</tr>
<tr>
<td>The importance of Islam to the respondents</td>
<td>149</td>
</tr>
<tr>
<td>CHAPTER 5. THE FINDINGS</td>
<td>154</td>
</tr>
<tr>
<td>Changes in the family situation</td>
<td>155</td>
</tr>
<tr>
<td>Changes in quality of life: Hypothesis 1</td>
<td>155</td>
</tr>
<tr>
<td>Marriage arrangements: Hypothesis 2</td>
<td>161</td>
</tr>
<tr>
<td>The family functions and activities:</td>
<td></td>
</tr>
<tr>
<td>Hypotheses 3 and 6</td>
<td>167</td>
</tr>
<tr>
<td>Family size: Hypothesis 4</td>
<td>183</td>
</tr>
<tr>
<td>The authority within the Saudi family:</td>
<td>185</td>
</tr>
<tr>
<td>The husband's and wife's roles:</td>
<td></td>
</tr>
<tr>
<td>Hypothesis 7</td>
<td>194</td>
</tr>
<tr>
<td>Husband's roles</td>
<td>194</td>
</tr>
<tr>
<td>The wife's roles</td>
<td>199</td>
</tr>
<tr>
<td>CHAPTER 6. CONCLUSIONS AND SUGGESTIONS FOR FUTURE STUDIES</td>
<td>206</td>
</tr>
<tr>
<td>Suggestions for future studies</td>
<td>214</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>216</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>226</td>
</tr>
<tr>
<td>APPENDIX A</td>
<td>227</td>
</tr>
<tr>
<td>APPENDIX B</td>
<td>304</td>
</tr>
<tr>
<td>APPENDIX C</td>
<td>335</td>
</tr>
<tr>
<td>APPENDIX D</td>
<td>370</td>
</tr>
<tr>
<td>APPENDIX E</td>
<td>397</td>
</tr>
<tr>
<td>APPENDIX F</td>
<td>428</td>
</tr>
<tr>
<td>Table</td>
<td>Description</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>World's first ten leading countries in crude oil production in 1986</td>
</tr>
<tr>
<td>2</td>
<td>The age of the husband and wife of the young family during the time of the study</td>
</tr>
<tr>
<td>3</td>
<td>The age of the husband and wife of the old family during the time of the study</td>
</tr>
<tr>
<td>4</td>
<td>The age of the husband and wife when they got married as indicated by husbands</td>
</tr>
<tr>
<td>5</td>
<td>The age of the husband and wife when they got married as indicated by wives</td>
</tr>
<tr>
<td>6</td>
<td>The level of education for husbands (young family)</td>
</tr>
<tr>
<td>7</td>
<td>The level of education for wives (young family)</td>
</tr>
<tr>
<td>8</td>
<td>The level of education for husbands and wives (the old family)</td>
</tr>
<tr>
<td>9</td>
<td>The permanent residence of the husband and wife</td>
</tr>
<tr>
<td>10</td>
<td>The area where the husband and wife were born</td>
</tr>
<tr>
<td>11</td>
<td>About the home of the respondents</td>
</tr>
<tr>
<td>12</td>
<td>Types of homes the respondents have</td>
</tr>
<tr>
<td>13</td>
<td>Loans from the Real Estate Development Fund and the respondents</td>
</tr>
<tr>
<td>14</td>
<td>The number of persons living with the respondent at home</td>
</tr>
</tbody>
</table>
Table 15. The persons who live with the respondents at home.......................... 239

Table 16. The husband's occupation (the old family)................................. 240

Table 17. The wife's occupation (the old family)........................................ 241

Table 18. The husband's occupation (young family)..................................... 242

Table 19. The wife's occupation (young family).......................................... 243

Table 20. Visiting foreign countries...................................................... 244

Table 21. Whether the family was with the respondent when visiting foreign countries.............................. 244

Table 22. The area where the respondents often spend their vacation........... 245

Table 23. The respondent's feeling of belonging to Islam.......................... 245

Table 24. The extent that the respondents' families are practicing Islamic rituals.......................... 246

Table 25. The importance of religious beliefs in directing the respondents' behavior and actions...................... 246

Table 26. The changes occurred within the Saudi family according to the economic prosperity as the Saudi husband and wife see them.......................... 247

Table 27. The best age for marriage for the husband as seen by the Saudi husband and wife...................... 249
Table 28. The best age for marriage for the wife as seen by the Saudi husband and wife.......................... 249

Table 29. The existence of some phenomena in the Saudi family and how spread they are in the past time as seen by members of the old Saudi family............. 250

Table 30. The existence of some phenomena in the Saudi family and how spread they are in the past time as seen by members of the young Saudi family............. 252

Table 31. The existence of some phenomena in the Saudi family and how spread they are in the present time as seen by members of the old Saudi family............. 254

Table 32. The existence of some phenomena in the Saudi family and how spread they are in the present time as seen by members of the young Saudi family............. 256

Table 33. Who has the major role in selecting a wife in the past day Saudi Arabia as seen by members of the old Saudi family......................... 258

Table 34. Who has the major role in selecting a wife in present day Saudi Arabia as seen by Saudi husband and wife......................... 258

Table 35. The extent of domination of some traditions and practices within the Saudi family as seen by the old family............................... 259

Table 36. The extent of domination of some traditions and practices within the Saudi family as seen by the young family............................... 260
Table 37. Factors determining the status of the young Saudi man in the present time as seen by Saudi husband and wife............ 261

Table 38. Factors determining the status of the young Saudi woman in the present time as seen by Saudi husband and wife............ 261

Table 39. The feeling about choosing a job as seen by the old family respondents................................. 262

Table 40. The feeling about choosing a job as seen by the young family respondents................................. 262

Table 41. The importance of these functions and activities to the Saudi family in the past time as seen by members of the old Saudi family....................... 263

Table 42. The importance of these functions and activities to the Saudi family in the past time as seen by members of the young Saudi family....................... 265

Table 43. The importance of these functions and activities to the Saudi family in the present time as seen by members of the old Saudi family....................... 267

Table 44. The importance of these functions and activities to the Saudi family in the present time as seen by members of the young Saudi family....................... 269

Table 45. The best way of rearing children as seen by the Saudi husband and wife..... 271

Table 46. The extent that mass media forms affect the Saudi family through these aspects as seen by members of the old Saudi family....................... 272
Table 47. The extent that mass media forms affect the Saudi family through these aspects as seen by members of the young Saudi family

Table 48. The feeling about the work of the married woman who is without children as seen by the Saudi husband and wife

Table 49. The feeling about the work of the married woman who is with children as seen by the Saudi husband and wife

Table 50. Whether the wife is working or not as seen by Saudi husband and wife

Table 51. The reasons why women work outside the home as seen by Saudi husband and wife

Table 52. What happened to children whose mothers work outside the home as seen by Saudi husband and wife

Table 53. The extent to which children are affected by their mothers working outside the home as seen by Saudi husband and wife

Table 54. The extent that the presence of an outside member within the family affects the children as seen by Saudi husband and wife

Table 55. The feeling about controlling the number of children within the Saudi family as seen by members of the old family

Table 56. The feeling about controlling the number of children within the Saudi family as seen by the young family members
<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>Number of children preferred by Saudi husband and wife</td>
<td>280</td>
</tr>
<tr>
<td>58</td>
<td>The mean and standard deviation scores for the Saudi husbands and wives of the young family about who makes the final decision</td>
<td>281</td>
</tr>
<tr>
<td>59</td>
<td>The mean and standard deviation scores for the Saudi husbands and wives of the old family about who makes the final decision</td>
<td>282</td>
</tr>
<tr>
<td>60</td>
<td>Who has the final decision about these matters as seen by members of the old Saudi family</td>
<td>283</td>
</tr>
<tr>
<td>61</td>
<td>Who has the final decision about these matters as seen by members of the young Saudi family</td>
<td>285</td>
</tr>
<tr>
<td>62</td>
<td>The difference in the authority between the Saudi husbands and wives of the young family and the husbands and wives of the old family</td>
<td>287</td>
</tr>
<tr>
<td>63</td>
<td>The importance of sharing the decisions about family affairs by all members as seen by the Saudi husband and wife</td>
<td>288</td>
</tr>
<tr>
<td>64</td>
<td>The importance of the husband's roles as the Saudi husband of the old family sees them</td>
<td>289</td>
</tr>
<tr>
<td>65</td>
<td>The importance of the husband's roles as the wife of the old Saudi family prefers or wants her husband to carry them out in the family</td>
<td>290</td>
</tr>
<tr>
<td>66</td>
<td>The importance of the husband's roles as the young Saudi husband sees them</td>
<td>291</td>
</tr>
</tbody>
</table>
Table 67. The importance of the husband's roles as the young Saudi wife wants or prefers her husband to carry them out in the family. 292

Table 68. The importance of the wife's roles as the husband of the old family wants or prefers his wife to carry them out in the family. 293

Table 69. The importance of wife's roles as seen by the wife of the old family. 294

Table 70. The importance of the wife's roles as the husband of the young family prefers his wife to carry them out in the family. 295

Table 71. The importance of the wife's roles as seen by the wife of the young family. 296

Table 72. The influence of the mass media in changing Saudi family as seen by Saudi husband and wife. 297

Table 73. The differences in the percentages between the old and young family related to some items and their statistical significance (sample size is 300). 298
LIST OF FIGURES

Figure 1. Map of the Kingdom of Saudi Arabia ............. 2
Figure 2. Boundaries of the five regions in the Kingdom of Saudi Arabia ............. 4
Figure 3. Urban growth of Riyadh, 1910-1984 ............. 119
ABSTRACT

Social change is pervasive in Saudi Arabia today and the impact can be seen readily in the modern family. To study family change, a sample of Saudi families in Riyadh, the capital city of Saudi Arabia, was selected. Two types of families were surveyed, 300 husbands and 300 wives representing the "old" family and 300 husbands and 300 wives representing the "young" family.

A questionnaire was prepared which included questions about marital arrangements, the size of the family, family functions and activities, family living conditions, family power, the husband's and wife's roles, practice of the Islamic religion, and other selected background information.

The study findings emphasize the magnitude of social changes taking place within the Saudi family. There are changes in the family situations. Living conditions have improved through increased education, better medical care, technology, increased income and better communication and transportation systems. Marriage arrangements have also changed. People get married at an older age (20 years or more) and the person now assumes responsibility for choosing his wife. Family size has declined and the nuclear family type has become the preferred type.
The economic and educational functions are no longer performed exclusively within the family but are now being shared with other agencies in the society such as schools and the market. There is increasing agreement about the appropriateness of women's work outside the house, especially in childless families.

Blood's Marital Power Scale was used to assess the distribution of power and a decline in the authority of the husband was found. Increasingly, the husband and wife share decisions about family affairs. Changes in the husband and wife's roles, which are included in Hurvitz's Marital Role Inventory, were also found. Both scales used in this study have been found to be applicable to the Saudi society.

Functionalism and Modernization theories are used as a theoretical framework to examine social change within the Saudi family.
CHAPTER 1. INTRODUCTION

Saudi Arabia is witnessing tremendous development and change in all sectors of the society. The Saudi family is sharing some of the improvements and development and in the process the family structure of the past has changed as new characteristics, such as improved education, women's work outside the home, and changes in the age of marriage have emerged.

Saudi Arabia is located in the Middle East and occupies about four-fifths of the Arabian Peninsula, with an area of about 2,300,000 square kilometers (nearly 900,000 square miles) (Stacy International, 1977). Saudi Arabia, as shown in Figure 1, is bordered on the north by Jordan, Iraq and Kuwait, on the south by Arabian Republic of Yemen and Democratic Peoples Republic of Yemen, on the east by Oman, Qatar, United Arab Emirates and the Arabian Gulf, and on the west by the Red Sea. The total population of the country is estimated at about 10.84 million (Encyclopedia Britannica, 1985). About 25 percent of the population in Saudi Arabia are Bedouins (Al-Abbadi, 1981).
Figure 1. Map of the Kingdom of Saudi Arabia
Saudi Arabia is divided into five regions as shown in Figure 2. These regions are the central region, where the capital city of Riyadh is located, the western region, where the holy places are located in the cities of Makkah and Medina, the eastern region where the oil fields are located, the northern region, and the southern region.

The country is considered the center of the Islamic world because the holy Islamic places are located in it, such as the holy mosque in Makkah, and the prophet Mohammed's mosque in Medina, where large numbers of Muslims perform pilgrimages every year. Also, Muslims direct their faces toward Makkah during their daily prayers.

Saudi Arabia has one of the warmest climates in the world because it is located within the arid zone, where the temperature in the summer is very hot in most of the country and cool in the winter. The country doesn't have rivers or lakes and depends solely on rainfall which is very low except in some areas in the south and the southwest parts of the country.

Statement of the problem

The family in Saudi Arabia today is different from that of a generation ago (about 30 years) in the sense that some aspects of the family have changed, and there are some
Figure 2. Boundaries of the five regions in the Kingdom of Saudi Arabia
phenomena which are prevalent in the Saudi family today which were not known before.

Development in the country brought about changes in many sectors of the society. The discovery of oil in 1938 brought about a new era for Saudi Arabia, improving the economic situation of the country after it had lagged behind for many years. Before the discovery of oil, the country was isolated from other parts of the world because of its poverty and desert land (Sebai, 1974), except the western region, where the holy places are located. Therefore, with the discovery of oil the isolation of the country was ended, and the country began to develop rapidly.

With the discovery of oil, many changes came about within the Saudi society. Economic conditions, education, health, transportation, and lifestyles are among those areas that have been affected by oil discovery. The economic sphere has developed from one dependent on agriculture and simple ways of trade to one dominated by industrialization, modern ways of agriculture, and a wide range of international trade. Education has improved in quantity and quality as a consequence of the huge wealth gained from oil production. Schools and universities are available all around the country and new and modern buildings are furnished to serve
students. Health services in the country have also improved as a result of the availability of money. Hospitals and health centers and clinics are now scattered throughout the country and are equipped with medicines and equipment that make their services more effective. Saudi patients no longer travel abroad looking for treatment as they once did (except for some rare conditions). The transportation and communication systems have changed also. Today, a system of modern highways exists in the country, connecting cities and villages to each other and the country to neighboring countries. In addition, telephones, telex, mail services, and other forms of mass media have developed and become more available and effective than before. For example, today anyone can pick up the phone and call any place in the world from a village in Saudi Arabia.

After the discovery of oil, people from other countries began to come to the country looking for jobs in producing and manufacturing the new resource, which used to be known locally as "Black Gold." These foreigners came from Arabian countries, Europe, Asia, and the United States of America. These people have affected the Saudis, especially in the Eastern region where the oil fields are located. Saudi workers started to absorb the English language because it was the language used by all the people in the workplace.
Saudi workers started to attend classes for education and training to increase their knowledge about their work and their status. Also, the Saudi family began to adjust to the work hours of the husband, for example, for meals, invitations or visitations. In addition, the Saudi family became familiar with non-Saudi foods, which are available in different restaurants to serve those people who came from different areas. Another influence which can be seen within the Saudi household is the new living room which resembles that of the western homes which contains couches and sofas. Most Saudi households have two living rooms, the Arabian living room which contains no sofas or couches, and a foreign living room.

Development in economic conditions, along with other factors such as education, the availability of technological capabilities, migration from rural and Bedouin areas to urban areas, and travel and being in contact with other societies, all have affected the Saudi family system.

Objectives of the study

This study will attempt to examine changes within the Saudi family occurring as a result of the economic development which has taken place in the country since the discovery of oil. The purpose of this study is to highlight
the effects of these changes, and the consequences of the presumptive factors.

This study will be a partial replication of the study of the author's master's degree (Hamdan, 1985), dealing with social change within the Saudi family as perceived by Saudi students in the United States. It will attempt to explain social change in the Saudi family as perceived by Saudi families in the Saudi society itself. Several aspects within the family will be examined, such as the age of marriage, controlling the number of children, choosing a mate, family authority, family roles and women's work.

Since research concerning social change within the Saudi family is quite limited and not very specific, and since there is a shortage of government statistics, it was decided that gathering primary data would fill an obvious void in the study of the Saudi family.

A sample survey of Saudi married students who were studying in the United States in 1984 was conducted. A 10 percent sample of some 2,000 married students studying here was chosen and questionnaires were sent to them at the beginning of May 1984 (100 questionnaires for wives and 100 questionnaires for husbands).

The findings of that study included student perceptions of some changes that are taking place within the Saudi family.
today. Among the findings: both parents should be involved in child rearing, there is increasing acceptance of women working outside the home (though not if there are children at home), there is near equality for husbands and wives on the Blood's scale of Marital Power (as opposed to more father-centered authority of their parents), there is a decline in the preference for large families, and there is an increase in the age of marriage (Hamdan, 1985).

However, Saudi students in the United States may well be more "modern" than either Saudi students who stayed in the home country or the parental generation. Therefore, the present study was conducted in the city of Riyadh, the capital of Saudi Arabia, with two samples, representing two types of families:

1. The "old family, which represents the Saudi family in two periods of time: "Before" and "after" great social change. The sample of this type of family was drawn from eight districts in Riyadh. The age of the members of this sample is 50 years or more. Clusters of buildings and houses were drawn and 300 husbands and 300 wives were surveyed.

2. The "young" family, which represents the Saudi family after great social change. This was an availability sample, drawn from married students and employees in King Saud
University in Riyadh. The age of the members of this sample is 30 years or younger.

There are some novel elements included in this study which were not in my master's degree study. Among these are questions about some functions and activities and their relative importance to the Saudi family in the "past" and the "present," such as child-rearing, preparing bread at home, keeping animals at home for food production, and reliance on the market as a supplier for family needs. Also, there are questions about the existence of some phenomena in the Saudi family, such as girls' education, increased mahr (dowry), women working outside the home, servants and maids at home, early-age marriage, and the role of the family in choosing its son's wife.

For this study, the same scales of marital power and marital roles which were used previously were used in the present study. These two scales are:

1. The Scale of Marital Power, which was developed by Robert O. Blood (Blood and Wolfe, 1960).
2. Marital Role Inventory (MRI), which was developed by Nathan Hurvitz (Hurvitz, 1965).

In this study, we will see the perceptions of social change within the Saudi family as indicated by representatives of young families and old families, as well as tapping
the perceptions of the young family members about their parents' attitudes. Thus, this study will have several sources of information about social change, as contrasted with the study conducted in the United States, where there was only one source (the student families).

Thus, comparing the perceptions of the two family types will provide more complete information on the social change currently taking place within the Saudi family.

Among the objectives of this study is a focus on some factors presumed to lead to social change within the Saudi family. Among these factors are the effects of changing economic conditions, education, technology, contact with people of other cultures, and mass media.

In this study, we will utilize some sociological theories to see how they can explain the social change in the Saudi family. We will focus on the theories of modernization and functionalism to see if they can shed light on social change and the Saudi family.
CHAPTER 2. DESCRIPTION OF THE SAUDI SOCIETY

Saudi society today is different from that of 30 years ago. Many things have changed within the society and the Saudi family has been affected accordingly. Changes in the economic, educational, transportation and communication institutions can be seen in the country at the present time. In this chapter, a description of the changes in these institutions and their effect on Saudi society in general and on the family in particular will be presented.

Economic prosperity

After the discovery of oil in 1938 in Saudi Arabia, the economic conditions of the country were changed from dependence on agriculture and trade as the chief sources of income to a new source that greatly increased the wealth of the country. By gaining this huge wealth, the country began to plan for a bright future through many projects and policies to enable the country and its people to progress. Lipsky (1959) mentioned that:

Oil has had a great political, economic and social impact on Saudi Arabia. Future changes are certain to be even more profound. The differences between the traditional order and what is taking place is very great, and for the present at least, change is occurring more rapidly here than in any other country in the Middle East.
Saudi Arabia is considered one of the ten largest countries in oil production and at the same time it has one of the highest oil reserves in the world. The daily oil production in 1986 was about 4,784,200 barrels (Ministry of Finance and National Economy, 1987). In Table 1, we see that Saudi Arabia is third among the world's first ten leading countries in crude oil production in 1986. Its share was about 1,746.2 million barrels (Ministry of Finance and National Economy, 1987).

Table 1. World's first ten leading countries in crude oil production in 1986

<table>
<thead>
<tr>
<th>Countries</th>
<th>Production (million barrels)</th>
</tr>
</thead>
<tbody>
<tr>
<td>U.S.S.R.</td>
<td>4,490</td>
</tr>
<tr>
<td>U.S.A.</td>
<td>3,164</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>1,746</td>
</tr>
<tr>
<td>Mexico</td>
<td>886</td>
</tr>
<tr>
<td>Iran</td>
<td>734</td>
</tr>
<tr>
<td>Iraq</td>
<td>685</td>
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<tr>
<td>Nigeria</td>
<td>535</td>
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<tr>
<td>Canada</td>
<td>534</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>478</td>
</tr>
<tr>
<td>Indonesia</td>
<td>459</td>
</tr>
</tbody>
</table>

\(^a\text{Ministry of Petroleum as presented in the Statistical Year Book, Ministry of Finance and National Economy, 1987.}\)
Saudi Arabia used to export only crude oil to several countries in Western Europe and Japan, but after the construction of many refineries, it now exports both crude and refined oil. The country's total exports of crude and refined oil in 1986 was 1,455.5 million barrels (Ministry of Finance and National Economy, 1987).

The budget of the country depends mostly on revenues gained from oil production and exports. It is easy to imagine how important oil revenues have become to the country's budget if it is recalled that, in 1989, the budget was 116 billion SR (Saudi Riyals), or about 32 billion dollars (National Guard Magazine, 1989), compared to about two million dollars forty years ago (Middle East Newspaper, 1989a).

The huge wealth contributes to improved economic conditions in the country which are reflected in improvement in the social, educational, and health conditions. Many schools and hospitals were established. Almunahi (1983) found that about 70 percent of his sample reported their monthly income to be within 8,000 to 12,000 Riyal. In contrast, about 61 percent indicated their income to be from 300 to 600 Riyal ten years ago. Al Juwayer (1983) reported in his study that 66.67 percent of his
sample indicated that their family's monthly income was at least 6,000 Riyal.

As a consequence of economic progress, education for boys and girls has been improved and the number of schools are increasing with each passing year. According to educational statistics, there were 15,353 educational institutions in 1987 serving both boys and girls. These institutions included kindergarten schools, intermediate schools, secondary schools, higher and university education, technical education schools, teacher training institutes and centers, and adult education schools (Ministry of Education, 1988).

The government of Saudi Arabia started a five-year development plan in order to benefit from the economic progress and to employ these revenues in a number of projects which would help the country to develop and continue to progress year after year. The program of these plans started in 1970 with the first five-year development plan (1970-1975) followed by the second five-year development plan (1975-1980) and then the third five-year plan for the period of 1980-1985. The fourth five-year development plan is now in effect (1985-1990). These plans contain strategies to develop and improve economic resources, human resources, the social sector, and the physical infrastructure (Sindi
and Alghofaily, 1982). In order to accomplish these objectives, the government spent 288 billion dollars on projects that were planned during the first, second, and third five-year development plans (Embassy of Saudi Arabia to the United States, 1985).

One of the goals of these plans was that all people in the country should benefit from health care and medical services, no matter where they live. Because of that, new hospitals and health care centers were built and old hospitals renewed. Medical services in Saudi Arabia today are very advanced and Saudi patients are now treated locally rather than being sent abroad for medical care. The number of hospitals and health care centers has increased from 67 hospitals and 847 in 1978 to 157 hospitals and 1,437 health care centers in 1987 (Ministry of Finance and National Economy, 1987). In addition, the number of doctors and medical technicians has increased and there are now 17 doctors for every 1,000 persons in the country (Middle East Newspaper, 1989a). One important observation is that all medical care is free in Saudi Arabia, including medicine, and patients who can't be treated locally are sent abroad with the government paying all expenses.

The government has spent about 2,500 billion Riyals ($1 = 3.7 SR) on the three five-year development plans in
order to get the country modernized and developed (National Guard Magazine, 1989). Achievements can be recognized in the entire country in all social and economic domains. Among these achievements are the Real Estate Development Fund which has provided Saudi citizens with interest-free loans to build houses, which cost about 91.5 billion Riyals, the Industrial Development Fund which has provided investors with loans to start their projects and industries, which cost about 49 billion Riyals, and the Agricultural Bank which has provided farmers with loans to buy machines, seeds, and fertilizers at a cost of about 22 billion Riyals (National Guard Magazine, 1989).

Along with these achievements, the government subsidizes several products and the cost of electricity. It also provides needy people with social security subsidies so they can live a better life.

Another goal of the development plans was to diversify economic resources and not depend on oil as the only resource because it is an exhaustible resource. So the government made plans to develop resources other than oil production to enhance the economic conditions of the country and decrease its dependence on oil. With this in mind, the government devoted a large part of its budget during the
development plans to build the basis for new resources such as industrialization and agriculture.

Before the discovery of oil, the country was not industrialized, but now many products manufactured in Saudi Arabia are exported to countries throughout the world, especially those products related to oil. The government, in order to develop the industrial sector, established the Saudi Arabian Basic Industries Corporation (SABIC) in 1977 which has different industries to produce petrochemicals, iron, steel, and other products dependent on crude oil (Saudi Arabian Basic Industries Corporation, 1981). To promote industrialization, the government built two huge industrial cities (One in Jubail on the east coast and another in Yanbu on the west coast) to be the starting points for industrialization. Those two cities were built with the intent of diversifying economic resources and they have several industrial projects and complexes which are capable of improving the trade balance between the country and the nations of the world and to enhance the country's economy. Jubail and Yanbu are considered among the largest industrial centers in the Middle East and contain many factories producing plastic, fertilizers, steel, cement and other oil derivatives (Middle East Newspaper, 1989a). SABIC has its industrial projects in the cities of Jubail and Yanbu, and in 1987, exported
70 percent of its products to other countries with a total value of about 1.5 billion dollars (Saudi Arabia, 1989).

To meet the request for vocational skills and abilities needed by factories, several vocational and training centers and institutes have been established with different specialties in all regions of the country. By 1987, there were 36 schools and institutes with about 13,000 trainees. The number of industries in the country has also increased. In 1978, the number of factories was 1,017, while in 1987 there were 2,061 factories producing different kinds of products such as food stuffs, textiles and clothing, leather, wood products, chemicals, building materials and metal (Ministry of Finance and National Economy, 1987). In addition, the percentage of the nonoil sector of the total national production has increased from 40.1 percent in 1975 to 73.0 percent in 1984 (Embassy of Saudi Arabia to the United States, 1985). These figures emphasize the importance of the new sources of income.

Growth in the industrial sector increased by 4.7 percent in 1988 (National Guard Magazine, 1989). The country's nonoil exports increased by 63.3 percent (Middle East Newspaper, 1989b). The Saudi economy doesn't restrict itself to the country itself but it looks beyond its borders. Recently, Saudi Arabia bought part of Texaco Oil Company in the United States, along with 11,500 service stations. It
also found markets for its production in 65 countries around the world (National Guard Magazine, 1989).

Another goal of the development plans in Saudi Arabia is to get the private sector involved in the development of the country. The development plans encourage the private sector to play a vital role in the process of modernizing the country's economy. So businessmen and investors are increasingly investing in the country by establishing industrial and agricultural projects. The Saudi businessmen and investors are eligible to get loans from the Development Bank so they can start their projects and contribute to their country's development.

Agriculture is considered the second important source that the government planned to develop as a way of diversify the national economy. The agricultural sector was developed in the past few years as a result of introducing new methods, such as using advanced machines, fertilizers, and extension services, along with encouragement and support by the government to the private sector. Agriculture today, with the help of advanced technology, is improving and the country is becoming an exporter for some products instead of an importer. Among the achievements of the development plans related to agriculture is that the total
crop area has increased in ten years from 360 thousand acres to 5.5 million acres (National Guard Magazine, 1989).

Agriculture in Saudi Arabia was practiced in a limited way with traditional methods in the past. The fact that the desert dominates the land mass contributes to the limitation of this sector as an effective source of economic revenues. Consequently, 90 percent of the country's food needs were imported from other countries as recently as ten years ago (National Guard Magazine, 1989). Today, agriculture is flourishing and progress can be measured in the self-sufficiency that has been accomplished through the significant investment in the country. The country has created an agricultural infrastructure which provides everything to the farmers, from providing modern farming technology, the construction of roads, irrigation networks, storage and export facilities to the establishment of agricultural research and training centers and extension services (Saudi Arabia, 1989). The result of these strategies can be seen by the fact that Saudi Arabia has achieved self-sufficiency in wheat production with a considerable surplus which is exported to other countries. In 1978, wheat production was about 3,000 tons while in 1989 it increased to more than three million tons (Middle East Newspaper, 1989a).
Another feature of this sector is that agricultural products represented about 30 percent of Saudi nonoil exports in 1987 while it was only .3 percent in 1975, while imports of food products decreased by two billion dollars in 1986 (Saudi Arabia, 1989). Saudi Arabia today exports its production of "wheat, dates, dairy products, eggs, fish, poultry, and vegetables to markets throughout the world" (Saudi Arabia, 1989). In Saudi Arabia, every person who is 18 years old and decides to start an agricultural business is eligible to get a piece of land up to 200 acres free and to get a loan from the Agricultural Bank with no interest. The government will pay 40-50 percent of the cost of the farming and irrigation machines, fertilizers and seeds.

In conclusion, economic development has had an important effect in bringing about change in the Saudi society in general and the family in particular. The family is not a production unit for food any more, as this has been transferred to other agencies in the society. Family members are enjoying employment outside the family domain and the monthly income and living styles have improved. Moreover, many people left their home areas looking for a better way of living in the cities where industries and employment opportunities are available. Also, the opportunities for
more and advanced education are sought by Saudi boys and girls and thus the level of education is increasing.

Education

Education is a very important sector for any country that aims for development and prosperity. The development of human resources through education must go side by side with the development of other sectors in order to achieve progress. In Saudi Arabia, education has improved tremendously over the last twenty years in quantity and quality.

In the past, education was restricted to religious education for both boys and girls. There were no formal schools and boys used to study in the mosques, and the girls with a woman, in the teacher's house. Students learned to memorize the Koran, the Islamic holy book and to study the Arabic language.

Modern scientific education—along with the traditional religious education—is the focus of the new system. The growth of education in the country which was increased quantitatively and qualitatively for both boys and girls, can be recognized throughout the country, and instead of being an informal system as in the past it is now a formal one with several agencies responsible for it.

Education in Saudi Arabia is provided through two channels, one for the males and the other for the females,
because segregation is part of the Islamic teachings. General education (from kindergarten up to high school) is offered by two agencies: Ministry of Education for males' education and General Presidency for Girls' Education. Along with these two main agencies, several other ministries and agencies are responsible for providing education for their staff and their families. Among these agencies are the National Guard, Ministry of Interior, Ministry of Labor and Social Affairs, and the Ministry of Defense (Ministry of Finance and National Economy, 1987). Higher education is provided by seven universities under the supervision of the Ministry of Higher Education, and many other colleges for girls under the supervision of the Presidency of Girls' Education. Also, most of the universities have separate divisions for girls.

The number of schools for boys in 1954\(^1\) was 469 schools, and the number of schools for girls, when the formal education was introduced in 1960\(^2\), was 52 schools. However, the number of educational institutions for both boys and girls has increased to 15,353 in 1987 (Ministry of Education, 1988).

\(^{1}\)Abdulwahab A. Abdulwasa, 1983.

Also, the number of students has increased from 42,000 male students in the middle of the 1950s (Almunahi, 1983), and 32,391 female students in 1964 (Al-Omari, 1984) to 1,416,594 male and 1,066,207 female students in 1987 (Ministry of Education, 1988). One can hardly imagine the effect of education on those students which will be reflected in their lives and families.

When the formal educational system was started in 1953, teachers were provided from other Arabian countries such as Egypt, Jordan, Syria, Lebanon and Palastine. But as time went on, and the number of Saudi teachers increased, and the Arabian teachers were replaced by Saudi graduates year after year. In 1982, the number of Saudi teachers was 54,962, and it increased to 93,909 teachers in 1987 (Ministry of Education, 1988).

The educational system in the country pays particular attention to those people who may not attend the regular schools because of some handicap or those who didn't have the chance to be educated when they were young. For these people, education is available everywhere in the country, and the schools are equipped with the appropriate materials. This type of education is known as private education, and it includes 30 institutes which provide their services to
blind, deaf and dumb, and the mentally retarded (Ministry of Finance and National Economy, 1987).

Adult education gives those who didn't attend schools in their early ages the opportunity to learn and improve themselves. This type of education is very important and is increasing throughout the country. The number of schools and students of this type of education is increasing. In 1973, the number of schools was 768 and the students numbered 52,822 males and 2,293 females (Ministry of Education, 1982). In 1987, there were 3,259 schools and centers and 81,822 males students and 70,317 female students (Ministry of Finance and National Economy, 1987).

Higher education is another area where development can be seen in the educational system in Saudi Arabia. There are 67 colleges in the seven universities along with 11 colleges for girls providing undergraduate and graduate education in in several majors and specialties. The enrollments in these colleges in 1987 were 105,896 students, 62,785 were males and 43,111 were females (Ministry of Education, 1988). The number of students is increasing, particularly females, if we recall that before 1960 there was no formal education for girls in Saudi Arabia. In 1973, the number of students, both males and females, was only 11,337.
(10,002 males and 1,335 females), and the number of colleges was 19 for males and only one college for girls (Ministry of Education, 1982).

Education outside the country is another area. The government sends Saudi students abroad to seek knowledge in different specialties in order to have these educated people available to participate in the country's development. These students are on scholarships where the government pays all expenses and provides them with jobs after they complete their studies. In addition, there are some students who are not on scholarships and pay their own expenses (but they will find jobs readily after their graduation). Students are studying in several countries such as Arabian countries, European countries, the United States of America and Canada.

The number of these students increased in the early years of development, but it has started to decrease as the universities and colleges within the country have improved and have more advanced specialties and faculties. In 1973\(^1\) the number of Saudi students studying abroad was 2,574 males and 219 females, and in 1982\(^2\) the number was 10,943


males and 968 females, but in 1986\(^1\) the total number dropped to 8,362 students, 5,516 males and 2,846 females.

The government spends a lot of money on education, and the proportion for education in the country's budget is increasing. In 1973\(^2\) the budget for education amounted to 1.59 billion Riyals, and it increased to 19.6 billion Riyals in 1987.\(^3\) The proportion of the educational budget was one-fifth of the country's budget for the third five-year development plan, which amounted to about 30 billion Riyals (Almunahi, 1983).

The government's development plans for education is intended to achieve four strategic educational goals: to improve the quality of education and training, to make the education and training system more responsive to the needs of the economy, to increase efficiency through improved administration and management, and to facilitate quantitative growth of the system (Ministry of Planning, 1980). Furthermore, the development plans for education emphasize the importance of Islamic values, in the sense that these

\(^{1}\text{Ministry of Finance and National Economy, Statistical Year Book, 1987.}\)

\(^{2}\text{Ministry of Education, Educational Statistics, 1982.}\)

\(^{3}\text{Ministry of Finance and National Economy, Statistical Year Book, 1987.}\)
plans must be in congruence with the Islamic heritage of the country. So religious studies are offered in all schools, along with other universities and institutions. Yahya (1986), in his content analysis of text books in some of the Middle Eastern countries, said that Saudi text books included more religious content in both titles and pictures than did the other countries (Jordan, Libya, and Syria).

The education of women in Saudi Arabia is a unique experience in that it was established in 1960 and completed in less than twenty years (from elementary school to university education). Women's education, as an official activity, was started relatively late in the development period. There were several reasons for the delay: the belief that a woman's role was in her home only and therefore there was no need for her to be educated; the economic situation in the country before the discovery of oil--the country was still new and its resources came from primary trade and agriculture.

Seven years after the establishment of the Ministry of Education for males, the government, in 1960, established the Presidency of Girls Education as the official source for women's education (Presidency of Girls Education, 1982). Women's education in Saudi Arabia is separated from that of men in that men and women each have their own schools and colleges. Many schools, institutions, and colleges are now
available for women in all regions of the country. The number of schools for girls increased from 52 schools in 1960\(^1\) to 6,254 schools in 1987\(^2\) and the number of students increased from 5,200 students in 1960\(^3\) to 1,066,207 in 1987 (Ministry of Education, 1988).

To meet the shortage of school teachers, many institutions for preparing teachers were opened in different cities. Numerous Saudi teachers were graduated and gradually replaced foreigners. At the present time, most regions have reached the stage of self-sufficiency in school teachers for the elementary schools (Presidency of Girls Education, 1982). In 1960, there were no Saudi teachers among the staff of elementary schools, while in 1987, 30,966 Saudi teachers were teaching all around the country (Ministry of Education, 1988).

In the area of higher education for women, most of the Saudi universities have separate divisions for women and they have the opportunity to enroll and continue their education at both the undergraduate and graduate levels. There are seven universities in the country, five of which

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\(^{1}\)Abdulwahab A. Abdulwasa, 1983.
\(^{3}\)Abdulwahab A. Abdulwasa, 1983.
have divisions for women. Enrollment of women in King Abdul Aziz University in Jeddah in 1987 numbered 9,224 (Ministry of Finance and National Economy, 1987). The enrollment of men in the same year was 17,764, so the female students represented about a third of the total enrollment. In addition to these divisions, there are eleven four-year colleges, and many other junior colleges for women teachers.

Besides general education (from elementary up to high school), several other types of education are available for women only. Some of the institutions are practical where women learn different kinds of crafts and vocational skills. The aim is to provide skilled and qualified women in jobs which will benefit the women as well as their country. Among these institutions are: health institutes and nursing schools, tailoring centers, special education for the blind, deaf, dumb and retardates and adult education to combat illiteracy (Presidency of Girls' Education, 1982).

There are several factors which contribute to enhancing the situation regarding Saudi women's education in the present time. Among these factors are:

1. The prosperity and development of the Saudi economy affect the women's education situation and expand it to
cover the country. In 1960, the budget for women's education was two million Riyals, while in 1987, it was 4.8 billion Riyals (Ministry of Education, 1988).

2. The social factors: People have started to think that the women are an effective element in the society and shouldn't be ignored or neglected. It was "known", in the past that the best place for a woman was in her home, and she therefore would not benefit from being educated. The only thing for them to do was to get married and have children (Nyrop et al., 1977). Saudi women realized that they must accept those opportunities which were made available and contribute to change through education. These new social views about women and education paved the way for Saudi women to acquire as much education as they can. At the present time, the age of marriage among Saudi girls has increased from 12 or 13 years to 20 years or more (Hamdan, 1985). I think the major reason for this change is the desire to acquire more education. In addition, the society's point of view toward the educated woman has changed. Today, the educated woman is more preferred as a wife than the uneducated woman.

3. The availability of teachers through teaching colleges and institutions, and the consequent replacement of teachers. In 1970, the number of non-Saudi teachers
in the educational sector was about 50,000, but in 1987, it was 25,469 teachers (Ministry of Education, 1988). As a matter of fact, this number is continually decreasing, year after year. The number of Saudi teachers for the same period increased from nothing in 1960 to 46,343.

4. The technological factors: Different kinds of technological devices, equipment, and instruments are harnessed to make the educational function for Saudi girls more effective. Millions of riyals are spent to provide equipment and instruments. Every school is equipped with modern laboratories. One of the important technological devices can be seen in the women's division in the local universities. The faculty who teach women must be females, but at the university level of education, where this sometimes isn't possible, women are taught through the medium of live closed circuit television, if the instructor is a male.

The effect of education on the life of Saudi women can be recognized in several ways:

(1) Work outside the household: The only job that was available for the Saudi woman in the past was to be a housewife, staying at home no matter if she had children or not. At the present time, after women have become educated, they participate in several areas outside
the home. They participate in jobs related to women in the society, though they perform their jobs separate from men. One can observe women in many social and scientific jobs which were formerly considered the exclusive preserve of men (Al-Torki, 1977). Thus, there are "Saudi women doctors, university professors, mathematicians, scientists, social workers, bank directors, journalists, and college deans" (Bahry, 1982). Further, Saudi girls, by participating in the work force demonstrate the effectiveness of their education and social training.

(2) The investment of leisure time: With economic development in Saudi Arabia, and the availability of time-saving devices in the house, a woman can invest her leisure time either as a student or a teacher. For those women who are old and didn't have the chance for education in their early age, they can invest their leisure time in the educational programs offered in the afternoon and evening through adult education. One important thing to mention here is that adult education is preferred by a lot of women in the society and the attendance is increasing year after year as indicated earlier.

(3) The contribution to society's development: Saudi women are now participating in the development of the society in which they live, bringing to it the benefits of their
education and training and a new social awareness. They are helping to build a new and progressive society, unhindered by the fetters of the past, aiming at a better future for all. (4) Through education, the Saudi woman can learn about the best ways in socializing her children and how to manage her home. She can learn and read about how to treat children and how to take care of their nutrition, health, and relations at home and outside the home. The educated woman can benefit from the available services for her home and children. (5) The chance to get loans from the government: The educated Saudi woman who has graduated from a vocational center can apply for loans to establish her own project and start her own business. For example, those women who graduate from tailoring institutes are eligible to get loans and establish their own stores. (6) Education is considered an important factor in determining the status of the present Saudi woman—the higher the level of education the higher her status in the society, unlike the past, where the determinant factor of the woman's status was her family. In a recent study about social change in the Saudi family, I found that 64.52 percent of the females in the study indicated that a woman's education is more important than her family in determining her social status in the Saudi society (Hamdan, 1985).
Technology

No one will deny the importance of technology in any society at the present time. Technology has had a very important role in facilitating many functions which are related to our lives. With technology, the conditions of many societies and nations have been changed. For example the United States or Japan could not be what they are today without the help of technology. Furthermore, some nations of the so-called Third World will no longer be in that category if they acquire a higher level of technology, such as some countries in the Middle East, Korea, and Hong Kong. So technology is one of the factors that enhance and bring about social change in many societies.

In Saudi Arabia, technology has been introduced to many sectors of the society. Consequently, all kinds of technological techniques and devices have been made available for the Saudi people. Since technology plays a very important role in the development process, and since Saudi Arabia has very little indigenous technological ability, the country has been importing technology from other countries, particularly the West, and has made it available for the people to use.

The transfer of technology to Saudi society is determined by its suitability to the society. The technology which is brought to Saudi Arabia must always be parallel and in adherence to the values of Islam.
The Saudi family is one sector in the society that has been exposed to different kinds of technological devices and services, thereby saving time for the family. It has made several functions within the family domain easier and faster, such as cooking, cleaning, and sewing. Technology contributes in changing the situation of the Saudi women particularly.

Several factors have affected the transfer of technology to Saudi Arabia. Among these are the following:

a) The economic factors: In Saudi Arabia, the huge amount of wealth from oil has made it possible for the country to establish development projects and given it the opportunity to import different technological capabilities which further contribute to the development and progress which the country enjoys today. So the technological achievements led to modernization and a break up of traditional ways of life (Abdul-Fattah, 1978).

Saudi Arabia is in a unique position due to the availability of financial and energy resources, so it can import different kinds of technology. But since the financial resources are dependent on oil, which is an exhaustible resource, the government has made plans for less dependence on oil for the long term by building huge industrial areas on the east and west coasts of the country.
The economic conditions of Saudi Arabia not only contribute to importing technology into the country, but also in training the local population through the technical and vocational schools. Saudi Arabia is already doing whatever it can to educate and train people to use and operate technological devices, whether in the industries or at homes. For example, personal computers are a new phenomenon in the society, and several economic and social establishments offer training programs on how to operate and benefit from them. In addition, women's social associations in the country provide these programs to Saudi women.

The economic prosperity enables the importing corporations, whether through the government or the private sector, to request special kinds of technology which are adaptable to Saudi society. For example, computers with the Arabic language instructions about how to use, operate, and assemble these devices and safety instructions for automobile vehicles also to be written in the country's language are now available.

The economic ability also makes it easy for the government and the private sector to manufacture some of the technological devices locally. For example, those devices that are related to the family and the household, such as refrigerators, air conditioners, gas stoves, and washers are now produced locally.
The availability and widespread use of electricity all around the country, in addition to the minimum cost helps in introducing technology to all sectors of the society. Today, technology is introduced to rural people and Bedouins as well as to urban people and the availability of electricity in the country makes it easy for all families to get whatever they need.

Technology, affected by the economic conditions in the country, in turn affects economic conditions in the sense that it brings about development and helps in diversifying the economic resources. For example, the technological devices which are used in agriculture and industry reduce the dependence on oil export as the only economic source, and help in creating new resources. With the help of technology, Saudi Arabia has achieved the status of self-sufficiency in many agricultural products, such as wheat, dates, and poultry, and the surplus is exported to other countries, particularly the Gulf countries (Saudi Arabia, 1989).

b) The educational factors: The availability and spread of education, especially technical schools, enable people to become acquainted with the diversity of technological devices.
One of the educational goals is the periodical renewal of the school's curricula in order to match the progress and advancement related to technology locally or in the international spheres, especially in the technical schools where new specialties must be added or modified to be suitable for the new technological capabilities imported to the country (Al-Zaid, 1982). Whenever a technological innovation is introduced to the world, and the government finds that it is appropriate to be imported into Saudi society, it will not hesitate to do so. But first, the staff that can use it must be trained. To prepare these people, new curricula will be added and a group of trainers may be brought into the country to educate Saudi workers. Another alternative is to send some Saudis abroad to be educated and trained to master this kind of technology.

The relationship between technology and education in the Saudi society is a reciprocal one. Education gives people the ability to harness and control many of the technological devices, while technology in many cases helps in facilitating the educational function. Technology makes the educational function easy and understandable through many devices and instruments used to explain the subjects, such as the overhead projector, and other devices in laboratories. Another example of the relationship between technology and
education is the transportation system. There is a transportation system which connects those in the rural areas to the cities for the sake of advanced levels of education. In Saudi Arabia, there are two systems of transportation for students, one serving the boys and the other serving the girls. Thus with this technological help, people can achieve education regardless of physical distance.

c) The social factors: Saudi society becomes receptive to technological innovation through the mass media such as television, radio and newspapers, and education. The attitude towards technology has changed, and the people are willing to acquire as much as they can from technological capabilities, especially those that are relevant to the Saudi society. The government is aware of the values and heritage of the society, and pays special attention to the selection of appropriate technologies. As mentioned in the UNESCO book about Saudi Arabia (1976) special attention is necessary so that the foreign technology doesn't impair the development of indigenous technology potential.

Another phenomenon related to the issue of people's attitude toward technology is the increased enrollment in technical and vocational schools. Saudis attend these schools for training to be eligible to work and master technology in the society. In addition, as a result of the
increased use of technological devices by Saudi people, the vocational and technical schools have started to offer night training sessions for those who would like to be trained in some vocations that will help them to operate and maintain some devices (Ministry of Finance and National Economy, 1987). The enrollment in these sessions is increasing day after day. One important thing about these sessions is that the subjects are related to technologies that people are mostly familiar with, for example, the electrical devices used at home and auto mechanics. These sessions enable people in the society to learn a second specialty, and give them the ability to know about technological devices at their homes in terms of maintenance and good operation, and to save them money because they have the knowledge and skill to fix their devices themselves.

The effect of translating instructions to Arabic language is great and it encourages people to acquire different kinds of technological capabilities. All devices in the Saudi household have their instructions written in Arabic, for example, the sewing machine, the washer, the television, and the microwave oven.

The Saudi family is considered the center of the Saudi society, and accordingly, the first goal of providing technology to the country is to make life easier and more
comfortable within the family. In addition, the benefit or harm of technology is measured by its relation to the family. The effect of technology can be seen clearly on the life of the Saudi family when it is combined with the economic and educational factors, which together bring about changes and differences within the family. The effect of technology on the Saudi family can be seen through the following:

a) Labor-saving devices in the home: The Saudi household today contains a lot of labor-saving devices which save the women effort and time that can be invested in other things that will benefit them and their families, such as reading and sewing. Devices such as the washer, the gas stove, and the vacuum cleaner are available for all people in abundance in the markets.

b) Using closed circuit television for women's education: This is one of the more important technological devices that can be observed in the women's divisions in the local universities. The faculty who teach women must be females, but at the university level, where this sometimes isn't possible, women are taught through the medium of live closed circuit television when the instructor is male because of the shortage of female instructors. Furthermore, to facilitate the discussion between students and instructor, the telephone as another technological capability is the medium.
c) Advanced medical services: As we know, because of technology in hospitals and clinics, medical services become more efficient. After a new medical technique is discovered, it is just a matter of time before it will be transferred to the country. The availability of these devices serves the people in the society and saves them from traveling abroad looking for medical care. In Saudi Arabia today, there are some hospitals and medical centers which are considered unique to the Middle East, for example, King Faisal Specialized Hospital, and Armed Forces Hospital in Riyadh. In Saudi Arabia today there is a unique hospital for eyes and Saudi patients never go abroad any more to get medical care as they did in the past, because this hospital is equipped with very advanced and modern equipment. Moreover, patients from other Arabian countries are treated in this hospital.

A new medical service which is available today is the flying hospital. A fleet of airplanes has been furnished and provided with advanced medical techniques to serve patients who are far from hospitals and who need intensive care until they reach the hospital.

d) The communication system: The communication system in Saudi Arabia is highly advanced and serves the rural areas as well as the urban areas. Anyone can make a call to any
place in the world directly with no need to ask the operator for help. This service connects the family members, particularly those who are far away from their families for the sake of education, employment or business. It also connects the nuclear families with their extended families, which strengthens the relationship among family members. In addition, it enables the family to get other services from the community easily without leaving the house. The telephones are available in the majority of Saudi houses, and it was planned that with the end of the Third Five-Year Development Plan (1980-1985) this service will cover all homes in the country (Almunahi, 1983).

Related to the telephones is the mail service. With improved technology, letters take only two or three days to reach their destination in contrast to a week or two in the past. As a result of this improvement, members of the same family, and related families may exchange news about each other with other families.

In Saudi Arabia today, most new technological devices have been introduced to the rural areas. Most of the modernization aspects exist in rural areas, and the Saudi rural household contains the same kinds of technological capabilities available in the urban household.
The availability of electricity all around the country allows technology to reach the rural areas and make the rural household resemble the urban household in possession of television, refrigerators, gas stoves and vacuum cleaners. The rural families use new technological methods in their work around the house and the farm instead of the old traditional ways, which save them time and effort. The rural family today uses electricity in dairying and processing milk. Also the Saudi farmers are able to increase the production and yield of their farms by using modern technological devices in preparing, plowing, irrigating, and harvesting their land. In addition, operating these devices facilitates use by their children since these devices do not need heavy lifting in operating them. Thus technology saves time and effort for the rural family and encourages the cooperation among members of the family on farm work. With the help of cars and trucks, the farmers are able to take their production to the markets easily and quickly, with the guarantee that their products will reach the consumers fresh.

Because of their great benefits and importance, farm technological devices are required and the farmers attend training sessions, offered by the extension department, on how to operate and maintain them. In addition, they
also learn how to use new fertilizers, chemicals, and pesticides to protect their farms, and this also affects the productivity of their land.

As we mentioned earlier, the effective system of transportation has an important role in developing the level of education among the rural people. Rural boys and girls can achieve higher levels of education in the cities. They can get the level of education they need while they are living among their families by taking the bus daily.

As the rural and urban families benefit from technology transferred to the Saudi society, the nomadic family also benefits and gets more services. Many things related to the Saudi Bedouins have been facilitated with the help of technology. The situations of the Saudi Bedouins have changed remarkably. Cars and trucks enable them to go to the cities to sell their products and get what they need easily. They also enable them to carry their luggage and animals and move from one area to the other looking for water and grass for their livestock.

Use of modern transportation by the Saudi Bedouins affects their mobility and movement. For example, with the help of water tankers they can bring water to their families and livestock from any place. If they look for grass, they used to move early before the season, now they may not need
to move as early since trucks and cars can take them and their livestock to any place faster in time. The camel that carried the Bedouin and his family is being carried on a truck today.

Veterinary services for their livestock save their animals from diseases which often wiped out flocks in the past. Today when a Bedouin observes signs of any disease attacking his animals, he must take them to the nearest veterinary clinic for treatment.

The mass media also has affected the Saudi Bedouins. Through radio and television, they are connected to the world around them and they are able to hear the news and know what is going on, whether in the country or in the world. They listen to the forecast news and get information about the weather and make their movements accordingly when they look for rain and places with water.

Mass media, transportation and communication systems

The mass media enable the Saudi people to see the world around them and to benefit from their experiences and see how the families in these societies changed and their situations improved. The mass media enable the Saudi family to acquire and absorb things related to the house and socialization of children and how to care for them. Also they help women to learn new things about home affairs (decoration,
cooking, and arrangements); they also present programs about relationships among family members. In addition, mass media widen the scope of knowledge for the men and women who didn't have the chance to complete their education and contribute in educating the illiterates through intensive programs. So the family has been influenced very much by the mass media which are becoming widespread around the country through satellite help.

The mass media have an important role in Saudi society. Their programs are organized in a way that helps people adjust to new situations. There are many programs which serve the family and children in Saudi television and radio stations. A family page can be seen in most of the local newspapers and magazines. The programs and family pages raise many issues which concern the family. Saudi families are also becoming more familiar with what is happening in the world around them. Shaker (1972) said that mass media help in introducing the outside world to people in the society so they can be in contact with them indirectly. Gaining benefit from the mass media and using them in a suitable way is considered a new element in the present Saudi family life. It is a new method which contributes to and facilitates the function of social change in the Saudi society through its programs which serve every
sector of the country. Furthermore, the mass media help people in the society adapt to the new ways of life and enable them to increase their information about which concerns them and their families.

Television was introduced to a small part of the country twenty years ago, while it cover most of the country today. In Saudi Arabia, there are two channels working most of the day, one in Arabic and the other in English. The Saudi society is also covered by a radio station which has 37 transmission stations (Embassy of Saudi Arabia to the United States, 1985). Along with this general radio station, there is another one called "The Koran Radio Station," broadcasting religious programs and readings from the holy book, and with the help of satellites, it reaches the Islamic world. With this full coverage of the country, people in rural areas and the Bedouins are now able to listen to the radio and watch television and benefit from their programs.

The press in Saudi Arabia has improved greatly in number and content. There are magazines and newspapers specializing in certain topics such as economic, social or sports. In 1913, there was one weekly newspaper, but in 1987 there were 68 periodicals published (Ministry of Finance and National Economy, 1987). Among these periodicals, there are 11 daily newspapers, three of them published in English, and
seven weekly magazines. The press was established in the country early before the existence of television and radio, and its development started in the mid-sixties (Shaker, 1972).

The transportation system in Saudi Arabia is another way that connects the Saudi people to each other and with the outside world. The availability of cars, airplanes, railroads, and ships help in shrinking the physical distances that separate people from each other. Also the improvement in road construction which covers most of the country enables people to travel from one place to another easily, and links the country with other countries. The modern highways are now widespread in the country with many lanes that make the trip easy and safe.

In 1951, Saudi Arabia was constructing its first paved road, and had only 148 miles. This figure has increased to 19,155 miles of main roads and 39,961 miles of agricultural roads (Saudi Arabia, 1989). The government developed plans intended to facilitate transportation within the country by introducing a network of good highways. Among the objectives of the Third Development Plan were to improve highway safety, to overcome bottlenecks in the road network, and to increase the highway network to reach more areas and villages (Sindi and Alghofaily, 1982). In addition, the Fourth
Development Plan (1985-1990) intends to increase the main roads network by over 1,240 miles, the secondary roads by over 2,046 miles, and the agricultural roads by 20,336 miles (Saudi Arabia, 1989).

A system of public transportation was established in 1979 to provide its services between and within the country's major cities. The Saudi Public Transport Company (SAPTCO) was established to meet the country's need for urban transportation, with a large and expanding fleet of conventional and double-decker buses that serve the major cities in the country. One important thing about this public transportation is that all buses have separate sections with special entrances for the ladies in order to assure segregation between men and women which is highly valued in the country.

In Saudi Arabia, there is a railroad system working between the central and eastern regions where its service reaches many cities and villages in these regions. This system is considered the only system working in the Arabian Peninsula (Embassy of Saudi Arabia to the United States, 1985).

Air transportation in the country is important in that it helps Saudis to extend their contact to far countries and people. Through development, air travel has become easy and indeed is the preferred mode. SAUDIA, the national airline, started its services in 1945 with a fleet of three airplanes,
and today has over 80 airplanes flying inside and outside the country (Embassy of Saudi Arabia to the United States, 1985). The number of airports has increased from 18 in 1975 to 23 in 1984, with three modern international airports in Riyadh, Jeddah and Dhahran (Embassy of Saudi Arabia to the United States, 1985). Among the services offered by the Saudi airline is that families and children proceed first into the airplanes and some airports have a special gate for families.

The communication system in the country has improved and developed during the last few years and it has undergone tremendous modernization. This system is increasing and expanding to cover the whole country and connect the society with other societies all around the world.

The country's telephone lines' capacity has increased from 130,000 lines in 1975 to 1,304,060 lines in 1987 (Ministry of Finance and National Economy, 1987). This improvement makes it easy for anyone to pick up the phone and talk to anyone either across the city, across the country or across the whole world. The telephone services are now available in more than 300 cities and villages across the country, and the microwave links across the country make them efficient and easy (Embassy of Saudi Arabia to the United States, 1985). The car telephone system has increased and has become popular, especially for businessmen.
This service increased from 280 lines in 1983 to 22,855 lines in 1987 (Ministry of Finance and National Economy, 1987). So the local phone services and long distance communications system have improved and provide Saudi people with good local and international services, with the help of satellites.

The telex system also has improved and provides many services to Saudi people. This system links many cities and towns in the country with countries all over the world, and the country is considered the 21st largest user of telex service in the world (Embassy of Saudi Arabia to the United States, 1985). The development within this system can be realized through the increase in operating lines in the country which increased from 2,494 in 1978 to 30,000 in 1985.

The postal services are available in the country, serving all cities, villages and remote areas quickly. This system helps the Saudi people to be in contact with each other, either inside or outside the country. Moreover, the mail services have improved like the other communication sectors in the country and all of the post offices are equipped with the technological devices that can make this system more effective and advanced. Besides the improvements

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in the services and equipment of the postal services, the number of post offices was increased to cover more areas in the country. So the number of post offices was 371 in 1978\(^1\) and increased to almost 600 in 1985.\(^2\)

The improvement and development in the communication system, transportation, and the mass media influenced the people in the society and helped in bringing about change in the life of the Saudis. In addition, with these services the Saudi family was affected in the sense that the Saudi family shared the benefits and facilities of these services. So the Saudi family today owns a car and some families own more than one car which helps them to travel and go everywhere in the country and even outside the country. Saudis also watch television and listen to the radio and use airplanes to travel everywhere in the world. These communication systems not only affect the Saudi urban family but also the rural family.

**Contact with other people**

Before the development of the economic conditions through the discovery of oil, most of the Saudis didn't

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\(^2\) Embassy of Saudi Arabia to the United States, Transportation and Communication, 1985.
have the chance to be in contact with other people and societies except those who live in the western region, where the holy cities are located, they have been mostly in contact with Muslims from Islamic countries who come yearly as pilgrimage to visit the holy places. The other parts of the country were in isolation because most of the country's land is desert which makes it difficult for people to move. In addition, the activities of the people were agriculture and animal herding, so they did not need to go to other countries. After the discovery of oil and the beginning of the industrial era in the country, many people from several countries in the world started to come to Saudi Arabia to work, especially in the eastern and central regions. These people brought with them their families, and Saudi families came in contact with these families either in the neighborhood, the market or the recreational areas. This is the first contact of the Saudi family with foreign people in these two regions and the beginning of the influence of outsiders (Almunahi, 1983).

With the introduction of the Five Year Development Plans, the development projects required more foreigners to come to the country to help in achieving these projects, not only in the eastern part of the country, where the oil fields are located, but in all regions of the country.
Therefore, the whole country became in touch with people from all around the world. The isolation of the country was ended and the Saudi society received more foreigners who came from different countries with different backgrounds (Shaw, 1982). Because of the shortage in the local labor force, and the government's strategy to accelerate development in the country, the foreign labor force was increased in the country. The foreign workers were more than two million in 1980 (Shaw and Long, 1982).

Through travel, the Saudi people are in closer touch with other societies in the world. Ease in transportation makes this possible for the Saudi people to travel and see other countries and people, and to see how the situation of the family in these societies is improved. This contact affects the Saudi family in the sense that husband and wife relations are improved and changed and accordingly they start to pay attention to each other's opinion about family affairs.

The Saudi people travel and spend their vacations outside the country, particularly during summertime when school is not in session so they can take their families with them. Most of the Saudis who spend their vacation abroad go to Arabian countries such as Egypt, Morocco, Tunisia or Lebanon, while others go to Europe, Canada, the United States and some
countries in Eastern Asia. Visiting other countries introduces many new ideas to the Saudis which affect them when they return from their vacation.

Another form of contact with other people is by the Saudi students who study in foreign countries with their families. These students are different from those who travel abroad for a vacation because they take years to complete their studies in these societies and are in touch with other families and people for a long time. They may not only be in contact with the people of the country where they study, but also with people from other countries who study with them in the same area. The number of Saudi students studying abroad was highest (about 11,911 students) in 1982 as mentioned earlier, but it is starting to decrease after development in the educational system in the country.

Saudi people are in contact with people from other countries in their own houses. Servants, drivers and home maids work in the Saudi homes today and affect family members, especially children, who are in contact with the foreigners in the home more than the other members. The economic development which the country enjoys today, and the wealth that people have gained make it possible for them to hire foreigners to serve them. Most of these people come from
countries in Asia such as Pakistan, India, Thailand, and the Philippines. One thing which is very important in this matter is the language and culture of the foreigners. The foreign people don't speak Arabic. They use broken English or their own local languages which are difficult and cannot be understood by Saudis. Family members used the movement of their hands and other methods to communicate with the foreigners. Some of the children begin to absorb some of the foreigners' language in order to communicate with them.

The foreign members can be recognized also in the rural areas of Saudi Arabia. They work as farmers in the fields to help the owner of the land plant and cultivate the crops. In addition, some of the villagers hire foreigners to herd the livestock to places outside the village.

Migration from rural and nomadic areas to urban areas

After the discovery of oil and the development of industries related to it, people started to migrate to the eastern region looking for jobs and a better way of life. Nomads and rural people came to the cities to work and to improve their situation. Formerly, these people came without their families, but after they earned some money and found a place suitable for their families, they brought their families and settled in the city. The improvement in the economic conditions in Saudi Arabia enabled the
Bedouins who live a difficult life in the desert to settle down and live a good new life through employment in agriculture. As'ad (1981) said that among the factors that led to Bedouin settlement is the change in the economic conditions in the country. So the mobility of rural people and Bedouins to the urban areas which was limited before the discovery of oil, increased greatly in the 1940s (Malik, 1973).

People migrating to urban areas not only are looking for employment opportunities but also more advanced education for themselves and their children. In the city, different levels of education are available, along with the training and vocational institutes which provide different skills and abilities which may not be found in rural areas.

Because of these situations, the number of urban residents increased and the number of Bedouins in the country decreased. Al-Abbadi (1981) concluded that in 1965, 50 percent of the population in Saudi Arabia was Bedouin, while in 1972 they were about 25 percent. From this we can see that the development in the economic conditions in the country after the discovery of oil was reflected in improvements in the employment and educational sectors which encouraged non-urban people to migrate and benefit from these opportunities and accordingly, the urban areas were expanded.
The growth of cities and their residents in Saudi Arabia and the shift from rural and nomadic, as Walpole et al. (1971) mentioned, was attributed to the oil industry in the country.

The population of the city of Riyadh, the capital increased greatly. As Paris (1982) said, the city population increased faster year after year, and he attributed this to both an increase in the native population and migration from other areas.

To enhance Bedouins' settlement, the government started establishing settlement projects in several areas in the country, and providing them with services like water wells, schools, and health centers, in order to encourage them to settle. With these projects located near the cities, Bedouins began to prefer the life of settlement and to be in contact with urban areas most often either to get their needs or to seek employment.

The Bedouins are much like other sectors of people exposed to social and economic change, and they have become familiar with what is going on around them. The Bedouins respond effectively to the new situations, therefore, they take their children to schools and use technological innovations such as cars and radios.

The Bedouin's family in Saudi Arabia is now enjoying a new life, which is far different from that of the past.
Many different programs are included in the development plans of the country to provide the Bedouin's family with more services and facilities. According to the government plans, the Bedouins will be provided with opportunities and options which will permit them to select the kind of life they prefer to live (Ministry of Planning, 1980). The government provides them with livestock subsidies, veterinary services, and drilled wells to increase water resources. The government has established these projects by constructing dams to collect rain water, drilling wells, and building water reservoirs (Nyrop et al., 1977).

The Saudi Bedouins like the life of settlement, therefore, the number of settled people increases each year. This is one of the phases which demonstrates the transformation of the Saudi society after economic development (Al-Said, 1982). The new generations of settled Bedouins adapt to the new life and are assimilated very easily. Some of them now occupy important positions in different sectors of the country. In addition, they become an encouragement for other Bedouins to settle.

A Japanese anthropologist studied one of these projects in Wadi Fatima between Jeddah and Makkah, and she found that education was preferred among the families of the project and 70 percent of their children were in primary school.
She concluded that education was an important factor leading Bedouins to settle. Another factor was that many of the Bedouin families had not been very successful as nomads anyway after the economic development and the introduction of modern technology (Katakura, 1977).

With this mobility and migration some change can be recognized within the Saudi family. As people leave their home areas, they take with them their nuclear family members, leaving the extended family behind. Also through migration, people look forward to being economically independent and depend more on their skills and abilities to start this new life.

The role of religion

Islam is the religion of Saudi Arabia, and since most of the characteristics of the Saudi family reflect it, it is necessary to understand how Islam treats the family. Islam has more influence on the lives of the people in Saudi Arabia than in any of the other Islamic countries (Walpole et al., 1971).

Saudi Arabia is considered the center of the Islamic world because of the existence of the holy places (Al-Yassini, 1986).
Islam is the religion that was revealed to all nations through the prophets from Adam to Mohammed, and the followers of this religion are called Muslims. The Muslims believe in one God, Allah, and must follow the teaching of the Koran and the Sunnah, which represent the sources of the Islamic religion. The Koran is the holy book for the Muslims and it is the revelation from Allah to his prophet Mohammad, so it is the words of Allah himself. The Sunnah contains the sayings and actions of the prophet Mohammad which explain many aspects of the religion.

Islam for Saudi people is not only a religion but also a way of life that can be applied to all aspects of life. So the Islamic teaching directs all activities and relationships which are related to social, economic and political systems (Berger, 1962).

The Koran and Sunnah, as Islamic references, are considered the sources for the country's constitution which directs all aspects of life for the people in the country. So the government exerts great effort to keep Islamic values intact, and pays much attention to them when it plans for development projects. Therefore, seeking an Islamic way to development is a very important matter to Saudi Arabian planners, who are concerned about the Islamic values which represent the country's culture and heritage (Al-Yassini,
Furthermore, the Five Year Development Plans, which the government started in 1970, intended to achieve development in all sectors of the society and this development must be attained within "an Islamic framework" (Ministry of Planning, 1970).

Islam assures the rights of women as well as those of men. It also emphasizes the equality among all people in spite of their sex, race, color, or nationality (Siddigi, 1977). In addition, Islam determines the importance of the family, therefore, as mentioned in the Holy Koran, Allah says, "And among his signs is this that he created for you mates from among yourselves, that ye may dwell in tranquility with them, and he has put love and mercy between your hearts."¹

Islam also shows the people their need to look to the family not only as the cornerstone of the society but also as the bond where the male human being meets the female human being, and the result of this will be new generations. Therefore, Islam emphasizes that the base of the human being is the family, and Allah has started human life in this universe with one family.

¹Holy Koran, Surrah Al-Rum, verse 21.
Islam determines certain purposes of the family. They are to organize the sexual energy between males and females, give birth to new generations, gain participation and cooperation among members of the family in all its affairs, and socialize and educate the new generation (Saleh, 1982).

Islam also assures the rights of women to be educated, to possess her own dowry, and to inherit after the death of her father or mother. The religion allows the woman to seek education in order to learn about her religion and because she will become a mother, so she can educate her children and socialize them correctly. Therefore, the educated mother can handle these situations better than the uneducated. In one of the prophet Mohammad's sayings, he said, "Seeking knowledge is a must on every Muslim, males and females."¹ In addition, a man came to the prophet, peace be upon him, and asked him to officiate his marriage contract to a woman. The prophet asked him, "How many dowry do you have?" The man said, "I have nothing." Then the prophet asked, "How many verses of the Koran do you know?" The man replied, "I know some verses." Then the prophet told the man that those verses of Koran are the dowry of your wife, so you have to teach her these verses.²

¹Al-Nawawi, Yahya S., 1980, p. 50.
²Al-Nawawi, Yahya S., 1980, p. 175.
Islam now protects a woman's right to live from the time she is born. In the past, some Arabian tribes preferred to have boys more than girls and buried female infants alive after birth just because they were girls. This occurred during the period of ignorance before Islam. As Siddigi (1977) mentioned, women's status in the Arabian Peninsula was not high before Islam, and female infants were buried alive because of the dishonor related to female children. However, with Islam women gained more rights. They can learn, work, or have their own business. So Islam doesn't oppose the woman's work, as long as this will not contradict with her duties at home and with her husband and children. If her work means that she will neglect her family, she must stay home and take care of her family, because in Islam, the husband is the one who must support the family, and be the bread winner for the family. In this situation, it is obligatory on the side of the husband to support his family economically, but on the part of the wife, it is optional.

When Islam allows women to work, it emphasizes that the workplace should be suitable for them, in the sense that they have to work in places separated from men, and not to work on jobs that need physical strength, such as construction, because these kinds of jobs can be done better by men. Women's work at home is also very important,
especially if they have children, and they must take care of them first. Siddigi (1977) said that Islam gives more importance to those activities done by women in their homes.

Islam also does not oppose paying attention to the wife's opinion about the family by her husband, when her opinion is right and will benefit the family. In Islam, this will strengthen the family bonds, because the wife is part of the family. So if the wife has the knowledge and understands the situation better, for example, about children's socialization, since she stays with them more, then her husband shouldn't neglect her opinion.

When Islam cares about the family, it regulates the procedure that will lead to a happy family. Both the man and the woman have the right to choose their mates, and to agree or reject any proposal, particularly on the side of the woman. The prophet Mohammad said regarding this issue that "a previously married woman shall not be married to a new man till she gives her consent, nor a virgin be married till her consent is sought." They asked, "How shall her permission be known?" He said, "If she remains silent."1 Related to this issue also is seeing each other

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1Muslim A. Muslim, Sahih Muslim, 4: p. 140, 1914.
before marriage, which is granted by Islam to the man and woman who want to get married.

Marriage in Islam must be contracted. A contract must be signed by two witnesses, present during the time of writing the contract, along with the groom and the bride. The dowry, which is the amount of money given to the bride by the groom, has to be paid, at least during the time of officiating the marriage or earlier. The dowry in Islam is the property of the bride, so she can buy anything she wants for herself, such as clothes or jewelry. The amount of the dowry is not prescribed within a certain limit, but it is up to the two families to decide how much the groom has to pay (Siddigi, 1977). In addition, Islam doesn't encourage demanding higher dowry by the bride's family.

As Islam regulates marriage, it also regulates divorce. Its regulations are designed in such a way to discourage the couple from contemplating divorce. Divorce in Islam is allowed three times for one couple; for the first and second times a man may have the right to reconcile with his wife and continue marital life. But if divorce is contemplated for the third time, it is difficult to reconcile again as a couple, unless the wife marries another person and that husband subsequently divorces her. Then the first husband has the right to marry her again. Therefore, divorce is an
important system in Islam because it is related to the family, and because of its importance the holy Koran and the prophet's sayings are written in great detail. In one of the prophet's sayings, he states that "divorce is a hated lawful thing to Allah." That is because divorce leads to a breakdown in family life.

Islam does not contradict or oppose social change and development as long as human improvement will be achieved and equality and justice will be assured. So the objective of development in Islam, as Qutb (1977) mentioned, must be the advancement and growth of the people in several directions. The development in Islam must intend to increase and improve the well-being of all sectors in the society within the framework of Islam. When speaking about the purposes of economic development in Islam, Chapra (1975) mentioned economic improvement according to the Islamic values, equality and justice when distributing income, and assuring good social welfare and freedom. In addition, within any kind of development, human rights must be preserved in the first place so people can enjoy the outcome of development. The human rights as indicated by Abdul-Rauf (1979) are the

\[1\] Abdul Hamid Siddique, Selection from Hadith, 1979, p. 121.
right of life, the right of freedom, the right of education, and the right of dignity.

When Islam discusses the issue of development, it searches for the values and benefits related to the outcome of any developmental project, whether in the social, political, or economic systems. So Islam emphasizes the value-oriented approach to development in order to achieve positive development outcomes (Al-Batriq, 1977). A value-free approach to development is not the approach of Islam. Ba-Yunus (1977) said that development in Islam goes within the value-oriented direction, and the planners in the society should design their development projects and policies according to the Islamic values.

Saudi Arabia as a Muslim country gives great importance to the Islamic values when it plans for development. The development projects and policies in the country are designed in such a way to protect the heritage of the society as much as possible, and some projects or policies may be modified to assure that Islamic values will be kept intact. Therefore, since for Saudi people Islam is a way of life, it is demonstrated in all systems in the country, and all actions and transactions are done according to the Islamic values. The Saudi people are identified with Islam and apply it to
their lives. Al-Juwayer (1983), in his study, found that 85 percent of his respondents identified themselves as Muslims.

The Islamic teaching are reflected on all activities in the society and these activities are organized to be in congruence with Islam. There are two official holidays in the country, and those holidays are Islamic events known as the feasts of Eid Alfitr, the holiday after the month of fasting (Ramadan), and Eid Al-ADHA, the holiday during the time of pilgrimage. During these holidays, all offices and schools are closed. Also offices and shops close during the daily prayers, and students in schools have a short break to perform their prayers, and all modern schools are designed to have their mosques as part of the construction.

The government, as mentioned earlier, exerts efforts to protect the society's heritage, and in its search for development, it "introduced material development, while attempting to retain traditional values" (Al-Yassini, 1986). So change can be seen in the country but it is directed within the Islamic values. Education, for example, is available for boys and girls but in separate areas; women work, but in places segregated from the men, and modern public transportation is available with separate sections for the ladies. Islamic values are applied also to all imported goods and technology. Therefore, since Muslims
are prohibited from eating pork or its derivatives, all food ingredients must be free of pork derivatives. The role of the government is very important in this case because it is the one who is responsible for the development of the country. The Islamic approach of development depends more on the state which has the power to introduce development programs that will not contradict with the heritage of Islam (Al-Batriq, 1977). Moreover, Islam does not separate between religion and the state, and this puts more emphasis on the role of the state in establishing and caring for development in the society. According to the Islamic teachings, the state is granted authority from the divine source, and it must be obeyed by the people as long as it cares for the Islamic heritage (Qutb, 1977).

Saudi Arabia depends totally on Islam, and when it plans for development, the Islamic values must be preserved. So based on these values, "the Saudi-Islamic pattern or development advocates justice, the advancement of public interest, and the accountability of leaders and citizens to God" (Al-Yassini, 1986). In addition, the number one priority of the country's long-term development goals is the protection of the religious and moral values of Islam. So as indicated in the Third Five-Year Development Plan (1980-1985), that material and social development was
designed to be in congruence with the principles of Islam (Ministry of Planning, 1980).
CHAPTER 3. THEORETICAL PERSPECTIVES

The concepts of social change are quite broad. Scientists treat social change through different perspectives. Some see it as change in the structure of the society, others as change in social relationships, while others see it as change in the organizations and institutions in the society. According to Moore (1968), social change means alteration of the social structures. Social change also may mean change in the relationships among people (MacIver and Page, 1949; Landis, 1974).

The concept of social change may be understood more when it is articulated together with other terms like progress, evolution, and development.

Evolutionism

The tradition of evolutionary theories started early in time, and has been discussed by many scholars who tried to explain how societies change. Those scholars attempted to study the change of societies in terms of stages of evolution. So for them, societies change from simple to complex through stages of cumulative evolution. August Comte, as a contributor to this legacy, said that societies change through the following stages on their way to
perfection, the "theological stage," the "metaphysical stage" and the "positive stage" (Turner, 1982). Durkeim also, when he analyzed societies, said that societies develop from primitive societies which are characterized by mechanical solidarity to complex societies which are characterized by organic solidarity (Ashley and Orenstein, 1985). Within primitive societies, people are the same, in the sense that there are not many differences among them in terms of their roles in the society. But with the division of labor, which is the character of a complex society, people occupy different roles and have different experiences, skills and specializations.

Another scholar contributing to the evolutionary theories is Herbert Spencer who sees societies develop and change from simple to compound through cumulative, progressive evolution. Through this process, societies advance from simple to compound, to doubly compound, to trebly compound societies (Turner, 1982). For him the change is from homogeneous societies to heterogeneous ones, with a large size.

Tonnies sees societies as changing from a gemeinschaft stage to a gesellschaft stage. The gemeinschaft stage is characterized by "the social will as concord, folkways and religion," while the gesellschaft stage is characterized by "the social will as convention, legislation, and public
opinion" (Appelbaum, 1970). Also, Henry Maine speaks of the progress of societies as the relationships among people developed from those based on status to those based on contract (Appelbaum, 1970).

**Modernization**

Modernization theories are subsumed under the evolutionary theories because they share most of the same principles. Modernization originated in the West and became a popular phenomenon all around the world, particularly after the Second World War. Many countries aimed for development took the way through modernization.

Numerous scholars have contributed and addressed the issues of modernization. Modernization for Moore (1963) means a total transformation of a traditional or pre-modern society into the kinds of technology and related organizations that are found in the advanced countries of the West. He argued that modernization is best understood as "the process of nationalization of social behavior and social organization."

Marion Levy (1966) defines modernization as "the use of inanimate sources of power and the use of tools to multiply the effect of effort," and he also defines the inanimate sources of power as "those which aren't produced from human or other animal energy." He also emphasizes
the importance of centralization for modernization, and the only criterion for centralization indicated by him is in the technology of communication.

Modernization is characterized by urbanization, education, mass media exposure, and increased economic and political participation (Lerner, 1968). Furthermore, as indicated by Clarston (1978), the modern societies have certain characteristics which are in contrast to those of the traditional societies as follows:

<table>
<thead>
<tr>
<th>Traditional Societies</th>
<th>Modern Societies</th>
</tr>
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<tbody>
<tr>
<td>Rural</td>
<td>Urban</td>
</tr>
<tr>
<td>Illiterate</td>
<td>Literate</td>
</tr>
<tr>
<td>Agricultural</td>
<td>Industrial</td>
</tr>
<tr>
<td>Designative political structure</td>
<td>Electoral political structure</td>
</tr>
<tr>
<td>Extended family system</td>
<td>Nuclear family system</td>
</tr>
<tr>
<td>Low economic participation</td>
<td>High economic participation</td>
</tr>
<tr>
<td>Low per capita income</td>
<td>High per capita income</td>
</tr>
<tr>
<td>Low productivity</td>
<td>High productivity</td>
</tr>
<tr>
<td>Little commerce</td>
<td>Much commerce</td>
</tr>
<tr>
<td>Poor transportation system</td>
<td>Developed transportation system</td>
</tr>
<tr>
<td>Oral media system</td>
<td>Mass media system</td>
</tr>
<tr>
<td>Poor nutrition</td>
<td>Good nutrition</td>
</tr>
<tr>
<td>High birth and death rates</td>
<td>Low birth and death rates</td>
</tr>
<tr>
<td>and short life expectancy</td>
<td>and extended life expectancy</td>
</tr>
</tbody>
</table>
Urbanization is related to modernization in the sense that modernization's characteristics can be recognized better in urban areas. However, some of the economic development projects may be found in the rural areas, such as factories, but "all modern societies are highly urbanized, and modernizing societies are generally characterized by a process of urbanization" (Lauer, 1973). Thus, in urban areas industrialization, education, mass media, employment and economic opportunities may be found in abundance. As Lerner (1958) mentioned, urbanization and modernization are complementary to each other. The "complex of skills and resources" required for modern industrialization can best be found in urban areas.

Education is another factor affecting modernization. The advanced and developed systems of education increase the possibility of modernization in any country. Inkeles and Smith (1974), in their study about "making men modern" in six developing countries--Argentina, Chile, India, Israel, Nigeria, and East Pakistan--found that education has often been identified as the most important of the influences moving men away from traditionalism toward modernity in these countries.

Industrialization is also related to modernization. Industrialization and modernization were known historically
as connected parts. But modernization can be seen apart from industrialization. David Apter mentioned that commercialization and industrialization existed prior to modernization. The case is different with some of the nonwestern countries, where modernization existed as a result of commercialization and bureaucracy (Lauer, 1973). In the western world, industrialization has played an important role in bringing about modernization, while through modernization, nonwestern countries get industrialization. Furthermore, industrialization means the better use of the country's resources in a way that improves and develops the country's economy, which will lead to modernization.

Technology also is considered an important factor in paving the way for modernization. The technological capabilities available in any country help in transforming that country into a modern one quickly. The technology used in industries, the technology of mass media, and the technology of transportation are phases of the modernized country. So the lack of technology affects the process of modernization in the society.

Modernization was discussed by an Arab scholar called Ibn Khaldun during the 14th century. He attempted to study social change within the Arabian societies of his time. He gave a description of two types of societies which existed
at that time. As indicated by Baali (1988), Ibn Khaldun talked about two societies, the "Hadara" society (urban areas) and the "Badawa" society (Bedouin and rural areas). For him, people in the "Badawa" areas would become more like the people of the "Hadara" areas, as they increase contact with them and accept their characteristics. Through time the "Badawa" society would change to "Hadara" society. The "Badawa" society, as Ibn Khaldun described it, had these characteristics: simple and limited division of labor, religiosity, adherence to customs and habits and traditional values, difficult living conditions, illiteracy, and strong tribal solidarity. The characteristics of the "Hadara" society were the opposite of the above (Baali, 1988). So with more differentiation, education, and better living conditions in the society, modernization emerges, as Ibn Khaldun attempted to explain. He mentioned that within the "Hadara" or urban areas many services and facilities are more readily available than in the "Badawa" areas, such as opportunities for education, the market, the apprenticeships and government organizations.

With the concept of structural differentiation, Durkeim is considered one of the contributors to modernization theories. As indicated by Vago (1980), structural differentiation, industrialization, urbanization, and
bureaucratization can all be seen as characteristic of modernization.

For Smelser (1973), the characteristics of economic development of any society can be seen through a differentiated structure and specialized units. He emphasized that economic development can be seen through the modernization of technology, the commercialization of agriculture, industrialization, and the increase in urban areas. So modernization and differentiation is seen as related to each other, as Smelser emphasized. Some disturbances might accompany this change, but they can be overcome through official organizations in the society such as trade unions or voluntary associations.

Talcott Parsons contributed to the legacy of modernization. He analyzed the process of modernization when he discussed his system theories. He talked about the evolution of societies and indicated that societies are divided into stages in regard to evolution: primitive societies, intermediate societies and modern societies. For him, the modern society has to include these characteristics: a market system, a nation-state, citizenship, efficient administration, and advanced education. He emphasized that education is the important cultural factor leading to modernization. Through his
"pattern variables," Parsons showed how the modern society would be when the variables of universalism, achievement, and specificity appeared while the variables of particularism, ascription and diffuseness disappeared or decreased (Blomstrom and Hettne, 1984).

Hoselitz (1960) analyzed modernization issues and emphasized that with modernization a structural shift from diffuse economic functions to specific ones will be seen in the society. According to this view, more differentiation and specialization would prevail in the society as signs of modernization. He applied Parsons' pattern variables to analyze issues related to change and development, emphasizing that development can be achieved when the variables of achievement, universalism, and specificity flourish in the country, while the variables of ascription, particularism and diffusion diminish.

Economic development is an important mark of modernization. Rostow contributed in illustrating this issue through his writings about the stages of economic growth (Rostow, 1960). These stages are: the traditional society, the pre-take-off, the take-off, the road-to-maturity, and the mass consumption society. For him, all societies must pass through these stages on their way to modernization.
(Blomstrom and Hettne, 1984). Each stage of the economic growth has certain characteristics as indicated by Rostow. The traditional society has very primitive technological capabilities and lower production. The second stage, the pre-take-off stage, is characterized by little improved technology and some increase in production. The third stage, the take-off stage, is characterized by achieving development and solving most of the problems related to it. In this stage, societies start to practice saving and investment policies. During this stage, a part of the national income (5 percent up to 10 percent) must be devoted for investment. The fourth stage, the road-to-maturity is characterized by developed industries and advanced technology in the society. In this stage, the influence of technology can be seen in all economic sectors, leading the society to modernization. All developed societies have reached this stage, and most of them have passed to the final stage. The mass consumption stage is considered the last one. During this stage, the societies are seen as accomplishing all basic needs and start looking for consumptive goods and services.

Max Weber is another scholar who contributed to the legacy of modernization through his writings about *The Protestant Ethic and the Spirit of Capitalism*. He emphasized
the importance of rationalism in order for societies to develop and achieve modernization (Ashley and Orenstein, 1985). As he says, "the development of the spirit of capitalism is best understood as part of the development of rationalism as a whole, and could be deduced from the fundamental position of rationalism on the basic problem of life" (Weber, 1958). He indicated also that there are rational actions where people apply rational means in order to achieve their goals, and capitalism is a rational way to development. Weber mentioned also some factors characterizing the modern society, such as, the role of science, the development of fine arts, rational systems of law and administration, the modern state, and rational capitalism (Ashley and Orenstein, 1985).

Modernization results in many changes, and has several consequences which can be recognized within the modern society. Therefore, modern societies are seen as ready for new experiences and innovations, and this may be attributed to the advanced systems of education and a high level of technology available in these societies. This also may be attributed to the decrease in traditional ways in their lives, in agriculture or industrialization. Furthermore, modern societies have faith in science and technology. This is also coupled with the availability of advanced
educational systems, because, as we know, education is a very important method in the modernization process of any country. In modern countries, education is improved and increased in both quantity and quality. Many educational institutions are available and the curricula changes to match modernization process. It changes also in quality as a result of the complex division of labor which "demands a system of formal education to prepare men for their jobs" (Kahl, 1959).

The presence of democratic orientation of the leadership characterizes modern societies. It also enhances and helps in facilitating the modernization process in any society. So governments have the important role in bringing about modernization to their countries by using the democratic way in governing their people. In addition, people of the modern countries have strong interest in taking an active part in civic and community affairs and local politics. Furthermore, the loyalty to the nation as a whole increases as against the loyalty to the tribes or local areas.

Planning and setting priorities are important factors in the development process, and they help in designing the priorities among development alternatives that lead the country to modernization. Modern countries differentiate among certain programs and plans, which ones benefit more
than others, which ones are appropriate more for the situation of the country, or which are the ones that can be executed easily and quickly to benefit the country. Making this easy and ready to achieve are the studies and researches that are made before deciding about development plans and programs. In other words, it is the role of impact assessment studies about development that affects the way the country takes to modernization.

With modernization, demographic changes can be seen. The population of urban areas increase while those of rural areas decrease. As indicated by Lauer (1973), "in the traditional society, 70 percent or more of the people are involved in agriculture, but a modern society is an urban society." Related to this shift, the type of the family also changes. Nuclear families increase as people move from rural areas to urban areas looking for better life and opportunities for employment and more education.

The values, attitudes, and personality of the modern individual are different from those of the traditional one. Lerner (1968) said that the "modern man" is the one with a personality that values "self-things seeking, need achievement, and self-others seekings." Furthermore, with modernization, changes in the stratification system can also be observed. As the division of labor becomes more complex,
several kinds of specialization increase, and the status is determined according to achievement instead of ascription (Tumin, 1960).

The influence of mass media forms and communication systems is great within the modern societies. Television, radio, newspapers and magazines and telephones are available and have an important role in facilitating the development process. They connect societies together through the exchange of news and experiences.

The modernization theory assumes that the values, institutions, and pattern of actions (ascriptive, particularistic, diffuse and affective patterns of action) of traditional society are both an expression and a cause of underdevelopment, and constitute the main obstacles in the way of modernization in the Third World countries.

Thus, according to the modernization perspective, the underdevelopment is caused by internal factors in the Third World countries, and if they want to develop they need to acquire and apply the above characteristics. This could be achieved through "the imitation, emulation, and transplantation of patterns, products, and technologies from Western countries" (Vago, 1980). So development is seen as straight and forward processes that could be achieved by acquiring the Western values, institutions, etc., and the
lack of it is the fault of the traditional societies due to their belief and values. But the modernization process may not be the same for all countries. There are some differences related to the beginning of the transformation and the speed of the process of development (Germani, 1981).

The family as one sector in the society is influenced by modernization, and this can be seen easily in many aspects related to the family. One important effect of modernization on the life of the family is the advanced education available for family members. Within the modern societies, people spend more years in schools than the people of traditional societies. Education is offered by agencies other than the family.

The economic functions of the family transfer to other agencies in the society, as the society becomes industrialized and uses more advanced technology, such as government and other economic corporations. Individuals become economically independent from the extended families, when they move out of the extended kinship looking for employment and establish their nuclear families. This may be seen more clearly when individuals migrate from rural to urban areas, taking with them their nuclear families and start to manage their own financial affairs. Related to this, the person's status will be determined according to
what he achieves and not to his family or inheritance (Levy, 1966). With this notion, a person may leave his area to pursue more personal achievement to elevate his status.

Regarding these issues, Leslie (1976) said that

In agricultural society, the members of the family work together as an economic unit. Sons will inherit the land after their fathers. The position of a person in the community is fixed by his family, but with industrialization this changes. Work is removed from the home to factories. The division of labor becomes complex, and schools, not fathers, teach many occupational skills. The use of specialized occupational skills requires that young people move away from their families to the cities. Occupational success produces mobility upward in the social class structure and further isolates parents and children from their grandchildren. Ties to the land are lost. Thus the argument runs, industrialization changes extended family systems into a nuclear system.

Thus the nuclear family is the type characterizing the modern societies where the family consists only of the father, mother, and young children. In nonmodernized societies, the extended family type prevails where two or three generations live in the same household.

The mass media forms and communication and transportation systems available in modern societies, make things easy for the family. Television and radio educate the people, as well as entertain them. Books, newspapers and magazines make information available. The communication and
transportation systems connect family members together inside or outside the country.

Women aren't restricted any more to housework only. Now they are working outside the home and holding positions in different sectors in the society because they are educated. So the increased number of women working outside the home is a characteristic of modern societies. The age of marriage is increased as people achieve more education and employment before they get married. Furthermore, mate selection becomes a matter of the prospective couple themselves, and the role of the family decreases (Moore, 1963).

The Saudi society in general and the Saudi family in particular have been influenced by modernization. As we indicated in Chapter Two, most of modernization's characteristics can be seen in the Saudi society. Education increases in quantity and quality, and industrialization flourishes all around the country. Technology, advanced communication systems and forms of mass media are available in modern Saudi society. In addition, modern agricultural techniques are applied and production increases to the degree that self-sufficiency was achieved for many products. Consequently, the Saudi family enjoys the fruit of modernization in the society.
Modernization theory has been criticized by many scholars. Among the criticisms is that modernization emphasizes the idea that development should proceed along the ways of what has happened in the Western societies. So any country of the Third World, if it wants to modernize, should follow the same way (transfer all institutions to resemble those of the West and change all traditional ways of life), which may be irrelevant to the Third World situations. This ethnocentric idea that equates modernization with westernization is a limitation. In addition, modernization theories have been criticized for disregarding the colonialism era in the Third World countries and what it did to these countries. During this era, many countries suffered, and when it comes to the modernization and development of these countries, the effect of this era can be seen, which is ignored by modernization scholars (Amin, 1971; Frank, 1969; Wallerstein, 1980).

Modernization was also criticized for the idea that modern and new systems will replace the traditional systems. This case may not be true or applied to all societies, because traditional systems may not be seen as obstacles to modernization and they may encourage and enhance the modernization process. The traditional values in some societies are congruent with development and influence the
acceptance of modernization (Shaker, 1972; Lauer, 1973). So industrialization and traditions may not contradict, as illustrated by what happened in an industrial city in Mexico built during the 1950s. A study about this city indicated that both workers and farmers emphasized the importance of education and training and planning for the future (Poggie, 1972).

Modernization was criticized also for the idea that traditional institutions should be changed to resemble those of the West because with these traditional institutions, modernization may not proceed properly. As a matter of fact, traditional institutions in many countries continue to work well while the countries undergo modernization. For example, the family system in Saudi Arabia still adheres to some traditional ways which don't affect the way modernization proceeds in the country. Mate selection in the Saudi society today is the matter of the prospective couple, but the parents and the extended family may help in finding the girl, especially the husband's female relatives, because meetings between unmarried men and women are prohibited.
Functional theory

In the functionalist approach, the society is viewed as a system of interconnected parts or subsystems. Those parts or subsystems have many consequences for each other and for the system as a whole. For example, the family, the economy and the polity are all subsystems that have consequences for each other, and for the system as a whole, the society.

The emergence of the functionalist perspective was in the early nineteenth century, directing the attention to the relation between the society and its parts and how the systems in the society contribute to the whole society. Functionalism is considered the first theory that deals effectively with sociological issues (Turner, 1982).

Comte was one of the leading scholars of the functional theory. The application of the scientific method to the study of society was one of his contributions. He also made analogies between social structures and biological concepts (Strasser and Randall, 1981). He said,

I shall treat the social organism as definitely composed of the families which are the true elements or cells, next the classes or castes which are its proper tissues, and lastly of the cities and communes which are the real organs.
Social change for Comte was a progress or growth in which order can be enhanced. For him, the progress of civilization started with theological, then metaphysical, and reached the positive stage where the scientific method can be used to explain sociological issues.

Herbert Spencer was another functionalist who attempted to use a biological analogy to human society. He emphasized the similarity between sociological and biological principles. His analogy can be seen in terms of the process of evolution from simple to complex forms (Turner, 1982). Spencer, through his analogies, distinguished between structure and function. He also introduced concepts like "function" and "functional needs" into sociology (Turner, 1982).

Durkeim is considered one of the functionalists who contributed to the legacy of functionalism and social change. For him, social change can be seen as a change of structures and functions (Strasser and Randall, 1981). In his work of "division of labor," he speaks about the cause and function. He said that the division of labor is a social fact that is caused by an increase in moral density in the society, and the function of the division of labor is to fulfill the need for integration in the society (Turner, 1982). So social change can be seen after the
increase in moral density—the number of people in interaction with each other—and accordingly, social relationships will be changed in the sense that more differentiation and specialization will emerge to fulfill the needs and integration.

Radcliffe-Brown and Malinowski are two anthropologists contributing to functional theories. Radcliffe-Brown compared the structure and what the structure does (function). He emphasized the importance of integration as a basic societal need and how parts of the system contribute in meeting this need (Turner, 1982).

Malinowski introduced two ideas; the notion of system levels, and the concept of different and multiple system needs at each level. For him, there are three system levels: the biological, the social structural, and the symbolic. Each system level of these systems has its own needs and the process to meet these needs (Turner, 1982). He mentioned also that to analyze the structural system, the analysis of its institutions is necessary because through institutions activities are organized to meet the system requisites. For example, food, reproduction, safety and health, as basic needs can be met by organizations such as the family, the military, and hospitals or health care centers (Turner, 1982).
Talcott Parsons is another sociologist who can be considered as a modern structural functionalist. In his study about social systems, he views society as a system surrounded and interrelated with three other systems; the personality, the organism and the culture (Parsons, 1961). He considers a society in equilibrium when its boundaries with the other three systems remain intact. The concept of dynamic equilibrium is essential to modern functionalists as a way through which social systems can change and maintain its equilibrium (Smith, 1973). The notion of equilibrium appeared clearly in Parsons' writings about social systems. As Parsons (1973) said,

The concept of stable equilibrium implies that through integrative mechanisms endogenous variations are kept within limits compatible with the maintenance of the main structural patterns, and through adaptive mechanisms fluctuations in the relations between system and environment similarly kept within limits.

For him, equilibrium in the society can be assured through institutionalization and adaptation.

As Parsons continued to analyze systems, he mentioned that systems have four survival or requisites which all systems should meet in order to survive. These requisites are adaptation, goal attainment, integration and latency
(known as AGIL) (Turner, 1982). Adaptation means the facilities offered by the environment to the system. Goal attainment means designing priorities among system goals so they can be attained easily by system resources. Integration refers to coordination and interrelatedness among system units. Latency includes pattern maintenance and tension management. Pattern maintenance indicates that actors show the proper characteristics (motives, needs, role-playing skills). Finally, tension management refers to the internal tension and strains of people in the social system.

However, with the introduction of A.G.I.L. Parsons started to analyze the functions of the systems. Here the structures are analyzed in terms of their functions to solve the four problems and maintain equilibrium and order.

For Parsons, social change is considered as boundary destruction and equilibrium restoration has two sources; endogenous and exogenous. The endogenous changes are caused by strain within the system itself, while the exogenous sources of social change are caused by changes within the organisms, personalities, and cultural systems (Parsons, 1951). He puts more emphasis on differentiation for the process of change, and with the dynamic equilibrium,
integration will be maintained after any change (Strasser and Randall, 1981).

After mentioning these contributions, it is necessary to summarize the assumptions of the functionalist perspective, and they are as follow:

1. The passive nature of man.
2. Static society: society tends to be static rather than dynamic.
3. Interrelatedness of the parts: society is a system within which the parts are interrelated to each other.
5. Consensus: society is based on consensus among members on basic values and norms.
6. Functional requisites: There are functional requisites or needs for the society to survive.
7. Functions of the parts: each part of the society plays some functions for the society.
8. Evolutionary social change: society changes by evolution rather than by revolution.
10. Social systems like organisms, have needs and requisites for continued existence.
When functionalism is applied to the family, it attempts to show how the family as a subsystem or institution contributes to the society as a whole. The family has several functions. Among these functions is the reproduction of new members in the society. This is done, not only by reproducing children, but also by socializing and teaching them the values of the society. So the family performs the function of socialization and maintaining the culture in the society by passing it to the new generations. Furthermore, the family system includes some social roles, performed by the husband and wife, which represents the division of labor within the household. Traditionally, the husband's role was seen as working outside the family in order to support the family economically, and the wife's role was seen as centered on the household and the socialization of children and as providing emotional support for the husband and children.

In Saudi Arabia, the family performs many functions, such as reproduction of new generations, economic cooperation among members of the family, socialization of children, sexual relations, religious orientation, affection and status-conferral. Through marriage, the family provides the society with new members all the time. It also rears these generations and teaches them the values and norms of their society so they can become productive members of the society.
At the present time, socialization of children is not the responsibility of the family alone, but is shared by schools. When the child is born, he has his position as a member of his/her family, and becomes eligible for care, socialization and inheritance. He also will carry the name of his family, and within the Saudi society, after marriage, women keep their family names and don't carry their husbands' family names. For social status, the family was the only determinant in the past, but other factors, such as education and wealth, became important as status determinants in the modern society.

The Saudi family used to work as a production unit in the past, where all members participated together to fulfill the economic function, whether on the farm for planting, harvesting or marketing, in the desert for herding and taking care of animals or in small apprenticeships. After economic development, the economic functions of the family have been largely transferred from the family (fewer animals in the house for food production, more women working outside the home, and greater dependence upon external sources for bread or clothes). These functions have been assumed by various agencies in the society. Ogburn (1933) has mentioned that the family in the past used to perform these functions; education, recreation, religion and protection, but today
they are the concern of many organizations in the society. In the Saudi society today, education is provided by many agencies and has increased for all people, especially for women who had little chance for education in the past. In addition, religious orientation is performed by schools, along with the family. So religion is taught through all levels of education at the present time.

Saudi women are now working in many sectors of the society, reflecting their enhanced educational achievement. They are now contributing to the economic condition of their families, which represent new functions unknown to them before. So with the help of technology and education, women now have the opportunity to work outside the home.

Many roles have assumed greater importance to the Saudi husband and wife in the present than in the past, such as being a companion to each other, dividing the work around the house, helping the children to grow up by being their friend, teacher and guide, help in earning the living by the wife, managing the family income and finances, and joint decision making.

With the change in the situation of the Saudi women, after they are educated and employed outside the home and participating in earning the living, the authority within the family has also changed. Today, decisions about family
affairs are shared by the husband and wife after they have been dominated by the husband in the past.

The functional theory was selected because most of the changes within the Saudi family are related to family functions. The productive function of the family has declined as it has become more consumptive. The involvement of the family in matters such as choosing the wife for its son, or the job are decreased at the present time.

Social change, according to the functionalist perspective, is generally seen as a gradual and adjustive process through differentiation and adaptation. Social system changes are affected by strains and by changes in the environment, but through dynamic equilibrium, boundary maintenance can be restored (Williams, 1961). Functionalism and evolutionary theory emphasize that social systems change as a result of changes in the surrounding environment, and consequently, the system will adapt to these changes in the environment (Appelbaum, 1970). Furthermore, functionalism is seen as evolutionary theory when it considers change as growth or progress along the line of process that moves in the direction of simple to complex. So there is emphasis by evolutionary theory that "change is continual through differentiation in a process of adaptive upgrading" (Appelbaum, 1970).
Several changes can be seen within the family at the present time. The size of the family has decreased as the economic functions of the family have been increasingly transferred outside the family domain. The nuclear family become more popular while the extended family type has lined. Goode (1963) said that with the expansion of economic system through industrialization, the extended family ties decrease in importance, giving way to the nuclear family type.

Many changes in the family may be attributed to technology and its effect on the family through the availability of labor-saving devices at home. This greatly affected the role of the wife in the family (Ogburn, ).

With the help of good systems of transportation, we have the chance to be in contact with other people in different societies and with this, changes within family can be seen as a result of this contact. In study of several societies in the world, Murdock (4) mentioned that about 90 percent of every culture included elements from other cultures. So contact with other cultures influences changes in the
Among the changes that can be recognized within the Saudi family today is the way of choosing the wife. The person who is going to get married is the one who has this role instead of his family. Also, the status of the individual depends today on his achievement rather than on his family. Furthermore, the marriage between kin members has become less common in today's society, while it was dominant in the past.

The functional theories of change can be seen as doing well in explaining small scale processual change, which deals with equilibrium, and why a system may be thrown into disarray (disequilibrium through strain). Also, they deal well with cumulative growth. They focus on the disintegration as a structural problem, but only in the context of growth. For example, the disintegration of traditional society as a modern society takes its place, and the role of strain in breakdown of the systems and how some institutional arrangements play the role of adapting to the changing environment. Furthermore, as mentioned earlier, functional theories emphasize that structural differentiation is the central process of evolutionary change.

The functional theories have drawn some critiques, particularly within issues related to social change.
With the emphasis on stability, integration and consensus, functional theories were treated as static theories because they say little about conflict and deviance (Smith, 1973). Another line of criticism is that functionalism is seen as an ahistorical perspective which doesn't care about changes over time. It deals mostly with social systems and their parts and neglects what might have happened in the past, related to the issues at hand (Turner, 1982). It was described as a "utopia" because of neglecting history and emphasizing consensus and stability (Dahrendorf, 1958). They were also criticized for not explaining all things equally; change is not easily explained as stability because of their dealing with equilibrium and static matters more than change. They failed to explain the emergence of new structure (revolutionary change) but they can deal with only evolutionary change (Strasser and Randall, 1981). So the functionalists are seen as not doing well in explaining the transformations that occur quickly (rapid change). They also don't explain the occurrence of radical change in social systems. As Guessous (1967) said, this theory doesn't describe what actually happens in most societies, but rather outlines what society would be like if it were to function as an equilibrium system. So as the equilibrium theories indicate,
change analysis is capable only of accounting for some of the changes and transformations that occur more or less regularly in social systems. They don't provide a comprehensive framework for a general theory of change in and of social systems (Turner, 1982).

**Hypotheses**

The change within the Saudi family is a reflection of the changes in several institutions in the society. So as mentioned earlier (Chapter 2), changes can be recognized in several institutions such as economic, educational, health, mass media and communication and transportation institutions. Thus changes in these institutions brought about changes within the Saudi family such as changes in living conditions, marriage arrangements, family functions, and family size. Also other changes within the family can be seen such as changes in family relationships, i.e., family is less authoritarian, more democratic and changes in the roles of husbands and wives.

Religion in the society is not affected by changes in these institutions as people adhere to the Islamic teachings and doesn't contradict with changes within the family. In the diagram, the effect of the changes in these
Change in the economic condition of Saudi Arabia brought about corresponding changes in the institutional structure, including alterations in education, health services, mass media, transportation and communication and the family.

Economic development in Saudi Arabia led to educational development through the increased emphasis on universal education and the spread of modern education throughout the society. With the help of economic development, many schools
were established and more modern buildings equipped with modern devices and materials were constructed.

In the case of the impact on health institutions, the changes in economic conditions not only aided in increasing the number of health institutions, but also in improving their services through more modern equipment and devices.

In the case of mass media, economic development has served to spread these services to reach all of the country. With the widespread availability of television and radio, the Saudi people now listen to the same messages, watch the same channels and listen to the same stations. So the people in rural, urban and nomadic areas are introduced to the same information and news at the same time, no matter how far they are. Thus, the mass media has contributed to a "leveling" of the Saudi society.

The impact of economic prosperity on the transportation and communication structure of Saudi society has been significant. Economic development has helped in improving these institutions in such a way that these institutions now resemble those available in modern countries. Cars and airplanes and communication devices such as telephones, telegraphs, telex and mail services are much improved and very prevalent in modern Saudi Arabia.
Finally, the impact of economic development on the Saudi family can be seen in many ways, not the least of which is a more equitable distribution of the country's income among the people in all regions of the country through increased individual income, better services, and improved facilities. This represents a rational way through which people can benefit from economic development. Also, investing a part of oil reserves to create new sources for the country's income in the future means that people will benefit for the long term.

After discussing the impacts of economic development on these institutions, the impacts of these institutions on the Saudi family will be presented to see how these changes affect the family. As these institutions changed and developed, corresponding changes could be discerned in the family.

In the case of the educational system, development has introduced modern and scientific education to the Saudis along with religious education. It has also helped by increasing literacy among Saudi people, as more people, young and old, attend schools at the present time, contributing to the overall level of education. The Saudi husband and wife today are both educated and this affects their life and family. They both participate in rearing their children, managing their family affairs together and participating in the work force.
Changes in the health institution have also had an impact on the Saudi family. As a result of the improvement in medical services, child mortality rates have decreased and longevity has increased among Saudis. The impact of development in health institutions can also be seen through the decrease in the number of Saudi patients who travel abroad seeking medical care, which saves the family money and time.

The impact of the development of transportation and communication on the Saudi family can be seen through the increase in the mobility of the Saudi people, both inside and outside the country. The availability of modern transportation systems enables Saudi families to go wherever they want and increases their freedom to move and be in contact with other people. Moreover, with better communication systems, the Saudi family becomes familiar with alternative systems of kinships and kinship networks.

The mass media's effect on the Saudi family is also great. As we know, mass media plays an important role in bringing about change in any society, as people depend on it for news and information. Mass media can connect people in different societies and provide them with common experiences. Mass media has affected the people in the Saudi society and helped in bringing about changes in the society through their programs, news, and information.
The influence of mass media in changing the Saudi family can be seen in the descriptive findings of this study (Table 72). Members of both families indicated that mass media was influential in changing the Saudi family. About 76 percent of males and 73 percent of females of the old families and 88 percent of males and 86.4 percent of females of the young families said that the influence of mass media in changing the Saudi family is great or very great.

There are several ways in which the influence of the mass media can be recognized. Among these influences are connecting the family to the social and cultural heritage, discussing family problems and needs, highlighting family activities, connecting the Saudi family to the outside world, educating and orienting family members, and taking care of children and developing their talents.

The respondents were asked to indicate the extent to which the mass media affected the Saudi family in regard to the above aspects. As shown in Tables 46 and 47, the average percentages relating to the influence of mass media on these aspects are 73.3 percent for husbands and 75.2 percent for wives of the old families and 80.5 percent for husbands and 77 percent for wives of the young families which indicates that the mass media does indeed have a significant influence on the Saudi family.
Thus, from these findings it can be seen that the mass media has influenced the Saudi family and helped in bringing about fundamental changes. That the overall effect of the mass media on the family was great can be seen by the fact that the overall mean scores for members were 3.68 and 3.71 for husbands and wives of the old families and 3.75 and 3.47 for husbands and wives of the young families.

The effect of mass media represents another phase of change within the Saudi family. The effect was limited in the past because mass media was primitive and limited to certain areas.

The following hypotheses related to the family and social change in Saudi society will be examined in this dissertation. These hypotheses are:

1. Due to economic development and modernization in Saudi Arabia, perceived quality of life has improved over time and this has influenced family living conditions. This perception is shared by members of both family types.

2. Due to economic and social development in the Saudi society, preferred marriage arrangements in the present are different from those in the past.

3. The importance of selected family functions (as perceived by Saudi family members) are changing in Saudi society.
4. The form of the Saudi family in the present time has shown substantial changes.

5. The authority structure within the Saudi family today is more democratic than in the past.
   a. Specifically, the husbands and wives of the young families will make more joint decisions about hiring a servant, buying or changing furniture, what house to buy/rent, how much money to spend on food, what doctor to call when someone is sick, where to go on vacation, what car to get and what job the husband should take, when compared to the husbands and wives of the old families.
   b. Sharing in the decisions about family matters is more important to the young families than the old families.

6. Due to economic development, more Saudi women today are working outside the home than in the past. Additionally, attitudes about working women have changed over time.

7. Family role relationships are undergoing change in Saudi society and are reflected in the differential attitudes of old and young family members.
CHAPTER 4. METHODOLOGY

I intend through this study to gather information about the Saudi family and the social change that is taking place in the country and how it impacts on the family. The study attempts to get the perceptions of the members of a sample of young and old families about social change within the Saudi family and also get the perceptions of the young families about what their parents would say in regard to the same issues. Therefore, through these perceptions we can compare the responses given by the young family members, the actual responses of their parents and the perceptions of the "young" about the views of the "old."

As mentioned, the members of the old family will be asked the same questions and through them we will be able to infer the magnitude of social change, as viewed by the Saudi family that lived "before" and "during" the time of social change. However, the members of the young family live in the present and may not know as much about the family in the past as compared to what the "old" family members know.
Place of the study

Riyadh is the capital city of Saudi Arabia and one of the more modernized areas of the country. Riyadh is located in the central region of the country. All ministries and headquarters of the government's institutions are located there. Also, two of the seven universities in the country are in Riyadh, along with four military academies, colleges for girls, and several vocational and training institutions.

Riyadh witnessed a huge expansion in its population due to migration of people who came to Riyadh looking for employment and a better way of life. The population increased from 27,000 in 1930 (Malik, 1973) to more than two million in 1989 (Middle East Newspapers, 1989c). According to a study done by Doxiadis Associates in 1968, "eighty-five percent of the city's household heads were born outside Riyadh" (Malik, 1973). In addition, Malik (1973) indicated that about half of Riyadh's population was born outside the city of Riyadh.

I chose Riyadh for my study because I think it is a melting pot for people from all around the country, where opportunities for education and employment are available along with more advanced facilities and services. So people migrate to Riyadh from rural areas as well as from other cities and towns in the country. King Saud University is
located in Riyadh and is considered the first university in the country. It was started in 1957 with two colleges, but now it has eighteen colleges specializing in different kinds of education such as medicine, arts, agriculture, engineering and computer science. In addition, the university has a special division for girls. This division is called the Center of University Studies for Girls, and it includes most of the departments in the boys' division covering several types of education. The university has also two branches, one in Qaseem in the central region and the other in the southern region (see Figure 2, page 4). In King Saudi University, the number of students enrolled in 1987 was 26,008 students (men and women) which represents a quarter of all students in higher education in the country (Ministry of Education, 1988).

The sample

The sample of this study consists of 1,200 respondents representing two kinds of families in Saudi Arabia. Three hundred husbands and 300 wives represented the "old" Saudi family and 300 husbands and 300 wives represented the "young" Saudi family. The age of the "old" family members run 50 years or more and the average age of the "young" family members is 35 years.
For the "old" family sample, we also used a cluster sample in eight districts of the city. Through the cluster sample, we determined a cluster of buildings, two stories or more, and a cluster of houses within each district. Next a random sample was drawn from these clusters. For the buildings, one respondent was drawn from any building containing four apartments, and two from any building containing more than four apartments. For the houses, one house was drawn and the next was skipped. It was not possible to get lists of the population in each district or any information or statistics about the number of people in these districts. So, 150 males and 150 females were drawn from the buildings' clusters, and 150 males and 150 females from the houses' clusters.

The sample of the old Saudi family consists of families (males and females, not necessarily the same couple, or the parents of university students) in eight districts of the city of Riyadh. These districts include old and new districts, so we can have different kinds of families in terms of their economic conditions, levels of education, and opinions about social change. Among old districts are A-Diria'a, Manfohah, Alo'd, and Al'Margab. Among the new districts are Al-Olay'a, Al-Sulaimaniah, Al-Malaz, and Al-Rodhah (see Figure 3).
Figure 3. Urban growth of Riyadh, 1910-1984
(Malik, 1973 and Alshaygi, 1985)
The sample of the young Saudi family consists of married students and employees of King Saudi University in Riyadh, interviewed during summer of 1986. First a cluster sample was drawn to determine the two types of respondents included in this sample. A cluster of 150 married students (males) was drawn from six colleges. We couldn't obtain the total number of married students because it wasn't available and it was difficult to distinguish between the Saudi married students and the non-Saudi students from university records. Next, a sample was drawn from these six colleges, which represent one third of the university's colleges. Twenty-five students were interviewed from different departments in these colleges. The colleges are: College of Art, College of Engineering, College of Administrative Science, College of Education, College of Science and College of Agriculture.

The other part of the male respondents consisted of university employees in the main administration offices. A sample of 150 employees was drawn from the total number of 299 employees, according to a list given by the university. So employees in the main building, which consists of six stories, were interviewed. One employee was interviewed and the next was skipped if the office was occupied by one employee. In the case of big offices that contained more
than two employees, half the number were interviewed. For example, if the office contained six employees, three of them were interviewed.

For the females of the young Saudi family, 150 female married students were drawn from the married students, although their total number wasn't available. This sample was drawn by the Center of University Studies for Girls because it is not permissible for males to contact the females in the university.

In addition, 150 female employees were drawn from the Female Employees Department within the main administration offices in the university. The total number of female employees was 174. Also, the sample of the female employees was drawn by the people in this department because of the segregation.

To conduct the research and complete the questionnaires, I was assisted by the students in the department of sociology at King Saud University (males and females) who attended an applied research course during summer 1986. About 20 male students and 30 females participated in distributing the questionnaires and gathering the information, because the males' questionnaires were distributed by men and the females' questionnaires were distributed by women. The male students participated in collecting the information from the
husbands of the old Saudi family, and the female students participated in gathering information from the wives of the old Saudi family throughout the different districts in the city of Riyadh.

The students were instructed about the questionnaire and how to conduct the research. They were given information related to every item of the questionnaire. I met with the male students during one of their classes and explained to them how to gather information (see Appendix B, C, D, and E). In addition, each student was given a copy of an official letter provided by the university informing people about the research and urging them to give the information needed by the study (see Appendix F). Also, I was given an office by the department of sociology, so I could meet with the students and answer their questions about the research.

For the female students, information about how to conduct the research was illustrated to the directorate of the department of social studies - girls' division, and she explained them to the students. The students were gathered in a class and the instructions were explained to them by the directorate, who is a female professor in the department. I was also in contact with her and the students by phone to answer their questions and explain anything related to the questionnaire.
For the young family, I distributed the questionnaires to the male students and employees myself, along with my brother. The female students and employees' forms were given to the directorate of female students affairs, with full information and instructions about the questionnaire, and they distributed them along with a copy of the official letter from the university, among the married students and employees. After they were completed, they were returned to the office.

By the end of summer 1986, all forms of the questionnaires were completed. The people were very cooperative, especially when they knew I came from America just to conduct the research. Also, the official letter which accompanied the questionnaire by the university was a kind of encouragement influencing people to respond and complete the questionnaire. In addition, as Muslims, Saudi people respect the one who is seeking knowledge and education and try their best to help them. In the Saudi society, when you come to a house to interview or ask some questions, the owner of the house will insist that you must come in and he will offer you some drink and answer your questions inside the house. Thus, the percentage of completed forms received is 100 percent for both types of families. This was achieved through continued contact with the respondents, whether by
phone or personal contact. Also, giving respondents sufficient time to complete the questionnaire helped us in achieving this extraordinary degree of completeness.

The questionnaire

The information needed about the Saudi family and social change was included in the questionnaire which was designed for this purpose. Since we needed to gather information about two types of the Saudi family, four forms of the questionnaire were designed to collect information from the two types of families. Two forms of the questionnaire were designed for the husband and wife of the young Saudi family and for the husband and wife of the old Saudi family.

The questionnaire was designed and written in English and translated into Arabic, the native language of the people of Saudi Arabia, to make it easier for the respondents to answer the questionnaire.

Two forms of the questionnaire for the young Saudi family (one for the husband and the other for the wife) are included in Appendix B. Also two forms for the old Saudi family (one for the husband and the other for the wife) are included in Appendix C. The forms of the same questionnaire in Arabic, for both families, are included in Appendices D and E.
In the following section, I will give some information about the content of each form of the questionnaire separately. Some explanation about the content of the questionnaires will be highlighted here, while the questionnaire can be seen completely in the appendices section.

The "young" Saudi family questionnaire

As I mentioned earlier, two forms of questionnaire were designed for the "young" Saudi family, one for the husband and the other for the wife. Each form contained five sections and each section included several questions about the family and social change.

Section I: indices of social change

In this section, several questions about the present-day Saudi family are included. There are questions about some changes within the Saudi family as a result of increased economic prosperity in the country. These changes lead to more secularization, modernization, and urbanization in the country. Among these changes are possession of more luxuries (having more than one car and/or TV set), hiring foreigners to help with housework, availability of labor-saving devices, increased education for the children, more divorce, better communication and transportation systems, better medical care, and increased income.
In this section also, there are questions concerning the feelings of the respondents toward different issues related to themselves and their families, such as controlling the number of children to take better care of them, choosing a job, marriage of cousins, polygamy, increased mahr (dowry), exaggeration in wedding celebration (weddings in hotels instead of homes), how education and increased mahr (dowry) may delay the marriage of young people, and who should have the major role in selecting a wife. In addition, questions about the best age for marriage, and the status determinant of the man and woman were included.

Section I of the questionnaire also had some questions about some functions and activities and their importance to the Saudi family in the past and in the present time. Some of these functions and activities are childrearing, preparing bread at home, keeping animals for food production, reliance on the market as a supplier, employment outside the family domain, and women's employment outside the home. Furthermore, there are questions that examine the existence of some phenomena within the Saudi family and how widespread they were in the past compared to the present time. Some of these phenomena are girls' education, early-age marriage, increased mahr (dowry), servants at home, the role of the family in
choosing a son's wife, and two or three generations living in the same household.

The rest of the section concerns questions related to the mass media and how they affect and enhance social change within the Saudi family.

Section II: power structure

This section starts with questions about the authority structure within the Saudi family. Blood's Scale\(^1\) (Blood and Wolfe, 1960) of Marital Power, widely used in America, was used to measure the extent of authority of the Saudi husband and wife over some decisions concerning family members, and who had the final say about these decisions. There are questions about who makes the final decision about what car to get, what house or apartment the family should take, whether the wife should go to work or not, or quit work, and how much money the family could afford to spend on food. The items about "hiring a servant" and "buying and changing the home furniture" were added to fit the Saudi society, and were not in the original form. The item about "buying life insurance" was omitted because it didn't fit the Saudi society. This section also includes other questions about the importance of sharing the decisions about family affairs, the best

\(^{1}\)The scale was prepared by Robert O. Blood and used with his permission (see Appendix G).
way of rearing children, women's work, foreign members in the household, and the number of children preferred.

**Section III: perception**  
In the third section, the husband and wife were asked to choose one of their parents, either the father or mother, and answer all questions in this section from their parent's point of view. We wanted to determine if there are differences in the answers of the members of the "young" family and the perceptions they have of their parents' responses about the Saudi family and social change. All questions in section three were the same as those in section two, because the study attempts to make comparisons between the present Saudi family as represented by the respondents (members of the "young" family themselves), and their perceptions of the Saudi family in the past, as represented by the parent they selected for reference. Accordingly, through this comparison, the extent of social change in the Saudi family may be "measured" from two sources: the answers of the respondents themselves, and their perceptions about how their parents would answer the same questions.

**Section IV: husband's and wife's roles**  
In this section of the questionnaire, Hurvitz's Scale\(^1\) of Marital

\(^1\)This scale was prepared by Nathan Hurvitz, and used with his permission (see Appendix G).
Role Inventory (MRI) (Hurvitz, 1965) was used in order to see to what extent these roles are important to the Saudi husband and wife of the young family. This section is divided into two parts. In the first part, the husband was asked to rate how important selected roles are to him, such as earning the living, being a companion to his wife, doing his jobs around the house, helping the children to grow up, doing his wife's work around the house, serving as a male role model for his children, and managing the family income and finances. In addition, the husband was asked to rate how important these roles are to his father.

Because of the difficulty of ranking items, Hurvitz's scale (MRI) was modified by using a Likert-type scale with five categories ranging from 1 = "of little importance" to 5 = "of great importance."

In the second part, the husband was asked to rate how he prefers his wife to carry out her roles, such as caring for the children's needs, being a companion to her husband, helping the children to grow up, being a homemaker, and serving as the female role model for her children. In addition, the husband was asked to indicate how his father would rate these roles for his mother.

In the wife's form of the questionnaire, the wife was asked to rate how important these roles are to her, as
indicated in the first part. Also, she was asked to rate how important these roles are to her mother. Then she was asked, in the second part, to rate how she prefers her husband to carry out his roles. In addition, she was asked to indicate how her mother would rate these roles for her father. Since this scale was used for the first time with the Saudi family, we wanted to see whether or not it was applicable to the Saudi society.

Section V: background The last section of the questionnaire contained questions about the respondents themselves, such as their ages, their ages when they got married, how long they have been married, the level of education they attained, the area where they come from, and their permanent residence. In addition, there were questions about the home and the people living with the respondents in the same household, and whether the respondents got loans from the Real Estate Development Fund or not. Also some questions concerning visiting other countries, their feelings about belonging to Islam, practicing Islamic rituals, and the importance of religious beliefs in directing their behaviors and actions are included.

The questionnaire for the "old" Saudi family

Two forms of the questionnaire were designed for the "old" Saudi family, one for the husband and the other for
the wife. Each form contained four sections, and each section included several questions about the family and social change.

By the "old" Saudi family, I mean those husbands and wives who are 50 years old or more, who lived both prior to development in Saudi Arabia and also live at the present time. These are the people who have lived through extensive social change in the country and witnessed the changes that continue to take place in the society in the present time. These changes encompass all sectors of the society, including the family.

Section I and Section II of the questionnaire contained questions about the Saudi family and social change, similar to those presented in the same sections of the "young" Saudi family's questionnaire.

In Section III, using the same modified Hurvitz MRI scale, the husband and wife were asked to rate the importance of their roles to themselves, and then how they prefer the other spouse to carry his/her roles. This section was divided into two parts. In the husband's form, he was asked in the first part to rate the importance of his roles such as earning the living, doing his jobs around the house, being a companion to his wife, and doing his wife's work around the house. In the second part, he was asked to
indicate his preference for the way in which his wife carries out her roles, such as helping in earning the living, caring for the children's needs, being a homemaker, and being a companion to her husband.

In Section IV of the questionnaire, several background questions were asked. These questions are the same as those directed to members of the young family in Section V of their forms. So these questions are concerned more about the respondents themselves, their age, their education, their homes, people living with them, and other questions related to their religion.

Some of the findings of this study will be used for a later study about the Saudi family.

Personal backgrounds of respondents

This study provides us with information about the respondents participating in this study. We now focus on items included in section five of the "young" family's forms and section four of the "old" family's forms, where we can recognize some differences and changes which are attributed to the social change that is taking place in the country.

The respondent's age

As one might expect, more than half of the husbands of the young Saudi family were 30 years old or less (Table 2).
Nearly 80 percent of wives were 30 years of age or less. As indicated in Table 3, for the old Saudi family, no males were under 50 years of age. Only 25 percent of the wives were 50 to 55 years of age, while 25 percent of the males and 37.7 percent of the women were 66 years of age or older. The mean scores for the age of the old family members are 61 years for the husbands and 59 years for the wives. For the young family members, the mean scores for the age are 31.5 years for the husbands and 27 years for the wives.

One important finding (Table 2) is that the age category of less than 20 years contained none of the husbands of the "young" family, and only 5.7 percent of the wives. This means that early marriage is decreasing in the society today, for we know that it was common for people to get married in their teens (12 or 13 years for girls and 15 or 16 years for boys). Further confirmation of this finding comes from Table 4 where the husbands reported that about half of the husbands and 83 percent of the wives of the "old" Saudi family got married when they were less than 20 years of age. In contrast, only 4.7 percent of the husbands and 15 percent of the wives of the "young" Saudi family got married when they were less than 20 years of age. Also, the same indication about the age of marriage can be drawn from Table 5 as mentioned by the wives. The mean
scores for the age when the husbands and wives of both families got married are 18 years for the husbands and 16 years for the wives of the old family and 25 years for the husbands and 22 years for the wives of the young family. These scores indicate differences of 7 years for the husbands and 6 years for the wives of both families, which often are now being spent to acquire more education or to pursue employment.

From these findings, change can be recognized concerning the age of marriage within the Saudi family, namely that it is increasing for the "young" family when compared to that of the "old" family. Education and employment are important factors affecting this situation for both women and men who now typically spend more years in school.

The respondents' education

The study indicates (Tables 6, 7, and 8) that the levels of education for the "old" Saudi family were not as advanced as those of the "young" family. Only 10.4 percent of the husbands and 1 percent of the wives had the chance to reach college and graduate education (Table 8), while 75 percent of the husbands and 58 percent of the wives within the "young" Saudi family have this level of education as indicated in Tables 6 and 7. In addition, 28.3 percent of
the husbands and almost half of wives of the "old" family were illiterate when we conducted our study (Table 8).

These findings about the respondents' education reveal that the members of the young Saudi family, especially the wives, had more education than those of the "old" family. Present-day Saudi women have more opportunities to pursue education than the women in the past. This is especially remarkable when it is recalled that official education for girls started just in 1960.

The residential area of the respondents

The findings of this study show that urban residence is preferred by the Saudi people, both among members of the "young" family and members of the "old" family. As shown in Table 9, 87.7 percent of the husbands and 83.7 percent of the wives of the "old" Saudi family, and 86.3 percent of the husbands and 91.7 percent of the wives of the "young" family name the large cities as their permanent residence.

Typically, members of the old family were seen as migrating from rural and nomadic areas and settling permanently in urban areas after development was started in the country. The young family members, on the other hand, were seen as the new generation, born and raised in the urban areas.
However, Table 10 shows us that 67.4 percent of the husbands and 70 percent of the wives of the "old" family were born in nonurban areas, compared to a surprisingly high 35 percent of the husbands and 41 percent of the wives of the "young" family. For those who were born in urban areas (small and large cities), the table indicated that 32.6 percent males and 30 percent females of the "old" family and 65 percent males and 59 percent females of the "young" family were born in these areas. So there is a considerable percentage of husbands and wives of both old and young families who were born in areas other than the cities, but left them and migrated to urban areas to benefit from opportunities available, such as education, employment, and health services. Thus, Saudi society is becoming more urbanized.

The respondents' homes and the people who live with them

The findings of our study examining our respondents' homes indicates (Table 11) that 87.3 percent of husbands and 80.7 percent of the wives of the "old" family said they owned their homes, while 12.7 percent of the husbands and 17.7 percent of the wives said they rent their homes. In contrast, in the young Saudi family, 64 percent of the husbands and 72.8 percent of the wives indicated that they
own their homes, while 31.3 percent of the husbands and 27.3 percent of the wives mentioned that they rent their homes. It is not surprising that the percentage of the "old" family members who own their homes is higher than that of the "young" family members, because members of the "old" family have had their properties and lands for a long time. Also, the members of the young family may not have the money to start; they may be thinking of getting married and building the family first and then building a home later.

The Saudi families live in different types of homes, depending on the economic situation and size of each family. The findings of our study relating to the types of homes our respondents have, indicate (Table 12) that 56.7 percent of the husbands and 54 percent of the wives of the "young" family said they are living in villas, 23.7 percent of the husbands and 29 percent of the wives are living in apartments and 14.7 percent of the husbands and 16 percent of the wives are living in concrete homes.

The findings for the "old" Saudi family about the types of their homes indicate (Table 12) that 56 percent of the husbands and 67 percent of the wives mentioned that they are living in villas, and 30 percent of the husbands and 16 percent of the wives live in concrete homes. In addition,
only 8.3 percent of the husbands and 11 percent of the wives said they are living in apartments. This proportion is small and I think this is because the "old" Saudi family used to be big and included many members of different generations. Also, some of them used to have animals in their homes for food production like cows, goats, and chickens, so apartments would not be their preferred type of home.

The percentage for the villas as a type of residence, indicated little difference between the two families and I think the reason for that is that after the development in the country, all Saudis, young and old, are eligible for loans to build new homes. Also, they prefer to live in villas because villas have more rooms and the Saudi household usually consists of two sections; one for the men and the other for the women, especially during the time of visitations or invitations.

Sand homes are not popular any more; they are diminishing because today it is possible to have your own modern home with the help of governmental loans. Only 3.7 percent of the husbands and 1 percent of the wives of the young family and 5.7 percent of the husbands and 4.7 percent of the wives of the "old" family mentioned they live in sand homes. In addition, increased income and improved economic conditions along with the availability of building materials enable
the Saudis to build modern homes with all the facilities and services. So most of the people destroyed their old sand homes and built new ones.

The Real Estate Development Fund in Saudi Arabia provides people with loans free of interest to help them build their homes and these loans will be paid off in 25 years. Any Saudi who has land is eligible to apply for a loan of some 80,000 dollars to cover the cost of construction. Also, each municipality office is responsible for planning the vacant areas and distributing them to those who have no homes.

The findings concerning loans from the Real Estate Development Fund indicate (Table 13) that 51 percent of the young families and 67.7 percent of the old families mentioned that they had gotten loans to build their homes. In addition, 22 percent of the young families and 13 percent of the old families are waiting for their turn. Further, 24.3 percent of the young families and 16.3 percent of the old families said that they would apply for their loans as soon as they got their land. The percentage of the old family members who have gotten loans from the Real Estate Fund is higher than that of the young family members. The reason for that may be that the old family members already own their lands or properties. Also, the economic condition of the members
of the "young" family can't be compared to the "old family members whose economic conditions are generally better.

The Real Estate Fund has provided Saudi citizens with long-term and medium-term interest-free loans to enable them to build houses. By the end of the Third Five-Year Development Plan (1980-1985), the Real Estate Fund had provided loans to build 525,000 housing units, and the citizens have been granted more than two million pieces of land to build their homes (Embassy of Saudi Arabia to the United States, 1985).

In addition, these services covered 2,531 towns and villages in Saudi Arabia (Saudi Arabia, 1989). It appears that these loans are helping Saudi families build new and modern homes and make it easier for newly married couples to have their own homes apart from their extended families. So married sons of the extended families are not restricted any more to live in the same home with their parents since they have the chance to have their own homes and be economically independent. Therefore, the possibility of having one's own home with the help of these loans contributes to the formation of more nuclear families who live apart from their extended families. Al-Juwayer (1983) reported that 68.32 percent of his respondents indicated that their family's type is a nuclear one, which includes the couple and their children. Only 15.59 percent indicated that they live with extended
families. One important thing that must be mentioned here is that when the Saudis form nuclear family residences they may be separated from their extended family through physical distances but their familial and social relationship with them are strong and healthy through mutual care and visitations. Al-Juwayer (1983) mentioned that in his study, 99 percent of the respondents said that they would support their relatives in times of need. In addition, the people of his study agreed that they should help their parents and support their families. The mean scores were 4.74 for the males and 4.80 for the females, where the scale ranges from five = strongly agree to one = strongly disagree.

The size of the Saudi family is large, particularly the extended family of the past, where two or three generations lived together in the same household, along with relatives. The Saudi family as a Muslim family prefers to have more children, and even when the Saudi families try to control the birth of their children they never think to stop having children entirely. Thus within the Saudi family, the birth of a child means a happy and joyful occasion. It is no wonder then that we see even the nuclear families including large numbers.

The study findings related to the number of persons living with the respondents in their homes (Table 14) show
that within the old Saudi family 92 percent of the husbands and 93.9 percent of the wives said they have six to ten persons living with them. In contrast, the findings related to the young Saudi family indicate that only 46.1 percent of the husbands and 36.7 percent of the wives have six to ten persons living with them in their homes.

The mean scores for the number of persons living with the respondents are eight persons for the husbands and wives of the old family, and five persons for the husbands and wives of the young family. This indicates an average difference of three persons between both families.

The findings of the study about the persons who live with the respondents can be seen in Table 15. As indicated by the husbands and the wives in the "old" family, 97.3 percent of the males and 98 percent of the females mentioned their children to be living with them. At the same time, 95.7 percent of the husbands and 87.7 percent of the wives of the "young" family had their children living with them.

In regard to parents as living with the respondents, about half of the husbands and 43.3 percent of the wives of the old Saudi family indicated their parents to be living with them, while only 23 percent of the males and 7.7 percent of the females indicated the same thing about their parents.
For the sisters and brothers, as shown in Table 15, 17 percent of husbands and 13.3 percent of the wives of the "old" family listed their brothers as part of their homes, and also 16.7 percent of husbands and 8.3 percent of the wives of the same family mentioned their sisters to be living with them. Members of the "young" family included their brothers as living with them, as indicated by 15.7 percent of the husbands and 9 percent of the wives. Sisters were indicated by 10.3 percent males and 6.3 percent females of the "young" family.

From Table 15 we can see that the percentage of the brothers and sisters living with the respondent in his home were higher for the husbands than the wives for both types of families. The Saudi family takes care not only of the children, but also the parents, sisters, brothers, and other close relatives. The male relative is usually the one who is responsible for his relative because they are part of his lineage and it is shameful for him to neglect this duty. The female relative, as she is part of another family, may not be responsible for such a job unless the male relatives are not alive or cannot afford to support other relatives. The percentages of other relatives such as uncles, aunts, brothers' siblings, and sisters' siblings are 13 percent for the husbands and 58.3 percent for the wives. This finding
shows how Saudi families care for other relatives, and how large the extended family is. The findings also show that the old Saudi family includes more than two generations, in contrast to the young family which includes mostly the couple and their children. So more than 40 percent of the old family members mentioned their parents as living with them while 23 percent of the husbands and 7.7 percent of the wives of the young Saudi family included their parents as living with them.

The category of "others" includes members like servants and home maids. Those others were indicated more by members of the Saudi family in the past than those of the present, and I think the size of the family is the key factor in this matter. Therefore, as the family size increases and the wife becomes old, the family looks for someone to help in housework. In the Saudi society, with the help of economic prosperity and increased income, most families have foreign maids working in their homes. For the present families, foreign home maids and servants can be seen in the homes where women have jobs outside the house so they can take care of the house and children.
The respondents' occupations

The findings about the respondents' occupations show (Table 16) that more than half of the husbands of the old Saudi family are working as government employees, with another 20 percent working in business and commerce activities. The findings for the wives of the old Saudi family (Table 17) show that about 86.3 percent identify themselves as homemakers, while 9.3 percent have careers outside the home.

The findings for the young Saudi family (Table 18) indicate that 70 percent of the husbands work as government employees and 11 percent work for nongovernment agencies. For the wives (Table 19), 45 percent work outside the home, either as government or nongovernment employers and 55 percent identify themselves as homemakers.

From these findings, a difference of about 20 percent can be seen between the husbands of both families for those who work as government employees at the present time. This is important because today opportunities for employment are available in many sectors in the society after people become educated and acquire more skills. Another important thing about these findings which emphasizes social change is the difference between the wives of both families in regard to the job of being a homemaker. The old wives identified
themselves as working only as homemakers more than the young wives by a difference of 31.3 percent. The women in Saudi Arabia in the present time are not only working as homemakers, but also as participants in the labor force outside the home.

It is of interest to observe the large percentage of females who now work outside the home. This can be seen as an index of social change within the Saudi family as women start having careers and work for a salary, while they used to work in the past only for their families. Saudi women two or three decades ago didn't work outside of their homes because they didn't have the skills or education necessary. With the ease in getting foreigners to help with housework and taking care of children, the educated women can more fully participate in the economy and have occupations outside their homes.

Visiting other countries

The finding related to this item reveals (Table 20) that only 40 percent of the husbands and 15.7 percent of the wives of the old families had the chance to visit foreign countries within the Arab World, Europe, the United States, and Asian countries. For the young Saudi families, the findings indicated (Table 20) that 66.7 percent of the
husbands and 59.7 percent of the wives had had the opportunity to visit foreign countries.

It can be seen from the findings that the husbands of the young families had more chances to visit foreign countries than members of the old families. Also, the wives of the young families visited foreign countries more often than the wives of the old families. The differences for the wives of the old and young families is 44 percent and for the husbands a difference of 26.7 percent.

When the respondents were asked if their families were with them when they visited these foreign countries (Table 21), only 18 percent of the husbands and 13.3 percent of the wives of the "old" family were accompanied by their families. For the "young" family, 70 percent of the husbands and 55 percent of the wives said that their families were with them.

Based upon these findings, it seems obvious that members of the younger Saudi family have more opportunities to be in contact with other peoples and cultures, and hence to be exposed to more information about families in these countries than the families of the past.

Regarding the preferred area to spend the family's vacation (whether inside or outside the country), the findings show that the majority of the "old" family members
said they most often spend their vacation inside the country. As shown in Table 22, the percentages are 90.7 percent and 98.3 percent for the husbands and wives of the "old" family. In contrast, for the "young" family, as shown in the same table, only 39 percent of the husbands and 48.3 percent of the wives preferred spending their vacation inside the country.

In Saudi Arabia there are many recreational areas where people can enjoy themselves and spend their vacations. The Saudi people used to go to these places along with the holy places because most spent their vacation by visiting the holy places in Makkah and Madinah. In the city of Taif and the southern region there are many recreational places in the mountains where the temperature is usually moderate. So, many people come to these places during the summer vacation from other parts of the country and even from the Gulf States.

The government made plans to improve these areas in order to make them more attractive to visitors and tourists. Therefore, paved roads, rest rooms and other services are now available in these recreational areas. Some of them are also equipped with facilities for camping.
The importance of Islam to the respondents

Islam is the religion of Saudi Arabia so there is not any religion formally practiced in the country besides Islam. With development in the country, religion has not been changed or affected. The people still adhere to Islam and apply its teachings to all aspects of their lives. In the Saudi society, all systems, economic, social, educational, and political are operating according to the teachings of Islam. It is the force that controls people's actions and transactions in the society. The findings about the respondents' identification with Islam indicate (Table 23) that 98.7 percent of the husbands and 98 percent of the wives within the "old" family said that there is a close identification. At the same time, 96 percent of the husbands and 96.3 percent of the wives of the "young" Saudi family express the same feeling. Thus, the strong identity with Islam indicates how important religion is to the Saudis and how it affects their lives. From this, we can infer that the Islamic heritage of the country has not been seriously affected due to the social change that is taking place in the country. Islam in Saudi Arabia is not only a religion, but also a way of life. Islam is applied to all systems in the country, and it is even the source for the country's constitution. Everything in the country must be adapted to
Islam, and the government exerts every effort to protect Islamic values. Furthermore, because of these strong feelings, all development plans in the country are designed to be in congruence with the religion as much as possible, as indicated in the government's Five-Year Development Plan.

The extent of practicing Islamic rituals such as Ramadan's nights (the month of fasting), and feasts through mutual visitations and meetings, seems very important to members of the Saudi family as part of religious teachings. The findings concerning this matter show (Table 24) that those rituals are practiced extensively (99.4 percent of the husbands and 99 percent of the wives of the "old" family and by 94 percent of the husbands and 95 percent of the wives of the "young" family). Thus, within the Saudi family, these kinds of rituals strengthen the relationship among families, relatives, and neighbors, and encourage them all to be in touch with each other at least during these holy occasions. Further evidence of the importance of religion to the Saudi people and how its values remain comes from the observation that Islam urges people to care for each other and be nice in their interactions with others, whether they are their relatives, neighbors or strangers. The prophet Mohammed said that
Whoever believes in Allah and the last day should be generous to his neighbor, and whoever believes in Allah and the last day should be generous to his guest and whoever believes in Allah and the last day should speak good things or keep silent.¹

Therefore, the Saudi families visit each other during these occasions and invite each other for dinners in their homes.

There is no doubt that the influence of Islam on the Saudi Arabians is great. This can be seen from our findings about the importance of religious beliefs in directing the behavior and actions of our respondents. As illustrated in Table 25, almost all respondents, males and females alike, consider their religious beliefs and the teachings of Islam in directing their behavior and action to be very important to them. Ninety-five percent of the males and 99.7 percent of the females of the "old" family profess this feeling, along with 96.7 percent of the males and 97.7 percent of the females of the "young" family.

From these findings, it can be concluded that Islam is considered a way of life to the Saudis, especially when it is applied to all of their actions and behavior and governs their interactions with each other. The holy Koran and the teachings of the prophet include many instructions that guide the behavior and actions of the Muslims. Therefore,

¹Mohammed Al-Bokhari, Sahih Al-Bokhari, 1979, p. 78.
to direct the relationship between sons and their parents, the Koran urges the sons to be gentle and nice to their parents especially as they get old. As mentioned in the Koran, Allah says,

Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And out of kindness, lower to them the wing of humility, and say 'My lord bestow on them thy mercy even as they cherished me in childhood.'

The relationship between husband and wife is also directed by Islam. In the Koran Allah says, "And among his signs is this, that he created for you mates from among yourselves, that ye may dwell in tranquility with them, and he has put love and mercy between your hearts." In a similar manner, the prophet said, "the best amongst you is the one who is best in relation to his family, and I am the best among you to my family." So by these instructions and others, the Saudis as Muslims direct their behavior and actions with each other and that is why they are so important to them. Also, the Islamic values and teachings govern the people's relations with each other in their daily lives.

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1 Holy Koran, Surrah Al Isra'a, verse 23 and 24.
2 Holy Koran, Surrah Al-Rum, verse 21.
3 Abdul Hamid Siddique, Selection of Hadith, 1979, p. 68.
In summary, change is occurring within the Saudi family at the present time. Education has increased, urban areas are the preferred residential location, and the possibility for home ownership is available for everyone with the help of government loans. In addition, the size of the family has decreased.

Islam, the religion of the Saudis, is still strong and affects the life of the people. According to the findings presented here, religion has not been affected or changed substantially as people have strong feelings about being Muslims, practicing their religious rituals and running their lives according to the teachings of Islam.
CHAPTER 5. THE FINDINGS

The findings of this study generally indicate that changes are taking place within the Saudi family at the present time. Changes have become visible in the family situation as technology has become more available in the house, as family income has increased, as education has increased for boys and girls, and as better medical care and communication systems have become available. Marriage arrangements within the Saudi family and family size have also changed. The age of marriage has increased, mate selection has become the responsibility of the person himself and not his family, and the marriage of cousins has decreased. The family functions have been changed dramatically as the economic and educational functions have been transferred to other institutions in the society.

The study also shows that changes in the authority of the family have occurred and have led to a more democratic structure. Also, the study findings indicate changes in the importance of some roles as played by the husband and wife in present society.

Changes within the Saudi family will be measured by assessing the differences between the old and young families' responses to the questionnaire items. These differences and
their statistical significance levels are presented in Table 73 by order of importance:
50 percent or more change is considered great,
25 percent or more change is considered moderate,
10 percent or more change is considered minimal,
less than 10 percent change is considered little or no change.

Changes in the Family Situation

Several changes can be seen within the Saudi family as this study findings indicate. Many aspects of the Saudi family today aren't the same as those of the past.

Changes in quality of life: Hypothesis 1

Hypothesis 1. Due to economic development and modernization in Saudi Arabia, perceived quality of life has improved over time and this has influenced family living conditions. This perception is shared by members of both family types.

As a result of economic prosperity, the Saudi society has witnessed many changes which consequently were reflected in improved family living conditions. Indicators which can point to the direction of these changes include:

1. Increased income

The huge revenues gained from oil production and industrialization have improved individuals' incomes in all
sectors of the society. As indicated by the study findings (Table 26), the majority of the respondents of both families mentioned that income has increased and can also be seen as a change that will affect the Saudi family. Eighty-four percent of the husbands and 92 percent of the wives of the old Saudi families, along with 92.3 percent of the husbands and 84.7 percent of the wives of the young families indicated that income had increased.

2. Increased levels of education for boys and girls

Education has improved in Saudi Arabia as a result of economic prosperity. All levels of education have improved and increased in quantity and quality for both boys and girls. The study findings indicate (Table 26) that the majority of the respondents saw it as a significant change characterizing Saudi society today. More than 90 percent of the members of both families agreed that increases in these types of education had occurred in the present time, especially in girls' education which has become widespread, after girls had been excluded from education in the past. The study findings related to girls' education indicate (Tables 29 and 30) that more than 95 percent of the husbands and wives of both families saw it more widespread than in the past (Tables 31 and 32). Another indication of the change is that members of the young Saudi family have higher levels of
education than members of the old family, as mentioned in Chapter Four in the section discussing the respondents' backgrounds.

3. Building a home with a government loan

With increased wealth in the country, and a consequent increase in family income levels, anyone who has a piece of land is eligible to apply for a loan to build a home for his family. This was a significant change in the sense that cities and villages have expanded and modern buildings can be seen everywhere in the country. Our findings related to this type of change (Table 26) indicated that the majority of our respondents saw this change as occurring and making an impact on the Saudi family. Almost 100 percent of the husbands of both families, 95.3 percent of the wives of the old family, and 89 percent of the wives of the young family mentioned the help of the government in providing loans in building homes for Saudi families. With these loans, the Saudi family has become able to own a modern house, equipped with modern facilities and services.

4. Labor saving devices at home

The availability of several technological devices in the Saudi household today is another index of change that has taken place in the country after economic prosperity. The Saudi house includes many devices that help the family
to do many things around the house and save time, such as a refrigerator, vacuum cleaner, washer and dryer, sewing machine, and gas stove. The study findings (Table 26) show that more than 90 percent of the respondents, males and females of both families, indicated the availability of these services in the Saudi home at the present time.

5. Better medical care

Health services, as represented by hospitals and health care centers, have improved and increased in number in the Saudi society. Health services which were offered in many developed countries are now available in Saudi Arabia. The availability of these services was indicated by the study findings as another change that can be recognized within modern Saudi society. As shown in Table 26, 95 percent of the husbands and wives of the old family and 92 percent of the husbands and 87 percent of the wives of the young families mentioned the availability of better medical care in the society as a result of economic development. Consequently, the family receives better medical care at the present time.

6. Better communication and transportation systems

The communication systems in the country have improved and resemble those available in developed countries. Telephones, telex, and other forms of mass media cover the entire country with the help of satellite services. Also,
cars, airplanes and other forms of transportation are available to serve the family. The study findings (Table 26) indicate that 97.3 percent of husbands and 94.3 percent of wives of the old families, and 99 percent of husbands and 90 percent of wives of the young families saw the availability of better communication and transportation systems as a change occurring in the society due to economic progress.

7. More luxuries

As indicated by the study findings (Table 26), more than 90 percent of the husbands and more than 80 percent of the wives of both families saw the Saudi family to possess more luxury items at the present time as a result of the economic progress in the country. This can be indicated by owning more than what a family needs. As the Saudi family becomes more affluent, they use their affluence to get more than their basic needs. For example, they may own more than one television set or more than one car, or a car for each adult son.

8. More traveling outside the country

After the prosperity in the country and the availability of modern transportation, Saudis started to travel more to other countries and be in contact with other societies and cultures. The Saudi people started to spend their vacation outside the country. Air transportation connects the Saudi people with other people around the world easily and quickly.
The study findings related to this matter indicated (Table 26) that 81.9 percent of the males and females of the old families and 84 percent of the males and females of the young families mentioned that Saudis currently travel more outside the country.

When the respondents were asked about whether or not husbands took their vacations alone, the findings (Table 26) indicated that only 36 percent of the husbands and 44 percent of the wives of the old families and 38.3 percent of the husbands and 43.7 percent of the wives of the young families stated that they did. This means that not only husbands have the opportunity to visit other countries but also other members of the family. Further, as indicated earlier (Chapter Four), the young Saudi families travel more outside the country than the old families.

Thus, all these changes which have occurred after economic development in the Saudi society are reflected in a better quality of life for the Saudi family at the present time. These findings generally lend support to our hypothesis that improved Saudi family living conditions have been influenced by economic development and modernization in the country at the present time.
Marriage arrangements: Hypothesis 2

Hypothesis 2. Due to economic and social development in the Saudi society, preferred marriage arrangements in the present time are different from those in the past. Marriage arrangements within the Saudi family today are indicated by the study findings to be different from those practiced in the past. Among the differences are the following.

1. The age of marriage

The age of marriage has increased, representing an alteration in society. The findings related to the ideal age for marriage indicated (Tables 27 and 28) only 15 percent of the husbands and 23.3 percent of the wives of the old families said that the best age for marriage for the husband is 20 years of age or older. Similarly, 23.1 percent of the husbands and 13.3 percent of the wives indicated that the best age for marriage for the wife is 20 years of age or older.

In contrast to the old family members' answers, the young family members typically saw the best age for marriage for the husband and wife to be 20 years of age or older. As presented in Table 27, more than 90 percent of the males and females of the young families said that the best age for marriage for the husband is 20 years of age or older,
and 93 percent of the males and 89.6 percent of the females responded in the same way for the wife. The differences in the percentages in this case are dramatic, with an 82.7 percent difference between the husbands and a 71.4 percent difference between the wives. Similarly, the differences in regard to the best age for marriage for the wife are 69.9 percent between the husbands and 79 percent between the wives of the two family types.

Early-age marriage was considered characteristic of the Saudi family in the past. It was seen as a widespread phenomenon among families of the past, but decreasing steadily as time passed. As shown in Tables 29 and 30, almost all husbands and wives of both family types said that this phenomenon was widespread in the past.

In contrast, the findings for the prevalence of early-age marriage in the present show (Table 31) that almost all males and females of the old families see it as less common today. In Table 32, 98.7 percent of the males and 88.3 percent of the females of the young families mentioned that it is also less common among families presently.

The findings show that a change in the age of marriage for the current Saudi family can be recognized, if we know that the age of marriage for the Saudi family in the past was 15 or 16 for the boys and 12 or 13 for the girls. So at
present, people get married at an older age than in the past. Also, the age when our respondents got married, as presented earlier (Chapter Four), indicated that members of the young families got married at an older age than members of the old families.

2. Choosing a mate

Choosing a mate is another dimension of the Saudi family that has changed. The family played the major role in selecting a wife for its son in the past, but today this has changed. The study findings (Table 33) show that choosing a wife is the responsibility of the family in the past. The findings indicate that the family of the past selected the wife and the son was expected to agree and marry the girl chosen by his family.

At the present time, the family role in this matter has decreased, as indicated by members of both families and has become the responsibility of the man. More than half of the males and females of both family types gave this role to the groom himself (Table 34). The groom's family was given very little support by our respondents regarding this matter in the present day. This means the less involvement of the family in choosing its son's wife.

One important thing related to this issue that needs to be clarified is that, when a man chooses his wife, it doesn't
mean that he will not need his family's assistance any more. The family still has the role of providing its son with information about several girls and he has to choose the one he prefers, the one who has the characteristics he likes and wants in a wife. Gathering information about different girls is the role of the female members of the family (mother, sister, aunt), because meetings between unmarried men and women are not permissible according to the values of the society. Furthermore, the family still has the role in completing marriage arrangements, such as betrothal and the wedding celebration.

3. Prior contact between the bride and groom

Traditionally, the bride and groom would not see each other until the day of the wedding or until after the marriage was officiated. But this practice has become less dominant in the present day Saudi Arabia as indicated by the study findings. As shown (Tables 35 and 36), more than 90 percent of the males and females of both families said that the tradition of never seeing each other until the day of the wedding by the bride and groom was less prevalent among Saudi families today, and the prospective couple can see each other more than in the past. The bride and groom must see each other and agree about each other during the betrothal period. An important point that must be made
about this matter is that Islam assures the right of the couple to see each other early during betrothal. The change may be attributed to the knowledge people have obtained through education about their religion.

4. The marriage of cousins (son/daughter of two brothers)

This tradition is declining and became less popular among Saudi families at the present time, after being quite prevalent in the past. As shown in Table 35, the findings show that 98.3 percent of the males and females of the old families, along with (Table 36) 91.3 percent of the males and 91 percent of the females of the young families indicated that the tradition of "marriage of cousins" was less dominant in Saudi society today. People today tend to marry outside the extended family. However, "marriage of cousins" was practiced more in the past because the extended family type was preferred more and the loyalty to the extended family and tribe was cherished more. The family size and property were an important concern to the family of the past, in the sense that through this type of marriage, family property could be kept within the extended family.

5. Polygamy

Polygamy is one of the practices that is based on religious teachings, but has begun to decline as people become aware that they couldn't fulfill the stipulations
related to it. As mentioned in the Holy Koran, Allah says,

Marry women of your choice, two or three or four, but if ye fear that ye shall not be able to deal justly with them, then only one or a captive that your right hands possess. That will be more suitable to prevent you from doing injustice.

Thus, polygamy in Islam is optional and justice must be applied among the wives for everything, such as food, clothes, emotion, and sexual relations. Anyone who prefers this type of marriage and does not treat his wives justly, will commit a sin and will be punished by God. Polygamy is known to prevail mainly during periods of hardship and after wars.

The findings (Tables 35 and 36) indicate that 78.7 percent of the husbands and 52 percent of the wives of the old families and 80.4 percent of the husbands and 65.3 percent of the wives of the young families said that polygamy has become less dominant in the Saudi society at the present time.

Thus, from these findings it can be recognized that marriage arrangements have undergone substantial changes in Saudi society. This also supports the hypothesis that due to economic and social development in the country, marriage arrangements within the family today are different from those in the past.

\[1\] The Holy Koran. Surrah Nissa (The Woman), verse 3.
The family functions and activities: Hypotheses 3 and 6

Hypothesis 3. The importance of selected family functions (as perceived by Saudi family members) are changing in Saudi society.

Hypothesis 6. Due to economic development, more Saudi women today are working outside the home than in the past. Additionally, attitudes about working women have changed over time.

The family performs many functions for its members and for the society. It has basic functions such as reproduction of generations, child rearing, and sexual relationships. The family also has economic functions which can be seen through supporting its members financially and providing them with food, clothes and shelter. The family used to be a production unit, where it produced most of its members' needs. After the spread of industries and technology, however, the family has passed many of its historic functions to other agencies in the society. Among these functions are the economic and educational functions.

The Saudi family has been affected by economic development in the country and has transferred some of its functions to other agencies in the society such as schools, the market, industries and corporations.
The study findings about the comparative importance of these functions and activities to the Saudi family will be presented as follows.

1. Economic functions

The study findings related to these functions emphasize the change and the transfer from the family to other agencies in the society.

Preparing bread at home is one of the productive functions which was important to the Saudi family in the past. Today it has been transferred to commercial agencies. The study findings (Tables 41 and 42) indicate that nearly all husbands and wives of both families indicated that this function was of great importance to the Saudi family in the past. At the present time, however, the task is less important to the Saudi family. As shown in Tables 43 and 44, nearly all husbands and wives of both family types said that this function is or little or very little importance to the modern Saudi family. Bread is now prepared in bakeries outside the family domain and the family gets it ready made. In the past, the family used to prepare the bread at home.

Sewing and tailoring clothes at home is another family activity that has become less important to the Saudi family. The study findings related to this economic activity (Tables 41 and 42) indicate that more than 90 percent of husbands and wives of both family types saw it to be of great importance.
to the Saudi family in the past. All family members now have their clothes made in tailoring shops outside the family. As shown in Tables 43 and 44, nearly all husbands and wives of both family types said that this activity is of little importance to the Saudi family at the present time.

Keeping animals (cows, goats, chickens) for food production is another economic activity which was practiced by most of the families in Saudi Arabia in the past and was of great importance to them. The study findings regarding this activity (Tables 41 and 42) indicate that it was of great importance to the Saudi family in the past. Almost all husbands and wives of both family types saw this activity as important to the family of the past. In contrast, keeping animals at home has lost its importance to most families at the present time. As shown in Tables 43 and 44, more than 90 percent of the males and females of both families said that this activity is now of little importance to Saudi families.

Maintaining the home has also been transferred to professional agencies outside the family. When the home needs any maintenance, the family generally gets help from outside. For example, painting, decorating, plumbing, or electrical work are jobs done by professional people and the family calls them when needed. In the past, some of these jobs were done by family members because they had the
time, but may not have had the money to pay other people. As indicated in Tables 41 and 42, more than 90 percent of the husbands and wives of both families mentioned its importance to the family in the past, while in Tables 43 and 44, more than 95 percent of the husbands of both families and more than 90 percent of the wives of both families mentioned its decreasing importance at the present time.

The family relies almost solely on the market for its supplies at the present time. It has become more a unit of consumption than one which combines consumption with production, as in the past. Reliance on the market for family needs was seen by our respondents as being of little or very little importance to the Saudi family of the past, but of great or very great importance to the family of the present. The study findings indicate (Tables 41 and 42) that more than 80 percent of the husbands and wives of both families saw this function as being of little importance to the family of the past, while almost all males and females of both families (Tables 43 and 44) indicated its great or very great importance to the Saudi family at the present time.

Employment outside of the family domain has increased as a result of development and many opportunities have become available for people in many sectors of the society. When the family was the production unit, most people worked with
their families in agriculture, commerce, or small apprenticeships. But today's more highly educated people look for jobs that match their education and experience, in many cases leaving their extended families to work and hold positions in the society, particularly after the industrialization and commercialization of Saudi society.

The study findings related to this function indicate (Tables 41 and 42) that 65.7 percent of the husbands and 79.3 percent of the wives of the old families and 84.3 percent of the husbands and 85 percent of the wives of the young families mentioned that securing a job outside of the family was of little importance to the Saudi family of the past. In Tables 43 and 44, almost all males and females of both old and young families indicated that it is of great and very great importance to be employed outside the family domain at the present time.

The role of the family in choosing the jobs of its children has declined. The children now can select careers based upon their education and experience. The study findings (Table 39) show that 58.3 percent of the males and 66.7 percent of the females of the old families mentioned that the young person felt compelled to choose the job that his parents preferred. The findings for the young family members indicated a different pattern. As shown (Table 40), only
4 percent of the males and 12.3 percent of the females of the young families said that the person must choose the job his parents prefer. The difference in this case represents a significant change in the Saudi family. Saudis today are more aware of the factors that affect their lives because they are educated and know of many things outside the extended family domain. The family has become less involved in this matter as job requirements have come to depend more on the person's achievements than his ascriptive characteristics.

Related to this issue is the family function of status conferral. Today this function has changed and new factors have become important in determining the status of the young Saudi man and woman. The study findings indicate (Table 37) that 47 percent of the husbands and 45 percent of the wives of the old families, along with more than half of the husbands and wives of the young families stated that education is a determinant of the status of the young Saudi man at the present time. Also, as shown in Table 37, 45 percent of the males and 45.3 percent of the females of the old families and 41 percent of the males and 38.7 percent of the females of the young families indicated that wealth is seen as a status determinant for the young Saudi man today.

For the young Saudi woman, education was indicated to be more important in determining her status at the present
time. As shown in Table 38, 62 percent of the husbands and 65.3 percent of the wives of the old families and 71.3 percent of the husbands and 70.3 percent of the wives of the young families said that education is considered as a status determinant for the young Saudi woman today.

The significant thing about these findings is that the family is now considered as less important in the conferral of status for the young Saudi man and woman. This represents another change within the modern Saudi family as the family is no longer considered as the sole, or even the most important status determinant for men and women.

From the above findings, a change in the economic function of the family is emphasized as families today don't prepare bread, sew or tailor clothes, keep animals at home for food production or paint the house when necessary. Change also is indicated when families rely more on the market and seek employment outside the family. It is also emphasized that the family is less involved in choosing a job for its members and is no longer the sole source of social status.

2. Rearing children

This function is still considered among the basic functions of the family. The study findings indicate its importance to the Saudi family of the past and also at the
present time. As shown (Tables 41 and 42), more than 90 percent of the males and females of both families said that this function was of great or very great importance to the traditional Saudi family. At the same time, as shown in Tables 43 and 44, more than 90 percent of the husbands and wives of the old families, along with 93.3 percent of the husbands and 87 percent of the wives of the young families accorded this function the same importance to the Saudi family at the present time.

The important thing about this function now is the question of how it is performed and the involvement of other social agencies in the child's socialization and education. The best way of rearing children today is considered to involve both the husband and wife as they cooperate in performing this function. The study findings indicate (Table 45) that only 21.3 percent of the husbands and 17.7 percent of the wives of the old families said that the best way of rearing children involves both the father and mother, while 95.7 percent of the husbands and 92.7 percent of the wives of the young families indicate that joint involvement is best. Percentage differences are 74.4 percent between the husbands and 75 percent between the wives of the two family types.
Another way of analyzing these findings is to compare the mean scores. The husbands (1.67) and the wives (1.63) of the old families (out of 3 points) place them close to the category of "the way of the father as the best way of rearing children." The scores for the husbands (2.91) and the wives (2.88) of the young families place them close to the category of "the way of both parents as the best way of rearing children." Thus, cooperation between the couple in socializing their children is becoming more important as they are both better educated, especially the wife, and they are utilizing their educational training to provide the society with more useful members.

Educating and socializing children is not the sole responsibility of the family in today's Saudi society, as other agencies such as schools and the mass media are involved. Schools, as we know, are very important in educating and developing children's lives. This is clear at the present time in Saudi society, as well as elsewhere in the world. However, getting help from schools wasn't always of great importance to the Saudi family as education was limited and traditional. But today, as education increases in quantity and quality, schools have come to have greater importance to the families in developing and educating their children. The study findings (Tables 41 and 42) show
that 81.3 percent of the males and 79 percent of the females of the old families and 78.6 percent of the males and 86.3 percent of the females of the young families mentioned that schools as an aid in children's development were of little or very little importance to the families in the past. For the present time, as shown in Tables 43 and 44, more than 97 percent of the husbands and wives of both families saw the school's importance as great or very great to the Saudi family.

The mass media also affects children. Through many programs and services, the mass media takes care of children and develops their talents. Children's programs on television and radio contribute to educating children and developing their talents and abilities in a more complementary way to the home and schools. The study findings show (Tables 46 and 47) that the influence of the mass media in taking care of children and developing their talents within the Saudi family was generally of great or very great importance as indicated by 76.3 percent of the males and 78.7 percent of the females of the old families and 78.4 percent of the males and 74 percent of the females of the young families responding in this fashion.

Thus, from these findings, it can be seen that the husband and wife are more involved together in rearing their
children in the present than in the past. Also, schools and mass media are more involved today in the educational function for children than in the past.

3. Women's work

Women are working outside the home in several areas in Saudi Arabia today. They participate in jobs that are related to women in the society and they perform these jobs in an atmosphere which is separated from men. The study findings for the phenomenon of women's working outside the home show (Tables 29 and 30) that 85.3 percent of the husbands and 93.3 percent of the wives of the old families, along with more than 90 percent of the husbands and wives of the young families said that women's work outside the home was more limited among Saudi families of the past. In contrast, as shown in Tables 31 and 32, more than 90 percent of the husbands and wives of both families mentioned the widespread nature of this phenomenon among modern Saudi families.

In today's Saudi society, women's jobs are related to special areas, for example, teaching at girls' schools, taking care of other women in hospitals, or providing social services to families and women in the community. Women in Saudi society still cannot perform jobs which might bring them face to face with men, such as being a secretary.
Women working outside the home is seen as an activity that is of great importance to the present-day Saudi family. The study findings indicate (Tables 41 and 42) that 84.7 percent of the males and 92.3 percent of the females of the old families and more than 90 percent of the males and females of the young families saw this activity to be of little or very little importance to Saudi families in the past. In contrast, as shown in Tables 43 and 44, more than 90 percent of husbands and wives of both families mentioned that women's work outside the home is of great or very great importance to the Saudi families in the present. Thus, more women are working outside the home today than in the past.

Having children affects the woman's work outside the home in the Saudi society. Feelings about the work of the married woman with children is different from those related to the married woman who is without children. The study findings indicate (Table 48) that only 13.3 percent of the husbands and 14.6 percent of the wives of the old families agree or strongly agree that married women without children should work, while 71 percent of the husbands and 82 percent of the wives of the young families have the same feeling. The differences, which indicate more current agreement about the work of women without children are 57.7 percent between
the husbands and 67.4 percent between the wives of the old and young families.

The feelings about the work of a married woman who has children seems to be the same for both families, as they largely disagree. The study findings indicate (Table 49) that more than 90 percent of the males and females of the old families and more than 70 percent of the males and females of the young families disagree or strongly disagree that it is appropriate for a woman who has children to work. The feeling is that it is better for the woman who has children to stay home and take care of her children rather than leaving them behind for the sake of work.

An important point to be emphasized here concerns the feelings about the work patterns of the childless woman. In the past, women didn't work outside the home because they were not prepared in terms of education and experience. The current situation for this category of Saudi women represents a significant societal change.

The male respondents were asked to indicate whether their wives were currently working or had ever worked in the past; the female respondents were asked the same thing. The study findings show (Table 50) that only 13 percent of the husbands of the old families indicated the participation of their wives in the work force, and 14 percent of the wives
of the old families indicated their own participation in the work force. In contrast, as shown in the same table, more than half of the husbands of the young families indicated their wives' participation in the work force and more than half of the wives also indicated their own involvement.

Percentage differences of 43 percent between the husbands and 40 percent between the wives of both families indicate a substantial change in this pattern.

Women work outside the home for several reasons. When our respondents were asked about why women work, the findings indicate (Table 51) that 43.7 percent of the males and 36 percent of the females of the old families said that women work in order to earn money, while 13.7 percent of the males and 27.3 percent of the females of the old families said that they work to contribute to the country's development.

Also, 27.7 percent of the males and 29 percent of the females said the reason was to occupy leisure time.

For the young families, as shown in Table 51, 53.7 percent of the husbands and 44.3 percent of the wives indicated that women work in order to contribute to the country's development, while 31 percent of the husbands and 32.3 percent of the wives said that women work to earn money.

Also, 13 percent of the husbands and 15 percent of the wives said that women work to occupy their leisure time.
Saudi women are now participating in the development of the society in which they live, bringing to it the benefits of their education and training and a new social awareness. This can be recognized from the differences between the two families in looking at work as a way to contribute to the society's development. These differences amount to 40 percent for the husbands and 17 percent for the wives in a comparison of the old and young families.

By earning money, the Saudi women increase the family income so the family can more fully respond to the needs of its members. But this job is not obligatory for the wife in the Saudi society because the husband is the one who is responsible for earning the living and supporting the family financially. Also, through investing leisure time by working, the women contribute to the development of the country.

4. Hiring foreigners to do family jobs

Following the prosperity and development of the Saudi society, some new characteristics have emerged in the nation. As the people became affluent, they started to hire foreigners to work around the house and do the jobs of the mother or the father. Saudi families hire maids and drivers to assist them. These foreigners are imported from different countries, some of which are Arabian countries, such as
Egypt, and others of which are Asian, such as Thailand and the Phillipines. Following the economic prosperity in Saudi Arabia, more foreigners have been brought in to work within the Saudi household which represents a trend in the society that was not seen in the past. As the study findings indicate (Table 26), more than 90 percent of the husbands and wives of the old families and the husbands of the young families along with 88 percent of the wives of the young families said that hiring foreigners is a change influenced by economic development. During this time, many business agencies started offering their services to import foreigners to work with Saudi families. So those who were interested in having foreign maids or drivers could fill out an application and pay the money, and within two months, the foreigners would arrive. Using foreigners at home is seen to be widespread among Saudi families at the present time. Almost all husbands and wives of both families mentioned that this phenomenon was less common among Saudi families in the past (Tables 29 and 30). In contrast, as shown in Tables 31 and 32, nearly all males and females of both families said that the presence of foreign servants at home is widespread among Saudi families at the present time.
Family size: Hypothesis 4

Hypothesis 4. The form of the Saudi family in the present time has shown substantial changes.

The size of the Saudi family has also been affected by development. With the physical and social movement associated with changes in employment and education, and as the nuclear unit has become more economically independent, the size of the family has decreased to include only the nuclear family instead of the extended family of the past. The study findings indicate (Tables 29 and 30) that more than 99 percent of the husbands and wives of both families mentioned that the pattern of more than two or three generations living in the same house was widespread among Saudi families in the past. At the present time, as shown in Tables 31 and 32, 92 percent of the husbands and 85.3 percent of the wives of the old families and 90 percent of the males and 89 percent of the females of the young families said that more than two or three generations living in the same house became less common in Saudi society. Increasingly, the Saudi household contains only members of the nuclear family.

Related to family size is controlling the number of children to take better care of them, a phenomenon which is visible in Saudi society today. The study findings indicate that this phenomenon was less common among Saudi families.
in the past. As shown in Tables 29 and 30, almost all husbands and wives of both families said that controlling the number of children to take better care of them was less widespread in Saudi society in the past. In contrast, as shown in Tables 31 and 32, 84.6 percent of the males and 87.3 percent of the females of the old families and 94.3 percent of the males and 85 percent of the females of the young families mentioned that this phenomenon is widespread today in the Saudi society. Here is another instance of change within the Saudi family; it is generally known that people in the past never thought of controlling the number of children or organizing the spacing of their children.

The feeling about controlling the number of children generally comes from a feeling of necessity. The study findings show (Table 55) that only 22 percent of the husbands and 17 percent of the wives of the old families indicated the necessity to control the number of children. In contrast, the findings for the young families indicate (Table 56) that 83 percent of the husbands and 88.7 percent of the wives mentioned the necessity of controlling the number of children in order to take better care of them. Thus, today, the young families control the number of children more than the old families, which represents a significant social change within the Saudi family. The differences between the old and young families ran 61 percent for husbands and 71.7 percent for wives.
The study findings related to the preferred number of children show (Table 57) that 81.3 percent of the husbands and 82.3 percent of the wives of the old families prefer to have six children or more, while 58 percent of the husbands and 30.7 percent of the wives of the young families prefer to have this large a family. Thus, having more children seems to be preferred more by the old families than the young families. In the past, large families meant higher social and economic status in the society, but today the family no longer is the source of such status.

The authority within the Saudi family: Hypothesis 5

Hypothesis 5. The authority structure within the Saudi family today is more democratic than in the past.

a. Specifically, the husbands and wives of the young families make more joint decisions about hiring a servant, buying or changing furniture, what house to buy/rent, how much money to spend on food, what doctor to call when someone is sick, where to go on vacation, what car to get and what job the husband should take, when compared to the husbands and wives of the old families.
b. Sharing in the decisions about family matters is more important to the young Saudi families than the old families.

The authority of the Saudi husband and wife was examined by using Blood's scale of marital power. The respondents were asked to indicate who makes the final decision about various matters related to the family. The findings concerning changes in marital authority can be observed by comparing the attitudes of the old families with those of the young families.

The study findings concerning the authority pattern of the Saudi family indicate that making decisions about family affairs has become largely a shared matter between the husband and wife. The study findings show a mean score of 4.12 for the husbands and 4.18 for the wives of the old families (out of 5 points; 1 = the wife always makes the decision, 2 = the wife more than husband makes the decision, 3 = the husband and wife make the decision together, 4 = the husband more than wife makes the decision, 5 = the husband always makes the decision), indicating that the husband makes the decision about family affairs more than the wife. For the young families, the findings show a mean score of 3.42 for the husbands and 3.35 for the wives, indicating that decisions about family affairs are made by the husband
and wife together. The differences between these scores represent a change in the authority. The differences between the young family members and the old family members related to the authority are 0.7 for the husbands and 0.83 for the wives as shown in Tables 58 and 59. These differences indicate that there has been a shift in the authority pattern from one controlled by the husband more to one characterized by equal involvement of both husbands and wives in decisions related to family affairs.

The findings about each item will be presented separately in order to clarify more about authority and decision making within the Saudi family. From Tables 60 and 61, it can be seen that there is more agreement among members of the young than the old Saudi families about sharing decisions in the following areas: hiring a servant, buying and changing furniture, which house to take, whether the wife should go to work or quit work, the money that the family can afford to spend for food, what doctor to have when someone is sick, and where to go on a vacation. The opinions of the old family differ from this pattern as they typically indicated that it is the husband more than the wife or the husband always who makes the final decision about these matters.

In the case of hiring a servant for the family, the findings indicate (Table 60) that only 9.3 percent of the
husbands and 8.3 percent of the wives of the old family indicate that the husband and wife together have the authority to make the decision. For members of the young families (Table 61), on the other hand, 92.3 percent of the husbands and 89.7 percent of the wives indicated that this decision is made by the husband and wife together. Thus, it seems that the members of the young families are more likely to share decisions about hiring a servant for the family. The differences between the old and young families are substantial with an 83 percent difference for the husbands and an 81.4 percent difference for the wives.

For the case of buying and changing home furnishings, the study findings show (Table 60) that only 24 percent of the husbands and 5.3 percent of the wives of the old families stated that this decision will be made by the husband and wife together. The findings for the young families show (Table 61) that 92.3 percent of the males and 90.7 percent of the females mentioned that buying or changing the furniture is a decision made equally by the husband and wife. Again, there are wide differences between the two families; 68.3 percent between the husbands of the old and young families and 78.4 percent between the wives. These differences point to the changes taking place in the authority structure within the Saudi family as members of the young
families participate jointly in this decision making area in contrast to a male-centered decision making pattern in the old families.

Making decisions about the wife's involvement in the labor force, the study findings indicate (Table 60) that only 27 percent of the husbands and 14.7 percent of the wives of the old family indicated that this decision would be shared by the couple. For the young families, 90.7 percent of the males and 85.3 percent of the females said that this decision will be made by the husband and wife together (Table 61). The differences between the two families are 63.7 percent for the husbands and 70.6 percent for the wives and stand as an additional instance of change within the Saudi family.

For decisions about the money that the family can afford to spend on food, the findings indicate that this decision is shared more by the young family members than the old family members. As shown in Table 60, only 22 percent of the males and 18.7 percent of the females of the old families indicated sharing this decision by the husband and wife contrasted with 90.3 percent of the husbands and 84.7 percent of the wives of the young families stating that this decision is made by the couple together. Once again, the differences
are great; a 68.3 percentage difference for the husbands and 66 percentage difference for the wives.

Concerning the case of which doctor to see when someone is sick, the findings also indicated a change in the pattern of decision making. As shown in Table 60, only 15.7 percent of the males and 6.3 percent of the females of the old family said that this decision is made by the husband and wife together. But the findings for the young family members indicate a substantial difference. As shown in Table 61, 87 percent of the husbands and 84.3 percent of the wives mentioned that a decision about a doctor is made by the couple together. The differences in this case are 71.3 percent for the husbands and 78 percent for the wives.

For decisions about vacation planning, the study findings indicate (Table 60) that only 25 percent of the males and 21.7 percent of the females of the old families said that this is a joint decision. However, by a rather substantial margin, younger families reported making this decision together (Table 61). Ninety-seven percent of the males and 94.7 percent of the females of the young families indicated that making a decision about a vacation is the joint responsibility of the husband and wife. As in the other cases discussed so far, there are rather significant differences between the two family types with an overall
percentage difference of 72.3 percent for the husbands and 73 percent for the wives.

After analyzing these findings, it can be concluded that change in the authority structure of the Saudi household has occurred and that in most cases the magnitude of the change is rather dramatic. In all cases discussed so far, the movement is toward a more democratic decision making pattern. The average differences for these cases are 67.6 percent for the husbands of both families, and 74.8 percent for the wives of both families (Table 62), which underscores the trend toward equality in decision making.

Other decision making areas were more typically seen by our respondents as dominated by the husband. For example, in the case of choosing a car and the selection of the husband's career, the study findings show no difference between the old families and the young families. As shown in Tables 60 and 61, nearly all husbands and wives of the old families and 90 percent of the husbands and 80.3 percent of the wives of the young families mentioned that this decision is either made by the husband more often than the wife or that the husband always makes the decision.

In the case of what job the husband should take, the study findings indicate (Tables 60 and 61) that almost all respondents of both families leave this decision to the husband.
On the basis of these findings, it can be concluded that fundamental changes have taken place in the Saudi family, particularly in the authority structure and decision making. The new authority pattern, which emphasizes sharing of decisions about family affairs by the husband and wife, is becoming very popular in the modern Saudi family. As indicated in Table 63, only 10.7 percent of the husbands and 5 percent of the wives of the old families said that sharing decisions about family affairs by all members of the family is of great or very great importance. For the young families, on the other hand, the findings show (Table 63) that 87.4 percent of the husbands and 91 percent of the wives stated that sharing these decisions by all members of the family is of great or very great importance.

The differences between the husbands and wives of the two family types are similar in magnitude, with a difference of 76.7 percent (husbands) and 86 percent (wives). Another way of demonstrating the differences is through a comparison of means. Out of a total 5 points, husbands and wives of the old families scored 2.4 and 1.78, respectively, indicating little importance accorded to joint decision making in the area of family affairs. On the other hand, the mean scores for the husbands and wives of the young families are
4.29 and 4.4, indicating considerably more agreement with the joint decision making pattern.

In summary, significant changes in the woman's situation in Saudi Arabia, namely increased education and occupational opportunities, are having a profound impact on the Saudi family. While in the past Saudi women performed domestic tasks without payment, they are now increasingly involved in the work force and are regularly bringing resources into the family. Also, the educated woman knows more about family affairs and her education gives her increased access to participation in the decision making process in her family. Saudi women are now contributing to the decision making process as never before, particularly about matters related to the family outside the home, such as doing shopping for the family, arranging the children's visits with medical doctors, and representing the family in social associations for women. They are also participating more fully in the planning of the budget and in buying things for the family, which previously was the duty of the husband alone. In addition to these functions, the Saudi wife today helps in tutoring her children and works as an advisor for them.

The Saudi wife today practices more effective methods of child socialization by introducing new ideas and methods and is also applying ideas that she has learned to her
household, for example, in the arrangement and decoration of the house.

The Saudi wife of today has the ability and training to operate many of the technological devices which the uneducated women of the past could not do. As examples, the telephone, the VCR, the microwave oven and many other labor-saving devices are now available and act to free the woman for pursuits outside the household.

The husband's and wife's roles: Hypothesis 7

Hypothesis 7. Family role relationships are undergoing change in Saudi society and are reflected in the differential attitudes of old and young family members.

The husband and wife enact many roles within the family unit. A list of these roles are included in Hurvitz's Scale of Marital Roles Inventory (MRI) which will be used to assess the division of responsibility in the modern Saudi family.

**Husband's roles**  The study findings indicate that while the roles that are included in the MRI are important to both the old and young Saudi husbands, some of them have gained in importance at the present time.

The role of being a companion to his wife has gained in importance. As shown in Tables 64 and 65, 42.7 percent
of the husbands of the old families said that being a companion to their wives is important while 43 percent of the wives of the old families saw this as an important role for their husbands to play.

For the young Saudi families (Tables 66 and 67), 84 percent of the husbands stated that this role is of great importance, while 84 percent of the wives desired their husbands to carry out this role. The findings thus emphasize that companionship is becoming a more important role in the modern Saudi family.

In the case of the husband's assistance with domestic tasks, only 35 percent of the husbands of the old families mentioned that it is of great or very great importance that they assist their wives with work around the house if their help is needed. A very similar pattern (27.3 percent) prevails for the wives (Tables 64 and 65).

In contrast, 87.3 percent of the husbands of the young families said that assisting with housework is of great or very great importance to them while 82.3 percent of the wives felt this way. The percentage differences between the old and young families are 52.3 percent for the husbands and 45 percent for the wives. Thus, assisting the wife with domestic chores is much more characteristic of this family type, especially where the wife works outside the home.
For the case of making a decision after a discussion about family affairs, the study findings indicate an increase in the importance to members of the young Saudi families. As shown (Tables 64 and 65), only 22.7 percent of the husbands and 25.3 percent of the wives of the old families stated that family discussions of decision making about things related to the family are of great or very great importance to them. The findings for the young family show (Tables 66 and 67) that 76.7 percent of the husbands and 73.7 percent of the wives indicated that making decisions after discussion is of great or very great importance to them. From these findings, the involvement of family members in the decision making process through discussions is seen to be of greater importance to the young family members than to old family members. Percentage differences in this case are 54 percent for the husbands and 48 percent for the wives.

Concerning the role of managing family income and finances, the study findings indicate that among the old families 89.6 percent of the husbands said that it is of great or very great importance to them that they manage family finances. Eighty-seven percent of the wives agreed that this should be primarily the husband's role (Tables 64 and 65).
In contrast, only 54 percent of the husbands and 51 percent of the wives of the young families indicated that this function should be performed solely by the husband (Tables 66 and 67). Managing the family income and finances is a role that is clearly perceived differently by the husbands of the young families as indicated by the increased openness to the participation of the wife. The differences between the young and old families are 35.6 percent for the husbands and 36 percent for the wives. As the wife becomes more highly educated and increasingly participates in the labor force, it is more likely that she will share in the management of family income and finances.

In the area of childhood socialization (being their child's friend, teacher and guide) the study findings indicate that husbands of the young families are more receptive to functioning in this role. Fifty-one percent of the husbands of the old families said that fulfilling this role is of great or very great importance to them. Similarly, 56.3 percent of the wives of the old families stated their preference for their husband's involvement in this role (Tables 64 and 65).

Findings for the young families indicate (Tables 66 and 67) that 87 percent of the husbands said that assisting in child rearing is of great or very great importance to them,
while 87 percent of the wives felt that it was appropriate that their husbands be involved in carrying out this role. The magnitude of differences between the old and young families is significant, with a 35.7 percent difference between the husbands and a 30.7 percent difference between the wives.

Husbands and wives of the younger families target such areas as companionship, child rearing, and assisting with housework as dimensions of family life that are becoming increasingly important for the husband. Also, the younger families seem to be more receptive to increased involvement of the wife in family finances while agreeing that family discussion is important prior to making decisions that affect the family.

There are other roles that continue to be dominated by the husband. As indicated by small differences between the young and old families, traditional patterns continue to hold in the areas of household repairs, earning the living, practicing religious rites, serving as a model of men for the children, and representing the family in the community. The average percentages of importance of these roles (Tables 64, 65, 66, and 67) are 89.2 percent for the husbands and 98.12 percent for the wives of the old families and 85.94 percent for the husbands and 88.18 percent for the wives of
the young families. These averages indicate that these roles continue to be the exclusive province of the husband, even in today's Saudi society.

The wife's roles The roles included in this section have been traditionally important to the Saudi wife. For example, in the areas of helping in earning the family living, being a companion to the husband, helping the children to grow up by being their friend, teacher and guide, managing the family income and finances, and making family decisions only after discussion, we see substantial differences between the old and young families. The average percentage approval for the wife's involvement in these roles (Tables 68, 69, 70 and 71) are 26.28 percent for the husbands and 32.66 percent for the wives of the old families, and 75.7 percent for the husbands and 80.28 percent for the wives of the young families. These differences underscore the increased importance of these roles to the Saudi wife in modern Saudi Arabia. In the following section, each of these roles will be presented separately for increased clarity.

In the case of helping to earn the family living when the husband needs help, the study findings indicate (Tables 68 and 69) that only 20 percent of the husbands and 30 percent of the wives of the old families said that this role is of great or very great importance to the Saudi wife. For the
young families, as shown in Tables 70 and 71, 64.7 percent of the males and 75 percent of the females said that helping to support the family is of great or very great importance to the Saudi wife. The differences in this case which indicate increased openness in the modern age, are 43.3 percent for the husbands and 45 percent for the wives.

Women in modern day Saudi Arabia, by more fully participating in the workforce, are making use of their increased educational status and are contributing significantly to the family budget.

Concerning the role of being a companion to the husband, the study findings indicate that Saudi wives accord more importance to this role at the present time. As shown in Tables 68 and 69, 47.3 percent of the males and 45.3 percent of the females of the old families mentioned that being a companion to the husband is of great or very great importance to the Saudi wife. For the young family members, as indicated in Tables 70 and 71, 86.4 percent of the husbands and 88.3 percent of the wives indicate that this role is of great or very great importance to them. Percentage differences are 39.1 percent for the husbands and 43 percent for the wives of both families. These differences cast a light on the contemporary Saudi family, as increased importance has been given to the wife's involvement in
several areas, including companionship where the husband and wife increasingly treat each other as friends, consult each other about many things, and become generally closer to each other. In this setting, each of them cares more about the other's opinion, particularly with the increased educational attainment of the wife. They trade advice and help each other to find solutions to his/her problems. In the past, the couple might not even discuss nonfamily affairs.

In the case of child rearing (being their child's friend, teacher and guide) the study indicates more importance for the Saudi wives' involvement at the present time. As shown in Tables 68 and 69, 51.7 percent of the husbands and 48.7 percent of the wives of the old families said that helping the children to grow up by being their friend, teacher and guide is of great or very great importance to the Saudi wife. For the young families, as shown in Tables 70 and 71, 87 percent of the males and 94.4 percent of the females mentioned that this role is of great importance to them.

The differences between the two families are 35.3 percent for the husbands and 45.7 percent for the wives. Increasingly, modern Saudi wives view the factors of being their child's friend, teacher and guide as fundamental to the socialization experience. This role is of great importance to the modern Saudi wife and has undoubtedly been affected by
her enhanced educational attainment. With her education, she can help them with their education and apply what she has learned about effective methods of child rearing. In the past, the wife was less educated, if not illiterate, and her knowledge was limited.

Managing the family income and finances has become of great importance to the Saudi wife at the present time. As the study findings indicate (Tables 68 and 69), only 8 percent of the husbands and 21 percent of the wives of the old family said that the wife's participation in managing the family income was of great or very great importance, while 75 percent of the husbands and 73 percent of the wives of the young families (Tables 70 and 71) emphasized the importance of the wife's involvement in carrying out this function.

The differences in these percentages provide further evidence of change within the modern Saudi family. The percentage differences are 67 percent for the husbands and 52 percent for the wives of both families. From these findings, it can be concluded that there is much more openness to participation in managing the family income and finances.

This change may be attributed to the altered status of the Saudi women in today's society. They are educated,
working in different sectors of the society, and contributing to the family budget. They are also responsible for most of the family shopping, especially for children. Thus, according to all these factors, the Saudi wife is currently more fully participating in managing the family finances.

Family discussions of decision making show that the wife has become more central to the decision making process. As shown in Tables 68 and 69, only 4.4 percent of the males and 18.3 percent of the females of the old families said that making a decision about something related to the family should involve discussion with the wife, while 65.4 percent of the males and 70.7 percent of the females of the young families, as indicated in Tables 70 and 71, mentioned the same kind of involvement.

These differences represent a significant change in the Saudi family and emphasize that the wives of the young families participate more in making decisions about family affairs than the wives of the old families. This change in the importance of the wife's involvement in the decision making apparatus is related to the change in the authority structure within the Saudi family which was presented earlier in this chapter. It will be recalled that there was a tendency within the Saudi family toward sharing the decisions about family affairs between the husband and wife
and that the idea of sharing decisions by family members was seen to be of great importance to the modern Saudi family. The increased status of women has had an impact on the structure of decision making.

There are other roles that have not seen significant change over time. The wife's involvement in caring for the children's everyday needs, practicing religion, being a homemaker, serving as a model of women for the children, and representing the family in the community are accorded roughly the same importance by members of the old and young families. The average percentages for these roles (Tables 68, 69, 70 and 71) are 93.82 percent for the husbands and 93.48 percent for the wives of the old families and 93.4 percent for the husbands and 91.18 percent for the wives of the young families.

From these findings about husband's and wife's roles, it can be surmised that the young husbands and wives are increasingly companions of one another, are both involved in helping their children to grow up, and are both participating in making decisions and managing the family income. Also, the young husband shares his wife's work around the house more than the old husbands and the young wife participates more in earning part of the family income.
All of these findings indicate that social change is occurring within the Saudi family as perceived by members of Saudi families. The differences between the responses of members of the old and young families provide solid evidence about social change in Saudi society. These differences are apparent in a wide variety of areas, including marriage arrangements, the size of the family, family roles and the authority of the family. One important thing about these findings is that the religious aspects of the Saudi family have not changed substantially, which supports the hypothesis that economic development in Saudi Arabia has not impacted religious expression in the society. This can be seen through the strong identity with Islam, regular practice of Islamic rituals, and the effect of religion in directing people's behavior and actions.
CHAPTER 6. CONCLUSIONS AND SUGGESTIONS FOR FUTURE STUDIES

This study focuses on the social changes that are currently taking place with the Saudi family. Development in the economic institution has affected the other institutions in the society which, in turn, have affected the family. Widespread changes in the country's economy have reverberated throughout society and have impacted education, health services, mass media, communication and transportation systems, and the family. The improvement in the Saudi economy, coming as a direct result of the discovery of oil, has resulted in improvements in the functioning of these institutions. At the same time, changes in these institutions have influenced the condition of the Saudi family and brought about changes within the family institution.

Within the Saudi family today, social change can be traced through conditions which were largely unknown in the past and which contributed to improvement in living conditions. Included among these changes are increased and improved education for Saudi children. Members of the Saudi family are better educated than ever before, particularly the women. Also, the Saudi family has benefited from improvement in the availability of medical services and the
corresponding reduction in the incidence of fatal diseases, especially childhood diseases.

Another aspect of social change impacting the Saudi family has been the introduction of modern technological devices which save the family time and effort. The Saudi family also possesses more luxuries, including more than one car per family and more than one TV set per household. Building a modern house with the help of government loans has been an additional change affecting the quality of life of the Saudi family.

Moreover, contact with other cultural systems and parts of Saudi society have been made possible with the increased availability of modern communication and transportation systems.

The role of mass media in changing the Saudi family is well recognized. The media's influence on the family is multifaceted and has resulted in more firmly connecting the family to society and the outside world and in providing alternative educational opportunities for the children.

This thesis has been devoted to tracing the influence of these factors on the family unit by comparatively assessing the perceptions of members of older, traditional families with those of younger, more modern families.
The differences in the opinions of the members of the "old" and "young" families point to substantial changes in the form and function of the Saudi family. Many characteristics of the traditional Saudi family have been altered and have been replaced by new patterns. A case in point involves changes in marital arrangements. Included in these changes are the age at which marriage takes place, increased individual freedom in the choice of a mate, decreased incidence in the marriage of cousins, and greater freedom of pre-marriage interaction between the potential bride and groom. In addition, monogamy has become the preferred marital arrangement.

Modernization theory and functionalism both hypothesize greater diversification of function and a corresponding increase in institutional complexity as economic development progresses. In the process, the family loses many of its historic functions and becomes more specialized as extra-familial institutions emerge as formalized alternatives in the provision of the basic needs of society. Agencies such as the schools, markets and industrial corporations have become increasingly important in modern society in carrying out basic economic and educational functions. While the family is still an important force, other institutions in the society, such as the schools and mass media have become
increasingly significant forces in the educational and socialization process. Certain functions, like child rearing, continue to be of great importance to the Saudi family. Even here, however, significant changes in the way socialization is carried out (joint involvement of the parents) signals a fundamental change and will likely be the basis for continued change in the future.

The status of the young man and woman today is measured according to factors which differ from those used in the past. Modernization has been seen as impacting class structure of society. Economic development depends upon a fundamental alteration being made in the way that status and position are distributed in the society. Generally, as development proceeds, there is a movement away from status based upon ascription to a system which emphasizes achievement. In today's Saudi family, achievement, as indicated by education and wealth, rather than ascriptive characteristics, such as family status, have come to prevail. This change has led to a decreased emphasis on the larger, extended kinship network and has strengthened the move to the isolated nuclear family alternative.

Women's work outside the home is a very prevalent and visible phenomenon in Saudi society today. Following economic development, women are now participating in many
sectors of the society, as evidenced by the higher number of young wives in the labor force. Positive feelings about women's involvement in the work force, however, are largely limited by family status; there is a general preference for women with children to remain home with their children.

The size of the Saudi family is becoming smaller than in the past as a large number of children is no longer preferred by members of the young families. Also, people seem to prefer the nuclear family, a form more consistent with a family experiencing increased social and geographical mobility. Furthermore, limiting the number of children so that they can be better cared for is seen as necessary to the modern Saudi family.

Changes in family structure have important implications for the way that roles are distributed and decisions made. The increased involvement of the women in the work force, for example, can have an impact upon the way in which household chores are defined and carried out. Also, the fact that the woman begins to bring resources into the family has the potential for altering the decision making structure. Generally, the authority structure which typifies the modern Saudi family is one where decisions about family matters are made by the husband and wife together instead of one which emphasizes the husband's dominance, as in the past.
This change can be noted by observing the differences of the responses of the old and young families about the importance of sharing decisions about family affairs. The mean scores for the older families are 2.4 for the husbands and 1.78 for the wives, indicating that more traditional families accord little importance to the idea of shared decision making. The mean scores for the young family members, on the other hand, are 4.29 for the husbands and 4.4 for the wives, which reflect a greater importance being attached to democratic decision making among the young families.

Blood's Scale of Marital Power is found to be applicable to the Saudi family, even though it was originally developed for analysis of the American family.

Changes in the husband's and wife's roles are other instances of social change within the Saudi family. The roles of the husband and wife, as included in Hurvitz's Marital Roles Scale, are judged to be relevant for analysis of the Saudi family. Some of the roles in the Hurvitz's scale are jointly performed by the husband and wife. Among these roles are being a companion to each other, helping the children to grow up by being their friend, teacher, and guide, and sharing the responsibility of making decisions about family matters and managing the family income and finances.
Moreover, for the husband, the role of assisting with the housework has recently become more prevalent.

Participation in the work force has become much more common among Saudi women, although it is far from obligatory. The husband maintains the primary responsibility for the support of the family, but the involvement of the wife is increasing in importance. The fact that the Marital Role Inventory Scale is applicable to the Saudi family may indicate the convergence of the Saudi family with the type typically found in developed countries.

The Islamic characteristics of the Saudi family are still intact and have not changed appreciably. Family members are tied to the Islamic teachings and values and regularly apply them to their daily life. These teachings and values are considered important sources of direction and control the actions and behaviors of the Saudi people. Furthermore, the feeling of belonging to Islam and practicing the Islamic rituals are of great importance to the Saudis. The influence of Islam has not lessened due to economic development in the country.

This study shows that theories like modernization and functionalism can effectively deal with social change that has occurred within the Saudi family. Many predictions
emanating from the modernization perspective apply to Saudi society, with some exceptions related to religion.

Saudi society is more differentiated than in the past. This can be seen in its institutions, which have become more complex and specialized in response to economic development.

Elements of modernity which typify Saudi Arabia include an increase in urbanization, an increase in industrialization, the widespread use of technology, increases in education, the widespread of mass media and the increasing popularity of the nuclear family.

Functionalism also can contribute to the explanation of changes in family functions and how these affect family form. As people increase their educational attainment and pursue careers independent of the larger kinship unit, the nuclear family becomes increasingly important. The functional perspective emphasizes the increasing interdependence of the different institutions in the society as modernization proceeds. For example, education for the children is provided by families, schools, and the mass media alike. Increasingly the family depends on an independent economic structure for its needs while members of the family hold positions in this structure.

Within the family, changes in the authority structure and the division of labor mean more interdependence between
the husband and wife and more complete integration within
the family. Also, the sharing of the child rearing function
by the husband and wife sets the stage for the development
of further equality in the Saudi family of the future.

Suggestions for future studies

This study emphasizes the importance of the relationship
between the family and other institutions and agencies in
Saudi society as these institutions come to perform more of
the functions traditionally carried on within the family unit.
Many questions remain, such as whether or not the changes
will be beneficial for Saudi society and for Saudi families.

In the study, two scales were used which were both
developed in the United States. These scales are Hurvitz's
scale of Marital Roles Inventory and Blood's scale of Marital
Power. These scales were used previously in a study of
Saudi students studying in the United States. The results
of both studies indicate the applicability of these scales
to the Saudi family and matters of social change. Future
studies should attempt to utilize these scales in other
settings and with different population groups. The families
used in this study, particularly the young families, are
probably not typical of families in general and the question
remains as to whether the same patterns would be found among different student groups or among families in rural areas.

The study emphasized the small size of the modern Saudi family and the preference for the nuclear family type. An interesting question concerns the relationships which will evolve between the nuclear and extended families after this change. Specific research questions should focus on visitation patterns, participation in family occasions, and integrational communication patterns.

Child rearing is an important function for the Saudi family in both the past and present and the study emphasized the changes taking place in the performance of this function. A study which focuses specifically on the performance of this function seems very important. From a policy standpoint, it seems important to understand the shifts that are taking place in the Saudi family so that adjustments and coordination can result in the effective performance of societal functions. This thesis has been directed to providing this kind of information and understanding.
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UNESCO

Vago, Steven

Wallerstein, I.


Weber, Max

William, Robin M. Jr.

Yahya, Hasan A.
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APPENDIX A
Table 2. The age of the husband and wife of the young family during the time of the study

<table>
<thead>
<tr>
<th>Age</th>
<th>Husband</th>
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Table 3. The age of the husband and wife of the old family during the time of the study

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<td>61 - 65</td>
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<td>71 - 75</td>
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Table 4. The age of the husband and wife when they got married as indicated by husbands

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<th></th>
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</thead>
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<td>Husband</td>
<td>Wife</td>
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<td>Wife</td>
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<td>0.3%</td>
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</tr>
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</table>
Table 5. The age of the husband and wife when they got married as indicated by wives

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<th>The old family</th>
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<td>Husband</td>
<td>Wife</td>
</tr>
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<td>223</td>
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<tr>
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<td></td>
<td>0.3%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 6. The level of education for husbands (young family)

<table>
<thead>
<tr>
<th>College degree</th>
<th>Graduate</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>192</td>
<td>33</td>
<td>75</td>
<td>300</td>
</tr>
<tr>
<td>64.0%</td>
<td>11.0%</td>
<td>25.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 7. The level of education for wives (young family)

<table>
<thead>
<tr>
<th>Level of education</th>
<th>Wives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary school</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>6.0%</td>
</tr>
<tr>
<td>Middle school</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
</tr>
<tr>
<td>High school</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>27.3%</td>
</tr>
<tr>
<td>College degree</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>51.7%</td>
</tr>
<tr>
<td>Graduate</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>6.0%</td>
</tr>
<tr>
<td>Others</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
</tr>
<tr>
<td>Level of education</td>
<td>Husband</td>
</tr>
<tr>
<td>------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Elementary school</td>
<td>50</td>
</tr>
<tr>
<td>16.7%</td>
<td>9.7%</td>
</tr>
<tr>
<td>Middle school</td>
<td>39</td>
</tr>
<tr>
<td>13.0%</td>
<td>2.0%</td>
</tr>
<tr>
<td>High school</td>
<td>45</td>
</tr>
<tr>
<td>15.0%</td>
<td>1.3%</td>
</tr>
<tr>
<td>College degree</td>
<td>29</td>
</tr>
<tr>
<td>9.7%</td>
<td>0.7%</td>
</tr>
<tr>
<td>Graduate degree</td>
<td>2</td>
</tr>
<tr>
<td>0.7%</td>
<td>0.3%</td>
</tr>
<tr>
<td>Vocational training</td>
<td>12</td>
</tr>
<tr>
<td>0.7%</td>
<td>0.3%</td>
</tr>
<tr>
<td>Illiterate</td>
<td>85</td>
</tr>
<tr>
<td>28.3%</td>
<td>49.0%</td>
</tr>
<tr>
<td>Can read and write</td>
<td>36</td>
</tr>
<tr>
<td>12.0%</td>
<td>31.3%</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
</tr>
<tr>
<td>0.3%</td>
<td>5.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
</tr>
<tr>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 9. The permanent residence of the husband and wife

<table>
<thead>
<tr>
<th>The area</th>
<th>The young family</th>
<th></th>
<th>The old family</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Bedouin area</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Farm area</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>0.3%</td>
<td>4.7%</td>
<td>2.0%</td>
</tr>
<tr>
<td>Village</td>
<td>12</td>
<td>1</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
<td>0.3%</td>
<td>2.3%</td>
<td>3.7%</td>
</tr>
<tr>
<td>Small city</td>
<td>24</td>
<td>22</td>
<td>16</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>8.0%</td>
<td>7.3%</td>
<td>5.3%</td>
<td>10.0%</td>
</tr>
<tr>
<td>Large city</td>
<td>259</td>
<td>275</td>
<td>263</td>
<td>251</td>
</tr>
<tr>
<td></td>
<td>86.3%</td>
<td>91.7%</td>
<td>87.7%</td>
<td>83.7%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
</tbody>
</table>
Table 10. The area where the husband and wife were born

<table>
<thead>
<tr>
<th>The area</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Bedouin area</td>
<td>20</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>6.7%</td>
<td>6.0%</td>
</tr>
<tr>
<td>Farm area</td>
<td>25</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>8.7%</td>
</tr>
<tr>
<td>Village</td>
<td>60</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>20.0%</td>
<td>26.3%</td>
</tr>
<tr>
<td>Small city</td>
<td>103</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td>34.3%</td>
<td>19.0%</td>
</tr>
<tr>
<td>Large city</td>
<td>92</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>30.7%</td>
<td>40.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 11. About the home of the respondents

<table>
<thead>
<tr>
<th>Home</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Own it</td>
<td>192</td>
<td>217</td>
</tr>
<tr>
<td></td>
<td>64.0%</td>
<td>72.3%</td>
</tr>
<tr>
<td>Rent it</td>
<td>94</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>31.3%</td>
<td>27.3%</td>
</tr>
<tr>
<td>Others</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4.7%</td>
<td>0.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 12. Types of homes the respondents have

<table>
<thead>
<tr>
<th>Home</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Apartment</td>
<td>71</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>23.7%</td>
<td>29.0%</td>
</tr>
<tr>
<td>Sand</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>3.7%</td>
<td>1.0%</td>
</tr>
<tr>
<td>Concrete</td>
<td>44</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>14.7%</td>
<td>16.0%</td>
</tr>
<tr>
<td>Villa</td>
<td>170</td>
<td>162</td>
</tr>
<tr>
<td></td>
<td>56.7%</td>
<td>54.0%</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>1.2%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 13. Loans from the Real Estate Development Fund and the respondents

|                                      | The young family | The old family | |
|--------------------------------------|------------------|----------------|
|                                      | husband          | husband        | |
| I have gotten a loan                 | 153              | 203            | |
|                                      | 51.0%            | 67.7%          | |
| My name is on the waiting list       | 66               | 39             | |
|                                      | 22.0%            | 13.0%          | |
| I will apply when I get land         | 73               | 49             | |
|                                      | 24.3%            | 16.3%          | |
| Others                               | 8                | 9              | |
|                                      | 2.7%             | 3.0%           | |
| Total                                | 300              | 300            | |
|                                      | 100.0%           | 100.0%         | |

Table 14. The number of persons living with the respondent at home

| Number living with | The young family | The old family | |
|--------------------|------------------|----------------|
|                    | Husband          | Wife           | Husband | Wife | |
| 1 - 3              | 37               | 79             | 4       | 0    |
|                    | 12.3%            | 26.4%          | 1.3%    | 0.0% |
| 4 - 5              | 125              | 111            | 20      | 18   |
|                    | 41.6%            | 37.0%          | 6.7%    | 6.0% |
| 6 - 10             | 138              | 110            | 276     | 282  |
|                    | 46.0%            | 36.7%          | 92.0%   | 94.0%|
| Total              | 300              | 300            | 300     | 300  |
|                    | 100.0%           | 100.0%         | 100.0%  | 100.0%|
Table 15. The persons who live with the respondents at home

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Wife</td>
<td>300</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>99.7%</td>
</tr>
<tr>
<td>Husband</td>
<td>299</td>
<td></td>
</tr>
<tr>
<td></td>
<td>99.7%</td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td>287</td>
<td>263</td>
</tr>
<tr>
<td></td>
<td>95.7%</td>
<td>87.7%</td>
</tr>
<tr>
<td>Parent(s)</td>
<td>69</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>23.0%</td>
<td>7.7%</td>
</tr>
<tr>
<td>Brothers</td>
<td>47</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>15.7%</td>
<td>8.0%</td>
</tr>
<tr>
<td>Sisters</td>
<td>31</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>10.3%</td>
<td>6.3%</td>
</tr>
<tr>
<td>Grandparents</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>2.3%</td>
</tr>
<tr>
<td>Other relatives</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>4.0%</td>
</tr>
<tr>
<td>Others</td>
<td>8</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>2.7%</td>
<td>8.7%</td>
</tr>
</tbody>
</table>
Table 16. The husband's occupation (the old family)

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Husband</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government employee</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>51.0%</td>
</tr>
<tr>
<td>Nongovernment employee</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>9.7%</td>
</tr>
<tr>
<td>Trader</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>13.3%</td>
</tr>
<tr>
<td>Businessman</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>6.7%</td>
</tr>
<tr>
<td>Student</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
</tr>
<tr>
<td>Farmer</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>4.7%</td>
</tr>
<tr>
<td>Worker</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
</tr>
<tr>
<td>Retired</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>6.3%</td>
</tr>
<tr>
<td>Others</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 17. The wife's occupation (the old family)

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government employee</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>7.7%</td>
</tr>
<tr>
<td>Nongovernment employee</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
</tr>
<tr>
<td>Worker</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>1.7%</td>
</tr>
<tr>
<td>Homemaker</td>
<td>259</td>
</tr>
<tr>
<td></td>
<td>86.3%</td>
</tr>
<tr>
<td>Student</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>Retired</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>3.7%</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 18. The husband's occupation (young family)

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Husband</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government employee</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>70.0%</td>
</tr>
<tr>
<td>Nongovernment employee</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>11.0%</td>
</tr>
<tr>
<td>Trader</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
</tr>
<tr>
<td>Farmer</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>Businessman</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>1.7%</td>
</tr>
<tr>
<td>Worker</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>Others</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>13.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
</tr>
</tbody>
</table>
**Table 19. The wife's occupation (young family)**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government employee</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>41.7%</td>
</tr>
<tr>
<td>Nongovernment employee</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
</tr>
<tr>
<td>Homemaker</td>
<td>165</td>
</tr>
<tr>
<td></td>
<td>55.0%</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
</tr>
</tbody>
</table>
### Table 20. Visiting foreign countries

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband  Wife</td>
<td>Husband  Wife</td>
</tr>
<tr>
<td>Yes</td>
<td>200 179</td>
<td>120  47</td>
</tr>
<tr>
<td></td>
<td>66.7% 59.7%</td>
<td>40.0% 15.7%</td>
</tr>
<tr>
<td>No</td>
<td>100 121</td>
<td>180  253</td>
</tr>
<tr>
<td></td>
<td>33.3% 40.3%</td>
<td>60.0% 84.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300 300</td>
<td>300 300</td>
</tr>
<tr>
<td></td>
<td>100.0% 100.0%</td>
<td>100.0% 100.0%</td>
</tr>
</tbody>
</table>

### Table 21. Whether the family was with the respondent when visiting foreign countries

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband  Wife</td>
<td>Husband  Wife</td>
</tr>
<tr>
<td>Yes</td>
<td>210 165</td>
<td>54 40</td>
</tr>
<tr>
<td></td>
<td>70.0% 55.0%</td>
<td>18.0% 13.3%</td>
</tr>
<tr>
<td>No</td>
<td>90 135</td>
<td>246 260</td>
</tr>
<tr>
<td></td>
<td>30.0% 45.0%</td>
<td>82.0% 86.5%</td>
</tr>
<tr>
<td>Total</td>
<td>300 300</td>
<td>300 300</td>
</tr>
<tr>
<td></td>
<td>100.0% 100.0%</td>
<td>100.0% 100.0%</td>
</tr>
</tbody>
</table>
Table 22. The area where the respondents often spend their vacation

<table>
<thead>
<tr>
<th>Vacation area</th>
<th>The young family</th>
<th>The old family</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
<td>Wife</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inside the country</td>
<td>117</td>
<td>145</td>
<td>272</td>
<td>295</td>
<td>39.0%</td>
<td>48.3%</td>
</tr>
<tr>
<td></td>
<td>61.0%</td>
<td>51.7%</td>
<td>28</td>
<td>5</td>
<td>90.7%</td>
<td>98.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
<td>300</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 23. The respondent's feeling of belonging to Islam

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
<td>Wife</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very little extent</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Little extent</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0.3%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Undecided</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0.3%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Great extent</td>
<td>10</td>
<td>11</td>
<td>4</td>
<td>6</td>
<td>3.3%</td>
<td>3.7%</td>
</tr>
<tr>
<td>Very great extent</td>
<td>288</td>
<td>289</td>
<td>296</td>
<td>294</td>
<td>96.0%</td>
<td>96.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
<td>300</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 24. The extent that the respondents' families are practicing Islamic rituals

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Very extensively</td>
<td>184</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td>61.3%</td>
<td>59.0%</td>
</tr>
<tr>
<td>Most of the time</td>
<td>98</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td>32.7%</td>
<td>36.0%</td>
</tr>
<tr>
<td>Some of the time</td>
<td>18</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>6.0%</td>
<td>5.0%</td>
</tr>
<tr>
<td>Hardly ever</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 25. The importance of religious beliefs in directing the respondents' behavior and actions

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Very important</td>
<td>290</td>
<td>293</td>
</tr>
<tr>
<td></td>
<td>96.7%</td>
<td>97.7%</td>
</tr>
<tr>
<td>Fairly important</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>3.3%</td>
<td>2.3%</td>
</tr>
<tr>
<td>Little importance</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Not important at all</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 26. The changes occurred within the Saudi family according to the economic prosperity as the Saudi husband and wife see them

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>More traveling</td>
<td>252</td>
<td>252</td>
</tr>
<tr>
<td>outside the country</td>
<td>84.0%</td>
<td>84.0%</td>
</tr>
<tr>
<td></td>
<td>245</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>81.9%</td>
<td>81.9%</td>
</tr>
<tr>
<td>More luxuries</td>
<td>275</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>91.7%</td>
<td>85.0%</td>
</tr>
<tr>
<td></td>
<td>272</td>
<td>248</td>
</tr>
<tr>
<td></td>
<td>90.7%</td>
<td>82.7%</td>
</tr>
<tr>
<td>Hiring foreigners</td>
<td>280</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>93.3%</td>
<td>88.0%</td>
</tr>
<tr>
<td></td>
<td>276</td>
<td>274</td>
</tr>
<tr>
<td></td>
<td>92.0%</td>
<td>91.3%</td>
</tr>
<tr>
<td>Increased leisure time</td>
<td>230</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>76.7%</td>
<td>83.3%</td>
</tr>
<tr>
<td></td>
<td>276</td>
<td>274</td>
</tr>
<tr>
<td></td>
<td>81.7%</td>
<td>86.7%</td>
</tr>
<tr>
<td>Labor saving devices at home</td>
<td>293</td>
<td>273</td>
</tr>
<tr>
<td></td>
<td>97.6%</td>
<td>91.0%</td>
</tr>
<tr>
<td></td>
<td>295</td>
<td>292</td>
</tr>
<tr>
<td></td>
<td>98.3%</td>
<td>97.3%</td>
</tr>
<tr>
<td>Better medical care</td>
<td>276</td>
<td>261</td>
</tr>
<tr>
<td></td>
<td>92.0%</td>
<td>87.0%</td>
</tr>
<tr>
<td></td>
<td>285</td>
<td>285</td>
</tr>
<tr>
<td></td>
<td>95.0%</td>
<td>95.0%</td>
</tr>
<tr>
<td>Increased and advanced education for sons</td>
<td>288</td>
<td>265</td>
</tr>
<tr>
<td></td>
<td>96.0%</td>
<td>88.3%</td>
</tr>
<tr>
<td></td>
<td>296</td>
<td>294</td>
</tr>
<tr>
<td></td>
<td>98.7%</td>
<td>98.0%</td>
</tr>
<tr>
<td>Increased and advanced education for girls</td>
<td>289</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>96.3%</td>
<td>93.7%</td>
</tr>
<tr>
<td></td>
<td>296</td>
<td>295</td>
</tr>
<tr>
<td></td>
<td>98.7%</td>
<td>98.3%</td>
</tr>
<tr>
<td>Smaller number of children per family</td>
<td>45</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td>15.0%</td>
<td>23.7%</td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>23.3%</td>
</tr>
<tr>
<td></td>
<td>94</td>
<td>31.3%</td>
</tr>
<tr>
<td>More divorce</td>
<td>29</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>9.7%</td>
<td>7.3%</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>6.3%</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>4.0%</td>
</tr>
<tr>
<td>Husbands having vacation alone</td>
<td>115</td>
<td>131</td>
</tr>
<tr>
<td></td>
<td>38.3%</td>
<td>43.7%</td>
</tr>
<tr>
<td></td>
<td>108</td>
<td>132</td>
</tr>
<tr>
<td></td>
<td>36.0%</td>
<td>44.0%</td>
</tr>
<tr>
<td>Building a home with government loans</td>
<td>299</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>99.7%</td>
<td>89.0%</td>
</tr>
<tr>
<td></td>
<td>296</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td>98.7%</td>
<td>95.3%</td>
</tr>
</tbody>
</table>
Table 26. (continued)

<table>
<thead>
<tr>
<th>Changes</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Better communication systems</td>
<td>297</td>
<td>270</td>
</tr>
<tr>
<td></td>
<td>99.0%</td>
<td>90.0%</td>
</tr>
<tr>
<td>Increased income</td>
<td>277</td>
<td>254</td>
</tr>
<tr>
<td></td>
<td>92.3%</td>
<td>84.7%</td>
</tr>
<tr>
<td>Wider domain for women to participate</td>
<td>241</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>80.3%</td>
<td>85.3%</td>
</tr>
<tr>
<td>Decline in productive function of the family</td>
<td>181</td>
<td>166</td>
</tr>
<tr>
<td></td>
<td>60.3%</td>
<td>55.3%</td>
</tr>
<tr>
<td>Others</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>5.0%</td>
<td>1.7%</td>
</tr>
</tbody>
</table>
Table 27. The best age for marriage for the husband as seen by the Saudi husband and wife

<table>
<thead>
<tr>
<th>Age</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Less than 20</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.7%</td>
</tr>
<tr>
<td>20-25</td>
<td>180</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>60.0%</td>
<td>59.7%</td>
</tr>
<tr>
<td>26-30</td>
<td>113</td>
<td>105</td>
</tr>
<tr>
<td></td>
<td>37.7%</td>
<td>35.0%</td>
</tr>
<tr>
<td>Doesn't matter</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>4.6%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 28. The best age for marriage for the wife as seen by the Saudi husband and wife

<table>
<thead>
<tr>
<th>Age</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Less than 20</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
<td>6.3%</td>
</tr>
<tr>
<td>20-25</td>
<td>277</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>92.3%</td>
<td>89.3%</td>
</tr>
<tr>
<td>26-30</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>3.0%</td>
</tr>
<tr>
<td>Doesn't matter</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 29. The existence of some phenomena in the Saudi family and how spread they are in the past time as seen by members of the old Saudi family

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>Husband</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Less spread</td>
</tr>
<tr>
<td>Early-age marriage</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>Girls' education</td>
<td>219</td>
</tr>
<tr>
<td></td>
<td>73.0%</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>221</td>
</tr>
<tr>
<td></td>
<td>73.7%</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>186</td>
</tr>
<tr>
<td></td>
<td>62.0%</td>
</tr>
<tr>
<td>Servants at home</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td>94.3%</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>81.7%</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>238</td>
</tr>
<tr>
<td></td>
<td>70.3%</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
</tbody>
</table>
Table 29. (continued)

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>1 Less spread</th>
<th>2 Little spread</th>
<th>3 Undecided</th>
<th>4 More spread</th>
<th>5 Wide spread</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early-age marriage</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>18</td>
<td>282</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>6.0%</td>
<td>94.0%</td>
</tr>
<tr>
<td>Girls' education</td>
<td>203</td>
<td>85</td>
<td>12</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>67.7%</td>
<td>28.3%</td>
<td>4.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>239</td>
<td>57</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>79.7%</td>
<td>19.0%</td>
<td>1.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>220</td>
<td>60</td>
<td>20</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>73.3%</td>
<td>20.0%</td>
<td>6.7%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Servants at home</td>
<td>254</td>
<td>41</td>
<td>5</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>84.7%</td>
<td>13.7%</td>
<td>1.7%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>274</td>
<td>26</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>91.3%</td>
<td>8.7%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>38</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>12.7%</td>
<td>87.3%</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>187</td>
<td>89</td>
<td>22</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>62.3%</td>
<td>29.7%</td>
<td>7.3%</td>
<td>0.7%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>32</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>10.7%</td>
<td>89.3%</td>
</tr>
</tbody>
</table>
Table 30. The existence of some phenomena in the Saudi family and how spread they are in the past time as seen by members of the young Saudi family

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>Husband</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 Less spread</td>
</tr>
<tr>
<td>Early-age marriage</td>
<td>0.0%</td>
</tr>
<tr>
<td>Girls' education</td>
<td>217.0%</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>219.0%</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>205.0%</td>
</tr>
<tr>
<td>Servants at home</td>
<td>269.0%</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>223.0%</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>0.0%</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>210.0%</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>0.0%</td>
</tr>
</tbody>
</table>
Table 30. (continued)

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>1 Less spread</th>
<th>2 Little spread</th>
<th>3 Undecided</th>
<th>4 More spread</th>
<th>5 Wide spread</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early-age marriage</td>
<td>3 1.0%</td>
<td>3 1.0%</td>
<td>0 0.0%</td>
<td>36 12.0%</td>
<td>258 86.0%</td>
</tr>
<tr>
<td>Girls' education</td>
<td>220 73.3%</td>
<td>68 22.7%</td>
<td>7 2.3%</td>
<td>3 1.0%</td>
<td>2 0.7%</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>210 70.0%</td>
<td>83 27.7%</td>
<td>7 2.3%</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>234 78.0%</td>
<td>62 20.7%</td>
<td>4 1.3%</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
</tr>
<tr>
<td>Servants at home</td>
<td>248 82.7%</td>
<td>52 17.3%</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>239 79.7%</td>
<td>57 19.0%</td>
<td>1 0.3%</td>
<td>2 0.7%</td>
<td>1 0.3%</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>3 1.0%</td>
<td>2 0.7%</td>
<td>1 0.3%</td>
<td>53 17.7%</td>
<td>241 80.3%</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>234 78.0%</td>
<td>59 19.7%</td>
<td>6 2.0%</td>
<td>0 0.0%</td>
<td>1 0.3%</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>2 0.7%</td>
<td>0 0.0%</td>
<td>2 0.7%</td>
<td>42 14.0%</td>
<td>254 84.7%</td>
</tr>
</tbody>
</table>
Table 31. The existence of some phenomena in the Saudi family and how spread they are in the present time as seen by members of the old Saudi family

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>1 Less spread</th>
<th>2 Little spread</th>
<th>3 Undecided</th>
<th>4 More spread</th>
<th>5 Wide spread</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early age marriage</td>
<td>137</td>
<td>155</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>45.7%</td>
<td>51.7%</td>
<td>2.7%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Girls' education</td>
<td>217</td>
<td>79</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>23.7%</td>
<td>75.7%</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>115</td>
<td>183</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.0%</td>
<td>0.3%</td>
<td>38.3%</td>
<td>61.0%</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>0</td>
<td>0</td>
<td>16</td>
<td>190</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>5.3%</td>
<td>63.3%</td>
<td>31.3%</td>
</tr>
<tr>
<td>Servants at home</td>
<td>0</td>
<td>0</td>
<td>13</td>
<td>139</td>
<td>148</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>4.3%</td>
<td>46.3%</td>
<td>49.3%</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>5</td>
<td>9</td>
<td>33</td>
<td>184</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>1.7%</td>
<td>3.0%</td>
<td>11.0%</td>
<td>61.3%</td>
<td>23.0%</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>55</td>
<td>189</td>
<td>48</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>18.3%</td>
<td>63.0%</td>
<td>16.0%</td>
<td>2.0%</td>
<td>0.7%</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>1</td>
<td>1</td>
<td>9</td>
<td>161</td>
<td>128</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.3%</td>
<td>3.0%</td>
<td>53.7%</td>
<td>42.7%</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>105</td>
<td>171</td>
<td>24</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>35.0%</td>
<td>57.0%</td>
<td>8.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>
Table 31. (continued)

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>1 Less spread</th>
<th>2 Little spread</th>
<th>3 Undecided</th>
<th>4 More spread</th>
<th>5 Wide spread</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early age marriage</td>
<td>175</td>
<td>122</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>58.3%</td>
<td>40.7%</td>
<td>1.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Girls' education</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>32</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>10.7%</td>
<td>89.3%</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>80</td>
<td>218</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>26.7%</td>
<td>72.7%</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>131</td>
<td>162</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>2.3%</td>
<td>43.7%</td>
<td>54.0%</td>
</tr>
<tr>
<td>Servants at home</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>81</td>
<td>216</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.0%</td>
<td>27.0%</td>
<td>72.0%</td>
</tr>
<tr>
<td>Controlling number of children to take</td>
<td>0</td>
<td>1</td>
<td>37</td>
<td>178</td>
<td>84</td>
</tr>
<tr>
<td>better care of them</td>
<td>0.0%</td>
<td>0.3%</td>
<td>12.3%</td>
<td>59.3%</td>
<td>28.0%</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>92</td>
<td>151</td>
<td>48</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>30.7%</td>
<td>50.3%</td>
<td>16.0%</td>
<td>3.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Relationship between family and other</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>85</td>
<td>212</td>
</tr>
<tr>
<td>institutions in society</td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.0%</td>
<td>28.3%</td>
<td>70.7%</td>
</tr>
<tr>
<td>Two or three generations live in same</td>
<td>111</td>
<td>145</td>
<td>43</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>household</td>
<td>37.0%</td>
<td>48.3%</td>
<td>14.3%</td>
<td>0.3%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>
Table 32. The existence of some phenomena in the Saudi family and how spread they are in the present time as seen by members of the young Saudi family

<table>
<thead>
<tr>
<th>The Phenomena</th>
<th>1 Very little importance</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early-age marriage</td>
<td>137 (45.7%)</td>
<td>159 (53.0%)</td>
<td>2 (0.7%)</td>
<td>2 (0.7%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>Girls' education</td>
<td></td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
<td>82 (27.3%)</td>
<td>218 (72.7%)</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>1 (0.3%)</td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
<td>104 (34.7%)</td>
<td>195 (65.0%)</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>1 (0.3%)</td>
<td>0 (0.0%)</td>
<td>4 (1.3%)</td>
<td>201 (67.0%)</td>
<td>94 (31.3%)</td>
</tr>
<tr>
<td>Servants at home</td>
<td>1 (0.3%)</td>
<td>0 (0.0%)</td>
<td>8 (2.7%)</td>
<td>132 (44.0%)</td>
<td>159 (53.0%)</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>1 (0.3%)</td>
<td>0 (0.0%)</td>
<td>16 (5.3%)</td>
<td>199 (66.3%)</td>
<td>84 (28.0%)</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>60 (20.0%)</td>
<td>194 (64.7%)</td>
<td>40 (13.3%)</td>
<td>4 (1.3%)</td>
<td>2 (0.7%)</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
<td>6 (2.0%)</td>
<td>152 (50.7%)</td>
<td>142 (47.3%)</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>101 (33.7%)</td>
<td>169 (56.3%)</td>
<td>30 (10.0%)</td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
</tr>
<tr>
<td>The Phenomena</td>
<td>1 Very little importance</td>
<td>2 Little importance</td>
<td>3 Undecided</td>
<td>4 Great importance</td>
<td>5 Very great importance</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>--------------------------</td>
<td>---------------------</td>
<td>-------------</td>
<td>-------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Early-age marriage</td>
<td>153 (51.0%)</td>
<td>112 (37.3%)</td>
<td>31 (10.3%)</td>
<td>3 (1.0%)</td>
<td>1 (0.3%)</td>
</tr>
<tr>
<td>Girls' education</td>
<td>1 (0.3%)</td>
<td>0 (0.0%)</td>
<td>1 (0.3%)</td>
<td>65 (21.7%)</td>
<td>233 (77.7%)</td>
</tr>
<tr>
<td>Increased mahr (dowry)</td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
<td>2 (0.7%)</td>
<td>110 (36.7%)</td>
<td>188 (62.7%)</td>
</tr>
<tr>
<td>Women's working outside the home</td>
<td>0 (0.0%)</td>
<td>3 (1.0%)</td>
<td>15 (5.0%)</td>
<td>129 (43.0%)</td>
<td>153 (51.0%)</td>
</tr>
<tr>
<td>Servants at home</td>
<td>0 (0.0%)</td>
<td>0 (0.0%)</td>
<td>2 (0.7%)</td>
<td>86 (28.7%)</td>
<td>212 (70.7%)</td>
</tr>
<tr>
<td>Controlling number of children to take better care of them</td>
<td>2 (0.7%)</td>
<td>2 (0.7%)</td>
<td>41 (13.7%)</td>
<td>126 (42.0%)</td>
<td>129 (43.0%)</td>
</tr>
<tr>
<td>Role of family in choosing son's wife</td>
<td>93 (31.0%)</td>
<td>141 (47.0%)</td>
<td>49 (16.3%)</td>
<td>12 (4.0%)</td>
<td>5 (1.7%)</td>
</tr>
<tr>
<td>Relationship between family and other institutions in society</td>
<td>0 (0.0%)</td>
<td>2 (0.7%)</td>
<td>15 (5.0%)</td>
<td>122 (40.7%)</td>
<td>161 (53.7%)</td>
</tr>
<tr>
<td>Two or three generations live in same household</td>
<td>130 (43.3%)</td>
<td>137 (45.7%)</td>
<td>31 (10.3%)</td>
<td>2 (0.7%)</td>
<td>0 (0.0%)</td>
</tr>
</tbody>
</table>
Table 33. Who has the major role in selecting a wife in past day Saudi Arabia as seen by members of the old Saudi family

<table>
<thead>
<tr>
<th>Who selects a wife</th>
<th>Husband</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>The prospective groom</td>
<td>44</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>14.7%</td>
<td>11.7%</td>
</tr>
<tr>
<td>The groom's family</td>
<td>253</td>
<td>253</td>
</tr>
<tr>
<td></td>
<td>84.3%</td>
<td>84.3%</td>
</tr>
<tr>
<td>The couple themselves</td>
<td>3</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>1.0%</td>
<td>4.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 34. Who has the major role in selecting a wife in present day Saudi Arabia as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th>Who selects a wife</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>The prospective groom</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>129</td>
<td>171</td>
</tr>
<tr>
<td></td>
<td>65.7%</td>
<td>57.0%</td>
</tr>
<tr>
<td>The groom's family</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>6.3%</td>
<td>12.0%</td>
</tr>
<tr>
<td>The couple themselves</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>84</td>
<td>93</td>
</tr>
<tr>
<td></td>
<td>28.0%</td>
<td>31.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 35. The extent of domination of some traditions and practices within the Saudi family as seen by the old family

<table>
<thead>
<tr>
<th></th>
<th>Marriage of cousins</th>
<th>Polygamy</th>
<th>Bride and groom never see each other until day of wedding</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
</tr>
<tr>
<td>Very less dominant</td>
<td>132</td>
<td>148</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>44.0%</td>
<td>49.3%</td>
<td>29.7%</td>
</tr>
<tr>
<td>Less dominant</td>
<td>136</td>
<td>120</td>
<td>147</td>
</tr>
<tr>
<td></td>
<td>45.3%</td>
<td>40.0%</td>
<td>49.0%</td>
</tr>
<tr>
<td>Undecided</td>
<td>32</td>
<td>31</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>10.7%</td>
<td>10.3%</td>
<td>10.0%</td>
</tr>
<tr>
<td>Dominant</td>
<td>0</td>
<td>1</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.3%</td>
<td>8.3%</td>
</tr>
<tr>
<td>Very dominant</td>
<td>0</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>3.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 36. The extent of domination of some traditions and practices within the Saudi family as seen by the young family

<table>
<thead>
<tr>
<th></th>
<th>Marriage of cousins</th>
<th>Polygamy</th>
<th>Bride and groom never see each other until day of wedding</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
</tr>
<tr>
<td>Very less dominant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>138</td>
<td>141</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>46.0%</td>
<td>47.0%</td>
<td>27.7%</td>
</tr>
<tr>
<td>Less dominant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>136</td>
<td>132</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>45.3%</td>
<td>44.0%</td>
<td>52.7%</td>
</tr>
<tr>
<td>Undecided</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>19</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>8.7%</td>
<td>6.3%</td>
<td>17.7%</td>
</tr>
<tr>
<td>Dominant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>2.7%</td>
<td>1.0%</td>
</tr>
<tr>
<td>Very dominant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 37. Factors determining the status of the young Saudi man in the present time as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th>Factors</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>His family</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>3.7%</td>
</tr>
<tr>
<td>His education</td>
<td>160</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>53.3%</td>
<td>52.0%</td>
</tr>
<tr>
<td>His wealth</td>
<td>123</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td>41.0%</td>
<td>38.7%</td>
</tr>
<tr>
<td>Others</td>
<td>11</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>3.7%</td>
<td>5.7%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 38. Factors determining the status of the young Saudi woman in the present time as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th>Factors</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Her family</td>
<td>20</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>6.7%</td>
<td>9.0%</td>
</tr>
<tr>
<td>Her education</td>
<td>214</td>
<td>211</td>
</tr>
<tr>
<td></td>
<td>71.3%</td>
<td>70.3%</td>
</tr>
<tr>
<td>Her wealth</td>
<td>29</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>9.7%</td>
<td>15.7%</td>
</tr>
<tr>
<td>Others</td>
<td>37</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>12.3%</td>
<td>5.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 39. The feeling about choosing a job as seen by the old family respondents

<table>
<thead>
<tr>
<th></th>
<th>Husband</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>The job he/she prefers</td>
<td>125</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>41.7%</td>
<td>33.3%</td>
</tr>
<tr>
<td>The job his/her parents prefer</td>
<td>175</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>58.3%</td>
<td>66.7%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 40. The feeling about choosing a job as seen by the young family respondents

<table>
<thead>
<tr>
<th></th>
<th>Husband</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>The job he/she prefers</td>
<td>288</td>
<td>263</td>
</tr>
<tr>
<td></td>
<td>96.0%</td>
<td>87.7%</td>
</tr>
<tr>
<td>The job his/her parents prefer</td>
<td>12</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
<td>12.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 41. The importance of these functions and activities to the Saudi family in the past time as seen by members of the old Saudi family

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very</td>
<td>Little</td>
<td>Little</td>
<td>Undecided</td>
<td>Great</td>
</tr>
<tr>
<td>Child rearing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keeping, some animals for food production</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women working outside the home</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>0</th>
<th>1</th>
<th>13</th>
<th>122</th>
<th>164</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0.0%</td>
<td>0.3%</td>
<td>4.3%</td>
<td>40.7%</td>
<td>54.7%</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>2.3%</td>
<td>22.0%</td>
<td>75.7%</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>4.0%</td>
<td>34.0%</td>
<td>62.0%</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>19.0%</td>
<td>80.3%</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.3%</td>
<td>5.7%</td>
<td>51.3%</td>
<td>42.3%</td>
</tr>
<tr>
<td></td>
<td>102</td>
<td>142</td>
<td>47</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>34.0%</td>
<td>47.3%</td>
<td>15.7%</td>
<td>2.3%</td>
<td>0.7%</td>
</tr>
<tr>
<td></td>
<td>92</td>
<td>159</td>
<td>47</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>30.7%</td>
<td>53.0%</td>
<td>15.7%</td>
<td>0.0%</td>
<td>0.7%</td>
</tr>
<tr>
<td></td>
<td>54</td>
<td>143</td>
<td>91</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>18.0%</td>
<td>47.7%</td>
<td>30.3%</td>
<td>3.3%</td>
<td>0.7%</td>
</tr>
<tr>
<td></td>
<td>147</td>
<td>107</td>
<td>38</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>49.0%</td>
<td>35.7%</td>
<td>12.7%</td>
<td>2.0%</td>
<td>0.7%</td>
</tr>
</tbody>
</table>
Table 41. (continued)

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very little</td>
<td>Little impor-tance</td>
<td>Unde-cided</td>
<td>Great impor-tance</td>
<td>Very great impor-tance</td>
</tr>
<tr>
<td>Child rearing</td>
<td>0.0%</td>
<td>0.0%</td>
<td>4.3%</td>
<td>43.3%</td>
<td>52.3%</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.3%</td>
<td>11.7%</td>
<td>88.0%</td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td>0.0%</td>
<td>0.0%</td>
<td>2.7%</td>
<td>15.3%</td>
<td>82.0%</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.3%</td>
<td>12.0%</td>
<td>87.7%</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td>0.3%</td>
<td>0.3%</td>
<td>4.0%</td>
<td>29.7%</td>
<td>65.7%</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>130</td>
<td>107</td>
<td>61</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>145</td>
<td>103</td>
<td>49</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>114</td>
<td>124</td>
<td>57</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>189</td>
<td>88</td>
<td>23</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Table 42. The importance of these functions and activities to the Saudi family in the past time as seen by members of the young Saudi family

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1 Very little</th>
<th>2 Little</th>
<th>3 Undecided</th>
<th>4 Great</th>
<th>5 Very great</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child rearing</td>
<td>0.0%</td>
<td>1.0%</td>
<td>1.7%</td>
<td>46.0%</td>
<td>51.3%</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>36.3%</td>
<td>63.0%</td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td>0.0%</td>
<td>0.0%</td>
<td>2.7%</td>
<td>33.3%</td>
<td>64.0%</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>30.0%</td>
<td>69.3%</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.7%</td>
<td>51.7%</td>
<td>46.7%</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>38.3%</td>
<td>40.3%</td>
<td>18.7%</td>
<td>0.7%</td>
<td>2.0%</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>35.3%</td>
<td>49.3%</td>
<td>15.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>33.3%</td>
<td>51.0%</td>
<td>15.7%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>54.3%</td>
<td>37.0%</td>
<td>8.7%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>
Table 42. (continued)

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very</td>
<td>Little</td>
<td>Undecided</td>
<td>Very</td>
<td>great</td>
</tr>
<tr>
<td></td>
<td>little</td>
<td>impor-tance</td>
<td>impor-tance</td>
<td>impor-tance</td>
<td>impor-tance</td>
</tr>
<tr>
<td>Child rearing</td>
<td>5</td>
<td>7</td>
<td>5</td>
<td>137</td>
<td>146</td>
</tr>
<tr>
<td></td>
<td>1.7%</td>
<td>2.3%</td>
<td>1.7%</td>
<td>45.7%</td>
<td>48.7%</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>0</td>
<td>1</td>
<td>9</td>
<td>92</td>
<td>198</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.3%</td>
<td>3.0%</td>
<td>30.7%</td>
<td>66.0%</td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>101</td>
<td>194</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.7%</td>
<td>33.7%</td>
<td>64.7%</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>73</td>
<td>225</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>24.3%</td>
<td>75.0%</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td>4</td>
<td>4</td>
<td>21</td>
<td>114</td>
<td>157</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
<td>1.3%</td>
<td>7.0%</td>
<td>38.0%</td>
<td>52.3%</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>145</td>
<td>114</td>
<td>33</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>48.3%</td>
<td>38.0%</td>
<td>11.0%</td>
<td>2.0%</td>
<td>0.7%</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>122</td>
<td>123</td>
<td>42</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>40.7%</td>
<td>41.0%</td>
<td>14.0%</td>
<td>3.0%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>140</td>
<td>115</td>
<td>36</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>46.7%</td>
<td>38.3%</td>
<td>12.0%</td>
<td>1.7%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>213</td>
<td>69</td>
<td>14</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>71.0%</td>
<td>23.0%</td>
<td>4.7%</td>
<td>1.0%</td>
<td>0.3%</td>
</tr>
</tbody>
</table>
Table 43. The importance of these functions and activities to the Saudi family in the present time as seen by members of the old Saudi family

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child rearing</td>
<td>1</td>
<td>3</td>
<td>18</td>
<td>157</td>
<td>121</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>229</td>
<td>67</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td>76.3%</td>
<td>22.3%</td>
<td>1.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>237</td>
<td>62</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary</td>
<td>79.0%</td>
<td>20.7%</td>
<td>0.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>190</td>
<td>88</td>
<td>20</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>55</td>
<td>241</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>165</td>
<td>129</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>0</td>
<td>0</td>
<td>24</td>
<td>164</td>
<td>111</td>
</tr>
</tbody>
</table>
Table 43. (continued)

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1 Very little</th>
<th>2 Little importance</th>
<th>3 Undecided importance</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child rearing</td>
<td>1 0.3%</td>
<td>2 0.7%</td>
<td>16 5.3%</td>
<td>77 25.7%</td>
<td>204 68.0%</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>238 79.3%</td>
<td>55 18.3%</td>
<td>6 2.0%</td>
<td>1 0.3%</td>
<td>0 0.0%</td>
</tr>
<tr>
<td>Sewing or tailoring</td>
<td>229 76.3%</td>
<td>58 19.3%</td>
<td>13 4.3%</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>216 72.0%</td>
<td>68 22.7%</td>
<td>15 5.0%</td>
<td>1 0.3%</td>
<td>0 0.0%</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td>190 63.3%</td>
<td>84 28.0%</td>
<td>25 8.3%</td>
<td>0 0.0%</td>
<td>1 0.3%</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>1 0.3%</td>
<td>0 0.0%</td>
<td>4 1.3%</td>
<td>36 12.0%</td>
<td>259 86.3%</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>1 0.3%</td>
<td>0 0.0%</td>
<td>1 0.3%</td>
<td>26 8.7%</td>
<td>272 90.7%</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
<td>2 0.7%</td>
<td>103 34.3%</td>
<td>195 65.0%</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>0 0.0%</td>
<td>0 0.0%</td>
<td>14 4.7%</td>
<td>121 40.3%</td>
<td>165 55.0%</td>
</tr>
</tbody>
</table>
Table 44. The importance of these functions and activities to the Saudi family in the present time as seen by members of the young Saudi family

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1 Very little</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child rearing</td>
<td>2</td>
<td>4</td>
<td>14</td>
<td>151</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>1.3%</td>
<td>4.7%</td>
<td>50.3%</td>
<td>43.0%</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>194</td>
<td>102</td>
<td>4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>64.7%</td>
<td>34.0%</td>
<td>1.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td>209</td>
<td>91</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>69.7%</td>
<td>30.3%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>226</td>
<td>65</td>
<td>9</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>75.3%</td>
<td>21.7%</td>
<td>3.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td>193</td>
<td>106</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>64.3%</td>
<td>35.3%</td>
<td>0.3%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>90</td>
<td>208</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>30.0%</td>
<td>69.3%</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>44</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.9%</td>
<td>0.0%</td>
<td>14.7%</td>
<td>85.3%</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>141</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.3%</td>
<td>47.0%</td>
<td>51.7%</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>171</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>57.0%</td>
<td>43.0%</td>
</tr>
</tbody>
</table>
Table 44. (continued)

<table>
<thead>
<tr>
<th>Functions and Activities</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very little</td>
<td>Little importance</td>
<td>Undecided</td>
<td>Great importance</td>
<td>Very great importance</td>
</tr>
<tr>
<td>Child rearing</td>
<td>8</td>
<td>12</td>
<td>19</td>
<td>115</td>
<td>146</td>
</tr>
<tr>
<td>Preparing bread at home</td>
<td>216</td>
<td>71</td>
<td>12</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Sewing or tailoring clothes at home</td>
<td>218</td>
<td>70</td>
<td>11</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Keeping some animals for food production</td>
<td>207</td>
<td>79</td>
<td>14</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Painting &amp; maintaining home when necessary by family members</td>
<td>195</td>
<td>82</td>
<td>17</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>School as an aid in child's development</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>87</td>
<td>207</td>
</tr>
<tr>
<td>Reliance on market as a supplier for family needs</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>56</td>
<td>240</td>
</tr>
<tr>
<td>Employment outside the family domain</td>
<td>2</td>
<td>5</td>
<td>11</td>
<td>116</td>
<td>166</td>
</tr>
<tr>
<td>Women working outside the home</td>
<td>2</td>
<td>0</td>
<td>13</td>
<td>127</td>
<td>158</td>
</tr>
</tbody>
</table>

270
Table 45. The best way of rearing children as seen by the Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th></th>
<th>The old family</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>The way of the</td>
<td>13</td>
<td>16</td>
<td>162</td>
<td>163</td>
</tr>
<tr>
<td>father</td>
<td>4.3%</td>
<td>5.3%</td>
<td>54.0%</td>
<td>54.3%</td>
</tr>
<tr>
<td>The way of the</td>
<td>0</td>
<td>6</td>
<td>74</td>
<td>84</td>
</tr>
<tr>
<td>mother</td>
<td>0.0%</td>
<td>2.0%</td>
<td>24.7%</td>
<td>28.0%</td>
</tr>
<tr>
<td>The way of both</td>
<td>287</td>
<td>278</td>
<td>64</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>95.7%</td>
<td>92.7%</td>
<td>21.3%</td>
<td>17.7%</td>
</tr>
<tr>
<td>Connecting family to social and cultural heritage</td>
<td>1 (Very little influence)</td>
<td>2 (Little influence)</td>
<td>3 (Undecided)</td>
<td>4 (Great influence)</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>--------------------------</td>
<td>---------------------</td>
<td>--------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Connecting Saudi family to outside world</td>
<td>10 3.3%</td>
<td>20 6.7%</td>
<td>32 10.7%</td>
<td>150 50.0%</td>
</tr>
<tr>
<td>Discussing family problems &amp; needs</td>
<td>18 6.0%</td>
<td>33 11.0%</td>
<td>44 14.7%</td>
<td>133 44.3%</td>
</tr>
<tr>
<td>Highlighting on family activities</td>
<td>18 6.0%</td>
<td>42 14.0%</td>
<td>50 16.7%</td>
<td>151 50.3%</td>
</tr>
<tr>
<td>Educating and orienting family members</td>
<td>1 0.3%</td>
<td>35 11.7%</td>
<td>31 10.3%</td>
<td>135 45.0%</td>
</tr>
<tr>
<td>Taking care of children and developing their talents</td>
<td>11 3.7%</td>
<td>25 8.3%</td>
<td>35 11.7%</td>
<td>145 48.3%</td>
</tr>
</tbody>
</table>
Table 46. (continued)

<table>
<thead>
<tr>
<th></th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Very little influence</td>
<td>18</td>
</tr>
<tr>
<td>Little influence</td>
<td>6.0%</td>
</tr>
<tr>
<td>Undecided</td>
<td>116</td>
</tr>
<tr>
<td>Great influence</td>
<td></td>
</tr>
<tr>
<td>Very great influence</td>
<td></td>
</tr>
<tr>
<td>Connecting family to social and cultural heritage</td>
<td>23</td>
</tr>
<tr>
<td>Discussing family problems &amp; needs</td>
<td>7.7%</td>
</tr>
<tr>
<td>Highlighting on family activities</td>
<td>20</td>
</tr>
<tr>
<td>Connecting Saudi family to outside world</td>
<td>4</td>
</tr>
<tr>
<td>Educating and orienting family members</td>
<td>1.3%</td>
</tr>
<tr>
<td>Taking care of children and developing their talents</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>3.3%</td>
</tr>
</tbody>
</table>
Table 47. The extent that mass media forms affect the Saudi family through these aspects as seen by members of the young Saudi family

<table>
<thead>
<tr>
<th></th>
<th>1 Very little importance</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting family to social and cultural heritage</td>
<td>19 (6.3%)</td>
<td>11 (3.7%)</td>
<td>30 (10.0%)</td>
<td>160 (53.3%)</td>
<td>80 (26.7%)</td>
</tr>
<tr>
<td>Discussing family problems &amp; needs</td>
<td>9 (3.0%)</td>
<td>24 (8.0%)</td>
<td>40 (13.3%)</td>
<td>170 (50.7%)</td>
<td>57 (19.0%)</td>
</tr>
<tr>
<td>Highlighting on family activities</td>
<td>14 (4.7%)</td>
<td>18 (6.0%)</td>
<td>23 (9.3%)</td>
<td>125 (41.7%)</td>
<td>115 (38.3%)</td>
</tr>
<tr>
<td>Connecting Saudi family to outside world</td>
<td>15 (5.0%)</td>
<td>13 (4.3%)</td>
<td>13 (4.3%)</td>
<td>176 (58.7%)</td>
<td>83 (27.7%)</td>
</tr>
<tr>
<td>Educating and orienting family members</td>
<td>3 (1.0%)</td>
<td>5 (1.7%)</td>
<td>33 (11.0%)</td>
<td>147 (49.0%)</td>
<td>112 (37.3%)</td>
</tr>
<tr>
<td>Taking care of children and developing their talents</td>
<td>9 (3.0%)</td>
<td>13 (4.3%)</td>
<td>43 (14.3%)</td>
<td>149 (49.7%)</td>
<td>86 (28.7%)</td>
</tr>
</tbody>
</table>
Table 47. (continued)

<table>
<thead>
<tr>
<th></th>
<th>1 Very little importance</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting family to social and cultural heritage</td>
<td>16</td>
<td>24</td>
<td>24</td>
<td>180</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>5.3%</td>
<td>8.0%</td>
<td>8.0%</td>
<td>60.0%</td>
<td>18.7%</td>
</tr>
<tr>
<td>Discussing family problems &amp; needs</td>
<td>18</td>
<td>21</td>
<td>36</td>
<td>175</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>6.0%</td>
<td>7.0%</td>
<td>12.0%</td>
<td>58.3%</td>
<td>16.7%</td>
</tr>
<tr>
<td>Highlighting on family activities</td>
<td>25</td>
<td>22</td>
<td>29</td>
<td>153</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>7.3%</td>
<td>9.7%</td>
<td>51.0%</td>
<td>20.7%</td>
</tr>
<tr>
<td>Connecting Saudi family to outside world</td>
<td>9</td>
<td>24</td>
<td>33</td>
<td>149</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
<td>8.0%</td>
<td>11.0%</td>
<td>49.7%</td>
<td>28.3%</td>
</tr>
<tr>
<td>Educating and orienting family members</td>
<td>9</td>
<td>24</td>
<td>22</td>
<td>176</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
<td>8.0%</td>
<td>7.3%</td>
<td>58.7%</td>
<td>23.0%</td>
</tr>
<tr>
<td>Taking care of children and developing their talents</td>
<td>19</td>
<td>29</td>
<td>30</td>
<td>126</td>
<td>96</td>
</tr>
<tr>
<td></td>
<td>6.3%</td>
<td>9.7%</td>
<td>10.0%</td>
<td>42.0%</td>
<td>32.0%</td>
</tr>
</tbody>
</table>
Table 48. The feeling about the work of the married woman who is without children as seen by the Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband  Wife</td>
<td>Husband  Wife</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>26</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>8.7%</td>
<td>28.7%</td>
</tr>
<tr>
<td>Disagree</td>
<td>12</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
<td>33.0%</td>
</tr>
<tr>
<td>Undecided</td>
<td>49</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>16.3%</td>
<td>25.0%</td>
</tr>
<tr>
<td>Agree</td>
<td>174</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>58.0%</td>
<td>8.0%</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>39</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>13.0%</td>
<td>5.3%</td>
</tr>
</tbody>
</table>

Table 49. The feeling about the work of the married woman who is with children as seen by the Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband  Wife</td>
<td>Husband  Wife</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>157</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td>52.3%</td>
<td>57.7%</td>
</tr>
<tr>
<td>Disagree</td>
<td>73</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>24.3%</td>
<td>35.3%</td>
</tr>
<tr>
<td>Undecided</td>
<td>50</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
<td>6.0%</td>
</tr>
<tr>
<td>Agree</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4.7%</td>
<td>0.3%</td>
</tr>
<tr>
<td>Strongly agree</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>0.7%</td>
</tr>
</tbody>
</table>
Table 50. Whether the wife is working or not as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Yes</td>
<td>168</td>
<td>162</td>
</tr>
<tr>
<td></td>
<td>56.0%</td>
<td>54.0%</td>
</tr>
<tr>
<td>No</td>
<td>132</td>
<td>138</td>
</tr>
<tr>
<td></td>
<td>44.0%</td>
<td>46.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 51. The reasons why women work outside the home as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th>Reasons</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>To earn money</td>
<td>93</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>31.0%</td>
<td>32.3%</td>
</tr>
<tr>
<td>To contribute to country's development</td>
<td>161</td>
<td>133</td>
</tr>
<tr>
<td></td>
<td>53.7%</td>
<td>44.3%</td>
</tr>
<tr>
<td>To use skills</td>
<td>6</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>4.3%</td>
</tr>
<tr>
<td>To occupy leisure time</td>
<td>39</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>13.0%</td>
<td>15.0%</td>
</tr>
<tr>
<td>For personal expression</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>3.7%</td>
<td>4.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 52. What happened to children whose mothers work outside the home as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>Husband</th>
<th>Wife</th>
<th>Husband</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benefitted</td>
<td>23</td>
<td>80</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>7.7%</td>
<td>26.7%</td>
<td>4.0%</td>
<td>6.3%</td>
</tr>
<tr>
<td>Harmed</td>
<td>277</td>
<td>220</td>
<td>288</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>92.3%</td>
<td>73.3%</td>
<td>96.0%</td>
<td>93.7%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 53. The extent to which children are affected by their mothers working outside the home as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
</tr>
<tr>
<td>----------------</td>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>To a great extent</td>
<td>111</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>37.0%</td>
<td>13.0%</td>
</tr>
<tr>
<td>To a noticeable degree</td>
<td>92</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>30.7%</td>
<td>17.0%</td>
</tr>
<tr>
<td>Somewhat</td>
<td>59</td>
<td>149</td>
</tr>
<tr>
<td></td>
<td>19.7%</td>
<td>49.7%</td>
</tr>
<tr>
<td>Not very much</td>
<td>34</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>11.3%</td>
<td>17.7%</td>
</tr>
<tr>
<td>None at all</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
<td>2.7%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 54. The extent that the presence of an outside member within the family affects the children as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Very little effect</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>2.3%</td>
</tr>
<tr>
<td>Little effect</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>3.0%</td>
</tr>
<tr>
<td>Undecided</td>
<td>12</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
<td>8.3%</td>
</tr>
<tr>
<td>Great effect</td>
<td>117</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>39.0%</td>
<td>45.3%</td>
</tr>
<tr>
<td>Very great effect</td>
<td>162</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>54.0%</td>
<td>41.0%</td>
</tr>
</tbody>
</table>

Table 55. The feeling about controlling the number of children within the Saudi family as seen by members of the old family

<table>
<thead>
<tr>
<th></th>
<th>Husband</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is necessary to control the number of children to take better care of them</td>
<td>66</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>22.0%</td>
<td>17.0%</td>
</tr>
<tr>
<td>It is wrong to control the number of children</td>
<td>234</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td>78.0%</td>
<td>83.0%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 56. The feeling about controlling the number of children within the Saudi family as seen by the young family members

<table>
<thead>
<tr>
<th></th>
<th>Husband</th>
<th>Wife</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is necessary to control the number of children to take better care of them</td>
<td>249</td>
<td>266</td>
</tr>
<tr>
<td></td>
<td>83.0%</td>
<td>88.7%</td>
</tr>
<tr>
<td>It is wrong to control the number of children</td>
<td>51</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>17.0%</td>
<td>11.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 57. Number of children preferred by Saudi husband and wife

<table>
<thead>
<tr>
<th>Number of children</th>
<th>The young family</th>
<th>The old family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
<td>Husband</td>
</tr>
<tr>
<td>None at all</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>1 - 3</td>
<td>23</td>
<td>43</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7.7%</td>
<td>14.3%</td>
<td>0.3%</td>
</tr>
<tr>
<td>4 - 5</td>
<td>103</td>
<td>165</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>34.3%</td>
<td>55.0%</td>
<td>18.3%</td>
</tr>
<tr>
<td>6 or more</td>
<td>174</td>
<td>92</td>
<td>244</td>
</tr>
<tr>
<td></td>
<td>58.0%</td>
<td>30.7%</td>
<td>81.3%</td>
</tr>
<tr>
<td>Total</td>
<td>300</td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 58. The mean and standard deviation scores for the Saudi husbands and wives of the young family about who makes the final decision

<table>
<thead>
<tr>
<th>Decision</th>
<th>The husband</th>
<th>The wife</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean  S.D.</td>
<td>Mean  S.D.</td>
</tr>
<tr>
<td>What car to get</td>
<td>4.39 .67</td>
<td>4.11 .71</td>
</tr>
<tr>
<td>Hiring a servant</td>
<td>3.01 .36</td>
<td>2.95 .45</td>
</tr>
<tr>
<td>Buying or changing furniture</td>
<td>2.95 .27</td>
<td>2.92 .39</td>
</tr>
<tr>
<td>What house to take</td>
<td>3.39 .67</td>
<td>3.21 .54</td>
</tr>
<tr>
<td>What job the husband should take</td>
<td>4.78 .43</td>
<td>4.73 .53</td>
</tr>
<tr>
<td>Whether the wife should go to work or quit work</td>
<td>3.01 .39</td>
<td>2.97 .54</td>
</tr>
<tr>
<td>How much money the family can afford to spend on food</td>
<td>3.08 .46</td>
<td>3.04 .59</td>
</tr>
<tr>
<td>What doctor to have when someone is sick</td>
<td>3.11 .37</td>
<td>3.17 .51</td>
</tr>
<tr>
<td>Where to go on vacation</td>
<td>3.03 .19</td>
<td>3.04 .32</td>
</tr>
</tbody>
</table>
Table 59. The mean and standard deviation scores for the Saudi husbands and wives of the old family about who makes the final decision

<table>
<thead>
<tr>
<th>Decision</th>
<th>The husband Mean</th>
<th>S.D.</th>
<th>The wife Mean</th>
<th>S.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>What car to get</td>
<td>4.75</td>
<td>.45</td>
<td>4.77</td>
<td>.43</td>
</tr>
<tr>
<td>Hiring a servant</td>
<td>3.85</td>
<td>1.01</td>
<td>4.04</td>
<td>.62</td>
</tr>
<tr>
<td>Buying or changing furniture</td>
<td>3.68</td>
<td>.80</td>
<td>3.94</td>
<td>1.40</td>
</tr>
<tr>
<td>What house to take</td>
<td>4.00</td>
<td>.73</td>
<td>4.16</td>
<td>.64</td>
</tr>
<tr>
<td>What job the husband should take</td>
<td>4.85</td>
<td>.36</td>
<td>4.89</td>
<td>.37</td>
</tr>
<tr>
<td>Whether the wife should go to work or quit work</td>
<td>3.90</td>
<td>1.05</td>
<td>3.68</td>
<td>1.37</td>
</tr>
<tr>
<td>How much money the family can afford to spend on food</td>
<td>3.90</td>
<td>1.08</td>
<td>4.03</td>
<td>.99</td>
</tr>
<tr>
<td>What doctor to have when someone is sick</td>
<td>4.14</td>
<td>8.0</td>
<td>4.19</td>
<td>.67</td>
</tr>
<tr>
<td>Where to go on vacation</td>
<td>3.99</td>
<td>.74</td>
<td>3.95</td>
<td>.75</td>
</tr>
</tbody>
</table>
Table 60. Who has the final decision about these matters as seen by members of the old Saudi family

<table>
<thead>
<tr>
<th></th>
<th>Husband</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Wife more than husband</td>
</tr>
<tr>
<td>Wife always</td>
<td>0%</td>
</tr>
<tr>
<td>Wife more than husband</td>
<td>0.0%</td>
</tr>
<tr>
<td>Husband more than wife</td>
<td>3.7%</td>
</tr>
<tr>
<td>Husband always</td>
<td>0.0%</td>
</tr>
<tr>
<td>What car to get</td>
<td>0%</td>
</tr>
<tr>
<td>Hiring a servant</td>
<td>6%</td>
</tr>
<tr>
<td>Buying or changing furniture</td>
<td>11%</td>
</tr>
<tr>
<td>What house to take</td>
<td>1%</td>
</tr>
<tr>
<td>What job the husband should take</td>
<td>0%</td>
</tr>
<tr>
<td>Whether the wife should go to work or quit work</td>
<td>11%</td>
</tr>
<tr>
<td>How much money the family can afford to spend on food</td>
<td>0%</td>
</tr>
<tr>
<td>What doctor to have when someone is sick</td>
<td>0%</td>
</tr>
<tr>
<td>Where to go on a vacation</td>
<td>0%</td>
</tr>
</tbody>
</table>
Table 60. (continued)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wife</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td><strong>always</strong></td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>68</td>
<td>231</td>
</tr>
<tr>
<td><strong>more than husband</strong></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.3%</td>
<td>22.7%</td>
<td>77.0%</td>
</tr>
<tr>
<td><strong>Husband &amp; wife</strong></td>
<td>1</td>
<td>7</td>
<td>25</td>
<td>213</td>
<td>54</td>
</tr>
<tr>
<td><strong>same</strong></td>
<td>0.3%</td>
<td>2.3%</td>
<td>8.3%</td>
<td>71.0%</td>
<td>18.0%</td>
</tr>
<tr>
<td><strong>more than wife</strong></td>
<td>22</td>
<td>52</td>
<td>16</td>
<td>43</td>
<td>167</td>
</tr>
<tr>
<td><strong>always</strong></td>
<td>7.3%</td>
<td>17.3%</td>
<td>5.3%</td>
<td>14.3%</td>
<td>55.7%</td>
</tr>
<tr>
<td><strong>What car to get</strong></td>
<td>2</td>
<td>0</td>
<td>30</td>
<td>185</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>0.0%</td>
<td>10.0%</td>
<td>61.7%</td>
<td>27.7%</td>
</tr>
<tr>
<td><strong>Hiring a servant</strong></td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>26</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.7%</td>
<td>0.0%</td>
<td>8.7%</td>
<td>90.7%</td>
</tr>
<tr>
<td><strong>Buring or changing</strong></td>
<td>24</td>
<td>52</td>
<td>44</td>
<td>55</td>
<td>125</td>
</tr>
<tr>
<td><strong>furniture</strong></td>
<td>8.0%</td>
<td>17.3%</td>
<td>14.7%</td>
<td>18.3%</td>
<td>41.7%</td>
</tr>
<tr>
<td><strong>What house to take</strong></td>
<td>8</td>
<td>13</td>
<td>56</td>
<td>197</td>
<td>116</td>
</tr>
<tr>
<td></td>
<td>2.7%</td>
<td>4.3%</td>
<td>18.7%</td>
<td>35.7%</td>
<td>38.7%</td>
</tr>
<tr>
<td><strong>What job the husband should take</strong></td>
<td>3</td>
<td>2</td>
<td>19</td>
<td>186</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>1.0%</td>
<td>0.7%</td>
<td>6.3%</td>
<td>62.0%</td>
<td>30.0%</td>
</tr>
<tr>
<td><strong>Whether the wife should go to work or quit work</strong></td>
<td>1</td>
<td>7</td>
<td>65</td>
<td>159</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>2.3%</td>
<td>21.7%</td>
<td>53.0%</td>
<td>22.7%</td>
</tr>
<tr>
<td><strong>How much money the family can afford to spend on food</strong></td>
<td>1</td>
<td>2</td>
<td>19</td>
<td>186</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>1.0%</td>
<td>0.7%</td>
<td>6.3%</td>
<td>62.0%</td>
<td>30.0%</td>
</tr>
<tr>
<td><strong>What doctor to have when someone is sick</strong></td>
<td>1</td>
<td>7</td>
<td>65</td>
<td>159</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>2.3%</td>
<td>21.7%</td>
<td>53.0%</td>
<td>22.7%</td>
</tr>
<tr>
<td><strong>Where to go on a vacation</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.3%</td>
<td>2.3%</td>
<td>21.7%</td>
</tr>
</tbody>
</table>
Table 61. Who has the final decision about these matters as seen by members of the young Saudi family

<table>
<thead>
<tr>
<th>Decision</th>
<th>1. Wife always</th>
<th>2. Wife more than husband</th>
<th>3. Husband &amp; wife the same</th>
<th>4. Husband more than wife</th>
<th>5. Husband always</th>
</tr>
</thead>
<tbody>
<tr>
<td>What car to get</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td>122</td>
<td>148</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>10.0%</td>
<td>40.7%</td>
<td>49.3%</td>
</tr>
<tr>
<td>Hiring a servant</td>
<td>2</td>
<td>8</td>
<td>277</td>
<td>19</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>2.7%</td>
<td>92.3%</td>
<td>3.3%</td>
<td>1.0%</td>
</tr>
<tr>
<td>Buying or changing home furniture</td>
<td>0</td>
<td>19</td>
<td>277</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>6.3%</td>
<td>92.3%</td>
<td>1.3%</td>
<td>0.0%</td>
</tr>
<tr>
<td>What house to take</td>
<td>0</td>
<td>2</td>
<td>206</td>
<td>64</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.7%</td>
<td>68.7%</td>
<td>21.3%</td>
<td>9.3%</td>
</tr>
<tr>
<td>What job should husband take</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>61</td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.7%</td>
<td>21.3%</td>
<td>79.0%</td>
</tr>
<tr>
<td>Whether or not the wife should go to work or quit work</td>
<td>0</td>
<td>15</td>
<td>272</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>5.0%</td>
<td>90.7%</td>
<td>2.3%</td>
<td>2.0%</td>
</tr>
<tr>
<td>How much money the family can afford to spend on food</td>
<td>2</td>
<td>5</td>
<td>271</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>1.7%</td>
<td>90.3%</td>
<td>4.0%</td>
<td>3.3%</td>
</tr>
<tr>
<td>What doctor to have when someone is sick</td>
<td>2</td>
<td>0</td>
<td>261</td>
<td>37</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>0.0%</td>
<td>87.0%</td>
<td>12.3%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Where to go on a vacation</td>
<td>0</td>
<td>0</td>
<td>292</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.0%</td>
<td>97.3%</td>
<td>2.3%</td>
<td>0.3%</td>
</tr>
</tbody>
</table>
Table 61. (continued)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Wife</td>
<td>2</td>
<td>Husband</td>
<td>Husband</td>
<td>Husband</td>
</tr>
<tr>
<td></td>
<td>always</td>
<td>more</td>
<td>&amp; wife</td>
<td>more</td>
<td>always</td>
</tr>
<tr>
<td></td>
<td></td>
<td>than</td>
<td>the</td>
<td>than</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>husband</td>
<td>same</td>
<td>wife</td>
<td></td>
</tr>
<tr>
<td>What car to get</td>
<td>4</td>
<td>2</td>
<td>53</td>
<td>151</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
<td>0.7%</td>
<td>17.7%</td>
<td>50.3%</td>
<td>30.0%</td>
</tr>
<tr>
<td>Hiring a servant</td>
<td>7</td>
<td>16</td>
<td>269</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>5.3%</td>
<td>89.7%</td>
<td>1.3%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Buying or changing home</td>
<td>6</td>
<td>18</td>
<td>272</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>furniture</td>
<td>2.0%</td>
<td>6.0%</td>
<td>90.7%</td>
<td>0.7%</td>
<td>0.7%</td>
</tr>
<tr>
<td>What house to take</td>
<td>0</td>
<td>6</td>
<td>238</td>
<td>43</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>2.0%</td>
<td>79.3%</td>
<td>14.3%</td>
<td>4.3%</td>
</tr>
<tr>
<td>What job should husband take</td>
<td>0</td>
<td>3</td>
<td>4</td>
<td>64</td>
<td>229</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>1.0%</td>
<td>1.3%</td>
<td>21.3%</td>
<td>76.3%</td>
</tr>
<tr>
<td>Whether or not the wife should</td>
<td>4</td>
<td>25</td>
<td>256</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>go to work or quit work</td>
<td>1.3%</td>
<td>8.3%</td>
<td>85.3%</td>
<td>1.7%</td>
<td>3.3%</td>
</tr>
<tr>
<td>How much money the family can</td>
<td>9</td>
<td>9</td>
<td>254</td>
<td>17</td>
<td>11</td>
</tr>
<tr>
<td>afford to spend on food</td>
<td>3.0%</td>
<td>3.0%</td>
<td>84.7%</td>
<td>5.7%</td>
<td>3.7%</td>
</tr>
<tr>
<td>What doctor to have when</td>
<td>1</td>
<td>2</td>
<td>253</td>
<td>32</td>
<td>12</td>
</tr>
<tr>
<td>someone is sick</td>
<td>0.3%</td>
<td>0.7%</td>
<td>84.3%</td>
<td>10.7%</td>
<td>4.0%</td>
</tr>
<tr>
<td>Where to go on a vacation</td>
<td>2</td>
<td>0</td>
<td>284</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>0.0%</td>
<td>94.7%</td>
<td>3.7%</td>
<td>1.0%</td>
</tr>
</tbody>
</table>
Table 62. The difference in the authority between the Saudi husbands and wives of the young family and the husbands and wives of the old family

<table>
<thead>
<tr>
<th>Decision</th>
<th>Young family husband</th>
<th>Old family husband</th>
<th>Difference</th>
<th>Young family wife</th>
<th>Old family wife</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hiring a servant</td>
<td>93.3%</td>
<td>9.3%</td>
<td>83.0%</td>
<td>89.7%</td>
<td>8.3%</td>
<td>81.4%</td>
</tr>
<tr>
<td>Buying or changing furniture</td>
<td>92.3%</td>
<td>24.0%</td>
<td>68.3%</td>
<td>90.7%</td>
<td>5.3%</td>
<td>85.4%</td>
</tr>
<tr>
<td>What house/apartment to take</td>
<td>68.7%</td>
<td>21.3%</td>
<td>47.4%</td>
<td>79.3%</td>
<td>10.0%</td>
<td>69.3%</td>
</tr>
<tr>
<td>Whether wife should go to work or quit work</td>
<td>90.7%</td>
<td>27.0%</td>
<td>63.7%</td>
<td>85.3%</td>
<td>14.7%</td>
<td>70.6%</td>
</tr>
<tr>
<td>How much family can afford to spend on food</td>
<td>90.3%</td>
<td>22.0%</td>
<td>68.3%</td>
<td>84.7%</td>
<td>18.7%</td>
<td>66.0%</td>
</tr>
<tr>
<td>What doctor to have when someone is sick</td>
<td>87.0%</td>
<td>15.7%</td>
<td>71.3%</td>
<td>84.3%</td>
<td>6.3%</td>
<td>78.0%</td>
</tr>
<tr>
<td>Where to go on vacation</td>
<td>97.3%</td>
<td>25.0%</td>
<td>72.3%</td>
<td>94.7%</td>
<td>21.7%</td>
<td>73.0%</td>
</tr>
</tbody>
</table>

^Total difference for husbands of both families = 474.3%; average difference = 67.6%

^Total difference for wives of both families = 523.7%; average difference = 74.8%
Table 63. The importance of sharing the decisions about family affairs by all members as seen by the Saudi husband and wife

<table>
<thead>
<tr>
<th></th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Very little importance</td>
<td>0 0.0%</td>
<td>1 0.3%</td>
</tr>
<tr>
<td>Little importance</td>
<td>6 2.0%</td>
<td>6 2.0%</td>
</tr>
<tr>
<td>Undecided</td>
<td>32 10.7%</td>
<td>20 6.7%</td>
</tr>
<tr>
<td>Great importance</td>
<td>131 43.7%</td>
<td>116 38.7%</td>
</tr>
<tr>
<td>Very great importance</td>
<td>131 43.7%</td>
<td>157 52.3%</td>
</tr>
</tbody>
</table>
Table 64. The importance of the husband's roles as the Saudi husband of the old family sees them

<table>
<thead>
<tr>
<th>The husband's roles</th>
<th>The husband of the old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Very little</td>
</tr>
<tr>
<td>I do my jobs around the house</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
</tr>
<tr>
<td>I am a companion to my wife</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
</tr>
<tr>
<td>I help my children grow up by being friend, teacher, guide</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>14.0%</td>
</tr>
<tr>
<td>I earn the living &amp; support the family</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>I do my wife's work in house if help needed</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>18.3%</td>
</tr>
<tr>
<td>I practice the family religion/philosophy</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
</tr>
<tr>
<td>I serve as model of men for my children</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>I make the final decision when family is still divided after discussion</td>
<td>183</td>
</tr>
<tr>
<td></td>
<td>61.0%</td>
</tr>
<tr>
<td>I manage the family income &amp; finances</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>I represent and advance my family in the community</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>1.0%</td>
</tr>
</tbody>
</table>
Table 65. The importance of the husband's roles as the wife of the old Saudi family prefers or wants her husband to carry them out in the family

<table>
<thead>
<tr>
<th>The husband's roles</th>
<th>1 Very little</th>
<th>2 Very little Importance</th>
<th>3 Great importance</th>
<th>4 Undecided</th>
<th>5 Very great Importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>He does his jobs around the house</td>
<td>32</td>
<td>18</td>
<td>63</td>
<td>68</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>10.7%</td>
<td>6.0%</td>
<td>21.0%</td>
<td>22.7%</td>
<td>39.7%</td>
</tr>
<tr>
<td>He is a companion to his wife</td>
<td>95</td>
<td>100</td>
<td>71</td>
<td>72</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td>31.7%</td>
<td>33.3%</td>
<td>23.7%</td>
<td>24.0%</td>
<td>19.0%</td>
</tr>
<tr>
<td>He helps children grow up by being friend, teacher, guide</td>
<td>50</td>
<td>70</td>
<td>41</td>
<td>67</td>
<td>102</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
<td>23.3%</td>
<td>13.7%</td>
<td>22.3%</td>
<td>34.0%</td>
</tr>
<tr>
<td>He earns living &amp; supports the family</td>
<td>1</td>
<td>0</td>
<td>7</td>
<td>17</td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.0%</td>
<td>2.3%</td>
<td>5.7%</td>
<td>91.7%</td>
</tr>
<tr>
<td>He does wife's work in house if help needed</td>
<td>52</td>
<td>38</td>
<td>98</td>
<td>37</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>17.3%</td>
<td>12.7%</td>
<td>32.7%</td>
<td>12.3%</td>
<td>25.0%</td>
</tr>
<tr>
<td>He practices family religion/philosophy</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>19</td>
<td>275</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.3%</td>
<td>1.3%</td>
<td>6.3%</td>
<td>91.7%</td>
</tr>
<tr>
<td>He serves as model of men for his children</td>
<td>4</td>
<td>4</td>
<td>9</td>
<td>51</td>
<td>232</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
<td>1.3%</td>
<td>3.0%</td>
<td>17.0%</td>
<td>77.3%</td>
</tr>
<tr>
<td>He makes the final decision when family is divided after discussion</td>
<td>166</td>
<td>44</td>
<td>14</td>
<td>60</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>55.3%</td>
<td>14.7%</td>
<td>4.7%</td>
<td>20.0%</td>
<td>5.3%</td>
</tr>
<tr>
<td>He manages the family income &amp; finances</td>
<td>9</td>
<td>3</td>
<td>27</td>
<td>38</td>
<td>223</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
<td>1.0%</td>
<td>9.0%</td>
<td>12.7%</td>
<td>74.3%</td>
</tr>
<tr>
<td>He represents and advances his family in the community</td>
<td>1</td>
<td>2</td>
<td>16</td>
<td>51</td>
<td>230</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.7%</td>
<td>5.3%</td>
<td>17.0%</td>
<td>76.7%</td>
</tr>
</tbody>
</table>
Table 66. The importance of the husband's roles as the young Saudi husband sees them

<table>
<thead>
<tr>
<th>The husband's roles</th>
<th>1 Very little importance</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do my jobs around the house</td>
<td>17</td>
<td>34</td>
<td>60</td>
<td>93</td>
<td>96</td>
</tr>
<tr>
<td>I am a companion to my wife</td>
<td>6</td>
<td>15</td>
<td>27</td>
<td>90</td>
<td>162</td>
</tr>
<tr>
<td>I help my children grow up by being friend, teacher, guide</td>
<td>3</td>
<td>7</td>
<td>29</td>
<td>81</td>
<td>180</td>
</tr>
<tr>
<td>I earn the living &amp; support the family</td>
<td>5</td>
<td>14</td>
<td>21</td>
<td>48</td>
<td>212</td>
</tr>
<tr>
<td>I do my wife's work in house if help needed</td>
<td>13</td>
<td>13</td>
<td>12</td>
<td>124</td>
<td>138</td>
</tr>
<tr>
<td>I practice the family religion/philosophy</td>
<td>2</td>
<td>3</td>
<td>6</td>
<td>69</td>
<td>220</td>
</tr>
<tr>
<td>I serve as model of men for my children</td>
<td>0</td>
<td>0</td>
<td>31</td>
<td>81</td>
<td>188</td>
</tr>
<tr>
<td>I make the final decision when family is still divided after discussion</td>
<td>21</td>
<td>33</td>
<td>16</td>
<td>128</td>
<td>102</td>
</tr>
<tr>
<td>I manage the family income &amp; finances</td>
<td>49</td>
<td>38</td>
<td>51</td>
<td>75</td>
<td>87</td>
</tr>
<tr>
<td>I represent and advance my family in the community</td>
<td>3</td>
<td>4</td>
<td>20</td>
<td>54</td>
<td>219</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The husband of the young family</th>
<th>1 Very little importance</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do my jobs around the house</td>
<td>17</td>
<td>34</td>
<td>60</td>
<td>93</td>
<td>96</td>
</tr>
<tr>
<td>I am a companion to my wife</td>
<td>6</td>
<td>15</td>
<td>27</td>
<td>90</td>
<td>162</td>
</tr>
<tr>
<td>I help my children grow up by being friend, teacher, guide</td>
<td>3</td>
<td>7</td>
<td>29</td>
<td>81</td>
<td>180</td>
</tr>
<tr>
<td>I earn the living &amp; support the family</td>
<td>5</td>
<td>14</td>
<td>21</td>
<td>48</td>
<td>212</td>
</tr>
<tr>
<td>I do my wife's work in house if help needed</td>
<td>13</td>
<td>13</td>
<td>12</td>
<td>124</td>
<td>138</td>
</tr>
<tr>
<td>I practice the family religion/philosophy</td>
<td>2</td>
<td>3</td>
<td>6</td>
<td>69</td>
<td>220</td>
</tr>
<tr>
<td>I serve as model of men for my children</td>
<td>0</td>
<td>0</td>
<td>31</td>
<td>81</td>
<td>188</td>
</tr>
<tr>
<td>I make the final decision when family is still divided after discussion</td>
<td>21</td>
<td>33</td>
<td>16</td>
<td>128</td>
<td>102</td>
</tr>
<tr>
<td>I manage the family income &amp; finances</td>
<td>49</td>
<td>38</td>
<td>51</td>
<td>75</td>
<td>87</td>
</tr>
<tr>
<td>I represent and advance my family in the community</td>
<td>3</td>
<td>4</td>
<td>20</td>
<td>54</td>
<td>219</td>
</tr>
</tbody>
</table>
Table 67. The importance of the husband's roles as the young Saudi wife wants or prefers her husband to carry them out in the family

<table>
<thead>
<tr>
<th>The husband's roles</th>
<th>The wife of the young family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Very little importance</td>
</tr>
<tr>
<td>He does his jobs around the house</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>9.3%</td>
</tr>
<tr>
<td>He is a companion to his wife</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>4.0%</td>
</tr>
<tr>
<td>He helps children grow up by being friend, teacher, guide</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>3.0%</td>
</tr>
<tr>
<td>He earns living &amp; supports the family</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
</tr>
<tr>
<td>He does wife's work in house if help needed</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>6.0%</td>
</tr>
<tr>
<td>He practices family religion/philosophy</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
</tr>
<tr>
<td>He serves as model of men for his children</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
</tr>
<tr>
<td>He makes the final decision when family is divided after discussion</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>10.0%</td>
</tr>
<tr>
<td>He manages the family income &amp; finances</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>17.3%</td>
</tr>
<tr>
<td>He represents and advances his family in the community</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
</tr>
</tbody>
</table>
Table 68. The importance of the wife's roles as the husband of the old family wants or prefers his wife to carry them out in the family

<table>
<thead>
<tr>
<th>The wife's roles</th>
<th>1 Very little importance</th>
<th>2 Little importance</th>
<th>3 Undecided</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>She helps earn the living when needed</td>
<td>121</td>
<td>67</td>
<td>52</td>
<td>41</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>40.3%</td>
<td>22.3%</td>
<td>17.3%</td>
<td>13.7%</td>
<td>6.3%</td>
</tr>
<tr>
<td>She cares for the children's needs</td>
<td>3</td>
<td>1</td>
<td>9</td>
<td>68</td>
<td>219</td>
</tr>
<tr>
<td></td>
<td>1.0%</td>
<td>0.3%</td>
<td>3.0%</td>
<td>22.7%</td>
<td>73.0%</td>
</tr>
<tr>
<td>She practices family religion/philosophy</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>21</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
<td>0.3%</td>
<td>2.0%</td>
<td>7.0%</td>
<td>90.7%</td>
</tr>
<tr>
<td>She is a companion to her husband</td>
<td>48</td>
<td>53</td>
<td>57</td>
<td>66</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>16.0%</td>
<td>17.7%</td>
<td>19.0%</td>
<td>22.0%</td>
<td>25.3%</td>
</tr>
<tr>
<td>She is the homemaker</td>
<td>2</td>
<td>1</td>
<td>9</td>
<td>61</td>
<td>227</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>0.3%</td>
<td>3.0%</td>
<td>20.3%</td>
<td>75.7%</td>
</tr>
<tr>
<td>She serves as model of women for ehr children</td>
<td>2</td>
<td>4</td>
<td>10</td>
<td>72</td>
<td>212</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>1.3%</td>
<td>3.3%</td>
<td>24.0%</td>
<td>70.7%</td>
</tr>
<tr>
<td>She represents and advances her family in the community</td>
<td>23</td>
<td>9</td>
<td>13</td>
<td>126</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>7.7%</td>
<td>3.0%</td>
<td>4.3%</td>
<td>42.0%</td>
<td>43.0%</td>
</tr>
<tr>
<td>She helps children grow up by being friend, teacher, model</td>
<td>48</td>
<td>38</td>
<td>59</td>
<td>65</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>16.0%</td>
<td>12.7%</td>
<td>19.7%</td>
<td>21.7%</td>
<td>30.0%</td>
</tr>
<tr>
<td>She manages the family income &amp; finances</td>
<td>148</td>
<td>85</td>
<td>43</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>49.3%</td>
<td>28.3%</td>
<td>14.3%</td>
<td>4.7%</td>
<td>3.3%</td>
</tr>
<tr>
<td>She decides when family is still divided after discussion</td>
<td>168</td>
<td>77</td>
<td>42</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>56.0%</td>
<td>25.7%</td>
<td>14.0%</td>
<td>2.7%</td>
<td>1.7%</td>
</tr>
</tbody>
</table>
Table 69. The importance of wife's roles as seen by the wife of the old family

<table>
<thead>
<tr>
<th>The wife's roles</th>
<th>1 Very little</th>
<th>2 Little importance</th>
<th>3 Undecided importance</th>
<th>4 Great importance</th>
<th>5 Very great importance</th>
</tr>
</thead>
<tbody>
<tr>
<td>I help earn the living when needed</td>
<td>72</td>
<td>24.0%</td>
<td>59</td>
<td>19.7%</td>
<td>79</td>
</tr>
<tr>
<td>I care for the children's needs</td>
<td>3</td>
<td>1.0%</td>
<td>3</td>
<td>1.0%</td>
<td>14</td>
</tr>
<tr>
<td>I practice the family religion/philosophy</td>
<td>0</td>
<td>0.0%</td>
<td>0</td>
<td>0.0%</td>
<td>0</td>
</tr>
<tr>
<td>I am a companion to my husband</td>
<td>57</td>
<td>19.0%</td>
<td>59</td>
<td>19.7%</td>
<td>48</td>
</tr>
<tr>
<td>I am the homemaker</td>
<td>1</td>
<td>0.3%</td>
<td>0</td>
<td>0.0%</td>
<td>23</td>
</tr>
<tr>
<td>I serve as model of women for my children</td>
<td>1</td>
<td>0.3%</td>
<td>1</td>
<td>0.3%</td>
<td>22</td>
</tr>
<tr>
<td>I represent and advance my family in the community</td>
<td>8</td>
<td>2.7%</td>
<td>10</td>
<td>3.3%</td>
<td>42</td>
</tr>
<tr>
<td>I help children grow up by being friend, teacher, model</td>
<td>57</td>
<td>19.0%</td>
<td>57</td>
<td>19.0%</td>
<td>40</td>
</tr>
<tr>
<td>I manage the family income &amp; finances</td>
<td>100</td>
<td>33.3%</td>
<td>59</td>
<td>19.7%</td>
<td>78</td>
</tr>
<tr>
<td>I decide when family is still divided after discussion</td>
<td>70</td>
<td>23.3%</td>
<td>44</td>
<td>14.7%</td>
<td>131</td>
</tr>
</tbody>
</table>
Table 70. The importance of the wife's roles as the husband of the young family prefers his wife to carry them out in the family

<table>
<thead>
<tr>
<th>The wife's roles</th>
<th>The husband of the young family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Very</td>
</tr>
<tr>
<td>She helps earn the living when needed</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
</tr>
<tr>
<td>She cares for the children's needs</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
</tr>
<tr>
<td>She practices family religion/philosophy</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0.0%</td>
</tr>
<tr>
<td>She is a companion to her husband</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>3.3%</td>
</tr>
<tr>
<td>She is the homemaker</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
</tr>
<tr>
<td>She serves as model of women for her children</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
</tr>
<tr>
<td>She represents and advances her family in the community</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>3.3%</td>
</tr>
<tr>
<td>She helps children grow up by being friend, teacher, model</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>1.3%</td>
</tr>
<tr>
<td>She manages the family income &amp; finances</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>9.0%</td>
</tr>
<tr>
<td>She decides when family is still divided after discussion</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>17.3%</td>
</tr>
</tbody>
</table>
Table 71. The importance of the wife's roles as seen by the wife of the young family

<table>
<thead>
<tr>
<th>The wife's roles</th>
<th>1 (Very little)</th>
<th>2 (Little)</th>
<th>3 (Undecided)</th>
<th>4 (Great)</th>
<th>5 (Very great)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I help earn the living when needed</td>
<td>20</td>
<td>13</td>
<td>42</td>
<td>96</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>6.7%</td>
<td>4.3%</td>
<td>14.0%</td>
<td>32.0%</td>
<td>43.0%</td>
</tr>
<tr>
<td>I care for the children's needs</td>
<td>3</td>
<td>2</td>
<td>22</td>
<td>89</td>
<td>184</td>
</tr>
<tr>
<td></td>
<td>1.0%</td>
<td>0.7%</td>
<td>7.3%</td>
<td>29.7%</td>
<td>61.3%</td>
</tr>
<tr>
<td>I practice the family religion/philosophy</td>
<td>2</td>
<td>6</td>
<td>9</td>
<td>69</td>
<td>214</td>
</tr>
<tr>
<td></td>
<td>0.7%</td>
<td>2.0%</td>
<td>3.0%</td>
<td>23.0%</td>
<td>71.3%</td>
</tr>
<tr>
<td>I am a companion to my husband</td>
<td>7</td>
<td>6</td>
<td>22</td>
<td>73</td>
<td>192</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>2.0%</td>
<td>7.3%</td>
<td>24.3%</td>
<td>64.0%</td>
</tr>
<tr>
<td>I am the homemaker</td>
<td>6</td>
<td>6</td>
<td>18</td>
<td>133</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>2.0%</td>
<td>6.0%</td>
<td>44.3%</td>
<td>45.7%</td>
</tr>
<tr>
<td>I serve as model women for my children</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>118</td>
<td>162</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>2.3%</td>
<td>2.0%</td>
<td>39.3%</td>
<td>54.0%</td>
</tr>
<tr>
<td>I represent and advance my family in the community</td>
<td>3</td>
<td>8</td>
<td>27</td>
<td>126</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>2.0%</td>
<td>2.7%</td>
<td>9.0%</td>
<td>42.0%</td>
<td>45.3%</td>
</tr>
<tr>
<td>I help children grow up by being friend, teacher, model</td>
<td>1</td>
<td>2</td>
<td>14</td>
<td>98</td>
<td>185</td>
</tr>
<tr>
<td></td>
<td>0.3%</td>
<td>0.7%</td>
<td>4.7%</td>
<td>32.7%</td>
<td>61.7%</td>
</tr>
<tr>
<td>I manage the family income &amp; finances</td>
<td>20</td>
<td>33</td>
<td>28</td>
<td>116</td>
<td>193</td>
</tr>
<tr>
<td></td>
<td>6.7%</td>
<td>11.0%</td>
<td>9.3%</td>
<td>38.7%</td>
<td>34.3%</td>
</tr>
<tr>
<td>I decide when the family is still divided after discussion</td>
<td>30</td>
<td>28</td>
<td>30</td>
<td>111</td>
<td>101</td>
</tr>
<tr>
<td></td>
<td>10.0%</td>
<td>93.0%</td>
<td>10.0%</td>
<td>37.0%</td>
<td>33.7%</td>
</tr>
</tbody>
</table>
Table 72. The influence of the mass media in changing Saudi family as seen by Saudi husband and wife

<table>
<thead>
<tr>
<th>Influence</th>
<th>The young family</th>
<th>The old family</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Husband</td>
<td>Wife</td>
</tr>
<tr>
<td>Very little influence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>2.3%</td>
<td>2.3%</td>
</tr>
<tr>
<td>Little influence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>2.7%</td>
<td>3.7%</td>
</tr>
<tr>
<td>Undecided</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>7.0%</td>
<td>7.7%</td>
</tr>
<tr>
<td>Great influence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>131</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>43.7%</td>
<td>45.7%</td>
</tr>
<tr>
<td>Very great influence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>133</td>
<td>122</td>
</tr>
<tr>
<td></td>
<td>44.3%</td>
<td>40.7%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>300</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td>100.0%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
Table 73. The differences in the percentages between the old and young family related to some items and their statistical significance (sample size is 300)

<table>
<thead>
<tr>
<th>Items</th>
<th>Difference between husbands of both families</th>
<th>Statistical significance</th>
<th>Difference between wives of both families</th>
<th>Statistical significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age of respondents when they married (20 years or older)</td>
<td>69.00 ***</td>
<td></td>
<td>74.40 ***</td>
<td></td>
</tr>
<tr>
<td>The best age for marriage (20 years of age or older)</td>
<td>82.70 ***</td>
<td></td>
<td>71.40 ***</td>
<td></td>
</tr>
<tr>
<td>Level of education for respondents (college &amp; graduate level)</td>
<td>64.60 ***</td>
<td></td>
<td>56.70 ***</td>
<td></td>
</tr>
<tr>
<td>Where to spend vacation (outside the country)</td>
<td>51.70 ***</td>
<td></td>
<td>50.00 ***</td>
<td></td>
</tr>
<tr>
<td>Choosing job person prefers not the one his family prefers</td>
<td>54.30 ***</td>
<td></td>
<td>54.70 ***</td>
<td></td>
</tr>
<tr>
<td>Best way of rearing children (way of both parents)</td>
<td>74.40 ***</td>
<td></td>
<td>75.00 ***</td>
<td></td>
</tr>
<tr>
<td>Work of woman who has no children</td>
<td>57.70 ***</td>
<td></td>
<td>67.40 ***</td>
<td></td>
</tr>
</tbody>
</table>

*Percent of change between old and young families noted by the following: *** = 50% or more (great change); ** = 25% or more (moderate change); * = 10% or more (minimal change); N = less than 10% (little or no change).
### Table 73. (continued)

<table>
<thead>
<tr>
<th>Necessity of controlling number of children to take better care of them</th>
<th>Difference between husbands of both families</th>
<th>Statistical significance</th>
<th>Difference between wives of both families</th>
<th>Statistical significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>61.00</td>
<td>***</td>
<td>7.70</td>
<td>***</td>
<td></td>
</tr>
</tbody>
</table>

| Change in authority of family (sharing decisions by husband & wife together) | 67.76 | *** | 74.84 | *** |

| Importance of sharing decisions by family members | 76.70 | *** | 86.00 | *** |

| Importance of wife's role in making a decision after discussing something related to the family | 61.00 | *** | 52.40 | *** |

| Importance of wife's role in managing family income and finances | 67.00 | *** | 52.00 | *** |

| Persons living with the respondents (6-10 persons) | 45.90 | ** | 57.20 | *** |

| Whether family with when visiting foreign countries | 52.00 | *** | 41.70 | ** |

| Choosing mate (by person himself) | 51.00 | *** | 45.30 | ** |
Table 73. (continued)

<table>
<thead>
<tr>
<th>Items</th>
<th>Differences between husbands of both families</th>
<th>Statistical significance</th>
<th>Differences between wives of both families</th>
<th>Statistical significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Importance of husband's role in doing wife's work around the house</td>
<td>52.30 ***</td>
<td></td>
<td>44.70 ***</td>
<td></td>
</tr>
<tr>
<td>Number of children preferred (6 or more)</td>
<td>23.30 *</td>
<td></td>
<td>51.60 ***</td>
<td></td>
</tr>
<tr>
<td>Respondents were born in nonurban areas</td>
<td>32.40 **</td>
<td></td>
<td>29.00 **</td>
<td></td>
</tr>
<tr>
<td>Parents living with respondent in home</td>
<td>25.30 **</td>
<td></td>
<td>35.60 **</td>
<td></td>
</tr>
<tr>
<td>Visiting other countries</td>
<td>26.70 **</td>
<td></td>
<td>44.00 **</td>
<td></td>
</tr>
<tr>
<td>Women who work or have ever worked</td>
<td>43.00 **</td>
<td></td>
<td>40.00 **</td>
<td></td>
</tr>
<tr>
<td>Importance of husband's role of being companion to his wife</td>
<td>41.30 **</td>
<td></td>
<td>41.00 **</td>
<td></td>
</tr>
<tr>
<td>Importance of wife's role of being a companion to her husband</td>
<td>39.10 **</td>
<td></td>
<td>43.00 **</td>
<td></td>
</tr>
<tr>
<td>Importance of husband's role in making decision after discussing family matter</td>
<td>38.30 **</td>
<td></td>
<td>36.00 **</td>
<td></td>
</tr>
</tbody>
</table>
Table 73. (continued)

<table>
<thead>
<tr>
<th></th>
<th>Differ-</th>
<th></th>
<th>Differ-</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ence</td>
<td></td>
<td>ence</td>
<td></td>
</tr>
<tr>
<td></td>
<td>between</td>
<td></td>
<td>between</td>
<td></td>
</tr>
<tr>
<td>husbands of both families</td>
<td>Statistical significance</td>
<td></td>
<td>Statistical significance</td>
<td></td>
</tr>
</tbody>
</table>

| Importance of husband's role in helping children to grow up by being friend, teacher, guide | 35.70 | ** | 30.70 | ** |
| Importance of wife's role in helping her children grow up by being friend, teacher, guide | 35.30 | ** | 45.70 | ** |
| Importance of husband's role in managing family income & finances | 35.60 | ** | 36.00 | ** |
| Importance of wife's role of earning the living | 44.70 | ** | 45.00 | ** |
| Contributing to country's development as reason for women working outside the home | 40.00 | ** | 17.00 | * |
| Husbands working as government employee | 19 | * |   |   |
| Work of women who have children | 16.40 | * | 24.60 | * |
Table 73. (continued)

<table>
<thead>
<tr>
<th>Items</th>
<th>Difference between husbands of both families</th>
<th>Statistical significance</th>
<th>Difference between wives of both families</th>
<th>Statistical significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>How influential mass media is in changing family</td>
<td>11.40</td>
<td>*</td>
<td>13.40</td>
<td>*</td>
</tr>
<tr>
<td>The feeling about belonging to Islam</td>
<td>2.70</td>
<td>N</td>
<td>1.7</td>
<td>N</td>
</tr>
<tr>
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<td>6.30</td>
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<td>Better medical care</td>
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<td>8.00</td>
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<tr>
<td>Better communication &amp; transportation</td>
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<td>N</td>
<td>2.00</td>
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<td>Statistical significance</td>
<td>Difference between wives of both families</td>
<td>Statistical significance</td>
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<td>-------------------------------------------</td>
<td>---------------------------------------------</td>
<td>--------------------------</td>
<td>------------------------------------------</td>
<td>--------------------------</td>
</tr>
<tr>
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<td>N</td>
<td>1.70</td>
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<td>Education as status determinant for young man</td>
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<td>5.00</td>
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<td>Importance of husband's roles: jobs around home, earning living, practicing religion, male model, family representative to community</td>
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<td>Importance of wife's roles: care for children's needs, practicing religion, homemaker, model of women, family representative to community</td>
<td>3.02</td>
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<td>2.74</td>
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APPENDIX B
SOCIAL CHANGE IN THE SAUDI FAMILY

HUSBAND'S FORM (YOUNG FAMILY)

We earnestly solicit your insights and opinions about how the Saudi Arabian family may (or may not) be changing. Please give us your honest opinion; there are not "right" or "wrong" answers; your replies will be anonymous. Please check the response that most fits your beliefs. Your answers will be of interest to many who study the family, and will assist me in completing my graduate degree.

I. QUESTIONS ABOUT PRESENT-DAY SAUDI FAMILY:

1. Which of the following changes do you see for the Saudi family as a result of increased economic prosperity? (Check as many as you think apply.)
   a) More traveling outside the country for vacations
   b) More luxuries (e.g. more than one car and/or TV set)
   c) Hiring foreigners to help with the tasks of the family
   d) Increased leisure time for family members
   e) Several labor-saving devices in the home (e.g. washing machine, etc.)
   f) Better medical care
   g) Increased education for sons
   h) Increased education for daughters
   i) Smaller number of children per family
   j) More divorce
   k) Husbands more likely to take a separate vacation
   l) Greater possibility for a family to build a good house with the aid of government loans
   m) A better communication and transportation system connecting members of the family together
   n) Increased income for members of the family
   o) A wider domain for women to participate in different activities outside the home
   p) Decline in the productive function of the family (more consumptive)
   q) Others (Please specify)
2. With which statement do you think most of our countrymen would agree?
   a) It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) It is wrong for a man and his wife to control the number of children to be born.

3. With which statement would you agree?
   a) It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) It is wrong for a man and his wife to control the number of children to be born.

4. With which statement do you think most Saudis would agree? "If a man must choose between a job which he likes or a job which his parents prefer" which should he choose?
   a) The job he prefers
   b) The job his parents prefer

5. With which statement do you agree?
   a) The job he prefers
   b) The job his parents prefer

6. To what extent do you think each of the listed traditions still are dominant in the Saudi family? (Circle the appropriate answer.)
   l = less dominant; 5 = very dominant
   a) Marriage of cousins (son/daughter of two brothers)  1 2 3 4 5
   b) Polygamy  1 2 3 4 5
   c) Bride and groom never see each other until the day of the wedding  1 2 3 4 5

7. How do you feel about the practice of increased mahr (bride price)?
   l = approve strongly; 5 = disapprove strongly
   1 2 3 4 5

8. How do you feel about the exaggeration in celebrating the wedding ceremony?
   l = strongly agree; 5 = strongly oppose
   1 2 3 4 5
9. To what extent do each of the following make it difficult and therefore delays the marriage of young people? 
1 = very little extent; 5 = very great extent

<table>
<thead>
<tr>
<th>Little</th>
<th>Great</th>
</tr>
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<tbody>
<tr>
<td>Extent</td>
<td>Extent</td>
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</table>

a) Necessity for more education  
1 2 3 4 5

b) Increased cost of mahr (bride price) and wedding expenses  
1 2 3 4 5

10. Who has the major role in selecting a wife in present-day Saudi Arabia?

a) _____ The prospective groom
b) _____ The groom's family
c) _____ The couple themselves

11. What is the best age for marriage (for husband)?

a) _____ less than 20 years
b) _____ 20-25
c) _____ 26-30
d) _____ 31 or older
e) _____ doesn't really matter

12. What is the best age for marriage (for wife)?

a) _____ less than 20 years
b) _____ 20-25
c) _____ 26-30
d) _____ 31 or older
e) _____ doesn't really matter

13. What is presently most important in determining a young man's status?

a) _____ Family
b) _____ Education
c) _____ Wealth
d) _____ Other (Please specify)

14. What is presently most important in determining a young woman's status?

a) _____ Family
b) _____ Education
c) _____ Wealth
d) _____ Other (Please specify)
15. Following are some questions about functions and activities and the frequency of their actual importance to the Saudi family in the past. (Circle the appropriate number.) 1 = little importance; 5 = great importance

Little Great

a) Child rearing 1 2 3 4 5
b) Preparing bread at home 1 2 3 4 5
c) Sewing or tailoring clothes at home 1 2 3 4 5
d) Keeping some animals for food production (cows, goats, chickens) 1 2 3 4 5
e) Painting or maintaining the home when necessary by family members 1 2 3 4 5
f) The school as an aid in child development 1 2 3 4 5
g) Reliance on the market as a supplier for family needs 1 2 3 4 5
h) Employment outside of the family domain 1 2 3 4 5
i) Women working outside the home 1 2 3 4 5

16. Following are the same questions about some functions and activities and the frequency of their actual importance to the Saudi family in the present time. (Circle the appropriate number.) 1 = little importance; 5 = great importance

Little Great

a) Child rearing 1 2 3 4 5
b) Preparing bread at home 1 2 3 4 5
c) Sewing or tailoring clothes at home 1 2 3 4 5
d) Keeping some animals for food production (cows, goats, chickens) 1 2 3 4 5
e) Painting or maintaining the home when necessary by family members 1 2 3 4 5
f) The school as an aid in child development 1 2 3 4 5
g) Reliance on the market as a supplier for family needs
h) Employment outside the family domain
i) Women working outside the home

17. Following are some questions about the existence of some phenomena in the Saudi family in the past and how spread are they? 1 = less spread; 5 = wide spread

Less Wide Spread

a) Early-age marriage (13 for girls and 15 for boys)
b) Girls' education
c) Increased mahr (bride price)
d) Women's working (outside the home)
e) Servants at home
f) Controlling the number of children to take better care of them
g) The role of the family in choosing a son's wife
h) The relationship between the family and other institutions in the society (schools, health centers, women associations, sports clubs)
i) Two or three generations living in the same household

18. Following are some questions about the existence of some phenomena in the Saudi family in the present time and how spread are they? 1 = less spread; 5 = wide spread

Less Wide Spread

a) Early-age marriage (13 for girls and 15 for boys)
b) Girls' education
Following are some questions about the mass media.

a) Do you ever buy a newspaper?
   _____yes  _____no

b) Do you have an interest in bringing the newspaper home?
   _____yes  _____no

c) Does your wife or your children share the same interest in reading the newspaper?
   _____yes  _____no

d) How often do you and your family read the newspaper?
   _____every day    _____several days a week
   _____once a week  _____none at all

e) How influential are the mass media forms in changing the life of the Saudi family?
   1 = very little influence
   5 = very great influence  1 2 3 4 5
f) Which do you think among the mass media forms have the most influence on the Saudi family?

- TV
- Radio
- Newspapers & magazines
- TV & radio
- TV & newspapers
- Radio & newspapers
- TV, radio, & newspapers

20. To what extent do you think the mass media forms influence the Saudi family through the following aspects?

1 = little influence; 5 = great influence

a) Connecting the family to the social and cultural heritage
   Little Great
   1 2 3 4 5

b) Discussing the problems and needs of the family
   1 2 3 4 5

c) Highlighting the activities of the family
   1 2 3 4 5

d) Connecting the Saudi family to the outside world
   1 2 3 4 5

e) Educating and orienting members of the family
   1 2 3 4 5

f) Taking care of children and developing their talents
   1 2 3 4 5

II. YOUR OWN FAMILY. Now we would like to ask you a few questions about you and your present family.

1. Who usually has final say, makes the final decision about:
   5 = husband always; 4 = husband more than wife; 3 = husband and wife together; 2 = wife more than husband; 1 = wife always

   a) What car to get
      1 2 3 4 5

   b) Hiring a servant
      1 2 3 4 5

   c) Buying or changing the home furniture
      1 2 3 4 5

   d) What house or apartment to take
      1 2 3 4 5

   e) What job the husband should take
      1 2 3 4 5
f) Whether or not the wife should go to work or quit work
   1 2 3 4 5

g) How much money your family can afford per week on food
   1 2 3 4 5

h) What doctor to have when someone is sick
   1 2 3 4 5

i) Where to go on vacation
   1 2 3 4 5

2. How important is it that decisions about family affairs be shared by all members?
   1 = little important; 5 = very important
   1 2 3 4 5

3. What is the best way of rearing children?
   ___ The way of the father
   ___ The way of the mother
   ___ The way of both of them

4. To what extent does the presence of an outside member (housekeeper, driver) within the household affect the children?
   1 = little greatly; 5 = very greatly
   1 2 3 4 5

5. Is it all right for a married woman without children to work outside the home?
   1 = strongly disagree; 5 = strongly agree
   1 2 3 4 5

6. Is it all right for a married woman with children to work outside the home?
   1 = strongly disagree; 5 = strongly agree
   1 2 3 4 5

7. Why do you think most women work outside the home?
   (Check the most important one.)
   ___ To earn money to help her husband
   ___ To contribute to her country's development
   ___ To use skills she has learned in school
   ___ To occupy leisure time
   ___ For personal expression

8. Which do you prefer for a woman who has the experience and her children go to school.
   ___ To work outside the home
   ___ To stay home and take care of the children and household
9. Do you think children benefit or are harmed by their mother's working outside the home?
   ____ Benefitted
   ____ Harmed

10. To what extent do you think that children will be affected by their mother's working outside the home?
    ____ To a great extent
    ____ To a noticeable degree
    ____ Somewhat
    ____ Not very much
    ____ None at all

11. Other things being equal, how many children would you like to have?
    ____ none  ____ one  ____ two  ____ three  ____ four
    ____ five  ____ six or more

12. Is your wife working or has she ever worked?
    ____ yes
    ____ no

III. QUESTIONS ABOUT YOUR PARENTS. Now suppose some Americans were asking about family life in Saudi Arabia. You would reply that the society is very complex (rural and urban, young and old, etc.) but that you would try to answer their questions by answering the same set of questions from the viewpoint of one of your parents (your choice).

   How your parent would answer:

1. Please tell us whether you selected your father or mother as reference while answering the following set of questions.
   ____ Father
   ____ Mother

2. Who usually has the final say, makes the final decision about:
   5 = husband always; 4 = husband more than wife;
   3 = husband and wife; 2 = wife more than husband;
   1 = wife always

   a) what car to get 1 2 3 4 5
   b) Hiring a servant 1 2 3 4 5
c) Buying or changing the home furniture 1 2 3 4 5
d) What house or apartment to take 1 2 3 4 5
e) What job the husband should take 1 2 3 4 5
f) Whether or not the wife should go to work or quit work 1 2 3 4 5
g) How much money your family can afford to spend per week on food 1 2 3 4 5
h) What doctor to have when someone is sick 1 2 3 4 5
i) Where to go on vacation 1 2 3 4 5

3. How important is it that the decision about family affairs be shared by all members? 1 2 3 4 5
   1 = little important; 5 = very important

4. What is the best way of rearing children?
   _____The way of the father
   _____The way of the mother
   _____The way of both of them

5. To what extent does the presence of an outside member (housekeeper, driver) within the household affect the children? 1 2 3 4 5
   1 = little greatly; 5 = very greatly

6. Is it all right for a married woman without children to work outside the home? 1 2 3 4 5
   1 = strongly disagree; 5 = strongly agree

7. Is it all right for a married woman with children to work outside the home? 1 2 3 4 5
   1 = strongly disagree; 5 = strongly agree

8. Why do you think most women work outside the home? (Check the most important one.)
   _____To earn money to help her husband
   _____To contribute to her country's development
   _____To use skills she has learned in school
   _____To occupy leisure time
   _____For personal expression
9. What does your parent prefer for a woman who has the experience and her children go to school?
   - To work outside the home
   - To stay home and take care of the children and household

10. Does your parent think children benefit or are harmed by their mother's working outside the home?
    - Benefitted
    - Harmed

11. To what extent does your parent think that children will be affected by their mother's working outside the home?
    - To a great extent
    - To a noticeable degree
    - Somewhat
    - Not very much
    - Not at all

12. Other things being equal, how many children would they like to have?
    - None
    - One
    - Two
    - Three
    - Four
    - Five
    - Six or more

IV. HUSBAND-WIFE ROLES. Marriage requires husbands and wives to play a number of roles which may be quite different. Part 1 below consists of roles normally performed by the HUSBAND and Part 2 consists of roles normally performed by the WIFE.

In Part 1, rate the importance of the roles which you actually carry out in your family at the present time, as to their importance on a scale of 1 to 5, with 1 = very little importance and 5 = great importance. At the same time rate the importance of these roles to your father as you expect him to do. Please circle the appropriate number.

1. My roles:                             My father's roles
   a) I do my jobs around the house (repairs, etc.).
      My roles: 1 2 3 4 5
      My father's roles: 1 2 3 4 5
   b) I am a companion to my wife.
      My roles: 1 2 3 4 5
      My father's roles: 1 2 3 4 5
c) I help the children grow by being their friend, teacher, and guide.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

d) I earn the living and support the family.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

e) I do my wife's work around the house if my help is needed.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

f) I practice the family religion or philosophy.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

g) I serve as the model of men for my children.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

h) I decide (make the final decision) when the family is still divided after discussing something.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

i) I manage the family income and finances.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

j) I represent and advance my family in the community.  
My roles: 1 2 3 4 5  
My father's roles: 1 2 3 4 5

In Part 2, rate the roles which you want or prefer your wife to carry out in your family situation as you would like it to be. At the same time, indicate how your father would rate these roles for your mother. Rate these roles on a 1 to 5 scale, with 1 = very little importance and 5 = very great importance.

2. Wife's roles

a) She helps earn the living when her husband needs her help.  
My roles: 1 2 3 4 5  
My mother's roles: 1 2 3 4 5

b) She cares for the children's everyday needs.  
My roles: 1 2 3 4 5  
My mother's roles: 1 2 3 4 5

c) She practices the family religion or philosophy.  
My roles: 1 2 3 4 5  
My mother's roles: 1 2 3 4 5
d) She is a companion to her husband.  

e) She is a homemaker.  

f) She serves as the model of women for her children.  

g) She represents and advances the family socially and in the community.  

h) She helps the children grow up by being their friend, teacher, and guide.  

i) She manages the family income and finances  

j) She decides when the family is still divided after discussing something.  

---

V. PERSONAL BACKGROUND:  

1. About how old are you (last birthday)?  
   less than 20 20-25 26-30 31-35 36-40 41 or more  

2. About how old were you when you got married?  
   less than 20 20-25 26-30 31-35 36-40 41 or more  

3. About how old was your wife when you got married?  
   less than 20 20-25 26-30 31-35 36-40 41 or more
4. How long have you been married (last anniversary)?
   ___ less than a year    ___ one year
   ___ two years    ___ three years
   ___ four years    ___ five years
   ___ six years    ___ seven years or more

5. What degree of education are you studying or you have completed?
   ___ college degree    ___ graduate
   ___ other (specify)________________________

6. If you are studying, do you participate in any work activity along with your study (e.g. part-time job)?
   ___ yes    ___ no

7. If the answer is yes for the previous question, specify your occupation.
   ___ government employee    ___ nongovernment employee
   ___ trader    ___ farmer
   ___ businessman    ___ worker
   ___ other (specify)________________________

8. Would you say that the place where you were born was:
   ___ Bedouin area    ___ farm area
   ___ village    ___ small city
   ___ large city

9. Would you say that your permanent residence is:
   ___ Bedouin area    ___ farm area
   ___ village    ___ small city
   ___ large city

10. Is your permanent residence in Riyadh?
    ___ yes    ___ no

11. Does your family (your wife and children) live with you in Riyadh?
    ___ yes    ___ no

12. Do any of your relatives (your parents or other relatives) live with you in Riyadh?
    ___ yes    ___ no

13. When you go back to your permanent residence, do you intend to:
    a) ___ live with your parents
    b) ___ live in your own home
    c) ___ live with your wife's parents
    d) ___ other (specify)________________________
14. How about your home, do you
a) own it  b) rent it  c) other (specify)

15. What kind of home do you have?
   apartment  sand home  concrete home
   villa  other (specify)

16. How many persons live with you in your home? Specify total number. _____ persons

17. Who are they?
   ____ wife  ____ children
   ____ one or both parents  ____ brothers
   ____ sisters  ____ grandparents
   ____ other relatives  ____ other (specify)

18. Concerning the loans of the Real Estate Development Fund, which of the following do you think applies to you?
   ____ I have gotten a loan.
   ____ My name is on the waiting list.
   ____ I will apply when I get the land.
   ____ Other (specify)

19. Have you ever visited any of the foreign countries?
   ____ yes (What countries?)
   ____ no

20. Was your family with you during at least one of these visits?
   ____ yes  ____ no

21. Where do you often spend your vacation?
   ____ inside the country  ____ outside the country

22. To what extent do you and your family have the feeling of belonging to Islam? 1 2 3 4 5
   1 = very little extent; 5 = very great extent

23. To what extent do you and your family practice Islamic rituals (Ramadan, feasts)?
   ____ very extensively  ____ most of the time
   ____ some of the time  ____ hardly ever

24. How important do you find your religious beliefs in directing your everyday behavior and actions?
   ____ very important  ____ fairly important
   ____ little important  ____ not important at all
SOCIAL CHANGE IN THE SAUDI FAMILY

WIFE'S FORM (YOUNG FAMILY)

We earnestly solicit your insights and opinions about how the Saudi Arabian family may (or may not) be changing. Please give us your honest opinion; there are not "right" or "wrong" answers; your replies will be anonymous. Please check the response that most fits your beliefs. Your answers will be of interest to many who study the family, and will assist me in completing my graduate degree.

I. QUESTIONS ABOUT PRESENT-DAY SAUDI FAMILY:

1. Which of the following changes do you see for the Saudi family as a result of increased economic prosperity? (Check as many as you think apply.)
   a) More traveling outside the country for vacations
   b) More luxuries (e.g. more than one car and/or TV set)
   c) Hiring foreigners to help with the tasks of the family
   d) Increased leisure time for family members
   e) Several labor-saving devices in the home (e.g. washing machine, etc.)
   f) Better medical care
   g) Increased education for sons
   h) Increased education for daughters
   i) Smaller number of children per family
   j) More divorce
   k) Husbands more likely to take a separate vacation
   l) Greater possibility for a family to build a good house with the aid of government loans
   m) A better communication and transportation system connecting members of the family together
   n) Increased income for members of the family
   o) A wider domain for women to participate in different activities outside the home
   p) Decline in the productive function of the family (More consumptive)
   q) Others (Please specify) ____________________________
2. With which statement do you think most of our country-women would agree?
   a) It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) It is wrong for a man and his wife to control the number of children to be born.

3. With which statement would you agree?
   a) It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) It is wrong for a man and his wife to control the number of children to be born.

4. With which statement do you think most Saudis would agree? If a woman must choose between a job which she likes or a job which her parents prefer, "which should she choose?"
   a) The job she prefers
   b) The job her parents prefer

5. With which statement do you agree?
   a) The job she prefers
   b) The job her parents prefer

6. To what extent do you think each of the listed traditions still are dominant in the Saudi family? (Circle the appropriate answer.)
   Less Dominant
   1 = less dominant; 5 = very dominant
   a) Marriage of cousins (son/daughter of two brothers) Less More
   b) Polygamy
   c) Bride and groom never see each other until the day of the wedding

7. How do you feel about the practice of increased mahr (bride price)?
   1 = approve strongly; 5 = disapprove strongly
   1 2 3 4 5

8. How do you feel about the exaggeration in celebrating the wedding ceremony?
   1 = strongly agree; 5 = strongly oppose
   1 2 3 4 5
9. To what extent do each of the following make it difficult and therefore delays the marriage of young people? 
   1 = very little extent; 5 = very great extent
   Little Great
   Extent

   a) Necessity for more education
      1 2 3 4 5
   b) Increased cost of mahr (bride price) and wedding expenses
      1 2 3 4 5

10. Who has the major role in selecting a wife in present-day Saudi Arabia?
   a) The prospective groom
   b) The groom's family
   c) The couple themselves

11. What is the best age for marriage (for husband)?
   a) less than 20 years
   b) 20-25
   c) 26-30
   d) 31 or older
   e) doesn't really matter

12. What is the best age for marriage (for wife)?
   a) less than 20 years
   b) 20-25
   c) 26-30
   d) 31 or older
   e) doesn't really matter

13. What is presently most important in determining a young man's status?
   a) Family
   b) Education
   c) Wealth
   d) Other (Please specify)

14. What is presently most important in determining a young woman's status?
   a) Family
   b) Education
   c) Wealth
   d) Other (Please specify)
15. Following are some questions about functions and activities and the frequency of their actual importance to the Saudi family in the past. (Circle the appropriate number.) 1 = little importance; 5 = great importance.

Little Great

a) Child rearing 1 2 3 4 5
b) Preparing bread at home 1 2 3 4 5
c) Sewing or tailoring clothes at home 1 2 3 4 5
d) Keeping some animals for food production (cows, goats, chickens) 1 2 3 4 5
e) Painting or maintaining the home when necessary by family members 1 2 3 4 5
f) The school as an aid in child development 1 2 3 4 5
g) Reliance on the market as a supplier for family needs 1 2 3 4 5
h) Employment outside of the family domain 1 2 3 4 5
i) Women working outside the home 1 2 3 4 5

16. Following are the same questions about some functions and activities and the frequency of their actual importance to the Saudi family in the present time. (Circle the appropriate number.) 1 = little importance; 5 = great importance

Little Great

a) Child rearing 1 2 3 4 5
b) Preparing bread at home 1 2 3 4 5
c) Sewing or tailoring clothes at home 1 2 3 4 5
d) Keeping some animals for food production (cows, goats, chickens) 1 2 3 4 5
e) Painting or maintaining the home when necessary by family members 1 2 3 4 5
f) The school as an aid in child development 1 2 3 4 5
Little Great

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<td>g) Reliance on the market as a supplier for family needs</td>
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<td>h) Employment outside the family domain</td>
<td>1</td>
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i) Women working outside the home | 1 | 2 | 3 | 4 | 5 |

17. Following are some questions about the existence of some phenomena in the Saudi family in the past and how spread are they? 1 = less spread; 5 = wide spread

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a) Early-age marriage (13 for girls and 15 for boys) | 1 | 2 | 3 | 4 | 5 |
b) Girls' education | 1 | 2 | 3 | 4 | 5 |
c) Increased mahr (bride price) | 1 | 2 | 3 | 4 | 5 |
d) Women's working (outside the home) | 1 | 2 | 3 | 4 | 5 |
e) Servants at home | 1 | 2 | 3 | 4 | 5 |
f) Controlling the number of children to take better care of them | 1 | 2 | 3 | 4 | 5 |
g) The role of the family in choosing a son's wife | 1 | 2 | 3 | 4 | 5 |
h) The relationship between the family and other institutions in the society (schools, health centers, women associations, sports clubs) | 1 | 2 | 3 | 4 | 5 |
i) Two or three generations living in the same household | 1 | 2 | 3 | 4 | 5 |

18. Following are some questions about the existence of some phenomena in the Saudi family in the present time and how spread are they? 1 = less spread; 5 = wide spread

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d) Women's working (outside the home) 1 2 3 4 5

e) Servants at home 1 2 3 4 5

f) Controlling the number of children to take better care of them 1 2 3 4 5

g) The role of the family in choosing a son's wife 1 2 3 4 5

h) The relationship between the family and other institutions in the society (schools, health centers, women associations, sports clubs) 1 2 3 4 5

i) Two or three generations living in the same household 1 2 3 4 5

19. Following are questions about the mass media.
a) Do you ever read a newspaper? yes no

b) Do you have an interest to read the newspaper home? yes no

c) Does your husband or your children share the same interest in reading the newspaper? yes no

d) How often do you and your family read the newspaper?
   every day several days a week
   once a week none at all

e) How influential are the mass media forms in changing the life of the Saudi family? 1 = very little influence 5 = very great influence 1 2 3 4 5
f) Which do you think among the mass media forms have the most influence on the Saudi family?

TV               Radio
Newspapers & magazines TV & radio
TV & newspapers Radio & newspapers
TV, radio, & newspapers

20. To what extent do you think the mass media forms influence the Saudi family through the following aspects? 
1 = little influence; 5 = great influence

Little Great

a) Connecting the family to the social and cultural heritage
1 2 3 4 5

b) Discussing the problems and needs of the family
1 2 3 4 5

c) Highlighting the activities of the family
1 2 3 4 5

d) Connecting the Saudi family to the outside world
1 2 3 4 5

e) Educating and orienting members of the family
1 2 3 4 5

f) Taking care of children and developing their talents
1 2 3 4 5

II. YOUR OWN FAMILY. Now we would like to ask you a few questions about you and your present family.

1. Who usually has final say, makes the final decision about:
5 = husband always; 4 = husband more than wife;
3 = husband and wife together; 2 = wife more than husband;
1 = wife always

a) What car to get
1 2 3 4 5

b) Hiring a servant
1 2 3 4 5

c) Buying or changing the home furniture
1 2 3 4 5

d) What house or apartment to take
1 2 3 4 5

e) What job the husband should take
1 2 3 4 5
f) Whether or not the wife should go to work or quit work
   1 2 3 4 5

g) How much money your family can afford per week on food
   1 2 3 4 5

h) What doctor to have when someone is sick
   1 2 3 4 5

i) Where to go on vacation
   1 2 3 4 5

2. How important is it that decisions about family affairs be shared by all members?
   1 = little important; 5 = very important
   1 2 3 4 5

3. What is the best way of rearing children?
   ____ The way of the father
   ____ The way of the mother
   ____ The way of both of them

4. To what extent does the presence of an outside member (housekeeper, driver) within the household affect the children?
   1 = little greatly; 5 = very greatly
   1 2 3 4 5

5. Is it all right for a married woman without children to work outside the home?
   1 = strongly disagree; 5 = strongly agree
   1 2 3 4 5

6. Is it all right for a married woman with children to work outside the home?
   1 = strongly disagree; 5 = strongly agree
   1 2 3 4 5

7. Why do you think most women work outside the home?
   (Check the most important one.)
   ____ To earn money to help her husband
   ____ To contribute to her country's development
   ____ To use skills she has learned in school
   ____ To occupy leisure time
   ____ For personal expression

8. Which do you prefer for a woman who has the experience and her children go to school.
   ____ To work outside the home
   ____ To stay home and take care of the children and household
9. Do you think children benefit or are harmed by their mother's working outside the home?
   _____ Benefitted
   _____ Harmed

10. To what extent do you think that children will be affected by their mother's working outside the home?
   _____ To a great extent
   _____ To a noticeable degree
   _____ Somewhat
   _____ Not very much
   _____ None at all

111. Other things being equal, how many children would you like to have?
    _____ none    _____ one    _____ two    _____ three    _____ four
    _____ five    _____ six or more

12. Are you presently working or have you ever worked?
    _____ yes
    _____ no

III. QUESTIONS ABOUT YOUR PARENTS. Now suppose some Americans were asking about family life in Saudi Arabia. You would reply that the society is very complex (rural and urban, young and old, etc.) but that you would try to answer their questions by answering the same set of questions from the viewpoint of one of your parents (your choice).

How your parent would answer:

1. Please tell us whether you selected your father or mother as reference while answering the following set of questions.
   _____ Father
   _____ Mother

2. Who usually has the final say, makes the final decision about:
   5 = husband always; 4 = husband more than wife;
   3 = husband and wife; 2 = wife more than husband;
   1 = wife always

   a) What car to get
      1 2 3 4 5

   b) Hiring a servant
      1 2 3 4 5
c) Buying or changing the home furniture 1 2 3 4 5

d) What house or apartment to take 1 2 3 4 5

e) What job the husband should take 1 2 3 4 5

f) Whether or not the wife should go to work or quit work 1 2 3 4 5

g) How much money your family can afford to spend per week on food 1 2 3 4 5

h) What doctor to have when someone is sick 1 2 3 4 5

i) Where to go on vacation 1 2 3 4 5

3. How important is it that the decision about family affairs be shared by all members? 1 2 3 4 5
1 = little important; 5 = very important

4. What is the best way of rearing children?
   ____ The way of the father
   ____ The way of the mother
   ____ The way of both of them

5. To what extent does the presence of an outside member (housekeeper, driver) within the household affect the children? 1 2 3 4 5
1 = little greatly; 5 = very greatly

6. Is it all right for a married woman without children to work outside the home? 1 2 3 4 5
1 = strongly disagree; 5 = strongly agree

7. Is it all right for a married woman with children to work outside the home? 1 2 3 4 5
1 = strongly disagree; 5 = strongly agree

8. Why do you think most women work outside the home? (Check the most important one.)
   ____ To earn money to help her husband
   ____ To contribute to her country's development
   ____ To use skills she has learned in school
   ____ To occupy leisure time
   ____ For personal expression
9. What does your parent prefer for a woman who has the experience and her children go to school?
   ___ To work outside the home
   ___ To stay home and take care of the children and household

10. Does your parent think children benefit or are harmed by their mother's working outside the home?
    ___ Benefitted
    ___ Harmed

11. To what extent does your parent think that children will be affected by their mother's working outside the home?
    ___ To a great extent
    ___ To a noticeable degree
    ___ Somewhat
    ___ Not very much
    ___ Not at all

12. Other things being equal, how many children would they like to have?
    ___ none    ___ one    ___ two    ___ three    ___ four
    ___ five    ___ six or more

IV. HUSBAND-WIFE ROLES. Marriage requires that husbands and wives play a number of roles which may be quite different. Part 1 below consists of roles normally performed by the wife and Part 2 consists of roles normally performed by the husband.

In Part 1, rate the importance of the roles which you actually carry out in your family at the present time, as to their importance on a scale from 1 to 5, when 1 = very little importance and 5 = very great importance. At the same time rate the importance of these roles to your mother as you expect her to do. Please circle the appropriate number.

1. My roles:
   My mother's roles
   a) I help earn the living when my husband needs my help. 1 2 3 4 5 1 2 3 4 5
   b) I care for the children's everyday needs. 1 2 3 4 5 1 2 3 4 5
c) I practice the family religion or philosophy.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

d) I am a companion to my husband.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

e) I am a homemaker.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

f) I serve as the model of women for my children.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

g) I represent and advance my family socially and in the community.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

h) I help the children grow up by being their friend, teacher, and guide.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

i) I manage the family income and finances.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

j) I decide when the family is still divided after discussing something.  
   My roles: 1 2 3 4 5  
   My mother's roles: 1 2 3 4 5  

In Part 2, rate the roles which you want or prefer your husband to carry out in your family situation as you would like it to be. At the same time, indicate how your mother would rate these roles for your father. Rate these roles on a 1 to 5 scale, with 1 = very little importance and 5 = very great importance. Please circle the appropriate number.

1. My husband's roles:  

   a) He does his jobs around the house (repair, etc.).  
      My husband's roles as my husband's mother sees roles: 1 2 3 4 5  
      My father's roles: 1 2 3 4 5  

   b) He is a companion to his wife.  
      My husband's roles as my husband's mother sees roles: 1 2 3 4 5  
      My father's roles: 1 2 3 4 5  


c) He helps the children grow up by being their friend, teacher and guide.  
   1 2 3 4 5 1 2 3 4 5

d) He earns the living and supports the family.  
   1 2 3 4 5 1 2 3 4 5

e) He does his wife's work around the house if his help is needed.  
   1 2 3 4 5 1 2 3 4 5

f) He practices the family religion or philosophy.  
   1 2 3 4 5 1 2 3 4 5

g) He serves as the model of men for his children.  
   1 2 3 4 5 1 2 3 4 5

h) He decides (makes the final decision) when the family is still divided after discussing something.  
   1 2 3 4 5 1 2 3 4 5

i) He manages the family income and finances.  
   1 2 3 4 5 1 2 3 4 5

j) He represents and advances his family in the community.  
   1 2 3 4 5 1 2 3 4 5

V. PERSONAL BACKGROUND:

1. About how old are you (last birthday)?
   ___________less than 20 _______20-25
   ___________26-30 _______31-35
   ___________36-40 _______41 or more

2. About how old were you when you got married?
   ___________less than 20 _______20-25
   ___________26-30 _______31-35
   ___________36-40 _______41 or more
3. About how old was your husband when you got married?
   _______less than 20 _______20-25
   _______26-30 _______31-35
   _______36-40 _______41 or more

4. How long have you been married (last anniversary)?
   _______less than a year _______one year
   _______two years _______three years
   _______four years _______five years
   _______six years _______seven years or more

5. What degree of education are you studying or have you completed?
   _______elementary school _______middle school
   _______high school _______college degree
   _______graduate _______other (specify)

6. If you are studying, do you participate in any other work activity, along with your study (e.g. part-time job)?
   _______yes _______no

7. If the answer is yes for the previous question, specify your occupation.
   _______government employee _______nongovernment employee
   _______homemaker _______other

8. Would you say that the place where you were born was
   _______Bedouin area _______farm area
   _______village _______small city
   _______large city

9. Would you say that your permanent residence is
   _______Bedouin area _______farm area
   _______village _______small city
   _______large city

10. Is your permanent residence in Riyadh?
    _______yes _______no

11. Does your family (your husband and children) live with you in Riyadh?
    _______yes _______no

12. Do any of your relatives (your parents, your husband's parents, or other relatives) live with you and your family in Riyadh?
    _______yes _______no
13. When you go back to your permanent residence, do you intend to:
   ____ live with your parents
   ____ live in your own home
   ____ live with your husband's parents
   ____ other (specify)

14. How about your home, do you
   ____ own it
   ____ rent it
   ____ other (specify)

15. What kind of home do you have?
   ____ an apartment
   ____ sand home
   ____ concrete home
   ____ villah
   ____ other (specify)


17. Who are they?
   ____ a husband
   ____ the parents or one of them
   ____ sisters
   ____ other relatives
   ____ children
   ____ brothers
   ____ grandparents
   ____ other

18. Have you ever visited any of the foreign countries?
   ____ yes (What countries)
   ____ no

19. Was your family with you during at least one of these visits?
   ____ yes    ____ no

20. Where do you often spend your vacation?
   ____ inside the country
   ____ outside the country

21. To what extent do you and your family practice Islamic rituals (Ramadan, feasts)?
   ____ very extensively
   ____ most of the time
   ____ some of the time
   ____ hardly ever

22. To what extent do you and your family have the feeling of belonging to Islam?
   1 = very little extent; 5 = very great extent
   1 2 3 4 5

23. How important do you find your religious beliefs in directing your everyday behaviors and actions?
   ____ very important
   ____ fairly important
   ____ little important
   ____ not important at all
الاستبان العام بالرخص

السيقون الاجتماعي في الأسرة السعودية

الرخص الإيجابي: في جميع الإجابات الإيجابية، ستجد الرقم الذي يرمز له الرقم (1) في الإجابة 1 (1) في القيم 1 (1)...

الرخص السلبي: في جميع الإجابات السلبية، ستجد الرقم الذي يرمز له الرقم (1) في القيم 1 (1)...

أولا: أسلحة عامة بالأسرة السعودية المعاصرة

- ما هي الممارسات التي ترى أنها مشتركة في الأسرة السعودية نتيجة للاستقرار?

التربية الاجتماعية والتربية المدنية الذي تعيده الملكة العبرية السعودية؟

( ) نزع الرخص أجاكات الهروب من معاينة (1) النجاح.
( ) أسرة متنوعة في البيت.
( ) استخدام أو توظيف أفراد أجاكات للمهام في الوظائف.
( )增进 أفراد أجاكات لإعطاء تدريب أو تعليم.
( ) جمع الكثير ممن الأجيزة المضافة على أداء العمل قبل البيت.
( ) فشل مسكينة تركز كيبراء.
( ) دفع أبيات معرفة مطلوب للإجابة.
( ) عدد الأطفال للأسرة أصبح قليل.
( ) عدد الحالات الطارئة.
( ) عدد الأزواج في الأسرة بضعة.

- هذه القيم تشمل على توفر إجابة للإجابة جميعها.
لا يمكنني قراءة النص العربي من الصورة. هل يمكنك كتابة النص العربي بشكل طبيعي؟
(3)

1 - إلى أي مدى تعتقد أن الموارد المالية لا تزال سيطرة على الأسماء

العمرية؟

(قيمة الإجابة : (1) = سيطرة ضعيفة جداً (5) = سيطرة كبيرة جداً)

ضع علامة على الرقم المناسب.

أ - زواج الإنجاء (خريطة زواج الوالد من أبنة مر وليد من ابن حبا)

(1) (4) (2) (3) (5)

ب - تعدد الزواجات.

(1) (4) (2) (3) (5)

ج - الزوج لا يرى زوجته إلا يوم الزفاف.

(1) (4) (2) (3) (5)

7 - ما هو رأيك تجاه ضمانات هيئة المعيوب؟

(قيمة الإجابة : (1) = لا بهاء معيوب (4) = استثناء وأرشفة)

ضع علامة على الرقم المناسب.

(1) (4) (2) (3) (5)

8 - ما هو رأيك تجاه المبالة في حالات الزنا؟

(قيمة الإجابة : (1) = لا أطراف (4) = أطراف بحثة)

ضع علامة على الرقم المناسب.

(1) (4) (2) (3) (5)

9 - إلى أي مدى تعتقد أن كلا من الظروف اللائية يصعب ويوحد زواج الشياب من

الجنسين؟

(قيمة الإجابة : (1) = إلى مدى ضعيف جداً (5) = إلى مدى بعيد جداً)

ضع علامة على الرقم المناسب.

أ - الحاجة إلى زيادة التعليم

(1) (4) (2) (3) (5)

ب - غياب المعيوب وقلة الزنا.

(1) (4) (2) (3) (5)

10 - من الذي تعتقد أن ذلك الدور الرئيسي عند اختيار الزوجة في الوقت الحالي؟

ضع علامة أمام الإجابة المناسبة:

- الرجل الذي يرى الزوج ( )

- أسرة الرجل الذي يرى الزوج ( )

- المعيوبين ونساء (الحرس والعريس) ( )
11- ما هو العمر الذي يعتبر الزواج مناسبًا؟
12- بالنسبة للنساء
- أقل من 20 سنة
- من 20 سنة إلى 25 سنة
- من 25 سنة إلى 30 سنة
- من 30 سنة إلى 35 سنة
- 35 سنة أو أكثر
- لا يهم ولا يشترط

13- ما الذي ترى أنه أكثر أهمية في تحديد مكانة الرجل والمرأة الاجتماعية في المجتمع؟
حالياً؟ اختيار إجابة واحدة.
14- مكانة الرجل
- أشرطة
- مساحة التعليم
- كرسي
- مواسير أخرى (الكولومبي)

15- هو رأيك تجاه الأنشطة والاستراحات التالية؟ أخصبها للأسرة السعودية?
(1) أشرطة
(2) مواسير أخرى (الكولومبي)

16- الأسرة السعودية ـ الأسرة السعودية
في الجامعي
- غرفة الاطفال والعناية بهم.
- تعداد الميز في البيت.
- حماية ورعاية الملاحي اللمع.
- الحماية من ميناء

17- كفاح الأسرة (البترول والصيد)
- انبعاث
- الطلاء وترميم البيت.

الإجابة إذا دامت الأسرة
79

(1)

- هل تعودت أن تتبع الصحية الوردية؟
  ( ) نعم ( ) لا
(2) هل يوجد لديك الاهتمام إضافياً للبيت؟
  ( ) نعم ( ) لا
(3) هل تشارك في رحلات أو أنشطة الاهتمام بالطلاقة؟
  ( ) نعم ( ) لا

د - هل تأخذ على عاتق الصحية الوردية؟
  ( ) كل يوم ( ) معظم أيام الأسبوع ( ) مرة في الأسبوع
  ( ) لا أطفال الصحية الوردية طفلاً.

ه - إلى أي مدى تأثر سكان الازعاج (صحافة، تلفزيون، إذاعة) في التنسيق الذي حصل للأسرة السعودية؟

- فئة الإجابة: (1) - تأثير قليل جداً (2) - تأثير قليلاً جداً
  ضع طاعة على الرقم المناسب. (1) (2) (3) (4) (5)

و - أي من سكان الأذاعة أو الصحافة أن لهم التأثير الكلي على الأسرة السعودية؟

- فئة إجابة: (1) - لن تكون هناك تأثير على الأسرة السعودية
  (2) - لا يمكنني تعزيز أن سكان الأذاعة كأن لها تأثير على الأسرة السعودية
  (3) - من خلال الظاهر البالغ

(1) - ربط أفراد الأسرة بالتراث الثقافي والإجتماعي للمجتمع
(2) - مناقشة مشاكل واحتياجات الأسرة
(3) - تأثير الأذاعة على تفاعلات الأسرة المعقدة
(4) - ربط الأسرة السعودية بالعالم الخارجي
(5) - توجه وتفاؤل أفراد الأسرة
(6) - المزحة بتحديات الأطفال وخصصها مشاهدتهم

(1) (2) (3) (4) (5) (6)
نهايةً: أسلوب خاصةً بإرسال (آت ورجهنك وأطفالك).

1- من الذي تعتقد أن يملك القرار النهائي في الحالات التالية؟

(1) النزوح دامًا، (2) النزوح أكثر من الزوجة,
(3) النزوح والزوجة بالتساوي، (4) الزوجة أكثر من النزوح.

(1) الزوجة دامًا.

أ- نحن السيارة التي يعود شروطها للأسرة.
ب- استخدام أو تنظيف خادعة للأسرة.
ج- في حالة شراء أو تغيير طريقة البيت.
د- نحن البيت أو الفئة التي يمكن أن تحتفظ...

الأسرة للسكن.

ه- نحن الوفيرة التي يجب أن يحمل بها النزوح.
و- فيما إذا كانت الزوجة يجب أن تعمل أو تراعي المال.
ز- تحديد المبلغ الذي يمكن أن يصرف على أطعام

الأسرة لفترة أسبوع أو شهر.

ح- الطبب أو المشفى الذي يمكن الذهاب إليه.

في حالة مرشحة أحد أفراد الأسرة.

ط- أي يمكن أن نقض الأسرة الإجازة والعمل.

2- أي مدى تعتقد بأن هناك اشتراك كل أفراد الأسرة في الالتزامات التي تتبع شهور

الأسرة؟

()— فناء الإجابة: (1) لا أمية له، (5) مهم جداً.

(1) (2) (3) (4) (5)

3- ما هو الأسلوب الأكثر لتبني الأطفال؟ (ضمن طلعة أمام الإجابة المناسبة)

( ) الأسلوب الذي يراه الأب في العائلة لوحده
( ) الأسلوب الذي يراه الأم في العائلة لوحده
( ) الأسلوب معًا في خصائص العائلة.

( ) إشتركوا، ( ) اشتركوا معًا في خصائص العائلة.

4- إلى أي مدى تعتقد أن وجود أفراد أجانب (العادة، الساق) ضمن الأسرة

يمكن أن يؤثر على الأطفال؟

( ) فناء الإجابة: (1) لا تأثير له، (5) تأثير كبير جداً.

(1) (2) (3) (4) (5)
5 - ما رأيك في عمل المرأة المتزوجة والتي ليس لها أطفال خارج البيت؟
( فلاته الإجابة: (1) - غير مواقف أبدًا (5) مواقف بحدة)
ضع الامام الرقم المناسب (1) (2) (3) (4) (5)
6 - ما رأيك في عمل المرأة المتزوجة والتي ليس لها أطفال خارج البيت؟
( فلاته الإجابة: (1) - غير مواقف أبدًا (5) مواقف بحدة)
ضع الامام الرقم المناسب (1) (2) (3) (4) (5)
7 - ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟ اختر جوابًا واحدًا.
( للحصول على المال لمساعدة زوجها
( للمساعدة في تربية بندها
( لتطبيق ما تعلمه في المدارس
( لشغل وقت فراغها
( لا يبرز شخصيًا في المجتمع

8 - ما هو الوضع الذي تفضله المرأة التي لديها الخبرة للعمل وأطفالًا بجانبها للدراية؟
( أن تبقى في البيت لتقوم بأطفالها وتبدي
( أن تعمل خارج البيت
9 - هل حدد أن الأطفال يستخدمون أم يفضلون نتيجة لعمل الأم خارج البيت؟
( يستخدمون
( يستفيدون
( يفضلون
10 - إلى أي مدى تحدد أن الأطفال سيتأثرون نتيجة لعمل الأم خارج البيت؟
( إلى مدى كبير جدا
( إلى درجة لا تذكر
( ليس كثيرًا جدا
( ليس هناك تأثير أطفالًا
11 - كم عدد الأطفال الذي تستمتع أن ترتقي بهم في حياتك أنت وزوجتك؟
- لا أحد ( )
- واحد ( )
- اثنان ( )
- ثلاثة ( )
- أربعة ( )
- خمسة ( )
- ستة أو أكثر ( )

12 - هل زوجتك تعمل الآن أو كانت لها خبرة في مجال العمل سابقاً؟
- نعم ( )
- لا ( )

ثالثاً: أسئلة عامة بدون دليل:

لا تجاوب على هذه الأسئلة أرجو أن تخاطب أحد والديك (الأبا أو الأم)، ثم تجاوب على هذه الأسئلة من وجهة نظره. أي كما تعتقد أنه يناسب على لست شخصياً.

1 - عدد من فحصك من المريضين والديك كم تجاوب على هذه الأسئلة؟
- الأب ( )
- الأم ( )

2 - من الذي يملك القرار النهائي في الحالات التالية (من وجهة نظر أب وأم): ( )
- الزيج الدائم ( )
- الزوج أكثر من الزوجة ( )
- الزوج والزوجة بالتساوي ( )
- الزوجة أكثر من الرجل ( )

(1) النزاع الدائم.

أ - نوع السيارة التي تفرغ شراها للاستعمال.
ب - استخدام أو عدم استخدام السيارة.
ج - حالة إصلاح أو تحديم مركبات البيت.
د - نوع البيت أو النزلة التي يمكن أن تأخذها الأسرة.

(1) النزاع الدائم ( )

ه - نوع الزيج التي يجب أن يعيش بها الزوج.
و - فيما إذا كانت الزوجة يجب أن تتعايش و...

(1) النزاع الدائم ( )

ز - تحديد المبلغ الذي يمكن أن يصرف على طعام الأسرة للفرد الثاني أو الثالث.
ح - الطبيب أو المستشفى الذي يمكن الذهاب إليه.

(1) النزاع الدائم ( )

في حالة مراعاة أحد أفراد الأسرة.
ط - أين يمكن أن تقع الإجازة الإلزامية أو المطلقة

3 - إلى أين مدى يعتقد (أحد والديك) بحجة احترامه كلف أفراد الإسرة في القرارات التي تهم شؤون الإسرة؟

( فئات الإجابة : (1) لا تأثر له (5) كثيرة جداً )

4 - ما هو الأسلوب الأفضل لربية الأطفال كيا يراه (أحد والديك)؟

- الأسلوب الذي يراه الأب في التربية لوحده .
- الأسلوب الذي يراه الأم في التربية لوحدها .
- الاختيار معًا في عملية التربية .

5 - إلى أين مدى يعتقد (أحد والديك) أن وجود أفراد أجانب (العادة أو السكان) ضمن الإسرة قد يؤثر على الأطفال؟

( فئات الإجابة : (1) لا تأثر له (5) كثيرة جداً )

6 - ماذا تعتمد سيكو رأي (أحد والديك) في مثل المرأة المتزوجة والتي لعليها أطفال خارج البيت؟

( فئات الإجابة : (1) غير مباشر أبداً (5) مباشر بشدة )

7 - ماذا تعتمد سيكو رأي (أحد والديك) في مثل المرأة المتزوجة والتي لعليها أطفال خارج البيت؟

( فئات الإجابة : (1) غير مباشر أبداً (5) مباشر بشدة )

8 - ما هو السبب الرئيسي كيا يراه (أحد والديك) الذي يجعل المرأة تعمل خارج البيت (اختيار إجابة واحدة )

- للحصول على المال لمساعدة زوجها .
- للمساعدة في تربية أطفالها .
- لتطبيق ما تعلمت في المدرسة .
- لشخصية زوجها .
- لا يراها زوجها في المجتمع .
11 - ما هو النوع الذي يفضل (أحد الديك) للمرأة التي لا تكمل عمرها للمئات؟
- أن تعيش خارج البيت
- أن تبقى في البيت لتنمي بأطارتها وبحبها.

10 - هل يعتقد أحد الديك أن الأطفال يستفيدون أم يضررون نتيجة لعمل الأم خارج البيت؟
- يستفيدون
- يضررون

11 - الإجابة (أحد الديك) أن الأطفال سيتأثرون نتيجة لعمل الأم خارج البيت؟
- إلى مدى كبير جدا
- إلى درجة لاحقة للنظر
- بعض الأثار
- ليس كثيرا جدا
- ليس هناك تأثير

12 - كم عدد الأطفال الذي يتبع (أحد الديك) أن برق ب ربما في حياصة؟
- لا أحد
- واحد
- اثنان
- ثلاثة
- أربعة
- خمسة
- ستة وأكثر

الجواب: أسئلة خاصة بأدوار الزوج والزوجة في الأسرة.

الزواج يتطلب من الزوج والزوجة أن يكون عدد من الأدوار المختلفة. المسمى رقم (1) من الأسئلة التالية يتكون من بعض الأدوار التي يقوم بها الزوج عادة، والجزء رقم (2) يتكون من بعض الأدوار التي تقوم بها الزوجة عادة.

الجزء رقم (1) للإجابة على الجزء رقم (1) ، عدد محدد أمهات الأدوار التي تتعليم بها داخل أسواره في الوقت الحاضر، كما أ기를 أن عدد في نفسته مدى أهمية هذه الادوار عند الآخرة كما تؤثر فيه سباعب بها.

( فإن الإجابة (1) = أهمية قليلة جدا، (2) أهمية كبيرة جدا) ضع طلاسم أمام الرقم المناسب.
<table>
<thead>
<tr>
<th>الأدوار التي تقدم بها الزوجة</th>
<th>الأدوار التي تقدم بها الزوجين</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>2. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>3. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>4. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>5. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>6. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>7. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
<tr>
<td>8. أؤمر براجحي المنزلية (1) (2) (3) (4) (5) (6) (7) (8)</td>
<td></td>
</tr>
</tbody>
</table>

هـ - إذا ظهر عيبٌ في الزوجة لا يقتل
قدم الزوج عليه في سبيل من طريق كريمي الصدق والمسلمـ.

والمرحفل نعم.

فـ هـ : أؤمر براجعية الإجهاض في أصول

البيت إذا كانت لامية طيبة (1) (2) (3) (4) (5) (6) (7) (8)

وـ أؤمر بأداء والاجبات المدنية

رـ هـ : أؤمر براجعية الإجهاض في سبيل

الرجل أمام الطاقم.

جـ أؤمر الذي أفرز الفراز بالإجهاض

في حالة الخلاف بعد ملاقاة (1) (2) (3) (4) (5) (6) (7) (8)

البيت لمجموع.

سطـ هـ : أؤمر براجعية الإجهاض

وفي المصلحة الأكثر

واضطراباً.

كـ أؤمر أفرز الفراز بالإجهاض

في حالة الخلاف بعد ملاقاة (1) (2) (3) (4) (5) (6) (7) (8)

البيت لمجموع.

المرحفل نعم.

الادوار التي تقدم بها الزوجة وبدى أهميتها :
<table>
<thead>
<tr>
<th>الادوار propriétaire</th>
<th>الأدوار الأرثمي كما يراه الأسساني</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 - هي نساء في كَب الالْحَال</td>
<td>لا أنكَرَا أُنَافَت بحاجة</td>
</tr>
<tr>
<td>إلى زيادة الدخل.</td>
<td>ب - هي تحتوي وتلبية احتياجات</td>
</tr>
<tr>
<td>الأطفال المبهجة.</td>
<td>ج - في تواريخ واجبنا الدنية</td>
</tr>
<tr>
<td>د - دورها كمدقة في لا يقل من</td>
<td></td>
</tr>
<tr>
<td>دورها كزوجة.</td>
<td>ه - هي مرة بيت جيزة</td>
</tr>
<tr>
<td>و - هي تؤدي دور التزوج أولادنا.</td>
<td>ز - هي تأمل الأسيرة في المجتمع</td>
</tr>
<tr>
<td>ح - هي تساعد أطفالنا في نموهم من طريق كبرنا الصدق والعمل</td>
<td></td>
</tr>
<tr>
<td>والرشد لهم.</td>
<td>ط - هي التي تدير دخال الأسيرة</td>
</tr>
<tr>
<td>وتشونِباتها المُحِيَّة، آلِصَابة،</td>
<td></td>
</tr>
<tr>
<td>واللغاقات) .</td>
<td>ي - هي التي فتحائرنا زمانا في</td>
</tr>
<tr>
<td>حالة الاختلاف بعد مناقشة الاسرة</td>
<td>لموضوع ما .</td>
</tr>
</tbody>
</table>

عاماً، أُسْبِل أَكْمَلَهُ: |
| أَمِنْكَ بِهِمَا تُبْرَى 4 |
| أقل من 30 سنة ( | |
| 20 - 25 ( | |
| 30 - 35 ( | |
| 40 - 42 سنة أو أَكْمَلْ ( | |
كم كان عمرك أثناء ورجحت انت تزوجت؟

- أفرع: من 20 سنة
- 20 - 30
- 31 - 40
- 41 سنة فأكثر

كم سنة مضت على زواجك؟
- سنة واحدة
- سنتان
- ثلاث سنوات
- أربع سنوات
- خمس سنوات
- سبع سنوات أو أكثر

ما هي المرحلة الدراسية التي تدرس بها الآن؟
- المرحلة الجامعية
- مرحلة الدراسات العليا
- أخرى (اذا ذكرت)

هل تمارس نشاطاً علمياً إلى جانب الدراسة؟

- نعم ( )
- لا ( )

إذا كانت الإجابة (نعم) للسؤال السابق، ما هو نوع العمل للومامة؟
- موظف حكومي ( )
- موظف غير حكومي ( )
- فلاح ( )
- مزارع ( )
- رجل أعمال ( )
- مساعد ( )
- أخرى (اذكر)

ما هو البلد الذي ولدت فيه؟
- منطقة قبلي ( )
- مدينة صغيرة ( )
- مدينة كبيرة ( )
15 - ما هو نفر اقامته الدائم؟

- منطقة ينية
- منطقة زراعية
- فرنسية
- مدينة صغيرة
- مدينة كبيرة

15. هل نفر اقامته الدائم مدينة الرياض؟

- نعم
- لا

إذا كانت إجابات السؤال السابق (لا) فأجب على الإسئلة التالية:

الإجابة (نعم) فانقل إلى السؤال (14)

14 - هل تتم أسرتك (زوجتك وأطفالك) ممك في الرياض؟

- نعم
- لا

13 - هل يقيم مék أحد من أقاربك (والديك أو أحد أقاربك الآخرين) في الرياض؟

- نعم
- لا

12 - عدد مكاي نفر اقامته الدائم بعد التخرج:

- الأقامة والسكن مع والديك؟
- الأقامة والسكن مع أسرتك (زوجتك وأطفالك)؟
- الأقامة والسكن مع أسرة زوجتك؟
- أخرى (تذكر اللصحت)

11 - ماذا تعود نفر اقامته الدائم بعد التخرج?

- سكن للملك
- سكن للآخر
- أخرى (تذكر)

10 - ما نوع البيت الذي تسكنه؟

- فناءة (أذكر)
- بيت طين
- بيت سحل
- دفنة

9 - كم عدد أفراد أسرتك الذين يعيشون معك في نفس البيت؟

- اكتب العدد الكلي للصحت.
18 - بالنسبة لقرض بistik النسبة المقارنة، أي من هذه الظواهر تتعلق بك؟
( ) حصلت على فرش من المندوب
( ) قدتم الطلب وأُصدر دوري
( ) سأقدم الطلبومن ما حصل على الأرض
( ) أخرى (أذكر)

19 - هل زرت أي من الدول الأجنبية؟
( ) نعم (أذكر هذه الدول)
( ) لا

20 - هل كانت أسرّتك ممكّنة خلال أي من هذه الزيارات؟
( ) نعم ( ) لا

21 - أي تقنيّة أجانب فائقة؟
( ) داخل الملكة ( ) خارج الملكة

22 - أي مدى لديك العمر بالإسقاء للإسلام؟
( ) فتاً الإجابة: (1) مدى قليل جداً (4) مدى كبير جداً
( ) فوق ملاءة حول الرقم المناسب : (1) (2) (3) (4) (5)

23 - إلى أي مدى تمارس أنت وأسرتك الشعائر والتعاليم الإسلاميه ليالي رمضانون؟
( ) بعد الكبير جداً
( ) معظم الوقت
( ) نادر

24 - إلى أي مدى ترى أهمية تحكم الدين الإسلامي في توجيه سلوك وأعمالك اليوم؟
( ) بعيد جداً
( ) ميزة
( ) ذات أهمية قليلة
( ) غير مهمة على الإطلاق
التأثير الاجتماعي في الأسرة السعودية

الأسرة السعودية الحالية

الاستبان العامي بالزوجة

عماد البهمت

سعادة محمد ناصر حسين

جامعة ولاية كارولاينا

الولايات المتحدة الأمريكية
اسم الله الرحمن الرحيم

التفسير الاجتماعي في الأسرة السعودية

لاستبان النظرية

أعطى الزوجة المرأة، يسرين جداً أن أحمل على مراقبة وجهة نظره حول بعض أوجه التفسير الاجتماعي في الأسرة السعودية، أوجه التفسير الاجتماعي في جميع الاستثناءات

وضع قاعدة: ( ) أمام الإجابة التي تريد.

تلاحظ حالة:

في بعض الإجابات الاستبانة استجابة البياني الذي يبرز له الزوج (1) و (2) والإجابات (2) (1) (4) و (5) الصريحة بين الرقمين (1) و (2) نبالة الإجابة الرسم (2) أقرب إلى الرقم (1) الرمز (4) أقرب إلى الرقم (5).

أولاً: أسلحة خاصة بالأسرة السعودية المعاصرة:

1. ما هي التصرفات التي تبين فيها حمل في الأسرة السعودية نتيجة لأدوار ممارسة

النخبة الاقتصادية والفهم الممارس الذي يتعينه المملكة العربية السعودية؟

( ضع قاعدة الإجابة التي تريد دليله صريح).

- كتلة السفر عملي المملكة في أوقات العمل والراحة.
- السفر الرئيسي ملاء: أو احتواء أكثر من سياحة أو وجود أكثر من
- في挹 طلبين في البيت.
- استخدام أوروبا أوروب أوروبا للقيام بوظائف أوروبا الرسمية.
- احتواء أو الساق.
- زيادة وقت الفراش لقضاء الأسرة.
- وجود الكثير من الأجهزة المثلى على أداء العمل في البيت.
- لطيف باسلة (لا يزال كبرى).
- يحصل على خدمات مصحبة مصورة لإرساء الأسرة جميعاً.
- يزيد وتعلم الإبلاء.
- زيد وتعلم البناء.
- عدد الأطفال للأسرة أصاب قليل.
- كمية حالات الطلاق.
(2)

- سفر الأزواج في أجازات يغردهم.
- تكون الأسرة من بنياء منزل جديد نتيجة الاستفادة من المشروع.
- التي تقدمها الدولة.
- توزع ساقي الاتصال والمساعدات تعاد على ربت أفراد الأسرة.
- بغض النظر (بارتادة (طارة طالب).
- زيادة دخل أفراد الأسرة.
- اجتماع شائكة المرأة في منطقة متخصصة بترغب في استخدام الدور الاجتماعي بلا دورة الاستمالة (أصبحت الأسرة.
- أكثر استمالة وأقل افتتاح.
- موانع أخرى (إذكروها).

-----------------------------------

3. ما هي المبارة التي تمكين من معظم النساء السعوديات يمكن أن يوافقن على ما طلبها?

- من الضرورة لزيج الزوجة أن يقموا عدد الأطفال كي يتموا من خدماتها.

4. ما هي المبارة التي توفيت أثقل طبياً?

- من الضرورة لزيج التوجه بل واجبوا عدد الأطفال كي يتموا من خدماتها.

5. ما هي المبارة التي تمكين من معظم النساء السعوديات يمكن أن يوافقن على ما طلبها؟

(إذا كان لا بد للمراة أن مستررا بين طييفين، ألا يعني أنها تفضلها أسرتها؟)
- الوظيفة التي تفضلها من نفسيها.
- الوظيفة التي تفضلها لعائلتها.
356

(1)

8 - ما هي العبارة التي تتعلق بأمرها؟

ـ الرقابة التي تتعلق بها هي نفسها.

ـ الرقابة التي تتعلق بها أمر بها.

7 - إلى أي مدى معتقد أن المواد التالية لا تزال سيطرة على الاستقرار

المصري؟

ـ قنات الإجابة: (1) = سيطرة قليلا جدا (5) = سيطرة كبيرة جدا.

ـ ضع طلاس حول الرقم المناسب.

ـ أ - تزويج أبناء المهرة (المرأة) تزواج الولد من ابنته

ـ تعداد الزوجات.

ـ الزواج لا يبقى زوجة الأبوة الزنا.

6 - هو رأيك تجاه ممارسة علاج المهر?

ـ قنات الإجابة: (1) = لا تعالج عن (5) = استكرار في الجبهة.

ـ ضع طلاس حول الرقم المناسب.

5 - هو رأيك تجاه الممارسة في حالات الزنا؟

ـ قنات الإجابة: (1) = لا أعارض (5) = أعارض بشدة.

ـ ضع طلاس حول الرقم المناسب.

4 - إلى أي مدى معتقد أن كل من الظروف الأعية يصعب تزويج الشخص

من الجنسين?

ـ قنات الإجابة: (1) = إلى مدى ضع جدا (5) = إلى مدى بعيد جدا.

ـ ضع طلاس حول الرقم المناسب.

ـ أ - الحاجة إلى زيادة التعليم.

ـ ب - الضر وفظ لحقوق الزوج.

3 - من الذي عقدت بين أن يكون الدور الرئيسي عند اختيار الزوجة في الوقت الحاضر؟

ـ ضع طلاس أمام الإجابة المناسبة.

ـ الرجل الذي يبني الزواج (1) - أزمة الرجل (5)

ـ هناك نفاحا (الحريس والمريض) (5)
ما هو العمر المناسب للزواج في نظرتك؟

- أقل من 20 سنة
- 20 سنة إلى 25 سنة
- 26 سنة إلى 30 سنة
- 31 سنة أو أكثر
- لا يوجد أي بالضمن

ما الذي تدين أنه أهمية في تحديد مكانة الرجل والمرأة الاجتماعية في المجتمع؟ (اعتبر الإجابة واحدة)

- المرأة
- الرجل
- مستوى التعليم
- فترات عمل
- مساعدة أخرى
- الذكري أو المثلي

ما هو رأيك علیché الإنشطة والدور التأسيسي الذي احتضنه الأسرة السعودية في الماضي والحاضر؟

- نبذة الإجابة: (1) أصغر (5) أكبر أهمية

فعلى الرغم من القيم المجتمعية في الماضي والحاضر، الأسرة السعودية

- حرية الأطفال والطفلة بقم
- اعداد العزب في البيت
- خلافة والدالإلياس في البيت
- حياة بعض البيانات في البيت
- البيع والاستثمار من المنتجات (1) (2) (3) (4) (5) (6) كنقاء للأسرة (البقر الغنم الدجاج)
الإجابة: في الحال، لا يجوز الاحتفاظ بالحجز لليتامى في صورتي الإجابة والأداة، فضلاً عن الرد على الاتهامات في إعادة الطلب. يرجى النظر في هذا الأمر من حيث الدقة واللازمة.
(1) أسئلة خاصة عن وسائل الإعلام وتأثيرها في الأسرة السعودية وأفرادها:

10 - هل تعودت أن تقرأ أي الصحة اليومية 2 نعم ( ) لا ( )

ب - هل يوجد لديك الاهتمام لقراءة الصحافة في البيت؟

( ) نعم ( ) لا ( )

ج - هل تشارك أي أقاربك أو أصدقاءك الاهتمام ببطاقة الصحيفة؟

( ) نعم ( ) لا ( )

د - غالباً ما تطالب الصحف اليوم؟

- كل يوم ( ) - معظم أيام الأسبوع ( ) - مرة في الأسبوع ( )

- لا أطلع الصحف اليومية إطلاقاً ( )

ه - إلى أي مدى تأثر وسائل الإعلام (صحافة وطنية، إذاعة) في التفسير الذي حصل للأسرة السعودية؟

( ) على خلاف الأسئلة السابقة (1) (2) (3) (4) (5)

و - أي من وسائل الإعلام ترين أن له التأثير القوي على الأسرة السعودية؟

( ) على خلاف الأسئلة السابقة (1) (2) (3) (4) (5)

- التلفزيون ( ) - الإنترنت ( )

- الصحافة ( ) - التلفزيون والإذاعة ( )

- الإذاعة ( ) - التلفزيون والإذاعة ( )

20 - إلى أي مدى تعتقد أن وسائل الإعلام كأن لها تأثير على الأسرة السعودية:

( ) صغير جداً ( ) بسيط ( ) كبير جداً ( ) كبير جداً

- يتبع أفراد الأسرة العادات الغذائية والاجتماعية

(1) (2) (3) (4) (5)

- وماتفحة مشاكل واحتياجات الأسرة?

(1) (2) (3) (4) (5)

- القناة العربية من النشاطات العربية المفيدة؟

(1) (2) (3) (4) (5)

- ربط الأسرة العربية بالعالم الخارجي

(1) (2) (3) (4) (5)

- توجيه وتوفيق أفراد الأسرة

(1) (2) (3) (4) (5)

- الصناعة باحتياجات الأطفال ونساء والتعليم

(1) (2) (3) (4) (5)
(7)

1 - من الذي يعتقدون أنه يملك الزواج بالمنية في الحالات التالية؟
   (3) - الزوج دائمًا (3) - الزوج أكثر من الزوجة (1) - الزوجة دائمًا.
   (3) - الزوجة دائمًا (3) - الزوج دائمًا (1) - الزوجة دائمًا.

2 - نوع السيارة التي يقودهااسمها للاسماة.
   (1) - طفيلي أو تعريف عادة للاسماة.

3 - في حالة شيء أو تحكيم طريقة البيت.
   (1) - الزوجة دائماً إذا يمكن أن تأخذها السماة.
   (1) - الزوجة دائماً إذا يمكن أن يديمها السماة.
   (1) - تعديل السماة الذي يمكن أن يضر على طفيلي الاسم.

4 - الطبيب أو الصوففني الذي يكفي الشعور بالمراقبة في حالة.
   (1) - طبيب أحد أفراد الاسماة.

5 - أي من الذي يمكن أن تكون 1 أسرة الإجازة أو الحلقة.
   (1) - طبيب أحد أفراد الاسماة.

6 - من الذي يمكن أن يكون رابط كل أفراد الاسماة في القرارات التي تخصص
   (1) - للاسماة للاسماة.

7 - ما هو السبب لأن فريقية الاتصال ؟ فهم معشية أمام الاسماة الخاصة.
   (1) - السبب الذي راه الأب في الاتصال رئيس).
   (1) - السبب الذي راه الأب في الاتصال رئيس).
   (1) - السبب الذي راه الأب في الاتصال رئيس).

8 - على أي مدى تحكمن أن يوجد أفراد أبناء (العادة السماة) في السماة.
   (1) - يمكن أن يوجد على الاتصال ؟ فهم من الاسماة.
   (1) - لا توجههم (1) - للاسماة.

9 - ما رأيك في مهل الإجابة والإجابة؟ فهم معشية أمام البيت؟
   (1) - فهم معشية أمام البيت.
   (1) - فهم معشية أمام البيت.

10 - ما رأيك في مهل الإجابة والإجابة؟ فهم معشية أمام البيت؟
    (1) - فهم معشية أمام البيت.
    (1) - فهم معشية أمام البيت.

7 - ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟ اخترِ إجابة واحدة

- للحصول على المال لمساعدة زوجها
- للمساعدة في عائلتها
- لتطبيق ما تعلمه في المدرسة
- لنفس وقت زوجها
- لا يوجد شخصية في المجتمع

8 - ما هو الرأي الذي تفضلنه المرأة التي لديها الخبرة للعمل وأطفالها يذهبون للсадرس؟

- أن تعمل خارج البيت
- أن تكون في البيت لتعليم أطفالها ويداها

9 - هل تمكنت من أن الأطفال يستفيدون أم يضرؤون نتيجة لعمل الأم خارج البيت؟

- يستفيدون
- يتضرعون

10 - إلى أي مدى تمكنت من أن الأطفال سيتأثرون نتيجة لعمل الأم خارج البيت؟

- إلى مدى كبير جداً
- إلى درجة لا تذكر
- بعض التأثير
- ليس كثيراً جداً
- ليس هناك تأثير أطفالنا

11 - كم عدد الأطفال الذين تمكن أن تزوجينهم بضافة للزوجة؟

- لا أحد
- واحد
- اثنان

12 - هل أمامك Ability الآن أو كانت لك خبرة في مجال المسمى؟

- نعم
- لا
ثالثاً: ألمحة عامة حول السؤال:
لاجابة على هذه الاستسالة أرجو أن تختار أحد والديك (الآب أو الأم) ثم أجاب:

1 - حدد من فلك من اختر من والدك كمرجع أوان تجيب على هذه الاستسالة؟
   ( ) - الآب  ( ) - الأم

2 - من الذي يملك القرار النهائي في الحالات التالية (من وجهة نظر أحد والديك)؟
   فئات الإجابة: ( ) = الزوج الأول ( ) = الزوج أكثر من الزوجة
   ( ) = الزوج والزوجة بالتساوي  ( ) = الزوج أكثر من الزوجة
   ( ) = الزوجة داها...

1 - نزع السيارة التي براد شراها للاسرة
2 - استخدام أو توظيف خادمة للأسرة
3 - في حالة طلاق أو تنازل طلاق البيت
4 - نزع البيت أو الشقة التي يكون أن تأخذها الأمهاتلسكن
5 - نزع البيت التي يجب أن يجعل منها الزوج
6 - في حالة ذات لفظية يجب أن تتعلق أوروك العمل
7 - تقدير المبلغ الذي يكون أن يصرف على طوم الأسرة

( ) - النقل السريع أو التغريب
( ) - الأراضي أو الصناديق الذي يمكن للذين اله نسي
( ) - حالة مرفأ أحد أفراد الأسرة
( ) - أي يمكن أن تقع الاستسالة الإجابة أو المطلة

3 - إلى أي مدى يحقق (أحد والديك) بأسمية اعتراك كل أفراد الأسرة في القرارات التي
    تمس عقول الأسرة؟
   فئات الإجابة: ( ) لا أمعنا له  ( ) - مهم جداً
10. أ) ما هو الأسلوب الأفضل لتدريب الأطفال في البيت؟

- الأسلوب الذي يراه الاب في التربية لوحده.
- الأسلوب الذي يراه الأطفال في التربية لوحدها.
- الأسلوب الذي يراه الأطفال في البيت والسلوك.
- الأسلوب الذي يراه الأطفال في البيت والسلوك، بما في مملة التربية.

11. إلى أي مدى يعتقد أحمد والديك أن الأطفال سينتمون ثم يعترفون نتيجة لعمل الأطفال في البيت؟

- إلى مدى كبير جداً.
- إلى درجة لا تقل.
- ليس كثراً.
- ليس كثراً أو إلى درجة لا تقل.

12. كم عدد الأطفال الذين يحتضن أحمد والديك؟

- أي عدد تختار.
- وافد ( ).
- أثناً ( ).
- ثلاثة ( ).
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
أدوار إدارية كاترالمارس

1. هو يقوم بواجبات المرتبطة

أ- رى الحديدة أو بضائع

السماح بالبيت

ب- ديوه كيدر في لفظته لا يقبل

النوع كير

2. هو يجامع أطفالنا في جميع

من طريق كرن الصدقي بالإيمان

والنوايا.

3. هو الذي يدعى الرسالة،

هـ هو يقوم بصماد في عشاق

اليناك ثابتة

و- هو يقوم بأعمال الدعاية

3- هو يقوم بالتجحر والمثال

للرجل أمام أطفالنا.

4. هو الذي يحزننا في الحليش

في حالات علاج بعد جلالة الأسرة

، لجدها ما

ـ هو الذي يدبر على الأسرة ويشاكل

العامة (النارف والهلكت).

5. هو الذي يتيال الأسرئي المثلك
366

<table>
<thead>
<tr>
<th>ب. Sequence of Events</th>
<th>25 - 30 سنة</th>
<th>30 - 35 سنة</th>
<th>35 - 40 سنة</th>
<th>40 - 45 سنة</th>
<th>45 - 50 سنة</th>
<th>50 - 55 سنة</th>
<th>55 - 60 سنة</th>
<th>60 - 65 سنة</th>
<th>65 - 70 سنة</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. How old were you when you got married?</td>
<td>40 - 45 سنة</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. What is the highest level of education?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Have you read a book recently?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- ت. كان عمرك أين تزوجك عندما تزوجك؟
- م. متى تزوجك من tokens؟
- 3. 25 - 30 سنة
- 4. 30 - 35 سنة
- 5. 35 - 40 سنة
- 6. 40 - 45 سنة
- 7. 45 - 50 سنة
- 8. 50 - 55 سنة
- 9. 55 - 60 سنة
- 10. 60 - 65 سنة
- 11. 65 - 70 سنة

- م. ما هي المرحلة الدراسية التي تدرس بها الآن؟
- 1. المرحلة الابتدائية
- 2. المرحلة المتوسطة
- 3. المرحلة الثانوية
- 4. المرحلة الجامعية
- 5. مرحلة الدراسات العليا

- هل قمت بقراءة كتاباً خاصاً؟
- نعم ( )
- لا ( )
368

(16)

1- إذا ما كان البيت الذي رضيته محل مو:  

- تلك للأسرة ( ) - ستاجر ( ) 
- أخرى (أذكر) ( )

2- ما نوع البيت الذي رضيته؟

( ) - ب - بيت مسند ( )
( ) - ب - بيت مسند ( )
( ) - ب - بيت مسند ( )
- ب - بيت مسند ( )
- أخرى (أذكر) ( )

3- كم عدد أفراد أسرتك الذين يعيشون معك في نفس البيت؟

- أكتب العدد الكلي لوصف ( )

4- هل يوجد أي من هؤلاء الإفراد الذين يعيشون معك؟ ( )

- الزوج ( ) 
- الاطفال ( ) 
- الأخوة ( ) 
- الوالدين وأفرادها ( ) 
- الأجداد ( )

5- هل تزوجت أي من الدول الأجنبية؟

- أذكر هذه الدول ( )

6- هل كنت أسرتك معك خلال أي من هذه الزيارات: الزوج، والأطفال؟

- نعم ( )
- لا - ( )

7- ما نوع الرزق الذي تجنيه؟

- خارج السلكية ( )
- داخل السلكية ( )

8- ما هي مدة حضورك أخيراً؟

- الإيجار ( )  - مدة تصرف مالك ( )

- بشأن الوقت ( )  - نادراً ( )

- بشكل كبير جداً ( )

- بعيداً لوقت ( )
(16)

22 - إلى أي مدى لديك الشعور بالأمان للإسلام؟

(1) • (2) • (3) • (4) • (5) •

معنى علاقة حول المرتم المناسب

23 - إلى أي مدى ترتيب أهمية تعاليم الدين الإسلامي في توجهك، سلوكك وأفكارك اليومية؟

(1) • (2) • (3) • (4) • (5) •

- مبسط جدا
- مبسطة
- ذات أهمية كبيرة
- غير متعلق بالأخلاق
SOCIAL CHANGE IN THE SAUDI FAMILY

HUSBAND'S FORM (OLD FAMILY)

We earnestly solicit your insights and opinions about how the Saudi Arabian family may (or may not) be changing. Please give us your honest opinion; there are not "right" or "wrong" answers; your replies will be anonymous. Please check the response that most fits your beliefs. Your answers will be of interest to many who study the family, and will assist me in completing my graduate degree.

I. QUESTIONS ABOUT PRESENT-DAY SAUDI FAMILY:

1. Which of the following changes do you see for the Saudi family as a result of increased economic prosperity? (Check as many as you think apply.)
   a) More traveling outside the country for vacations
   b) More luxuries (e.g. more than one car and/or TV set)
   c) Hiring foreigners to help with the tasks of the family
   d) Increased leisure time for family members
   e) Several labor-saving devices in the home (e.g. washing machine, etc.)
   f) Better medical care
   g) Increased education for sons
   h) Increased education for daughters
   i) Smaller number of children per family
   j) More divorce
   k) Husbands more likely to take a separate vacation
   l) Greater possibility for a family to build a good house with the aid of government loans
   m) A better communication and transportation system connecting members of the family together
   n) Increased income for members of the family
   o) A wider domain for women to participate in different activities outside the home
   p) Decline in the productive function of the family (more consumptive)
   q) Others (Please specify)__________________________

__________________________
2. With which statement do you think most of our countrymen would agree?
   a) _____It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) _____It is wrong for a man and his wife to control the number of children to be born.

3. With which statement would you agree?
   a) _____It is necessary for a man and his wife to control the number of children so they can take better care of them.
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4. With which statement do you think most Saudis would agree? "If a man must choose between a job which he likes or a job which his parents prefer" which should he choose?
   a) _____The job he prefers
   b) _____The job his parents prefer

5. With which statement do you agree?
   a) _____The job he prefers
   b) _____The job his parents prefer

6. To what extent do you think each of the listed traditions still are dominant in the Saudi family? (Circle the appropriate answer.)
   1 = less dominant; 5 = very dominant
   Less More
   Dominant
   a) Marriage of cousins (son/daughter of two brothers) 1 2 3 4 5
   b) Polygamy 1 2 3 4 5
   c) Bride and groom never see each other until the day of the wedding 1 2 3 4 5

7. How do you feel about the practice of increased mahr (bride price)?
   1 = approve strongly; 5 = disapprove strongly 1 2 3 4 5

8. How do you feel about the exaggeration in celebrating the wedding ceremony?
   1 = strongly agree; 5 = strongly oppose 1 2 3 4 5
9. To what extent do each of the following make it difficult and therefore delays the marriage of young people. 
1 = very little extent; 5 = very great extent

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10. Who has the major role in selecting a wife in present-day Saudi Arabia?
    a) The prospective groom
    b) The groom's family
    c) The couple themselves

11. Who has the major role in selecting a wife in the past?
    a) The prospective groom
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12. What is the best age for marriage (for husband)?
    a) less than 20 years
    b) 20-25
    c) 26-30
    d) 31 or older
    e) doesn't really matter

13. What is the best age for marriage (for wife)?
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    b) 20-25
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14. What is presently most important in determining a young man's status?
    a) Family
    b) Education
    c) Wealth
    d) Other (Please specify)

15. What is presently most important in determining a young woman's status?
    a) Family
    b) Education
    c) Wealth
    d) Other (Please specify)
16. Following are some questions about functions and activities and the frequency of their actual importance to the Saudi family in the past. (Circle the appropriate number.) 1 = little importance; 5 = great importance

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17. Following are some questions about some functions and activities and the frequency of their actual importance to the Saudi family in the present time. (Circle the appropriate number.) 1 = little importance; 5 = great importance

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h) The relationship between the family and other institutions in the society (schools, health centers, women associations, sports clubs) 1 2 3 4 5
i) Two or three generations living in the same household 1 2 3 4 5

20. Following are questions about the mass media.

a) Do you know how to read and write?
   ____yes ____no

If the answer to question (a) is yes, answer the following questions, but if it is no, skip to question (e).

b) Do you ever read a newspaper?
   ____yes ____no

c) Do you have the interest to read the newspaper at home?
   ____yes ____no

d) Do any of your family members have the same interest in reading the newspaper at home?
   ____yes ____no

e) How often do you and your family read the newspaper?
   ____every day ____several days a week
   ____once a week ____none at all

f) How influential are the mass media forms in changing the life of the Saudi family?
   1 = very little influence; 5 = very great 1 2 3 4 5
g) Which do you think among the mass media forms have the most influence on the Saudi family?

TV
Newspapers & magazines
TV & newspapers
TV, radio & newspapers

Radio
TV & radio
Radio & newspapers

21. To what extent do you think the mass media forms influence the Saudi family through the following aspects?

1 = little influence; 5 = great influence

a) Connecting the family to the social and cultural heritage

b) Discussing the problems and needs of the family

c) Highlighting the activities of the family

d) Connecting the Saudi family to the outside world

e) Educating and orienting members of the family

f) Taking care of children and developing their talents

II. YOUR OWN FAMILY. Now we would like to ask you a few questions about you and your present family.

1. Who usually has final say, makes the final decision about:

5 = husband always; 4 = husband more than wife;
3 = husband and wife together; 2 = wife more than husband;
1 = wife always

a) What car to get

b) Hiring a servant

c) Buying or changing the home furniture

d) What house or apartment to take

e) What job the husband should take
f) Whether or not the wife should go to work or quit work
   1 2 3 4 5

g) How much money your family can afford per week on food
   1 2 3 4 5

h) What doctor to have when someone is sick
   1 2 3 4 5

i) Where to go on vacation
   1 2 3 4 5

2. How important is it that decisions about family affairs be shared by all members?
   1 = little important; 5 = very important
   1 2 3 4 5

3. What is the best way of rearing children?
   □ The way of the father
   □ The way of the mother
   □ The way of both of them

4. To what extent does the presence of an outside member (housekeeper, driver) within the household affect the children?
   1 = little greatly; 5 = very greatly
   1 2 3 4 5

5. Is it all right for a married woman without children to work outside the home?
   1 = strongly disagree; 5 = strongly agree
   1 2 3 4 5

6. Is it all right for a married woman with children to work outside the home?
   1 = strongly disagree; 5 = strongly agree
   1 2 3 4 5

7. Why do you think most women work outside the home?
   (Check the most important one.)
   □ To earn money to help her husband
   □ To contribute to her country's development
   □ To use skills she has learned in school
   □ To occupy leisure time
   □ For personal expression

8. Which do you prefer for a woman who has the experience and her children go to school.
   □ To work outside the home
   □ To stay home and take care of the children and household
9. Do you think children benefit or are harmed by their mother's working outside the home?
   Bene...  Harmed

10. To what extent do you think that children will be affected by their mother's working outside the home?
   To a great extent
   To a noticeable degree
   Somewhat
   Not very much
   None at all

11. Other things being equal how many children would you like to have?
   none  one  two  three  four
   five  six or more

12. Is your wife working or has she ever worked?
   yes
   no

---

III. HUSBAND-WIFE ROLES. Marriage requires husbands and wives to play a number of roles which may be quite different. Part 1 below consists of roles normally performed by the husband and Part 2 consists of roles normally performed by the wife.

In Part 1, rate the importance of the roles which you actually carry out in your family at the present time, as to their importance on a scale from 1 to 5, with 1 = very little importance and 5 = very great importance. Please circle the appropriate number.

1. My roles:
   a) I do my jobs around the house (repairs, etc.).  1 2 3 4 5
   b) I am a companion to my wife.  1 2 3 4 5
   c) I help the children grow by being their friend, teacher, and guide.  1 2 3 4 5
   d) I earn the living and support the family.  1 2 3 4 5
e) I do my wife's work around the house if my help is needed. 1 2 3 4 5

f) I practice the family religion or philosophy. 1 2 3 4 5

g) I serve as the model of men for my children. 1 2 3 4 5

h) I decide (make the final decision) when the family is still divided after discussing something. 1 2 3 4 5

i) I manage the family income and finances. 1 2 3 4 5

j) I represent and advance my family in the community. 1 2 3 4 5

In Part 2, rate the roles which you want or prefer your wife to carry out in your family situation as you would like it to be. Rate these roles on a 1 to 5 scale, with 1 = very little importance and 5 = very great importance.

2. **My wife's roles:**

   a) She helps earn the living when her husband needs her help. 1 2 3 4 5

   b) She cares for the children's everyday needs. 1 2 3 4 5

   c) She practices the family religion or philosophy. 1 2 3 4 5

   d) She is a companion to her husband. 1 2 3 4 5

   e) She is a homemaker. 1 2 3 4 5

   f) She serves as the model of women for her children. 1 2 3 4 5

   g) She represents and advances the family socially and in the community. 1 2 3 4 5

   h) She helps the children grow up by being their friend, teacher, and guide. 1 2 3 4 5
I) She manages the family income and finances.  
J) She decides when the family is still divided after discussing something.

IV. PERSONAL BACKGROUND:

1. About how old are you (last birthday)?
   - 50-55  
   - 56-60  
   - 61-65  
   - 66-70  
   - 71-75  
   - 76 or more

2. About how old were you when you got married?
   - less than 20  
   - 20-25  
   - 26-30  
   - 31-35  
   - 36-40  
   - 40 or more

3. About how old was your wife when you got married?
   - less than 20  
   - 20-25  
   - 26-30  
   - 31-35  
   - 36-40  
   - 40 or more

4. How long have you been married (last anniversary)?
   - less than a year  
   - one year  
   - two years  
   - three years  
   - four years  
   - five years  
   - six years  
   - seven years or more

5. What is the level of education you have attained?
   - elementary school  
   - middle school  
   - secondary school  
   - college degree  
   - graduate degree  
   - vocational training  
   - illiterate  
   - know how to read and write  
   - other

6. What is your occupation?
   - government employee  
   - nongovernment employee  
   - trader  
   - businessman  
   - student  
   - farmer  
   - worker  
   - retired  
   - other

7. Would you say that the place where you were born was
   - Bedouin area  
   - farm area  
   - village  
   - small city  
   - large city
8. Would you say that your permanent residence is
   ___ Bedouin area   ___ farm area
   ___ village       ___ small city
   ___ large city

9. Is your permanent residence in Riyadh?
   ___ yes    ___ no

If the answer to question (g) is yes, please answer the following, but if the answer is no, skip to question 11.

10. Do any of your relatives (parent family or other relatives) live with you and your family?
    ___ yes    ___ no

11. Since Riyadh isn’t your permanent residence, what is the reason of your staying in Riyadh?
    ___ working    ___ visiting
    ___ staying with my sons    ___ staying with daughters
    ___ staying with relatives    ___ other _____________

12. How about your home, do you
    ___ own it    ___ rent it
    ___ other _____________

13. What kind of home do you have?
    ___ an apartment    ___ sand home
    ___ concrete home    ___ villah
    ___ other _____________


15. Who are they?
    ___ a wife    ___ children
    ___ parents or one of them    ___ brothers
    ___ sisters    ___ grandparents
    ___ other relatives
    ___ other _____________

16. Concerning the loans of the Real Estate Development Fund, which of the following do you think is applied to you?
    ___ I have gotten a loan.
    ___ My name is on the waiting list.
    ___ I will apply when I get the land.
    ___ Other (specify) _____________
17. What is your monthly income?
   - less than $600
   - $600 - less than $1200
   - $1200 - less than $1800
   - $1800 - less than $2400
   - $2400 - less than $300
   - $300 or more

18. Where do you often spend your vacation?
   - inside the country
   - outside the country

19. Have you ever visited any of the foreign countries?
   - yes
   - no

20. Was your family with you during at least one of these visits?
   - yes
   - no

21. To what extent do you and your family have the feeling of belonging to Islam?
   1 = very little extent, 5 = very great extent
   1 2 3 4 5

22. To what extent do you and your family practice Islamic rituals (e.g. Ramadan and feasts)?
   - very extensively
   - most of the time
   - some of the time
   - hardly ever

23. How important do you find your religious beliefs in directing your everyday behaviors and actions?
   - very important
   - fairly important
   - a little important
   - not important at all
SOCIAL CHANGE IN THE SAUDI FAMILY

WIFE'S FORM (OLD FAMILY)

We earnestly solicit your insights and opinions about how the Saudi Arabian family may (or may not) be changing. Please give us your honest opinion; there are not "right" or "wrong" answers; your replies will be anonymous. Please check the response that most fits your beliefs. Your answers will be of interest to many who study the family, and will assist me in completing my graduate degree.

I. QUESTIONS ABOUT PRESENT-DAY SAUDI FAMILY:

1. Which of the following changes do you see for the Saudi family as a result of increased economic prosperity? (Check as many as you think apply.)
   a) More traveling outside the country for vacations
   b) More luxuries (e.g. more than one car and/or TV set)
   c) Hiring foreigners to help with the tasks of the family
   d) Increased leisure time for family members
   e) Several labor-saving devices in the home (e.g. washing machine, etc.)
   f) Better medical care
   g) Increased education for sons
   h) Increased education for daughters
   i) Smaller number of children per family
   j) More divorce
   k) Husbands more likely to take a separate vacation
   l) Greater possibility for a family to build a good house with the aid of government loans
   m) A better communication and transportation system connecting members of the family together
   n) Increased income for members of the family
   o) A wider domain for women to participate in different activities outside the home
   p) Decline in the productive function of the family (more consumptive)
   q) Others (Please specify)
2. With which statement do you think most of our country-women would agree?
   a) ______ It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) ______ It is wrong for a man and his wife to control the number of children to be born.

3. With which statement would you agree?
   a) ______ It is necessary for a man and his wife to control the number of children so they can take better care of them.
   b) ______ It is wrong for a man and his wife to control the number of children to be born.

4. With which statement do you think most Saudis would agree? "If a woman must choose between a job which she likes or a job which her parents prefer," which should she choose?
   a) ______ The job she prefers
   b) ______ The job her parents prefer

5. With which statement do you agree?
   a) ______ The job she prefers
   b) ______ The job her parents prefer

6. To what extent do you think each of the listed traditions still are dominant in the Saudi family? (Circle the appropriate answer.)
   1 = less dominant; 5 = very dominant

   a) Marriage of cousins
      (son/daughter of two brothers)
      Less More Dominant
      1 2 3 4 5

   b) Polygamy
      1 2 3 4 5

   c) Bride and groom never see each other until the day of the wedding
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7. How do you feel about the practice of increased mahr (bride price)?
   1 = approve strongly; 5 = disapprove strongly
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8. How do you feel about the exaggeration in celebrating the wedding ceremony?
   1 = strongly agree; 5 = strongly oppose
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9. To what extent do each of the following make it difficult and therefore delays the marriage of young people? 1 = very little extent; 5 = very great extent

Little Great Extent

a) Necessity for more education 1 2 3 4 5

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   a) The prospective groom
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11. Who has the major role in selecting a wife in the past?
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12. What is the best age for marriage (for husband)?
   a) less than 20 years
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   d) 31 or older
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14. What is presently most important in determining a young man's status?
   a) Family
   b) Education
   c) Wealth
   d) Other (Please specify) 

15. What is presently most important in determining a young woman's status?
   a) Family
   b) Education
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   d) Other (Please specify) 

16. Following are some questions about functions and activities and the frequency of their actual importance to the Saudi family in the past. (Circle the appropriate number.) 1 = little importance; 5 = great importance

Little Great

a) Child rearing 1 2 3 4 5
b) Preparing bread at home 1 2 3 4 5
c) Sewing or tailoring clothes at home 1 2 3 4 5
d) Keeping some animals for food production (cows, goats, chickens) 1 2 3 4 5
e) Painting or maintaining the home when necessary by family members 1 2 3 4 5
f) The school as an aid in child development 1 2 3 4 5
g) Reliance on the market as a supplier for family needs 1 2 3 4 5
h) Employment outside of the family domain 1 2 3 4 5
i) Women working outside the home 1 2 3 4 5

17. Following are the same questions about some functions and activities and the frequency of their actual importance to the Saudi family in the present time. (Circle the appropriate number.) 1 = little importance; 5 = great importance

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a) Child rearing 1 2 3 4 5
b) Preparing bread at home 1 2 3 4 5
c) Sewing or tailoring clothes at home 1 2 3 4 5
d) Keeping some animals for food production (cows, goats, chickens) 1 2 3 4 5
e) Painting or maintaining the home when necessary by family members 1 2 3 4 5
f) The school as an aid in child development 1 2 3 4 5
388

Little Great

g) Reliance on the market as a supplier of family needs 1 2 3 4 5
h) Employment outside of the family domain 1 2 3 4 5
i) Women working outside the home 1 2 3 4 5

18. Following are some questions about the existence of some phenomena in the Saudi family in the past and how spread are they? 1 = less spread; 5 = wide spread

Less Wide Spread

a) Early-age marriage (13 for girls and 15 for boys) 1 2 3 4 5
b) Girls' education 1 2 3 4 5
c) Increased mahr (bride price) 1 2 3 4 5
d) Women's working (outside the home) 1 2 3 4 5
e) Servants at home 1 2 3 4 5
f) Controlling the number of children to take better care of them 1 2 3 4 5
g) The role of the family in choosing a son's wife 1 2 3 4 5
h) The relationship between the family and other institutions in the society (schools, health centers, women associations, sport clubs) 1 2 3 4 5
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a) Early-age marriage (13 for girls and 15 for boys) 1 2 3 4 5
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389

Less Wide Spread

c) Increased mahr (bride price) 1 2 3 4 5
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e) Servants at home 1 2 3 4 5
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g) The role of the family in choosing a son's wife 1 2 3 4 5
h) The relationship between the family and other institutions in the society (schools, health centers, women associations, sport clubs) 1 2 3 4 5
i) Two or three generations living in the same household 1 2 3 4 5

20. Following are questions about the mass media.

a) Do you know how to read and write?
   _____yes  _____no

If the answer to question (a) is yes, answer the following questions, but if it is no, skip to question (e).

b) Do you every read a newspaper?
   _____yes  _____no

c) Do you have the interest to read the newspaper at home?
   _____yes  _____no

d) Does any of your family members have the same interest in reading the newspaper at home?
   _____yes  _____no

e) How often do you and your family read the newspaper?
   _____every day  _____several days a week
   _____once a week  _____none at all
f) How influential are the mass media forms in changing the life of the Saudi family?
1 = very little influence; 5 = very great influence

1 2 3 4 5

g) Which do you think among the mass media forms have the most influence on the Saudi family?

TV Newspapers & magazines Radio
TV & radio TV & newspapers Radio & newspapers
TV, radio, & newspapers

II. YOUR OWN FAMILY. Now we would like to ask you a few questions about you and your present family.

1. Who usually has the final say, makes the final decision about: 5 = husband always; 4 = husband more than wife; 3 = husband and wife together; 2 = wife more than husband; 1 = wife always

a) What car to get

1 2 3 4 5

b) Hiring a servant

1 2 3 4 5
c) Buying or changing the home furniture 1 2 3 4 5
d) What house or apartment to take 1 2 3 4 5
e) What job the husband should take 1 2 3 4 5
f) Whether or not the wife should go to work or quit work 1 2 3 4 5
g) How much money your family can afford to spend per week on food 1 2 3 4 5
h) What doctor to have when someone is sick 1 2 3 4 5
i) Where to go on vacation 1 2 3 4 5

2. How important is it that decisions about family affairs be shared by all members? 1 2 3 4 5
   1 = little important; 5 = very important

3. What is the best way of rearing children?
   _____ The way of the father
   _____ The way of the mother
   _____ The way of both of them

4. To what extent does the presence of an outside member (housekeeper, driver) within the household affect the children? 1 2 3 4 5
   1 = little greatly; 5 = very greatly

5. Is it all right for a married woman without children to work outside the home? 1 2 3 4 5
   1 = strongly disagree; 5 = strongly agree

6. Is it all right for a married woman with children to work outside the home? 1 2 3 4 5
   1 = strongly disagree; 5 = strongly agree

7. Why do you think most women work outside the home?
   _____ To earn money to help her husband
   _____ To contribute to her country's development
   _____ To use skills she has learned in school
   _____ To occupy leisure time
   _____ For personal expression
8. Which do you prefer for a woman who has the experience and skills and her children go to school?
   ____ To work outside the home
   ____ To stay home and take care of the children and household

9. Do you think children benefit or are harmed by their mother's working outside the home?
   ____ Benefitted
   ____ Harmed

10. To what extent do you think that children will be affected by their mother's working outside the home?
    ____ To a great extent
    ____ To a noticeable degree
    ____ Somewhat
    ____ Not very much
    ____ None at all

11. Other things being equal, how many children would you like to have?
    ____ none  ____ one  ____ two  ____ three  ____ four
    ____ five  ____ six or more

12. Are you presently working or have you every worked?
    ____ yes  ____ no

---

III. HUSBAND-WIFE ROLES. Marriage requires that husbands and wives play a number of roles which are quite different. Part 1 below consists of roles normally performed by the WIFE and Part 2 consists of roles normally performed by the HUSBAND.

In Part 1, rate the importance of the roles which you actually carry out in your family at the present time, as to their importance on a scale from 1 to 5, with 1 = very little importance and 5 = very great importance. Please circle the appropriate number.

1. My roles:
   a) I help earn the living when my husband needs my help.   1 2 3 4 5
   b) I care for the children's everyday needs.   1 2 3 4 5
c) I practice the family religion or philosophy. 1 2 3 4 5

d) I am a companion to my husband. 1 2 3 4 5

e) I am the homemaker. 1 2 3 4 5

f) I serve as the model of women for my children. 1 2 3 4 5

g) I represent and advance my family socially and in the community. 1 2 3 4 5

h) I help the children grow up by being their friend, teacher, and guide. 1 2 3 4 5

i) I manage the family income and finances. 1 2 3 4 5

j) I decide when the family is still divided after discussing something. 1 2 3 4 5

In Part 2, rate the roles which you want or prefer your husband to carry out in your family situation as you would like it to be. Rate these roles on a 1 to 5 scale, with 1 = very little importance and 5 = great importance. Please circle the appropriate number.

1. My husband's roles:

   a) He does his jobs around the house (repair, etc.). 1 2 3 4 5

   b) He is a companion to his wife. 1 2 3 4 5

   c) He helps the children grow up by being their friend, teacher and guide. 1 2 3 4 5

   d) He earns the living and supports the family. 1 2 3 4 5

   e) He does his wife's work around the house if his help is needed. 1 2 3 4 5

   f) He practices the family religion or philosophy. 1 2 3 4 5

   g) He serves as the model of men for his children. 1 2 3 4 5
h) He decides (makes the final decision) when the family is still divided after discussing something.

i) He manages the family income and finances.

j) He represents and advances his family in the community.

IV. PERSONAL BACKGROUND:

1. About how old are you (last birthday)?
   ____ 50-55  ____ 56-60
   ____ 61-65  ____ 66-70
   ____ 71-75  ____ 76 or more

2. About how old were you when you got married?
   ____ less than 20  ____ 20-25
   ____ 26-30  ____ 31-35
   ____ 36-40  ____ 41 or more

3. About how old was your husband when you got married?
   ____ less than 20  ____ 20-25
   ____ 26-30  ____ 31-35
   ____ 36-40  ____ 41 or more

4. How long have you been married (last anniversary)?
   ____ less than a year  ____ one year
   ____ two years  ____ three years
   ____ four years  ____ five years
   ____ six years  ____ seven years or more

5. What is the level of education you have attained?
   ____ elementary school  ____ middle school
   ____ secondary school  ____ college degree
   ____ graduate degree  ____ vocational training
   ____ illiterate  ____ know how to read and write
   ____ other

6. What is your occupation?
   ____ government employee  ____ nongovernment employee
   ____ worker  ____ homemaker
   ____ student  ____ retired
   ____ other

____
7. Would you say that the place where you were born was
   __ Bedouin area  __ farm area
   __ village    __ small city
   __ large city

8. Would you say that your permanent residence is
   __ Bedouin area  __ farm area
   __ village    __ small city
   __ large city

9. Is your permanent residence in Riyadh?
   ____yes  ____no

   If the answer to question 9 is yes, please answer the following, but if the answer is no, skip to question 11.

10. Do any of your relatives (parent family or other relatives) live with you and your family?
    ____yes  ____no

11. Since Riyadh is'nt your permanent residence, what is
    the reason for your staying in Riyadh?
    ____working  ____visiting
    ____staying with my sons  ____staying with my daughters
    ____staying with relatives
    ____other__________________________

12. How about your home, do you
    ____own it  ____rent it
    ____other__________________________

13. What kind of home do you have?
    ____an apartment  ____sand home
    ____concrete home  ____villah
    ____other__________________________


15. Who are they?
    ____a husband  ____children
    ____parents or one of them  ____brothers
    ____sisters  ____grandparents
    ____other relatives  ____other____________________

16. Have you ever visited any of the foreign countries?
    ____yes  ____no
17. Was your family with you during at least one of these visits?
_____yes  _____no

18. Where do you often spend your vacation?
_____inside the country  _____outside the country

19. To what extent do you and your family have the feeling of belonging to Islam?  1 2 3 4 5
1 = very little extent; 5 = very great extent

20. To what extent do you and your family practice Islamic rituals (e.g. Ramadan and feasts)?
_____very extensively  _____most of the time
_____some of the time  _____hardly ever

21. How important do you find your religious beliefs in directing your everyday behaviors and actions?
_____very important  _____fairly important
_____little important  _____not important at all
التغير الاجتماعي في الأسرة السعودية

الأسرة السعودية في الماضي

الاستبان العام بالزواج

أعدد المحتوى

سعيد سعيد ناصر حمدان

جامعة ولاية لايبزغ

الولايات المتحدة الأمريكية
اسم الله الرحمن الرحيم

الجهد الاجتماعي في الأسرة السعودية

الاستبان الخاص بالزواج

أخي الزوج العزيز، أرسلني جدًا أن أحمل علي مسؤولية الوجه موجه
الجهد الاجتماعي في الأسرة السعودية. أرجو أن تكون بالفاحشة على جميع الأسلحة بما يخص
طلس (،) ألا أن تجاوزها.

ملاحظة هامة:

في بعض الأحيان، لا سلطة سجدة، سجدة الذي يركز على الرؤس (1) في الرؤس (2). 
(3) (4) تعتبر مسحة بين الرؤس (1) في الرؤس (3) بجها الأسلحة الوسط.
الرمل (2) أقرب إلى الجهة (1) في الرمل (3) أقرب إلى الجهة (1) الرمل (5) أقرب إلى الجهة (1) الرمل (5).

أولاً: أسلحة خاصة بالأسرة السعودية المحاصرة:

1- ما هي الخبيرات التي ترى أنها حصلت في الأسرة السعودية نتيجة لزهور التفوق:

- الاقتصادية والاجتماعية، الذي يحددها الملكة السعودية (1).

- من خلال هذه الأسلحة التي تراها طائفة كبيرة.

- محاولة الضغط على السلع في مواقع المكاتب، والإجابة.

- التفوق الزائد، ولا اقتنا، وجد أكثر من سيارة أو وجد أكثر من جهاز تلفزيون.

- استعادة أو توظيف أفراد أكمل للعمل بجهة الأسرة (شمسية 1).

- الخادمة أو السائق.

- زيادة وقت الفقاعة لحماية الأسرة.

- وجود الكثير من الأجهزة السامة على أداء العمل في البيوت.

- الحصول على خدمات صحية خطيرة لinerary الأسرة جميعاً.

- ازدياد وتطور التعليمواء.

- ازدياد وتطور البذور.

- عدد الأطفال للقدرة أصبح هيلا.
2 - ما هو زوج الح지고تة في حالات الزواج؟

- الزوجة لا زوجة إلا بحكم

- كلا الزوجين في حالات الزواج من الجنسين

- فتحة العقدة الع其他国家

- عقد العقدة للزوجة

- من الذي اقترح أن يكون الدور الرئيسي عند اختيار الزوجة في الوقت الحاضر

- للموازنة بين الزواج

- الزوج الذي يسعى الزواج

- الزوجة

- اسيرة الرجل الذي يسعى الزواج

- اسيرة الرجل الذي يسعى الزواج

- اسيرة المرأة

12 - ما هو المعايير المناسبة للزواج في نظرتك؟
<table>
<thead>
<tr>
<th>12 - بالنسبة للرجل</th>
<th>13 - بالنسبة للزوجة</th>
</tr>
</thead>
<tbody>
<tr>
<td>- أقل من 20 سنة</td>
<td>- أقل من 20 سنة</td>
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<td>- من 20 - 25 سنة</td>
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<td>- يزيد على 30 سنة</td>
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ما الذي ترى أنه أكثر أهمية في تحديد مكانة الرجل والمرأة الاجتماعية في المجتمع؟

حالة 1: (اختيار واحدة)

<table>
<thead>
<tr>
<th>14 - كثافة السيرة</th>
<th>15 - كثافة الرجل</th>
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</thead>
<tbody>
<tr>
<td>- عمرها ( ) - عمره ( )</td>
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<td>- محترم ( ) - محترم ( )</td>
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<td>- يكون له ( ) - يكون له ( )</td>
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ما هو الأثر المتبادل والدور الديني ودبي أثرتها للقوة الحيوية في الماضي؟

حالة 2: (اختيار واحدة)

| 16 - الأسرة السعودية في الماضي | 
|-------------------|-------------------|
| 1 - تربية الطفل والمهنية بيم | (1) (2) (3) (4) (5) |
| 2 - إعداد العزير في البيت | (1) (2) (3) (4) (5) |
| 3 - حياة واحدة بلا مشاكل في البيت | (1) (2) (3) (4) (5) |

- حياة بعض المنافذ في البيت الاستعداد من منافذاتها

كيفية الأجرة (القرر الخ全过程)

الدجاج ( ) (1) (2) (3) (4) (5) (6)
١٨ - هل ترى أن تجاوز ظواهر緊密 في الأسرة السعودية في الماضي والحاضر؟

<table>
<thead>
<tr>
<th>الأسرة السعودية في الماضي</th>
<th>الأسرة السعودية في الحاضر</th>
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<tbody>
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١ - ظاهرة الزواج المبكر
٢ - تعلم البنسات
٣ - ظاهرة فلاسفة
٤ - حل المرأة خارج البيت
٥ - تواجد الخمسات
٦ - العلاقات في البيت
٧ - تظاهر عدد الأطفال في الأسرة للعناية بهم
٨ - دور الأسرة في اعتبار رؤية الأبناء
٩ - علاقة الأسرة بمؤسسات الخدمات والرعاية في المجتمع (المدارس، المستشفيات والنوادي)
أولاً: هل تجد القراءة والمكتبة ممتعة؟
( ) - لا
ب- إذا كانت الإجابة (نعم) أجب على الأسئلة التالية وإذا كانت الإجابة (لا)
انتقل إلى سؤال (وي)
ب- هل تقرأ الصحف؟
( ) - لا
ج- هل لديك الاهتمام بقراءة الصحف في البيت؟
( ) - لا
د- هل يشاركك أفراد الأسرة نفس الاهتمام بقراءة الصحف؟
( ) - لا
هـ: ما هو تلفظ الصحفية اليومية؟
- كلمة يوم ( ) - معظم أيام الأسبوع ( )
- مرة في الأسبوع ( ) - لا أطالع الصحفية اليومية أطلالاً ( )
و- أي أين ترى تأثير صحف الأطباء (صحافة الأطباء أو صحف أخرى) في التفسير الذي حصل للأسرة السعودية؟
( ) - مقالات الإجابة (1) = تأثير قليل جداً (0) = تأثير طويل جداً
أ Increment: 1.0
إ- أي من صحف الأطباء ترى أن لهأثير القروى على الأسرة السعودية؟
( ) - مقالات الإجابة (1) = تأثير قليل جداً (0) = تأثير طويل جداً
إ- أي من الصحف ( ) - الصحافة ( )
- تلفزيون والإذاعة ( ) - الصحافة ( )
- الإذاعة والإذاعة ( ) - الصحافة ( )
21 - التي أدى تعدد أن وسائل الألم كان لها تأثيرات على الأسرة السعودية من خلال
التقييمات الثقافية؟
(1) التقييم الثقافي جدا، (2) تأثير قليل جدا، (3) تأثير قليل، (4) تأثير متوسط، (5) تأثير كبير.
(1) إذا تأثرت الإسمر بالنزاعات العائلية والأعمال الجماعية للمجتمع.
(2) هناك مشاكل واحتياجات الأسرة.
(3) التطورات في الخدمات الاجتماعية المحدودة.
(4) يرتبط الأسرة السعودية بالعالم الخارجي.
(5) تربية وتقييم أفراد الأسرة.
(6) الجوانب الاجتماعية للنزاعات للأطفال وتعليمهم.

ثانياً - أسئلة خاصة بالمسرور (المهندس وأخصائيات) :

(1) من الذي تعتبر أنه يأثر بالقرار النبئي في حالات التقييم؟
(2) الزوجة دائمة (3) الزوج أو الزوجة. (4) الزوج أو الزوجة، (5) الزوج أو الزوجة، (6) الزوج أو الزوجة، (7) الزوجة دائمة.
(8) الزوجة دائمة.
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(46) الزوجة دائمة.
(47) الزوجة دائمة.
(48) الزوجة دائمة.
(49) الزوجة دائمة.
(50) الزوجة دائمة.

1 - تعرف المستأة التي يرافق شراها للجدة.
ب - استعداد أو توظيف عادة للاستمتاع.
ج - في حالة شراء أو تلميع ملابس البيت.
د - نوع البيت، أو الشقة التي يعود أن تأخذها الأسرة
ه - للكمك.
ه - نوع البيت التي يجب أن يجعل بها السرير.
ه - فيها إذا كانت الزوجة يجب أن تحمل أو تترك الحبل.
ه - تعدد الأشخاص الذين يمكن أن يرفق طعام。
ه - الأسرة لمدة أسبوع أو شهر.
ه - الطبيب أو المستشفى الذي يمكن الذهاب إليه.
ه - في حالة مرض أحد أفراد الأسرة.
ه - ليس يمكن أن تضع الأسرة الإجارة أو المظلمة.

405
406

8

إلى أي مدى تعتقلي أهمية اقترنت كل أنواع الأسرة في أوقات الظروف التي تحيى فيها الأسرة؟

(الفئات الإجابة: 1- لا أهمية له 2- مهم جداً)

3- ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟

(الفئات الإجابة: 1- عن تفضيلات المرأة 2- لا يوجد اسباب)

(قائمة الشروط المناسبة)

5- ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟

(الفئات الإجابة: 1- عن تفضيلات المرأة 2- لا يوجد اسباب)

(قائمة الشروط المناسبة)

7- ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟

(الفئات الإجابة: 1- عن تفضيلات المرأة 2- لا يوجد اسباب)

(قائمة الشروط المناسبة)

8- هو الربيع الذي يفتك للمرأة التي لديها الخبرة للعمل وأطفالها يعيشون للمنادين؟

(الفئات الإجابة: 1- يمكن للمرأة 2- لا يمكن للمرأة)

(قائمة الشروط المناسبة)
1. هل تعتقد أن الأطفال يستفيدون أم يضررون نتيجة لسلام خارج البيت؟
   - يستفيدون
   - يضررون

2. إلى أي مدى تعتقد أن الأطفال سيتأثرون نتيجة لسلام خارج البيت؟
   - إلى مدى كبير جدا
   - إلى درجة لا تقدر الالتفاف
   - بعض التأثير
   - ليس كثيرا
   - ليس هناك تأثير أخلاقي

3. كم عدد الأطفال الذي تعتقد أن تزوجهم في حياتك في الأسرة؟
   - لا أحد
   - واحد
   - ثلاثة
   - خمسة
   - ستة أو أكثر

4. هل زوجتك تصل الآن أو تلتك لبيتا في مجال العمل سابقاً؟
   - نعم
   - لا

تانيتا: أسمة خاصة بـ 4 دار الزوجة والذوجة في الأسرة.

الزواج يتطلب من الزوجة والزوج أن يتعايشا بعدد من الاعضاء المختلفة.
الجزء رقم (١) من الأسماء التالية يكون من بعض الأدوار التي يقوم بها الزوجة عادة.
الجزء رقم (٢) يكون من بعض الأدوار التي تقوم بها الزوجة عادة.

للتعرف على الجزء رقم (١) حدد مدى أهمية الأدوار التي تقوم بها داخل أسرتك
في الوقت الحاضر.

( نمط السألة : (١) = أهمية فعلية جدا (٥) = أهمية كبيرة جدا)
(١) أقوام يباوجات المنزلية (خلا را الحديثة؟ وبعض
التلبيبات البيضاء في البيت)
(٢) (٣) (٤) (٥)
ل - دروي تمديد زوجتي لا يقبل من دروي كستر.
ج - أنا أصدق أطفالي في نومهم عن طريق كستر.

الصديق والعلم والمعرفة لهم.

د - أنا من يدفع الأسرة مايسا.
ه - أنا أقوم بأعمال البيت إذا كانت

ساعدي طلبي.

و - أنا أقوم بجهاز نظيف.

ز - أنا أقوم بجهاز النظيف أو البلاس للرجل أscanf أطفالي.

ح - أنا الذي أقوم بالساعة في حالة الاختلاف.

بعد ساعة الراحة لجميع ساعتي.

ظ - أنا الذي يدير دخلي الأسرة وشركتها المالي.

(الحارف والنفقات)

ى - أنا أقبل الأسرة في المجتمع.

الجزء رقم (2) : 

عدد الله - هيئة الأدوار التي تُسمى أو تُستغل أن تُكِبْ بُنيت زوجة في نطاق الأسرة.

كما تُراعى آثارها في كل مناطق الإجابة.

الأدوار التي تُنوي بها زوجي بُنيت أشياءها.

1 - هي تُضاهي في كب البال حسبما أُسكرت أنا أو الحافة.

(لا حاجة إلى نباهة الدخل.

ب - هي تُحمى وتحتاج بحاجات الأطفال البسيطة.

ج - هي تؤدي ومجاهدتها نظيفة.

د - هي ربيع جيدة.

ه - هي تنوي النظافة أو البلاس للرجل أscanf أطفالي.

ز - هي تخصص الأسرة في المجتمع.

ح - هي تضع أطفالي في نومهم عن طريق كستر.

الصديق والعلم والمعرفة لهم.

(لا حاجة إلى نباهة الدخل.)
رابعاً - أمثلة شعبية:

1 - كم عمرك الآن تقدر؟

( ) 20 سنة
( ) 21 سنة
( ) 22 سنة
( ) 23 سنة
( ) 24 سنة
( ) 25 سنة
( ) 26 سنة
( ) 27 سنة
( ) 28 سنة
( ) 29 سنة
( ) 30 سنة
( ) 31 سنة
( ) 32 سنة
( ) 33 سنة
( ) 34 سنة
( ) 35 سنة
( ) 36 سنة
( ) 37 سنة
( ) 38 سنة
( ) 39 سنة
( ) 40 سنة
( ) 41 سنة
( ) 42 سنة
( ) 43 سنة
( ) 44 سنة
( ) 45 سنة
( ) 46 سنة
( ) 47 سنة
( ) 48 سنة
( ) 49 سنة
( ) 50 سنة

2 - كم كان عمرك منذ زواجك؟

- أقل من 20 سنة
- 20 - 30 سنة
- 30 - 40 سنة
- 40 - 50 سنة
- 50 - 60 سنة
- 60 - 70 سنة
- 70 - 80 سنة
- 80 - 90 سنة
- 90 - 100 سنة
- 100 سنة وأكثر

3 - كم سنة مضت على زواجك؟

- أقل من سنة
- سنة واحدة
- ثلاث سنوات
- خمس سنوات
- سبع سنوات
- ست سنوات
- سبع سنوات وأكثر

5 - ما هو المستوى التعليمي الذي حصلت عليه؟

( ) الب - المرحلة الابتدائية
( ) الج - المرحلة الثانوية
( ) ح - دراسات طبية
( ) ز - أممي
( ) ط - أخرى (تذكر)
<table>
<thead>
<tr>
<th></th>
<th>السؤال الذي يجب الإجابة عليه</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ما هو حل التمرين؟</td>
<td>2</td>
<td>حل التمرين اللازم.</td>
</tr>
<tr>
<td></td>
<td>الظل في الصرف</td>
<td></td>
<td>مثلاً: الظل في الصرف.</td>
</tr>
<tr>
<td></td>
<td>الجملة الإملائية</td>
<td></td>
<td>الجملة الإملائية.</td>
</tr>
<tr>
<td></td>
<td>هم بالضمائر</td>
<td></td>
<td>هم بالضمائر.</td>
</tr>
<tr>
<td></td>
<td>من الفعلين النفييين</td>
<td></td>
<td>من الفعلين النفييين.</td>
</tr>
<tr>
<td></td>
<td>وهذا أجمل بين الكلمات</td>
<td></td>
<td>وهذا أجمل بين الكلمات.</td>
</tr>
<tr>
<td></td>
<td>إذا كانت النتيجة ليست الطريقة الدائمة لك، فما السبب في وجودك فيها؟</td>
<td></td>
<td>إذا كانت النتيجة ليست الطريقة الدائمة لك، فما السبب في وجودك فيها؟</td>
</tr>
<tr>
<td></td>
<td>من أصل الحمل</td>
<td></td>
<td>من أصل الحمل.</td>
</tr>
<tr>
<td></td>
<td>به - تلا - هو موجود مع بناطيل</td>
<td></td>
<td>به - تلا - هو موجود مع بناطيل.</td>
</tr>
<tr>
<td></td>
<td>له - أما موجود مع أخلاق</td>
<td></td>
<td>له - أما موجود مع أخلاق.</td>
</tr>
</tbody>
</table>

الإجابة (لا) | الترتيب إلى السؤال (10) |
10 - حل التمرين خطً نصوصه إجابة أجمل بين الكلمات (الدقيق أو الأملاء الأختيرون)؟ | 4 |
9 - حل التمرين الدائم مدينته الرياض | 3 |
8 - ما هو هذا الناقد الدائم | 2 |
7 - ما هو هذا الناقد الذي يوجد به؟ | 1 |
6 - منطقة زراعية | 3 |
5 - مدينة صغيرة | 2 |
4 - مدينة كبيرة | 1 |
3 - بلدة صغيرة | 0 |
2 - بلدة كبيرة | 0 |
1 - بلدة صغيرة | 0 |

الإجابة (لا) | الترتيب إلى السؤال (10) | 4 |
9 - حل التمرين خطً نصوصه إجابة أجمل بين الكلمات (الدقيق أو الأملاء الأختيرون)؟ | 4 |
8 - ما هو هذا الناقد الدائم مدينته الرياض | 3 |
7 - ما هو هذا الناقد الذي يوجد به؟ | 2 |
6 - منطقة زراعية | 3 |
5 - مدينة صغيرة | 2 |
4 - مدينة كبيرة | 1 |
3 - بلدة صغيرة | 0 |
2 - بلدة كبيرة | 0 |
1 - بلدة صغيرة | 0 |

الإجابة (لا) | الترتيب إلى السؤال (10) | 4 |
9 - حل التمرين خطً نصوصه إجابة أجمل بين الكلمات (الدقيق أو الأملاء الأختيرون)؟ | 4 |
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6 - منطقة زراعية | 3 |
5 - مدينة صغيرة | 2 |
4 - مدينة كبيرة | 1 |
3 - بلدة صغيرة | 0 |
2 - بلدة كبيرة | 0 |
1 - بلدة صغيرة | 0 |
13 - ما نوع البيت الذي تسكنه؟

- غشة
- بيت طين
- بيت سلحفاة
- بيت أسود
- أخرى (أذكر)

14 - كم عدد أفراد أسرتك الذين يعيشون بعيدًا في نفس البيت؟

- أكتب المجموع الكلي لمسكنك

15 - من هم هؤلاء الأفراد الذين يعيشون بعيدًا؟

- ضمن عائلة أبتك كل فرد يعيش معك.

16 - بالنسبة لفرعي بيك الجنسية المتاخريط، أي من هذه الفئات تتطابق طيبي؟

- حصلت على شهادة من التعليم الأول
- تدربت على التعلم والتعليم الدوائي
- أتلقى التعليم عندما أحصل على الري
- أخرى (أذكر)

17 - كم هو دخلك الشهري تقريبًا؟

- أقل من 200 ريال
- 201 - أقل من 400 ريال
- 401 - أقل من 600 ريال
- 601 - أقل من 800 ريال
- 801 - أقل من 1000 ريال
- 1001 ريال أو أكثر

18 - أي فئة تُشترطها حالياً؟

- داخل المملكة
- خارج المملكة
هل زرت أي من الدول الأجنبية؟

(تذكر هذه الدول)

لا

هل كانت أسرك مكون من أي من هذه الزيارات؟

لا

الي أي مدى لديك الشعور بالانتماء للإسلام؟

(بالنسبة إلى الرقم المناسب)

1. فئات الإجابة: (1) = مدى قليل جداً (5) = مدى كبير جداً

2. فح طلبة حول الرقم المناسب.

3. الي أي مدى تعارض أنتم وسطك الشعور وال занاسات الإسلامية (ليس في رمضان والعيد)

4. (أو ) (ة ) (ة ) (ة ) (ة )

5. بشكل كبير جداً ( )

6. حسب الوقت ( )

7. بشكل عام ( )

4. الي أي مدى ترى أهمية تحمول الدين الإسلامي في توجيه سلوككم وأعمالكم اليومية؟

1. مسألة جداً ( )

2. مسألة ( )

3. ذات أهمية قليلة ( )

4. غير مهمة على الإطلاق ( )
الاختيار الاجتماعي في الأسرة السعودية

الأسرة السعودية في الماضي
الاستيّاء الخاص بالزوجة

إعداد البحث

عبيد معبد ناصر حمداك
جامعة ولاية آنيسوا
الولايات المتحدة الأمريكية
يمثل الرموز الرسمية
التغير الاجتماعي في المملكة العربية السعودية

الاستبان العام بالرجمة:

أعلى الرموز المرتبة. بripsني جدا أن أصلع لإملائي روجية نظرك حول بمسان
أوج التغير الاجتماعي في المملكة العربية السعودية. أرجو التكرم بالإجابة على جميع الاستماع بوضوح
طلاة (١٠) أمام الإجابة التي ترينيا.

لاحظة حالة:

في بعض الإجابات للأستماع ستجد من البارمي الذي يرمز له الرقم (١)؛ الارقام
الرقم (٤) أقرب في القبطاني الرقم (١)، الرقم (٤) أقرب في القبطاني الرقم (٥).

أولا: استماع خاصة بالمملكة العربية السعودية المتاحة:

١- ما هي التغيرات التي ترين أنها حصلت في المملكة العربية السعودية نتيجة لارد
النوعية الاقتصادية والتقدم الحضاري الذي تمته المملكة العربية السعودية؟
(١) كلمة الثقة أمام الإجابة التي ترينيا. (١)
(٢) تكلفة الإنتاج على الوظائف في الإنتاج والإنتاج.
(٣) التوجهات (على الدراج، أو سواء أو سواء أو سواء)
(٤) mondo.
(٥) استخدام أو توظيف أفكار أفكار للفئات الوظائف (٢) مثلا: (٠)
(٦) (١) (١) (١) (١) (١).
(٧) زيادة وقت الفراغ للاستماع.
(٨) وجود الكثير من الإيجابات الساعدية على أداء العمل في البيت (١) مثلا: (١)
(٩) حسالة (افكدة (٨) (٧) (٧) (٧) (٧).
(١٠) الحصول على خدمات صحية متغيرة لافراد الإمساك.
(١١) أزة باء وتفسير تفسير الإمساك.
(١٢) أزبا باء وتصريف الإمساك.
(١٣) عدد الأطفال للاستماع أصبح قليلًا.
(١٤) كتير حالات البلاك.
(2)

- سفر الأزواج في أجازات بعيدتهم.
- تمكن الأسرة من بناء منزل جديد نتيجة استفادة من الفرص السعيدة
- تقديم الدول.
- توفير وسائل الاتصال والسفر التي تساعد على ربط أفراد الأسرة.
- بعinem ببعض صباحاحة (طائرة، طوفان).
- زيادة داخل أفراد الأسرة.
- إضعاف مجال فتح الأسرة في نقطة مختلفة خارج نطاق البحث.
- انخفاض الدور التربوي للأسرة وزيادة الاستهلاك (أصبحت الأسرة
  أكراسيلا وأقل إنتاجًا).
- موا لغيرها (ذريتي لوصمتي).

---

1. ما هي العبارة التي تعتمد أن معظم النساء الموريتان ينتمون أن يوافق عليها؟
   - من الضروري لل الزوج والزوجة أن ينظروا عدد الأطفال كما يتكبوا مسن
     تقديم رواية أفضل لهم.
   - من الخطة على الزوج والزوجة أن ينظروا عدد الأطفال.

2. ما هي العبارة التي تعتمد أن معظم النساء الموريتان ينتمون أن يوافق عليها؟
   - من الضروري لل الزوج والزوجة أن ينظروا عدد الأطفال كما يتكبوا مسن
     تقديم رواية أفضل لهم.
   - من الخطة على الزوج والزوجة أن ينظروا عدد الأطفال.

3. ما هي العبارة التي تعتمد أن معظم النساء الموريتان ينتمون أن يوافق عليها؟
   - إذا كان لأبد المرأة أن تعتبر بين رجليها واحداhammer تعلمين أسرع بها
     وعلاج خلق الفحص فهي مثلى التي يجب عليها أن تخاب بنها؟
     - الخطة التي تعتليها هي نفسها.
     - الخطة التي تعتليها أخرى لها.

4. ما هي العبارة التي تعتمد أن معظم النساء الموريتان ينتمون أن يوافق عليها؟
   - الخطة التي تعتليها هي نفسها.
   - الخطة التي تعتليها أخرى لها.
   - الخطة التي تعتليها أسرتها لها.
الجنسية للزواج

<table>
<thead>
<tr>
<th>نوع السكن</th>
<th>اقل من 20 سنة</th>
<th>20 سنة إلى 24 سنة</th>
<th>24 سنة إلى 30 سنة</th>
<th>30 سنة أو أكثر</th>
<th>لا سكن ولا يُؤثر</th>
</tr>
</thead>
</table>

ما الذي ترين أنه أكثر أهمية في تحديد مكانية الرجل والمرأة الاجتماعية في المجتمع؟

حالياً: اعتبرت اجابة واحدة.

مكانية الرجل

<table>
<thead>
<tr>
<th>الامنية</th>
<th>أمرتها</th>
<th>连忙</th>
<th>موالي (أخرى، أذكري)</th>
</tr>
</thead>
</table>

ما هو رأيك تجاه الانضباط والدور التأسيسي للاسرة السعودية في الماضي والحاضر؟

眶ات الاجابة (1) = أقل أهمية (5) = أكثر أهمية

 Salary علاج الوضع السوسيولوجي في الماضي والحاضر.

الاستقامة من شروطها كشفة

الاضاءة (الحرق، الختم، الدجاج) 6 (5) (4) (3) (2) (1)

هل تقصد ملك البيت من قبل أفراد

الاستقرار إذا دعت الضرورة (5) (4) (3) (2) (1)

Salary 417
و - الاستفادة من المدرسة في تنقية
وتربية الأطفال.
ز - الاحتراف المهني كمصدر رزق.
ح - الحاجيات الاقتصادية.
ج - المشاركة في أعمال وظائف خارج
 نطاق الأسرة.
د - مشاركة المرأة في أعمال خارج
 نطاق البيت.

ما هو رأيك تجاه وجود الظواهر التالية في الأسرة السعودية في الماضي والحاضر؟

 datatype  

<table>
<thead>
<tr>
<th>الظواهر المتكررة في الماضي</th>
<th>الظواهر المتكررة في الحاضر</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. خلافات في المنازل والنزاعات في الأسرة السعودية</td>
<td>1. الخلافات والنزاعات في الأسرة السعودية</td>
</tr>
<tr>
<td>2. تعلم الأم مهارات عادية</td>
<td>2. تعلم الأم مهارات عادية</td>
</tr>
<tr>
<td>3. غياب نزاعة في المنزل</td>
<td>3. غياب نزاعة في المنزل</td>
</tr>
<tr>
<td>4. صحة الام والبيوت</td>
<td>4. صحة الام والبيوت</td>
</tr>
<tr>
<td>5. تقدم تعاون السلف السابع في البيت</td>
<td>5. تقدم تعاون السلف السابع في البيت</td>
</tr>
<tr>
<td>6. تزويج المقربة</td>
<td>6. تزويج المقربة</td>
</tr>
<tr>
<td>7. تشغيل امراض بالبيت</td>
<td>7. تشغيل امراض بالبيت</td>
</tr>
<tr>
<td>8. تزويج المقربة</td>
<td>8. تزويج المقربة</td>
</tr>
<tr>
<td>9. تزويج المقربة</td>
<td>9. تزويج المقربة</td>
</tr>
<tr>
<td>10. تزويج المقربة</td>
<td>10. تزويج المقربة</td>
</tr>
</tbody>
</table>

لم يحدد بعد، فما رأيك في هذا؟
20 - أسئلة عن وسائل الإعلام وتأثيرها على الأسرة السعودية وأفرادها:

أ - هل دمجت القراءة والكتابة؟

لا ( ) - نعم ( )

إذا كانت الإجابة (نعم) أجيب على الأسئلة التالية، وإذا كانت الإجابة (لا)
انتقل إلى سؤال (و).

ب - هل تقرأين الصحف اليومية؟

لا ( ) - نعم ( )

ج - هل لديك الاهتمام بقراءة الصحف في البيت؟

لا ( ) - نعم ( )

د - هل يشارك أفراد الأسرة نفس الاهتمام بقراءة الصحف؟

لا ( ) - نعم ( )

ه - غالباً ما تطالبين الصحف اليومية؟

لا ( ) - نعم ( )

كل يوم ( ) - معظم الأيام الأسبوع ( )
- مرة في الأسبوع ( ) - لأطفال الصحف الجديدة ( )

و - إلى أي مدى تريح وسائل الإعلام (صحيفة، تلفزيون، إذاعة) في التفسير الذي حصل للأسرة السعودية؟

- نهات الإجابة: (1) - تأثير قليل جداً (5) - تأثير قوي جداً
- ضعف علاج الرمود الناسب.

ر - أي من وسائل الإعلام تثير أن له التأثير الذي على الأسرة السعودية؟

ضعف علاج أمام الإجابة المناسب:
- التلفزيون ( )  - الإذاعة ( )
- الصحافة ( ) - التلفزيون والإذاعة ( )
- التلفزيون والصحافة ( ) - الإذاعة والصحافة ( )
- التلفزيون والإذاعة والصحافة.

21 - إلى أي مدى يعتقد أن وسائل الإعلام كان لها تأثير على الأسرة السعودية من خلال الظاهرالية؟
6 - ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟

7 - ما هو السبب الرئيسي الذي يجعل المرأة تعمل خارج البيت؟

8 - ما هو السبب الرئيسي الذي يدفع الرأي العام للتخطيط للحمل وأطفالًا بذهني نسبي?

9 - هل تعتقد أن الأطفال يستفيدون أم يضررون نتيجةً للعمل الأم خارج البيت؟
10 - إلى أي مدى تمتعت من أن الأطفال سيتأثرون نتيجة لحمل الأم خارج البيت؟

( ) إلى مدى كبير جداً
( ) إلى درجة لا تتعلق
( ) بمود التأثير
( ) ليس كثيراً جداً
( ) ليس هناك تأثير إطلاقاً

11 - كم عدد الأطفال الذين تسمين أن ترثيبهم بهم في حياتهم ورجل؟

- لأحد ( ) واحد ( ) أثنان ( ) ثلاثة ( ) أربعة ( ) خمسة ( ) ستة أو أكثر ( )

12 - هل أنت تحملين الآن أوكا وفي مجالاً لا حمل سابقاً؟

( ) نعم ( ) لا ( )

ثالثاً: أسلحة خاصة بأدوار الزوج والزوجة في الأسيرة:

الزواج يطلق من الزوج والزوجة أن بيعت بموجب الإدوار المختصر.

الجزء (1) من الأسلحة الخانة يعنون من بعض الإدوار التي تقوم بتبادل الورقة.

الجزاء (2) هو الدليل (3) يركب من بعض الإدوار الذي يقوم بها الزوجة.

الجزء (1) للإشارة على الجزء (1) حدد مدى أهمية الإدوار المختصر.

- تجريبي منها داع عن أسرتك في الوقت الحاضر؟

( فلاغة الإجابة : (1) = أخفضه (2) = أهمية كبيرة جداً)

ضعي طعنة أمام الرجل المخاطب:

أ - أنا أساعد في كسب المال بعد أن يكون الزوجي

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

ب - أنا أساعد وأهم بحاجات الأطفال اليومية

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

ج - أنا أودى وأهمي الطبيبة

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

د - أيهام قديم ليزوجلي لا يقل عن دورة كروة

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10)

ه - أنا رجع جميزة

و - أنا أقوم بدور السعيد أورثال للمرأة: أساب

(1) (2) (3) (4) (5) (6) (7) (8) (9) (10) أطفالاً.
الدوري الذي يقوم بها زوجي ودوى أمتحانا: 

1- هو يقوم بمراقبته حيثة (يلاً يرى المدينة)
2- أو بعض التدابير البسيطة في البيت.
3- بـ دورة كلمتي لروجته لا يقبل من دوبي كزج.
4- هو يساعد أطفالنا في نزوعهم عن طريق كونسنت
5- المدق والمعلم والرفاه.
6- هو الذي يدد المجرة مادة.
7- هو يقوم بملاحته في أصل البيت إذا كانت
8- متوقفة طعية.
9- هو يقوم بأداة إراضة الدينية.
10- هو يقوم بدور النزوح وأعمال للرجل الرسام.
11- هو الذي يقر القرارات المطلقة في حالة الاعتقاف
12- بعد منافقة الأسرة لموضوع
13- هواهاً يقيدزد الأسرة وشغفهها المنهضة
14- الصرف والنفاذ.
15- هو الذي يعيد الأسرة في المجتمع.
11. إذا كانت الرياض ليست الطفل الأصغر لك، فما السبب في وجودك بها؟
   (أ) من أجل الدراسة
   (ب) من أجل الأسرة
   (ج) علاقة مع أقاربك
   (د) علاقة مع أحد الأقارب

12. ماذا عن البيت الذي هتمته؟
   (أ) يمر
   (ب) مستأجر
   (ج) أغير (اذكر)
13 - ما نوع البيت الذي سكن فيه:

أ - خانه ( )
ب - بيت طين ( )
ج - بيت ملح ( )
د - قلعة ( )

14 - كم عدد أفراد أسرتك الذين يعيشون معاً في نفس البيت؟

أ - أكب العدد الكلي لمسجعي ( )

15 - من هم مواليد افراد الذين يعيشون معاً:

أ - النج ( )
ب - الأطفال ( )
ج - الوالدين ( )
د - الأخوة ( )
ه - الأجداد ( )
ز - الأقارب ( )

مع طلعة أمام كل فرد يعيش معك

16 - هل زرت أي من الدول الأجنبية؟

نعم (أذكرية هذه الدول) ( )
لا ( )

17 - هل كانت أسرتك معاً خلال أي من هذه الزيارات؟

نعم ( )
لا ( )

18 - أي من أجراءات الدراسة في المدارس أو Yorkers؟

دائم الملكة ( )
خارج الملكة ( )

19 - إلى أي مدى تقدمت بالتعليم بالأعمال؟

ناتج الإجابة: (1) مدى قليل جداً (5) مدى كبير جداً

من خلال حل الرسم المناسب.

20 - إلى أي مدى تحرست أنت وأسرتك الشعري والعلاقات الإسلامية (نذكرية مفهوم)

بشكل كبير جداً ( )
معظم الوقت ( )
نادرًا ( )
بعض الوقت ( )
إلى أي مدى تزامن أهمية تعاليم الدين الإسلامي في توجه سلوكك وأعمالك؟

- مبسط جداً
- مبسطة
- ذات أهمية قليلة
- فورمثة على الإطلاق
APPENDIX F
الإدارة العامة
لشؤون هيئة التدريس والموظفين
 démarch الموظف

النظام العام

الي من يهم الأمور

السيد سعید ناصر حمدان أحد موظفي الجامعة

للدراسات العليا في أمريكا وقد حضر إلى المملكة للزيارة ومفاضلة

بحث ميداني ناجح بدراسته لدرجة الدكتوراه في مجال علم الاجتماع

وقد أن المذكور لديه استبعاد وربما في توزيعه على الطلبة المتزوجه

حيث أن مجال البحث في (الأنشطة السعودية) نافذ مساعدته في أعطائه

البيانات التي تهم ومساعدته في تعاونه الإستبيان

أطيب شكرًا للجميع تعاونهم مع تحياتي والسلام

مدير عام
هيئة التدريس والموظفين

الرياض 11451، P.O. Box 2454

للتأكيد

محمد خليفة
السلام عليكم ورحمة الله وبركاته 

السيد/ سعيد سعيد ناصر أحمد أحمد أميروش جامعة الملك سعود 

للدراسات العليا في أمريكا - وقد عبر إلى المملكة للزيارة وممتلك بحث ميداني خاص بدراسة لدرجة الدكتوراه في مجال علم الاجتماع. 

ويح في ما ذكر لديه استفادة وإربث في توزيعه على مينه مسن موظفي موظفات الجامعة المتزوجين لكون مجال بحثه هو (العصر السعودي) فننا نأمل مساعدته في إعطاء البيانات التي تهم ومساعدته في تعبئة الاستفادة الذي سيقدمه لكم. 

شكراً لكم تعاونكم معنا وتقديرنا. 

مدير عام
شئون هيئة التدريس والموظفين المساعد

سليمان محمد الدفي

RIYADH, 11451 P.O. Box 2454
الرياض ١١٤٥١, ص.ب. ٢٤٥٤
الي العمانيين

السيد/ سعيد سعيد عثمان أحمد سعوياه

للدراسات العليا في أمريكا وقد حضر إلى المملكة للزيارة وعمل بحث

ميداني خاص بدرجة الدكتوراه في مجال علم الاجتماع.

وحي أن المذكور لديه استبيان ويرغب في توزيعه على ممتهن مهن

سكان مدينة الرياض لكون مجال البحث هو (الإدارة السعودية) فانشأ

مساعدته في إعطاء البيانات التي تهمه ومساعدته في تجميع الاستبيان.

الذي سيدقده لكم أخذ الطريقة المشاركون معه في توزيع الاستبان.

شاكرين لكم التعاونكم مع تحياتنا وتقديرنا.

مدير عام

شكون هيئة التدريس والموظفين المستقل

سلمان محمد الدفي

2004
APPENDIX G
May 21, 1984

Saeed Hamdan
13-D Schillletter Village
Ames, Iowa 50010

Dear Mr. Hamdan:

I am pleased, as the copyright owner of the "Marital Roles Inventory" to give you permission to use it in a research study. You may duplicate as required; however, it is not to be used for counseling purposes for which a fee is charged.

I appreciate your offer to send me a summary of your findings and will also appreciate reprints of any articles that you published about your work which refers to the MRI.

Good luck on your project.

Sincerely,

[Nathan Hurvitz's signature]
April 14, 1984

load
Court
48103

I would like to use your "Marital Power" scale (MP) in my study. I am writing for permission to use your scale in my study. I am looking forward to receiving your reply, and finally, thank you for your cooperation. I shall be happy to send a summary of

Permission granted.
Best wishes,

Pat

5/29/84