



Contents lists available at www.gsjpublications.com

Global Journal of Social Sciences and Humanities

journal homepage: www.gsjpublications.com/gjssh



Society in Transition: Case Study: Dubai Emirate*

Sattam Hamad Khalaf

*Former Professor of Sociology & Social Anthropology, Mosul University, Mosul, Iraq.
American University in the Emirates, Dubai, United Arab Emirates.
23 Regis Road, Wolverhampton, UK. WV6 8RH.*

ARTICLE INFO

*Received: 13 May 2022,
Revised: 15 May 2022,
Accepted: 29 May 2022,
Online: 19 Jul 2022*

Keywords:

Society, Dubai, Emirate, Bedouin
Sociology, Urbanization

ABSTRACT

The process of moving from an agrarian based economy in which the primary product is Food to an industrial or postindustrial economy in which the primary product is Goods, Services and Information. The process of changing from a manual labor force to a technology driven labor force in which machines play a large role, that apply on Dubai City and Dubai Emirate. The people migrate from inside the United Arab Emirates to city for jobs, and from different parts of the world to the City and to the State which leads to population growth. Development in transportation, schools, diffusion of new products and services, health care and cultural resources lead to follow a line of transition from the Nomadic tribe to the Sub-Agricultural group, the Semi-Permanent Village, Permanent Village, Town, to City, and City State.

1. Introduction

It seems to be talking about some of the terms that put in scientific research between our hands, and that will make us able to clearly distinguish between each term meaning is meant by this research, the following situations;

Scientific Terms, (Keywords):

Bedouin Sociology

It is the science that aims to identify the phenomenon of Nomadic, and track of change manifestations of their social and economic system, as well as identify the nature of the social structure of the Bedouin communities in general,

and identify the social, cultural and psychological characteristics of groups, particularly Nomadic.

Bedouin Society

It's the primitive society that lives in the local traditional life characterized by simplicity and lack of complexity, the relationships, social system and multiplicity of its functions. In addition, the Nomads in its multiple forms and its physical and human content are the cornerstone for those communities.

*(The Greatest risk is, not to take any risk) Mohammed bin Rashid Al-Maktoum the Prime Minister of UAE, Ruler of Dubai.

Corresponding author:

E-mail address: odayhatemjalel77.77@gmail.com

doi: [10.5281/gjssh.2022.6856551](https://doi.org/10.5281/gjssh.2022.6856551)

© 2022 Global Scientific Journals - MZM Resources. All rights reserved.

Nomadism

Nomadism represents the ancient civilization of prehistoric and characterized by different patterns. Some of these patterns are still connected until today. Their ways of life of peoples who do not live continually in the same place but move cyclically or periodically. The term Nomad encompasses three general types; Nomadic Hunters and Gatherers, Pastoral Nomads, and Trader Nomads.

Modernization

It's the transformation from a traditional, rural, agrarian society to a secular, urban industrial society. To modernize a society is, to industrialize it.

Urbanization

It is Process by which large numbers of people become permanently concentrated in relatively small areas forming cities. The United Nations has recommended that countries regard all places with more than 20,000 inhabitants living close together as Urban; in fact, nations compile their statistics on the basis of many different standards.

Social Change

It refers to any significant alteration over time in behavior patterns, cultural values, norms, value systems and social organizations.

Development

The process, in which someone or something grows, changes and becomes more advanced.

Social Development

The gradual gaining of skills, relationships and attitudes that enables a person to interact in society, where he can function as a member of society.

Economic Development

It is the process that a drives economy, whether national, regional, or local, becomes more complex and grows in terms.

2. The Transition from Nomadic to Settled Mode of Life

We have already noted that pastoral nomads were the forerunners of the settled tribes. In the Gulf region settlement began in the middle of the nineteenth century and cultivation was soon found to be a more profitable and secure way of life than pasturing. Until the end of the nineteenth century, all land seems to have been held as the property of various tribes.

This was the result of mutual agreement, a characteristics way of organizing Bedouin society. The orderly changes undertaken in rural society were the result of consensus and this change from a nomadic way of life to a settled village community demanded a complete transformation of the modes of life and production of the original Bedouin settlers, and their descendants.

The past half, however, has been marked by changes in the cultural life of the desert society. Encroachment into the area by industrial products such as weaponry, tools, transport and technology, has surely altered not only the importance of, and demand for camels, but also the distribution of agricultural settlements, including those on the borders of the desert.

Also, the emergence of political and economic features such as national boundaries, permanent armed forces and central political authority, has presumably inhabited the nomadic movements of the Bedouin and their customary raids.¹

There have also been changes in the field of transport: the Bedouin sold their horses to the army and hire Lorries and Cars to transport their merchandise to the cities and towns. The arrival of a railway between Syria and Iraq was another advance in the field of transportation. The Hejaz railway also assisted the government in making its presence felt all over the desert region. Following the First World War, the western powers made agreements which divided the Ottoman Empire into various political states under their mandates or protection.

¹ Sweet, L.E., Camel Raiding of North Arabian Bedouin: Mechanism of Ecological Adoption; American Anthropologist: Vole, 65: P 1148, 1965.

The imposition of boundaries, treaties and agreements was to limit further the freedom of movement of the Bedouin. The Dira was curtailed and some tribes were cut off from their traditional pasturelands.²

But the people remained out of touch with the national politics and the social basis of political power remained the same as before the establishment of the national governments. The Bedouin people owe their allegiance only to their clans or tribal chief. Loyalty to these groups was the obligation of individuals. The social and political organizations and professions had to be preserved from one generation to another. The Bedouin tribe moves as a single unit and there is no conflict as between families or lineages in the common quest for water and grazing. Also they acknowledge the authority of a paramount chief who owes his supremacy to his capacity for leadership rather than to descent.

Environmental conditions are likewise significant in this connection. The mode of subsistence affects patterns of settlement, since the nature of the food supply necessarily determines how many people can live together continuously.³

This idea was developed by **Robert Redfield** of folk society and of the Folk-Urban continuum in many publications. Where he contrasted four communities: A tribal village, a peasant village, a town, and a city. Redfield gave more of his attention to tribesmen than to Peasants.⁴

Similar ideas of Professor Sanderson: the development possibly followed a line of transition from the **Nomadic Tribe to the Sub-Agricultural group, to the Semi-Permanent Village, to Permanent Village Settlement.**⁵

In fact, one can observe the process of transition actually taking place. In general, it can be readily

seen that as one move from the coastal areas and river valleys towards the interior, villages assume less and less of a permanent character until, eventually, pure nomads' is reached.⁶

In a similar way to the process described in these models, the Bedouin tribe first came into contact with cultivators, as Kirkbride said:

((They preyed upon them; next they adapted some of the habits of despised tillers of the soil, and finally they abandoned their moving life and settled on the land to be replaced in the desert by other tribes which have moved up to fill the void.))⁷

In the tribal society, the main occupation of the tribesmen were pasturing and grazing, and any other occupation was considered a low form of life by the pure Bedouin. There was a general contempt for such occupations as vegetable growing, raising other cash crops, manual work or producing dairy products. These were the occupations of the weaker clans and therefore "they were despised"

The breakdown of the tribal society began at the turn of the 20th century. There was a rapid process of settlement by nomadic tribes in all Arab Peninsula and particularly, after the announcement of the UAE as an independent State after 1971. This was a result of the administrative authorities, closing borders and prohibiting migration. The settlement of former nomads became more widespread and furthermore, the transition of nomadic pastoralists into village farmers or town settlers, provide advantages for the tribal Sheikhs who secured permanent rights of management over the land formerly used as the tribal "Dira". The British policy towards the tribes sought to consolidate the political and economic strength of the Sheikhs, and to create or recreate positions of authority for Sheikhs of those tribes which had become fragmented or were in the process of fragmentation.

Such implications were to produce interconnected migratory movements; wave after wave of Arabs

² Baer, Gabriel: Population and Society in the Arab East: translated from Hebrew by Hanna Szoke; Rutledge and Keg and Paul P 129 London 1964.

³ Schapera, I. Government and Politics in Tribal Societies, P 34, Watts, London, 1956.

⁴ Redfield; Robert; the folk culture of Yucatan, the University Chicago Press, PP 19-57, 1964.

⁵ Baer, Gabriel: Population and Society in the Arab East: translated from Hebrew by Hanna Szoke; Rutledge and Keg and Paul P 129 London 1964

⁶ Schapera, I. Government and Politics in Tribal Societies, P 34, Watts, London, 1956.

⁷ Kirkbride, A. S. "changes in Tribal life in Trans Jordan, Man Vole 1945, and P.40

entered the area from different dimensions, driving out the previous occupants who were then forced into the degrading position of having to become semi-nomadic tribes once more, eventually even "Fellaheen" cultivators, or town dwellers.⁸

The wildness of the Bedouin way of life and the very precariousness of their subsistence economy leads an author to comment:

It might be possible for the Bedouin to exist in good years on the sale of surplus livestock. But the incidence of years of famine makes it impossible for them to rely on livestock alone. It is therefore necessary to find some means of supplementing their income if they are not dying of starvation".⁹

As a result of that the UAE tribal put themselves into two positions. Some of them live in the heart of the desert herding camels, cultivated plant, vegetable or date palm, the other live on the coastal sea fishing or pearl diving to help each other's to meet their needs to survive. Bedouins in dry deserts lived a life of grueling trials; the violent sea was their only source of living and survival. Men who set out diving, their lives were endangered, swimming within fatal realms, challenges they encountered.¹⁰

But I ask you what the most important achievement of the UAE is? Yes, Our Youth. The youth is our future and they will harness the future for the benefit of generations to come. I once said that by our Fiftieth National Day, our nation will be among the elites and our country will be among the world leaders, why did I say that I said that counting on your success and hard work, trusting that you will place more effort in the public and private sectors.

I am sure that you will achieve what we want and I am quite confident that you will transform our hopes to reality.¹¹

3. General Features of Bedouin Personality

All the dwellers of the Arabian Peninsula are descended from Bedouin Tribes. In order to know the nature and characteristics of the population of the UAE in general and the Emirate of Dubai in particular, we must identify the Nomadic Personality of Arab Tribe, which descended all Arab Emirates population of them. Here we are trying to give our perception of Personal Bedouin in general and Arabic in particular. With regard to the Arab Bedouin Personality characteristics, there are a lot of positives that must be taken out and be developed, however, some of the negatives that must be eliminated and replaced with more positive characteristics. Therefore we believe that it is not an easy task, especially if we know that the personal generally is the product of many factors such as; social, psychological, environmental and civilized, and even biological factors. And these characteristics are either inherited or are acquired.

The following are the main features of social and psychological of Bedouin Personality in general and particularly Arab.

1- Bedouin Contempt of Manual Work:

This feature is confirmed by many studies,¹² especially among Nomadic Pastoral Communities. This feature has become one of the Bedouin values prevailing among many Nomadic Pastoral Communities. Even with the change of circumstances and the fact that some Bedouin disrespect other works, they prefer certain acts mostly determined reference values; they prefer to work receivership or driving. This feature belongs to the originally Bedouin.

⁸ Elphinston, W. G., "the Future of the Bedouin of Northern Arabia", International Affairs. Vol .xxi, P. 374. 1945,

⁹ Elphinston, W. G., "the Future of the Bedouin of Northern Arabia", International Affairs. Vol.xxi, P. 372. 1945.

¹⁰ Spirit of the union, Sheikh Muhamed Bin Rashed: lecture on the occasion of the UAE, fortieth national day, and the media office P.17: published 2012 Dubai.

¹¹ Spirit of the union, Sheikh Muhamed Bin Rashed: lecture on the occasion of the UAE, fortieth national day, and the media office P.19: published 2012 Dubai

¹² Dr. Al-Fawal; Salah Mustafa: Sociology of Bedouin, Dar Al-Nahdah Al-Arabia publisher; P. 330, Cairo, 1974.

2- Bedouin Love of Freedom:

This feature is derived from the environmental conditions surrounding Bedouin

People and the nature of roaming. Bedouin Shepherd does not accept any restriction on his life and that is without a doubt subject to the groups of matters relating to the collective matters, but he cannot accept any restriction limits of his authority, especially in matters relating to his family and himself. This feature has resulted from several properties including:

- A. Exaggerated appreciation of Nomad to himself.
- B. Bedouin irritable, especially if they think that their honor has been touched, or their dignity has been humiliated, so that, they erupted without consider the consequences of that emotion.
- C. Rush in dealing with hardship; because of the strong appreciation for himself, and quickly make him fighting hard in defence of freedom, he responds to any hurt affects his dignity or his freedom.
- D. Intolerance, whether this intolerance, for his opinion, his personality, his family and his clan. He supports for himself, his clan and fanatic them in all situations, does not care then be either gain or lose.

3- Nomad Reimburse the Covenant:

Reimburse of the covenant is the Bedouin way of behavior, especially Arab ones. The fulfillment of the covenant expresses their duty performance on one hand, and that deserve the sacrifice of self, wealth and sons on the other hand. Arab history is full of the most wonderful of stories to fulfill covenant.

The fulfill of this feature constitutes one of the fundamental values of the Arab Bedouin Communities, including ensure of trust, honesty, whether at various economic transactions or discharging any of the worldly issues, individual or collective.

This feature has been associated with generosity, virility, courage, and help. This feature arose as a reaction of characteristics of difficult living situation and environmental witnessed by the Bedouin. So he expected – due to fulfill of this feature – to be treated equally, if subjected to a situation requires honoring his coming or his rescue or protect him if what happened to him detestable by nature and man.

4- Bedouin Intelligent:

Many studies have proven that Arab Bedouin are too smart. All that is missing in the opportunity and the possibilities, and then it will not show his ability to assimilation only, but to excel too.

5- Nomad Owes Allegiance to his Tribe Whatever Its Place:

Nomad owes allegiance to his kinship – especially his tribe – whatever its place, and honor of belonging to it and saves the sequence of kinship to his tribe by heart, and stick to all customs, traditions and values to support his connection to it, and increase his closer, in spite of the distance spacing between them.

In the Arab Society, we find people of the same tribe have scattered in many countries, but when you ask the Bedouin himself, he tells you without delay and without thinking, that he is from the tribe **A**, and he is from the state **B**.

6- Bedouin Respect to Age and Deep Appreciation to Him:

Nomad respects the elderly. The elderly represent the experiences, skills, know-how, wisdom and knowledge of different things of Nomadic lifestyle. Especially that, the experience in this field, be a natural alternative to science which lacking in Bedouin Communities.

7- Unlimited Look of Bedouin to the Time and Distance:

This is due to a huge vacuum and to the spread of the phenomenon of disguised unemployment led to a lack of appreciation of the importance of time for Bedouin, who does not perform at today can be

accomplished tomorrow, or even next month, the world will not fly.

The Nomad has sensitivity for the Sahara 'a (Desert) distance, he walked all his life, he is aware of her distance, and he knows that it's no end for the Sahara 'a.

8- Nomad, Lack of Appreciation for Savings:

In the case of savings, they have no place at the desert; perhaps, it is due to not having enough things for savings, and to the emergence of the values of generosity and hospitality. There are sets of values and proverbs, glorify all these and keep it. If we take savings as an example, we will find a range of examples incite not to savings like:

- A. Every day and living in it.
- B. Spend what in the pocket come what unseen.
- C. Poverty without debt is the rich full.
- D. Greatness with a few, better of abundance with humiliation.
- E. Take the authentic (women), and sleep on mats.

9- The Bedouin Passionate. He Influenced by Personal Relationships and Phenotypic:

Here the passionate (emotion) is intended – emotional unbalance --, the feelings of sadness, joy and anger, can easily notice on the Bedouin – Arab particular – which seem obvious, without hiding or covering up.

The Nomad also influenced by a lot of personal relationships and phenotypic, a visit to him in his tent, his home , or described him as the most generous qualities , or a meeting by saying sweet , or greeting exaggerated. All these guarantors open some of locks doors, and make him pardon, or granted without the expense.

10- Nomad is Estimated Strength, and Respect the Courage:

There different manifestations of strength and courage, appreciated Bedouin and respected, regardless of the objectives of those appearances or achievements.

Meaning that, the Bedouin himself may not be brave in it, but revere other strongman, whether their strength in the service of society, or against his goals, and this estimate is not because of fear, but it is stems an internal sense of respect.

11- Nomad Trust and believes in Metaphysical Powers:

The Bedouin are certain and firm belief in metaphysical and magical powers and their uncanny ability, to grant and tender that good and evil. This may explain the mystery enjoy, magicians, astrologers and clergy high social standing, may reach sanctification extent have some Bedouin Communities.

12- Bedouin Slow Responding, to Manifestations of Cultural Changes:

Nomad is known slowly responding to civilized changes which occurring around him ,and that remain his latent desire to resist that change that was in a position to, otherwise it only negative resistance. Perhaps, this arising, out of the Bedouin keen on persistent longing to the past, and to all that left parents, as well as the constant fear of the unknown and what comes tomorrow. Hence, his eagerness not to venture, what he knew in exchange for what he does not know, even that, was the last good and interest.

13-Bedouin Always Warned, and Tends to Depression and Sadness:

Cautious earned him from the cruel nature volatile. The people are always struggling for a living or for control the means of living. Tendency to depression and grief, perhaps, arising from predicted evil continually and always separate him from lands inhabited by neighborhoods that had lived with them. The Arab Bedouin poetry is full of poems that show the sadness. The Arab Bedouin and obituary continuous views, if the Arab Bedouin start singing, the first thing to pronounce him the groans of grief, remorse, pain and separation.

14- Bedouin Concern and Unstable:

Concern, is something that inherited from the unstable nature which sometimes shall be granted

its bid without the expanse, and sometimes prevent a sudden, and its distaste be without limit. Bedouin concern perhaps, arising from the constant fear and warned him treachery of people and nature. So, if he feels appalled at every jolt he resorts to his sword if he sensed danger.

It may be fear of the anonymous forces and unknown, such fear of evil spirits, for example. So he resorted to various forms of images, stealthy starting from outgoing mobility from one place to another, and ending with his attempts to deny, sometimes, by fat skin colors of mud, and dyes primitive or wears leather of animal or bird feathers.

15- Bedouin Glorifies Speech and Like Magic:

Verbal activity (word) admires the Bedouin, and makes its practitioners occupy a high place in the Bedouin Communities. If we take the Arab Bedouin as an example, we find poets, preachers and keepers of genealogy and heritage, occupy the greatest places, where they have leadership and prestige together.

4. Ancient Dubai

The subsequent inhabitants of the UAE, who lived during the seventh and sixth millennia BC, are much better documented. They left behind them distinctive stone tools, remains of houses, burials and jewelers. Their bones are well enough preserved to tell us what sort of diseases they suffered from. This evidence comes from sites scattered all over the Emirates, and represent the first really widespread population in the UAE.¹³

Until 1833, the area now known as Dubai was inhabited by a few pearl divers and fishermen and their families living at the mouth of the Creek. That started to change with the arrival of an offshoot of the Bani Yas tribe from Abu Dhabi. Led by Sheikh Maktoum Bin Buti, the Al-Bufalasah group brought 800 new settlers to Dubai, and

Sheikh Maktoum became the first of many Al Maktoum family rulers of Dubai.¹⁴

Some people believe the village's name (Dubai) is derived either from the word (*dhub*), the Arabic term for the spiny tailed agama (***lizard***), or from another Arabic

Word that means "land devastated by locusts". Others believe Dubai was named by people who considered its souk a smaller version of a thriving market in Dibba on the East Coast, which was a major regional center before the coming of Islam.¹⁵

¹³ D.T. Potts; Emirates; the Archaeology and History of the UAE: Trident Press, P.18, Abu Dhabi 2012.

¹⁴ Jeffrey Sampler & Saeb Eigner: Sand to Silicon; Going Global Rapid Growth lessons from Dubai. Motivate Publishing, 8-9. UAE, Dubai 2008.

¹⁵ Edmund O'Sullivan: The new Gulf, how modern Arabian is changing the world for good, Motivate publishing, p. 282; Ajman UAE 2008.



Dubai at the End of the Nineteen Century

Within recorded history Dubai stated as an insignificant fishing village probably sometime during the 18th century. Dubai has in many aspects always been a typical example of the towns of the Trucial Coast which drew their population from the hinterland and which also experienced rapid growth as long as the pearling industry contained to expand.¹⁶

In **1833** a group of about 800 people of the AL-Bu Falasah subsection of the Bani Yas seceded from Abu Dhabi and settled in Dubai. The leaders of the exodus, Obaid Bin Said and Maktoum Bin Buti, remained joint leaders until he died in 1852, establishing the dynasty of the Al Maktoum Rulers for Dubai. A combination of geographical location, the farsightedness of its Rulers, the astuteness of its merchants, and good fortune led to Dubai's success in defying the limitations of local resources to a greater extent than its neighbors.

By the 1920s it had become obvious that these restrictions which strangled the economy of southern Persian ports in every respect were no passing whim, but were there to stay. Therefore most merchants accept Shaikh Said Bin Maktoum's offer to settle in Dubai and brought their families over.¹⁷

The immigrants from **Bastak** and other areas of the Persian coast were given an area immediately to the coast of al **Fahidi Fort** in Dubai to build themselves houses. This location is close to the creek where boats could be offloaded and near to the Suq (Market) of Dubai, which turned out to be very favorable indeed. The new quarter, called **Bastakiyah**, bears witness to this day to the prosperity which its inhabitants have enjoyed since they became residents of Dubai.¹⁸

¹⁶ 2-Ibid: PP, 238-239

¹⁷ Frauke Heard-Bey; From Trucial States to UAE; Motivate Publishing Dubai P 245 Printed 2011.

¹⁸ Ibid: P. 245.

Despite a well-established business community, Dubai by the end of the 1930s still had no mains water and practically no healthcare services. The depression hit the Persian side of the Gulf even harder and thousands moved from Bushire to Dubai in 1934 alone.¹⁹

There were many reasons accelerated social change in Dubai, first the population influx, second new ideas to produce a reform movement that pressed for political modernization including the granting of power to Sheikh Saeed's *Majlis*.

¹⁹ Edmund O'Sullivan: The New Gulf; How Modern Arabia is changing the World for Good; Motivate Publishing, P 285, UAE, Dubai 2008.



Frond Houses in UAE at the beginning of the twentieth century

5. Dubai to be a Town

Sheikh Maktoum's rule was to witness a radical new development. In 1902, the Persian government delegated Lingah, s administration to Belgian officials who announced new regulations. A five (5%) per cent tax was imposed on all goods passing through the port.

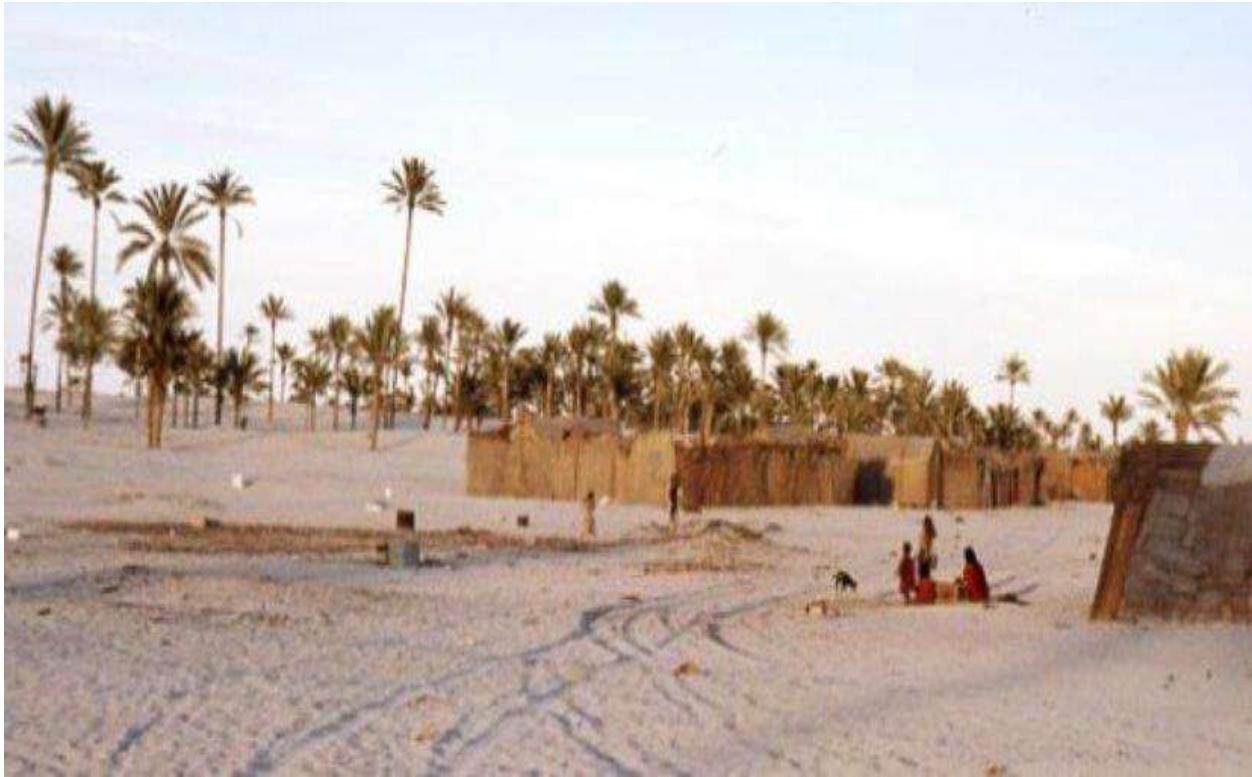
Sheikh Maktoum had the previous year declared Dubai a Free Port, abolished all tariffs and started to lure Lingah's traders. People crossed the Gulf to settle in Ra's al-Khaimah, sharjah and elsewhere in the Gulf. But Dubai was the principal beneficiary.²⁰ Dubai's fortunes were boosted when many traders decided to forsake Lingah, after new regulations and taxes were imposed. In 1902, a steam-powered ship from India bypassed Lingah and sailed directly to Dubai.

Within two decades of the free-trade initiative, the population of Dubai had doubled to 20,000 people.²¹

²⁰ Ibid: P. 284.

²¹ Ibid: P. 284

A large number of inhabitants of Dubai lived in Palm-Frond (**barasti**) houses until well into the 1960s. These **Barasti** quarters usually contained compounds for extended families grouped together in clusters of related families.²²



Frond Houses at the beginning of the Twentieth Century in Dubai

²² Ibid: P. 247.

The majority of people on the Arabian coast usually lived in palm-frond houses which were cooled by the breeze; those who had to live in a fort or tower used the upper levels to catch the wind during the hot summer months. There was no need for wide spaces between houses since each house and compound was built to provide the maximum of privacy inside, with high walls connecting the various Building within the

compound; there were no windows, or only very small and high ones, opening onto the street, and there were high walls and screens on the outward looking side, even on the rooftop terraces. Transport within the town was possible only on donkey or camel until the beginning of the 1960s, when some roads were opened up by the municipality. Traffic between Dubai and Dairah was largely by rowing-boats (called *abrah*).



Dubai at 1950s of the last century

The first motor car on the Gulf region (Trucial Coast) was imported in 1928 by the residency Agent, Isa Bin Abdul Latif in Sharjah for use between Sharjah and Ra's al-Khaimah. The first car in Dubai was brought in about 1930 by

Muhammad Bin Ahmad Bin Dalmuk, who gave it to Shaikh Said Bin Maktoum.²³

Sheikh Saeed Died on September 10, 1958. His son, sheikh Rashid immediately became ruler.

²³ Frauke Heard-Bey; From Trucial States to UAE; Motivate Publishing Dubai P 247 Printed 2011.

Dubai population more than 30, 000 people including foreigners.²⁴

Sir Jams Craig, British political agent in Dubai in the 1960s, describes Sheikh Rashid as the most intelligent man he's ever met.²⁵

²⁴ Edmund O'Sullivan: The New Gulf; How Modern Arabia is Changing the World for Good; Motivate Publishing, P 287 , UAE, Dubai 2008 .

²⁵ Edmund O'Sullivan: The New Gulf; How Modern Arabia is Changing the World for Good; Motivate Publishing, P 287 , UAE, Dubai 2008.



Bedouin Black Tent

Sheikh Rashid over time effectively introduced many of changes demanded by the *Majlis* movement, even appointing some of its vocal supporters to posts of responsibility. Among his first steps was to set up a municipal council and establish a police force to replace the ruler's guards.

The Dubai Electricity Company was floated to finance a power-generation programme. A comprehensive town plan was completed in 1965.

The Dubai Police, established in 1956, was strengthened. By 1975, it had a complement of 1,500 officers and men. In 1963 National Bank of Dubai was opening with the National Bank of Kuwait.²⁶

The family used to get one of the servants to deposit refuse anywhere outside the house. In some quarters a person would be paid by the deposited on an empty space outside that quarter for general collection. Proper disposal of refuse was not organized until sometime in the late 1950s, when Shaikh Rashid appointed someone to undertake this for all quarters of the City State.²⁷

6. Challenges

Life is full of challenges. Great men are defined by the challenges they face them. Through reading the Bedouin Personal Features that do not want to change, and tend to keep a nomadic life monotonous, we noted that in Dubai is quite the opposite. (Every challenge is an opportunity for learning, a chance to test our capabilities and knowledge as well as the character of the people

²⁶ Edmund O'Sullivan: The New Gulf; How Modern Arabia is Changing the World for Good; Motivate Publishing, P 288, UAE, Dubai 2008.

²⁷ Frauke Heard-Bey; From Trucial States to UAE; Motivate Publishing Dubai P 248 Printed 2011

around us. Without challenges, victories and achievements would be meaningless)).²⁸

The first challenge we faced was, our country needed between 500 and 2,000 degree holders. During the Union's beginning, we had only forty-five degree holders. We needed ministries, we need managers of institutions, and we needed doctors, we needed so many things, and that was a real challenge hindering the establishment of the Federation.²⁹

²⁸ Mohammed Bin Rashid Al-Maktoum: Flashes of Thought, Emirates Printing Press, P.87, Dubai, 2013.

²⁹ Spirit of the union, Sheikh Muhamed Bin Rashed: lecture on the occasion of the UAE, fortieth national day, and the media office, published 2012 Dubai; P.20.



Black Tent of the Shaikh of the Bedouin Tribe

A student asked me an interesting question. She said: "Mohammed, when you were a student, did you ever dream of this? "

(Yes, I used to dream... and my dream got bigger. When we travelled to Europe or America, since I was young, I used to dream... Would we ever have streets like the streets they have?

As you know, in the past we had only desert roads between the Emirates and even within each emirate, the streets were sandy, I used to dream and ask would we ever have such streets? Would we have ministries? Would we have ever seen our flag in the United Nations? Would we have a unified and united body?³⁰

³⁰ 1-Ibid: P 20.



Mud Hut typical House near the Oasis in Desert

"I never compared, but I always wished".³¹ Let us talk a little about perseverance, so you would know where you came from, and who you are?

We live in the Arabian Peninsula, and every day was a challenge for our fathers and ancestors. If they wanted to live through the day, a man had to look for water to drink or hunt to eat... each day was a challenge, unlike the situation in cities and villages around rivers where life depends on Agriculture.³²

They were men who emerged from within the heart of these challenges, and they were men who

³¹ Ibid: P22.

³² Mohammed Bin Rashid Al-Maktoum: Flashes of Thought, Emirates Printing Press, P.90, Dubai, 20 13.

safeguarded this land, and fought and protected this country that you enjoy our grandfathers and you're grandfathers. They fought in the Liwa Oasis to stop the invaders as they halted the raid.³³

After the advent of Japanese cultural pearls, the demand for natural pearls and pearls trade in general diminished. In 1929, the American markets collapsed and pearl trade vanished, but your grandfathers and ancestors never gave up and kept trying, as success comes only to those who endure and try.³⁴

"Impossible" is a word coined by those who do not want to work, or rather, those who do not want us to work. "Impossible" is nowhere to be found in

³³ Ibid: P 23.

³⁴ Ibid; P 23.

the dictionary of the UAE. We were told that developing a tourism industry in our hot desert was impossible; today we receive over 10 million visitors yearly. We were told that building towers in the sea was impossible; today we have the biggest man-made island in the world with hundreds of towers, housing, thousands of people. We were told that our region was teeming with tension, and therefore, our trade could not thrive; today we are the biggest partner in the Middle-East for the most important economies in the world. We were told that bringing Arabs together was impossible; today the UAE has proven itself to be a union of unprecedented success.³⁵

7. Philosophy of Development

From a group of mud huts of palm fronds, Dubai began its march of evolution to become a city of modern buildings and public facilities, contain the highest tower in the world, (Khalifa Tower) and will host **EXPO 2020**.

As the Ruler of Dubai said:

"We are not accepted less than number one. We have no alternative to the first

Position. The word "impossible" is not to be found in the vocabulary of the UAE. We discussed our top national priorities, and drew up roadmap for this critical phase in the country's development".³⁶

He adds: "we agreed on one overarching goal; to enable the UAE to become one of the top countries in the world by 2021."³⁷

So, they are not less than any other country. "Our capabilities are not less than those of other peoples. Our love for our country is not less than their love for their country. And we have sufficient resources to achieve our ambition".³⁸

Today the UAE is number one in the Middle East, in the terms of infrastructure, human development, technological development, knowledge economy, citizens are happiness and

satisfaction, renewable energy, safety, security, trade, tourism and many other areas, we are nation not accepts nothing less than first place.³⁹

"We want Dubai to be a global center of excellence, creativity and leadership, and we are able to achieve excellence, and we support our leaders, God willing. We want Dubai to be the first in the world trade, tourism and services in the twenty-first century, because we are able to provide advanced infrastructure and the perfect environment to be able to play this role".⁴⁰

We want Dubai to be the first in the security and speed of growth and confidence. We are keen to promote and maintain the society financial, trade, investment and regional industry.

Dubai International will be in first place.⁴¹

The responsibility of development is a heavy one, the road is clear, the clock is ticking, and our country will bear witness to our actions.⁴²

All what we have done so far, is to prepare for the stage began in the last two decades of the twentieth century, and then accelerated our steps during the last seven years as a prelude of what could become the fastest race economic in the world, has ever known during the past hundred years.⁴³

If you are not in the forefront, you are in the back. If you are not in the foreground, you have to give up your place to the natural competitor who was probably more than your ability, willingness and creativity. If you entered the race and you did not win in the first time, there is nothing wrong. This is not a failure, but a real failure, in my opinion "Mohammad Bin Rashid said" is not to fall on the ground, but to remain on the ground when asked to stand. The biggest failure is not want to stand again.⁴⁴

³⁹ Ibid; P.43.

⁴⁰ Mohammed Bin Rashid AL-Maktoum: **My Vision: Challenges in the Race for Excellence** Printed by Emirates Printing Press, P.8, and Dubai.2012.

⁴¹ Mohammed Bin Rashid AL-Maktoum: *Flashes of Thought*, Emirates Printing Press, P.79, Dubai, 2013

⁴² Ibid: P. 80

⁴³ Ibid: P.81

⁴⁴ Ibid: P. 82

³⁵ Ibid; P 25.

³⁶ Mohammed Bin Rashid AL-Maktoum: *Flashes of Thought*, Emirates Printing Press, P. 72, Dubai, 2013.

³⁷ Ibid: P. 72.

³⁸ Ibid: P. 73.

No need to look outside our region, we are Arabs we thus, when we look from our present to the past, we will discover that the Arabs were not a global military force only, but the we were also economic power and global maritime advanced all her peers, as the Phoenicians, Greeks and the Romans, and before them the European Countries in times closest to us and the United States now.⁴⁵

Our focus is not on enumerate the sins, but enumerating accomplishments, not from those who criticize, but from who laud, not from disappoints, but from who

stimulate, not from who punish, but from who rewarded.⁴⁶

Whatever the good manager, "we want to get out of the back rows, to the third and fourth employee, to the most promising talents and energies. These are the natural reserves of human energies that we need, and here stocks of creativity and big ideas that we need on the way to the future after its refinement and enrichment through training and experience; I see the top of the pyramid and administrative know, but I always want to know the columns that carry the pyramid."⁴⁷

Most corporate managers spend a significant part of their time in the search for talent, to be appointed in the right places, but I spend a significant part of my time in the search for appropriate places for talent.⁴⁸

8. Factors of change and development

The Gulf States adopted the change and transformation process, especially in the Emirates, Gradual approach to modernize and renewal does not method of sudden boom. The states adopted the style of consultation and consensus. And the change processes aimed at maintaining delicate

balance between originality and contemporary, or between tradition and modernity. In the Gulf States, change factors are closely linked to the development of economy and technology and the quality of education, and freedom of the media.

Education is one of the most important tools of change, is the most serious at the same time. Keeping with the change and continuity with the renewal of historical heritage, is the symbol of wisdom, both constitute the essence of national identity.

This man is capable of dealing with modern technology and advanced development plans, and creates and innovates, renewed methods in dealing with the changes in today's world.

Therefore, when we talk about change, we must focus on the following factors:

1- Education

Education is one of the most powerful tools and important pillars of a flourishing nation, without it, a society can wither and die. Besides being the key of the future, education is the best way to preserve the past and document the present.⁴⁹

"Education is a top national priority and we have launched a number of initiatives and projects in this area. While we are still not fully satisfied with what has been accomplished, education remains our utmost priority."⁵⁰

The progress of the countries, peoples and civilizations starts with education. The future of nations starts in their schools. The sciences are expanding and different tools are being invented every single day. We are participants in a never-ending race, and God willing, we will keep running".⁵¹

Only mankind, not machines or capital investment, can conquer the impossible. I am convinced that education our children in the same way we did

⁴⁵ Spirit of the union, Sheikh Muhamed Bin Rashed: lecture on the occasion of the UAE, fortieth national day, and the media office P.22: published 2012 Dubai.

⁴⁶ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.132, Dubai, 2013

⁴⁷ Mohammed Bin Rashid AL-Maktoum: My Vision: Challenges in the Race for Excellence Printed by Emirates Printing Press, P.173, and Dubai.2012.

⁴⁸ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.142, Dubai, 2013

⁴⁹ Mohammed AL-Fahim: From Rags to Riches: A story of Abu Dhabi; printed and Bound in Dubai, P. 187, 1995.

⁵⁰ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.24, Dubai, 2013.

⁵¹ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.73, Dubai, 2013.

yesterday is in itself perpetuating a kind of illiteracy than no longer has a place in any society that wishes to join the global race. Success in this race calls for education new generations –who

believe in God and realize their commitment to their nations – in all kinds of modern disciplines, to qualify them to compete globally in various field of modern science.



Dubai Telephone and Post Office in the Middle of Twentieth Century

“We can only achieve this by upgrading our education systems, gearing our teachers with the latest tools, using modern technologies in education, and providing a dynamic academic environment that promotes scientific research, innovation and creativity in compliance with an advanced, practical and all-inclusive strategy that prioritizes education as a vital pillar of our nation’s comprehensive development plan”.⁵²

But as long as the interest of the Arab Gulf Governments much less than the demand side of the display, it is often done to meet the demand using (turn-key contracts) that do not require quoting the importance of knowledge. Knowing what is going on around the world, allows the

possibility of any society to develop counter-measures, or at least cope with the possible variables. This is the reason that each industrialized societies devoting huge efforts to monitor the work of research and developments around the world, so as not to miss any important developments that may relate to its national interests.

So, the approach of Dubai system is, everyone contributes ideas, no matter how simple. Ideas come from all kinds of people, citizens and residents, children and adults, officials and employees. We should have the habit of asking everyone have fresh ideas that may contribute to

⁵² Mohammed Bin Rashid AL-Maktoum: My Vision: Challenges in the Race for Excellence Printed by Emirates Printing Press, P.196, and Dubai.2012.

our development. "We should get accustomed to not getting accustomed".⁵³

2- Leadership

Leadership plays a vital role in the development process in Dubai. Shaikh Rashid Al- Maktoum and his successors work hard use their power, mentality and experiences in do that. The leader of a select group of people is not the same as one leading an army or a country. While most people are well equipped to lead in a limited domain, leading countries and nations requires a lot more. In Dubai leadership spirit cannot be implanted or removed, because it is deeply rooted in genealogy, upbringing and instinct, while its branches are perfected by several factors such as time, wisdom, science, expertise, experience, dexterity and contact with others, assimilating their skills. One leader learns from others, as Shaikh Mohammed Bin Rashid pointed out:

"If I were to review the history, that I stood witness to, the leader I constantly think about is Sheikh Zaid. My leadership with Sheikh Zaid was so full of love and sincerity, that it was one of father and son, Sheikh Zaid earned the love of all those around him .He showed me the way towards conquering the impossible and I can now add that. Also, taught me the true, meaning of love, his transparency, genuine Arab spirit, simplicity, good faith and his frank political stance. When he talked, he never tried to please anyone, but sought only to please God and his conscience."⁵⁴

⁵³ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.71, Dubai, 2013.

⁵⁴ Mohammed Bin Rashid AL-Maktoum: My Vision: Challenges in the Race for Excellence Printed by Emirates Printing Press, PP. 44-45, and Dubai.2012.



Communication Centre in Dubai

The leadership, as they practiced it, is a human and social concept that overtakes speculation. It is also about determination, self-confidence, farsightedness and good judgment. You have to act like a leader, for true leadership is not in one's position, but in one's way of thinking and acting, it is in the nobility of one's objectives and goals.

"But in my opinion, as Mohammed Bin Rashid said; true excellence is when you propose an idea that may be good, but does not necessary gain everybody's immediate approval, and you have to overcome obstacles to implement it".⁵⁵

Also he approved that a "great leader should avail himself of brilliant opportunities whenever he can, and if he is not able to find such opportunities, he should make them"⁵⁶

He added "they must always look forward, further than anyone else, in order to anticipate the future, predict the challenges it will bring and prepare

their people to face them. We are not required to free ourselves from our past because it lives in our conscience, but we have to free ourselves from staying in the past. Our present should be our starting point and the future should be our target."⁵⁷

An Arab proverb says; "Be their example, and you will be secure their proficiency". A leader, therefore, needs to set the example through his humbleness, personal character, shouldering of responsibilities, fairness and objectivity. The result is "Many Minds, one Opinion".

"We want to change the concept of leadership, so that it includes anyone who has the ambitions and the will to change himself, and also to benefit his society. Every single skill you acquire brings you one step closer to becoming a better leader. Leadership is a combination of intelligence,

⁵⁵ Mohammed Bin Rashid: My Vision: Ibid...p. 45.

⁵⁶ Ibid. P 45.

⁵⁷ Ibid. P 46-47.

resourcefulness, wisdom, a strong personality and aspiration to the greatest of things.⁵⁸

An easy life does not make men. Nor does it build nations, challenges make men, and it is these men who build nations. Every challenge is an opportunity for learning, a chance to test our capabilities and knowledge.⁵⁹

With these kinds of leadership Dubai Government deal with progress and development which is extended of the Bedouin democracy that was practiced in the time of Arab tribe dominated the Gulf society.

3- Management

Making the right decision at the right moment is one of the most important factors for success. This opinion, which believes the leadership of Dubai avail

Themselves of brilliant opportunities whenever they can, and if they are not able to find such opportunities, they should make them.

The Arab philosopher Ibn Khaldoun said, "You must know, that the interest subjects take by their leader, does not lie in the leader's physical and intellectual abilities. This interest lies, rather in what he can add to their lot in life."⁶⁰

To be creative, is to add something new to life, as opposed to being a passive part of it. If you accustom yourselves to creativity in small things, creativity on a larger will follow.⁶¹

But the question is not how we manage our time, but rather how we invest our time. The time is like a flowing river, you cannot step in the same water twice. Manage your time; you have to know your priorities, enjoy life and leave your mark.⁶²

The development in the UAE requires a high level of coordination, flexibility and dynamism; it

requires more organization, consultation and coordination than in that require common efforts and action by several departments.⁶³

Growth in Dubai is not simply a matter of economic indicators; it is part of the culture. The notion of speed is pervasive, from race horses to fast-track building construction. This is not coincidence; it is part of the Dubai model, espoused by the rulers and another way that they lead by example. An often-repeated model in Dubai uses the example of a runner to explain how this works. Dubai has proved this through its own distinctive style of active leadership, which fosters innovation, breaks through boundaries, involves taking risks and instills confidence among stakeholders, in star.

⁵⁸ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.135, Dubai, 2013.

⁵⁹ Ibid: p. 87.

⁶⁰ Ibn Khaldoun; The Muqaddimah of Ibn Khaldoun: Beirut, AL- Hilal publisher. P. 129.

⁶¹ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.31, Dubai, 2013.

⁶² Ibid; P. 157.

⁶³ Mohammed Bin Rashid: My Vision: Ibid...p. 61.



Man-made Island

It's important to keep running, and if you fall, you get right up again. But even if you do fall, because you're moving fast, you fall forward and get up ahead of where you were.⁶⁴

Contrast too many business and government leaders today and in the past. Active leadership is important at every stage of the strategic trajectory model. Dubai's recent experiences in going global serve to highlight a few key reminders:

⁶⁴ Jeffery Sampler & Saeb Eigner: Sand to silicon: Going Global; Rapid Growth Lessons from Dubai. Motivate Publishing. Dubai, 2008, P. 25.



Man Made Island- Modern Houses

First, taking advantages of economies of scale is one of the fundamental ways to increase strategic advantage to a company.

Second, if traditional economies of scale are not apparent, globalization still presents an opportunity, if one can leverage intangible assets such as skills or branding image.

Third, Dubai's experience with DP World and managing ports in the USA only serves as a reminder of something every global executive knows.

The important challenges are to minimize the number of mistakes, learn from the mistakes, and listen to sound independent advice and adapt it to their needs, keep trying and continue adapting to changing global markets. Dubai has clearly shown that it has understood this, learned and continues to do so.⁶⁵

4- Technology

Application of knowledge and technology to the practical aims of human life or to

changing and manipulating the human environment, are begun more recently in the whole UAE. Technology includes the use of materials, tools, techniques and sources of power to make life easier or more pleasant and work more productive. Whereas science is concerned with how and why things happen, technology focuses on making things happen. When the mind engages in pure creative thinking, it comes up with new thoughts and ideas. When it applies itself to society, it can come up with new organizations. When it turns its attention to the study of nature, it discovered the law and mechanisms by which nature operates. When it applies itself to technology, it comes up with new discoveries and practical inventions that boost productivity. Technical creativity has had an

⁶⁵ Jeffery Sampler & Saeb Eigner: Ibid: PP. 173-174.

erratic course through history, with some intense periods of creative output followed by some dull and inactive periods. However, the period since 1700 has been marked by an intense burst of technological creativity that is multiplying human capacities exponentially.⁶⁶

According to the data, “the readiness of countries to the era of information technology” for the year 2008-2009, United Arab Emirates and Qatar came in the list of countries most readiness for information technology in the world, occupied position 27 and 29 respectively. The Overtake of UAE on Spain which came on-site 34, and overtook Qatar on Italy, which came on-site 45 globally.⁶⁷

Back to 1999 when Dubai considered building a business zone dedicated to technology companies; they called the project Dubai Internet City. The investment was modest, but the idea grew to include several specialized zones in media and education, and more. Today these zones encompass 4,500 companies and 54,000 employees, making Dubai the region’s capital of creativity in these domains.⁶⁸

⁶⁶ Mohammed Bin Rashid: My Vision: Ibid...p. 129.

⁶⁷ Dr. Abdulkhaliq Abdullah: the challenges of investing in human capital in the GCC; Human Resources & Development in Arabian Gulf: Emirates Centre for Strategic Studies and Research: P. 67, Abu Dhabi, 2009.

⁶⁸ Mohammed Bin Rashid AL-Maktoum: Flashes of Thought, Emirates Printing Press, P.95, Dubai, 2013.



Khalifa Tower: the Highest Tower in the World

Today, the UAE is the only country in the region, to have achieved official categorization as a knowledge-based and innovation-based economy.

8. Conclusion

More than forty years have passed since the foundation of the federation (UAE). The UAE can proudly point to the fact that it is today the only Federal State in the Arab World. The oil wealth plays an essential role in join together the Seven Emirates and synchronizing the progress of the entire local society, which shares the country with an overwhelming majority of outsiders (expatriates).



Dubai Airport During the 1960s

As Dubai's phenomenal growth continues and its buildings reach to the sky, the sea and desert. Dubai needs to consider the other elements needed to strengthen the foundation this success.

9. What is the end of all this?

If time went in a full circle, they would have accomplished what they have achieved during the past twenty years in just five years; Shaikh Muhammad said, but since acquiring skills never stops, they will double what they have achieved during twenty years in the coming five years.

Life consists of a number of opportunities and great opportunities do not come knocking on people's doors. Whoever wants such opportunities must grab them when they arise, for this people and for himself.

They have to be powerful, strong-willed, determined and willing to grasp such opportunities.

In this spirit and will operate the leadership of UAE and Dubai, by this momentum they build both Dubai and UAE.

10. References

- [1]. Abdulkhaliq Abdullah: the challenges of investing in human capital in the GCC; Human Resources & Development in Arabian Gulf: Emirates Centre for Strategic Studies and Research: Abu Dhabi, 2009.
- [2]. Al-Fawal; Salah Mustafa: Sociology of Bedouin, Dar Al-Nahdah Al-Arabia publisher; Cairo, 1974.
- [3]. Baer, Gabriel: Population and Society in the Arab East: translated from Hebrew by Hanna Szoke; Rutledge and Keg and Paul. London 1964.
- [4]. D.T. Potts; Emirates; the Archaeology and History of the UAE: Trident Press, Abu Dhabi 2012.
- [5]. Edmund O'Sullivan: The new Gulf, how modern Arabian is changing the world for good, Motivate publishing, Ajman UAE 2008.
- [6]. Elphinston, W. G., "the Future of the Bedouin of Northern Arabia", International Affairs. Vol .xxi, 1945,
- [7]. Frauke Heard-Bey; From Trucial States to UAE; Motivate Publishing Dubai; Printed 2011.

- [8]. Jeffery Sampler & Saeb Eigner: Sand to silicon: Going Global; Rapid Growth Lessons from Dubai. Motivate Publishing. Dubai, 2008.
- [9]. Kirkbride, A. S. "changes in Tribal life in Trans Jordan, Man Vole 1945.
- [10]. Mohammed AL-Fahim: From Rags to Riches: A story of Abu Dhabi; printed and Bound in Dubai, 1995.
- [11]. Mohammed Bin Rashid Al-Maktoum: Flashes of Thought, Emirates Printing Press, Dubai, 2013.
- [12]. Mohammed Bin Rashid AL-Maktoum: My Vision: Challenges in the Race for Excellence Printed by Emirates Printing Press, Dubai.2012.
- [13]. Redfield; Robert; the folk culture of Yucatan, the University Chicago Press, 1964.
- [14]. Schapera, I. Government and Politics in Tribal Societies, Watts, London, 1956.
- [15]. Spirit of the union, Sheikh Muhamed Bin Rashed: lecture on the occasion of the UAE, fortieth national day, and the media office. Published 2012 Dubai.
- [16]. Sweet, L.E., camel Raiding of North Arabian Bedouin: Mechanism of Ecological Adoption; American Anthropologist: Vole, 1148, 1965.