

Original Research Article

The Role of Labor and Effort in the Community Development Using Qualitative Methods: Case Study of Factories Operating in the Kurdish Regions in the Southern Part of the Western Azerbaijan Province

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Abstract

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The importance of human activities in individual and social life is no longer a mysterious issue. In the sample under study, labor is considered significant in all cases in order to avoid corruption and illicit activities. In-depth interviews and focus groups were used in this study to collect the needed data. accordingly, 65 in-depth interviews plus 6 focus groups were conducted. Besides, the grounded theory was employed to analyze the data. The four categories of *effort* (with 10 concept), *work culture* (with 11 concept), *ethics-centeredness* (with 16 concept), and *work conscience* (with 8 concept) were extracted. Effort and work culture comprised modern values while ethics-centeredness and work conscience made up ethical values. The findings indicated that there were high levels of effort and work culture, work ethics, and work conscience among key cleric informants and successful companies. In contrast, people who were against labor considered it as mandatory and a source of suffering.

Keywords: labor, effort, work culture, work ethics, work conscience, ethics-centeredness

INTRODUCTION

The importance of labor, effort, and work conscientious has been considered since long times in different cultures in the process of human development. In our culture, labor has been always seen as the quintessence of human beings and this has been reflected in different ways. Labor has been regarded as relevant to human beings' identity or at least as a part of it and jobless people has been admonished and rejected in the Iranian culture. However, not every work is approved in our society. Rather only those works are approved that are in line with goals and norms of the society and are performed in a logical way. However, some people such as those who were referred above consider labor as a mandatory affair and they seek to evade working. Work is the embodiment of love. But if you are not able to integrate love into your work and thus you have to

continuously and unwillingly shoulder a heavy burden, be aware to stop working immediately and sit on the doorstep of the temple and receive charity and offerings from those who are working with joy and vigor because if a person unwillingly lay dough in the oven, he may bake some bitter bread that only makes a hungry man half-filled (Work Culture Council, 1997: 9).

The term labor has been derived from word *Amal* (action) in the Arabic language as the most important Islamic language and it has not been separated from its most general sense. The terms *labor* and *action* both have been used under the same category in the Divine Law (Sharia). In fact, if someone refers to an Arabic dictionary to look up the word *Kar* (labor), he will find two words *Amal* and *Son'a* (action and creation) as two equivalents for it. The former is generally contrast with

science and *knowledge* and the latter means to produce something in the artistic and craftsmanship sense of the word (Nasr, 2001: 69).

The term *Kar* (labor) literally means job and action and has been derived from *Kar* and *Karya* which were used in the ancient Iran. The word *Karya* has also been found in the Avesta, the holy book of Zoroastrians. Physically speaking, the term labor refers to the transformation of an object or material by a set of forces (Moeedfar, 2001:18). Another definition of labor puts an emphasis on the use of material and spiritual forces: "The use of material and spiritual forces to generate wealth or to create services is called labor" (Hajizadeh Meymandi, 1999: 9).

Labor has an especial position in the sample under study as well as in the Kurdish culture and literature following the Islamic teachings and daily life norms. The word "Eesh" is used in Kurdish as an equivalent for Persian words *Kar* and *Farman* (work and order), (Sharafkandi, 2005: 34). In both Persian and Kurdish culture, work has been seen as human essence and even in some cases the work-related losses have been preferred over joblessness and idleness. In many cases to avoid corruption, work has been set as the main agenda. The reason is the common belief that if a person is idle, evil thoughts may come into his mind. That is why people are engaged in works that are respected by people.

However, there is another problematic belief in Iranian daily life which should not be neglected. Some people argue that instead of working hard day and night for the development and prosperity of their own country and people, they can migrate to a surrounding land where there is more comfort and sleep. Besides, the accumulated wealth by people has been never safe against the risk of expropriation and this is one of the causes of the lack of the economic growth. As shown by the human experience, the sanctity of property/ownership and the economic development are two inseparable elements which are missing in Iran. As case in point, Azaddolah tortured and mutilated IbnAmid, his wealthy vizier. That's why Iranian people were less willing to work hard in the past.

The present study is significant in the sense that the previous research done on labor has rarely benefitted from the perspectives employed in social studies. Although sociology of work and especially discussions related to the work processes were being formed during the 1970s and the 1980s, the sociology of work together with sociology have failed in general to pay proper attention to the constructive role played by technology in the society (Wajcman, 2006: 773-4).

Accordingly, the present study tries to briefly review the historical background of work and effort in the process of the development of the community and to determine the extent of the attention paid to such elements and its reflections in the lives of personnel working in the factory system as well as in the daily lives

of the ordinary people living in the Kurdish regions in the southern part of the Western Azerbaijan Province. To this end, qualitative techniques such as in-depth interviews and focus groups were employed to collect the data. Besides, the grounded theory was employed to analyze the data. Afterwards, the categories and concept as well as the propositions related to the problem were extracted. The main question addressed in this study was to determine the position of labor in the factory system and among the key informants in the population under study.

The Conceptual Framework of the Study

There are different views on labor and work. Given that theories are not tested in the qualitative research and no theoretical framework is employed, the literature and a conceptual framework are used. Accordingly, this section discusses several approaches dealing with labor and work ethics.

The first element of Islamic work ethics that should be considered deals with doctrines of Sharia based on which the works and actions done by a person to support himself and his family are similarly as valuable in the God's view as the performance of the religious duties and obligations that are classified as obligatory. Anyone is required to work to support himself and his relatives including the family members and sometimes female members, and elderly or disabled persons in the extended family to provide for their living (Nasr, 2001: 73-4).

There is no emphasis in Islam on the virtue of the work for the sake of work as can be found in a certain form of Protestantism. According to the Islamic perspective, work is seen as a virtue in the light of human needs and the need to create the balance and relief in personal and social life. However, the duty to work and make a living for oneself and one's family members has been always kept under control and indulge in it has been prohibited as indicated by the Qur'an emphasis on the mortal and the transient nature of life, the danger of greed, and the importance of avoiding the excessive wealth accumulation (Nasr, 2001: 73-4).

Labor, like everything else in life, should be seen and performed with the aim of providing the balance and relief that Islam is seeking to realize it in the life of every individual and in society in general. While the first Islamic community was still in Mecca, as the core of the future community composed of a spiritual elite group was recommended that to spend more hours of the night on praying and vigil. However, when a perfect social order was established in Madinah, the Prophet (PBUH) always emphasized the importance of assigning a third day for work, a third for sleep and rest, and a third for worship, leisure, and familial and social activities by members of the newly established religious community as a whole ((Nasr, 2001: 74-5).

Among the classic and new economic and social theories, those versions developed by Smith, Ricardo, Marx, Grondona, Harris and ... are of significance. Adam Smith was the first one who described the differences between consumption value and exchange value and regarded labor as "the real measure of the exchangeable value of all commodities". Besides, he studied the differences between price and value as well as the law of demand and supply (Marx, 1973: 20). The principle that gained importance in Ricardo's thought stated that the value of a good is a function of the amount of work required to produce it not a function of the wage paid for the work done (Ricardo, 1995: 33). According to Marx, the value of labor like any other commodity is determined by the labor time that is socially necessary to produce it, that is, equal to the cost of living needed for a worker and his family (Marx, 1973: 27).

Harrison in his new theories points out to ten values, attitudes, or subjects sets to explain the cultural dimension of the economic development. Accordingly, he makes a distinction between advanced cultures and static cultures. One of these values is labor. According to him, in advanced cultures; labor is central to life but in static culture; labor is seen as a forced and imposed matter (Harrison 2000, 299).

Like Harrison, Grondona examined the characteristics of developed and underdeveloped societies. As such, he differentiated between the two sets of cultural values: intrinsic and instrumental values. Concerning intrinsic values including labor without which the development will not happen, he writes: "In a culture that is against development, work does not have a high value and only intellectual work such as those performed by artists politicians are considered valuable. In contrast, in cultures favoring development; labor is considered of vital value (Grondona, 2000, 47-56).

RESEARCH METHODOLOGY

The most basic characteristic of a qualitative research is its explicitness in looking at events, actions, norms, values from the viewpoint of people on whom the research is conducted. The adoption of the participants' viewpoint is often expressed in terms such as looking from the perspective of the subjects under study. The adoption of such an approach clearly requires a willingness to empathize (not necessarily sympathize) with the people who are being studied. However, this approach also requires an ability to understand the conceptual frameworks used by people to take actions. In this study, in-depth interviews and focus groups were used to collect local informants' and the participants' opinions.

Data Collection Procedure

In this study, observations, in-depth interviews, and focus groups were used to collect the needed data. The focus group provides a safe environment for the participants to express their opinions. Besides, the group can somehow control those participants who want to provide unreliable information and give incorrect responses. Accordingly, 6 focus groups were conducted and 65 persons took part in in-depth interviews. (Table 1)

"There is no doubt that if a question is raised about a new discovery, the best way is to answer it through a qualitative research. Methods such as oral history, in-depth interviews, focus groups, and questionnaires are used to collect data when conducting such research.

In qualitative studies, the reference to the reality will continue to the state of adequacy which refers to the time when enough data are collected so that the data saturation occurs. In this sampling technique which is specific to field-qualitative studies, the number of the participants interviewed, in other words, the sample size is dependent on the theoretical saturation of the questions addressed in the study. Afterwards, if the researcher reaches the conclusion that the responses given by the participants or interviews taken by informants are similar together to the extent that the responses given are repeated with no new data, the researcher decides that the interviews are sufficient and thus stops them. This stage of data collection is called the theoretical saturation. Therefore, the theoretical saturation refers to a stage of collecting qualitative and interview-based data where the responses provided or interviews taken are sufficient as the data collected through interviews show repeated and similar patterns. (Table 2)

METHODS OF DATA ANALYSIS

Grounded theory was used to analyze the qualitative data and the statistical package for social science (SPSS) was used to analyze quantitative data.

The grounded theory is a relatively new approach to innovative research which is defined as "the discovery of theory from data". Its founders, Glazer and Strauss (1967), argued that sociological research methods in the 1960s mainly dealt with increasing the measurement accuracy and accurate testing of theories that were performed regardless of the previous stage of the discovery of concepts and hypotheses that may be appropriate for the field of the study. For Glazer and Strauss, the creation and testing of theories are equally important and are closely related.

Grounded theory is a problem-based theory that relates the stages taken to construct a theory. To build grounded theory, the collected data are converted into coded concepts and then are connected together in a

Table 1. Number of Focus Groups and Their Characteristics

Company/Factory	Number of Participants	Gender	Time (min)
Piranshahr Sugar Factory	6	Male	75
Piranshahr sugar and alcohol factories	8	Male	85
Momtaz Electronic Industries	7	Male	65
Milad Poultry and Fish Food Factory	6	Male	77
Green Investment Corporation (Farming & Industry)	6	Male and female	60
Mahabad Chicken Factory	6	Male	70

Table 2. Samples and Their Positions

Industry samples	Products	Position	Success/failure
Switches/sockets	Switches/sockets	Bankrupt/failed	Lack of experience, teamwork, expertise, management,
Momtaz Electronic Industries: Electric parts for domestic and industrial motors	Coolers, ballasts cores, transformers, voltage transformers, cooler electro-motors switches, industrial terminal boards	Successful	Experience, efficient management, expertise, hard work, and healthy relationships
Milad Poultry and Fish Food Factory	Livestock and poultry food	Successful	Work and activity at unique times
Piranshahr Sugar Factory	Sugar, molasses, alcohol	Successful	Improving agricultural industry in the region
Piranshahr Alcohol Factory	Alcohol	Unsuccessful/sealed	Inattention to environmental issues
Agro-industrial Complex	Chicken, beef, packing, Slaughterhouse	Unsuccessful	Recruitment of surplus forces
Mahabad Chicken Factory	Chicken, livestock, poultry, and fish food	Successful	Top national entrepreneur in 2006, top national manager in 2008, worker-friendly in 2005, top poultry keeper in 199, 2001, 2004, and 2008
Sheller Industries	Food	Different juices, dairy products, tomato juice	Successful Top entrepreneur

procedural continuum. This theory is an average-range abstract theory based on a core analytical variable.

RESULTS

Four categories of *effort* (with 10 concept), *work culture* (with 11 concept), *ethics-centeredness* (with 16 concept), and *work conscience* (with 8 concept) were extracted in this study. Effort and work culture comprised modern values while ethics-centeredness and work conscience made up ethical values. The findings indicated that there were high levels of effort and work culture, work ethics, and work conscience among key cleric informants and successful companies. In contrast, people who were against labor considered it as mandatory and a source of suffering. These individuals were mainly ordinary people who were often working in less successful factories and firms. The concepts and terms related to both groups will be discussed as follows. (Table 3)

Effort and Culture

Concerning the value of labor and effort, Mamoosta Mollahzadeh says: "Surah Kahf in Verse 30 makes a reference to it; *Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds*". That is in the Hereafter there is no good thing that remains without a reward for it as far as it has been done with faith. However, the criteria needed to judge different jobs are different. For instance, scientific and personality requirements for a judge are totally different from job requirements for an engineer or a politician.

Similarly, the economic values of different works are not equal as is the case for their spiritual value: A) because it is rationally determined. B) I has been mentioned in the hadith and narratives that the faith has seventy and more branches, the highest of them is to mention the word Tawheed and the lowest of them is to remove an annoying person off the people's way.

According to Islamic teachings, the owners and

Table 3. Main Concepts, Categories, and Propositions Related to Labor

Concepts	Categories	Propositions
<ul style="list-style-type: none"> - God created life for everyone and life without work is meaningless. - Work is the source of human relief. - A river is alive as it runs. - Working hard before bottleneck - Hard work and effort - Working to build the future is one of principles of life. - The sea is borderless with whales and red fishes. How much is your hunting skills. - All things can be done through will and determination. - Every human being is able to reach the highest position possible in his/her life. - Prophet (PBUH): O God, Grant blessing and benefaction early in the morning to may nation. 	Effort	<p>Proposition I</p> <p>Modern values: It seems that the introduction of new technologies into the Kurdish areas has promoted modern values such as effort and propensity to work culture.</p>
<ul style="list-style-type: none"> - Unemployment is a destructive scourge. - Work and dynamism are human essence. - Work is the best pleasure. - Work is the binding element of family. - Evil is better than idleness. - Human survival is dependent upon work and activity. - Appropriate and self-righteous work - Sympathetic work - Services - All works are complement and valuable. - All jobs are valuable as they involve effort. 	Work culture	
<ul style="list-style-type: none"> - Ethical healthy life - To be human in the real sense of the word - Honesty - Simplicity in words and actions - Serving people is a holy work. - Honor and morality - Guidance is from the Creator, the Merciful - Truthfulness - Frankness - Sincerity - Emotion and respect - Justice - Moral virtues - Humility and humbleness - Belief in ethics 	Ethics-centeredness	<p>Proposition II</p> <p>Ethical values: It seems that the introduction of new technologies into the Kurdish areas has promoted ethical values such as ethics-centeredness and work conscience.</p>
<ul style="list-style-type: none"> - Diligence - Faith in working - Good thinking - Social personality - Conscience - Punctuality - Customer-orientedness - Lack of double standards 	Work conscience	

holders of different jobs are complement and need each other. It is the attempts made by every one of them that direct the human society in the right direction and life follows its routine. Therefore, the holder of a job whatsoever is not independent from holders of other jobs. Besides, endowments and talents have been distributed among people by God and He has directed every one of them to a job that fits his/her competences and talents.

Another concept of interest here is the work and hard efforts. One of the old personnel of the Piranshahr Sugar factory says: "The sugar factory needs to be repaired no matter if it works for just 10 days or for one year. Of course, the more it works, the more damages will be made to it. Anyway, repairs are needed. The factory personnel worked hard and did the maintenance and repair without receiving extra pays. We made the most of the minimum equipment. As this year was named by our leader as double work and double efforts, we are going to work harder and redouble our efforts than before".

One of the 30 year-old female participants in this study says: "Being active and dynamic is the essence of human beings: I believe very much in labor and especially appreciate physical work. I think a human whether a man or a woman must do physical works alongside his/her mental activities. In fact, white-collar works are not much worth in my opinion. Work and labor is obligatory for humans, especially creativity and effort. What spoils the essence of human beings (whether men or woman) is stillness and inactivity. I prefer this statement very much: Dynamism is the human essence. I believe in the mind and body being active. Humans must be afraid of stillness and idleness at every stage of their lives and always keep on being active. If one is interested in economic activities, material gains will matter to him. But if you believe that you should not be inactive and idle and not to ruin the potential that, in my opinion, are one of the greatest blessings God, then you can work hard even without expecting material gains. For me, the definition of being human and being an active human depends on being active and working hard. However, such effort should not be in conflict with other human standards but it must change our potentials into actuality.

One of the participants, a 34 year-old laboratory expert in Milad Poultry and Fish Food Factory, says: "The River can serve as an example here. The river is alive until it flows. When it stops flowing it will turn into a lifeless swamp. However, this is more dependent on the individual personality. But in any case, if it does not bring about marital profit, at least it can be a source of gaining experience.

Limited effort and less willingness to work culture

In this section, we are dealing with people who are less attentive to the issue of effort and hardworking and thus limit their efforts to specific factors. For example, a 46

year old worker in Piranshahr Alcohol Factory says: "Working gives humans a feeling of being alive, dynamic and beneficial. This is a thing that humans are seeking in their life. Certainly, what makes humans disappointed in life and gives them a feeling of emptiness is the forced and involuntary work as in many cases we are not able to find works that go right with our creativity and personality. That's why I prefer joblessness over a bad work so in this way at least I can preserve my personality. But what is the use of doing an unsuitable work or being overwhelmed by a job that you do not like it".

Different works have different values. It is not appropriate to consider the value of all works and jobs to be at the same level. That every work has its own value and even is holy is another issue. However, it is not appropriate to weigh all activities done by people at the same scale. The value of any business depends on two factors: First, the contribution of ideas and knowledge employed in the work and second, the impact of the work on the society at its qualitative and quantitative levels. So I do not do any job as I believe that some jobs are superior to others concerning their value and nature.

Ethical Values Proposition

One of the concepts of ethics-centeredness is the healthy moral life which has been mentioned by 20% of the informants in this study. Here, some of the participants' opinions are stated. A 28 year-old participant stated that having a healthy life is a representation of having faith in God as an inherent value needed for development: "Healthy living, to be human in the real sense of the word, being honest and such characteristics are valuable expressions of faith. God has spread a bountiful tablecloth for mankind and endowed him with an efficient instrument called wisdom so that he enjoys God-given blessings to the extent that he makes attempts and uses his mind".

Another participant who is 29 years old believes having a healthy mind free from arrogance can lead to a healthy lifestyle: "To be convinced that what you possess is nothing but a fiduciary from God is a faith which leads to good behavior in life. I think having a healthy mind free from arrogance can lead to a healthy life. To be contented is a very good provided that you can identify your capacities and abilities and use them to the advantage so you can have a good life". Another concept of ethics-centeredness that was explored in this study is truthfulness that was referred to by more than 50% of the informants and the participants. They have stressed some aspect of truthfulness as follows: "Honesty, truthfulness, and having a sense of responsibility for the assigned tasks in all positions from top management to the lowest level have led to the success of our company".

Another 41 year old participant who regards the presence of honesty and truthfulness as a worthwhile

element to any job states: "The teamwork is valuable provided that be accompanied by honesty and mutual understanding. But unfortunately, in our times' some values have been underestimated so that people are less willing to work in group. Wherever there is honesty we are successful, otherwise everything is doomed to failure".

Another relevant concept is *simplicity in speech and behavior* which was touched on by more than 35% of the participants. One of the 30 year old participants in this regard says: "I think simplicity must be present in one's words and behaviors, not only in his appearance, food, and clothing. A person who tries hard and attains something and uses it, he is right. But he is not allowed to show off and belittle other people for not having such a benefit. The reason is that using an advantage that someone is entitled to it is not the cause of conceit and show-off. Unless the person is not entitled to it and he should not be proud of having something that has no right over it as this is a feeble excuse. We have to always try to obtain something we value (only if reasonable), but not at any price. We also should take into account the Islamic and humane principles and humanity. In this case, simplicity and sincerity in our age can rescue the material society".

Integrity and honesty are the two more concepts that were extracted with regard to ethics-centeredness. It was addressed partly in the previous sections. Some of the participants' views are mentioned here. A 46 year old participant states: "Wealth, material possessions, children, and all blessings are a fiduciary from the Lord Almighty, which have been given by Him as a yardstick to test use. And how blissful are those who protect such blessings in the best way possible. Therefore, we should always ask ourselves whether we are a good trustee more importantly in the presence of God or not". In contrast, one of the participants believes that the present situation is much worse than what was the case in the past: "We have now made some progress in science and industry compared to the past. But we used to be better in terms of affection and respect for each other" (Mustafa Daneshi, 44 years old, from the technical department of Milad Poultry and Fish Food Factory).

Another participant who is 44 years old argues that we should behave in the right way in our life as the justice of God will ultimately overcome us: "If someone does evil deeds, he will be confronted by the justice of God, even if he is the Prophet Noah's son. Accordingly, we should always behave in a decent manner".

Work conscience was another issue that was extracted in this study based 8 concepts. Work conscience and ethics-centeredness have comprised the ethical values proposition. Some of the ideas expressed by the participants' views concerning work conscience have been discussed above.

Another concept in the work conscience category is sound thinking. Accordingly, one of the participants who

is 28 years old says: "It is living with sound thinking and rational decision-making that can lead a man to happiness. We must think logically and make decisions accordingly. Making a sound decision can compensate for what has been lost in the past and can also serves as a guarantee for the future. Humans possess the ability to think as a very important tool which can be used even when they fell helpless. Besides, we should do our jobs and activities based on sound thinking and to increase our economic surplus.

Social personality was another concept that was derived from the interviews with the participants. Everyone has some expectations that are based on his/her personality and social status. In a culture favorable to development, progress is believed to be mad in a stepwise fashion. According to one of the 36 year-old participants, "Many individuals do not believe in the step by step development and they want to make a considerable progress overnight so they do not care about the risks and consequences of the things they do. They do not think of a social personality for themselves and the only thing that matters to them is to have a considerable income from their jobs. They have forgotten that the man does not only have a physical dimension. A part of our personality is our spiritual dimension that makes up our character".

In contrast, a participant who is his forties argues that the inappropriate use of time may become problematic: "A lazy man will never become successful. Such a person will also run into mental problems. A lazy person has lots of free time, so he spends all his leisure times on dong wrong, useless, and harmful things".

The last concept addressed in this study is related to *double standards*. The concept was explored as unsuccessful firms do not pay attention to justice and some employees are preferred over the others. This is a morally inappropriate behavior and decreases the solidarity in the firm. This was especially the case for a majority of unsuccessful companies and was reflected in interviews taken by employees such as those working in the factory that produced electric switches and sockets. On the other hand, employees are treated equally in successful firms. According to one of the participants, "We did not have equal salaries and benefits and equal opportunities in the Electronic Switches and Socket Factory. So, we were dissatisfied with the managers. They used to resort to double standards and did not treat employees similarly. While in the Mumtaz Electric Industries, all employees are regarded equally with no prejudice. Therefore, there is a high feeling of attachment in the factory and all workers are loyal to the factory and try to do all they can".

DISCUSSION AND CONCLUSIONS

Although labor in sociology is considered as a means for

providing one of the basic human needs that is communication, at the social level it is regarded as one of the forms of human social actions. At this level, labor is one of the main institutions of the economic system and if this system is considered as one of four major subsystems of the social system as a whole, labor can affect all social processes and is affected by other social institutions such as the education system. In fact, labor as one of the major social behaviors, while impacting other forms of social life is strongly affected by other social institutions, especially the education system and the system of social values and norms.

According to Islam, all occupations and social activities are dependent on and complementary to each other. It is the attempts made by every one of holders of jobs that direct the human society in the right direction and life follows its routine. Therefore, the holder of a job whatsoever is not independent from holders of other jobs. Besides, endowments and talents have been distributed among people by God and He has directed every one of them to a job that fits his/her competences and talents. Therefore, no job is intrinsically superior to others and what makes a human superior to others is the level of services offered by him in order for human society to make progress.

Labor is a significant matter in the sense that it contributes to the actualization of talents and serves the interests of the society. This makes humans to avoid evil thoughts and feel a sense of responsibility. The difference in attitudes towards labor leads to the success or failure of the companies under study. The claim made by the Western theorists (e.g. Rogers, Harrison, Grondona, etc.) based on which the work culture has a poor position in developing countries is not true. For instance, in a non-industrial culture such as the sample under study (e.g. Mahabad and Piranshahr), work culture, advancement, creativity, and effort are present. Besides, this is the differences in employees' views that can lead to success or failure.

In this study, there was a high level of effort, work culture, work ethics, and conscience in the successful companies. In contrast, such issues have been less focused upon by unsuccessful companies. Besides, work ethics and conscience should be stressed in conjunction with labor and effort because any progress or development requires paying attention to different social dimensions. No work is acceptable without taking into account different social aspects of it. For instance, a job may help a person to achieve his goals, but it has no place in the public consciousness.

And finally, the idea that observing justice in work contributes to the development of the society has been

reflected by the concept of "double standards". This concept was explored here as unsuccessful firms do not pay attention to justice and some employees are preferred over the others. This is a morally inappropriate behavior and decreases the solidarity in the firm. This was especially the case for a majority of unsuccessful companies and was reflected in interviews taken by employees such as those working in the factory that produced electric switches and sockets. On the other hand, employees are treated equally in successful firms such as Momtaz Electric Industries and Mahabad Chicken Factory.

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