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REPORT ON THE STATUS OF WOMEN  
IN THE SOCIALIST PEOPLE'S LIBYAN ARAB JAMAHIRIYA  
DURING THE PERIOD 1975 - 1980

Submitted by:

The Libyan Delegation to the  
World Conference of the United Nations  
Decade for Women ;

Equality, Development and Peace

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## I. INTRODUCTION:

The delegation of the Socialist People's Libyan Arab Jamahiriya submits this report on the status of women in the Jamahiriya covering the period from 1975 to 1980.

This report will reveal to you the phases of the Libyan woman's march through long periods of time until she has achieved her present status.

The Arab woman has suffered all kinds of backwardness, injustice and subjugation before the advent of Islam. When the Arabs were blessed with the glorious Message of Islam, the woman's humanity was realized and she achieved her rights which placed her on equal terms with man. But this was followed by a period of cultural stagnation and retrogression and colonial subjugation both of which threw the woman back into the abyss of regression, submission and domination by man by virtue of the old traditions and customs. Such remained the lot of the Libyan woman until our people were endowed with a great revolution to lay the foundation and pillars of a new society based on justice, equality, and the pursuit of happiness for every individual without discrimination between man or women. Thus opening the doors of life through which the new woman walked with firmness and a determination to prove herself. To this day, the Libyan woman is engaged in work in all walks of life: she is now a university professor, a medical doctor, an engineer, a

lawyer, a teacher at all levels of education, and a productive member in all the production centers.

The women in our country have sought education with such fervor and zeal to redress the long year of deprivation that imposed ignorance and backwardness upon her. Now the percentage of female students at all educational levels is so high it almost equals that of male students.

This is in addition to the centers for combatting illiteracy, the archenemy of man. Our revolution has offered women special protection in the health area - being aware that the woman is the source of life and for this source to remain healthy and pure for the flow of life. Maternity and childhood care centers were established all over the country offering free medical examination and care for all women.

Our revolution has diligently worked to involve women in the giant development plans and projects witnessed by our nation so that women may contribute to the building and development of their nation and society. Women in our country have attained all of their economic, political and civil rights within this short period of time. They are now exercising authority through the people's congresses, committees and trade unions in all of which she is a member. Also, the women possess further the wealth and the weapons according to the applications of the directives of the Green Book whereby she has become a partner in all posts of production; she has

become capable of carrying arms by training on their use in the special military colleges and institutes.

In this report, you will find many figures and supported facts that clearly reveal the extend of what the women have achieved in our country within this period.

We cannot but wish for this Conference the greatest success in its proceedings and to conclude with resolutions and recommendations that would push the march of woman so many steps forward in the direction of achieving freedom, justice and equality.

## II. WOMEN IN THE ISLAMIC ARAB SOCIETY:

Before the advent of Islam, women were considered by the Arabs as a source of disgrace and an unproductive element in a harsh life. But when Islam dawned with its glorious humanitarian Message, it accorded women unquestion-abled clear rights, most significant of which is the following:

1. Equality with men in rights and duties;
2. The right to own property and to manage her own financial affairs;
3. The right to work on the basis of her particular natural abilities and characteristics;
4. The right to defend her country;
5. The right to receive and seek education;
6. The right to choose her own life partner;
7. The right to seek divorce whenever the valid reasons are available.

As for the equality between men and women, it has been affirmed in the Holy Words of the Almighty Allah:

"Whoever works righteousness,  
Man or Woman, and has Faith,  
Verily, to him will We give  
A new life, a life  
That is good and pure, and We  
Will bestow on such their reward  
According to the best  
Of their action."

This Holy verse, verse 79 of Sura't Na'hl, has equated men and women in the deeds they conduct and the rewards they deserve without indication of any distinction between the two.

From the above it can be proven that Islamic Sharia', whose main source of origin is the Holy Quran has equated both Muslim male and female through instructions and principles which signify the status of women in the Islamic Society. This new view of women was not longer that narrow and bigotted view of her as a feminine entity but rather as a full human partner to her fellow human beings.

In its golden age, the Islamic Civilization has left for us traditions which hold the woman in high esteem, and it has immortalized the names of Muslim women whose heritage remains as a landmark on the road of a revolutionary Islamic women's movement.

Suffice it to mention that the first to enter into Islam was a woman, Her Eminence Khadiga Bint Khawailid, the mother of all believers and wife of the Prophet Muhammad; and

the first martyr in Islam was a woman from Al-Yassir known as Om Omara Sumaya Bint Khayat; and the hardships of the first immigration into Abbyssinia which man suffered were shared by women among them Sawda Bint Zuma'a and Om Salmat Bint Abi Ummaya Almakhzoomia; and Asma Bint Abi Bakr, who, at the beginning of the Call, would journey three miles nightly for three consecutive nights providing the Messenger and her father with ammunitions and information about the movements of Quraish.

The history books which are full of examples of the Muslim women demonstrate her ability to contribute, and the significance of the roles best performed by her in the early days of Islam.

After the changes that affected the social aspects in the Islamic society as a result of the tribal and political conflicts and differences over power & authority, a historical disintegration took place, supported by foreign social and political campaigns that are totally alien to Islam. All this made people gradually abandon the true spirit of Islam, and a distorted new phase in the women's journey began where she remained behind veil and was deprived of education and work. She was, moreover, deprived of the right to have a say in her marriage and the administration of her property and money. She thus completely disappeared from public life. This period of time was the epoch of Ottoman rule and foreign colonization of the Islamic Arab region.

### III. THE LIBYAN WOMEN BEFORE THE REVOLUTION:

The status of the Arab women before the Revolution was undoubtedly a true reflection of the condition of the Arab society and the political and social relationships that were dominant during that period. The Libyan society before the revolution suffered total backwardness, imposed upon it by the alliance of colonialism and the reactionary forces. Hence, the man's former view of women as a member who lacks any role in public life. We can illustrate the status of the Libyan women before the revolution in three areas:

1. Personal Rights,
2. Social Protection,
3. Participation in development.

The woman was only a satellite to man, deprived of a will of her own and with very limited opportunities to education and work. There was a very small number who were educated and could work but they were the exception to the rule, which was to confine woman and the adult girl to home. The role of woman was almost non-existent in production and the other aspects of life.

### IV. WOMEN AND THE FIRST OF SEPTEMBER REVOLUTION:

The First of September Revolution came to create total change in the condition of the Libyan society with all its moral, cultural, social, political and economical com-



ponents, realizing in doing so the basic interests of the popular masses in freedom, progress and social justice and comprehensive Arab unity. Accordingly, the Revolution of the First of September devoted great concern to the woman's sector, because the Revolution's philosophy regarding the role of woman springs from the roots of an Islamic racial civilization, and a realistic futuristic view that appreciates the value of woman and holds her in high esteem; and believes in her abilities and the significance of her role in the development of the family and society. When we talk about the effective and influential role of women, which is no less important than that of men, we have to take into consideration the mental, physical, psychological and nervous system capabilities of woman. Here lies the essence of the philosophy of the First of September Revolution with regard to woman's work and hence the emphasis on the following principles:

1. Compulsory education up to the end of the preparatory stage for both sexes in a manner to have this fully applied by the end of 1985.
2. Expansion in the establishment of various atheletic, technical, health, social and educational institutes, together with expansion in social care centers, nursery schools, vocational centers for administrative training, nursing schools, centers for rural development, elimination of illiteracy and adult education centers and to conduct intensive training courses to improve the skills of the working woman.
3. Availing the woman of work opportunities and encouraging her to contribute in the fields that agree with her natural make-up.

4. Consolidation of women's activities and elimination of all hampering obstacles and difficulties.
5. The information of women of the significance of her role in building the revolutionary society and preserving the unity of the family.
6. The recognition of maternity, childhood and youth services as an economic investment.

Thus, we can conclude that the position of women according to the philosophy of the Revolution is that it represents half the society, equal with man in rights and duties, enjoying equal shares in the returns of progress, and equally responsible in achieving progress and development in a manner that does not contradict with her particular nature and her special role in bringing up and nurturing the new and future generations.

We can now easily point the following distinctions:

First: Thus, the practical application of the essence of the Islamic religion and its position on women, and a total elimination and thorough cleansing of all blemishes that tarnished the progressive essence of religion across the ages.

Second: This represents harmony that conforms with disposition, and with nature which endowed woman with distinctive character and functions that differentiate between her and the man.

Third: This equality is unbinding and unconditional except for what is dictated by the particular nature

of women.

Fourth: This makes it inadmissible to consider women a passive party in life, uninvolved in the process of building and developing the society. Thus, the course that pertains to women in the Socialist People's Libyan Arab Jamahiriya can be defined in the following general outlines:

1. Woman is a partner in the political decision-making process within the political framework rooted in the People's Authority. Thus, in her participation woman is equivalent to man since the authority of the masses is embodied in the Popular Peoples' Congresses which represent all citizens of both sexes.

2. The Right to Education - Education is compulsory up to the end of the preparatory stage. It affirms the commitment of society to educate and eliminate illiteracy among adult women who missed the opportunity for education.

3. The Right to Work and Equal Pay - In the Socialist People's Libyan Arab Jamahiriya, law does not differentiate between men and women with regard to the right to work and advancement in various position including the highest posts. Also it does not differentiate in pay when qualification is equal; and women, moreover, have the trade unions field open to them to conduct their activities through them.

4. The Women's Rights to choose their husbands - Personal Law No. 176 for the year 1972 states that the Libyan women's rights to choose their husband and it also states that the adult girl has the right to get married without the need

for a guardian, and it also grants her the right to seek divorce whenever the valid reason and circumstances arise.

5. The Right to Special Care - In Law No. 58, there are special orders providing for special care for women and some of these are the following:

- a) Fully paid pregnancy leave;
- b) Fully paid post-pregnancy leave;
- c) Insurance of free medical care for women before, during and after delivery;
- d) Provision of time for child feeding everyday;
- e) Women should not work more than 48 hours a week including over-time hours;
- f) Women should not work between the hours of 8:00 p.m. and 7:00 a.m except in jobs and occasions that are determined by a decision issued by the Secretary for Public Service;
- g) Commitment of any establishment or department employing fifty women or more in one work area to provide a nursery school for their children.

6. The Right to Social Care and Information - This is accomplished through the centers for social information whose function is to inform and educate mothers and young ladies who dropped their education in its early stages, and to qualify girls from limited income families and families with large number of family members.

7. Social Security Right - The woman has the right to social security according to Law No. 72/1973 which provides social security rights for every citizen.

V. WOMAN AND THE SOCIETY:

1. Woman as a labor force:

Before 1969 the working woman did not represent but a minimal percentage of the working force. After the revolution the woman was capable of proving her identity and evidencing her presence in the labor fields. In 1975, the number of Libyan women working reached 35,385 compared to 430,000 working men or 7.6% of the total working force. The table below shows the percentage of working females to males during the period 1975-1980.

(# in thousands)

	A C T U A L				P R O J E C T E D	
	1975	1976	1977	1978	1979	1980
Females	35	38	40	43	46	49
Males	431	444	460	475	492	510
Total	466	482	500	518	538	559
% females to males	7.6%	7.8%	8.0%	8.2%	8.5%	8.7%

This is in addition to the fact that the plan for social and economic change grants priority to the necessity of involving women in economic activity through the intensive rapid training courses and availing them of the new opportunities which will be provided to her by the industrial progress in the nation.

MONTH	FEMALES	MALES	TOTAL	FACTORIES	% OF FEMALE TO MALES
January	448	2,118	2,566	8	21%
February	446	2,236	2,682	8	20%
March	442	2,224	2,666	8	20%
April	473	1,735	2,208	7	27%
May	490	1,691	2,181	7	29%
June	480	1,691	2,171	6	28%
July	476	2,189	2,665	7	22%
August	476	2,289	2,765	7	21%
September	475	2,122	2,597	6	22%
October	446	2,207	2,653	6	20%
November	423	2,260	2,683	6	19%
December	412	1,990	2,402	6	21%
TOTAL	5,487	24,752	30,239	---	---

The table above gives an idea of the number of women working in some factories affiliated with the Secretariat of Industry for the year 1977.

The following table shows the distribution of females and males working in the different economic activities from 1975 through 1977.

ECONOMIC ACTIVITY	1 9 7 5			1 9 7 6			1 9 7 7		
	Total	Males	Females	Total	Males	Females	Total	Males	Females
Agriculture, Forestry & Fisheries	115.5	100.5	15.0	114.9	99.6	15.3	116.3	100.7	15.6
Oil	8.0	7.9	0.1	8.5	8.4	0.1	9.1	9.0	0.1
Quarries & other minerals	4.1	4.1	0.0	4.1	4.1	0.0	4.3	4.3	0.0
Manufacturing	19.1	17.5	1.6	21.1	19.4	1.7	24.6	22.8	1.8
Electricity	9.4	9.3	0.1	9.9	9.8	0.1	10.5	10.4	0.1
Construction	34.3	34.2	0.1	34.4	34.3	0.1	38.8	38.7	0.1
Trade	40.8	40.5	0.3	43.6	43.3	0.3	45.8	45.5	0.3
Transportation & Communication	47.3	46.9	0.4	49.2	48.9	0.3	53.7	53.4	0.3
Financial Services	6.1	5.7	0.4	6.5	6.0	0.5	7.0	6.3	0.7
Public Administration	65.9	63.9	2.0	69.2	66.2	3.0	71.9	68.9	3.0
Education Services	43.9	43.1	0.8	47.9	38.8	9.1	52.9	42.3	10.6
Health Services	20.7	15.0	5.7	21.7	15.4	6.3	23.1	16.1	7.0
Other Services	39.1	38.0	1.1	39.1	38.4	0.7	40.8	40.4	0.4
TOTAL	454.1	419.4	340.7	370.1	433.2	36.9	498.8	458.8	40.0

The previous table shows the increase in the Libyan women's contribution to the various activities and professions particularly that of education, health services and administrative business.

## 2. Woman and education:

The woman's invasion of the educational field represents the genuine measure of her participation in creating the life of the future. Statistics point to the continued increase in the number of girls who were offered opportunities in education in the years of the Revolution. It is worth mentioning that the number of girls in elementary schools reached 46% of the total number of students. This shows that approximately half the number of elementary school students are girls. The following tables illustrate the woman's march in education at all its stages in the period 1975 to 1980.

Table showing the number of girl students in various stages of education from 1974 to 1977:

Academic Year	Elementary	Preparatory	Junior High	Teachers	University	Elemt. Quran	Prep. Quran	Tech
1974-75	234,360	25,401	2,951	10,966	1,282	6,050	---	---
1975-76	252,130	39,088	3,981	12,258	1,575	7,074	3	106
1976-77	263,208	53,261	4,807	13,299	1,842	8,302	55	439

Another table showing the percentage in the increase of female students in various stages of education from 1974 to 1977:

Academic Year	Elementary	Preparatory	High School	Teacher	Element. Quranic	Technical
1974-75	268%	716%	313%	498%	333%	---
1975-76	288%	1102%	422%	556%	389%	---
1976-77	301%	1502%	509%	603%	457%	414%



VI. ACADEMIC SCHOLARSHIPS ABROAD:

Since the time it was decided to send students to study abroad and up to 1969, the number of those actually sent for college education was 777 students and for post-graduate education was 89 students. The women represented were a handful. While we find that ever since the 1st of September Revolution in 1969 and up to 1977, the number of male and female students sent abroad for college education was 2,116 and 1,527 for post-graduate studies among whom 144 were female students. The following table illustrates this:

STUDENTS Abroad	University study	Post-grad. study	Married	Single	Female Student
from 1969 to 1970	2,116	1,523	793	2,001	144

Moreover, the greater majority of the wives of the students studying abroad who number 793 are benefiting from resolution 20 issued in 1975 which resolves that the Secretariat for Education will shoulder the academic fees and expenses and the prices of books whenever the wife of the student enrolls for further study, be it high school, college or post-graduate study. Many of these wives were encouraged to make use of this resolution.

Thus, we find that the percentage of the increase in education after the Revolution and up to the academic year 1977 has risen to 170% at the college education level.

The number of those attending post-graduate studies has risen thirteen fold of what it was before the Revolution as the following table shows:

Kind of Education	Up to 1969	From 1969-77	% increase
College	777	2,696	347%
Post-grad.	176	1,523	807%

VII. CENTERS FOR ADULT EDUCATION AND COMBATTING ILLITERACY:

The project for eliminating illiteracy in the Socialist People's Libyan Arab Jamahiriya gives the woman an equal if not a larger share than that of man, by establishing numerous centers of adult education and elimination of illiteracy particularly for women. The number of these centers reached 350 by 1977 distributed all over the Jamahiriya.

These center carry out the education of adults besides training women in home economics, sewing, and child care. They also teach complimentary courses for the preparatory and high schools in the evenings. After the student receives her certificate, she could then continue her studies up to the end of high school at specially designated centers. The following table is an example of courses for combatting illiteracy conducted all across the Jamahiriya in 1977.

Sessions	Classes	Students	Teachers	Schools & Centers
1st Session (1976-77)	218	2,821	332	100
2nd Session (1976-77)	167	2,027	302	75
TOTAL	385	4,848	634	175
Complementary Session (1976-77)	63	1,129	130	---
Evening Prep. Session (1976-77)	35	987	112	---
Evening High School (1976-77)	14	231	44	---
TOTAL	112	2,347	286	---

The number of women who obtained a literacy certificate in 1976-1977 was 4,461 students and the period of the educational session was six months.

The number of girls and women who attended literacy sessions in 1975 and 1978 are the following:

A G E	1975	1978
Girls between 15 to 24 & over in both	---	---
Rural & urban areas	5,702	6,775
Older women in rural areas	2,202	2,400
Older women in urban areas	3,500	4,375

VIII. SCHOOLS FOR RELIGIOUS EDUCATION:

There are special schools in the Jamahiriya for religious education which enjoys a supreme position in all schools, institutes and the news media. These religious schools have developed and spread after the 1st of September Revolution. The number of students attending elementary religious schools in 1976-1977 reached 20,516 of whom 12,214 were males and 8,302 females. With the conclusion of the 1976-1980 plan the number of male students will reach 19,408 and that of female students 9,907 an increase of 71.8%.

IX. SCHOOLS FOR THE HANDICAPPED:

After the 1st of September Revolution and for the first time in the history of compulsory education in Libya, we find that the issue of education and care for the handicapped has been given its worth of utmost attention at the official level and on scientific grounds, since the previous efforts were confined to the activities of voluntary agencies and whatever support the Secretariat of Labour and Social Services have extended to these agencies. These efforts were mainly directed toward the blind alone. In 1971, the handicapped had the right to education, and the Amal School was opened in Tripoli in 1972-73 and another in Benghazi in 1973. By the end of 1980, two other institutions will be established

for the education of the deaf and mute among the handicapped of both sexes.

X. THE MARCH OF THE REVOLUTIONARY ACHIEVEMENT FOR WOMEN:

The social and economical development that was unleashed after the Revolution does not concern itself with the development of one of the many aspects of society or one group over the other. It is rather the property of the whole society with its men and women. We will attempt here to throw some light on what gain the woman has achieved through the various revolutionary development programmes.

1. Woman and the Agrarian Revolution:

The emphasis has been on the development of the energies of women so as to become an enhancing and decisive factor in the agricultural development sector. To realize this, end action has started in preparing and running centers for rural development at the agricultural projects to inform, educate and prepare their daughters and wives of farmers, and train them in all that will be of benefit to them - their farm and society. These rural development centers function within a comprehensive programme which includes classes in basic literacy education, home economics, health awareness, agricultural information, religious education, sewing, etc. The graduates of rural development centers are of two categories:

First category: This aims at the development of the housewife with regard to modern house-keeping and the performance of all its necessities such as child care, health and nutrition awareness, participation in taking care of the farm, poultry, cattle, all this together with generally raising her intellectual awareness.

Second category: This represents those who had a share of education and it aims at graduating rural vanguards with a high level of different home skills and general knowledge, who will later be charged with the information and education of the family and community, and training and teaching at the rural development centers. Work at these centers has been arranged as follows:

1. The minimum period for each session is nine months;
2. Transportation to and from is free;
3. In each center there is a nursery school for children of married teachers;
4. The trainers are given a monthly allowance of twenty dinars for wives and ten dinars for unmarried girls;
5. The high achievers are given at the end of the session a reward that includes a refrigerator, sewing machine, an industrial machine, wool fabrics, etc. The number of graduates from these centers in 1977 was 622 (married and single women).

#### XI. HOME ECONOMICS CENTERS:

There are two centers devoted to rural girls, one in Tripoli, the other in Benghazi which have the same objectives

and goals of the rural development centers.

Table showing the number of trainees who attended the two centers from 1974 to 1977:

GRADUATION YEAR	NUMBER OF GRADUATES	
	TRIPOLI	BENGHAZI
1974-1975	30	14
1975-1976	44	14
1976-1977	55	--

#### XII. WOMAN AND HEALTH SERVICES:

Health education schools for women were established in all regions of the Jamahiriya where Nurse Assistant schools were added to 21 hospitals across the country to achieve these two goals:

First: To overcome the obstacle of tradition which till then hampered the girls movements.

Second: To enable her to be of service to her community and to short cut the distance between immobility and revolutionary action in the shortest time possible.

The number of graduates from 1972 to 1977 reached approximately 2,554 graduates.

According to the new planning, the health education programme is at two levels:

The graduate will be granted a diploma equivalent to the technical high school certificate after three years of study by those who already have obtained the preparatory certificate; and after two years to those who hold the certificate of Assistant Nurse. Appointment on the basis of this diploma will be at the sixth level classified, in addition to accomodation and monthly allowance.

Statistical chart of graduates of health institutes from 1975 to 1977

	I N S T I T U T E S						
Years	Tripoli	Benghazi	Sebha	Albaida	Alzawia	Derna	Total
1975	30	25	---	---	---	---	55
1976	58	28	---	---	---	---	86
1977	---	---	16	16	---	---	32

Category chart from 1976 to 1980

Category	1976	1977	1978	1979	1980	Total
Assistant Nurse	472	526	1,200	1,500	1,500	5,200
Nurses	92	19	289	400	400	1,300
Midwives	---	30	30	30	30	120
Health Education visitrs	---	30	30	30	30	120



Chart showing the development in the number  
of basic health facilities for women 1974-1978

Facilities	1974	1975	1976	Total
Collective Clinics	6	12	12	30
Asst. Nurses Schools	94	96	99	289
Maternity & Child centers	19	19	22	60
Health Insti- tutes	3	5	7	15

Table below shows a comparison of maternity  
and child care activity for 1975 to 1977

(see table on page 24)

ITEM	1975	1977
* Number of Centres	94	112
* No. of pregnant women who are registered for the first time	36782	52018
* No. of pregnant women who frequent the centres	110703	139188
* No. of women and children who frequent the centres	22322	26458
* No. of nurslings who are registered the first time	48743	62138
* Children (1 to 6 years) who are registered for the first time	55467	91879
* Children visiting the normal child clinic	429202	644928
* Frequent patients	520717	390090
* Children visiting the dentist	14286	17094
* Quantity of milk given	302802	398932
* BGG Vaccinations	55117	53508
* Three-time immunization, completed (for diphtheria, whooping cough and tetanus)	71544	103062
* Infantile paralysis vaccination, completed	80855	99726
* Tetanus for pregnant women	13560	14976
* Activating tetanus for pregnant women	686	788
* Measles vaccination	61085	64020
* Smallpox vaccination	50714	64954

XIII. WOMAN AND THE SOCIAL SECURITY BILL:

The benefits the woman receives from the previous insurance system were very small. That system served only those who were under the civil services bill and a few workers included by the labour law, some widows and orphans, and what assistance they received could cease anytime. But after the Social Security Bill was issued, we find that the intermitent, limited, nominal financial assistance has transformed into a legitimate people's right guaranteed by the state. Due to this Bill the following benefits have been realized:

1. Financial Benefits:
  - A. Daily remittance in case of sickness or injury;
  - B. Two dinars per child till the age of 18.
2. Pensions:
  - A. Old age pension;
  - B. Disabled pension;
  - C. Permanent illness pension;
  - D. Basic pension.
3. Temporary assistance:
  - A. Daily assistance in cases of sickness or work injury;
  - B. Daily assistance in cases of unemployment;
  - C. Monthly assistance in cases of work from the fourth month after child birth.
4. Family assistance:
  - A. Four dinars for a wife;
  - B. Two dinars per child till the age of 18;
  - C. Two dinars per daughter till she gets married.
5. Special assistance grants:
  - A. 25 dinars child birth grant;
  - B. 50 dinars burial assistance;
  - C. Grants for disasters and emergencies according to the extent of each
  - D. Care for the injured and the sick.

6. Childhood care:

- A. Through nursery schools;
- B. Through day care centers;
- C. Through children's playgrounds.

7. Abnormal care:

- A. Female juvenile delinquents;
- B. Disabled juvenile delinquents.

8. Elderly and aged care:

- A. Special centers for the aged;
- B. Private care at home.

9. Material assistance in cases of disasters and emergencies

According to the principles of protecting the city those financial benefits shall be re-considered to comply with the varying expenses of the standard of living.

Chart showing the development in the number of those entitled to health security and the amount of money spent from 1975 to 1977:

Year	Insured	Recipients	Total	Dinars spent
1975	300,000	700,000	1,000,000	9,324,286
1976	340,000	840,000	1,200,000	14,200,000
1977	360,000	860,000	1,220,000	17,823,904

Number of wives insured and enjoying the benefits of Social Security

Year	Number
1975	89,648
1976	106,834
1977	123,859

Assistance for temporary disability, aids & pensions spent according to the insurance system through the years from 1975 to 1977:

Temporary Disability Assistance	1 9 7 5		1 9 7 6		1 9 7 7	
	# of cases	dinar spnt.	# of cases	dinar spnt.	# of cases	dinar spnt.
Maternity	501	37,899	530	50,029	899	53,693
Childbirth	29,913	209,391	31,000	219,645	27,993	191,051
Pregnancy Aid	393	3,432	586	7,251	568	6,816
Widow & Orphans	3,140	1,078,850	2,563	1,330,756	5,526	721,503
Remarried	20	5,086	24	4,779	21	1,658

#### XIV. WOMAN AND SOCIAL SERVICE:

The philosophy of the Revolution in the Jamahiriya believes the family to be the nucleus and the life cell of society. Therefore, the women should be provided with all means of protection and care to become the solid basis for a healthy society that does not suffer disease or poverty. Hence started the expansion of the base of social services and their development.

##### 1. Centers for social awareness and care:

The number of centers for social care are:

1972 - 6 centers  
1977 - 17 centers  
1980 - 23 centers

Every center has the capacity for 300 girls and mothers, and 200 children.

a) The objectives of these centers:

- First: To teach mothers and girls of marrying age, cultural, social and health awareness about successful marital life, and to urge them to act on fighting harmful traditions and bad customs.
- Second: Informing mothers of the right principles that will guarantee their children a righteous social upbringing and good health care with their families.
- Third: Training girls and mothers on some crafts under the supervision of special trainers, assisting them in obtaining the skill that will enable them to be a productive part of society.
- Fourth: Providing them different services to children and mothers who suffer health conditions that prevent their natural growth.
- Fifth: Providing services necessary to the local community of the center through co-operation with the other institutions in the area to raise the cultural, social and health standard of the family.

b) The benefiting groups:

1. Mothers and girls of poor families. (which I believe now are no longer in existence).
2. Girls from large families and families

with limited income.

3. Children of working mothers with low income.
4. Children of large families and of limited income.
5. The uncared for and under-nourished children.

1

2. Social care centers for boys and girls between the ages of 6 to 18.

The social care centers for boys and girls provide different kinds of care to those whose familial or social circumstances could not provide them with. In 1977 there were 7 centers with a capacity of 500 residents spread over seven regions in the Jamahiriya and there are 5 centers under construction.

3. Social care centers for the protection and guidance of woman.

These are centers designated for the woman who is distraught due to social conditions or any other factors. They take in the underaged, the divorced and the distraught and provide them with religious, psychiatric and social care, and help them in dealing with difficulties and problems so they will be able to lead a normal life again.

4. Social care centers for children:  
(Nursery schools)

These are centers for children who are below 6 years of age, for children whose social and family conditions deprived them of leading a natural family life. In 1977, there were 4 residential centers and 15 centers for the children of working mothers.

5. Care centers for senior citizens:

These provide care for senior citizens, for those who have no one to support them, and those who lack the necessary care within a family atmosphere. There are two of these centers, one in Tripoli, and the other in Benghazi.

6. Centers for the care and rehabilitation for the handicapped:

These are schools and institutions for the handicapped of both sexes all over the Jamahiriya.

- a) The Amal Institute for the Deaf and Mute in Tripoli and Benghazi
- b) Society for the Blind - Tripoli
- c) Al-Noor Society for the Blind - Benghazi
- d) Children's Paradise for the Mentally Retarded, Tripoli - Albaida
- e) Mental Guidance School - Tripoli
- f) Institute of Tripoli - Benghazi

All of these offer their services to the handicapped and act on educating and training them so that they can lead a good life in society.



XV. WOMAN AND ADMINISTRATIVE TRAINING:

The National Institute for Public Administration has conducted training courses for interested girls and women who hold the elementary and preparatory school certificate in both administrative and secretarial business fields.

Curriculum: Typing in Arabic, Library Studies, Civic English language is added as a subject and in typing for those who hold the preparatory school certificate.

The trainees receive 50 dinars every month until graduation. The number of trainees from 1972 to 1977 reached approximately 1,551.

In accordance with the goals of the 1st of September Revolution in building the capable and responsive individual, and as a community service activity, the Jamilah Institute inaugurated a series of technical and educational courses for girls and wives. After the completion of their course, they receive a technical or educational certificate duly signed by the Secretariat of Education.

Chart exemplifying the woman's activity in the area of child care and nursing while the mother works:

Year	Al-Tifl Al-Saeed Nursery	Bait Al-Rabi Nursery	Dunia Al-Atfal Nursery	Firdoss Al-Atfal Nursery
1975	2,150	2,510	1,192	880
1976	2,165	2,165	929	563
1977	2,362	1,769	683	532

XV. WOMAN AND THE CULTURAL REVOLUTION:

1. Goals of the Cultural Revolution

The most important of the cultural revolution goals is the intensive and total washing of the intrusive blemishes that have precipitated in the minds, thoughts, habits, mottos and values of the citizens affecting their religion, faith and Islamic Arabic originalities. The following have taken place in the nation:

- a) Cultural courses and campaigns;
- b) The establishment of public libraries and cultural centers;
- c) The masses cultural units;
- d) Cultural caravans.

XVI. WOMAN AND THE ARTS:

The theater, music, acting, folklore and cinema are all cultural information media which have a great cultural and social impact on the minds and hearts of people. They play a significant role in spreading social awareness among the members of society and in guiding, educating and refining them.

In the early sixties and up to the early seventies, the woman's participation in this field was almost non-existent. But the distorted view concerning the woman's participation in the field of arts has lost its sting after the issuance of Bill No. 104 for the year 1973 which offered to both men and women of the arts a sense of assurance and moral and material

appreciation. By 1977, the female element in the theater companies had reached 78 members and approximately 66 in the folkloric arts companies.

XVII. WOMAN AND THE WOMEN ORGANIZATIONS:

Since its inception, the General Union for Women's Organizations has devoted all its efforts and employed all its available energies and capabilities to serve the Libyan Arab woman, whom the Union considers as the flowing spring of life, feeding the human existence and invigorating it with new blood. Any service that is rendered to the woman is the noblest service that could ever be rendered to the society. This is why the Union is seriously determined to achieve the following:

1. To raise politically, culturally, and socially the standard of the Libyan Arab woman, and enlighten her by the dissemination of the Great Revolution thought among the masses of women.
2. The transfer of woman from the positions of consumption to those of production so that she can contribute to the giant transformation plan of achieving the new socialist society.
3. Opening the doors for the creative and promising energies of women to contribute and participate according to her nature in the achievement of

development and prosperity.

4. The care for childhood, since the children are the treasures of the future.
5. The establishment of strong ties with the international women's organizations and unions for cultural exchange and to gain experience in the women's social labour field and to propagate the doctrine of the revolution and its noble humanitarian principalities. These principles call for the freeing of man from all kinds of slavery and exploitation to achieve a happy humanitarian world that does not suffer any kind of suppression, oppression or dictatorship.

XVIII. THE SYSTEMATIC STRUCTURE OF THE UNION:

The number of women's organizations which comprise the General Union of Women's Organization is 58 spread all over the municipalities of the Jamahiriya. Through these organizations, the systematic structure of the General Union is achieved in the following manner:

1. The conference of each women's organization whose members are not less than 50, will meet to elect a popular committee of five members of whom one will act as secretary for the committee. All this is done through free balloting.

2. The conference of women's organizations in the municipalities, which is made of the members of the popular committees of organizations within the municipality will convene to elect five members to the municipality's popular committee, and who in turn will elect a secretary for the committee.
3. The General People's Congress of the General Union of Women's Organization will include all members of the popular committees of the congresses of women's organizations in the municipalities.
4. The General People's Committee of the General Union of Women's Organization is comprised of the secretaries of the Women's Congresses of the General Union of Women's Organizations in the municipalities who will elect from among themselves the Secretary-General of the Union of Women's Organization.

The organizational structure of the General Secretariat of the Union will be made up of the following:

1. Office of the Secretary-General;
2. Office of Administrative Affairs;
3. Office of the Women's Organization Affairs;
4. Office of External Affairs;
5. Office of Accounts and Financial Affairs;
6. Office of Information;
7. Office of Public Relation;
8. Office of Vocational Training.

Elections in the Women's Organizations and their General Union will take place every three years.

XIX. INTERNAL AND EXTERNAL ACTIVITIES OF THE UNION:

First: The internal activities: These stress on the setting up and implementation of the plan of action to achieve the goals of the Union. The programme of action of the Union and its organizations is represented in the following:

1. The promotion of the cultural standard of woman through various news media, and through lectures, debates, and field visits to the residential communities.
2. Raising the social standard of woman through the establishment of centers for community services in every municipal branch including: children's clubs, classes for combatting illiteracy, mechanical and manual wood work, home economics, fashion and sewing classes, and cultural libraries.
3. Preparing programmes of cultural courses for working housewives and girls.
4. Establishment of Arabic Language study centers for foreigners.
5. Establishment of temporary night-time nursery schools for the children of housewives during

their conduction of family visits.

6. Encouragement and promotion of traditional industries by establishing centers for learning them.
7. Attempt to solve social problems (divorce, high doweries, polygamy) and other problems through field of education and lectures and debates.

Second: External activities: The emphasis of these is on the establishment of relation with, and building bridges between the international and Arab women organization and unions, and the consolidation and strengthening of these relations.

The most important international women's organizations and unions that have relations with our unions are the following:

1. Arab Women's Union;
2. African Women's Organization;
3. International Democratic Union for the Women;
4. The Women's Status Committee of the Social and Economic Council of the United Nations
5. Congress of Women of the Mediterranean Region.

The Union conducts its activities on the international level to achieve the following:

1. Acquainting the world with the Jamahiriya and the giant achievements realized in its land under the Great First of September Revolution.

2. Propagating the philosophy of the September Revolution which aims at the creation of a free human world permeated with justice and equality where man will discard all the chains of poverty, oppression and exploitation.
3. Informing of the success the Libyan Arab woman has achieved in the way of education and progress and the extent of her participation in the changes and achievements realized in the Jamahiriya.
4. Informing of the social and political gains that the Libyan Arab woman has achieved under the principles of the 1st of September Revolution.
5. To gain new experience in the field of women's action by learning the experience of others:
6. Act to support the oppressed peoples in their struggle to obtain their legitimate rights in freedom and self-determination, particularly, our Arab people such as the Palestinians, the Sahrawi people and the Ommani people, and the support of their women.
7. Act on concern for the mother and child and on providing the means of good-living for both of them on the international level.

The Union has hosted many international and Arab women delegates as well as delegates representing international



unions.

XX. WOMAN IN THE GREEN BOOK:

There has been so much debate about the women in our contemporary world. Some calling for granting her full freedom on the grounds that there are no differences at all between man and woman, and that she has the right to engage in all the business and activity exercised by men; while others call for prohibiting her from mixing with men thus depriving her of the right to work on the ground that she was created only for the home, Both trends did not do justice to the woman. But, the Green Book did by placing the woman in her proper position in the society because it derives its theory from natural principles of things, and because to ignore the nature of things leads only to the commitment of wrong. We present to you here excerpts from the Green Book:

(page 26)

"..It is an undisputed fact that both man and woman are human beings. It follows as a self-evident fact that woman and man are equal as human beings. Discrimination between man and woman is a flagrant act of oppression without any justification. For woman eats and drinks as man eats and drinks...Woman loves and hates as man loves and hates...Woman thinks, learns and understands as man thinks, learns and understands...Woman, like man, needs shelter, clothing and vehicles...Woman feels hunger and thirst as man feels hunger and thirst...Woman lives and dies as man lives and dies.

But why are there man and woman? Indeed human society is composed neither of man alone nor of woman alone. It is made up naturally

of man and woman. Why were not only men created? Why were not only women created? After all, what is the difference between man and woman? Why was it necessary to create man and woman? There must be a natural necessity for the existence of man and woman, rather than man only or woman only. It follows that neither of them is exactly the other, and the fact that a natural difference exists between man and woman is proved by the created existence of man and woman. This means, as a matter of fact, that there is a role for each one of them, matching the difference between them. Accordingly, there must be different prevailing conditions for each one to live and perform their naturally different roles. To comprehend this role, we must understand the difference in the nature of man and woman, namely the natural difference between them."

(page 32):

"..The woman, whose nature has assigned to her a natural role different from that of man, must be in an appropriate position to perform her natural role.

Motherhood is the female's function, not the male's. Consequently, it is unnatural to separate children from their mother. Any attempt to take children away from their mother is coercion, oppression and dictatorship."

(page 35):

"..There is no difference between man and woman in all that concerns humanity. None of them can marry the other against his or her will, or divorce without a just trial. Neither the woman nor the man can remarry without a previous agreement on divorce."

(page 37-38):

"..In harmony with their nature and its purpose they must be creative within their respective roles. For the opposite is retrogressive. It is a trend against nature, which is as destructive to the rule of freedom, as it is hostile to both life and survival. Men and women must perform, not abandon the role for which they are created."

(page 40):

"..To ignore natural differences between man and woman and mix their roles is an absolutely uncivi-

lized attitude, hostile to the laws of nature, destructive to human life, and a genuine cause for the wretchedness of human social life."

(page 41):

"..The question, then, is not whether the woman works or does not work. For it is a ridiculous materialistic presentation. Work should be provided by the society to all able members -- men and women -- who need work, but on condition that each individual should work in the field that suits him, and not be forced to carry out unsuitable work."

XXI. WOMAN AND THE PEOPLE'S AUTHORITY:

The Third Universal Theory presented by the Green Book in its three parts believes that genuine democracy is the people's rule not the people's expressions, i.e. that authority must be in the hands of the people. For the authority to remain unthreatened in the hands of the people, it believes that the other components of power must be in the hands of the people. These components are: wealth and arms. Thus, the three components of power shall be in the hands of the people, men and women alike. Woman participates in the authority because she is a part of the people being a member of the People's Congresses in her nation. She is further qualified to be a member in the People's Committees in her position of work, and consequently to be a member in the General People's Congress. Woman shares the wealth through her position in work. As for arms, she now can possess it and she is actively training on the various types of weapons that fit her natural make-up in girls' schools and institutes in the Jamahiriya.

Moreover, there is the Military College for Women where she graduates as an officer in the various military specializations. The great responsiveness of young ladies to join this college was great despite the social obstacles which illustrates the awareness of the Libyan Arab woman of her role in building the desired society according to the principles of our Great First of September Revolution.