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INTERNATIONAL COVENANTS ON HUMAN RIGHTS

Letter dated 19 June 1989 from the Permanent Representative of
the Libyan Arab Jamahiriya to the United Nations addressed to
the Secretary-General

I have the honour to transmit to you herewith a copy of the Great Green Document on Human Rights.

I should be grateful if you would kindly arrange to have it circulated as an official document of the General Assembly, under item 99 of the preliminary list.

(Signed) Dr. Ali A. TREIKI
Permanent Representative

* A/44/50/Rev.1.

ANNEX

The Great Green Document on Human Rights in the Age of the Masses

The Libyan Arab people, assembled in the Basic People's Congresses, taking as their inspiration the first declaration of the great revolution of 1 September 1969, in which freedom won a definitive victory in its territory, and guided by the contents of the historic announcement of the establishment of people's power on 2 March 1977, which opened up a new era crowning mankind's struggle throughout the ages and honouring its persistent efforts in pursuit of freedom and liberation,

Under the direction of The Green Book, mankind's guide to final deliverance from the rule of individuals, classes, sects, tribes and parties, for the purpose of establishing a society in which all people are free and enjoy equality of power, wealth and weapons,

In response to the constant urging of the international revolutionary Muammar Qaddafi, the architect of the age of the masses, who, by means of his thought and toil, has fulfilled the hopes of the vanquished and oppressed in the world and given peoples the possibility of change through popular revolution as an instrument by which to achieve the society of the Jamahiriya,

Believing that the rights of men, God's creatures on earth, are not a gift, do not exist in tyrannical and exploitative societies and can be achieved only by the victory of the masses over their executioners and the disappearance of freedom-crushing régimes, that their authority is established and their existence enhanced on earth when the people prevail through people's congresses and that there is no guarantee of human rights in a world of rulers and subjects, masters and slaves, rich and poor,

Recognizing that human misfortune will not disappear, nor human rights be affirmed, other than by the construction of a world of the masses in which authority, wealth and weapons belong to the peoples, in which Governments and armies disappear and in which communities, peoples and nations are freed from the threat of wars, in a world in which peace, respect, love and co-operation prevail,

The Libyan Arab people, accordingly, pursuant to the decisions of national and international peoples' congresses at home and abroad, guided by the words of Umar ibn al-Khattab ("Would you then enslave those who came into this world as free men?"), constituting the first declaration of freedom and human rights in the history of mankind, decides to publish the Great Green Document on Human Rights in the Age of the Masses, in conformity with the following principles:

1. Proceeding from the belief that democracy is the rule of the people rather than the expression of the people, the members of the society of the Jamahiriya declare that power belongs to the people and is exercised directly, without proxy or deputation, in the People's Congresses and the People's Committees.

2. The members of the society of the Jamahiriya venerate and protect human freedom and prohibit any restrictions thereon. Imprisonment is imposed only on those whose freedom threatens or undermines that of others, and punishment serves the purposes of social reform, the protection of human values and the interests of the society. The society of the Jamahiriya prohibits punishments which sully human dignity and harm human existence, such as hard labour and long-term imprisonment. The society of the Jamahiriya also prohibits the infliction of material or moral damage on the person of a prisoner and condemns the practices of bargaining over or carrying out experiments on prisoners. Punishment is borne in person by the individual in amends for the criminal deed which gave rise to such punishment and neither the punishment nor its effects are passed on to the family or relatives of the criminal ("No laden soul will bear another's load").

3. The members of the society of the Jamahiriya enjoy freedom of movement and residence in time of peace.

4. Citizenship in the society of the Jamahiriya is a sacred right which may not be abrogated or withdrawn.

5. The members of the society of the Jamahiriya prohibit secret operations, the use of any form of force, violence, terrorism or subversion and consider such action to be a betrayal of the standards and values of the society of the Jamahiriya, which affirms the sovereignty of each individual in the Basic People's Congress and guarantees his right to express his opinion publicly and in the open. They forswear violence as a means of imposing ideas and opinions, adopt democratic dialogue as the only manner in which to express such opinions and consider collaboration against the society of the Jamahiriya, with whatever foreign party and by whatever means, to be high treason against the society.

6. The members of the society of the Jamahiriya are free to form associations, unions and leagues to protect their professional interests.

7. The members of the society of the Jamahiriya are free in respect of their personal conduct and personal relationships, to the extent that no one may interfere in them unless a complaint is raised by a party to the relationship or if the conduct or relationship harms or undermines the society or offends against its values.

8. The members of the society of the Jamahiriya venerate and protect human life. It is the intention of the society of the Jamahiriya to eliminate capital punishment, and, until such time as this is achieved, the death penalty shall apply only to those whose lives threaten or undermine the society. The person condemned to die has the right to request that his sentence be commuted or that he be allowed to make amends in return for the sparing of his life, and the court may commute his sentence if that would not harm the society or offend human feelings. They condemn execution by brutal means such as the electric chair, injection or toxic gases.

9. The society of the Jamahiriya guarantees the right to litigation and the independence of the judiciary. Every accused person has the right to a just and impartial trial.

10. The members of the society of the Jamahiriya are guided in their decisions by a divine law of established provisions which are not susceptible to change or substitution, the law of religion or custom. They declare that religion means absolute faith in that which is transcendental, a sacred spiritual value which is particular to every individual and yet shared by all people and a direct relationship with the Creator, without any intermediary. The society of the Jamahiriya prohibits the monopolization and exploitation of religion for the purpose of inciting sedition, fanaticism, bias, partisanship and strife.

11. The society of the Jamahiriya guarantees the right to work. Work is a duty and a right for every individual to the extent of his abilities, alone or in association with others, and every person has the right to choose the work that suits him.

The society of the Jamahiriya is a society of partners not of hirelings. Ownership resulting from effort is sacrosanct and may not be violated except in the public interest and against just compensation.

The members of the society of the Jamahiriya are free from the yoke of wages. In confirmation of the right of every human being to his own effort and production, what a man produces he consumes.

12. The members of the society of the Jamahiriya are free from feudalism. The land is the property of no one, and every person has the right to exploit it by labour, agriculture and stockraising throughout his life and the life of his heirs, within the limits of his effort and according to his needs.

13. The members of the society of the Jamahiriya are free from the rental system. A house belongs to its occupant, and a house is sacrosanct, although due attention must be paid to the rights of the neighbour - "the neighbour who is of kin and the neighbour who is a stranger". The dwelling may not be used for any purpose detrimental to the society.

14. The society of the Jamahiriya is a society united in solidarity and guarantees its members an easy and decent livelihood. It also ensures for its members an advanced level of health care, with a view to achieving a society of the healthy that guarantees care for children and mothers and protects old people. The society of the Jamahiriya is the protector of those who have no protector.

15. Education and knowledge are a natural right of every human being, and every human being has the right to choose the education that suits him and the knowledge that satisfies him without direction or compulsion.

16. The society of the Jamahiriya is a society of virtue and exalted values which holds human standards and values sacred and aspires to a human society without aggression, without wars, without exploitation and without terrorism, a society where there is no great and no small. All nations, peoples and nationalities have a right to live in freedom according to their choice and have a right to determine their own future and establish their national identity.

Minorities have a right to protection and to the protection of their heritage. Their legitimate aspirations must not be suppressed or force used to merge them in one nationality or another.

17. The members of the society of the Jamahiriya affirm the right of man to enjoy the benefits, privileges, values and examples afforded by solidarity, cohesion, oneness, family love, tribal feeling, national feeling and human feeling. They therefore strive to establish the natural national entity for their nation and assist those struggling to establish their natural national entities. The members of the society of the Jamahiriya reject any discrimination among men on the basis of colour, sex, religion or culture.

18. The members of the society of the Jamahiriya defend and uphold freedom anywhere in the world and assist those oppressed for freedom's sake. They encourage the peoples to confront injustice, tyranny, exploitation and colonialism and call upon them to resist imperialism, racism and fascism, in accordance with the principle of the collective struggle of the peoples against the enemies of freedom.

19. The society of the Jamahiriya is a society of radiance and creativity for every individual who has freedom of thought and freedom to create and invent. The society of the Jamahiriya is indefatigably proceeding towards the progressive development of the sciences, the arts and literature and the ensuring of their propagation in the manner of the Jamahiriya, to the exclusion of monopolization.

20. The members of the society of the Jamahiriya affirm that it is a sacred human right to grow up in a cohesive family with maternal, paternal and fraternal elements. Nothing is suitable for a man or his nature but true motherhood and natural breastfeeding, for an infant is the product of his mother's upbringing.

21. The members of the society of the Jamahiriya are equal, men and women, in everything that is human, because discrimination as regards rights between men and women is flagrant injustice and unjustified. They agree that marriage is an equal partnership between two equal parties, neither being permitted to marry the other without his consent and divorce being permissible only with the concurrence of both parties or in accordance with a judgement resulting from a just court hearing. It is tyranny for children to be barred from seeing their mother or for a wife to be banished from her home.

22. The members of the society of the Jamahiriya believe that domestic servants are the slaves of the modern age and slaves to their employers. Their status is governed by no law. They have no guarantee or protection and live at the mercy of their employers, victims of oppression. They are forced to do work which is degrading to their dignity and their human feelings under pressure of need in order to earn a livelihood. Accordingly, the society of the Jamahiriya forbids the use of domestic servants, and the house is looked after by its occupants.

23. The members of the society of the Jamahiriya believe that peace among nations can bring about well-being, prosperity and concord, and they call for the abolition of the arms trade and an end to the manufacture of arms, since it

represents a squandering of the wealth of the masses, constitutes a burden on individuals, because of taxation, and presents mankind with the spectre of mass destruction.

24. The members of the society of the Jamahiriya call for the abolition of atomic, biological and chemical weapons and means of mass destruction and for the destruction of existing stockpiles. They call for the release of mankind from atomic plants and the threat of nuclear waste.

25. The members of the society of the Jamahiriya are committed to protecting their society and the political system based on the power of the people and to protecting its values, principles and interests. They consider collective defence to be a way of protecting it and defence of it a responsibility of every citizen, man or woman. "There is no proxy in dying for it".

26. The members of the society of the Jamahiriya are committed to what is laid down in this document and will not permit any violation of it. They hold every act that is contrary to the principles and rights laid down herein to be a crime. Every one has the right to resort to the law in order to seek justice regarding any violation of his rights and freedoms as set forth herein.

27. The members of the society of the Jamahiriya, as they proudly present to the world The Green Book as a proof of liberation and as a programme for attaining freedom, bring to the masses news of a new age, in which corrupt systems will crumble and violence and exploitation will end.

General People's Congress of the great
Socialist People's Libyan Arab Jamahiriya

Done at Al-Baida', 27 Shawwal 1397 MWR (12 June AD 1988)
