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**ALGERIA****Documents on Talks With PRC Officials Signed**  
*LD271131 Algiers APS in Arabic 0700 GMT 27 Oct 85*

[Text] Algiers, 27 Oct (APS) — Two documents were signed yesterday on the outcome of the political and economic talks and on the various areas of cooperation between Algeria and China following the visit by a Chinese delegation led by Tian Jiyun, member of the Political Bureau and vice-premier of the PRC Council of State.

In the political field, the good relations between Algeria and the PRC were emphasized when Tian Jiyun was received by President Chadli Bendjedid, president of the republic and secretary general of the party.

The signing of these two documents projects the strengthening of bilateral economic relations.

The meeting of the second session of the joint committee for economic, trade, and technical cooperation will be held in Beijing during the first [word indistinct] of 1986.

The position of cooperation was discussed at these talks. The two sides have agreed to use all means to develop it so both parties can utilize all the available potential.

**PRC Envoy Conveys Leader's Message to Bendjedid**  
*LD262022 Algiers Domestic Service in French*  
*1830 GMT 26 Oct 85*

[Text] President Chadli Bendjedid today received the PRC vice chairman, who gave him a message from President Li Xiannian. The minister for light industry and the head of the department of international affairs and cooperation of the presidency and the Chinese ambassador in Algiers were present at the audience.

**Ibrahimi Holds Talks With Leaders in New York**  
*LD261207 Algiers APS in English 1010 GMT 26 Oct 85*

[Text] New York, 26 Oct 85 (APS) — The Foreign Affairs Minister Dr Ahmed Taleb Ibrahimi met Thursday evening here after a dinner offered by Indian Prime Minister Rajiv Gandhi, a number of heads of state and government. In this context, he conferred with West German Chancellor Helmut Kohl, presidents Eanes of Portugal, Ziaul Haq of Pakistan, Bongo of Gabon, Vieira of Guinea Bissau and Pereira of Cape Verde and prime ministers Mugabe of Zimbabwe and Lange of New Zealand.

Dr Ahmed Taleb Ibrahimi also paid a visit to Senegalese President and Acting Chairman of the O.A.U. Abdou Diouf.

He also met the U.N. secretary general, Javier Perez de Cuellar and Yugoslav President Vljakovic.

The talks the foreign affairs minister had with various heads of state and government and the U.N. secretary general, were centered on international topical question such as the Western Sahara issue the Iraq-Iran war and the Chadian problem.

**LIBYA**

BFI - Speeches

*Mu'ammur*  
**Al-Qadhafi Warns Europe on Protecting 'Terrorists'**  
*LD261313 Tripoli Voice of Greater Arab Homeland*  
*in Arabic 2140 GMT 25 Oct 85*

[Libyan leader Colonel Mu'ammur al-Qadhafi address relayed via satellite to a seminar on Libyan development held in Paris on 25 October — recorded]

[Text] I would like to thank the organizers of this seminar as well as the nongovernmental organizations that have shown an interest. I consider this to be an important international contribution to acquainting nations with each other. Through such efforts, worthy of thanks, the confirmation of understanding between the [word indistinct] of the world, and increasing and strengthening the links between Europe and our country in particular. This seminar is being held in France, a European country situated on the shore of the Mediterranean, opposite to our country. It is held so that those living around this lake, the Mediterranean Sea — which we want to be a lake of peace — can exchange views on knowledge, trade, assistance, science, and culture, and not on fleets, military campaigns and destructive propaganda. We call for the evacuation of all foreign fleets from the Mediterranean, and we want this sea also to be free of foreign bases and nuclear weapons and become a lake of peace. Arabs and Europeans should struggle side by side in order to achieve this common objective.

First, Libya is now based on the Jamahiri system, which is based on the Third Universal Theory [Al-Nadhariyah al-Alamiyah al-Thalithah] as recorded in the Green Book in its three parts. To understand the nature of this new society, we should first understand the Green Book, understand the Jamahiriyah theory, the Libyan popular theory. This theory is not Libyan, rather it is an international theory. Also it is not my work inasmuch as it is my collection of the axioms and self-evident truths which I have classified and put in sections in the Green Book. The struggle of mankind is the author of the Green Book. There have been examples [armanahij] of Libyan society in history but they did not reach the stage now achieved by Libya. Before Christ, the Jamahiri system [words indistinct].

In the French revolution, following the destruction of the Bastille on 14 July, when the masses rose to burn down the palaces of the feudalists and princes, a Jamahiri system was established, but the revolution afterwards regrettably [word indistinct] and the French revolution relapsed then as a Jamahiri revolution. Then it was confirmed as a bourgeois republic, which opened new horizons for the world, as the representative, bourgeois regime. This, as is known, means it was a revolution by the bourgeoisie against feudalism.

When the Bolshevik revolution broke out in Russia, Russia was in a different situation from Libya, despite the fact that there is

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materials: drugs, threats, cheating, and false promises. Harfan said one of the leaders of the Labor-Communist Party in Ba'labakk threatened him that if he did not join the operation he might as well consider himself dead. The squad, as stated, contained four people, two Christians and two Muslims. The purpose of the mixed composition was to demonstrate that the Lebanese opposition front is renewing its activity, and that the common goal of the sacred jihad is bridging the differences of opinion among the sects and parties. The Voice of Hope broadcasting station was selected as the target of choice, mainly in order to achieve maximum impact in propaganda and morale terms. The preparations for the operation took several days and were crowned a few hours prior to the departure by a cocktail of high-power pep pills and ecstatic jihad preaching. It was explained to the squad members that, according to the plan, they would emerge from their mission safe and sound. They carried explosives weighing

50 kg on their backs and they were told that they had 10 minutes between setting the charge and its explosion, but what happened in the courtyard of the broadcasting station teaches us that the terrorists were misled by those who sent them. As soon as they planted the explosive charge beside the station's wall, the explosion occurred and three of the squad members were blown up and their remains scattered to the four winds. All that was left of them was the belt buckles with the symbol of the communist organization on them. Luckily for him, Nasir Harfan was wounded breaking in to the station and was left a little behind the others. After the explosion, he tried to flee, but traces of blood he left behind gave him away in a short time. Harfan told his interrogators he had feared this was going to be a suicide mission, since on the eve of the departure for the operation, the squad members recorded a videotape filled with jihad slogans.

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now a great similarity to Libya. [Words indistinct] thinkers dreamed about this society and I believe that [names indistinct] all dreamed about or depicted an ideal society free of various authorities, free of [word indistinct], of exploitation, free of government. That is how people can live without a government, without an instrument of oppression, how people can live without oppression, with police, an army, a ruler; how people can live, rule, and administer themselves without any representation, deputization, or mediation.

I believe that these dreams, hopes, and previous attempts have now been realized in Libya through the Jamahiri system. The Green Book is the (?general) guide for all peoples to follow the example of Libya in setting up a Jamahiri system. [Passage indistinct]. When the French revolution erupted, France was accused of being a state of terror, a state of the mob, a state of the riffraff, and of humiliating kings and established families. The whole of Europe laid siege to France, and armies, led by emperors, kings, and generals overloaded with medals, marched in an attempt to liquidate this new (?cry) in France, the (?cry for fraternity, freedom, and equality). But they were the ones who were finished — the emperors, the kings, and the generals — and the bourgeois republic triumphed in Europe and the world.

Was France in fact a terrorist state or were events originally a call for terror? It was a call for freedom, equality, and fraternity, and for the establishment of a republic. But the world at that time was backward in relation to this model, and it disapproved of it and fought it because the world at the time was a reactionary one. The republic triumphed and the reactionary world fell because it lost its relationship with progress; anything losing its relationship with progress loses the battle for life.

Even Libya is now being accused of calling for chaos, for [words indistinct]. We want to make history. We know that the world is backward in relation to the Libyan model and subsequently it cannot absorb the fact that Libyan society is new because it is not the same nature as existing society — that of government of the people, armies, police, exploitation, oppression, deputization, mediation on behalf of the citizen, on behalf of the masses. [sentence as heard] The society which now exists in Libya is strange to the world. I expect the world to reject and fight it, but this new model will triumph because it is progressive.

Those who are now fighting the Jamahiri system and the Jamahiriya are actually reactionaries and shortsighted people cast away by history and progress because they are reactionaries, and consequently they will inevitably fall and the Jamahiriya will triumph. The whole world will then turn inevitably to the Jamahiri system just as it did after the French revolution and turned to the republican system.

When the Bolshevik revolution broke in Russia, Russia was also branded a country of terror, blood, steel, and fire. The world fought it and tried to contain it. But the world at the time was a capitalist world, a rotten world, and hence could not accept the Bolshevik tenets: the state of the workers, the liquidation of the feudal and exploitive classes. The world, being a capitalist world, sympathized with the classes opposed by the Bolshevik revolution and with the reactionaries, being itself a reactionary world. But who triumphed in the end? The Bolshevik revolution

triumphed because [words indistinct] and those who tried to besiege it and [words indistinct] failed.

Does this mean that the Bolshevik revolution was a revolution staged for the sake of shedding blood and the destruction of the world and [word indistinct]? Not at all. It was staged for the sake of socialism and the workers, and to combat capitalism. It has progressed quite considerably along this road. It suffices now to ask the capitalist world [words indistinct] the socialist world. In fact, it is a call for prosperity and progress, and the solution of the economic problem. But the world fighting it is a world breathing its last breath. [Passage indistinct].

Iran is likewise being branded a country of executions, terror, and fanaticism. But this [words indistinct]. The Iranian revolution is a popular revolution and a patriotic revolution. It is against imperialism, Zionist militarism, and reaction. The imperialist, capitalist reactionary world cannot but fight it. But it will triumph over them.

The same thing applies to Libya. It is a new model and a new outcry calling for the liberation of peoples, the liberation of the masses, and the establishment of a Jamahiri world run by the masses without governments. It calls for the abolition of armies. The Third Universal Theory calls for the abolition of armies, authorities, and governments. Only the peoples will remain so that there will be true independence. True independence cannot be achieved at a summit among the big powers as one expects now, nor at the United Nations, which has lost its credibility because the big powers have the right to veto the resolutions of the UN General Assembly, which represents all the peoples on earth. Hence, wars are everywhere, and the UN Security Council seems unable to establish peace. Palestine is occupied and the UN Security Council has been unable to return it to the Palestinian people.

Grenada has also been overrun, but the UN Security Council has been unable to wrest it away from the grip of imperialism and return it to its people and to the revolutionaries.

Tension now rules the world. The world is ruled also by feelings of fear for mankind and peace. Peace, complete peace, cannot be achieved except when Jamahiriya's are set up everywhere throughout the world, and when all armies, governments, parliaments, and classes are eliminated, and the masses remain. This is because peoples never hate each other. There is not one people prepared to leave their country to occupy the land of another people. This has never happened except in the cases of exoduses brought about for historical reasons, as you all know. Armies, however, cross borders on the orders of their commanders. Once the armies vanish, so will their commanders. There will be no instrument to cross the borders nor will there be anyone to give orders.

It is unlikely that the popular congresses in Libya, which are actually the whole Libyan people, will leave their land to occupy the land of others. But they are prepared to defend their land. The armed people are prepared for defense.

When there is an armed people, there are no ambitions for occupation because the armed people are there to deter any

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enemies against occupation and invasion. Thus, peace will prevail only when the peoples become masters.

But how do the peoples become the masters? They become masters once they adopt the idea of popular congresses and popular committees.

Though the French revolution itself... [changes thought] From my study of the history of the French revolution, I realized that the Jamahiriyah system was achieved there. Popular congresses rose automatically and the Bastille fell, as well as the palaces of the princes and the feudal lords. The French people set up what was called then popular councils, which are in fact popular congresses.

Following the revolution in Libya, and when the people realized that the monarchy had fallen, the bases were controlled, and the police had laid down their arms, the Libyan people set up popular congresses everywhere. Thus, when people want to run their own affairs and when they believe that they are in a position of responsibility and there is no government to run things, they set up popular congresses. The popular congresses are thus a natural phenomenon that follows when peoples become free.

The Jamahiri world is a world run by popular congresses, and by popular committees -- congresses and committees everywhere. The new slogans will be raised and they will triumph: There can be no democracy without popular congresses and committees everywhere; there can be no proxy for the people; representation is nothing but charlatanism.

It has been proven: There is no real representation of the peoples in Europe. The European parliaments have approved the installation of American missiles, long-range nuclear missiles, while the peoples stage demonstrations in the streets in protest. Every day we see in Europe horsemen confronting demonstrators in the streets, and there are acts of suppression and imprisonment and violent clashes between the people and the police. In Britain, in South Africa, and in America there are fires.

All this shows that the angry masses in the streets are not actually represented. There are parliaments, but these parliaments, it seems, do not represent anyone. This is because the parliaments are governed by charlatanism: Representation is nothing but charlatanism. This saying is an immortal one. It is not of my making. It is one that requires no proof. For no one can represent another. If one is sick, no other person can feel what he is suffering. If a man is miserable, no matter how hard you try, you cannot truly represent his misery. If a man is angry, you cannot reflect his true degree of anger. If there is a man who is needy, you cannot truly represent his degree of need. Only he himself alone can truly express his pains, ambitions, happiness, and pleasure. Thus, representation is nothing but charlatanism -- psychologically, socially, and politically. All parliaments must fall, governments must end, and armies be abolished and replaced by popular congresses and popular committees. A congress would have authority vested in it and the committees would be the tools implementing the decisions made by this popular authority.

But this requires a world cultural revolution that would spread these green theories and the Green Book. The ones who will herald this will be the revolutionaries. Hence, it is necessary to have a revolutionary movement, a revolutionary committees movement. Thus, the new universal green movement would spread throughout the whole world so that the masses would learn the sayings and teachings of the Green Book, the new bible.

The masses would then understand this new knowledge. Then a cultural revolution would take place and would be followed by political and economic revolutions. Libya is a revolutionary state founded on popular authority, popular congresses, and popular committees. My role is only one of instigation. I strongly support the cause of liberation and revolution.

Who are the ones who accuse Libya of terrorism? They are the ones who are opposed to the cause of liberation and against the revolution. They are the forces of oppression, exploitation, imperialism, racism, and of Zionism, which occupies a land which does not belong to the Zionists. Those who accuse Libya of terrorism go even so far as to accuse the PLO of being a terrorist organization at a time when the whole world recognizes the PLO as the sole legitimate representative of the Palestinian people. Thus, supporting the PLO is considered supporting terrorism. This is exactly what Reagan, American society, and Zionism say. They say that Libya is a country that supports terrorism. Since the PLO is a terrorist organization, then Libya is a country that supports terrorism. This is what we hear now: Support for peoples struggling for freedom means terrorism.

They consider Nicaragua to be a terrorist country. This is because Nicaragua has embarked on an action of liberation, one of national independence. They consider the Nicaraguan national liberation movement to be a terrorist movement. Since Libya supports Nicaragua, they consider Libya to be a country supporting terrorism.

Recently in South Africa, the poet Benjamin [Molose] was executed. He was a revolutionary, patriotic person. But they considered him an outlaw and a rebel against authority. They considered him a terrorist. They also labeled acts of terrorism the popular demonstrations staged by blacks in South Africa who are demanding their right to independence in their own land and the eviction of the aggressive invading white people who have no right to the resources of South Africa. Thus, when we support the African National Congress, or Benjamin, or the demonstrations in South Africa, we are considered a country supporting terrorism.

The countries opposed to liberation, the forces opposed to liberation describe everything else as terrorism. This point must be made clear. I believe it is clear to you. We must discuss the meaning of terrorism. We are ready to attend an international conference or seminars to explain the meaning of terrorism.

The fact of the matter is that terrorism is the American terrorization of the peoples: Terrorization with fleets, nuclear bombs, nuclear detonations, and the militarization of space. This is terrorism. All peoples now live in terror. Even the space over their heads has been militarized and nuclear missiles have been installed everywhere, as well as nuclear bases. Fleets are now

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threatening secure peoples; take, for example, the repeated American aggression in the Gulf of Sidra, which is aggression against a country that wishes to live in peace. This is terrorism. We live under terrorism by imperialism. The Lebanese people are living under terror because of the Zionist guns. The Syrian people in the Golan are living under terror. The Jordanian people are living under terror. Even Tunisia is now living under terror of Zionist aggression. A small peaceful nation was subjected to aggression in broad daylight and to strikes by aircraft with bombs and missiles. This is terrorism exceeding all terrorism, taking place at a distance from over 1,000 km.

Thus we are living under the threat of Zionist, imperialist terrorism. But when we try to resist it, we are considered terrorists. This is topsy-turvy logic. It verges deeply into the illogical. On the contrary, Libya is a victim of terrorism — American terrorism. Even those European countries which benefit from the existence of Libya economically and politically as a neutral country are now protecting terrorist groups that oppose the revolution in Libya. But those European countries will pay the price for their protection of terrorism, because terrorism will move into its territory. Any chases in the streets or any explosions that might take place will be the responsibility of those who protect terrorism. European countries should realize where their interests lie. They should appreciate their interests in Libya; they are huge interests.

I will show you by figures how Libya is a developing country, investing billions in development. This has enabled European countries to reap great benefits as a result of the development operation in Libya. There are over 300 companies from Western Europe alone operating in Libya which gain billions in profits as a result of development in all fields which has been taking place in Libya in the post-revolution era. This is a revolution of development and not a revolution of terrorism.

Those European countries have not in fact appreciated their own interests. This is because they are subservient to American policy, which is hostile to Libya, and because they provide protection for anti-Libyan terrorists.

In the context of the topic of this seminar, which is development in Libya and the Jamahiriyah in Libya, I have here before me statistics showing Libya's development and its imports from West European countries. Libya's imports from these West European countries in 1981, the first year of the 5-year plan, totalled about \$6 billion. In 1982, they totalled about \$5 billion. In 1971, they totalled to \$500 million only. These figures concern our imports from Western Europe. This shows that after the revolution, the volume of our imports increased.

As for Libya's imports from Western Europe compared to its total imports worldwide, the figures show that Libya's imports from the West European countries constitute 70 percent of Libya's total imports. These imports are developing. They were 60 percent, but they have now reached 70 percent. This means that Libya imports 70 percent of its total imports from Western Europe.

Thus, Libya is extremely important to Western Europe. Consequently, Western Europe must think of its own interests and

not those of America. America wants to sacrifice the interests of Western Europe for the sake of safeguarding its own interests. Hence, the United States does not look at these figures or at these billions. There are over 300 West European companies operating in Libya. All these interests would be harmed if Libya decides to evict Western Europe and close the door in its face should Western Europe continue to protect anti-Libyan terrorists and continue to support the extremely anti-Libya American racist policy.

On the other hand, the percentage of Libya's exports to Western Europe (?has gone down). In other words, quite the opposite to imports. Until 1985, exports were 85 percent, that is, 85 percent of Libya's exports went to Western Europe. At the present time, Western Europe imports only 54 percent of Libya's exports. While 70 percent of our imports come from Western Europe, only 54 percent of our exports go to Western Europe. This means that this relationship is in favor of Western Europe more than it is in favor of Libya, because Libya's exports to Western Europe are diminishing while Libya's imports from Western Europe are growing. Europe must grasp this.

I thank you, for this is a valuable opportunity you have offered me to objectively put before you these facts. I have before me, on paper, the balance of the contracts between Libya and the states of Western Europe concerning 5-year plan projects: West Germany, \$7 billion. This is just the volume of contracts between West Germany and Libya. Italy: \$4 billion; France, \$1 billion; Britain, \$400 million. So, Germany is No 1; Italy No 2; France No 3, and then Britain.

The value of contracts with Western Europe — there are other states in Western Europe which I have not mentioned — is \$16 billion. Imagine -- \$16 billion. This, in brief, is the volume of foreign cooperation between Libya and Western Europe alone; and it is in favor of Western Europe. It shows just how massive Libya's spending is, Libya's investments in development.

After the revolution about 1,000 foreign companies entered and worked in Libya in the fields of industry, agriculture, health, [words indistinct], ports, and airports. These are the fields of development in Libya.

Furthermore, I want to say that the regime in Libya, the Jamahiriyah regime — about which I briefed you earlier — is based on the Green Book. It is meant to be based on the Green Book. Its implementation will appear more clearly in the future because ambiguity might arise due to the fact that we are on the way to eliminating the style of the previous regime with its corrupt, exploitation-based relations and its bourgeois, reactionary, and consumption-based culture. We are taking up this fight in order to create a new productive, cooperative, socialist, democratic people's culture, and a regime founded on this idea.

The economic order in Libya is an implementation of the first chapter, I mean, the second chapter of the Green Book. It is based on the order of partnership. There are now partners in the production of the great establishments owned by the people. Take, for instance, a plant manufacturing tractors. Suppose it produces 30 tractors a day: 10 tractors go to the plant, to the plant that has participated with us in producing them; 10 tractors go

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to the raw materials suppliers, or to the people if they were the ones who supplied them; and 10 tractors go to the workers. Likewise, suppose a cement plant produces 3,000 sacks a day: 1,000 sacks go to the plant; 1,000 sacks to the raw materials suppliers, and 1,000 sacks to the workers. Workers do not relinquish 1,000 sacks for a wage equivalent to 100 or 200 sacks, as is the case now in the world where workers are slaves [words indistinct] their wages.

Wage earners are those who give up their production in return for a wage which equals part of their production, but in Libya, with the liberation of workers from the wage system, workers who have become partners, not wage earners, under the slogan "Partners, Not Wage Earners," now receive compensation for all of their production. The factory, raw materials, the workers; these three elements participated in a productive operation and gave us a product. This product is divided equally among these three elements. But what is happening now in the world is that a factory owner takes all three shares and gives a worker a wage, which equals only part of his production. The economic system based on the system of partnership has its main support in the fact that wage earners have become partners. The workers [words indistinct].

Second, there is also the system of joint partnership: A group of Libyans participate equally in productive work and the administration of this work is shared equally. They have no manager, but if there must be one, one of the partners in the joint partnership becomes a manager for a day, a week, a month. They divide production among themselves equally, that is according to the effort and according to the [word indistinct] of each one in the joint partnership. This is (?currently a major project). Each group of Libyans comes to the General People's Committee for the Economy for a licence to establish a productive joint partnership: So Libyans, 10, 20, they become partners; there is no employer and employee; they are all partners. Accordingly, there is no employer and employee. In Libya there is no Libyan who works for another Libyan for a wage. There are no wages at all in Libya. This is [words indistinct].

The other model: the individual worker. A Libyan citizen wants to have a farm [words indistinct]; one wants to open a workshop for himself and his family, or as an individual; one wants to open a repair workshop, a production workshop. What is important is that it should be productive work. Everyone is free; the one who wants to work for himself and the one who wants to work with others in a joint partnership is free to do so, and the one who wants to work with the people in an establishment owned by the people, in which he is a partner in production, is free to do so.

There is also another system: one who wants to provide a service to the people. The people should provide him with a livelihood. Let us assume that a doctor or a teacher says: I do not want to enter into a joint partnership or work in an establishment owned by the people, and I do not want to establish a workshop or a farm for myself; I want to serve the people, I want to be in the field of medicine or in teaching, to teach children or treat the sick. In return, the people should guarantee the livelihood of this person, but not by way of a wage. It is important however that the people guarantee a carefree livelihood sufficient to meet his needs. [Passage indistinct].

This led the world to the point of falsifying (?contracts), with all the emphasis on money becoming (?essential). The quest now is not for somebody with qualifications or with production potential, for somebody knowing the value of money. No, the quest now is for somebody with money itself. This is very grave, and is the reason why the world is now deviating, and is forging currency. There is currently a great problem: The forging of currency in the world. Why is currency being forged? Because the quest now is only for currency, for money. For currency, even forged, one can take other people's production. One's value is measured by the money in his pocket.

The questions now are not how many consumer goods do you have, how big is your production capacity, what are your qualifications; no, the question is how much money you have in your pocket. Hence, the forging of money has become ineluctable. This is a disaster because production will stop, qualifications will be abandoned, man's values will be obliterated, and a man's value will be measured by the amount of money he has. Therefore, money is an evil that must be fought. Money must be [word indistinct] money. Money disappears when profit disappears.

The society of the masses, heralded by the Green Book and the Third Universal Theory, is a society where economic activity is aimed at satisfying the needs, and not at saving. You (?work) so as to live, and not so as to save. The rest of (?production) must go to the people [words indistinct] what it wants, but the activity of an individual must be aimed only at satisfying his needs.

In this regard, even the religious doctrines, Islam and other religions, were founded on this basis, on the basis of this economic theory. Perhaps Christianity and Judaism too, all religions [words indistinct], shunning illicit gains, not taking other people's property, forbidding interest. This means that a person should produce in order to satisfy his needs only; the remainder is for society. If we followed this policy there would be no crisis or unemployment in the world. The cause of the current economic crisis and unemployment in the world is the fact that anyone is allowed to exploit society. One person should not have 100 houses and then rent them. He has the right to just one house; the other 99 must be the property of the people.

Everyone tries to take [words indistinct] society is divided among the members of the society; the share of each one is a stone or a house and the remainder is collective property. A person has no right to touch the wealth of society, to add to what he really needs and then say: This is my property, my private property. Communism, as a matter of fact, meets Islam on this subject. What I have seen is that communism calls for a man living in a communist society to produce only so as to live, to produce so as to satisfy his needs. From his production he takes what satisfies his needs. Communism says that you produce the maximum, but from your own production you take only what satisfies your needs and you leave the rest for society.

This is the economic order in force in Libya, an order for liberating needs. For a person to become free, he must be freed from his needs. It is in the needs that freedom lies, and it is in freedom that happiness lies. For a person to be happy he must be free, and for him to be free we must free him from his needs and

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remove from him all pressure, both material and moral. We must also break all his bonds. If bonds are smashed, pressures lifted, and needs taken care of, then man becomes really free and his human nature is fulfilled. He becomes the one who makes decisions; he can make laws for himself, make decisions for himself. He can decide his influence in the People's Congresses. Naturally this can be realized only in a Jamahiri society founded on the People's Congresses and the Peoples Committees. Land belongs to everyone and everyone can use land to satisfy his needs by his own efforts (?but not to exploit) others. Land is collective property. Anyone who wants to build a house does not buy it from anyone. If he wants to build a workshop on it, he does not buy from anyone; if he wants to build a farm on it, he does not buy the land from anyone, and he does not own the land on which his farm is built; he owns the farm but not the land on which the farm is built.

A house belongs to the one who lives in it. A family cannot live in a house belonging to someone else because this would be a serious (?encroachment) on freedom, a very grave restriction to freedom. [Words indistinct] moral and material [word indistinct] against freedom is the fact that someone lives in a house belonging to someone else. For someone to become free we must at least free his basic needs: housing, means of transport, clothing, food, drink, and decision-making. These are things that man must possess, otherwise he will lose his freedom.

[Word indistinct] governments (?use) the current exploitation to deny man these opportunities, to deny him the right to decision-making [word indistinct] with the government or parliament. Man therefore is denied material and moral power. The forces of exploitation benefit [words indistinct] food, housing, means of transport belonging to others; [word indistinct] belonging to others. If [word indistinct] man becomes nothing. When mankind realizes this new (?approach) it will revolt over this [word indistinct] of these material and moral opportunities. This is the origin of cultural revolution. The cultural revolution will start when man everywhere realizes that to be free he must possess these capabilities. Freedom is not (?the principle) of liberalism or the one that led to imperialist capitalism, the freedom to plunder other people's potentials.

No, one is free when one possesses one's own potentials, when one is master of one's own needs; but what belongs to others is for others. Presently, capitalism says that one is free to exploit others, plunder others, enslave others. This led to the advent of Marxism as a nationalist reaction forbidding private property definitively; houses became the property of (municipality?), instead of belonging to a landlord. But this [word indistinct] that has harmed freedom.

The Jamahiri regime is the exit from the controversial crisis between Marxism and capitalism that has now worsened. Mankind is now facing an impasse and marking time. But, mankind has the capability to transcend crisis. It is these capabilities that have created the Green Book and the Third Universal Theory in order to move toward progress once again. There is no [words indistinct] for any reason. The Jamahiri regime is post-Marxism. [Word indistinct] Marxism, there was an outlet to move forward. [Word indistinct] that Marxism is a progressive trend but [words indistinct] and faced an impasse.

The Jamahiriyah is once again the one to forge the path ahead even if Marxism (?or any other ideology) [words indistinct]. The economic order [in Libya] is based on this foundation. A house must be maintained by its owners. Even housemaids are slaves [words indistinct]; a car belongs to the person driving it; a house belongs to those who live in it. He who produces consumes his own production; no one has the right to take other people's production. He who produces has the right to consume his production. But now millions of workers produce and others produce. They are forced to relinquish their production in return for a small wage. So the slogan of, "Partners, Not Wage Earners" must spread throughout the world so that sit-ins and demonstrations waged by workers throughout the world [words indistinct]; wages must be completely abolished and workers must be freed from their bonds and become partners, not wage earners. This must spread to factories. This would spread by means of revolutionary committees in every plant, in every place where there are workers. They would spread these new daring slogans.

Mankind will get out of its crisis only if the existing world is destroyed, the world of imperialism, (?oppression), exploitation, the world of government and people, ruler and the ruled, the employer and the workers, president and those he presides over.

Representatives, middlemen, leaders, presidents, all these must disappear and be replaced by the masses; wealth must go to the masses, not to a government or a private sector. Wealth must be divided among members of society and everyone must get his share of this wealth and satisfy his needs from it. Socialist establishments must be set up where workers are partners not wage earners until we attain a society where workers decide their own affairs.

The political regime in Libya is based on the Jamahiri regime, that is People's Congresses and People's Committees. Very simple: All the people are mobilized in People's Congresses which have the power; they promulgate laws and resolutions. They decide everything and the People's Committees implement this. We are just a revolutionary force instigating the masses and encouraging them to exercise power. We are still in the first stage, getting rid of the culture and mentality of relying on a government, on the existence of a government. We are presently in a society without a government. It is difficult for people to accept and live without a government, without an army, without police.

Last month, September, the Libyan police force disappeared and was replaced by a local people's security force. Every neighborhood sets up its own security. The agent wears a green badge [words indistinct], in streets in Libya you would find that traffic is regulated by people carrying green badges. Any citizen can volunteer to do this job. A criminal is apprehended by any member of the People's Security because a criminal is everyone's enemy. So the people are taking over tasks that used to be performed by an organ. In return for the existence of this organ, people relinquish some of their freedom. Freedom is indivisible, and for freedom to be complete the people must assume all the tasks performed by the organs that reduce its freedom, foremost of which is the institution of government.

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In Libya government has been abolished and replaced by People's Congresses and People's Committees. The greater the population a state has and the more remote its regions are, the more it is in dire need of a Jamahiri regime. Perhaps a small state may not be badly in need of a Jamahiri regime because it can be administered by means of any organ. But big states need the Jamahiri regime more than the small states, and it is impossible for capitals in big states, even with lies and fiddling, to practice this [word indistinct]. Beijing cannot; it is impossible for Beijing to manage the affairs of one billion people in China, or to know what they want. China, more than Libya, needs to become a Jamahiriya. Likewise, Delhi cannot manage its nationalities and provinces with a federal government. Impossible, and the proof is the opposition, the trouble, and the bloody acts now taking place in India. They all constitute the rejection of an inadequate regime. [Sentence indistinct]. The Jamahiri regime is the regime that would solve India's problems, the problem of [word indistinct].

The Soviet Union has to a certain extent overcome this — it is also a big country with a big population — by means of the soviets. The soviet regime is an incomplete Jamahiri regime; it has not reached the grassroots. The soviets do represent the masses, but the Jamahiri regime [words indistinct]. The masses themselves are mobilized in the People's Congresses. The congresses are the ultimate objective, and councils, soviets, and committees are just steps on the road. This indicates that in the future the entire world will become a Jamahiri. The proof is the expanding basis of opposition and the widening of the basis of participation in power. This is not going to stop midway. It will continue until everyone gets into power, and then the Jamahiri regime is set up. The multiplicity of parties is proof that everyone wants to govern, and the widening of the platform of opposition to power shows that all people want to govern and reject rulers. The expansion of participation in power indicates that incomplete power [the power of government as opposed to the masses] is beginning to give way to complete power [power of the masses]. This is not going to stop midway. In the end, it will lead to the emergence of the power of the people, the emergence of a government with the participation of all.

History confirms this. There used to be monarchies where the king alone ruled and owned the land and everything it contained, and afterwards left it to his sons. This has now become ridiculous and unacceptable due to progress. Republics later appeared where the people elected the king, the president of the republic being a king without a crown. People elect a king, a ruler. Their are presidents of republics who are in fact kings because they are presidents for life. Heritage is also involved, a president leaving power to his son after him. This happens even in a republic.

The third stage is a stage where the masses govern themselves and reject choosing someone to rule them. Not only do they reject having someone rule them, but they reject even choosing someone to rule them. They govern themselves because they now believe that they are fit to govern themselves. All these demonstrations, sit-ins, strikes, agitations in the world, and the negative and positive political acts in the world now are an expression of rejection: The masses set up a government and after a while this government turns against them. They elect a parliament and then they stage demonstrations against decisions adopted by this parliament. Parliaments promulgate laws rejected by the masses.

This means that all-out rebellion has begun, and this is in fact the beginning of the end for the instruments of power: parliaments, governments [word indistinct].

The social order is given in the third chapter of the Green Book. When I say social order, some may think about men and women. In a Jamahiri society there is no consideration for the words man and woman. In a Jamahiri society the masses are the masses irrespective of whether they are males or females. In this society males and females exist only from a biological point of view which in no way interests the political and economic domains. The Jamahiri regime recognizes only the human being without seeking to know whether it is male or female because this does not concern it. All people are equal and the Jamahiri society is based on all the masses. It has a completely different view of women from the traditional view of men and women.

In a Jamahiri society there are no men and women; there are just masses. Hence, there are no [word indistinct] issue of women. Society becomes free entirely, men and women, if one can say so. This society is based on other social matters which I now would like to speak about such as education. From the social point of view it is the education as provided for by the third chapter of the Green Book [words indistinct]. Learning is a natural right for everyone and one cannot be denied it unless denial is self-imposed. Education also must be free without any restrictions, molds, and official shapes. Now every state wants to teach the new generations what the authority deems fit, but the Jamahiri regime gives the right to everyone to familiarize himself with all trends. [Sentence indistinct].

Education, science, and learning are not an organized curriculum and classified subjects young people are obliged to learn during a number of hours on rows of benches from printed books. This sort of education that prevails throughout the world is a method contrary to (?freedom). Mandatory education, over which states of the world are priding themselves whenever they manage to impose it on their respective youths, is one of the methods of denying freedom. The mandatory shaping of man's talents is the mandatory orientation of man's options. It is an act of dictatorship killing freedom. [Words indistinct] before free choice to [words indistinct] to force man to learn a given curriculum is a dictatorial act. Imposing specified subjects to inculcate people is a dictatorial act. Mandatory teaching and organized curriculum-based teaching are in fact a way of making the masses ignorant. All states that define the trends of education through official curricula and force people to learn them, and officially define the subjects to be learned, are states practicing repression against their citizens. All the methods of education now prevailing in the world must be destroyed by a world cultural revolution that would free the mentality of man from the curricula of [words indistinct].

This in no way means closing schools, as those who think superficially may think when hearing this; nor does it mean people abandoning education. Quite the contrary: Society should make available all types of education and leave to the people the freedom to take to any science spontaneously. This requires a sufficient number of schools for all types of education. Not securing enough schools means limiting the freedom of man, and



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forcing man to learn the specific subjects available. It means denying man a natural right as a result of the absence of other types of education.

Societies that forbid and monopolize education are reactionary societies, biased toward ignorance and against freedom. The societies that prevent the knowledge of religion as it is are reactionary societies, biased toward ignorance and hostile to freedom. The societies that monopolize religious knowledge are also reactionary societies, that is examples of ignorance and slavery. Societies that discredit other people's religion, other people's civilization, and other people's behavior in offering them as subjects of learning are reactionary, biased societies hostile to freedom. It is like the Christian teachers who now, throughout the Christian world, in schools inculcate in the youth of Europe and the Christian world a deliberately false teaching. They tell them that Muhammad is a charlatan, a magician, and not a prophet. Why tell them this? Just tell them the truth and then they will judge for themselves.

This is ignorance and a reactionary act; it is against freedom. Let people know; let Christian youth know who Muhammad was as we in the Third World (?know about) Christ because He is mentioned in the Koran and no one can change this. We know how He was born to His mother Mary, (Heron's) sister, [words indistinct], the story of Moses. We know where Mary came from and where Jesus, Mary's son, came from, how He was born, spoke to people, and how He disappeared. We are free; we can adopt Christianity if we want, and we know who Muhammad really was and who Jesus really was. However, you in Europe give the youth false information on the Islamic religion, motivated by the crusaders, racism, and fanaticism. This is reactionism, ignorance, fanaticism, and against freedom. Societies which monopolize religious knowledge are also reactionary, fanatical, ignorant, and against freedom. They are societies which distort other people's religion and culture; Arab and Islamic cultures are distorted in Europe for political motives. This is a fanatical, reactionary, and antifreedom action; it does not allow a person access to true knowledge so that he can choose, [words indistinct] freedom. Societies that prohibit materialist knowledge are reactionary, fanatical, ignorant, and against freedom. These societies prevent [words indistinct] other people's right to knowledge; they do not allow the use of the atom for peaceful purposes, [word indistinct] sea, nor solar energy.

This is fanaticism, ignorance, reactionism, and an action against freedom. Societies that prohibit materialist knowledge are reactionary, fanatical, ignorant, and antifreedom societies. Societies that monopolize materialist knowledge are reactionary, fanatical, ignorant, and against freedom, such as when the United States prevented Libyan students from studying space, aviation, nuclear physics; it stopped them. This is ignorance; this is against science. Space, nuclear physics, and aviation are sciences [word indistinct] it is possible to use for peace, cooperation, happiness, and freedom. The United States issues an order preventing Libyan students studying space, nuclear physics, and aviation — this is the height of crudeness, ugliness, and [word indistinct]. Societies that monopolize materialist knowledge are reactionary, biased toward ignorance and against freedom. Knowledge is every man's right and no one has the right to deprive him of it in any country, unless a person commits an act

[words indistinct]; that is if a person commits an act that would take him to prison, of course, he may learn something [word indistinct] the knowledge. (?The objective) here is to control him so he does not harm [society] with this knowledge. Ignorance ends when everything is presented truthfully, and when knowledge is accessible to every person [words indistinct]. Every person has (?his own talent); some in drawing, some in [word indistinct], some in reading, some in clothing. The disabled, the healthy, men, women, old and young, everyone should be offered (?knowledge) in the way that suits them. There is no specific [word indistinct] way, and [words indistinct] forced to reach this way. [Sentence indistinct]. This is an (?analytical) and philosophical action education in the Jamahiri society which should now exist in Libya. [Sentence as heard]

We talk about social order in Libya, and we also talk about [word indistinct] and arts. People should protect their heritage, [musical] compositions, notes which suit them, and should not be forced to grasp or enjoy [word indistinct] other people's compositions or notes, because these are related to language and taste and cannot be imposed.

Sports, horsemanship, and [word indistinct] in the Jamahiri system (?if it existed) in Libya would abolish wrestling and boxing; wrestling [words indistinct] people wrestling each other, bull-fighting, and fighting between other animals, and boxing — this is a barbaric act and a campaign should be launched in the world to abolish wrestling, boxing, and torturing animals, jumping and fighting each other as they do in Europe — cock-fighting, bull-fighting, horse jumping.

[Unidentified speaker]: We have informed you that at the end we did not [word indistinct]. We thought that it would be possible to (?make time for) you to contribute to our seminar and ask you a few questions. In fact the majority of us who know the Green Book [word indistinct] Libya is unchallenged. Even though it may be unknown, or even [words indistinct], those who have come here today have come to complete their knowledge, and have worked throughout the past 3 days. If you kindly agree to stay with us for half an hour, we will present these questions, a series of questions which I believe did not reach you due to poor communications. The questions are on four issues, the issues that are the subjects of our seminar: the history of religion and modern history of the Libyan Jamahiriya and its ideology, which are basically known to the majority of us. The other issue is the development process, which raises many questions, and I will mention some of them; for example, the current state of your programs and the results of the oil crisis, and the crisis in the capitalist world as a whole. To what extent would your plans be affected or changed in view of the fact that your plans are to promote national independence and develop all parts and sectors of the country and the economy? We ask you precisely how your Jamahiri democracy would be able, by its unity or the unity of its committees, to achieve quick results and have adequate information in a world that is changing rapidly and in a country, which you yourself say, does not have an administration or government? If you like, we will embark on other problems which concern your agriculture and [words indistinct] but we will not have enough time. Your Excellency, Colonel, I have asked you questions. If you could enlighten us about them, we would be grateful to you.

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[Al-Qadhdhafi] In any case, we will start with the beginning of your question. Naturally, the world economic crisis has affected us all and the oil exporting countries have suffered. In a country like Libya, where there recently was a revolution, (?which was dependent on oil) and did not have enough time to compensate for oil with other alternatives, we are now moving, with difficulty, to (?develop) alternatives to oil. [Words indistinct] the revolutionary objective is to develop firm and lasting alternatives to oil for the Libyan people. However, the prevalent consumption mentality was brought about by the capitalist group and the imperialist world and created this consumption mentality. It is difficult for us to break through toward production, away from [words indistinct] of consumption, and, indeed, we are facing a problem regarding this. However, with the establishment of the Jamahiri system, People's Congresses and People's Committees, people will look after themselves and will shoulder their responsibilities. The Libyan people are a part of People's Congresses, and with the help of the People's Committees of People's Congresses, because People's Congresses are composed of all the people, the common people. [sentence as heard]

As for People's Committees, they are composed of administrative leadership, technicians, administrators, and experts who are used by the People's Congresses in the People's Committees to implement their resolutions [words indistinct]. Congresses decide whatever they want and the committees implement whatever the congresses want [words indistinct]. The Libyan people, in their People's Congresses and People's Committees, put two issues forward: this is oil, this is the quantity of oil exported by Libya, this is the price, and these are [words indistinct] their needs and requirements [words indistinct] their income and requirement, and try to define supply and demand. This is better than if there was a governmental system which makes decisions that surprise the people. This is the cause of the failure of governments; governments which have never decided anything for the benefit of the people. But people were not aware of economic problems [words indistinct]. Even in Europe socialist governments were ousted and capitalist governments took over; capitalist governments were ousted and socialist governments took over, and vice versa and [words indistinct]. In the Jamahiri system people take responsibility for themselves and there is no government to be ousted; there is no party to be blamed. People know their income, their efforts, and their needs [words indistinct]. Libya has not suffered a political crisis like countries that have governments and parliaments. There is no government that could be blamed and ousted, and there is no parliament from which we can withdraw confidence, or a government from which parliament can withdraw confidence. There is no parliament that can be dissolved in order to hold new elections. There are permanent People's Congresses, which include all the people, and People's Committees, which change continually. People's Committees can be changed for others. There is no political crisis in the Jamahiri system. Even workers do not go on strike or stage demonstrations because they are partners in production. Workers in Libya are partners and not hired. [Sentence indistinct]. The Jamahiri system is luckier than all other systems in facing crises because people decide their destiny and know everything; they decide everything. A Government may be forced to withdraw subsidies from some basic commodities [words indistinct]; people may be surprised by the rise in the price of basic commodities and stage demonstrations, and the government is ousted [words indistinct]. The gov-

ernment may withhold payment of wages and salaries because it does not have the income, and suddenly people find that their wages have fallen, and they stage demonstrations to oust the government. Another government is established and the former government has no sky from which gold falls, and the crisis continues. Crises continue in many countries despite changes of government due to this reason. In the Jamahiri system the congresses decide whether to lower wages, increase wages, lower [the price of] commodities, raise commodities. Libya is a country in which society is complex. [Words indistinct], it is backward, among backward countries, and on the other hand, luckily, when there is a world crisis, it is not a complex society from an economic perspective. It will not be held back. I do not think that Libya would be held back by an economic crisis; it will pass easily. I tried to answer this only from an ideological view. Thank you.

**Al-Qadhdhafi Receives Moroccan, UAE Envoys**  
*LD252224 Tripoli Voice of Greater Arab Homeland*  
*in Arabic 2115 GMT 25 Oct 85*

[Text] The leader of the Great September Revolution today received the Moroccan king's envoy, Ahmed Reda Guedira, and the UAE oil minister, Mani' Sa'id al-Utaybah, who have been sent by King Hassan II of Morocco and the UAE president, Shaykh Zayid bin Sultan Al-Nuhayyan.

**Al-Qadhdhafi Receives Junblatt, Diouf Letters**  
*LD270041 Tripoli Voice of Greater Arab Homeland*  
*in Arabic 2115 GMT 26 Oct 85*

[Text] The brother leader of the great Al-Fatih Revolution has received a letter from brother Walid Junblatt, president of the Socialist Progressive Party and head of Lebanon's National Democratic Front, connected with events in Lebanon.

The brother leader of the revolution has received a letter from Senegalese President Abdou Diouf, the current chairman of the OAU.

**YSP Delegation Arrives in Tripoli 27 Oct**  
*LD280032 Tripoli JANA in Arabic 1645 GMT 27 Oct 85*

[Text] Tripoli, 27 Oct (JANA) — Brother 'Abd al-Ghani 'Abd al-Qadir, member of the Political Bureau of the Yemeni Socialist Party in the PDRY, and a delegation accompanying him arrived in Tripoli this afternoon for a visit to the Socialist People's Libyan Arab Jamahiriyyah.

In a statement to JANA brother 'Abd al-Ghani said that his visit came in the framework of contacts existing between the two fraternal countries the Jamahiriyyah and the PDRY.