MASS MEDIA FOR LITERACY IN LIBYA

A FEASIBILITY STUDY

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

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* * * * *

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DEDICATION

This work is dedicated to a great Libyan teacher Omar El-Mukhtar, who left the field of education to fight the Italian Fascists and did so until his capture and execution by them, in 1931, when he was seventy-three years old.
The writer wishes to express his sincere gratitude to the following persons, who gave him encouragement, understanding, and guidance during the preparation of this dissertation.

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEDICATION ................................................................. ii</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS ............................................................... iii</td>
</tr>
<tr>
<td>VITA ................................................................. v</td>
</tr>
<tr>
<td>LIST OF TABLES ............................................................. xi</td>
</tr>
<tr>
<td>LIST OF FIGURES ............................................................ xiii</td>
</tr>
</tbody>
</table>

## Chapter

### I INTRODUCTION .......................................................... 1

- Statement of the Problem and Methodology ............... 1
- Literacy and National Development ......................... 3
- The Situation in Libya ................................................. 9
- Mass Media and Functional Literacy ....................... 11
- Statement of the Problem ......................................... 12
- Justification for Selecting this Topic ................. 13
- Definition of Terms ................................................. 14
- Factors Determining Feasibility ............................ 15
  - Factor 1: Resources ............................................ 15
  - Factor 2: Mass Media Utilization in Libya ........... 16
  - Factor 3: The Situation in the Village ............... 16
  - Factor 4: Amount of Time .................................. 16
  - Factor 5: Amount of Money .................................. 17
  - Factor 6: Motivation ........................................... 17
  - Factor 7: Bureaucracy ....................................... 17
  - Factor 8: Cultural Biases .................................. 17
- Methodology of the Study ......................................... 18

### II BACKGROUND OF THE PROBLEM: HISTORY AND GENERAL SITUATION IN LIBYA .................................................. 22

- Geography and Physical Features ......................... 22
- Physical Features .................................................. 25
- Climatic Factor .................................................... 26
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>History of Libya........................................... 28</td>
<td></td>
</tr>
<tr>
<td>The Oil Impact on Libya................................. 33</td>
<td></td>
</tr>
<tr>
<td>The Fall of the Monarchy and the Rise of the September 1, 1969, Revolution............. 40</td>
<td></td>
</tr>
</tbody>
</table>

### III EDUCATION AND LITERACY IN LIBYA............. 54

- Education in Libya........................................ 54
  1. Islamic Education...................................... 54
  2. Education Under Colonial Rule..................... 59
  3. Education After Independence, 1951............. 62
  4. Education After the September 1, 1969, Revolution...................... 66
- Evaluation of Libya's Educational System........... 74
- The Problem of Illiteracy in Libya.................. 79
  Introduction.............................................. 79
- Background to the Problem of Illiteracy in Libya and the Campaigns to Combat It........... 82
- Evaluation of Libya's Literacy Campaign........... 95

### IV THE PRESENT SITUATION REGARDING MASS MEDIA............. 103

- Newspapers............................................... 103
  Introduction.............................................. 103
  Newspapers After the September 1, Revolution.. 107
- Broadcasting............................................. 114
  Radio Broadcasting...................................... 114
  Television Development............................... 120
  The Revolution and Broadcasting.................... 121
- The Libyan News Agency............................... 123
- The Theater.............................................. 128
- Motion Pictures......................................... 133
- Revolutionary Criticism of Mass Media............ 135

### V THE IMPACT AND CULTURAL IMPLICATIONS OF FOREIGN MASS MEDIA.......................... 141

- The Impact of Television: Imported Programs and TV Broadcasts from Neighboring Countries...... 141
  Introduction: A Very Small World............... 141
  Television Broadcasting: The Cultural Impact.. 144
  The United States' Domination of TV Programs.. 146
  1. Tunisia................................................. 150
  2. Malta.................................................. 150
  3. Italy.................................................. 152
  4. Greece............................................... 154
  5. Cyprus............................................... 156
  6. Egypt............................................... 157
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>VI</td>
<td>170</td>
</tr>
<tr>
<td>CARRYING OUT THE STUDY</td>
<td></td>
</tr>
<tr>
<td>The Survey of Literature</td>
<td>171</td>
</tr>
<tr>
<td>Personal Visits to Information and Educational Facilities</td>
<td>175</td>
</tr>
<tr>
<td>Personal Interviews with Officials and Personnel in the Fields of Information, Education and Literacy</td>
<td>177</td>
</tr>
<tr>
<td>The Field Study</td>
<td>179</td>
</tr>
<tr>
<td>The Purpose of the Field Survey</td>
<td>180</td>
</tr>
<tr>
<td>Justification for the Choosing of the Personal Interview Method</td>
<td>181</td>
</tr>
<tr>
<td>The Survey Team</td>
<td>183</td>
</tr>
<tr>
<td>The Population Sample</td>
<td>184</td>
</tr>
<tr>
<td>Justification for Choosing the Sites of the Survey</td>
<td>186</td>
</tr>
<tr>
<td>A Commentary on the Survey and the Problem of Sampling</td>
<td>187</td>
</tr>
</tbody>
</table>

| VII | 191 |
| PRESENTATION OF THE DATA | |
| Characteristics of the Sample | 191 |
| Results | 196 |
| Habits and Attitudes Regarding Radio Broadcasting | 196 |
| Habits and Attitudes Regarding Television Broadcasting | 206 |
| Habits and Attitudes Regarding Home Video | 210 |
| Habits and Attitudes Regarding Print Media | 212 |
| Habits and Attitudes Regarding Literacy Education | 215 |
| Commentary on the Data Results | 217 |

<p>| VIII | 222 |
| LIFE IN A LIBYAN VILLAGE: A CASE STUDY | |
| Introduction | 222 |
| The Educational Situation in the Village | 232 |
| The Mass Media Situation in the Village | 237 |</p>
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>IX</td>
<td>THE STATUS OF WOMEN IN LIBYA</td>
<td>245</td>
</tr>
<tr>
<td></td>
<td>Women in Developing Countries</td>
<td>246</td>
</tr>
<tr>
<td></td>
<td>The Modern Libyan Woman and the Impact of the Revolution</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>Legal Measures and Women's Laws</td>
<td>253</td>
</tr>
<tr>
<td></td>
<td>The Libyan Woman and Education</td>
<td>255</td>
</tr>
<tr>
<td></td>
<td>Women and Work in Libya</td>
<td>257</td>
</tr>
<tr>
<td></td>
<td>The Libyan Women and Mass Media</td>
<td>258</td>
</tr>
<tr>
<td>X</td>
<td>AN ASSESSMENT OF THE EIGHT FEASIBILITY FACTORS</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>Factor 1: Resources</td>
<td>265</td>
</tr>
<tr>
<td></td>
<td>Assessment of Factor 1 (a) Availability of radio and television sets</td>
<td>265</td>
</tr>
<tr>
<td></td>
<td>Factor 1(b) Availability of electric power</td>
<td>267</td>
</tr>
<tr>
<td></td>
<td>Factor 1(c) Availability of schools and public buildings that can be used as viewing centers for adult literacy classes</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td>Factor 1 (d) Production and availability of print media</td>
<td>269</td>
</tr>
<tr>
<td></td>
<td>Factor 1 (e) Cinema and the production of films</td>
<td>271</td>
</tr>
<tr>
<td></td>
<td>Factor 1 (f) Production of radio and television lessons</td>
<td>272</td>
</tr>
<tr>
<td></td>
<td>Factor 1 (g) Personnel</td>
<td>277</td>
</tr>
<tr>
<td></td>
<td>Factor 2: Mass Media Utilization in Libya</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>Assessment of Factor 2 (a) Broadcasting coverage in Libya</td>
<td>281</td>
</tr>
<tr>
<td></td>
<td>Factor 2 (b) The effects of television broadcasting from neighboring countries</td>
<td>283</td>
</tr>
<tr>
<td></td>
<td>Factor 2 (c) The impact of imported movie films</td>
<td>284</td>
</tr>
<tr>
<td></td>
<td>Factor 2 (d) The impact of home video and video cassette tapes</td>
<td>285</td>
</tr>
<tr>
<td></td>
<td>Factor 3: The Situation in the Village</td>
<td>286</td>
</tr>
<tr>
<td></td>
<td>Factor 4: Amount of Time</td>
<td>287</td>
</tr>
<tr>
<td></td>
<td>Assessing Factor 4</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>Factor 5: Amount of Money</td>
<td>288</td>
</tr>
<tr>
<td></td>
<td>Factor 6: Motivation</td>
<td>290</td>
</tr>
<tr>
<td></td>
<td>Factor 7: Bureaucracy</td>
<td>291</td>
</tr>
<tr>
<td></td>
<td>Factor 8: Cultural Biases</td>
<td>292</td>
</tr>
<tr>
<td></td>
<td>Summary and Assessment of the Feasibility Factors</td>
<td>294</td>
</tr>
<tr>
<td>Chapter</td>
<td>A PROPOSED PLAN FOR THE USE OF MASS MEDIA IN FUNCTIONAL LITERACY IN LIBYA</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>--------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>XI</td>
<td>A PROPOSED PLAN FOR THE USE OF MASS MEDIA IN FUNCTIONAL LITERACY IN LIBYA</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>Objectives of the Plan</td>
<td>301</td>
</tr>
<tr>
<td></td>
<td>Motivation Required</td>
<td>303</td>
</tr>
<tr>
<td></td>
<td>Organization</td>
<td>306</td>
</tr>
<tr>
<td></td>
<td>Staffing</td>
<td>309</td>
</tr>
<tr>
<td></td>
<td>Training of Personnel</td>
<td>313</td>
</tr>
<tr>
<td></td>
<td>Place of Training</td>
<td>315</td>
</tr>
<tr>
<td></td>
<td>Facilities and Equipment</td>
<td>317</td>
</tr>
<tr>
<td></td>
<td>Soft Ware</td>
<td>319</td>
</tr>
<tr>
<td></td>
<td>Development of Soft Ware</td>
<td>320</td>
</tr>
<tr>
<td></td>
<td>1. The Development of the Printed Materials</td>
<td>320</td>
</tr>
<tr>
<td></td>
<td>2. The Development of the Radio and Television Lessons and Programs</td>
<td>321</td>
</tr>
<tr>
<td></td>
<td>Inauguration and Development: Promotion, Publicity, Length of Course and a Pilot Study</td>
<td>324</td>
</tr>
<tr>
<td></td>
<td>Promotion and Publicity</td>
<td>324</td>
</tr>
<tr>
<td></td>
<td>Length of Course and the Plan</td>
<td>326</td>
</tr>
<tr>
<td></td>
<td>Age Grouping</td>
<td>326</td>
</tr>
<tr>
<td></td>
<td>The Length of the Proposed Plan</td>
<td>326</td>
</tr>
<tr>
<td></td>
<td>The Size of the Class</td>
<td>327</td>
</tr>
<tr>
<td></td>
<td>Length of the Course</td>
<td>327</td>
</tr>
<tr>
<td></td>
<td>A Proposed Pilot Plan</td>
<td>328</td>
</tr>
<tr>
<td></td>
<td>Budget</td>
<td>329</td>
</tr>
<tr>
<td></td>
<td>Cost Estimate</td>
<td>330</td>
</tr>
<tr>
<td></td>
<td>Budget Breakdown</td>
<td>331</td>
</tr>
<tr>
<td></td>
<td>Evaluation Methods</td>
<td>334</td>
</tr>
<tr>
<td>XII</td>
<td>SUMMARY, CONCLUSIONS AND RECOMMENDATIONS</td>
<td>337</td>
</tr>
<tr>
<td></td>
<td>Background of the Problem</td>
<td>337</td>
</tr>
<tr>
<td></td>
<td>Statement of the Problem</td>
<td>339</td>
</tr>
<tr>
<td></td>
<td>Findings Regarding the Feasibility Factors</td>
<td>340</td>
</tr>
<tr>
<td></td>
<td>The Proposed National Plan for Combating Illiteracy</td>
<td>346</td>
</tr>
<tr>
<td></td>
<td>Conclusions</td>
<td>349</td>
</tr>
<tr>
<td></td>
<td>1. The Political Decision</td>
<td>349</td>
</tr>
<tr>
<td></td>
<td>2. Research</td>
<td>349</td>
</tr>
<tr>
<td></td>
<td>3. Financial</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td>4. Training</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td>5. The Role of Universities</td>
<td>350</td>
</tr>
<tr>
<td></td>
<td>Recommendations</td>
<td>351</td>
</tr>
<tr>
<td></td>
<td>Recommendations for Additional Research</td>
<td>352</td>
</tr>
</tbody>
</table>

| BIBLIOGRAPHY | 355 |
LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiteracy Survey in Libya of 1973</td>
<td>88</td>
</tr>
<tr>
<td>2</td>
<td>The Number of Male and Female Students in Public Elementary Education in Three Selected Years</td>
<td>92</td>
</tr>
<tr>
<td>3</td>
<td>The Number of Male and Female Students in Public Preparatory Education in Three Selected Years</td>
<td>93</td>
</tr>
<tr>
<td>4</td>
<td>The Number of Male and Female Students in Public Secondary Education in Three Selected Years</td>
<td>94</td>
</tr>
<tr>
<td>5</td>
<td>Films Imported into Libya 1974-1977</td>
<td>136</td>
</tr>
<tr>
<td>6</td>
<td>Distribution of Interview Sample by Sex</td>
<td>191</td>
</tr>
<tr>
<td>7</td>
<td>Extent of Literacy of Interview Sample</td>
<td>132</td>
</tr>
<tr>
<td>8</td>
<td>Educational Levels of Interview Sample</td>
<td>132</td>
</tr>
<tr>
<td>9</td>
<td>Distribution by Age of Interview Sample</td>
<td>193</td>
</tr>
<tr>
<td>10</td>
<td>Distribution of Interviewees by Marital Status</td>
<td>193</td>
</tr>
<tr>
<td>11</td>
<td>Distribution of Those Interviewed by Income</td>
<td>194</td>
</tr>
<tr>
<td>12</td>
<td>Location of Those Interviewed</td>
<td>195</td>
</tr>
<tr>
<td>13</td>
<td>Radio Listening</td>
<td>196</td>
</tr>
<tr>
<td>14</td>
<td>Most Convenient Time for Radio Listening</td>
<td>197</td>
</tr>
<tr>
<td>15</td>
<td>The Nine Most Popular Radio Programs</td>
<td>199</td>
</tr>
<tr>
<td>16</td>
<td>Principal Sources of News</td>
<td>203</td>
</tr>
<tr>
<td>17</td>
<td>Countries Named as Sources of News and Information</td>
<td>205</td>
</tr>
<tr>
<td>18</td>
<td>Television Viewing</td>
<td>206</td>
</tr>
<tr>
<td>Table</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>The Most Popular Television Programs</td>
<td>207</td>
</tr>
<tr>
<td>20</td>
<td>TV International Antenna Ownership</td>
<td>209</td>
</tr>
<tr>
<td>21</td>
<td>Countries Most Watched</td>
<td>209</td>
</tr>
<tr>
<td>22</td>
<td>Home Video Ownership</td>
<td>211</td>
</tr>
<tr>
<td>23</td>
<td>Kinds of Programs Most Watched on Home Video</td>
<td>211</td>
</tr>
<tr>
<td>24</td>
<td>Time Spent Watching Video</td>
<td>212</td>
</tr>
<tr>
<td>25</td>
<td>Rating of Printed Publications Most Read</td>
<td>214</td>
</tr>
<tr>
<td>26</td>
<td>Most Convenient Time for TV Instruction</td>
<td>215</td>
</tr>
<tr>
<td>27</td>
<td>Illiterates Desiring Class in Viewing Center</td>
<td>216</td>
</tr>
<tr>
<td>28</td>
<td>Suggestions for Broadcasting Improvements</td>
<td>217</td>
</tr>
<tr>
<td>29</td>
<td>Staffing</td>
<td>313</td>
</tr>
<tr>
<td>30</td>
<td>Personnel Training and Development of Software</td>
<td>332</td>
</tr>
<tr>
<td>31</td>
<td>The Pilot Project Budget</td>
<td>332</td>
</tr>
<tr>
<td>32</td>
<td>The Five-Year Budget, Per Year</td>
<td>333</td>
</tr>
</tbody>
</table>
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Map of Libya</td>
<td>23</td>
</tr>
<tr>
<td>2</td>
<td>Countries Whose Television Broadcasts Affect Libyans</td>
<td>149</td>
</tr>
<tr>
<td>3</td>
<td>Location of El-Fayidiya Village</td>
<td>224</td>
</tr>
<tr>
<td>4</td>
<td>Roads Leading to El-Fayidiya</td>
<td>225</td>
</tr>
<tr>
<td>5</td>
<td>Relationships of the Green Mountain Tribes</td>
<td>226</td>
</tr>
<tr>
<td>6</td>
<td>Libyan Broadcasting Coverage</td>
<td>282</td>
</tr>
<tr>
<td>7</td>
<td>Proposed Organization of the Literacy Plan</td>
<td>310</td>
</tr>
</tbody>
</table>
CHAPTER I
INTRODUCTION

Statement of the Problem and Methodology

The progress of a nation depends first and foremost upon the progress of its people. Unless their spirit and potentialities are developed, the country cannot move forward economically, politically or culturally. The basic problem of a developing country like Libya is not a poverty of natural resources but rather the lack of development of its human resources. Hence the first task must be to build up its human capital. To put it in more personal terms, that means improving the education, the skills and the hopefulness, and thus the mental and physical health of its men, women and children.¹

The way to start seems obvious and quite uncomplicated: build schools and launch a massive program of primary and secondary education and technical training. But the problem is not really that simple. Developing countries are not in a position to adopt any such crash program. Their limited resources, in terms of funds and personnel, must be placed where they will do the most good.

The most obvious long-term solution for mass illiteracy is to cut it off at its source by ensuring universal and adequate primary education. Yet the expansion of the primary school is not enough in itself, nor is it always effective, for it is well known that children returning from the primary school to largely illiterate communities rapidly fall back into illiteracy.

In many countries, this phenomenon results in an intolerable waste of the money spent on primary schooling. On the other hand, literate parents exert a powerful influence upon pre-school education and are less liable to allow absenteeism and premature "drop-out" of their school-age children.

In short, the primary school functions more effectively in a literate community, and parent-teacher-pupil relations are vitally improved by such a community. Hence the relationship of adult literacy and primary schooling should be regarded not as a relationship of competition or conflicting interests but as one of mutual support and reciprocity.

Further, it must be recognized that in many countries, in spite of compulsory school attendance laws, a high percentage of children of school age cannot attend schools for various reasons. Adult literacy classes provide the only opportunity for them to receive schooling.

Each country therefore needs to think out a strategy for the education and development of its human resources. The strategy should be based on the character and traditions of its people, the present stage of the country's development and the opportunities
available for its advancement.

Libya, for example, has a high percentage of illiteracy. About 60 percent of its male adults are illiterate. And illiteracy is as high as 90 percent among Libyan adult females. So adult functional literacy is the most pressing need because the schooling of children is being taken care of.²

**Literacy and National Development**

Literacy as defined by many scholars—the ability to read, write and compute—was made possible by the invention of the alphabet. Its divisive potential was recognized quite early by critics such as Plato, who feared alphabetic literacy as a force capable of destroying the internal unity of society, discouraging oral forms of transmission, and hence disintegrating the collective experience of cultural mysteries and ideals.³

In the secular bureaucracy of the Roman Empire literacy was used as an instrument to unite the empire through the official language of Latin, discarding the various local languages spoken by groups within it. After the fall of the Roman Empire, literacy skills were predominantly associated with the preservation of Christian dogma, and these skills were, with the exception of


non-Christian minorities, the monopoly of the church hierarchy. 4

Literacy is accepted today as one of the basic human rights. The Universal Declaration of Human Rights, adopted by the United Nations in 1948, proclaimed that "everyone has the right to education." For the world's millions of illiterate adults this is translated most often as the right to literacy. 5

Despite the steps which have been taken by many countries to promote literacy, the problem of illiteracy is growing. While the expansion of schooling has managed to decrease the illiteracy rate of the world adult population, education has not kept pace with high population growth rates. Thus, the total number of adult illiterates continues to increase. According to a UNESCO report of August 1978 there are at present probably 800 million adults, i.e. approximately three adults in every ten, who can neither read, write, nor do a simple sum. Sixty percent of these illiterates are women, and their number is increasing faster than that of the opposite sex. The report stated that nearly three-quarters of the world's illiterates live in Asia, approximately 20 percent in Africa, and 5 percent in Latin America. By 1980, 23 countries had an illiteracy rate that is higher than 70 percent, including eighteen African and four Asian countries. 6

4 Tom Wick, ibid., p. 107.


6 H. S. Bhola, ibid., p. 1.
Accordingly, in developing countries like Libya which have a substantial illiterate population there must be a conscious and energetic environment. This demands an effective two-way channel of communication between the planners and the educators on one hand and the people on the other. Thus the people will clearly understand what the planners are trying to achieve, while administrators will be fully aware of the way in which ordinary people think and act. Whether this channel is called "consultation," "information," "communication," or by some other title, it should receive priority attention in any development plan since it is essential that all should be able to participate in the life of the nation as active citizens in a modern state.\(^7\)

It is obvious that an important step in building such a channel of communication must be to drastically reduce illiteracy which prevents a whole system of communication based on the written word from being effective.

On the plane of economic development, developing countries like Libya have set themselves two main objectives: industrialization and modernization of agriculture.

Industrialization requires capital, raw materials and power; it also presupposes a high level of technology, supplies of skilled labor and genuine know-how. These demands would be out of the question without qualified specialist personnel at all levels.

Now a country like Libya which is just embarking on the industrialization process does not at first possess workers trained for industrial production. Very often, firms are obliged to take on untrained workers newly arrived from the country districts. These workers have to adapt to factory conditions and to the ideas of output and productivity. The difficulties presented by this adaptation are at the root of a great many failings which slow up production and make it costly. A few examples of this are frequent botches in tooling and waste of raw materials, numerous breakdowns of machines, unsatisfactory maintenance of equipment, deterioration of tools, accidents at work and large-scale absenteeism.\(^8\)

The modernization of the agricultural sector is also a priority objective in Libya since the oil reserves of the country are limited. This, too, is dependent upon the development of literacy.

For an idea of the usefulness and, indeed, the necessity of a functional literacy program as part of an agricultural extension campaign, consider the requirements for training in such operations as irrigation and the use of chemical fertilizers and insecticides, which only in appearance fall within the capabilities of any cultivator. In point of fact, the cultivator not only has to be able to read and understand the instructions concerning the products he has occasion to use; he also, above all, must be able to calculate, to

reckon the amount of seed needed for his fields, the volume of water required for optimum plant growth; to work out, from the proportions indicated per acre, the amount of fertilizer required for a given area of ground, or to calculate the quantity of insecticides to be mixed with volumes of water varying with the capacity of the spray used.\textsuperscript{9}

Yet the number of farmers who are still illiterate remains very high and these very low levels of education are a particularly serious handicap, for they immediately block any effective possibility of sustained technical progress in the agricultural sector. It can be said that an inferior level of education and agricultural progress are totally incompatible.

According to Daniel Lerner literacy is the basic personal skill that underlies the whole modernizing sequence. With literacy, people acquire more than the simple skill of reading. Lerner's study of Middle Eastern countries found that those who read newspapers also tend to be the heaviest consumers of movies, broadcasts and all other media products.\textsuperscript{10}

From the uses of reading in the community, Shirley B. Heath stated seven types of uses of literacy:


1. Instrumental. Literacy provided information about practical problems of daily life (price tags, checks, bills, advertisements, street signs, traffic signs, house numbers).

2. Social-interactional. Literacy provided information pertinent to social relationships (greeting cards, cartoons, bumper stickers, posters, letters, newspaper features, recipes).

3. News-related. Literacy provided information about third parties or distant events (newspaper items, political flyers, messages from local city offices about incidents of vandalism, etc.).

4. Memory-supportive. Literacy served as a memory aid (messages written on calendars, address and telephone books, inoculation records).

5. Substitutes for oral messages. Literacy was used when direct oral communication was not possible or would prove embarrassing (notes for tardiness to school, message left by parent for child coming home after parent left for work).

6. Provision of permanent record. Literacy was used when legal records were necessary or required by other institutions (birth certificates, loan notes, tax forms).

7. Confirmation. Literacy provided support for attitudes or ideas already held, as in settling disagreements or for one's own reassurance (brochures on cars, directions for putting items together).11

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Lerner, Rogers and Herzog, and Rahim in Turkey, Columbia, and Pakistan respectively, all found highly significant correlation between literacy and exposure to mass media and awareness of new opportunities. Indeed, few would dispute the significance of literacy for either individual or national development.\textsuperscript{12}

So by extending the benefits of literacy to the greatest possible number of illiterate Libyan workers and farmers, greater over-all productivity is obtained from the individual firm; and this--be it remembered--is one of the necessary conditions for national development.

\textbf{The Situation in Libya}

The Socialist People's Libyan Arab Jamahiriya, known as Libya, was the first country to receive independence under United Nations auspices. It is an Arab republic with a population of about three million, mostly Arabs of the Islamic religion.

Libya is situated on the southern coast of the Mediterranean Sea and is bordered by Tunisia and Algeria on the west; by Egypt and the Sudan on the east; and the Sudan, Chad, Niger and Algeria on the south. Ninety-five percent of Libya's 68,000 square mile area is classified as desert.

There were two major events which changed Libya in this century. First was the discovery of oil in 1957 which brought prosperity and an

improved standard of living. The per capita income rose from $40 in the 1950's to $10,000 in 1980.13

The impact of the oil boom on the lives of Libyans was great. New schools, universities, housing projects, hospitals, factories and petrochemical plants were built. Roads, nationwide television and a telephone system were designed. Free educational and health services were provided for all Libyans. Capital was no longer in short supply.

The second major event that changed Libya was the revolution on September 1, 1969 when King Idriss Sanussi was overthrown by Col. Muammar Qaddafi and the Free Officers and a new republic was proclaimed. Libya began to play a significant role in the affairs of the Arab and Muslim world and the revolution aligned itself more closely with the more socialist and progressive Arab and world countries.

The ideology of the September 1, 1969 revolution had a strong populist component, based on the rural and humble origins of its leader Qaddafi, which seeks to abolish the exploitation and ameliorate the neglect which many Libyans suffered at the hands of the tribal aristocracy and foreign powers. This populism is anti-communist and anti-capitalist. Qaddafi sees these ideologies as foreign and atheist imports which would not suit Libyan conditions and would result in an exploitive dependence on the Soviet Union or the United States. Qaddafi views "Arab Socialism" or the "Socialism of Islam" in terms

of social justice and mutual egalitarian rights and responsibilities---
principles of equality inherent in Islamic tradition.14

**Mass Media and Functional Literacy**

The revolutionary government of Libya realized that it was
of prime importance to teach illiterate adults to read and write.
Already it has taken steps in attacking this problem. However, the
method of teaching is the traditional one based on face-to-face
communication---one teacher and one class. This method is very slow
and, at the same time, costly. It needs continuous training of a
large number of teachers every year to combat adult illiteracy. It
is a time-consuming method; accordingly, it would take many generations
to lower the high illiteracy rate in Libya. As the Libyan newspaper,
The Political Week, stated, it will take Libya fifty years to wipe
out illiteracy.15

The typical traditional literacy campaign that is used in
Libya is largely based on a primer or set of primers. The learner
is taught the alphabet and reads a series of graded texts including
short stories, rudimentary history and some information on the
country's political and public institutions. One "graduates" from
such a program when he or she has read the primers from cover to
cover.

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14 "Imperialism and Revolution in Libya," *Middle East Research

15 *The Political Week, Tripoli, Libya, The Information
However, there are such problems as a lack of instructional materials for new literates, no exact records of attendance, a lack of trained teachers, and no effective prevention of adult drop-outs from literacy classes.

**Statement of the Problem**

This is a feasibility study designed to determine the practicality of using mass media in attacking the illiteracy problem among Libyan adults.

Developing countries like Libya have to speed the flow of information, offer education where it has never been offered before and teach technical skills and literacy very widely. This seems to be the only way the leadership can arouse and prepare their populace to climb the economic mountains.

Therefore, the problem with which this research is concerned is to determine the feasibility of what may be an effective alternative technique for developing literacy; i.e., using mass media to improve the quality of education among illiterate Libyan adults.

The implied goal is to bring about a change in the method of traditional literacy teaching and to speed the process of educating illiterate adults so that they may become functionally literate and economically productive. This study is concerned with determining whether such a method used in Libya is feasible.
Justification for Selecting this Topic

This topic was selected for research for several reasons:

1. As a citizen of Libya who holds a full Libyan peoples' scholarship, the writer has felt a responsibility to develop a program which might reduce or eliminate illiteracy among his people, and thus contribute to the progress of the country.

2. Libya is an oil-producing country. There is an urgent need for skilled employees and laborers. Until now, the skilled upper stratum is composed primarily of foreign nationals. If these foreign nationals leave Libya, for economic or other reasons, the country will be paralyzed and unprepared to assume responsibility. So, the time is ripe to educate the illiterate masses, train them and help them get better jobs in factories and modern farms, thus increasing their economic status and helping the country advance.

3. The oil wealth in Libya will not last forever. Every Libyan must take advantage of the country's wealth to build an educated society which will be able to cope technologically and economically with the post-oil era.

4. An extreme interest in mass communication has motivated the writer to investigate methods which could best be used in increasing literacy among the adult population of Libya.

5. And, finally, it is hoped that this research may benefit other developing countries, particularly Arab and Muslim nations whose problems are similar to those of Libya.
Definition of Terms

Feasibility. A feasibility study is a study to determine whether a proposed project or program is practical, i.e., whether it can be carried out with a good prospect of success.

Functional Literacy. Represents the level of competency in reading, writing and computation which will enable the individual to function successfully as a citizen, a producer, a family member, and an individual.

Mass Media. Those instruments of communication which can present identical messages to persons physically separated by time or space. The identical messages may be printed in newspapers, magazines or books. They may be recorded on film, videotapes, discs or magnetic tape. They may be presented as live radio or live television.

Communication. Is the sharing of ideas and feelings in a mood of mutuality. It refers to a social process--the flow of information, the circulation of knowledge and ideas in human society, the propagation and internalization of thoughts.

Development. Refers to the complicated pattern of economic, social and political changes that take place in a community as it progresses from a traditional to a modern status. These changes include the development of political consciousness, urbanization, division of labor, industrialization, mobility, literacy, media consumption and a broad general participation in nation-building activities.
Factors Determining Feasibility

In essence, then, this is a feasibility study undertaken to determine the effectiveness of mass media in literacy education.

How is feasibility to be determined? What are the essential factors that spell success or failure?

Factor 1: Resources

The first factor to be studied is the availability of resources--human and hard and soft ware--to conduct the literacy program through the mass media.

Specifically, these include:

1. Availability of radio and television receivers;
2. Availability of electric power in populated areas of Libya;
3. Availability of schools or public buildings that could be used as viewing centers for the radio or television classes;
4. Production and availability of print media: newspapers, magazines, books, pamphlets and instruction materials;
5. The cinema situation in Libya in terms of production and importation and the availability of cinema theaters;
6. The production capability of instructional materials: radio and television lessons, textbooks, teachers' guides, follow-up materials, and other necessary audio-visual materials; and
7. Personnel: writers, editors, producers, directors, teachers, technicians, engineers, cameramen and maintenance people.
Factor 2: Mass Media Utilization in Libya

The second factor to be studied is the mass media utilization in Libya in terms of:

1. To what extent does the Libyan mass media reach all the homes in the country?
2. What are the effects of broadcasting from neighboring countries on Libyan audiences?
3. What is the impact of imported films that are shown in Libyan movie houses?
4. What is the impact of the home video recorder and video cassette tapes?

Factor 3: The Situation in the Village

Factor three will examine the situation in a Libyan village to find out how the rural situation is different from that of the city.

In order to develop a literacy program in a Libyan village what is needed or what are the resources, in terms of hardware and software, and also the availability of schools and teachers and all related factors to a successful literacy program.

Factor 4: Amount of Time

How much time is needed to make an effective use of mass media in attacking the adult illiteracy problem?

The answer will be sought after determining the number of adult illiterates, men and women, estimating as accurately as possible the number who will join the literacy program. Apparently
this means how many years are needed to tackle the illiteracy problem.

Factor 5: Amount of Money

The fifth factor is an important factor because the success or failure of the literacy program will depend on how much money the country is willing to give to run the literacy program.

This factor will examine also the cost of the mass media literacy campaign.

Factor 6: Motivation

What can be done to motivate adult illiterates to join the literacy program? Incentives have to be found to provide the motivation and enthusiasm required for continuing participation in media literacy programs. Without some purpose, illiterate adults will be unable to overcome their apathy.

Factor 7: Bureaucracy

To be explored is whether bureaucracy is likely to be a major problem that the literacy program has to consider; that is, what is the extent of the bureaucracy problem as it relates to the proposed literacy program?

Factor 8: Cultural Biases

Cultural biases are likely to affect the literacy program principally in relation to the attitudes of men toward the education of women. This is an important factor because in Libya there are more illiterate women than men.
An important part of this research will be devoted to the women's situation in Libya and its relation with the illiteracy problem.

Methodology of the Study

This is a study of the feasibility of carrying out a program using mass media to achieve functional literacy among the adult population of Libya.

This study will involve six important components.

1. **Review of Literature.** Review of government documents and statistics as they relate to education in Libya and the problem of illiteracy. Also review of relevant literature on Libya, mass media and literacy including UNESCO publications. This is to be done at The Ohio State University Libraries, the Garyounis Library in Benghazi, the Educational Research and Audiovisual Center in Tripoli, the Adult Literacy Center in Tripoli, the Arab Development Institute in Tripoli, and the Arab UNESCO Center in Tripoli, Libya.

2. **Personal Interviews of Libyan Officials.** Libyan officials in the fields of education, and information, will be interviewed. These will include officials and decision makers and employees of broadcasting, the news agency, the theater, the literacy center, the planning departments and educational research centers. This list also will include people such as actors, producers, writers, directors, and sociologists.

These people will be interviewed by the writer at the places of their work in Libya. Their opinions, problems and suggestions
will be recorded and will contribute an important part of this research study.

3. **A Field Survey.** A survey of Libyan adults both males and females, educated and illiterate. The survey will be conducted by the writer and some students at the Department of Communication at Garyounis University in Benghazi.

The sample of the adult population will be drawn randomly and it will include people in different regions of the country.

The main purpose of the field survey is to find out what are the people's views on Libya's mass media, on education and illiteracy.

From the survey it is hoped that a pattern of media behavior of the Libyan adult population will be established; for example, to find out when is the best time to follow a certain program and what other countries are affecting Libyan broadcasting and do video recorder systems have an impact on Libya's mass media.

4. **A Village as a Case Study.** A Libyan village will be chosen as a case study to find out how a rural village is different from a city. The data to be collected from the village will be through personal observation of conditions and also from interviews with the village leaders and some of the population of the village. The information that will be collected will help in defining some of the problems that are unique to the rural areas.

5. **Personal Visits.** Personal observational visits will be made by the writer to the broadcasting facilities in Tripoli and Benghazi, to selected schools, to cultural centers, to theaters,
to movie houses, to the news agency, to newspapers, to printing presses and to publishing facilities.

From these visits and observations, data will be gathered on the resources and how they may be used to help in establishing a literacy program through the mass media.

6. **Assessment of Factors Determining Feasibility.** The final stage in the methodology consists of a critical examination and assessment of each of the factors determining feasibility, making use of appropriate criteria for each factor. These criteria will be identified from the literature, from interviews with public officials, from the author's experience and from a logical analysis of what each factor appears to involve.

For each factor the criteria will be presented together with their appropriate justification. Then the Libyan situation will be assessed in terms of these criteria and an overall judgment will be given as to the extent to which the criteria are satisfied including alternative courses of action in cases where the criteria are not satisfied.

The dissertation is organized in the following manner:

Chapter I: Introduction: Statement of the Problem and Methodology

Chapter II: Background of the Problem; History and General Situation in Libya

Chapter III: Background of the Problem: Education and Literacy in Libya
Chapter IV: The Present Situation Regarding Mass Media

Chapter V: The Impact and Cultural Implications of Foreign Mass Media

Chapter VI: Carrying Out the Study

Chapter VII: Analysis of Data

Chapter VIII: The Situation in the Village: A Case Study

Chapter IX: The Situation Regarding Women

Chapter X: An Assessment of the Eight Feasibility Factors

Chapter XI: A Proposed Plan for the Use of Mass Media in Functional Literacy in Libya

Chapter XII: Conclusions and Recommendations

Bibliography

Appendix
CHAPTER II

BACKGROUND OF THE PROBLEM: HISTORY AND
GENERAL SITUATION IN LIBYA

The term "The Socialist People's Libyan Arab Jamahiriya" is
today's official name of Libya. The country is located in north
Africa on the southern coast of the Mediterranean Sea. Libya is
bordered by Tunisia and Algeria on the west; by Egypt and the Sudan
on the east; and by the Sudan, Chad, Niger and Algeria on the south.

Until modern times, Libya was known by the names of its three
cOMPONENT AREAS: Tripolitania in the west, Cyrenaica in the east and
the Fezzan in the south. In this research the terms "Libya" and
"Libyans" will also be used to designate those areas and their
peoples prior to the modern era.

Geography and Physical Features

Libya has a Mediterranean coastline of 1,200 miles along
which most of the fertile and cultivable land lies. Before the last
ice age Libya was covered by dense vegetation and wildlife, from which
its oil was ultimately generated. It progressively became drier in
climate, resulting in the gradual spread of the Sahara desert toward
the north.

While Libya today is the fourth largest country in Africa
and approximately two and one-half times as large as the state of
Figure 1. Map of Libya
Texas, 95 percent of its territory is classified as "desert" or pre-desert steppe. Of the remaining five percent judged "economically useful," only one percent is regarded as suitable for permanent cultivation and only one-half of one percent is presently cultivated, almost exclusively along the coastal strips and hill ranges of Tripolitania and Cyrenaica.¹

In 1980 the population, increasing at an annual rate of 4.1 percent, was declared at 3,500,000, of which a total of 2,500,000 were Libyan. There were almost one million foreigners in the country working in construction and other fields. They included people from Arab countries—Egyptians, Palestinians, Tunisians, Sudanese-East Europeans, West Europeans and about 5,000 Americans. Some 85 percent of the population inhabit the northern regions of Tripolitania and Cyrenaica, where density of settlement is over 50 per square mile, while density elsewhere is less than one per square mile.²

The overwhelming majority of the Libyan population is Arab, and all Libyans belong to one religion: Islam. The population is a homogeneous one; minorities count for no more than 6 percent. The major minorities are Berber, Tuareg and Tebu. These small minorities are well integrated into Libyan society. Arabic is the official language of the country.

¹Carole Collins, "Imperialism and Revolution in Libya," Middle East Research and Information Project, Vol. 27, April 1974, p. 3.

Physical Features

The whole of Libya may be said to form part of the vast plateau of North Africa which extends from the Atlantic Ocean to the Red Sea; but there are certain minor geographical features which give individuality to the three component areas of Libya.

Tripolitania consists of a series of regions of different levels, rising in the main toward the south. In the extreme north, along the Mediterranean coast, there is a low-lying coastal plain. This plain and parts of the Western Mountain, locally known as "Jabal Gharbi," are by far the most important parts of Tripolitania, since they are better watered and contain most of the population, together with the capital town, Tripoli, which has one million population or about one-third of the country's population.

South of the Western Mountain there is desert landscape of sand, scrub, and scattered masses of stone. After several hundred miles there is a series of east-west running depressions where artesian water, and hence oases, are found. These depressions make up the region of the Fezzan with its capital Sabha. Fezzan is merely a collection of oases on a large scale, interspersed with areas of desert. In the extreme south the land rises considerably to form the mountains of the central Sahara, where some peaks reach 3,500 meters in height.³

The Fezzan is important only in that it provides the major route from the coast south to central Africa. For centuries it has been and probably will continue to be a major highway for trade. The only change in this land is that motor trucks and airplanes are rapidly replacing the camel.

Cyrenaica, the third region of Libya, has a slightly different physical plateau. In the north, along the Mediterranean, there is an upland plateau that rises to 600 meters in two very narrow steps, each only a few miles wide. This gives a bold prominent coastline to much of Cyrenaica, and so there is a marked contrast with Tripolitania, where the coast is low-lying, and in places fringed by lagoons.  

The northern uplands of Cyrenaica are called "the Green Mountain," locally known as "Jabel Akhdar" and here are found agriculture, the bulk of the population, and the city of Benghazi, the second largest city in Libya with a population of 750,000 inhabitants. South of the Green Mountain the land falls in elevation producing low land which is mainly desert. Here and there occur a few oases, such as Augila, Jalo and Kufra. These oases support only a few thousand inhabitants and are of less importance than those of the Fezzan.

Climatic Factor

A great proportion of Libya, over 90 percent, lies within the climatic influence of the desert, which is characterized by extreme dryness and a wide range of temperatures. The remaining portion  

\[W. \ B. \ Fisher, \textit{ibid.}, \ p. \ 548.\]
(the coast, the northern highlands and other scattered mountains) is under the influence of the Mediterranean basin and the desert.

In winter and early spring the country comes under the influence of various pressure systems and winds related to the high pressure over the Azores, which extend eastward over the southern half of Europe, with troughs occupying the Mediterranean and northern parts of Africa. As a result of the movement of these air masses, some areas, especially in the north, receive a considerable quantity of rainfall.

In summer the influence of the Sahara is spread all over the country. Winter is cool and rather wet in some places, particularly in the north, but summer is hot and dry everywhere and there is abundant sunshine throughout the year. Rainfall variation, from one year to another, and from place to place in the country, is, however, an important factor affecting the distribution of the population and related economic activity.⁵

A special feature is the "Ghibli"—a hot, very dry wind from the south that can raise temperatures in the north by 15⁰C in a few hours, sometimes giving figures of 25⁰C in January. This sand-laden dry wind may blow at any season of the year, but Spring and Autumn are the most usual seasons. Considerable damage is done to growing crops, and the effect even on human beings is often marked.⁶

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During the Summer the temperature rises to over 48°C in most areas especially during the days of the "Ghibli" wind. On the other hand, in Winter, especially in the mountain zones, the temperature can drop below zero in January. In coastal areas the climate is quite moderate throughout the four seasons of the year because of the influence of the Mediterranean Sea. Of the Winter months, January is the coldest, and the hottest months of the year are July and August.

History of Libya

The history of Libya is as old as mankind itself. The ancient Libyan civilization dates back to pre-historic times. Some of the pre-history of Libya is to be read in the pictures drawn on rocks in the desert interior of the country. Thousands of pictures have been found at more than twenty sites in the south, west and eastern regions of the Libyan desert. The dessication of what is now the Sahara desert began about 2,500 B.C. At about this time the flight of the inhabitants of the Sahara into the Nile Valley began. Those who remained behind adopted a nomadic form of life. The population centers were the remaining waterholes, the oases with date palms and millet seed plantations.\(^7\)

The history of Libya has been characterized by a seemingly never-ending procession of foreign rulers who, one after another, 

\(^7\) "Unusual Look at Life and Times of the Sahara," The German Tribune, No. 853, August 20, 1978, p. 11.
tried to subdue the restless network of tribes which had populated the hinterland of Libya.

Foreigners began settling in Libya in the Seventh century before the Christian era, when the Phoenicians settled in the western parts of the land and developed the Phoenico-Libyan civilization in the cities of Oea, Sabratha, and Leptis-Magna which were to be known later as Tripoli, the three cities. At the same time the ancient Greeks settled in the eastern parts of the country and developed a Greco-Libyan civilization in Cyrene, Barce, Twekherra and other cities on the Mediterranean coast.

Herodotus, the ancient Greek historian, visiting Libya around 540 B.C. and described the Greek settlers in Cyrenaica, as well as Libyan tribes, life, traditions and religion. He wrote "Libyans were mostly seasoned nomads who worked the land as farmers when they were not grazing their flocks and herds."  

In 47 B.C. Julius Caesar landed in Africa, occupied Tripolitanean cities and annexed them to Rome. Thus Libya, as a whole, became part of the Roman Empire and remained as such for many centuries. The Roman rule, however, did not extend beyond the coastal strip.

In 533, Byzantines were able to take Tripolitania, after taking control without difficulty in Cyrenaica. Cities in coastal Libya were becoming empty and dangerous after continuous native tribes' raids.

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Their citizens found it much safer to move into rural areas and easier to live by farming. Thus many cities were abandoned and left to decay. The Byzantines did not make major efforts to perpetuate their influence in Libya, where Mediterranean civilization was coming to an end. The natives were resisting foreign influence whether Greek, Phoenician or Roman, as if they were preparing themselves for a new and lasting culture to be brought by the Muslim Arabs in the 649's A.D. when they occupied North Africa on their way to Spain.

The Muslim-Arab era in Libya dates from 642 A.D. when Muslim-Arab troops first crossed into the eastern part of Libya--Cyrenaica. With the help of camels to cross the Sirtica--the 300 miles of open desert separating the coastal regions of Cyrenaica and Tripolitania--the Muslim-Arabs soon captured Tripoli, although they encountered some resistance from the indigenous Berber people. However, the Berbers adopted the new religion, Islam, which suited their simple life, and coexisted with the Arabs, with whom they had many similarities. To this day, the remaining Berber tribes still preserve their language and some traditions that do not contradict their religion, Islam.

Thus beginning with the seventh century, Libya had become a Muslim-Arab country in tradition, folkways, language, and above all, religion. Politically it shared the fate of other North African countries. It was ruled by the first Caliphs in Mecca, the Ummayads in Damascus, the Abbacides in Baghdad, and other Muslim Caliphs in Egypt, Tunisia, Morocco and the Ottoman (Turkish) Muslim Empire. On October 3, 1911, Italian troops landed at Tripoli and put an
end to the Muslim rule of Libya.

Italy, it was said, occupied Libya so as to breathe more freely in a Mediterranean stifling with the possessions and naval bases of France and Britain. The colonization lasted thirty-two years, from 1911 to 1943, and it was the most severe occupation experienced by an Arab country in modern times. The object of the colonization was to incorporate Libya as Italy's fourth shore: it was to be colonization by peasant settlement, and the advent to power of Mussolini's Fascist order opened Libya to mass immigration financed and organized by the state.  

Although the Libyans were outnumbered by Italian troops, were less well equipped and were disorganized, it took the Italians until 1925 to occupy and pacify the province of Tripolitania and to disarm the population. In Cyrenaica, however, the famous Omar Al-Mukhtar, kept the struggle going. In 1930 the Fascist Graziani was appointed the Governor of Cyrenaica, and the famous barbed-wire fence was erected along the frontier of Egypt. Finally in 1931, cut off from all support, Omar Al-Mukhtar was surrounded, wounded, captured and hanged by the Fascists, on September 6, 1931, even though he was over seventy years old.

There followed the Second World War, and the occupation in 1942 of Cyrenaica and Tripolitania by a British Military Administration and the Fezzan by French Forces. Thereafter until 1950 the country

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was administered with the greatest economy on a care and maintenance basis. Its final fate was long in doubt, until the United Nations decreed its independence in 1952.

On December 24, 1951, Libya became an independent state through a United Nations' resolution. The new nation was ruled by a King whose monarchy was comprised of slightly over one million illiterate and destitute individuals. With only a handful of Libyan college graduates, scarce resources, and a per capita income estimated at 50 American Dollars, the country was considered, at that time, to be a hopeless case for economic development and change.  

On the eve of independence, the King started negotiating with both British and American military authorities. Soon military treaties were signed. In exchange for less than ten million dollars annually, both British and Americans were allowed to maintain military bases in Libya.

There were two major events which changed Libya in the last three decades. The first was the discovery of oil in 1957 and the second was the revolution on September 1, 1969, when King Idris Sanussi was overthrown by Col. Muammar Qaddafi and the Free Officers and a new republic was proclaimed.

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10 Mustafa O. Attir, Trends of Modernization in an Arab Society, Tripoli: The Arab Development Institute, 1979, pp. 3-4.
The Oil Impact on Libya

In 1954, according to the World Bank, Libya was the poorest country in the world. In the space of only twenty years Libya was transformed from the world's poorest nation-state to one of the richest, in terms of per capita income. Before oil exports began in 1961 the country's main sources of foreign revenues were the subsidies and grants provided by Britain and the United States of America, and the export of scrap metal salvaged from the battles of World War II, plus a little agricultural products.\footnote{11}

In 1959 Benjamin Higgins wrote describing Libya:

Libya's great merit as a case study is that it is a prototype of a poor country. We need not construct abstract models of an economy where the bulk of the people live on a subsistence level, where there are no sources of power and no mineral resources, where agricultural expansion is severely limited by climatic conditions, where capital formation is zero or less, where there is no indigenous entrepreneurship. When Libya became an independent kingdom, it fulfilled all these conditions. Libya is at the bottom of the range income and so provides a reference point for comparison with other countries.\footnote{12}

Higgins added that Libya combines within the borders of one country virtually all the obstacles that can be found anywhere: geographic, economic, political, sociological, technological. If


Libya can be brought to a stage of sustained growth, there is hope for every country in the world.\textsuperscript{13}

The following descriptive data, embodied in the report of the World Bank's mission to Libya, indicated the health situation and state of public services in this respect were very alarming:

One out of every two Libyan babies born alive died during the first year; the infant mortality rate of Libya was still three or four times that of neighbouring territories; at least three quarters of the population showed signs of active or past inflammatory disease of the eyes; no less than one percent of the Libyan population were reportedly blind; there were only 152 doctors in the whole country and of that only five were Libyans; there were in Libya in 1959 no female Libyan nurses, midwives, or health visitors.\textsuperscript{14}

But the discovery of oil and its exportation changed this gloomy picture of Libya. The impact of the oil boom on the lives of Libyans was tremendous. New schools, universities, housing projects, hospitals and factories were built. Roads and nationwide television and telephone systems were constructed. Free educational and health services were provided to all Libyans. Capital was no longer in short supply.

The exploitation of oil is governed by the petroleum law of 1955, when the first concession was granted; general control is in

\textsuperscript{13}Benjamin Higgins, \emph{ibid.}, p. 37.

the hands of the Ministry (now Secretariat) of Petroleum. Esso Libya made the first strike in 1957 in the southwest Fezzan; but the principal producing fields are now in the Sirte basin. Production for export began in 1961 and expanded in spectacular measure to bring Libya into fourth place among Middle East producers in 1973 and now tenth in the world. Output reached 3.3 million barrels per day or 166 million tons in 1970, but was reduced thereafter in accordance with conservation policies, declining to 1.7 million barrels per day in 1980.15

As high quality, sulphur-free light crude on the "right side" of the Suez Canal, Libyan oil commands a good price. Total sales of Libyan oil are worth over $27 billion per year in 1980, bringing the per capita income for Libyans to $10,000 per year.

According to the Christian Science Monitor, the latest figures show that the United States has bought Libya's high-grade oil since 1961, and now pays about $23 million a day for it, the U.S. Government figures show. The approximately 640,000 barrels per day (bpd) the U.S. imports, more than one-third of Libya's 1.7 million bpd, has helped Libya build up foreign reserves in gold and foreign currency of about $10 billion.16


Like the Middle East oil-producing economies, Libya was afflicted with the wealth, but also the problem, of the "Rentier" state. "Rentier" states, according to H. Mahdavy of Iran, are countries that receive substantial amounts of external rents on a regular basis, paid by foreign government or companies. The distinguishing characteristics of the "Rentier" state is that the oil revenues received by the governments of the oil-producing and exporting countries have very little to do with the production process of their domestic economies. The inputs from the local economies other than raw materials are insignificant.\(^{17}\)

The consequences of oil for the Libyan economy have been graphically described by Dr. Ali Attiga, former Libya's Minister of Planning. He has shown how money supply increased rapidly, with this increase concentrated in the main urban centers. Whereas agriculture had been the only means of livelihood for the great majority of the population, oil opened up easier and more lucrative sources of employment. There was a rapid wave of migration from the country side to the coastal towns. The rush for the proceeds of oil attracted far more people off the land than the oil industry could absorb. The result was crowded urban centers, but deserted farmland in many parts of the country. A side result was the sudden increase in the demand for food in towns as a result of

the increased urban population and the extravagant consumption by foreigners in the oil industry. This might have been a strong stimulus to agricultural production but the low state of technology in agriculture was one of a number of factors which made this impossible. In any event, there were higher profits on investment in the trade and service sector of the economy. So both capital and labor continued to move away from agriculture.18

With this movement, writes Dr. Attiga, Libyan agriculture was left to stagnate in its low level of development and the consumer turned to the world markets for the purchase of his daily food. Oil-induced prosperity provided him with the essential income for such purchases and it also provided the country with essential foreign exchange for significant increased imports. The result was the abandonment of traditional agriculture and nomadic activities in many parts of the country. Although the more modern farms, mainly operated by Italians, remained in production, their relative position in the economy was rapidly deteriorating. Thus during the period 1956-62, the economic forces released by the discovery of oil produced their greatest adverse effects on agriculture. The latter simply could not withstand the great pressure of economic forces generated by the injection of substantial funds in the urban areas.19

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19Ruth First, ibid., p. 146.
Following the pattern of many Organization of Petroleum Exporting Countries, OPEC, Libya has changed from being a net exporter of food to a major importer. In the pre-oil era the country not only met all its own requirements, admittedly at much lower levels of consumption, but had an exportable surplus, mainly of live animals, olive oil, citrus fruit and ground nuts. But as costs soared, production fell, with higher money incomes leading to increased demand from the local population and the large foreign labor force. By 1969 imports accounted for about half of total consumption and since then the position has worsened with production rises failing to keep up with the rapid increase in demand. Higher international prices have, in addition, boosted the total import bill for food-stuffs, which rose from $89 million in 1967 to $574 million in 1975. Today Libya's food import bill is probably running at over $700 million a year, and imports account for 86 percent of total consumption. Italy continues to be the largest supplier, followed by France, Germany and other European countries.20

To prevent the inflationary effects that higher food prices would undoubtedly have, the government has since 1972 been providing heavy subsidies for flour, wheat, rice, cooking oil, meat, tea, coffee, sugar and tomato paste. With this subsidy, food in Libya is considered very cheap as compared to food prices in other parts of the world.

20 Roger Coper, op. cit., p. 181.
As Robert Mabro stated correctly, wealth brings the temporal horizon close. It persuades people to call for miracles here and now, and strengthens the political pressure for immediate distribution. A government, even a very sensible one, will not always know how to resist. It often gives in and offers everyone direct or indirect means of consumption. A classic method is to offer every citizen who wants it a job. The size of the payroll increases beyond all measure, for in order to avoid dangerous political discontent, the state multiplies the posts in its own bureaucracy. In Libya the government smothered the administration with useless civil servants, workers, orderlies and watchmen. A job created by the state is often "disguised unemployment" and the salaries paid to employees, who scarcely work, a disguised handout.\textsuperscript{21}

Mabro argues that while the state is obliged to improve living standards, even as it seeks routes to a development economy less dependent on oil, this is not a sensible policy. In Libya it led to a serious manpower shortage, particularly in the building industry, but also in agriculture. The state absorbed manpower just when new sectors of construction and transport began rapidly to grow; thus creating artificial labor shortages and forcing the import of foreign manpower. The government also encouraged inflation by offering salaries higher than those paid by the oil companies. It spread education but it also killed incentive and initiative. One

\textsuperscript{21}Ruth First, \textit{op. cit.}, p. 152.
instance was immediate translation of graduates into bureaucrats; and underemployed and under-used bureaucrats at that. Mabro argues that there were essentially two ways in which Libya could use her oil to overcome the awesome disadvantages she had carried through history. One was to get more out of her oil in order to buy time for development; the other was to concentrate on developing Libya's human capital as the sole key to real development. The monarchy failed on both counts.²²

The Fall of the Monarchy and the Rise of the September 1, 1969, Revolution

The second major event that changed Libya recently was the September 1, 1969, Revolution when King Idris Sanussi was overthrown by Col. Qaddafi and the Free Officers.

The monarchy suffered from the beginning in that monarchism was not part of the Libyan tradition. There were no kings of Libya from 900 B.C. until monarchism was reinnovated in 1951.

The monarchy of King Idris, an authoritarian regime relying upon an obedient national assembly without political parties, had been powerfully influenced by prominent Libyan tribes and families and British and American advisers. However, there are specific reasons for its fall that must be stated here.

First of all King Idris was getting very old and sick and he was surrounded by corrupted officials and some family members. James

²²Ruth First, op. cit., p. 152.
Akins, former U.S. Ambassador to Saudi Arabia and former State Department's energy expert, characterized the King Idris of Libya regime as "one of the most corrupt in the area and probably one of the most corrupt in the world. Concessions were given, contracts were given on the basis of payments to members of the royal family."23

Another reason was the unstable governments that were appointed by King Idris. During his seventeen years' rule there were eleven cabinets (averaging eighteen months per cabinet), with thirty-two reshuffles (averaging six months each) and a total of 101 cabinet members in office. If cabinet members appointed more than once were counted for each appointment, the total comes to 141 ministers. The ministers rarely had time to familiarize themselves with the issues of their posts, or to develop future plans and strategy for their departments. They were always under the threat of being dismissed or switched. Most of them were there to get for themselves everything they could in the shortest period possible.24

A third reason for the fall of King Idris was that he aligned himself with big tribes and families. Prime ministers and ministers were chosen either to balance regional interests, or for their past and present support to the King. They were chosen not for qualifications and skills, or political ideology and experience, but for the


family, tribal, and religious influence they represented.

Another reason was that even though Libya was independent, there were many signs of colonialism such as the United States Air Base in Tripoli, the biggest American military base outside the United States. And the British had bases in Tobruk and Benghazi. Italian settlers numbered over 40,000. In 1969, an estimated 75-80 percent of the country's industrial plants were owned by Italians, who also provided approximately one-third of the country's craftsmen. Also most of the best agricultural farms, especially near Tripoli, were owned by Italian immigrants and settlers from the Fascist era.\textsuperscript{25}

Thus, on September 1, 1969, when the 80-year-old King Idris Sanussi was vacationing in Turkey, a group of young army officers and soldiers seized control of the government and ended the monarchy in a bloodless coup. Within a few days, Tripoli, Tobruk and other key cities around the country were secured with no reported violence or resistance. The code word for the revolution was "Palestine Is Ours," an indication of the direction the new regime would take. The revolution was led by twelve officers who became the Revolutionary Command Council (RCC). All were lieutenants and captains and were under thirty years of age. On September 8, 1969, Captain Muammar Qaddafi, who had been in charge of the revolution, was promoted to

Colonel and made Commander-in-Chief of the Libyan Armed Forces. He emerges as the leader of the revolution and the chairman of the RCC.\(^{26}\)

Qaddafi, whose personal history is typical, was born in a bedouin tent in Sirte, where his family were itinerant agriculturists and shepherds. He went to school in Sabha, Fezzan. After he was expelled from high school for political activities he finished his schooling in Musrata, 200 km. east of Tripoli. He was very much influenced by the Egyptian Revolution of 1952 and its leader Gamal Abdul Nassar. He entered the military academy in 1961, along with a majority of the other RCC members. He also had two years of education at the University of Libya in Benghazi, where he majored in history. According to Qaddafi, he and his fellow officers started planning the overthrow of the Idris regime at the military school in Benghazi, from which he was graduated in 1966.

Through a number of timely-planned, highly admired national decisions, the new revolutionary regime gained popularity among the masses. These decisions can be summarized in the following six major categories:\(^{27}\)

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1. **Substituting the young and the educated for traditional leadership.** One of the early major decisions of the new regime can be described as "rejuvenating the administration." Almost all top officials were removed immediately and young educated individuals were installed in every leadership post. Thus, the first cabinet during the revolutionary era was headed by a man with a Ph.D. degree. Except for two military men, the Minister of Defense and the Minister of the Interior, all the rest were college graduates. This trend, so far, has persisted.

2. **Ending foreign military presence.** During its early days in power the new regime announced that the ending of all foreign military presence would be its first priority. It automatically gained the support of the Libyans that had opposed such presence for a long time. In early 1970, talks began with British and American officials. Agreements were soon reached, and by June 11, 1970, all foreign troops left the country.

3. **Eliminating signs of colonialism.** When Libya became independent in 1951, the relationship between the Italian community, which controlled most economic activities, and Libyans became very tense. The Italians continued to consider themselves superior to Libyans. Thus they continued to live in segregated communities, refusing to accept the entry of Libyans into their close-knit circles. Libyans, proud of their freedom, were asking the return of family lands and requesting an end to Italian domination of the economy. However, the King's fear of angering Italy or the Allies prevented
any type of confrontation. At the same time he attempted to maintain the status quo. Thus, when the new regime came to power, a new relationship with Italy was introduced. The revolution announced that Libyans had nothing against contemporary Italy. Also, economic relations with "new" Italians were welcomed, but there was no place for those who belonged to the Italian Fascist era. Finally, a drama which had lasted for more than a century, ended. By October 7, 1970, all Italian settlers had left the country and their properties were nationalized. 28

4. Controlling oil activities. Before the revolution all oil activities including price-fixing, were run by foreign oil companies. They also ran the local gas and oil market. Clearly, then, when the new regime took over, the control of oil was one of its priorities. On July 4, 1970, the government nationalized the local market. In December, 1971, British Petroleum was nationalized. In September, 1974, the government passed a law which nationalized 51 percent of all assets, operations and rights of all oil companies in Libya. By 1974 a new policy of participating with oil companies was developed. This restricted the share of oil companies to either 19 percent (as in the case of Occidental), or 15 percent (as in the case with Mobil and Esso). The revolution, through its different agencies and companies, moved into the refinery and petrochemical

industries, as well as oil transportation activities.²⁹

5. Adequate housing for every citizen. As stated previously, with the development of oil exports, the agricultural sector of the economy was badly damaged. Thousands of farmers and nomads deserted their old residential areas and style of life, hoping to enjoy modern facilities, and ended up in deteriorated and crowded slums around the coastal cities. These shanty cities became part of every major metropolitan area. In the absence of socio-economic planning, and with almost all economic activity centered around serving the oil industry, these illiterate unskilled citizens continued in a state of poverty.

The new regime made dealing with the upheaval of these masses one of its first priorities. Soon it became known that the government would do everything possible to provide every family with adequate modern housing. A number of practical steps were taken to reach such a goal in the shortest time period possible. Non-profit loans were made available to all citizens including those who lived in small villages. The revolutionary government, through a number of international construction companies, built modern units in all major cities, towns and even villages. Given the rather small population and relatively huge resources, the regime by mid-1975 had built 38,748 housing units. At that time contractors were working on

²⁹"Oil After Qaddafi," Middle East Research and Information Project, Vol. 27, April 1974, p. 18.
another 41,522 housing units. These were distributed among low-income families who could not afford to pay for these units, and in 1976 Libyans celebrated the elimination of all the coastal cities' slums. 30

6. Economic development plans. The first five-year plan introduced in Libya was in 1964. This plan suffered from inadequate research, inaccurate calculations of time and expenses, and inefficient management. Most of the programs in the plan needed more time and money. Therefore, the new regime decided to wait until better circumstances were available before setting up other such plans.

It was in 1972 that the new regime introduced "The Three Year Economic and Social Development Plan, 1973-75." Four major goals were set forth in this plan: (1) achieving socialism, based on the Islamic and Arab tradition and its human values; (2) attaining increased production and equitable distribution of goods and services; (3) releasing the national economy from foreign influence; and (4) emphasizing every citizen's right to education and health services.

While the three-year plan was in progress, a second plan was announced, called "Program of Social and Economic Change 1975-1980." This second plan had a wider spectrum and higher aspirations. Its main goals were to: (1) raise the individual's standard of living; (2) develop an economy in which other major resources, besides oil,

30Mustafa O. Attir, op. cit., p. 11.
could play major roles; (3) increase the individual's share of materials and services; (4) encourage the development of new population centers through regional development; and (5) increase non-oil exporting goods with an annual compounded rate of 7.9 percent.\textsuperscript{31}

The allocations of this five-year plan were $24.2 billion, an 80 percent increase in public spending above the last three years. Priority of the 1975-80 plan went to agriculture, with 17 percent of the allocated expenditures, industrial development with 15 percent and housing with 11 percent. As part of the agricultural program, the revolutionary government had given farmers rich irrigated land taken over when the Italians were expelled. Houses were also provided free, along with generous subsidies for fertilizer and farm machinery.\textsuperscript{32}

The revolution of September 1, 1969, not only changed the material life of the Libyan people, as mentioned in the six points previously cited, but it also changed the political structure of the society. At first the Qaddafi revolution followed the example of Nassar's Egypt and established an Arab Socialist Union (ASU) in 1971. The ASU described officially as "the popular organization that comprises within its framework all working forces of the people, defends all revolutionary achievements and guides the masses who


\textsuperscript{32}"Vast Oil Revenues and Revolution Have Changed the Face of Libya," \textit{The New York Times}, Monday, September 27, 1976, p. 16.
have the real interest in revolution."\(^{33}\)

Organized on the national, governorate, and basic levels into some 366 units, ASU membership was open to all and in 1972 was estimated to number around 320,000. However, it was not regarded as having much power, and apparently the ruling Revolutionary Command Council (RCC), especially Col. Qaddafi, was not satisfied that it was performing its mobilization function properly.\(^{34}\)

Accordingly, on April 15, 1973, Col. Qaddafi initiated the Popular Revolution, also known as the Libyan Cultural Revolution. This movement was intended to introduce a degree of grass-roots spontaneity, voluntarism, and direct democracy which the bureaucratically conceived ASU was not generating.

The 1973 cultural revolution was against: (1) all reactionary laws; (2) social diseases (the negativistic and passive attitudes which obstruct change and construction); (3) distorted meaning of freedom; and (4) bureaucracy and administrative corruption. Also, (5) there was to be a cultural revolution to stop the "ever-constant infiltration of corrupt foreign ideas and concepts."

In an interview with *African Survey*, July 1973, Col. Qaddafi stated, "the popular revolution on a cultural and administrative level is a battle within the Libyan revolution. This is the way the people can practice self-government." On the difference between the Chinese


\(^{34}\)Richard F. Nyrop, *op. cit.*, p. 171.
Cultural Revolution and Libya's Cultural Revolution Qaddafi

stated,

China's Cultural Revolution is searching for an identity and new principles to be inculcated in the minds of the people. We are not initiating something new. We are consolidating something already in our minds. We want to go back to our origins. In China the Cultural Revolution was led by the Red Army: in Libya it is the masses that lead.\textsuperscript{35}

According to the Libyan political scientist Omar I. El-Fathaly, Libya's popular revolution shared little of the destructive anarchy that accompanied the Red Guard phase of the Chinese Cultural Revolution. Rather, in its Libyan application, the popular revolution became a careful first step toward popular involvement. Heads rolled only in the figurative sense that substantial numbers of managers and bureaucrats found their positions of status and authority considerably diminished. There was neither bloodshed nor mass arrests. In fact, the Libyan cultural revolution was far closer to Yugoslavian and Algerian experiments in worker self-management than to its Chinese namesake. More specifically, it was to become an experiment in popular self-administration.\textsuperscript{36}

The structural instrument of the revolution was the People's Committees. According to Qaddafi the People's Committees would continue to stage the Revolution until its gains have been achieved.


\textsuperscript{36} Omar I. El-Fathaly, \textit{op. cit.}, p. 118.
The Libyan people were enjoined to establish popular committees in all organizations throughout society—in villages, factories, universities, government offices, oil companies, etc. By late 1973 over 2,000 People's Committees had been formed. The committees monitored the conventional administrative structures. Coordinating the work of the People's Committees at the national level was the General People's Congress (GPC).

In January 1976 the General People's Congress was convened. It was composed of 618 members who represented all faces of the Libyan society, farmers, workers, doctors, teachers, students, etc. And in February, 1977, the GPC endorsed the constitution of a "Libyan Arab Socialist People's State (Jamahiriya)," abolishing the Revolutionary Command Council and the cabinet ministries. Col. Qaddafi became Secretary General of the GPC and head of its General Secretariat, of which the four officers of the RCC were appointed members; the government was reformed as a General People's Committee of 25 members; and ministries were renamed secretariats and ministers, secretaries. Representation of the people was committed to a multiplicity of regional and local committees and professional syndicates.37

In March 1973 Col. Qaddafi, together with the four military colleagues, resigned office to devote himself to the promotion of the Libyan revolution and the Third Universal Theory, as an alternative

to communism and capitalism. Qaddafi's theory is based on the foundations of the morality of religion and the humanitarianism of socialism. The theory is published in the Green Book. According to Qaddafi the Green Book is the "final solution to the problem of the liberation of man; politically, economically and socially."

After years of preaching the message of Arab socialism, Col. Qaddafi has chosen for himself the role of the "revolutionary instigator," in his words, "dedicated to awaken Libya and the world to the need for a new social concept, where (in his view) the people can take command of their destiny and their wealth."

In a recent interview with the New York Times, dated August 22, 1980, Qaddafi stated, "My role and that of my comrades in the command structure is to instigate revolution among the masses," he said. "We make sure people's committees don't relax their grip on power. We make sure they will continue to bring the revolutionary message into every aspect of Libyan life, to destroy all the vestigates of the old regime with its mentality, its habits, its traditions," he added.38

The revolutionary process in Libya has translated itself into the nationalization of all private-sector activities, from professional services of physicians, lawyers and accountants to those of plumbers, carpenters and pharmacists, all of whom now labor within a framework of public ownership.

Each family in Libya has been restricted to one house, with other real estate confiscated by those who live in it. "The house belongs to him who lives in it," Col. Qaddafi stated last year.

According to Qaddafi, Libya must be shaped into a model he hopes the rest of the world will follow.
CHAPTER III
EDUCATION AND LITERACY IN LIBYA

Education in Libya

Education in Libya passed through several stages, each being distinguished by certain political and cultural factors. The attainment of Libyan independence, under United Nations auspices, in December 1951 must be considered an essential point in the development process. Prior to the attainment of independence, Libya had the following types of educational systems:

1. Islamic education, centered around the Mosque and covering the period from the beginning of the Islamic rule of Libya in 643 to 1911.

2. Education under Italian colonial rule, 1911 to 1951.

3. Education after independence until the revolution.

4. Education after the September 1, 1969 revolution.

1. Islamic Education

With the spread of Islam in the seventh century in Libya, a new culture was introduced. A demand for education arose because of the spread of Islam, the settlement of Arab tribes, and the rise of the Muslim Empire. Religious education, being a basic
requirement of all Muslim societies, required a knowledge of the Qura'an and consequently the ability to read and write in order to incultate and strengthen the faith. Learning the Qura'an was a duty of all Muslims, and parents were required to create facilities for their children for its learning.

The type of Islamic education developed in Libya was similar to that existing in Egypt, North Africa, and Arabia (Mecca). The main teaching institutions were Mosques and Khalwas. The Mosque, in addition to its purely religious function, has always been a center of teaching in the Muslim world. The disturbance which could be caused by teaching in the Mosque led to the establishment of the schools near or adjacent to Mosques. The Khalwa was a very important institution. It was called Al-Madrasah or Kuttab in other parts of the Muslim world.

The association of the Mosque with education remained one of its characteristics throughout history. In the early days of Islam it was the focus of all communal activities. From its pulpit religious edification and state policy were proclaimed; within its walls justice was dispensed; on its floor sat preachers and teachers—teachers surrounded by adults and children seeking learning or instruction.

The very first teachers acted by commission from Prophet Muhammad, and like him they taught gratuitously. Next to him they were the architects of an educative society whose leaders were truly its teachers. Members of this society, the leaders and the led, the teachers and the taught, were collectively and individually
responsible for upholding its moral standards and correcting lapses: "bidding to honor, and forbidding dishonor."\(^1\)

When they were finally recorded, the canonical traditions, the repository of Prophet Muhammad's dicta, were simply amplifications of the Qura'an. Take for example the verse which proclaims that there is no limit to learning and that man's share of it remains necessarily small. Prophet Muhammad developed the theme in a number of ways, but two traditions must suffice: "Quest for learning is a duty incumbent upon every Muslim, male and female;" "Wisdom is the goal of the believer and he must seek it irrespective of its source." Other traditions speak of learning and wisdom as equal if not superior to worship, and of men of learning and wisdom as the successors of prophets. Here again are two notable examples: "God eases the way to paradise for him who seeks learning;" "Angels spread their wings for the seeker of learning as a mark of God's approval of his purpose."\(^2\)

Thus the Mosque, the place of worship became the first school in Islam and the Qura'an was the first textbook. Next to the Mosque there was the Khalwa. The word Khalwa is significant in itself. It is derived from an Arabic root indicating seclusion. The idea was that the teacher of religion sought seclusion to pursue his

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mystical meditation. As education came to be associated with Sufism (mysticism) and meditation, the Khalwa became the main institution where the Qura'an and the teaching of the Prophet Muhammad were taught. Some teachers in Khalwas were Libyans, trained locally, or graduates of El-Azhar University in Cairo, or the Zaitunah University in Tunisia. Other teachers were Algerians and Tunisians or they came from as far distant as Morocco.

The main purpose of education was to transmit the principles of law and morality from one generation to another, and this was done through the memorization of the Qura'an. No manuscript copies were used, and the teacher dictated from memory. The texts were written down, lesson by lesson, on wooden tablets from which they could be washed off when they had been learned.

With the Qura'an, the students studied tradition, theology, logic and linguistics and after a few years they studied prose, poetry and grammar. Teachers of theology formed a distinct class from those who taught other subjects. Both groups were accorded a high status in the community. This was in accordance with the tradition of Islam which encouraged education and gave a great value to scientists. The Qura'an stated in many verses that, "Only those are scientists that fear Allah," and "Surely there is a big difference between those who are knowledgeable and those who are ignorant," and Prophet Muhammad had stated that, "Seeking knowledge is a duty on every Muslim, whether male or female."
Muslim teachers, scientists and educators enjoyed great prestige in their communities and many of them became advisers to rulers. However, they did not receive fees or salaries for their work as teachers but rather were given endowments or gifts as a reward for their work.

Each pupil attended the Mosque or Khalwa school for whatever period he required. Sometimes attendance was for a period of seven to fifteen years during which time the whole or part of the Qura'an would be mastered. Hours of studies began at dawn and ended at noon, and sometimes there were evening sessions. There was no time limit but at the end of the studies there was an examination and the student would receive a license called the Ijazah which permitted him to establish his own school or go to higher studies at El-Azhar University in Cairo or the Zaitunah University in Tunisia.

Discipline in the Mosque school or Khalwa not only required the rendering of every kind of service to the Feki or teacher, but imposed long hours of study. Corporal punishment was recognized as a means of education. As Sufism (mysticism) spread and became dominant, it was included as a subject of instruction in the Khalwa. In this way the system of free and voluntary education, with its free and voluntary boarding facilities, not only catered to the needs of the community, but also provided for the spiritual needs of the individual, molding him in the stream of life through its character training, and enabling him to enter and participate in
the social and cultural life of the community.³

According to A. K. Kinnany, since the fifteenth century Muslim culture and education had been declining. The rigorous culture and education which had concerned itself with science and philosophy in the past, became concerned in the fifteenth century and afterwards with the study of religion to the exclusion of other subjects. The political stagnation which followed the crusades and internal war led the many who suffered from poverty and ignorance to seek their salvation in the teachings of the Sufis. Therefore education in the Muslim world during the seventeenth century was mainly concerned with the study of the Qura'an, through memorization only, and the teachings of the Sufis. El-Azhar and other great Muslim universities were passing through a period of stagnation and decline.⁴

2. Education Under Colonial Rule

Upon Italy's seizure of Libya in 1911, two colonial methods were used to control the country: the encouraging of immigration and the Italianization of Libyan education and culture. Hence, all efforts to promote education undertaken prior to the Italian occupation came to a stand still. The regions which Italy was unable to


control tenaciously kept their Islamic education in the Mosque and Zawaiya schools. The colonial penetration through education, on the other hand, was strengthened in the regions where the Italians immigrated.

In 1914 Italian colonialists issued the Education Ordinance of 1914, according to which Italian-Arab schools were established, in which all subjects, except the Arabic language, were taught in Italian. The Ordinance also made all the Mosque and Zawaiya schools subject to Italian inspection and censorship.5

Thus the Mosque and Zawaiya schools suffered from acts of negligence and deterioration, owing to the fact that the teachers and keepers of these Muslim institutions were called upon to participate actively in the "Jihad" holy war against the Italian invaders. The list of great Libyan Muslim scholars turned fighters included the Great Ahmad Sharif Sanussi, Omar El-Mukhtar, Suliman El-Baruni and many more. These educators were either killed by the Fascists or expelled and died outside of their homelands.

Consequently the Mosque schools and Zawaiya were ordered to close and their properties were confiscated. Only the schools of Arts and Crafts in Tripoli and Benghazi were left to operate, on account of the use of Italians made of their graduates in filling vacant posts. Strenuous attempts were made to obliterate Arab

education and Muslim culture in the country. To serve this purpose the Italians established schools for the spreading of Italian culture. In many cases force was applied to induce parents to send their children to these schools. As a consequence, enrollment at these schools increased from 3,000 in 1924 to 13,000 in 1938. In all schools two types of education emerged, an Italian and an Arab type. The Italian teacher was later given the authority to direct the school as he pleased. Thus, Arab children in these schools were often forced to study all the subjects of the curriculum in Italian, including Italian songs and the Fascist anthem. One of the books favored by the authorities included such slogans as "O God! help me to be a good Italian" and "O God! help me to love Italy, my second fatherland."  

The Fascists' educational policies forced many Libyans to withdraw their children from these schools and a few, who could afford it, sent their children to other Arab countries, especially Egypt for the completion of their education.

For more than three years from the Autumn of 1940 Libya was a major theater of war. Many school buildings were destroyed or damaged and all schools were closed for the duration. After the end of the fighting the country was occupied largely by British and partly French forces. Under military administration some educational reconstruction was started in the British and French zones with

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6 A. L. Tibawi, op. cit., p. 150.
personnel and apparatus from Egypt and Algeria respectively. In 1950-51 there were only some 32,000 pupils in primary schools and 300 in post-primary classes in a country with a population of just over one million. There were as yet no secondary schools.\footnote{A. L. Tibawi, \textit{ibid.}, p. 151.}

3. Education After Independence, 1951

The Italian educational policy had a negative impact on the education and development of Libya, which resulted in a very high illiteracy rate, a damaged school system and no funds allocated to education. So when the country gained its independence in 1951 it was faced with a great shortage of trained human power to lead the country. In addition, the economic situation of the country was very poor.

Paul G. Hoffman, a leading world expert on education was able to describe the educational situation in Libya just after independence as follows:

The public-school system was primitive. A typical school had some sixty-five or seventy first-grade pupils, all boys. They had perhaps ten books and five or ten pencils to share among them. There were no desks; the pupils would sit on benches, or on the floor. They would be told to fold their arms, keep quiet, and repeat in turn the lessons dictated by the teacher.... Of eight hundred teachers in Tripolitania province, it was found two hundred had themselves only been through
the first or second grades. Another four hundred had had two to four years of schooling, and no training at all in how to teach.8

Despite the statistical upsurge in educational development between 1943 and 1950, the condition of education in Libya was in reality quite serious. There were no female teachers in primary schools anywhere until 1950. There were no females at the secondary educational levels and there were only 25 teachers at the secondary educational level in all Libya. Fezzan, except for the Mosques and Zawaiyas, was practically an educational desert. The Libyan people, therefore, entered into political independence deprived of technical training, of administrative, organizational, scientific and vocational experience, and of a planned and clear-cut path for educational advance.

When independence was attained in 1951, a new page in the history of Libyan education opened. In 1942-43 the enrollment in primary schools was 6,734 pupils. In 1951 the enrollment rose to 32,115. In 1942-43 there was no post-primary education. In 1951, 300 pupils enrolled in post-primary schools.9

The educational policy after independence has given equal opportunities for all Libyan children, whether in the city, village or in remote areas, to educate themselves. It also allowed the

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9The Development of Education in Libya, op. cit., p. 9.
foreign and private schools to stay, but it placed them under the supervision of the Ministry of Education. It also stipulated that Arabic, the Muslim religion and social studies be taught in these schools.

The Libyan constitution of 1951 and as amended in 1963 asserted that Libya is an Arab sovereign state with Islam as its religion and Arabic as its language. This meant that Libya adopted the Arab-Muslim directive in its educational policy. For this reason there sprang up two types of education both within the national framework; viz: the Muslim type, represented by the Muslim University, with the religious institutes attached thereto; and the second type, the civil, official system of education, which has been organized in the light of the main outlines adopted by most of the Arab states, in accordance with the terms of their mutual agreements. The Ministry of Education developed its curricula, syllabi and textbooks which were pervaded by the Arab Libyan spirit. Religious studies took their appropriate place in the new curricula.

The school programs in Libya have become similar to those in other Arab states, and the school leaving certificates given at the end of each level were made equivalent to those given in other Arab countries.

In 1955-56 the Libyan University was established in Benghazi. It began with the College of Arts and Education. In 1957 two colleges were added, the College of Commerce and Economy in Benghazi and the College of Science in Tripoli. In 1961 the College of Advanced
Technology was founded in Tripoli with the collaboration of the United Nations special fund and the UNESCO. And in 1962 the College of Law was established in Benghazi. Later the Higher Teachers' Training College was established jointly by UNESCO and the Libyan Government, admitting its first students for the academic year 1965-66 in Tripoli.¹⁰

From the period of independence in 1951 to 1965 the educational system in Libya faced two major problems. First was the shortage of teachers and second was the lack of money allocated to education.

Besides the establishment of men's and women's teacher training colleges to supply elementary as well as preparatory school teachers, training courses were organized in which educated young men were trained for the teaching profession. The government made use also of Arab teachers from neighboring countries especially Egypt, to teach in Libyan schools. Graduates of the Libyan University were also called upon to serve in secondary schools. These were some of the solutions to the shortage of teachers in Libyan schools.

The Libyan education was also confronted with the problem of financing and making available the physical and technical facilities required. For this purpose, the Libyan government collaborated with all bodies and organizations which were ready to help. Libyan citizens volunteered by giving buildings to serve as schools and tracts of land

¹⁰The Development of Education in Libya, ibid., p. 12.
for the erection of school buildings. The Technical Assistance Board of the United Nations and the Specialized Agencies of the United Nations, notably UNESCO, collaborated with Libya on a very large scale. As a result, the educational movement in the country made great progress. School equipment and apparatus found their way to Libyan schools. Technical advice in the field of teachers' training, school programs, technical education, methods of teaching and audiovisual aids were given by educational experts. All this cooperation between Libya and these international bodies helped solve most of the problems of financing education in Libya prior to the oil boom in the late 1960's.

With oil exports and the increase in revenues for Libya, the first five-year plan, 1963-68, comprising all sectors of the economy, services as well as production, was inaugurated. The budget for development was 169,097,000 Libyan Dinars (L.D. is equal to three U.S. dollars), for education the sum of L.D. 22,365,000 was allotted. Education came in fourth place as compared to other sectors of development, agriculture, housing, etc.\textsuperscript{11}

4. Education After the September 1, 1969 Revolution

With the revenues from oil increasing, the revolution of 1969 gave great attention to the field of education. Education continued to be free of charge all the way from the elementary to the

\textsuperscript{11}\textit{The Development of Education in Libya, ibid., p. 14.}
university level; and obligatory at the elementary and preparatory levels. While ordinary houses had been leased and used as schools, the revolution built modern, fully equipped school buildings all over the country. Schools also were built in remote and interior regions and the revolution founded mobile schools for the nomadic peoples of Libya.

High allocations of funds were earmarked for education during the revolution. These allocations increased from L.D. (Libyan Dinar) 47.6 million between the years 1963-1969 to L.D. 462.8 million between 1970-1978.12

Higher education was given greater importance. New colleges (for medicine and pharmacy) and technical institutes were added to the university to meet the needs of the country. The University of Libya was divided into two universities, Garyounis University in Benghazi and Al-Fateh University in Tripoli.

On the administrative level the 1969 revolution brought only minor changes in the educational structure. Since 1973 no change has occurred in the structure of the Ministry (so called Secretariat) of Education and the responsibilities of its departments except for a change concerning local authority, whereby the former ten provinces of Libya and their relative departments were abolished and replaced by zone offices directed by people's committees in accordance with the principle of collective leadership declared by the people's

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revolution of 1973 applicable at present in the country. This principle aims at people's control over the administrative machinery of the state.\textsuperscript{13}

Accordingly, Libya (the Jamahiriya) has been divided into forty-six zone offices (local educational authorities) for educational services. Each of these zone offices is directed by a people's committee selected directly by the people for three years. It consists of five members who choose one of themselves or any other person as chairman. The committee members may be returned unopposed or changed by the people.

Teachers' committees to run post-preparatory schools, institutes and universities have also been chosen by students and staff.

In the light of collective administration, educational planning and financing is carried out according to the people's discretion through people's committees and people's conferences which submit their recommendations to the Secretariat's Department of Educational Planning for study and coordination among different zone offices. This department works out a draft educational plan to be submitted to the Secretariat of Planning for coordination among the various sectors within the framework of an integrated national plan. This will then be submitted to the People's General Congress.

\textsuperscript{13}Report on Educational Development in Libya 1976-78, prepared by The Educational Research and Documentation Center, Tripoli, Libya, February 1979, p. 12.
at the end of every fiscal year for approval and for allocation of the necessary funds.

In preparing and approving the administrative budget (salaries, wages and periodical expenditures), the same measures referred to in the development plan budget are followed with the exception that coordination among the various sectors is carried out, this time by the Secretariat of Treasury instead of the Secretariat of Planning.

The organizational framework of the Secretariat (Ministry) for Education consists of:\(^{14}\)

1. Secretary of Education. He is responsible for proposing the policy of the Secretariat and for supervising implementation of the state general policy.

2. Under-Secretary of State for Education. He assists the Secretary in considering the policy of the Secretariat, in implementing the State General policy and in supervising the administration of Secretariat affairs, with the cooperation of assistant under-secretaries within their fields of competence.

3. Assistant Under-Secretary for the Sector of Educational Affairs and Planning. He is in charge of the general departments pertaining to planning compulsory education, to stages above compulsory education, to religious education, to technical/vocational education, to training school activities, to examinations, to cultural

relations, to curricula and textbooks and to chief inspectors.

4. Assistant Under-Secretary for the Sector of Administrative and Financial Affairs. He is in charge of general departments relating to administrative affairs, finance, storage, nutrition, buildings and printing presses.

The Structure of Education (The Educational Ladder)

1. Primary Education. At the age of six, children of both sexes join primary schools which form the first part of compulsory education. Study in this stage lasts for six years. Pupils in the first, second, third and fifth grades are promoted automatically. An examination at the school level is held at the end of each school year for the fourth and sixth grades. According to this examination, the pupil is either promoted or retained at his/her grade. In case of failure twice at the same grade, the pupil is automatically promoted to the next one.

2. Preparatory Education. The course of study which forms the second part of compulsory education lasts three years. Promotion from the seventh and eighth grades is decided by an examination at the school level. In the final year (end of ninth grade) of this stage an examination at the zone level is held. A student who passes this examination is given the General Preparatory School Certificate. To pass this examination a student must obtain the minimum pass mark for each subject. Should a student fail two successive years, he/she will be issued an attestation of completion of compulsory education.
3. **Secondary Education.** To be admitted to secondary schools, a student should hold a General Preparatory School Certificate and should not be over eighteen years of age. The course of study lasts for three years after which a general public examination is held at a national level. Those who pass the final examination are awarded the Certificate of General Education. Study in the first year of this stage (tenth grade in American system) is general while, in the next two years, students join either the literacy or scientific division according to their desires and capabilities.

4. **Technical and Vocational Education.** To be admitted to this type of education the student should have the General Preparatory School Certificate and should be not less than fifteen years of age. The course of study ranges between two and four years. This type of education is supervised by the Secretariat of Education but financed by other different Secretariats such as Industry, Commerce, Planning, and Agriculture. Students who show distinction upon graduation from the four-year technical institutes are allowed to join some faculties of the university on certain conditions.

5. **Teacher Training.** Teachers are trained in two types of institutes:

   a. **General course institutes:** These include two systems, a five-year system after the primary stage and a two-year system after the preparatory stage. These two systems have been established to train teachers for the primary stage and to meet the exigencies of educational expansion throughout the country.
b. Special course institutes: The course of study at these institutes lasts for four years after obtaining the preparatory school certificate. Study in the first grade is general while in the next three grades students specialize and join one area of studies such as Islamic and Arabic studies, English, art and music education, mathematics, or physical education. To be admitted to these institutes a student should be physically fit and should not be less than fifteen years old. He/she should also pass the entry test administered by the Institute of Teachers.

6. Religious Education. This type of education parallels the general education ladder in stages, years of study, admission requirements, promotion and examination systems. The only difference is that its syllabi stress religious instruction and the Arabic language, keeping to a minimum the other subjects in general education.

Types of religious institutes and schools are divided into the following:

a. Qura'anic primary schools

b. Preparatory and secondary schools, after which a student joins the faculty of Arabic and Islamic studies, now under the faculties of Arts and Education in Garyounis University.

c. Religious institutes which include Reading Institute and Institute of Imam (preacher) and Oration

d. Institute of Islamic Missions
It should be noted that the educational regulations issued by the General People's Committee (ex-Council of Ministers) fix the objectives of each educational stage, its level of study and the subjects to be included in the plan of work in the light of the educational philosophy adopted by the state.

7. University Education. The University of Libya was founded in Benghazi on December 15, 1955. It started with only one college, the College of Arts and Education, which had thirty-one students and six teachers.

In August 1973, the Libyan University entered a new stage of development. It was divided into two universities: Garyounis University (named after the army barracks from where the Qaddafi revolution took off in Benghazi); and Al-Fateh University (another name for the Col. Qaddafi revolution; literally it means "the first"), in Tripoli.

Garyounis University, with over 9,000 students, is now composed of nine colleges: Arts and Education, Economics and Commerce, Law, Medicine, Engineering, Dentistry, Agriculture, Sciences and the College of Education in the city of Beida.

Al-Fateh University, with 6,000 students, is now composed of ten colleges: Sciences, Engineering, Education, Agriculture, Petroleum and Minerals, Medicine, Pharmacy, Veterinary Medicine, Nuclear Engineering and the College of Education in the city of Sabha. Both universities have central modern libraries and research centers.
Both universities offer Libyan full-time students scholarships which include free board and room, free medical services, and $100 per month pocket money. The universities also provide books and educational materials at 40 percent of the cost price.

In addition to these two institutions, it should be noted that thousands of Libyan students are pursuing their higher education in many universities outside of Libya, including 5,000 Libyan students in the United States. The majority of these students are on full government scholarships and some of them are on their own or supported by their families in Libya.

Evaluation of Libya's Educational System

However impressive the progress made in the development of education in Libya, its efficiency remains crucial. Omar M. Belazi, who did his Ph.D. study on Libya's manpower, interviewing many experts in the field of education and planning in Libya, came up with critical views and criticisms of Libya's education.\textsuperscript{15}

1. Libya wastes more than one-half the capacity of its educational system on dropouts. According to a study made by the Ministry of Education and National Guidance in 1969, the overall wastage in the first six grades in Libya was between 60 percent and 90 percent. This is a very high percentage, which adversely affects the outturn of primary school graduates. And it is mainly due to faulty

examinations based on memory.

Dropouts are usually those students who repeatedly fail to pass the year-to-year examinations. Dropouts may perhaps have needed counseling and educational guidance to help them in their schooling or direct them to other educational avenues suited to their abilities, such as vocational training. But the lack of counseling and guidance facilities in the educational system has contributed a great deal to the critical problem of dropouts. According to Belazi, provisions for guidance and counseling facilities in schools might bring about the desired change in the level of dropouts and prolong the school years of thousands of students.

2. Although the number of girls attending schools has increased rather rapidly, it is still lower than the total number of male students at all levels of education. But the situation has changed drastically in the last ten years. For example, in 1971 the percentage of girls in schools was 39.3 percent in elementary; 20.9 percent in preparatory; and only 16.7 percent in secondary schools. But in 1979 the percentage of girls had gone up drastically as is shown in the tables of number of students in Libya as of 1980 statistics.

The lower number of girls in schools was a result of many problems that will be discussed in detail in the chapter dealing with women and their problems in Libya.

3. Vocational education is a third aspect of Libya's ineffective educational system. Despite the crying shortage of technicians on the
Libyan labor market, vocational education still plays a far weaker role in the country than it should. In Libya, vocational education comes under the control of the Education Secretariat. In 1972 two newly established petroleum technical schools, one at the secondary level and the other at the junior college level, were under the direct supervision of the Ministry of Petroleum. Industrial training centers and on-the-job training schemes, on the other hand, come under the direct control of the Ministry of Labor. Other formal and non-formal vocational training activities are directed by the ministries and public institutions to fill jobs in projects that come under their direct jurisdiction.

In short, it is clear that the minor role allotted to vocational education does not, for the time being, offer any prospect for challenging the short supply of technical manpower. Vocational education in Libya did not grow as rapidly as the growth in traditional preparatory and secondary education or even the growth in religious schools.

In responses to a questionnaire posed by Mr. Belazi to twenty-one experts on Libya's education and development planning, technical vocational education and a mixed system of general (academic) and vocational secondary education were believed to be the most highly needed educational programs in this stage of Libya's socio-economic development. Technical vocational education, however, received more points than the mixed system of general and vocational education; fourteen experts out of twenty-one chose technical
vocational education, while only seven chose the mixed system.

Agricultural vocational education was chosen to be the next most needed educational program; eleven respondents out of twenty-one put it in second place after technical vocational education.

Most educational experts on Libya believed that at this stage of development while Libya is engaged in an industrial-agricultural development scheme, technical and agricultural vocational education are the most needed development programs of human resources.

Dr. Omar Shebani, former President of the University of Libya, expressed the importance of vocational education and its vital role in executing the industrial and agricultural projects of the development plan. He said that Libya should give proper attention to the development and improvement of its technical-agricultural vocational schools with a proper emphasis on upgrading the wages and salaries of vocational school graduates and thus indirectly provide an incentive for students increasingly to enroll in vocational schools. He pointed out that, currently, graduates of vocational schools are accepted in some colleges of the Libyan universities providing they pass certain preliminary examinations.16

According to the Green March, a weekly newspaper, published by the revolutionary committee in Libya and reflecting the ideology of Col. Qaddafi, education in Libya is still traditional and not up to the September 1, 1969 Revolution's expectations. The paper stated

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16 Omar M. Belazi, ibid., p. 186.
that the gradual approach adopted by some educationalists might have been suitable directly following the 1969 Revolution, but now totally fails to meet the needs of the new generation of youngsters born since the Revolution.

In its August 16, 1980 issue, the paper added that more radical and decisive changes are necessary for a society where power, wealth and arms are in the hands of the people. The neo-colonialist doctrine which attempts to camouflage the often insidious propaganda value of education in capitalism, cannot be upheld by academics in a revolutionary society. Education throughout the world propagates the system under which it functions. For example, in capitalist countries, the education system has gone as far as to elevate the subjugation of peoples around the world, by a racist ideology of superiority (the missionary zeal) and total misrepresentation of the subject peoples.

In the Libyan Jamahiriya, the paper added, it must be understood that education is of primary importance in terms of both the stability and advancement of the Revolution. In this regard, the curricula, textbooks and teaching methods should reflect the gains, aspirations and goals of the revolution.

The Cultural and Educational Secretariat in the Libyan Jamahiriya should formulate new curricula in harmony with the people's pioneering intellectual thesis, personified in the Green Book, and make these available to the new generation. The fact this has not been done leaves the Revolution's philosophy open to misguided misinterpretation or even counter-revolutionary usurpation, added the Green March.
According to the paper, teachers themselves must bear some of the responsibility, in that they must cease to offer textbooks to pupils which are written by those both unfamiliar with the doctrines of the Revolution, and the culture of the Arab Nation. If alternative books are not available they should either write new ones themselves or extract the necessary material from the revolutionary literature available in Libya.

It appears, according to the Green March, that Libyan educational and cultural "experts" are unable to consciously, positively or discerningly read revolutionary literature. The have chosen an easy way, which allows old ideologies to subvert the new. They have even flippantly agreed to maintain old colonial textbooks by simply changing the covers. This can only enrich sterile education practices and reactionary ideas.

"If the educationlists fail to meet the needs of the emerging revolutionaries, they will fail in their duty to the revolution and the people," the paper concluded.

The Problem of Illiteracy in Libya

Introduction

Any educational planning must take serious note of the curse of illiteracy. In Libya, and despite the many efforts to reduce it, or "eradicate" it as it is expressed by many developing countries, illiteracy still afflicts more than half of the aggregate adult population. This grave malady is without doubt a major obstacle to social and economic advance. In the absence of compulsory or
universal primary education during the colonial era and due to the living conditions of the majority of Libyans the number of adult illiterates was augmented and the chances of eliminating illiteracy were reduced.

In Libya there have been campaigns of varying degrees of efficiency to combat adult illiteracy. Since 1964 the problem has been regarded as a major interest of the Ministry of Education and its solution was regarded as essential for the development of Libya and the Arab society as a whole. The Arab League in many of its conferences on education declared that the elimination of illiteracy was an educational prerequisite for social, economic and political development of the Arabs and that it must for this reason form part of any plan for national development.

A recommendation to this effect issued in 1965 envisaged uniform and parallel plans in the member states of the Arab League both for the elimination of adult illiteracy and for providing places in school for children of school-age. Fifteen years was the maximum allowed for the achievement of the two objects. Alas, this estimate proved too optimistic and the capacities of individual states were over-rated. Both problems are still as acute as ever, and there is moreover no sign of their final solution in the foreseeable future.

The difficulties are indeed great, but inadequacy of funds may not be the greatest, at least for a wealthy state like Libya. The technical difficulties seem to be rather more intractable: the absence of detailed statistical material by age-group and sex of illiterates;
the lack of agreed definition of an illiterate, or the minimum of
the three Rs required for the attainment of literacy; the length of
time and the cost of achieving this result; the books and teaching
methods suitable for obtaining permanent results; and finally the
supplementary training, both educational and vocational, required
for ensuring permanent literacy.

As A. L. Tibawi stated, grandiose schemes often suffer from the
defects of the virtue of ambition. Before they can be operated there
must be at least some preparatory study together with careful selection
of the "tools" and the personnel. To help adults attain and retain
literacy is not simply an educational effort conducted in isolation.
For its success it must be linked with social, economic or national
needs for the employment of adults liberated from illiteracy.\footnote{17}

According to Dr. I. Keith Tyler, literacy can not be achieved
to any significant degree unless the cultural climate and environment
are changed so that the literacy skills become necessary for earning
a living, functioning as a citizen, and achieving basic human satisfac-
tions. On the other hand, improvements in agriculture, industry,
housing, sanitation, health, family life, and civic development
require the progressive development of reading, writing and compu-
tation on the part of the masses whose habits and working practices
are progressively to be modified.\footnote{18}

\footnote{17}A. L. Tibawi, \textit{op. cit.}, p. 209.

\footnote{18}I. Keith Tyler, "Combating Illiteracy with Television," \textit{AV
Background to the Problem of Illiteracy in Libya and the Campaigns to Combat It

Many scholars of adult education and literacy agreed that literacy education in Libya is not new and it did not begin with independence in 1951 or in 1953 when UNESCO established a small center in Fezzan, the heart of the Libyan desert, but rather literacy education goes back to the Islamic era in Libya in 643, when Mosque schools began teaching and Arabic was the language of instruction. These educational circles as they were known then continued for centuries to come. In this respect M. Hussein, UNESCO's Chief of Mission in Libya, stated:

I believe that adult education in Libya did not start in the 1950's, but in 1843, when the Sanussi Zawaiya (Mosque school) was established in the city of Beida. Therefore, when UNESCO experts came to Libya in 1953 equipped with their modern techniques, they found an encouraging atmosphere to develop their programs.19

Many writers of developing countries try to put the blame for the high illiteracy rate in their countries on the colonial powers that invaded their nations for a long time, without taking an objective look at the native or local situation in their countries. It is true that foreign colonialists did not have much interest in the education or welfare of the people they colonized, but the writer believes that the local situation must be considered as a main contributing factor to the high illiteracy rate. In the

case of Libya, for example, the majority of the population was working in agriculture or in animal grazing, nomadic life. In this economic and social atmosphere there was no need for the art of reading and writing, with the exception of the religious Imam (preacher) to lead the prayers or teach a few children their basic religious duties. As far as women were concerned the need for education never existed.

So it is safe to assume that the economic, social and cultural life of the community is the major factor in determining the educational level of its people.

In 1943 a group of educated Libyans, who had their education in neighboring Arab countries, especially Egypt, started volunteering to educate Libyan adults, in the cities of Benghazi, Derna and Tripoli. The Libyan volunteers opened evening classes for adult males and started teaching these adults not only the art of reading and writing but also arithmetic, science and religion.

The evening classes followed an elementary education system and hundreds of adults joined these classes and some of them continued their education in neighboring countries and a few earned university degrees. The volunteer movement spread to other cities but the large number of illiterate adults was more than these volunteer classes could handle.

When Libya gained its independence in 1951, it invited UNESCO to establish a program for adult education in the Fezzan region in addition to its efforts in other parts of the country. The project
started in 1953 and was expanded through the years to include hundreds of classes, cultural centers, popular public libraries and home economic centers for women.

The UNESCO's Fezzan experiment had shown some of the most effective methods in motivating women by relating the three R's to home economics. This experiment continued in cooperation with UNESCO, until the government decided in 1964 that the time had come to develop a comprehensive plan for reducing or "eliminating" illiteracy in all parts of the country.²⁰

Libya, as a member of the Arab League, worked hard to survey the extent of the illiteracy problem. In consultation with Sirs El-Layyan Literacy Center,* near Cairo, Egypt, they proposed what came to be known as the 1965 literacy plan, a plan that was supposed to "eradicate" illiteracy from the Arab World by 1980.²¹

To implement the recommendation of the Arab summit conference calling on Arab states to collaborate in "eradicating" illiteracy and the two Arab conferences in Sirs El-Layyan in 1964 which called for comprehensive campaigns for "eradication" of illiteracy in all Arab

²⁰"Eradication of Illiteracy and Adult Education in Libya," ibid., p. 5.

*Sirs El-Layyan, an international center for functional literacy and adult education, was founded by UNESCO in 1952. It made a considerable contribution in the field area in the Arab world.

countries, the Libyan Ministry of Education decided to inaugurate a campaign for the "eradication" of illiteracy and extension of adult education on the first day of November 1965 in accordance with the following regulations:

1. Eradicating illiteracy in Libya within a period of fifteen years.

2. Literacy course to be compulsory and free to all illiterates within the age limits of 13-45. Eradication of illiteracy among women shall be enacted in accordance with the available possibilities and the plan set up by the Ministry within the framework of the prevalent social values.

3. Compulsion shall be gradual process commencing with the productive age limit. The compulsion circle shall annually encompass more illiterates with the view of encompassing all illiterates within the prescribed period.

4. Associating the literacy programs and adult education with cultural, social and vocational aspects whenever it is possible. The programs shall in all cases be in response to the needs of the learners and shall deal with the aspects of their life.

5. Associating the program with the religious and economic motives of the learners.

6. The plan and the methods adopted shall be marked for their elasticity in order to be adjustable to local situations. The plans shall spring from the intrinsic Libyan reality within the coming three years of experimentation, and
7. All media of information, central as well as local, shall be recruited to make citizens aware of the significance of the campaign and participate wholeheartedly in combating illiteracy. Illiterate shall feel happy when benefiting from the literacy programs prepared for them.22

The aims of the 1965 plan were stated as:

1. The eradication of illiteracy among the male and female citizens in all parts of Libya within a period of fifteen years.

2. Training the citizens for increased productivity and for making use of their services and their national consciousness.

3. To teach illiterate citizens reading, writing and arithmetic on a functional level.

4. To develop the mental, social and vocational skills of illiterate citizens.

The Ministry of Education was set as the official authority on directing the campaign technically, administratively, and financially.

The campaign was to last for fifteen years beginning November 1965 in two stages:

1. Experimental stage which lasted from 1965-66 and ended 1967-68. In this stage statistics pertaining to illiterates, their age, sex, and geographic locations, was to be collected. In this

period teachers would be trained, and teaching facilities and equipment be readied;

2. The comprehensive stage; that was to last twelve years 1968-80. This stage was to have all adult Libyans, males and females, become literate.

In 1973 the first scientific survey on illiteracy in Libya was conducted by the Ministry of Planning in coordination with the Ministry of Education. The survey was conducted all over the country and included all aspects of Libyan life. The survey team interviewed adult Libyans in villages and remote areas and in cities. The figures of that survey were very alarming as can be seen from Table 1 on page 88.

In view of this large number of illiterates the Council of Ministers of the Revolutionary era issued the May 27, 1974 Law for Eradication of Illiteracy. The Law stated:\(^23\)

Article 1. Illiteracy of all workers in government ministries and companies and establishments must be "eradicated" by December 1978, and this also includes workers in the private sector;

Article 2. Illiteracy of the rest of the adult population shall be "eradicated" by December 1980;

Article 3. Each Ministry, company or public sector will have an office to be in charge of the illiteracy problem.

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Population 10+ years old</th>
<th>Number of Illiterates</th>
<th>Percentage of Illiteracy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>1,126,000</td>
<td>656,490</td>
<td>210,055</td>
<td>31.9%</td>
</tr>
<tr>
<td>Female</td>
<td>1,063,000</td>
<td>603,595</td>
<td>440,214</td>
<td>72.9%</td>
</tr>
<tr>
<td>Total</td>
<td>2,189,000</td>
<td>1,260,075</td>
<td>650,269</td>
<td>51.6%</td>
</tr>
</tbody>
</table>

The 1974 Law went on to state that all ministries and presidents of public and private companies must be responsible for the application of this law and would be accountable for its achievement.

The methods for achieving illiteracy "eradication" in programs currently under way in Libya as officially mandated are as follows:

Illiteracy is "eradicated" within sixteen months, divided into four basic courses. During each course a certain educational level is to be reached by the learner. This level is equivalent to a certain educational level of the regular student. Work in these programs is as follows:24

1. Ordinary courses for illiteracy "eradication in Government schools: illiterates, male and female, who are fifteen years old and are not up to the fourth grade level join these schools. The study period is sixteen months divided into two years, each year eight months, and the illiterate is given an examination at the end of every eight months.

2. Functional illiteracy "eradication" programs given by the public sector in places of work and production: these are literacy courses given by each ministry and public establishment for its workers. The classes are held at the place of work and the class period is considered part of the work. However, this program is the one with the most difficulties and only a few public sector companies are offering the functional literacy course.

3. Literacy courses for the army and police force: these courses are conducted specifically among policemen and army cadets. The study is for eight months and this period is divided into six-week sections, four hours per day, six days a week. This program is considered successful because of the strict rules and discipline among army and police force members. It should be added that the teachers in this program are full-time employees.

4. Voluntary literacy education: the Ministry of Education working with the Ministry of Planning began in the summer of 1972 a voluntary literacy program whereby teachers and students would volunteer their summer vacation to teach their fellow citizens the literacy skills. This was to be under the supervision of the local educational zone. In the beginning the program was successful and many volunteers signed in, but a few summers later the enthusiasm collapsed, the number of cooperating teachers and illiterates decreased and this program is at a stand still.

5. Special illiteracy "eradication" programs for women: these are programs which combine home economics with literacy education. They have achieved some success and there are quite a number of home economics centers spread all over the country. However, there is still a shortage of qualified teachers and personnel to run these centers.

It should be stated that the regulations for all types of adult and literacy education are the same as those followed in general education with respect to syllabi, length of study and certificates
obtained by learners at the end of each stage.

The following statistics issued by the Ministry of Education show the number of adult students in adult education: \(^{25}\)

1. Number of adult students in Illiteracy "eradication" schools = 16,881 males and females;

2. Number of adult students in functional illiteracy "eradication" = 6,439 males and females;

3. Number of adult students in home economics and literacy centers = 9,594 females;

4. Number of adult students in complementary stage (fifth and sixth primary years) = 5,573 males and females;

5. Number of adult students in preparatory stage = 15,506;

and,

6. Number of adult students in secondary stage = 7,341 males and females.

It should be noted that these statistics are for evening-adult schools only. The statistics for all education in Libya are displayed in Tables 2, 3, and 4 as of 1980, according to the Statistics Bureau of the Ministry of Planning and the Ministry of Education.

TABLE 2

THE NUMBER OF MALE AND FEMALE STUDENTS IN PUBLIC ELEMENTARY EDUCATION IN THREE SELECTED YEARS

Thousands of Students

1968/69 | 1974/74 | 1979/80
---|---|---
90  | 280  | 310
180 | 230  |

TABLE 3
THE NUMBER OF MALE AND FEMALE STUDENTS IN PUBLIC PREPARATORY EDUCATION IN THREE SELECTED YEARS

Thousands of Students

Source: Ibid., pp. 16-17.
TABLE 4

THE NUMBER OF MALE AND FEMALE STUDENTS IN PUBLIC SECONDARY EDUCATION IN THREE SELECTED YEARS

Thousands of Students

<table>
<thead>
<tr>
<th>Year</th>
<th>1968/69</th>
<th>1974/75</th>
<th>1979/80</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>6</td>
<td>14</td>
<td>22</td>
</tr>
</tbody>
</table>

Evaluation of Libya's Literacy Campaign

The year, 1980, was supposed to be the year that marked the "eradication" of illiteracy among Libya's adult population, both male and female. But, according to reliable sources from the Planning Ministry and the Arab UNESCO, in Tripoli, illiteracy is still at 50 percent among Libya's adults, or about 70 percent for Libyan women and 30 percent for the men.

So, in spite of the bold campaign decisions and laws to "eradicate" illiteracy by 1980, and despite all the "high" and low committees for literacy education, and despite all the money spent on combating illiteracy, the problem is not over yet and the percentage of illiteracy is no lower than the 1973 statistics (see Table 1).

In the last two years many articles in the Libyan press, especially in newspapers, attempted to focus the attention of Libyan officials and educators on the problem of illiteracy. The Teacher, a newspaper published twice a month by the Teachers Guild in Libya, stated that even though education is compulsory in Libya up to the age of fifteen, there is still a high percentage of dropouts and school-leavers who contribute to the large numbers of illiterate adults. The paper continued that the problem of illiteracy is not being taken seriously by the officials and the illiterates themselves. The newspaper added that Libya's officials must stop talking about this problem and begin doing something, no matter how small it is. The Teacher suggested that moral and economic or any other kind of
incentives must be found to make the illiterate overcome his or her apathy.26

The Cultural Week, a weekly publication that deals with the cultural life in Libya, stated that the high percentage of illiteracy, especially in villages and remote areas and among women in general, is a strong proof that literacy campaigns have failed and radical alternatives must be found to remedy the illiteracy disease. According to the newspaper, the situation must awaken any sincere revolutionary to start acting and to contribute his or her share in solving the illiteracy problem.27

In an article titled, "When Will the Revolutionary War Against Illiteracy Begin," the Cultural Week wrote that the number of illiterates participating in literacy classes had decreased drastically. The paper held the Ministry of Education responsible for this problem because, according to the paper, the Ministry and its agencies in charge of literacy education did not publicize the high rate of illiteracy. The newspaper called for revolutionary methods such as compulsory attendance laws and the requirement that many services that the Libyan enjoys for free must begin to require literacy skill, such as a driver's license or even an exit visa or obtaining a birth certificate. This is the only way that illiterates will overcome

26"The Tragedy and Danger of Illiteracy," The Teacher, Tripoli, December 26, 1979, p. 16.

their apathy and start being serious about their problem of being illiterate and hindering the progress of Libya, the paper continued.

In an investigative article on illiteracy in Libya, the Cultural Week stated that the number of illiterates working in government agencies had increased instead of declining. The paper cited one government agency, the Municipality of Tripoli alone, in which there were over 1,067 adult illiterates and nothing was being done to help them join literacy classes or provide literacy education for them at their place of work.28

The newspaper stated that in another public establishment the literacy classes were turned into small coffee houses where adult illiterates working in that government agency came to drink tea and gossip for an hour or two. And when the paper got in touch with the literacy agency in Tripoli, it denied knowledge of both situations. The agency complained of lack of funds and personnel to carry on its job.

Apparently in recognition that the old laws, rules and regulations to "eradicate" illiteracy were not enough, a new law, the latest, dated May 11, 1980, was issued. Like the old laws it extended the deadline for the "eradication" of illiteracy from Libya because the old deadline passed without illiteracy being eradicated.

The 1980 law defines the illiterate adult as any Libyan between the ages of fifteen and 45 years of age without command

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28 "Illiteracy Spreads Again," The Cultural Week, Tripoli, May 12, 1978, p. 3.
of reading, writing, arithmetic and general knowledge equivalent to the fourth grade level of Libya's educational system.

Other highlights of the new law are:

Article 3: All government Secretariats, public companies, public organizations, labor or any other unions and oil companies must "eradicate" the illiteracy of their workers and employees in a period not to exceed December, 1984. The illiteracy of the rest of adult Libyans, male and female, shall be eradicated by December, 1986.29

Article 4 of the law put the burden of financing literacy education on the public sector from the funds allocated in the development plans of the country. The new law also made provision for paying literacy teachers overtime salaries in addition to their regular jobs. And the law stated that priorities in government loans, housing, farmland and other free services must be given to literate adults or those who join the literacy classes.

After all these laws (1965, 1968, 1974, and 1980), and all the campaigns and the money and time spent on them, the illiteracy rate is still as high as it was in the 1973 statistics; namely, 30 percent of adult males and 70 percent of Libyan women are illiterate. The percentage of the total adult population is 50 percent.

The question naturally arises; what went wrong with Libya's campaigns to "eradicate" illiteracy?

To answer this complicated question many factors must be considered. It is a combination of several of these that made the achievement of success in literacy education difficult. It is true that compulsory and free education for Libyan children, especially girls, decreased the number of new adult illiterates. But the major problem is with those who did not have a chance to attend schools and are between the ages of fifteen and older.

An important first reason for failure of literacy campaigns was the lack of statistics on adult illiterates. In the history of education in Libya there had been only one "scientific" survey that studied the illiteracy situation among Libyan adults and included information such as their age, sex, geographical location and social and economic situation. This survey took place in 1973 with the complete census of Libya's population.

So since 1973 there have not been any studies of illiterate adults. The Ministry of Education keeps records of those adults who participated in literacy classes or those who are currently in literacy education and then subtracts their number from the 1973 data.

A second factor that hindered progress in literacy campaigns in Libya was the formation of so many committees to run or supervise literacy education. Even though the Ministry of Education is supposedly in charge of the whole campaign, there are: a) the High Committee for Adult and Literacy Education, a bureaucratic office with many bureaucrats in Tripoli. It was formed in 1974 and included members from education and planning ministries; b) the General
Committee for Eradication of Illiteracy; c) the Committee to Supervise Adult Education Through Viewing Centers; d) the Local Committees for the Eradication of Illiteracy. With this formation of a large number of committees there was, unfortunately, no coordination among them. And they were quarreling with each other over budgets and allocation of personnel.

A third reason was the lack of cooperation between the Ministry of Education and other branches of government including the Planning Ministry, the Finance Ministry and most importantly, the Ministry of Information. In these various literacy campaigns the information media did a poor job in publicizing or presenting information on literacy education. Even though an educational television program was presented and some viewing centers were opened for adult illiterates, the program lasted for only two years and the broadcast stations did not present any more lessons for illiterates. That marked the end of literacy education through television.

Probably the television program was expected to produce literacy all by itself! It takes skilled television teachers, local group leaders, helpful volunteers, and quality printed materials to achieve literacy.

A fourth reason was the lack of enough funds allocated to the literacy education. Even though the budget of the Ministry of Education was a huge one, only one-half million Libyan Dinars or one and one-half million dollars, was allocated to literacy education. This resulted in low pay to teachers and personnel, poor equipment, and a
lack of necessary educational facilities and transportation.

A fifth reason is that Libya is having a population explosion, 4.1 percent, considered one of the highest in the world, so in many rural areas the number of schools cannot keep up with the population increase.

A sixth reason was the lack of incentives or motives on the part of illiterate Libyan adults. After the oil boom in the late sixties and the sudden rise in the standard of living among Libyan families, there resulted a great apathy among illiterates. After the oil boom illiterates did not see any financial value or reward from attending literacy classes and they noticed few, if any, economic changes or progress on the part of their neighbors or friends who became literate through literacy campaigns. Of course the availability of radio and television sets contributed to this apathy.

A seventh factor was social and cultural difficulties. This is particularly apparent in the case of women. Social habits or taboos prevented many adult illiterates, especially women, from joining literacy classes. Another social factor was related to the extended family system among the rural and some city dwellers. In an extended family system an individual is responsible as a member of his group. This was a burden on many individuals who joined literacy classes, so that they dropped out or were frequently absent because of family or tribal responsibilities.
An eighth reason was the shortage of professionals working in the field of literacy education in Libya. By professionals is meant sociologists, psychologists, educators specializing in literacy education, and research people. These professionals were never asked to help or contribute their share of knowledge to aid the literacy campaigns. The decisions were made from the top and were expected to be carried out in a manner similar to the construction of buildings or roads. The lack of professionals resulted in a failure of many literacy campaigns.

A ninth factor also was in the shortage of trained specialists at the teaching/supervising level. Certainly there were few Libyans so trained, and the imported Egyptian and Palestinian teachers were not sufficiently skilled in literacy teaching. Also there was a shortage in professionals who prepared the printed materials and wrote the television scripts, etc. Unfortunately, the shortage of these people is a major problem not only for Libya but for all the Arab countries.

Thus a combination of these nine reasons, plus others, contributed to the lack of success of the campaigns to "eradicate" illiteracy resulting in the loss of time and money. These are the major reasons that the illiteracy rate in Libya is not less than 50 percent of the adult population.
CHAPTER IV

THE PRESENT SITUATION REGARDING MASS MEDIA

Since the mass media constitute an important part of this research study, detailed information is presented in this chapter to give the reader some insight into the development of mass media in Libya, its current situation, and especially changes following the September 1, 1969 revolution.

This chapter will deal with:

1. Newspapers
2. Radio and television
3. The Libyan news agency
4. The theater
5. Motion pictures
6. Revolutionary criticism of Libya's mass media

Newspapers

Introduction

The Libyan press, which dates from 1866, has played a significant role in the development of Libyan political and intellectual thought. Despite many kinds of government controls--licensing, censorship or paying a deposit--the Libyan print medium strove to
become the mouthpiece of the desires, hopes and determination of all Libyans.

The print medium was the only means of mass communication available in Libya for more than 90 years. This monopoly ended when radio Libya started transmitting in 1957. Most of the Libyan politicians, writers, poets and social reformers had to work and disseminate their ideas through the newspapers of their time. The press also was considered to be the public university before the establishment of the University of Libya in 1955. Most of the research and works of art were published by the newspapers before the establishment of the book publishing industry in the late 1950's in Libya.¹

A few papers, outside the political struggle, and some periodic publications were the organs of the regime in power. However, the largest segment of the Libyan press was developed as a patriotic instrument which was feared, whether by the Ottoman (Turkish) Governor, the Italian colonialists, or the British authorities or, indeed, even by the Libyan Monarch after the achievement of independence in 1951.

It is beyond this research to go into the details by citing the names of all the newspapers and publications that existed and disappeared in Libya: the number exceeded hundreds. Some publications lasted a few years while others never exceeded their first

issue, i.e. there were no second issues.

The press in Libya experienced a flourishing growth in 1908-1911. At least seven newspapers appeared in both Arabic and Turkish. A number of printing presses were imported into the country, and the people had a choice among publications for the first time. People also began, for the first time, to voice their criticism of the administration. They were encouraged by the press, which published their letters to editors of the various newspapers.²

Unfortunately for Libya, Italy invaded the country and occupied Tripoli in October, 1911. All nationalist newspapers ceased publication and only one of them reappeared during the Italian occupation. Libyan nationalist journalists were accused of encouraging disorder and arousing the people against Italians, and most of them were either imprisoned or exiled and their newspapers ceased publication. Only newspapers that were pro-Italian, published by Libyan traitors, existed by publishing the news of the Italian imperialists and later the Fascists. The Italian era is considered the darkest in pre-independence history. It not only slowed the growth of the journalistic movement but also delayed and hindered the educational and economic growth of the Libyan people in general.

After independence, during the fifties and sixties, the official press became a dominant factor, with two dailies in Tripoli

and Benghazi, one weekly newspaper in the southern city of Sabha, and several magazines published weekly, biweekly and/or monthly by the Ministry of Information. The rest of the newspapers were owned by individuals and were termed "independent." But the independent ones were functioning only because of direct subsidy or because of government stipends paid to editors. Government advertisements played a significant role in keeping the publishers aware of the penalty for straying too far from the official policy lines.³

None of the Libyan newspaper publications ever criticized Libya's internal or external policies. None of the papers criticized the absolute powers of the King, who lived in the small city of Tobruk, near a British military base. The press criticized only education, health and public services including roads and telephone services. But nothing related to the King or even to the premiers or ministers was even discussed.

Even so, in this climate of limited freedom of criticism and unlimited government financial and technical assistance, many newspapers appeared, and many continued publication to give the Libyan reader for the first time a choice between several daily papers, both "independent" and governmental. And for the first time, there were eleven foreign language newspapers to accommodate the foreign community in Tripoli and Benghazi.

Newspapers After the September 1, Revolution

More than half of the newspapers of the 1960 decade appeared in 1964 and after. By September 1, 1969, the day of the revolution, there were twenty-five Arabic, eight English, and two Italian newspapers in addition to several multilanguage magazines.\(^4\)

The Revolutionary Command Council (RCC) announced the provisional constitution in December, 1969, which outdated the October, 1951, constitution. The provisional constitution stated that freedom of thought and opinion was guaranteed (within the limits of the people's interests and the principles of the revolution, which were freedom, socialism and unity). All government publications were suspended. The RCC published a daily newspaper named \textit{Al-Thowra} (The Revolution) in Tripoli to be its official organ. The rest of the individual "independent" newspapers were allowed to continue publication, but not for long.

In February, 1970, the RCC issued a notice to all "independent" newspapers telling them that the government advertising would no longer be given to the non-official newspapers, and would only be printed in \textit{Al-Thowra} and \textit{Al-Jundi} (The Soldier), another weekly publication published by the Armed Forces. The end of government advertising came as a blow that shocked the establishment of the Libyan "independent" press, which was dependent during the Monarch regime on the subscriptions from the government and the government

\(^4\)Shaban F. Gashut, \textit{op. cit.}, p. 91.
advertising. The newspapers raised their selling price, and subscription rates to almost 150 percent of the older rates. These governmental measures caused several newspapers to step out of the arena before the end of the year, 1970.5

The evacuation of the American and British military bases and the expulsion of the 40,000 Italians from Libya presumably were other reasons for the fading out of the foreign language press, especially in Tripoli.

The second step taken by the revolutionary government of Libya to organize newspaper publishing was the case, in 1972, known as "corruption of public opinion," in which twenty-nine editors and information specialists were brought to trial on the charge of corrupting Libyan public opinion during the monarchial regime. Several of them were sentenced to prison terms, fines, or both, although all prison terms were suspended. The ruling in the case also resulted in the cancelling of the licenses of ten "independent" newspapers.6

In June, 1972, a new press law was issued. Several provisions of this law brought about impossible financial conditions for most Libyan newspapers. Government policy, as understood from the trials in the "corruption of public opinion" case, aimed at limiting the number of newspapers to fit the needs of the people. It professed

5Aly R. Abuzaakouk, op. cit., p. 22.

to see no use in having many weak and "profit-sucking" newspapers, when a few could satisfy the needs of the public and fulfill the mission of the press.

To accomplish this goal, the government merged its three newspapers into one. It was called Al-Fajar Al-Jadid (The New Dawn), launched in September, 1972, to replace Al-Thowra (The Revolution) which had been considered the official government paper. The New Dawn is the only daily newspaper now published in Libya.

Before Col. Qaddafi issued the Green Book, there were press laws for the supervision of the print medium, but since 1975 the laws for the print medium became the first chapter of the Green Book. This section on the press is taken literally to be the law of the press in Libya:

Col. Qaddafi stated: 7

The press is a means of expression of the society and is not a means of expression of a natural or corporate person. Logically and democratically, the press, therefore, cannot be owned by either of these.

Any newspaper owned by an individual is his own and expresses only his point of view. Any claim that a newspaper represents public opinion is groundless because it actually expresses the viewpoints of a natural person. Democratically, a natural person should not be permitted to own any means of publication or information.

7 These direct quotations are taken from The Green Book, by Col. Muammar Qaddafi, published by the Information Ministry, Tripoli, Libya, 1974, Chapter 1, pp. 41-44.
Any journal issued by a trading association or by a chamber of commerce is only a means of expression for this particular social group. It presents its own point of view and not the viewpoint of public opinion. This applies to all other corporate and natural persons in society.

The democratic press is that which is issued by a popular committee comprising all the various categories of society. In this case only, and not otherwise, will the press or any information medium be an expression of the whole society and a bearer of the viewpoint of its categories and thereby the press or information medium will be indeed democratic.

According to the Green Book, for example, if the Medical Association issues a journal it must be purely medical. Similarly, this applies to other categories.

Accordingly, Col. Qaddafi called an end to the traditional, profit-making press and for the establishment of a new press system to be known as the "Syndicated" (in Arabic, "Nakaba") press to take its place, and thus to end the problem of press freedom.

Since 1977 in the Libyan "Nakaba" press, only one daily newspaper, Al-Fajar Al-Jadid (The New Dawn), is published by the Libyan News Agency. The daily paper does not carry any commentary or editorial columns and no names of editors or reporters are mentioned in the paper.

In addition to the daily paper there are two weekly newspapers that are published by the revolutionary committees, Al-Zahf Al-Akhdar (The Green March) and Al-Jamahiriya (The Masses). Both weeklies carry editorials and commentary and both reflect the ideology of the Third Universal Theory which is advocated by Col. Qaddafi in the Green Book.
The two weeklies also criticize public officials and bureaucrats who are not doing their proper job in revolutionary Libya. Also there is much criticism of delays in public services.

There is an English edition of the weekly Green March published in England and distributed in Europe and other parts of the world.

In addition to the three papers mentioned (The New Dawn, The Green March and The Masses) each syndicate or union publishes its own newspaper that is concerned with the problems and affairs of its union and its members: for example, the students' union publishes a biweekly called The Student, and the teachers union publishes The Teacher.

It should be added that these publications carry no advertising and they are financed, printed and circulated from public funds allocated to them through the Information Secretariate in Tripoli.

As of May, 1980, according to the Public Publishing and Distribution Company in Tripoli, the following newspapers (and their circulation) are published in Libya:

1. Daily newspapers:

   Al-Fajir Al-Jadid (The New Dawn) and its circulation: 28,000. Published daily, except Friday, by the Libyan News Agency.

2. Weekly newspapers:

   a. Al-Zahf Al-Akhdar (The Green March) and its circulation: 35,000

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8These statistics were given to the writer during his visit to the Public Publishing and Distribution Company in Tripoli in May 1980.
b. *Al-Jamahiriya* (The Masses) and its circulation: 20,000

Both weeklies published by the revolutionary committees in Libya.

3. Newspapers published twice per month:

   a. *Al-Shorti* (The Policeman) and its circulation: 45,000.

      It is the most popular paper because it is the only newspaper that publishes crimes and other incidents or car accidents. However, the paper does not publish the names of victims or of criminals--only the details of the incidents and the names of the village or city where the incident took place. Recently the name of the paper was changed to *Al-Mizan* (The Scale).

   b. *Al-Ard* (The Earth) and its circulation: 18,000. Published by the agricultural syndicate and the farmers' union.

   c. *Al-Montigoon* (The Producers) and its circulation: 17,000. Published by the workers' union.

   d. *Al-Mua'alm* (The Teacher) and its circulation: 14,000. Published by the teachers' union.

   e. *Al-Tabel* (The Student) and its circulation: 21,000. Published by the students' union.

   f. *Al-Mwadaf* (The Employee) and its circulation: 22,000. Published by the white collar union.

   g. *Al-Riada Al-Jamahiriya* (The Masses' Sports) and its circulation: 15,000. Published by the Secretariat of Mass Sports.

   h. *Al-fen Al-Jamahiriya* (The Art of the Masses) and its circulation: 14,000. Published by the artists' union.

   In addition to these newspapers there is only one magazine published monthly, *Al-Thakafa Al-Arabia* (The Arabic Culture) with
a circulation of 10,000. It is published and financed by the Information Secretariat in Tripoli and its office in Benghazi.

In January, 1980, the Public Company for Publishing and Distribution of Printed Material, the only company in charge of printing and publishing in Libya, stated the following guidelines on publishing. These rules might be used as guides to censorship:

1. Publishing the literature of the September 1, 1969 Revolution only;

2. Priority in publishing must be given to the political thought of the Revolution;

3. Encouraging the young revolutionary writers who truly express the ideology of the revolution;

4. No publication of any personal writing, biographies, etc., unless it agrees with the Revolution's thought and ideology;

5. No more publication of old Libyan writings that do not serve the interests of the Revolution.

6. No publication of fiction stories or any writing that uses symbols;

7. Stop financial payments to writers on their intellectual work, "to find out who is the true revolutionary writer and the writer who writes for money," and;

8. The formation of an evaluation committee from Libya's writers' and artists' union to evaluate any writing or art work before it is published.
Broadcasting

Radio and television development is very recent in Libya when compared to the print medium.

Radio Broadcasting

The Libyan people's experiences of radio came with Italian Fascist propaganda when loudspeakers in the squares of Libyan cities, Tripoli, Benghazi, and others, were broadcasting Fascist propaganda in 1937. Broadcasts in the Arabic language were sent out every day from Rome, on short wavelengths, and from Bari or Milan on middle frequencies. They had been, in Mr. Saerchinger's words, "effective incitements to rebellion." The Arabic transmissions were radiated by Italy, despite the passage dealing with propaganda in the first Anglo-Italian "Gentlemen's Agreement." Italy claimed to be the defender of Islam, but like England, had promised also to help the Jews in Palestine. The programs consisted of Arabic music and poetry readings, cleverly interspersed with amusing tales and political talks.9

According to a statement by Lieut-Comdr. Fletcher, Laborite, in the House of Commons, Italian agents sold receiving sets at gift prices to cafes where Arabs sit every night, in order to make sure that the Fascist broadcasts would be heard. It was reported that these sets were so constructed that they could pick up Italian

transmissions and none other.\textsuperscript{10}

England retaliated, by inaugurating her own programs in Arabic, on January 3, 1938, and this gave birth to the British Broadcasting Arabic Service, today considered the number one station for news and information among Arabic listeners. The British, in their turn distributed locked sets to the Arabs, so that the service would be certain to be heard. But with the signing, on April 16, 1938, of the Anglo-Italian Pact, the propaganda war calmed down and Italian stations from Bari and Radio Tripoli turned their anger against France.\textsuperscript{11}

When Italy was defeated and the Fascists left Libya in January 23, 1943, this date marked the end of Italian broadcasting in Libya. However, the British Administration attempted local broadcasting in the cities of Tripoli and Benghazi for a few hours a day. It consisted of old Arabic songs, English lessons and one newscast written by the British Information Center. These two local small stations continued after independence in 1951 under the supervision of the Libyan government and the British but the programming was all imported.\textsuperscript{12}

\textsuperscript{10} Thomas Grandin, \textit{ibid.}, pp. 54-55.

\textsuperscript{11} Thomas Grandin, \textit{ibid.}, p. 55.

\textsuperscript{12} Hassan S. Mahmud, (\textit{Libya Bayn Almadi Walhadr}, in Arabic), \textit{Libya Between Past and Present}, Arab Document Press, Cairo, 1962, pp. 376-377.
From 1954 to 1957 there were two stations called the voice of Libya from Benghazi and the voice of Libya from Tripoli. Their power was very low reaching only the people living in the city limits of both Benghazi and Tripoli, with only two to three hours a day of news and some Libyan songs.

July 28, 1957, marked the day of the inauguration of Libya's broadcasting, when the two stations in Tripoli and Benghazi were united and the name Radio Libya was on the air. Many newspaper articles agree that this day really marked the beginning of Libya's broadcasting.

On July 28, 1957, the newspaper Barca Al-Jadida (The New Cyrenaica) reported the following news bulletin:

Today is the inauguration of Libya's broadcasting; the committee on communication which met in the broadcast station in Benghazi decided to open Libya's broadcast station tonight, which marks the Muslim holy day of the Prophet Muhammad's migration from Mecca to Medina.

The news bulletin stated that the station would be on the air from 8:00 p.m. to 11:00 p.m. on a medium wave length, 200.2 meters, with 148 kilocycles in Benghazi and 285 meters and 152 kilocycles in Tripoli. And the broadcast would also be on the short wave length, 41.79, from Benghazi and Tripoli.  

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According to documented sources the very first full Libyan program on the air consisted of the following:

8:00 p.m. - 8:15 p.m. National anthem, reading from Qura'an, and opening statement by the Minister of Transportation, Mr. Abdul Qadar El-Alam.

8:15 p.m. - 8:45 p.m. Music by the Libyan Police Force Band.

8:45 p.m. - 9:00 p.m. A statement by Mr. Fouad Ka'bazi, President of the High Broadcasting Committee.

9:00 p.m. - 9:30 p.m. A religious talk on the meaning of Prophet Muhammad's migration. And a song by Egypt's great singer Om Kalthum.

9:30 p.m. - 10:00 p.m. A Libyan play on the Muslim feast of migration produced and directed by a Libyan named Omar Ali.

10:00 p.m. - 10:30 p.m. Arabic and Libyan songs.

10:30 p.m. - 11:00 p.m. Religious singing and chanting, reading the Qura'an and concluding with the national anthem.14

Since the birth of Libyan broadcasting it has depended heavily upon foreign assistance in terms of both financial and technical aid. But most of the help came from the United States government. The American magazine called Al-Marafa (The Knowledge) published in Arabic by the American cultural centers in North Africa reported that a U.S. expert named Mr. John Reily was in charge of Libyan programming in the Libyan broadcasting stations. According to the magazine Mr. Reily traveled on behalf of the stations to import music and programs from Arabic countries to Libya.15

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15Al-Marafa, No. 103/57, April 19, 1957, p. 2.
But the greatest American help came when the U.S. built a complete new broadcasting station for Libya. Al-Marafa reported the U.S. government gave Libya $2,656,000 to construct a new station in Benghazi with relay power to Tripoli. The contract was awarded to an American company, Hickon Page Company, and the station took eighteen months to finish. The magazine added that the building of the station was a gift from the United States to their Libyan friends.¹⁶

So with American money, advisers, technicians, and American-trained Libyans and the increase in relay station in a number of Libyan cities such as Derna and Misrata in addition to the stations in Tripoli, Benghazi and the southern city of Sabha, the voice of Libya was heard in almost all of Libya as well as in some neighboring countries.

Also the number of hours that the Libyan broadcasting was on the air increased tremendously. The following are the dates and the increase in broadcasting hours:

<table>
<thead>
<tr>
<th>Period</th>
<th>Hours</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>1957 to 1958</td>
<td>Three</td>
<td>8:00 p.m. to 11:00 p.m.</td>
</tr>
<tr>
<td>1958 to 1960</td>
<td>Four</td>
<td>7:00 a.m. to 8:00 a.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8:00 p.m. to 11:00 p.m.</td>
</tr>
<tr>
<td>1960 to 1961</td>
<td>Seven</td>
<td>7:00 a.m. to 9:00 a.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2:00 p.m. to 4:00 p.m.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8:00 p.m. to 11:00 p.m.</td>
</tr>
</tbody>
</table>

1961 to 1963  Ten Hours  7:00 a.m. to 9:00 a.m.
              2:00 p.m. to 4:00 p.m.
              6:00 p.m. to 12:00 p.m.

1963 to 1967  Twelve Hours  7:00 a.m. to 9:00 a.m.
              2:00 p.m. to 12:00 p.m.

1967 to 1980 (now)  Eighteen to Twenty Hours  6:45 a.m. to 1:00 a.m.

The typical daily programming from Libya's broadcasting includes the following:

Recitation from the Holy Qura'an and some religious instruction;

News which includes national and international developments;

Good Morning: a light program with light music and songs;

With the Family: a program geared toward women and housewives;

A weekly thirty minute children's program;

A daily one-hour program called "What the Listeners Want," consisting of Libyan or Arabic songs;

A fifteen minute agriculture and farmer's program;

Political commentaries, editorials, etc.

It should be noted all these programs are interrupted with entertaining songs from Libya and the Arab world as well as news summaries. Also there are light programs and Libyan dramas and plays that usually discuss a social problem such as marriage, divorce, family relations or village and urban problems.
Television Development

If Americans in Libya were credited for anything relating to the media they would surely be remembered not so much for their $2,656,000 gift for building a broadcasting station, but rather for introducing television transmission to the country in 1956, although all the programs were American ones. In 1964 the American base near Tripoli broadcast a weekly one-hour Arabic program prepared by the Libyan radio broadcast station. Libyan television was not established until 1968. By that time thousands of Libyans, especially in Tripoli, had already been introduced to television broadcasting through the American Station at Wheelus Air Base.

The Libyan television broadcasting which began on December 24, 1968, was and still is part of the radio broadcasting station. Television programming used the facilities of the radio stations such as studios and equipment and all radio technicians, employees and broadcasters became overnight television personnel. Some Libyan technicians and broadcasters got their television training in the American television station in Wheelus Air Base, near Tripoli.

Libyan television which was on the air from 8:00 p.m. to 11:00 p.m. was almost a carbon copy of radio programs such as reading from the Qur'a'an, news, some local or national songs and plays and a few imported programs from Egypt and the United States. Television was on the air daily for three hours for one year. Then it was increased to four daily hours but, in addition, on Fridays it broadcast the Friday's prayer at noon for one or two hours depending on how long the sermon was.
It should be noted that from the first day of radio and television broadcasting in Libya until now, there has never been any kind of commercial advertising on the air. The government finances all broadcasting expenses, and the broadcasters, journalists, technicians, producers, directors and all other employees in broadcasting facilities are government employees who are paid by the public and money allocated to the Information Secretariat from the country's budget.

Before the September 1, 1969 revolution the content of broadcast programming was almost all entertainment consisting of both cultural and light programs. Libya's radio and television went along with the former King's policies which were pro-Western especially pro-American (keeping in mind the American gifts to broadcasting and its advisers in this field). Broadcasting, like the Monarch, was anti-Arab unity, anti-Nassar of Egypt, and there was much emphasis on what was called "Libyan identity" at that time. Only the views of the King and his ministers were on the air.

**The Revolution and Broadcasting**

The very first act of the September 1, 1969 revolution was to take over the radio and television broadcasting station in Benghazi in the early hours of the revolution. It was from the radio station in Benghazi that Col. Qaddafi announced to Libya and the world the rise of the revolution and the overthrow of King Idris Sanussi.

The Revolutionary Command Council (RCC) used radio and television broadcasting to instruct the population about the new changes and the new policies of the revolution. Also all of the new leaders'
speeches and the supporting marches were carried live on radio and television.

The Revolutionary Command Council, under the leadership of Col. Qaddafi, made the Libyan broadcasting service directly responsible to the new RCC and began planning for increased listener and viewer coverage.

The RCC realized the importance of broadcasting in the service of the revolution. More funds and personnel were allocated to broadcasting, new broadcasting buildings and facilities were constructed and the increases in the number of broadcast frequencies and in power enabled the voice of Libya to reach most of the world.

Going along with the revolution's policy of Arab unity, a new voice was added to Libyan broadcasting. On December 9, 1973, The Voice of the Arab World, the voice of "freedom, socialism and unity" went on the air at 12 midnight when general radio programming ended, and was on the air for three hours. Later a new powerful radio station was opened especially for the new service with hours from 7:00 p.m. to 5:00 a.m. This service was and is addressed to Arab listeners all over the world. The theme of this station is revolutionary change and Arab unity on the bases of the Green Book and the Qaddafi International Third Theory.  

In addition to the Voice of the Arab World a new religious station called the Voice of the Holy Qur'an began broadcasting.

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17 Interview with Rajab Khalifa Hussein, a Libyan journalist who is Vice-Director of the Voice of the Arab World, Tripoli, Libya, May 15, 1980.
after the revolution. It broadcast readings from the Qura'an and news and is on the air about ten hours daily.

As far as television was concerned the revolutionary government introduced color television and increased power and frequencies so as to cover most of the population. Broadcasting hours were increased from four to approximately seven. Also, in 1979, a new channel, broadcasting in English and French, intended for foreigners working and living in Libya, was opened.

With the revolution, Libya also became more involved with the Arab Broadcasting Union, the African Broadcasting Union and UNESCO media conferences on communication.

Since the cultural revolution of 1973 broadcasting has been under the supervision of popular committees. Since Qaddafi's speech on September 1, 1980, it has come under the supervision of the revolutionary committees.

The Libyan News Agency

The Libyan News Agency (LNA) was established October 1, 1964 under the supervision of the Information Ministry, with some help from UNESCO. The agency began with two small offices in Tripoli and Benghazi. The goals of establishing the agency were stated as: 1) serving the Libyan people by collecting news from all over the world; 2) news gathering by way of buying from or participating in world news agencies; and 3) supplying the world with "correct"
news about Libya.\textsuperscript{18}

In the beginning the Libyan News Agency had four small departments: 1) editing and translation of news; 2) accounting department; 3) management department; and 4) technical department.

With some help from UNESCO the agency was able to train about thirty Libyan students who became correspondents for the agency and held some leading positions.

In 1966 a new building was constructed to house the growing news agency and a new department for radio news gathering was added.

After the cultural revolution of 1973 the name of the Libyan News Agency was changed to The Arab Revolution News Agency (ARNA) but the name only lasted four years when, in October, 1977, it became the Jamahiriya Arab News Agency (JANA), the name that is currently used.

The revolutionary committees, which took over the JANA, stated that it must be an agency for the spread of a "true" picture of the revolution in Libya and the International Third Theory of Col. Muammar Qaddafi. The statement added that JANA must spread a true picture of the September 1, 1969 revolution and its great achievements, that JANA must stand in the face of enemies, that it must be a voice for all the oppressed people of the world, and that it would be on the side of the just cause of freedom fighters.

The revolutionary committees added that JANA is the only official source for any news about Libya, that it is the only responsible vehicle for local news; and that JANA must counter-attack any lies, misleading information or untrue statements about Libya, the Revolution, and the great Arab cause.\textsuperscript{19}

By the summer of 1980 the Jamahiriya Arab News Agency had the following sections:

1. Editing section: which receives news from the local correspondents and from news agencies abroad and then edits it in terms of what is important or relevant to Libya and to Arab or world impact.

2. Translation section: this is staffed by Libyans who have mastered foreign languages. They translate news that is received in English, French or other major languages.

3. Correspondents section: This is in charge of Libyan correspondents both in Libya and abroad.

4. Photographic section: this is in charge of the photographs coming in on the wire services for newspapers, and the pictures for use on television news.

5. Technical section: this is the section in charge of telex, telegram and other telecommunication services; it is also the technical maintenance department.

\textsuperscript{19}Interview with Mr. Ibrahim Bishari, Director of JANA, Tripoli, Libya, March 1980.
6. Listening section: this is equipped with more than fifty high powered radio sets to pick up and record any major broadcasting station in the world, in Arabic or other languages. The foreign news is handed to the translation section to be translated into Arabic.

7. The library and documentation section: this is the bank of information stored in the library to be used later for background information or for documentaries on world or local events.

In addition to these seven sections or departments JANA had two departments that look after its own welfare. These are public relations and administration, and the financial department that oversees the agency's expenditures and its financial situation. As in the case of the print and broadcasting media, the news agency is financed by the Information Secretariat, from the public funds.

The Jamahiriya Arab News Agency (JANA) has three important sources of its news:

1. Its own correspondents in Libya and abroad: The agency has a correspondent in every major city in Libya and has offices in London, New York, Paris, Rome, Kuwait, Damascus, Beuruit, Tunisia, Algeria, the United Arab Emirates, and Nairobi.

2. World news agencies: JANA subscribes to all major news agencies, over twenty-two of them, which include UPI, AP, REUTER, TASS, Agence France Press, and some Arab and African news agencies.

3. Listening to radio broadcasting stations: This is considered a major source of news for JANA especially in foreign lands where JANA does not have correspondents. The listening source is always tuned to major radio stations such as BBC, Voice of America,
Radio Moscow, Radio Tunisia, Voice of the Arabs from Cairo and many more Arabic and other foreign stations for the latest in world news and developments.

The content of the news is a complex subject. One professional American journalist, in writing about the media in an Arab country, concluded that there was "scarcely any distinction between news and editorial matter," by which he implied that Arab editors do not follow the ideal of contemporary journalism which is to strictly separate news and commentary. This judgment is a broad generalization that must be qualified and made more specific.\(^{20}\)

It is true that the Libyan "Arab" editor in performing his function of selecting news items, and editing and positioning them in a newspaper or in a broadcast, may from time to time do so in a way that reflects opinions which are also expressed in that medium's commentaries. The editor can do this in many ways--by omitting parts of the story, by emphasizing other parts by putting them in the lead paragraph or headline, by juxtaposing elements of the story to create a certain impression, by printing an unattributed fact or piece of information from only one source on a controversial issue or by uncritically publishing information from a doubtful source.

According to William A. Hugh, the most common reason is that the editor's perceptions of events, which are determined by his own experience and his cultural, economic, and political environment,

\[^{20}\text{William A. Rugh, \textit{op. cit.}, p. 17.}\]
cause him to make certain choices in the presentation of news. This cultural bias is the major reason for a given medium's particular slant on the news. It leads to similarities within a given Arab country and also, on another level, within the Arab world, in the news-handling function of the media.²¹

The second most important factor influencing Arab editors in their news presentation is political bias. That is, in presenting the news they sometimes make choices because of prevailing political factors, such as the policies and preferences of the government. The editor may do this in order to support the system of government.

In his study of the gate-keeper theory as applied to the Libyan news agency, Suliman Y. Shwaeb found that the majority of news that is reported by the agency consisted of political news followed by economic news. Mr. Shwaeb found that the sports and entertainment news were very limited and did not contribute much in the agency's reporting of national and international news.²²

The Theater

Theater and stage plays are very recent developments in the Libyan-Arab-Muslim culture, even though some writers have stated that theater is as old as the ancient Roman and Greek civilizations in Libya because of theater ruins that are in Libya.

²¹William A. Rugh, op. cit., p. 11.

Information and documentation concerning the history of theater in Libya are very limited and came from interviews with Libyan actors and directors who lived through the beginnings of theater. Unfortunately, some of this information concerning dates and developments is contradictory. There is only one book, History of Theater in Libya, written by Libya's actor, playwright, and director Mr. Mahdi Abugrain. In addition to this book there were a few articles published by the Al-Thakafa Al-Arabia (Arabic Culture), a literary magazine published in Libya monthly by the Information Secretariat.

In the Arab world, Egypt and Lebanon had the greatest impact on the development of theater in other Arab countries. Egyptian and Lebanese theater performing groups toured Arab countries as early as the 1900's. These tours awakened writers in these countries to the art of theater.

Early Libyan newspapers reported that Arabic theater groups led by Salama Hijazi, George Abiad and Yousef Wahbi toured Tripoli and Benghazi and performed plays such as Othello, Shakespeare, Louis (the Eleventh), and Saladin. All the newspapers of that time welcomed the theater groups and made favorable criticism of their art and stated that Libyans were very enthusiastic about theater and their attendance was very high.

Almost all writers agree that 1926 marked the beginning of theater in Libya, when a man named Muhammad Abdul Hadi, from Tobruk, formed a small group and wrote a play called "Oh, If I Were a King."
The play was performed in a friend's home and viewed by some friends.

But Tobruk was a small city and was not ready for theater. So Mr. Abdulhadi moved west to the city of Derna where he found some encouragement and formed a group. The group rented a home and became famous for its performance. It attracted the attention of nationalists in Derna and the groups started criticizing the Italian colonialists. In its last performance over 800 people attended. Apparently Italians saw what was coming and closed the theater and expelled members of the group to other cities in January, 1931. This date also is considered to mark the beginning of theater in Libya.

But Mr. Abdul Hadi was a die-hard and was not to be quieted. So he moved to Tripoli with his Derna theater group and performed his comedy, "I Would Not Get Married Even If They Hanged Me." The play was a great success in Tripoli in 1935 and the group was welcomed. It influenced the forming of a theater group in Tripoli.

In 1936 a theater group was formed in Tripoli from the students in the Tripoli School of Arts and Crafts. It was under the direction of Mr. Ahmad Ghanaba, a famous artist and poet. Because of the Libyan cultural bias against acting and theater performance, however, the names of the group were not stated. It was not good for a man in that time to be famous as an actor or singer or dancer. History records that some actors wore masks in order not to be identified by the audiences. It should be added that women were never involved in theater and their roles were
played by men who wore women's clothes and acted as women.

In addition to the cultural biases of the society, the Italian colonialists did not encourage theater and censored all political plays and imprisoned some directors and play writers. For example, history records that Mr. Ghanaba's group performed a nationalist play which was then banned by the Italian authority in Tripoli. The group then changed the title of the play to a comedy name but still the audience reacted with nationalistic enthusiasm. After this play the Italians demanded that all the texts of Libyan plays be translated into Italian and be approved before any public performance could take place.

From 1936 to 1951 many smaller theater groups appeared in different cities but they did not have freedom to perform on any nationalistic theme. Hence they concentrated their efforts upon social issues and Libyan customs and habits, such as plays attacking marriage rules or regulations, the tribal system or villagers' habits or dealt with the conflict between village and city life.

After independence in 1951 during the 1950's and 1960's the theater groups and the theater movement progressed with the building of new theaters and the allocation of funds and financial assistance to performing groups. New drama groups were formed, especially among youth and sports clubs.

After the revolution of September 1, 1969, the theater movement was organized under the umbrella of the Public Organization for Theater, Music, and Folk Arts, which was in charge of theater. Also
more money was allocated to theater and such groups toured different cities in Libya and abroad. Additionally, schools and universities formed theater groups and were encouraged to contribute to the theater field. The Information Secretariat, which was in charge of all the arts in Libya, was very generous with theater performing groups and provided them with money, performing facilities and transportation. Some theater employees were placed on government payrolls as full-time employees.

But since 1975 the theater movement has slowed down and lost some of the enthusiasm it had in the early days and months of the 1970's. Many theater groups were dissolved and many of them quit performing.

The Information Secretariat feels that theater and plays must be part of the popular-cultural revolution and plays and dramas must reflect the "true face" of the Libyan revolution and the changes that were brought about by it. Also it feels theater must begin from the grass roots in the villages and the small cities and from the farmers and workers and not from the top directors or producers in Tripoli or Benghazi.

There are at least five problems which are facing theater in Libya and preventing it from performing its important role in society:

1. Perhaps the most important reason is that the majority of Libyans still are not theater-oriented even though theater began as early as 1926. Many Libyans still view theater as the work of
freaks and the unemployed. Furthermore, it is viewed as foreign culture. These cultural biases have also prevented women from taking a positive role in theater. The result is a lack of enthusiasm and a great deal of apathy among Libyan theater audiences.

2. The introduction of television and more recently, home videos caused many Libyans to stay at home and watch very sophisticated Egyptian or foreign plays without the trouble of going out to the theater.

3. The lack of financial incentives to actors, writers, and directors drove many of them to pursue other more rewarding professions. It is not uncommon in Libya to hear of former actors, singers and directors who are now merchants or even truck drivers.

4. Bureaucratic red tape, especially in approving the texts of plays and in allocating facilities and aid to theater groups has proved to be a major difficulty.

5. The lack of good writers and directors capable of producing quality material for audiences used to watching good imported productions is also an important factor.

**Motion Pictures**

Motion pictures are very important means of communication. They can be used for entertainment as well as for education. But, unfortunately, for technical, financial, and personnel reasons the motion picture industry is very limited and underdeveloped in Libya, as, indeed, it is in many third world countries. This lack of a developed local motion picture film industry has made Libya heavily
dependent upon foreign imported films. In turn, this has had important consequences on the lives of many Libyans.

Libya's experience in film production is negligible with the exception of a few documentaries or news reels, such as coverage of visits by foreign leaders to Libya, or filming of developments in agriculture. Until recently there were no feature films that were locally produced.

In 1973 a new company, called the Public Company for Motion Pictures, was formed. This organization is in charge of the production of local documentaries and news reels. In cooperation with foreign producers and production companies it was able to produce two international films: "The Message of Islam" and "The Story of Libyan Martyr Omar El-Mukhtar," ("Lion of the Desert"). However, these two films were exceptions because international personnel and millions of dollars were allocated to them. They were used for export in order to present some of the Arabic-Muslim heritage to the western world which has a negative image, derived from Hollywood films, of Arabs and Muslims.

The Public Company for Motion Pictures is today the only agency in Libya for the importation of foreign films. It is also in charge of all movie houses in Libya since their nationalization in 1980. These theaters are public property run by the Public Company and they all fall under the supervision of the Information Secretariat.
It is important, also, to note that all imported films are censored by the Information Secretariat censorship department. This writer worked in this department in Benghazi. When censoring imported films he, along with his group of censors, was instructed to look for sexual scenes, political statements or implications, such as any anti-Arab or anti-Islamic, or pro-Israeli or pro-Zionist films. Interestingly, violence was not censored. Finally, the films of stars who are considered pro-Zionist were prohibited.

Recently, the Public Company conducted a survey of films it had imported from 1974 to 1977, which included the countries from which these films came. Not surprisingly, the United States films rated number one as in many other third world countries.

Table 5 shows the number of films imported from each country during this period. These figures are accurate because only the Public Company imports films.

**Revolutionary Criticism of Mass Media**

Recently there have been many articles in the Libyan revolutionary weekly, the Green March, attacking and criticizing the performance of mass media, especially broadcasting in Libya.

In its issue of August 4, 1980, the Green March stated that the newspapers published in Libya are still traditional and are not what the Green Book has called for. The article added that they are not the "model press" that revolutionary Libyans wanted, because they are not read by the union members to whom they are addressed in the
**TABLE 5**

**FILMS IMPORTED INTO LIBYA 1974-1977**

<table>
<thead>
<tr>
<th>Name of Country</th>
<th>Number of Films</th>
</tr>
</thead>
<tbody>
<tr>
<td>The United States</td>
<td>290</td>
</tr>
<tr>
<td>Italy</td>
<td>141</td>
</tr>
<tr>
<td>Arab Countries</td>
<td>139</td>
</tr>
<tr>
<td>India</td>
<td>125</td>
</tr>
<tr>
<td>Japan</td>
<td>50</td>
</tr>
<tr>
<td>Pakistan</td>
<td>45</td>
</tr>
<tr>
<td>France</td>
<td>27</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>21</td>
</tr>
<tr>
<td>Russia</td>
<td>8</td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>3</td>
</tr>
<tr>
<td>China</td>
<td>1</td>
</tr>
<tr>
<td>Greece</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>851</strong></td>
</tr>
</tbody>
</table>

first place. Furthermore these papers are still written and edited by one or two individuals and thus do not reflect the popular participation called for in the Green Book's chapter on the press.

The article stated that with the exception of the Green March and The Student, the paper published by the Students' Union, the percentage of returned, non-sold, copies is as high as 30 percent or
more. For example, the Earth published 18,000 copies, of which over 6,000 were returned. According to the article this is a great waste of the public funds and manpower involved in publication.

The article called for a radical change in the publishing of the syndicated papers because they are not performing any service to the public and are typical of the newspaper situation, except that those papers are paid for by the public money from the Information Secretariat.

In a report to the People's National Congress, Col. Qaddafi stated that he was not happy with the performance of mass media in general and broadcasting in particular. In discussing the media, Qaddafi stated that the press falls under the provisions of the Green Book, which specifies that "Democracy is popular rule and not popular individual expression." "It is possible," he said, "for each sector such as the workers, the policy, the students, the engineers, etc., to publish specialized newspapers inasmuch as any newspaper which is the expression of all (people) must be participated in by all people, and not merely by a small group of people or editors who claim that they speak for public opinion or for the total public." "This individualistic view," he said, "is an error, for a newspaper under such circumstances expresses only the view of its owners."

He indicated that it is the burden of all groups in society to form administrative committees for the purpose of publishing their own specialized papers.\textsuperscript{23}

\textsuperscript{23}Omar I. El-Fathaly, \textit{op. cit.}, p. 183.
Col. Qaddafi explained that he considered the money spent on the Secretariat of Information to be lost, and he expressed the view that the officials employed in the Secretariat of Information could be more usefully employed elsewhere.

Qaddafi also explained that "we have little need for broadcasting and we are not responsible for it." "Previously when a government wanted to spread propaganda," he said, "it would buy a broadcasting system and pay it money to support the regime. Inasmuch as we do not have a regime, we do not see any need to disseminate its voice." He added that "our system of direct popular democracy is, of itself, a sufficient broadcasting system."24

Recently the Green March, published articles addressed to the broadcast programming in Libya, with many headlines such as: "Close the Broadcasting Station," "The Broadcasting Station Is Against the Revolution," "Who Will Protect Us From Broadcasting?" "Mass Media are Negative Advertising for the Revolution," and so on.

In its issue dated October 13, 1980, the Green March, under the headlines: "No To Bourgoise Art," raised the following questions: "Where are the books and articles that express the suffering of the Libyan peoples and their struggle for freedom and socialism?" "Where are the plays and dramatic shows that attack the wrong practices in society and the solutions offered by the Green Book to all the problems?" "Where is the word that shows the terrible picture

24 Omar I. El-Fathaly, ibid., p. 183.
of the Arab World and calls for Arab unity and to fight regionalism?" and "Why does the Libyan audience escape to other broadcasting stations from neighboring countries and to its video cassette tapes?"

The Green March stated these questions had risen because the Libyan artist, singer, writer, producer, playwright, and director is not in touch with the people, the revolutionary artist is not yet born, and many of Libya's artists and intellectuals are still living with the bourgeoisie mentality of the pre-revolution era.

In a meeting with the People's Committee for Information, which is in charge of the mass media in Libya, May 31, 1980, Colonel Qaddafi stressed that information is in the stage of revolutionary transformation and should be under the control of a revolutionary committee. As soon as the transformation period is over and congresses become aware of their responsibilities, information will automatically run smoothly.

Although information in a period of revolutionary transformation has an important role to play it can nevertheless be an obstacle in which case it would become an historical error. This obstacle is caused by a representation in new forms of conditions under which exploitation, class differences, dictatorships and violence prevailed, Qaddafi added.

What should be done, according to Qaddafi, is to destroy previous social structures completely and to set up an alternative society which would not be an imitation of the previous one because imitation is a recurrence of the previous society—that of
exploitation and dictatorship.

Qaddafi added, still addressing the People's Committee for Information in Libya,

Imitation leads in the opposite direction to the state of the masses. The role of information as a whole is a difficult one and can only be carried out radically and not through mere reform. Accordingly, the revolution will affect the theater, theatrical groups, information programs and printing offices. The revolutionary control alone can lead to a revolutionary remedy of this sector.25

It is important to add that not only newspapers and radio and television broadcasting were criticized by the revolutionary establishment but also the theater for being too traditional and only performing comedy or irrelevant plays that do not relate to Libya's culture or its revolutionary situation; that theater had been influenced by "bourgeois" western culture and ideas.

The Public Company for Motion Pictures took its share of the blame also because it was accused of importing principally European and American sexual and violent films that spread western culture and ideas. In a few incidents, movie houses were attacked by revolutionary committees and the films that were shown were confiscated, because the films were either too sexy or too violent.

CHAPTER V

THE IMPACT AND CULTURAL IMPLICATIONS
OF FOREIGN MASS MEDIA

The Impact of Television: Imported Programs and
TV Broadcasts from Neighboring Countries

Introduction: A Very Small World

With the new technology of communication satellites, cable
television, video cassettes and computer technology the world is
getting increasingly smaller or, as Marshall McLuhan terms it, the
world is a global village.

Libya is part of this small world and in this age of modern
technology, no society, no matter how tiny it is, can isolate itself
from the rest of mankind. Thus Libyans are affected by outside mass
media notably through broadcasting and the importation of foreign
programming, legally or illegally, into the country, especially in
the form of video tape cassettes.

In recent years many developing and developed nations have
asserted, during UNESCO debates, that global communication and inter-
national news are dominated by western (mainly American) "colonial-
ists."

Numerous countries expressed their support of a UNESCO
recommendation calling for "effective legal measures" to "limit
the process of concentration and monopolization" in news distribution and to define the responsibility of international news agencies in complying with "specific criteria and conditions defined by national legislation and development policies." Other proposals sought to deepen UNESCO's involvement in satellite communication, telecommunications tariffs and cross-border flow of computer data.¹

For more than two centuries, it has been an axiom--and in some measure the practice--in western democracies that the surest guarantee of liberty is a free press. But in recent years Third World countries, of which Libya is a member, have developed a conviction of their own: that the major western media choose to acknowledge their existence only when they sweep in to report coups, calamities or corruption--and then sweep out again. While the charge is an oversimplification, western nations seek some justice in it. With solid backing from the Soviet bloc, developing countries have spent the last decade maneuvering for what they call a "new world information order."²

"The feeling among many non-industrial countries," says Gerald Long, managing director of Reuter, the British international news agency, "is that they lack the information structure present in the


²"Inching Toward Controls," Newsweek, November 3, 1980, p. 93.
industrial world, in which they are right, and that they should have that structure, in which aspiration they are justified; that their countries are little and poorly reported in the press of the industrial countries, which is true, and should be better reported, which is desirable."³

But regardless of UNESCO's debates and decisions, the pace of technology may well outrun the ability of international political institutions to catch up. For example, there is in force today an international treaty prohibiting direct broadcast of television signals from a satellite into a country without that country's permission. The treaty is self-enforcing because current television sets cannot receive signals from satellites without an enormously expensive dish-shaped antenna pointed at the heavens. But both American and Japanese companies are in the process of developing dishes that may in time become so cheap that families who can afford a television set in the first place will be able to afford a dish as well.

In 1979 more than 1,500 space antennas were scattered around the United States, and Scientific-Atlanta, a communication company in Georgia, as reported in The New York Times, is "stamping them out like Detroit stamps out fenders."⁴


These space antennas range in price from $10,000 to $37,000, and anyone with the money (plus permission from the Federal Communications Commission) can, by rigging up an earth station in his backyard and linking it to a television set, create in effect his own network schedule. By tuning to one or another of the North American domestic satellites, he will not simply be watching television, he will be using it, sampling from hundreds of television programs now being distributed via satellites.\(^5\)

As the New York Times' article reported, governments may struggle to control the flow of news and information across their borders, but satellites and the technology behind them may make such efforts futile. The jinni may already be out of the bottle.\(^6\)

**Television Broadcasting: The Cultural Impact**

The greatest danger of the flow of information and news via television lies in what I. Keith Tyler called "its failure to accommodate to culture and ethics." According to Dr. Tyler, the abrupt introduction of radio and television into a traditional society, (as in Libya) often produces culture shock. Suddenly the population is faced with behavior totally at variance with much they have been taught to believe and to do. Without preparation, the peasant witnesses the world beyond his secure and familiar village: strange cities, distant lands, exotic peoples, new objects and machines, undreamed-of happenings. Such experiences may

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\(^6\) The New York Times Magazine, ibid., p. 133.
ultimately result in broadened horizons and increased understanding, but they also can be bewildering and upsetting. And the long-time effects may not always be what the nation's leaders desire.7

All mass media, but particularly and dramatically television, raise consumer expectations—regardless of purpose, as Dr. Tyler stated. Television consists of a constant parade of examples of dress, speech, food, living standards, work habits, life styles. The "have-nots" in the world suddenly perceive what others have and how others live. Naturally they also want these consumer goods and want them now. In most cases, however, their country's economy cannot provide such abundance at the present stage of development. Thus frustration on a massive scale sets in.

Another impact of television broadcasting may result in the gradual undermining of traditional values. Viewers and listeners, subjected repeatedly to programs based upon values conflicting with those cherished by the audience, are likely, at least for a generation, to question traditional beliefs. This may lead to changed behavior and to relaxation of moral and ethical restraints. Parental respect is lessened, women's role is altered, village elders lose influence, taboos are violated, old customs are abandoned, new ways are introduced, conflicts between individuals multiply, and crime increases.8


8I. Keith Tyler, ibid., p. 92.
In the third place, according to Dr. Tyler, a weakening of established and venerated institutions may be an unplanned result of the extension of mass communication. Marriage bonds are loosened, the central role of the family is threatened, the village is no longer the total world, religious authority—embodied in the Mosque—is appreciably lessened. The very foundations of the established order appear to totter.9

The United States' Domination of TV Programs

The communication industry in the United States has been very active in moving into the rest of the world, a fact that magnifies the concern not only of developing or Communist countries, but also some European countries and Japan as well.

Some foreign critics object to the profusion of U.S. shows on their television screens. They argue that programs such as "Estarsky Y Hutch" ("Starsky and Hutch," Spain), "Drales de Dames" ("Charlie's Angels," France) and "Einsatz In Manhattten" ("Kojak," West Germany) are a new form of American imperialism. Others denounce most of the U.S. fare as junk.

Actress Melina Mercouri recently complained to her fellow members of the Greek Parliament that television in her country neglected culture and "democratic information" while providing "American serials like 'Charlie's Angels,' and 'Police Woman.'"10

9I. Keith Tyler, ibid., p. 92.

In some countries, American productions are the object of political attacks, even though the programs themselves generally seem innocent of any inclination to the left or right. Some leftist newspapers in Italy criticized "Sesame Street" for commercial tie-ins with sales of products such as dolls and T-shirts. Critics also charged that the program tried to force-feed too much education into pre-school youngsters.

A news item in the Ethiopian Herald for November 7, 1971, contained the following comment: "Sesame Street" has been running on Ethiopian Television for several months now. From what I was able to gather, the program was originally designed to meet the educational needs of children belonging to socially and economically deprived American families. As Africans living in a non-American environment and as Africans to whom English happens to be a second language, our children's needs have obviously very little in common with those of the kinds that we see going to school on Sesame Street and talking in an unintelligible language. Would an Ethiopian five-year-old be able to understand an American dialect of English intended for consumption in its own country of origin? God, what a monumental waste of time, talent, and energy (electric energy).11

But like it or not, with few exceptions, foreign-TV executives say, U.S. shows are among the most popular year in and year out.

Highly rated shows include not only current offerings such as "Dallas" or "Little House on the Prairie," but also long-departed programs such as "Bonanza," "I Love Lucy," and "Ben Casey." A French TV executive noted "complaints about American serials are basically against their violence and lack of intellectual content. But the polls show they have the favor of the public and the widest audience."\(^{12}\)

Libyans living on the Mediterranean coast, except during the three cold months of December, January and February, can easily watch during the late evenings, usually after 9:00 p.m., the television programming from Tunisia, Malta and Italy. Egyptian television reaches only to the eastern city of Derna (please see map). Any foreign visitor to Libya can easily notice the huge television antennas on the roofs of many Libyan homes. Some of these antennas cost as much as $1,500. They are used to pick up the television signals of neighboring countries.

The neighboring countries that have an impact on Libyan audiences through their television broadcasting are: 1) Tunisia; 2) Malta; 3) Italy; 4) Greece; 5) Cyprus; and 6) Egypt. The television situation in each country will be discussed briefly on the next pages.

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1. Tunisia

Even though Tunisia is a poor country with limited resources it has a very advanced and sophisticated system of broadcasting in both radio and television. Tunisian color television broadcasts can be watched by a majority of Libyans around the cities of Tripoli and Benghazi.

Tunisia's television service began in 1966 from Tunis. Between 1967 and 1971 eight repeater stations were installed, giving Tunisia one of the more elaborate television networks in Africa. Television signals reach virtually all inhabited parts of the country. An automatic relay installed near Tunis enables picking up and rebroadcasting European television signals. The relay station receives signals from an Italian station on the small island of Pantelleria.13

Tunisian television consists mainly of imported American and French television shows plus some Egyptian and local productions. Also Tunisian television reflects the continued dominance of Egypt in popular culture for the Arab region, with lavish productions clearly designed to be sold to many Arab countries. The content is mostly romantic family theater (conflict of generations, for example), a cut above soap opera, a cut below old-fashioned movies.

2. Malta

The Island of Malta lies in the Mediterranean Sea, 58 miles south of Sicily and 180 miles from Africa. Consisting of only 95

square miles, it has a population of approximately 326,000 inhabitants. The country has one of the highest population densities in the world.\textsuperscript{14}

Malta has a very close relationship with Libya. There are commercial ties between the two countries. A Libyan radio station, The Voice of Friendship, from Malta, is on the air for about six hours daily. Also two Libyan English-language newspapers (The Mediterranean News and the Jamahiriya Mail), and one Arabic (Al-Bayan), are published weekly in Malta.

Many Libyan tourists spend their vacations in Malta in addition to the hundreds of Libyan students studying there. There is also a large Maltese community working in Libya. They work mainly in Libyan hotels and restaurants.

The Maltese television station, which is picked up clearly by Libyan television receivers in the cities of Tripoli and Benghazi and along the Mediterranean coast, is on the air from about 6:00 p.m. to 1:00 a.m. Television broadcasting is in Maltese which is an Arabic or Semitic language with many Italian influences.

As is the case with television in many developing countries, the majority of Maltese programming is composed of imported American, British, and Italian productions. There is also a considerable amount of international news on Maltese television.

\textsuperscript{14} Handbook of the Nations/1979, Detroit, Grand River Books, 1979, p. 133.
3. Italy

Italy is the foreign country which has the most influence on the Libyan audience. Libyans along the Mediterranean Sea and in all the major cities can watch Italian television stations from Rome, Turin, Naples and Catania.

Since Italy has such a great impact on the Libyan audience a detailed description of Italian television follows. The program content of many Italian television stations is very controversial and thus has enormous influence upon Libya's Arab Muslim society.

With a huge antenna on the highest part of his home, during the warm weather season, with a twirl of his television dial on a typical evening, a Libyan viewer could tune into the following shows: instruction in sexual positions by a scantily clad young couple; lessons in chess, French or English; a spaghetti western; a porn feature called The Masseuses; and a phone-in quiz starring a housewife--masked to protect her identity--who peeled off an item of clothing every time a caller got the answer right. For the truly hard to please, there were also sports and political programs, and films brought in by relay stations from France, Monaco, Malta and Yugoslavia.15

All this is the result of a 1976 Italian court ruling authorizing private local stations to compete with the two staid

nationwide networks operated by Radiotelevision Italiana (R.A.I.),
the state broadcasting monopoly. Taking advantage of a lack of
regulation, new stations have mushroomed. At present, 385 private
stations are battling with R.A.I. for Italian audiences. There are
31 stations in the Rome area, twelve in Milan and eight in Turin.
Even smaller cities have their own stations.\(^{16}\)

The private telecasters, who can get on the air with an
investment of as little as $70,000, are cashing in on the frustrations
of advertisers with the limited commercial time allowed by the R.A.I.
networks, and on the irritation of Italian viewers with R.A.I.
programming, which tends to dreary news programs and interminable
talk shows. Result: the private channels have lured away an estimated
20 to 40 percent of Italy's prime-time viewers from the state networks.

Though some of the private stations offer classical music and
good sports coverage, much of their programming consists of game shows
and films, both of which seem to be dedicated to proving the pulling
power of pornography. When Telefantasy in Rome offered the American
sex epic Deep Throat (which is banned from Italian movie houses) on
three successive evenings in January, 1978, the city all but came
to a standstill while the show was on.\(^{17}\)

When a Rome station, Telereporter, advertised for amateur
strippers, dozens of housewives and students applied. Despite howls

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\(^{16}\) *Time*, *ibid.*, p. 50.

\(^{17}\) *Time*, April 24, 1978, p. 50.
of protest, including a complaint from the city's Oblate Fathers, that the station was "transmitting Satan live," Telereporter's amateur strip show proved so popular that there was a run on the antennas needed to pick up the station's broadcasting frequency.\textsuperscript{18}

Of course not all the Italian stations can be picked up by Libyan television audiences, but Italian private stations from Rome, Catania and southern Italy are being watched by Libyans and have many loyal audiences. And no one can estimate the probable effects of such broadcasting with contents such as was described above, on the lives of persons in the traditional Arab-Muslim culture.

What should be noticed also is that many of these pornographic shows are being recorded on Libyan videotape recording machines and sold on the black market to those who cannot pick up Italian stations or who happen to desire their own copies of such films.

4. Greece

Greek television programming, which can be picked up by some Libyans, especially in the eastern part of the country, is commercialized and dominated by American reruns such as "I Love Lucy," "Gilligan's Island," "Kojak," and many more. Such American shows are either subtitled or dubbed in Greek.

But the importance of Greece today is not so much its television broadcasting as it is that it is becoming a center of Arab culture.

\textsuperscript{18} \textit{Time}, \textit{ibid.}, p. 50.
One of the most flourishing points of contact between Europe and the Arab world today is in the acres of ancient vineyards in the shadow of Greece's legendary Mount Hymettus. There, unexpectedly, is located Europe's newest television production center for Arab countries.

Rising surreally out of one of Greece's best wine-producing district some 20 km east of Athens, the new studios handle about 30 percent of the Arab countries' total production of television operas, dramas and music shows. 19

Television Enterprise (TVE), as the center is called, is an impressive start to the Greek government's stated campaign to become the business link between the European community and the Arab world.

Independent-minded Arab television producers find the location almost ideal. For them Greece is a practicable alternative to the rigidly state-controlled television stations in their own countries--and the prohibitive cost of filming in London or some other Western European capital or the United States.

And it is the Greeks, for reason of geographical nearness and philosophical character, who of all Europeans get along best with the Arab way of doing things. "The Greeks are Arabs wearing trousers," said one Lebanese television producer. 20


20 African Mirror, ibid., p. 75.
The Lebanese civil war of 1976 had a lot to do with the establishment of TVE. Until that time, Lebanon had been the greatest film and television center of the Middle East, attracting Arab producers to its free enterprise system. When the war destroyed more than half of Lebanon's television capacity, several fast thinking Greek businessmen with Arab contracts decided to set up TVE. By mid-1977 it was finished and working.

History stepped in again with the first visit of the Egyptian President, Anwar Sadat, to Jerusalem. The resulting Arab boycott of Egypt forced eight out of every ten Arab producers away from business with that country. Greece's share of the Arab television market now equals Lebanon's—about 30 percent—with the remainder parcelled out among Egypt, Jordan and the small Gulf States.

5. Cyprus

Cyprus is the third largest island in the Mediterranean Sea, about 3,572 square miles, 40 miles south of Turkey, 60 miles west of Syria, and 350 miles east of Crete. The population of Cyprus is estimated at 642,000 of whom 80 percent are Greeks and 20 percent are Turks.21

Cyprus television, which can be picked up in eastern parts of Libya, is heavily commercialized, consisting mainly of alcohol advertisements such as Long John Whisky and various kinds of beers and

American cigarettes. Following the commercials, sometimes, is opera—with subtitles which cued the viewer to what is being sung; that is if he can read Greek. On more popular shows like "Charlie's Angels," the Cypriots (or their friends in Athens) have gone to the trouble of dubbing the dialogue in Greek. Programming also includes sports events, especially soccer, the most popular sport in Libya as it is also in Europe and the Arab world.\textsuperscript{22}

6. Egypt

The Egyptians have been the pacesetters for television in the Arab world. From the start the Egyptians did everything on a grand scale. Their immense radio and television center, completed in 1960, houses eleven television studios. The largest is 1,000 square meters and is equipped with a revolving stage and five color cameras.\textsuperscript{23}

While most nations begin their television modestly with one channel on the air for a few hours each night, the Egyptians started out with three channels and were soon putting out a total of 24 hours or programs daily.

The first channel covers all the populated areas of the country and could be seen by an estimated 98 percent of the population if unlimited sets were available. The second channel reaches throughout

\textsuperscript{22}"About Television," \textit{American Film}, October 1980, p. 13.

the Nile Delta, including Cairo and Alexandria. The third channel is just for Cairo and is given entirely to programs in English and French for the diplomatic community and other foreigners living in Egypt.  

Unlike many other African or Arab countries, which have little theatrical or cinema talent to fall back on in seeking to create their own programs, Egypt has long had a lively film industry. At least 35 hours of filmed series are made every year.

All the Egyptian serials keep clear of overt political controversy. One long-running saga was about the foibles of an aging Cairo schoolmaster and his family who had an endless succession of visits from relatives living in remote villages of the Nile Delta. Another popular serial in ten half-hour episodes was "Ba'ad al Athab" (After Suffering), which told of a young girl, married to an elderly rich businessman, who fell in love with a boy of her own age.  

Such dramas have proved popular, not only in Egypt, but throughout the Arab world, so that Cairo has developed as a major source of syndicated television programs for smaller Arab nations. Egyptian entertainment can be seen nightly on screens from Kuwait to Morocco and from Beirut to Khartoum.

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24 Sydney W. Head, ibid., p. 24.

25 Sydney W. Head, ibid., p. 25.
Along with the homemade dramas, Egyptian television also carries a selection of imported American and British series, including "Nanny and the Professor," "The Fugitive," "Hawaii-Five-O," and many more—all shown with Arabic subtitles because the cost of dubbing is too high. But once they have been subtitled, they are then bicycled on to other Arab countries.

Libyans living in the eastern parts of the country, up to the city of Derna, can watch Egyptian television, during the warm season. Many Egyptian dramas and plays are recorded and sold on video cassettes to other Libyans who are living in the western and southern parts of the country.

This survey of programming in Libyan television and its six neighboring countries clearly reveals that the majority of television programs are imported. The bulk of these imported programs consist of standard television fare: action adventures, of which "Kojak," "Ironsider," and "Hawaii-Five-O," are typical, and family-situation series exemplified by "I Love Lucy," "A Family Affair," and the like. Everywhere, regardless of type of regime or broadcasting system, American imports outnumber those from all other countries. Even in countries that have cultural ties elsewhere, such as Cyprus with Greece, or Tunisia with other Arab countries, programs from the United States predominate.

This dependence on the West as a source of supply for television programming has often been commented upon and has too often, perhaps, been oversimplified. Some analysts argue that the use of
American, British, or French television programs in the developing countries is further evidence of the neocolonialism that has replaced the classical relationship between the metropolitan nations and their former wards.

In this view, Western television programs are imposed by a combination of aggressive salesmanship on the part of the production companies and seductive offers of tied aid and assistance from the exporting countries. They are part of the same package, it is said, that brings the technology and the organizational skills of the West to the developing world only to create further dependence.

According to Elihu Katz and George Wedell in their book, Broadcasting in the Third World, there are two main reasons for developing countries' dependence on the West for their television programs:

1. Financial: The money for production actually available to a small television station in a developing country is often barely enough to produce the most rudimentary of talk shows or amateur drama or variety programs. If a viable schedule is to be built up, more programs have to be found elsewhere. Since the price of certain types of imported programs is low and alternative local supply is nonexistent, it is to low-cost imports that program managers turn.26

2. **Human**: The problem of production quality is not only financial. Human resources are as relevant. Even where money is available, the necessary talent often is not. The writers, directors, cameramen, graphic artists, and others needed to produce entertainment of quality have generally been trained in an established infrastructure in the arts of theater and film. In most developing countries there is no such basis for training. Traditional forms of entertainment, where they exist, are not readily transferred to the television studio. Even where a film industry exists, as it does in many Asian countries, the high cost of production, pegged to Western standards, often holds back domestic television production rather than advancing it.  

The Impact of Home Video Sets and Imported Video Cassettes

**Introduction**

Television, said a former Chairman of the American Federal Communications Commission, in a famous remark a few decades ago, is "a vast wasteland." He was referring to the disappointed—perhaps overinflated—expectations in his country of what great cultural attainments in programming the relatively new medium of broadcast television might achieve.  

Times have changed a great deal since then, but like any voice that is asked to speak to everyone at once, commercial or public

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television in every land has had its problems pleasing all of its audience, all of the time. Perhaps the truly remarkable thing is that it has generally satisfied as much of the viewing audience as it has.

But regardless of one's critical opinion of broadcast television, the technology of home video is about to redeem the medium from any offense it may have given the tastes or intellects of its viewers in the past. It has now become as personal a matter of choice as the audio medium and photography.

The Fantastic Growth of Home Video
in Petro-Dollar Arab Countries

In the rich oil producing countries of the Middle East including Libya, the market for home video cassette machines made in Japan expanded by a staggering 708 percent in the single year of 1979—absorbing, in fact, a full 10 percent of all Japan's exports of video machines. According to Video Week, the percent of homes with video-cassette recorder (VCR), in these countries is: 21 percent in Kuwait, 37 percent in Saudi Arabia, 47 percent in Libya, and 80 percent in the small United Arab Emirates.29

"It is a fascinating market," said one source familiar with the home video field in the Middle East.

Its evolution has been very different from that of the markets in America and Europe. There is tremendous purchasing power in these nations,

and for that reason the very concept of video vis-a-vis television itself is somewhat more advanced than it is in other nations.\textsuperscript{30}

In the rich Middle Eastern countries, television has already come to be thought of as a TV-home video combination. People tend to buy them together. In marketing terms, this has meant that the percentage rates of home video to television run much closer than in any other region of earth. In Libya, it is estimated, by \textit{Video Week}, that 47 percent of Libyan homes have home videos as compared with 4.4 percent for Japan and the United States. Some families already have more than one video cassette instrument for home recording.\textsuperscript{31}

The question then is why this sudden surge of interest in home video in the oil-producing Arab countries?

Two reasons can be stated. The first is purchasing power; home video is very much a status possession in the region and can be afforded. And, in the other major markets the video cassette machine is primarily used as a time-shift device— that is, to view broadcast programs at some other time than when they are aired. But that is not so in the Middle East; the vast majority of sets there are used for the viewing of prerecorded software programs.

The second reason is that broadcast television is still not developed enough in the region to satisfy the tastes of all strata

\textsuperscript{30} \textit{Time's International Edition, op. cit.}

\textsuperscript{31} \textit{Video Week, op. cit.}, p. 4.
of viewers. The purchasers of home video equipment want the freedom of viewing programs of their own selection—material which is just not broadcast in their area.

**Home Video in Libya**

No one knows exactly how home video was introduced to Libyans but it is believed that foreigners, mainly Americans working in the oil companies and living in the luxury quarters of Andalus or Tripoli or Fouihat in Benghazi, were the first to import the home video into Libya, in order to view American films and serials since they do not understand or appreciate Libyan television programming.

When some Libyans visited their American friends they also watched the new medium of video and saw in it a solution to their entertainment problem. And from one to another the idea of owning a home video spread as the idea of having a radio or a television set had done earlier. Thanks also to a higher standard of living many families could afford the new video system.

In the last three years video was the number one demand on the list of many Libyan families to the extent that some families would rather own a video than a refrigerator or an electric washer or dryer. In his interviews with Libyans, the writer came across many stories of families who sold their cars in order to buy a video or many housewives who sold their jewelry in order to help their husbands buy the new medium.

Unfortunately, due to ignorance and lack of technological know-how, many rich but uneducated families are buying more than
one home video set; for example, a video set for the living room and another one for the bedroom and so on. Apparently, the more video sets you own the better off you are. These families do not know that it is technically possible to have only one video set and if it is properly connected it can be watched on four television sets. Thus it is not at all uncommon to visit a Libyan home and find more than one video set. However, few families stated that the reason for owning more than one video set was to make it easier to record video cassette programs.

In interviews with officials of an electronics import company in Libya and their distributors in Benghazi, the writer was told that in the city of Benghazi alone more than 100,000 sets were sold in the last three years, with prices ranging from $700 to $3,000. As was stated earlier by Video Week, the percentage of Libyan homes with video sets is about 47 percent.\footnote{Video Week, \textit{op. cit.}, p. 4.}

The cheapest bargain in buying a video set in Libya is from the army or police force "military" stores, popularly known in Libya as "military Hanut." In Army camps all over Libya, including small cities and villages, these "Hanut" sell many consumer goods such as furniture, home appliances and electronic equipment, including radio, television, and video sets, at prices almost 50 percent lower than those in the Libyan open markets. These lower prices are an incentive for Libyans to join the army or police force.
Unfortunately, these cheap prices contribute to a large black market for furniture and electronic equipment. Many of the "Hanut" goods bought by officers and soldiers are resold, at higher prices of course, in the black market. However, many "Hanut" customers buy much equipment for their relatives and friends as a favor, since they are cheaper. For instance, a home video that costs $1,500 outside "Hanut" stores only costs police officers and soldiers $700. These cheap prices also contribute to the availability of home video in the country.

The spread of home video in Libya opened the market for the business of video cassettes. All over the country, stores that were selling musical records and cassette tapes changed overnight into vendors of video cassettes while many new stores opened specializing in the selling or renting of them. In a relatively small town in Libya the writer came across a small grocery store that was renting and selling home video cassettes, in addition to the trade in vegetables and food supplies.

The tapes that are available in the Libyan markets include not only old reruns of American or Egyptian television series and films but the latest in Hollywood productions, Egyptian films and plays. Even Swedish (XXX rated) films may be found.

It is interesting to note how video cassettes are imported and sold in Libya. There are four important sources for home video cassettes:
1. A great stream of video cassette material enters Libya from software supply houses in Europe; most notably London. These cassettes may be brought back with returning travellers, but the majority of them are smuggled in by airline pilots, stewards, and workers. These people usually get through Libyan airports easily and bring into the country the latest video films. These films are either sold to major distributor stores or given to friends and relatives who record them and sell them or rent them.

2. A few video cassettes may be ordered by mail from European nations—dozens of companies in Western Europe now supply prerecorded cassettes ranging from entertainment to education. India, Hong Kong and Singapore are also sources of programs for temporary residents of Libya who are homesick for sights, sounds and stories of their own lands.

3. A third source of home video cassettes is the illegal recording of television broadcasts from neighboring countries, particularly Egypt, Tunisia and Italy. The writer was told by a video cassette dealer in Benghazi that a major source for his Egyptian films and plays is from the Oases of Kufra, in the heart of the desert. There a friend of his records Egyptian films that are broadcast on Sudanese television during the summer season. These tapes than are sent to Benghazi where many copies are made and sold all over the country.

Recording from television in neighboring countries includes Egyptian, Italian, Maltese and Tunisian programs. After these have
been recorded, they are then distributed among cassette dealers. For example, Libyans close to the Egyptian borders record Egyptian programming and send these tapes to western and southern parts of the country. Libyans living close to Tunisian borders sell their recorded tapes in the eastern and southern parts of the country and so on. It is an organized network of home video cassette exchange.

4. The fourth source of video cassettes is the broadcasting stations in Tripoli and Benghazi themselves, where many officials and employees of the broadcasting establishment go abroad officially and import many video cassettes. The majority of these tapes, however, do not make it on the Libyan air, but are given to relatives and friends. These friends and relatives record the tapes for renting or selling and the original copies are returned to the broadcasting employees for shelving in the broadcasting station's shelving room or library.

In a visit to a Libyan home that can be considered middle class the writer looked through the owner's video cassette library which included over 100 cassettes with the latest titles, such as "Roots," "Jaws," "Saturday Night Fever," "Midnight Express," and many more films not then available for Libyan movie houses or on Libyan television.

As it can readily be seen, with these complicated and organized sources, there is no shortage of video cassettes in Libya. It should be added that the prices of pre-recorded cassette tapes can range anywhere from $30 to $150 depending on their content. It appears
that many video films are valued on the amount of sex they contain and the more sexy the film the more expensive it is.

Recently in Libya many complaints came from Libyan citizens and officials about the spread of home video and video films, the impact of television broadcasting from neighboring countries and the impact of imported printed materials and short-wave radio broadcasts.

Then a rumor surfaced that the government would confiscate all home videos, video cassettes and highrising television antennas.

But Libya's leader Col. Muammar Qaddafi put a stop to these rumors. In a speech on September 1, 1980, on the eleventh anniversary of the Libyan revolution, Col. Qaddafi stated:

It is not the right of any human to stop any person from reading, listening, or viewing anything that he or she wants. It is not logical. This is dictatorship, and against freedom. Any Libyan is free to listen and view any broadcast stations, read anything and watch whatever he/she wants. Libyans are free to buy any antenna, any cassette video tape and photograph whatever they like.

Any Libyan is free to have his own private broadcasting station in his home in which he is free to read, listen, or view anything he wants to....

You are the only people who listen and watch more of the world broadcasting stations and the Libyan market is more full of high powered shortwave radios than any market in the world. You are the freest because you can watch and listen to more stations both foreign and Arabic than any other people.\(^33\)

\(^{33}\)Col. Qaddafi speech as reported in the *Green March*, September 5, 1980, p. 22.
CHAPTER VI
CARRYING OUT THE STUDY

This is a study of the feasibility of conducting a program using mass media to achieve functional literacy among the adult population of Libya.

As was stated in the introductory chapter, the methodology of the study involves six parts:

1. Survey of literature
2. Field survey
3. A village case study
4. Personal interviews with officials, decision makers, in the fields of education and mass media
5. Personal visits to educational facilities such as schools and information facilities such as the broadcasting stations, cultural centers, and printing presses
6. Assessment of the eight feasibility factors that were stated in chapter one (pages 15-17).

The research for this study began over two years ago when the writer began a survey of relevant material and literature in the Ohio State University's libraries concerning mass media and their relations with literacy education. A special concern was adult functional
literacy programs involving broadcasting in many countries.

The field study was carried on in the writer's home country, Libya. From June 1979 to June 1980 the writer collected information and data concerning the study. While in Libya, the writer was asked by the Faculty of Arts at Garyounis University in Benghazi to teach at the Department of Communication where the writer is employed as a lecturer.

While at Garyounis University the writer took advantage of its library and research facilities. Working with senior students and colleagues at the Faculty of Arts the writer developed a research schedule and constructed the questionnaires for the survey and the schedules for interviews with public officials.

The Survey of Literature

In surveying literature in Libya the writer collected information and data from the following places:

1. Garyounis University: The Garyounis University library was a major source of information for the writer, especially materials relevant to the country as a whole and the field of education. The library has a special section on Libya, where thousands of titles concerning Libya are available to researchers.

The section also contains many useful dissertations and theses representing research conducted by Libyan scholars in major universities. Many of these Ph.D. and M.A. studies were conducted in Libya and are very important to anyone doing a study about Libya.
The writer also ascertained that there were many copies of old newspapers and magazines in the library's Libya section. These were very helpful especially in tracing the developing of newspapers and broadcasting. The only problem was that all such materials were on reserve and the person conducting the study must be there. No books or any other material were allowed to be checked out, even to faculty members.

2. Educational and Audiovisual Research Center, Tripoli:
Another very useful place for collecting information was the Educational and Audiovisual Center in Tripoli. The center is an important source of information on the development of education in Libya. Even though the center is housed in a small three-bedroom apartment it has much relevant literature on education in Libya. The audiovisual section was added recently.

Because the center was located in Tripoli and the writer was stationed in Benghazi, 600 miles to the east, the writer had to make many trips back and forth to collect information and interview officials in Tripoli.

The people at the center were very cooperative and generous with the information they had. Even though all materials were on reserve, the writer was permitted to borrow some information to be xeroxed. The workers and librarians took into consideration that the writer was working in Benghazi.

3. Adult Education and Literacy Center, Tripoli: The Adult Education and Literacy Center in Tripoli is in charge of all the
literacy programs in the country and supervises the adult evening schools. The center is a very important source of information. Unfortunately, it was the most unorganized place that the writer ever visited.

The center did not have a librarian or any person in charge of filing all the books, magazines, articles or other information. All the materials were piled together in two rooms and much of it was in cartons and similar containers. The writer, with the help of one employee, had literally to dig and search for whatever information was relevant to his research.

The director of the center complained of the lack of trained personnel to handle the materials but he was generous in giving the writer materials to read and permitting him to keep some of which the center had more than one copy.

4. The Arab Development Institute, Tripoli: Even though the Arab Development Institute in Tripoli was set up for development studies in the whole Arab world, the writer, through many visits, found there some valuable information and materials. The Arab Development Institute had supervised a number of political and sociological studies, among which, and very helpful to the writer, were two studies: *Political Development and Social Change in Libya*, conducted by Dr. Omar El-Fatehaly and *Trends of Modernization in Arab Society: Libya*, by Libyan sociologist Dr. Mustafa O. Attir. From these two studies the writer was able to get ideas and information concerning field surveys and data collection in Libya.
The Arab Development Institute also attempted to conduct an analysis of the Libyan broadcasting audience. Unfortunately, for personnel and bureaucratic reasons the research was not completed. However, the writer was able to obtain some questionnaires from the study which helped him in writing his own survey questions.

5. The Arab UNESCO Center, Tripoli: The Arab UNESCO Center, which was located in Cairo, moved to Tripoli after the Arab countries boycotted all cultural dealings with Egypt, following the normalizing of that country’s relations with the Zionist state of Israel. The center is rich in information about the illiteracy situation in the Arab world and the role played by UNESCO in helping the Arab countries to set up literacy education programs.

The center, which had some Sudanese and Egyptian employees, had conducted a number of conferences on illiteracy so the writer was able to get some copies of the speeches and research reports that were given at these conferences.

But as far as Libya was concerned, Arab UNESCO gets its information on Libyan literacy from the Adult Education and Literacy Center. Even though both centers are located in the city of Tripoli, the writer found out that there was literally no communication or cooperation between the two centers.

6. Educational Planning Office, Tripoli: The Educational Planning Office in Tripoli is an agency under the supervision of the Secretariat of Education, which is in charge of conducting yearly studies on the progress of education in Libya. The writer found the
center to be very useful in obtaining the latest statistics on the number of students, schools, teachers, educational institutes and the like in Libya.

The center publishes its figures yearly and it covers all of the country's municipalities, and small areas. These copies of detailed statistics and information are available and given free of charge to any scholar conducting studies on Libya and many copies are mailed to UNESCO and other major libraries and educational centers in Libya and abroad.

All of these six places were visited by the writer during his one year stay in Libya. Many of the valuable documents relating to this study were either copies, written or xeroxed, or extra copies given to the writer by officials working in these places. All these materials contributed to this study.

**Personal Visits to Information and Educational Facilities**

The second part of the field study involved the writer's visits to educational and informational facilities in Libya and assessing the ways in which they might contribute to the Libyan functional literacy education program to be proposed by the writer.

While conducting the field study in Libya the writer was able to visit the following places:

1. The broadcasting stations in Tripoli and Benghazi
2. The Libyan News Agency, Tripoli
3. Three public printing establishments, the largest one
in Libya, located in Tripoli, and two smaller ones, in Benghazi. There are no privately owned printing presses in Libya.

4. The Agricultural Information Center, under the supervision of the Secretariat of Agriculture, Tripoli

5. The public company for the publishing and distribution of all printed materials in Libya. It is the only publishing firm in Libya that is in charge of newspaper, magazine, and book publishing and also in charge of importing printed materials from abroad into Libya.

6. The Public Company for Motion Pictures, Tripoli. This is the only company for making any motion picture films in Libya. It is also in charge of the importation of foreign films into the country. Additionally, it is in charge of film censorship. Recently all private movie houses were nationalized and the Public Company for Motion Pictures was put in charge of the care and maintenance of these movie houses. It is also in charge of building new movie houses. Many of these movie houses were visited by the writer to find out their conditions, the types of films shown there, and for interviews with people visiting these movie houses.

7. The Popular Theater in Tripoli and Benghazi

8. Over thirty cultural centers in twenty Libyan cities and villages. These centers are spread all over the country and were constructed by the Ministry of Information and they are under its supervision. They were to be used as public libraries.
9. Selected elementary, preparatory, secondary and teacher training schools in Libya, especially in Benghazi. Also the visits included religious schools and adult evening schools.

During all these visits notes were taken regarding the condition of these facilities and whether they could be used as important parts of the mass media literacy program to be proposed by the writer as the culmination of this research.

These notes and the information they contain will be discussed in the chapter dealing with the assessment of the feasibility factors that were previously stated and are here repeated; namely,

1. Resources
2. Mass Media Utilization in Libya
3. The Situation in the Village
4. Amount of Time
5. Amount of Money
6. Motivation
7. Bureaucracy
8. Cultural Biases

Personal Interviews with Officials and Personnel in the Fields of Information, Education and Literacy

During his year of field study the writer was able to interview personally twenty Libyans who are, in one way or another, involved in mass media and education. The interviews were conducted by the writer at the place of work of these officials and personnel.
The interviews were conducted person-to-person with the writer taking relevant notes. It should be added that there were no forms or questionnaires to be filled in by the individuals interviewed. The questions were tailored to fit each individual because each was either in a different field or held different responsibilities.

The following is a list of the twenty people interviewed. They are listed alphabetically and each one's profession or job is described briefly.

The list of people interviewed are listed alphabetically, last names first:

1) Abu Gharara, Loui, Director of the Public Motion Picture Company, Tripoli.

2) Abu Ghraim, Mohammad, writer, actor, and radio and television producer

3) Bel Rabha, Mohammad, educator and Director of the Adult Education and Literacy Center, Tripoli

4) Buker, Abdul Latif, Director of the Public Company for Publishing and Distribution of Printed Materials, Tripoli

5) Dahan, Sadek, Director of Cultural Centers, Tripoli

6) El-Athram, Omar, educator, teacher and Director of the Adult Education and Literacy Center, Benghazi Branch

7) El-Bakush, Mohammad, Chief Editor of the only daily: Al-Fajar Al-Jadid (The New Dawn), Tripoli

8) El-Bishari, Ibrahim, Director of the Libyan News Agency, JANA, Tripoli

9) El-Falah, Zuhra (Ms.), broadcaster working with a daily women's radio program known as "With the Family," Benghazi
10) El-Ghabae'ely, Lutfia (Ms.), journalist and editor of a women’s monthly magazine called El-Bayt (The House), Tripoli

11) El-Ghadafi, Rmadan, Director of the Educational Research and Audiovisual Center, Tripoli

12) El-Hijazi, Mohammad, Secretary (Minister) of the Secretariat of Information, Tripoli

13) El-Kateb, Nasser Edin, the Planning Committee Secretary in the city of Tobruk, Tobruk

14) El-Mabruk, Mohammad, agricultural broadcaster in charge of a radio and television farmer's program, Tripoli

15) El-Wasee, Abdul Fatah, actor, producer, broadcaster, and part-time lecturer at the Department of Communication, Gargounis University, Benghazi

16) Frankah, Khalifa, of the Public Printing Presses, Tripoli

17) Hussein, Rajab, Khalifa, journalist, Vice-Director of the Voice of the Arab World, Tripoli

18) Mußafar, Huriya (Ms.), broadcaster for a long time; was in charge of women's programming, Tripoli

19) Sakah, Ibrahim, Broadcast Programming Director of both stations in Tripoli and Benghazi

20) Salem, Mohammad, Elarabi, Arab UNESCO Center, literacy section, Tripoli

The Field Study

This description of the field survey which was conducted by the writer and some of his students from the Department of Communication in Gargounis University in Benghazi during the year 1979-1980 includes the following parts:

1. The purpose of the survey

2. Justification for choosing the personal interview method
3. The survey team

4. The population sample

5. Justification for choosing the sites of the survey

The data which were collected are presented in Chapter VII.

The Purpose of the Field Survey

Since this is a feasibility study of the use of mass media for functional literacy education in Libya, an important part of this research is to find out Libyan views on the mass media and ascertain Libyan media habits.

Studies of this kind are rare in the developing world and had never been undertaken in Libya.

The purpose of these interviews was to gather pertinent data regarding the following points:

1. The importance of radio as compared to television or print media, as viewed by the respondents

2. The most popular programs on radio

3. The percentage of television ownership

4. The most popular television programs

5. The impact of television broadcasts from neighboring countries

6. The impact of home video and home video cassettes on the Libyan national mass media

7. The major resource for news: i.e., whether it is radio, television, newspaper or people
8. The attitudes of adult illiterate Libyans toward joining literacy education programs

9. The most convenient times for illiterates to join a literacy education program or class: i.e., time of day to schedule classes

10. The most popular printed media

11. Women's views on mass media and literacy

12. The people's suggestions on ways to improve Libya's broadcasting.

Justification for the Choosing of the Personal Interview Method

The face-to-face interview method was chosen over a mail survey or telephone survey for many reasons.

First of all in a developing country like Libya there are problems in using mailing lists. Many streets in cities and towns are not named and the houses in these streets are not numbered and the practice of home mail delivery is still very new. Many Libyans receive their mail through stores and shops in the major streets of cities and towns.

Second, the problems of illiteracy are difficult to state so as to communicate clearly in a mail survey.

Finally, the idea of a person filling out a form and returning it to the researcher is unheard of. Even in the most advanced countries researchers often face the difficulty of getting a small percentage of the sample to fill out the questionnaire forms and
return them even when a self-addressed stamped envelope is included. Also the high percentage of illiterates would result in a biased sample.

There are also major problems with telephone surveys because the majority of Libyan homes are still without telephones. To be sure the situation is much improved over four or five years ago, due to the introduction of area codes and direct station-to-station calls into the country last year.

With a telephone survey there is also the problem of the telephone directories which are always out of date, the last list being dated 1973. In addition, with the recent construction of facilities for electricity, water and sewage in many Libyan cities, many telephones go out of order for weeks or even months.

For these reasons the writer chose the face-to-face approach, in which respondents are contacted at home or at their place of work. Theoretically, one can interview anyone by going out and finding him or her. While perfection is virtually impossible, one can come closer to it than one could with a mail or telephone approach.

According to research the advantages of face-to-face survey can be summarized as:¹

a. It offers the greatest flexibility in questioning methods. Visuals may be used, as for aided recall or multiple-choice questions.

The interviewer or the respondent may record replies, whichever is most appropriate. The face-to-face situation, unlike the telephone interview or mail survey, lends itself to questioning in greater depth and detail.

b. The interview can be extensive thus providing a great amount of information from a single survey.

c. The sample can be designed so that it is fully representative of the entire population under study.

Some of the disadvantages of face-to-face surveys are:

a. Cost can be higher than other methods, but one should weigh this against the greater amount of information obtained.

b. Better interviewing skills are required; more effort and persistence in the field is also necessary.

c. Sample design is more exacting and time consuming.

The Survey Team

The interviews were conducted by the writer and ten of his graduating seniors. Interviewers were residents of the places where data were to be collected, a procedure deemed necessary in order to secure the confidence of the respondents, since persons from a local area are more likely to trust a local resident and give frank answers.

The ten students, six male and four female, were from the Department of Communication at Garyounis University in Benghazi, Libya. The male students interviewed only men and the four females interviewed only women.
The students did the survey as part of their work for a relevant course that they were taking with the writer. Permission was obtained from the Vice-President of Garyounis University to utilize students in the data collection.

These students had taken courses in the social studies, and in communication research, including a course in public opinion. The students who chose to work in the survey wanted to do it as part of their learning experience.

The writer also participated in the data collection and interviewing of over 150 individuals in the cities of Tobruk, Beida, and Zilitin.

No names or addresses of the respondents were kept in accordance with a pledge of anonymity given at the time of the interviews.

The Population Sample

A total of 460 individuals were interviewed from the five cities (Tobruk, Beida, Benghazi, Zilitin and Tripoli) which were chosen because the students who collected the data with the writer came from these areas.

In drawing up the sample, individuals to be interviewed were drawn from: a) private institutions and places of work such as shops, public markets, and coffee shops; b) public institutions such as schools, hospitals, municipal government and national Secretariats; and c) private homes.
Some women were interviewed at their place of work, especially teachers, nurses and custodians, but the majority were housewives who were interviewed by the female interviewing team in private homes.

As far as men were concerned, the majority of them were interviewed at their places of work, such as stores, barber shops, butcher shops, mechanical installations or body shops. A few granted interviews in their homes.

The interviews at home included government housing occupied by poor or low income families and other homes of different economic levels.

Interviewers were given the freedom to call on as many households as possible in order to fill out the forms. If the residents were not home or refused to be interviewed, no call-back interviews were made.

There were some cases of refusal. Out of the 460 individuals who did grant interviews, 60 were eliminated for such reasons as the following: The person being interviewed thought the interview team was composed of public officials and gave contradictory answers or replied in ways that he or she thought would please the public officials. Other responses were disregarded when they were inaccurate about broadcasting programs. An example would be a person stating that he likes to listen or watch only religious programs but when asked to identify the time or some personality of the program was unable to do so. Thus 400 usable cases were reviewed and analyzed.
Justification for Choosing the Sites of the Survey

The data were collected from the following areas: 1) Tobruk; 2) Beida; 3) Benghazi; 4) Zilitin; and 5) Tripoli.

1. **Tobruk**: Tobruk was chosen because it is the closest Libyan city to Egypt. It was deemed necessary to find out how much Egyptian television affects Libyans living near the border. Another reason is that the writer formerly lived in Tobruk and is familiar with the area.

Located on the Mediterranean Sea only 150 kilometers from the Egyptian border, Tobruk is mainly inhabited by Bedouin tribes. Some of these people can be considered urban, some rural, and some nomadic—all at the same time.

2. **Beida**: The city of Beida is located in the heart of the Green Mountain, one of the most agricultural areas in Libya. It is famous for the production of wheat and barley. The city is the location of the Faculty of Education and is a center for Islamic and Arabic studies.

Beida is only two hours drive from Benghazi and for this reason it was economically feasible for the writer to travel to Beida and collect some of the data.

3. **Zilitin**: Zilitin is a city in a largely agricultural area, 150 kilometers east of the capital city of Tripoli. Zilitin was the original home of the writer and from it he got his family name of El-Zilitni. The writer was very familiar with the area and it was economical for him to include it in the study.
4. **Tripoli**: Tripoli is the largest city in Libya and it is also the capital; obviously, it should be included in the survey. Also it is the hometown of five of the ten students who worked with the writer in the data collection. And since Tripoli is located not too distant from Tunisia, Malta and Italy, it is important to find the impact of the broadcasting of these countries on the area's audience.

5. **Benghazi**: The second largest city in the country was chosen for its importance and location. From a practical point of view it is the site of Garyounis University where the writer taught and spent most of his time in Libya. It is also his residence when in Libya.

**A Commentary on the Survey and the Problem of Sampling**

During his one-year stay in Libya, the writer was teaching at the Department of Communication in Garyounis University; interviewing public officials and employees in mass media and literacy; visiting a selected number of schools and cultural centers; visiting broadcasting facilities in Tripoli and Benghazi; conducting a village case study; and working on the field survey. The writer admits that of all these activities, the field survey was the most difficult and frustrating experience, especially the sampling problem.

Even though the sample of this survey is not truly representative, the writer feels it gives a rough but reasonably accurate idea of Libyan people's attitudes toward mass media.
Following is a list of the problems that faced the writer in conducting the field survey sampling. And from the reading of Elmo Wilson's article the writer found out that these problems are common to many developing nations.²

The first problem was financial. The writer had to pay for all the expenses in the data collection even his travel and lodging in the areas of the study. That is why certain places were chosen for mainly economic reasons. To the city of Tripoli, which is 600 miles away from Benghazi, the writer made over twelve trips.

But as far as the survey research was concerned the biggest problem was sampling. The lack of census data and the unreliability of existing statistics made it difficult to apply any but the most primitive sample design. For example, in setting up an area sampling of city blocks, one has to choose blocks with equal probability since estimates of population in the blocks are not available. This type of selection has a larger sampling error than controlling the selection of the block according to its population. The inadequacy of data forces on the investigator a simple design with a larger sampling error. This lack also makes impossible the stratification of samples by key variables thus cutting off another means of attaining maximum economy and precision in sample design.

Another problem in the sampling was the lack of good block maps of even the larger cities such as Benghazi and Tripoli. The

writer was forced to look over the areas of the survey and have maps
drawn himself. The orderly pre-listing of households or even the
matter of establishing preordained routes for interviewers was a very
difficult task. Even in the large cities only a portion of the blocks
or residential areas had an orderly arrangement of dwelling units with
easily identifiable entrances.

A third problem was that the random selection of respondents
within the households often clashed with local custom or familial
protocol. For example, the Libyan housewives lead wholly secluded
lives, and they cannot be interviewed by men. That is why four
female students were chosen to interview the women.

In some cases, the male head is the exclusive household
spokesman, and no explanation of the workings of tables of random
numbers will move him to abrogate that right. That is why many
women were interviewed by the female students at the place of their
work such as schools and hospitals.

Another major problem was reliability. This may be the most
serious problem of all and the most difficult with which to cope.
In Libya, and in many other countries, as Elmo Wilson observed,
people are unaccustomed to voicing opinions on controversial subjects.
To enter into "argument," especially with a stranger who almost always
appears of higher status than the respondent, is considered rude,
inhospitable, and possibly dangerous. In this kind of situation,
the interview becomes a contest in which the respondent strains to
anticipate what the interviewer wants while the interviewer seeks,
often unsuccessfully, to mask all feeling. On the other hand, the respondent may become resentful at what he regards as a gratuitous aggression on the part of an uninvited guest who seeks to embarrass and provoke his host with indiscreet questions.\(^3\)

For that reason the writer chose students who were not strangers to the areas where they collected the data and were trusted by their fellow citizens. But even with that, as stated before, sixty cases were eliminated because the respondents thought of the interview team as public officials and did not give sincere answers. Since the writer and the interview team were very familiar with the Libyan situation it was very easy to find which answers were trying to impress the interview team.

\(^3\) Elmo Wilson, ibid., p. 233.
CHAPTER VII

PRESENTATION OF THE DATA

After the data were collected they were translated by the writer into English and with the help of a graduate teaching assistant in the Department of Educational Foundations and Research were put into computer language and were analyzed.

In this chapter the data are presented in two parts: first the characteristics of the sample and second the results of the data.

Characteristics of the Sample

The 400 people interviewed by the author and the interview team and their responses were analyzed and included the following:

<table>
<thead>
<tr>
<th>TABLE 6</th>
<th>DISTRIBUTION OF INTERVIEW SAMPLE BY SEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>Number</td>
</tr>
<tr>
<td>Male</td>
<td>250</td>
</tr>
<tr>
<td>Female</td>
<td>150</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
</tr>
</tbody>
</table>

191
There are more men than women in the sample because of cultural problems. It was very hard to locate women who were willing to be interviewed and give their opinions on current issues such as the mass media.

**TABLE 7**

**EXTENT OF LITERACY OF INTERVIEW SAMPLE**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literate</td>
<td>172</td>
<td>43.0</td>
</tr>
<tr>
<td>Illiterate</td>
<td>228</td>
<td>57.0</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

There are more illiterates than literates because in Libya the percentage of adult illiteracy is about 60 percent.

Any individual who stated that he or she had five years of education and can read and write without any difficulty was defined

**TABLE 8**

**EDUCATIONAL LEVELS OF INTERVIEW SAMPLE**

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>University graduate</td>
<td>64</td>
<td>16.0</td>
</tr>
<tr>
<td>Educational institutes graduates</td>
<td>83</td>
<td>21.0</td>
</tr>
<tr>
<td>Health institutes graduates</td>
<td>25</td>
<td>06.0</td>
</tr>
<tr>
<td>Illiterates</td>
<td>228</td>
<td>57.0</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>
as literate. From the survey the numbers in Table 8 show the educational level of the persons interviewed.

TABLE 9
DISTRIBUTION BY AGE OF INTERVIEW SAMPLE

<table>
<thead>
<tr>
<th>Age*</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-30 years old</td>
<td>128</td>
<td>32.0</td>
</tr>
<tr>
<td>30-40 years old</td>
<td>137</td>
<td>34.2</td>
</tr>
<tr>
<td>40-50 years old</td>
<td>99</td>
<td>24.7</td>
</tr>
<tr>
<td>50+ years old</td>
<td>36</td>
<td>9.1</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

*The median age is 35.2

Since the proposed plan for functional literacy will be intended for adult illiterates it was decided to interview people who were 20 years old and older. Also it should be noted that many of the Libyans who are in the lower-than-20-years-old group are very much affected by the expansion in educational facilities since the economic change as a result of oil in the 1960's.

TABLE 10
DISTRIBUTION OF INTERVIEWEES BY MARTITAL STATUS

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>302</td>
<td>77.5</td>
</tr>
<tr>
<td>Single</td>
<td>71</td>
<td>17.7</td>
</tr>
<tr>
<td>Divorced</td>
<td>14</td>
<td>3.5</td>
</tr>
<tr>
<td>Widowed</td>
<td>13</td>
<td>3.3</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>
All of the sample are older than 20 years, and generally speaking in the Libyan society a person would be expected to be married in his late 20's and early 30's. Women do marry at a younger age. Being old and single is not culturally and religiously acceptable in Libyan tradition.

Even though the percentage of divorced persons who were interviewed is only 3.5 percent, the overall percentage of divorce among Libyan couples is very much higher than the 3.5 percent figure.

**TABLE 11**

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper</td>
<td>58</td>
<td>14.5</td>
</tr>
<tr>
<td>Upper Middle</td>
<td>97</td>
<td>24.2</td>
</tr>
<tr>
<td>Lower Middle</td>
<td>121</td>
<td>30.0</td>
</tr>
<tr>
<td>Lower</td>
<td>124</td>
<td>31.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The definition of these terms were decided after an examination of the Libyan standard of living. A person was defined as an "upper" if he owned his home, owned a car, and had a monthly salary income of $1,300 or higher per month.

A person was defined as "upper middle" if he owned a home, owned a car and his monthly income was $900 or higher per month.

A person was defined as "lower middle" if he did not own a home, but owned a car and his monthly salary was $500 and higher.
A person was defined as "lower" if he did not own a home, nor a car and his monthly income was lower than $500.

Of course, there are many cases of Libyans who own a home and a car but consider themselves "lower." And there are those who make more than $1,000 per month but still do not own a home. The economic life of Libyans also is affected by the influence of family, such as a father builds a home for his son or a brother buys a car for his brother and so on.

### TABLE 12

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tobruk</td>
<td>80</td>
<td>20.0</td>
</tr>
<tr>
<td>Beida</td>
<td>70</td>
<td>17.5</td>
</tr>
<tr>
<td>Benghazi</td>
<td>110</td>
<td>27.5</td>
</tr>
<tr>
<td>Zilitin</td>
<td>40</td>
<td>10.0</td>
</tr>
<tr>
<td>Tripoli</td>
<td>100</td>
<td>25.0</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As was stated in Chapter VI in the justification for the choice of locations, these areas were chosen only for practical reasons, namely economic.

The areas mentioned in Table 12 are the home residences of the interview team. For example, three students were from Tripoli, three students were from Benghazi, two from Tobruk, and so on. The writer interviewed people in Benghazi, Beida and Zilitin.
Results

The responses of those interviewed were summarized with regard to each of five basic concerns, that is, their attitudes were expressed with regard to the following:

1. Habits and attitudes regarding radio broadcasting
2. Habits and attitudes regarding television broadcasting
3. Habits and attitudes regarding home video sets and video tape cassettes
4. Habits and attitudes regarding the print media
5. Habits and attitudes regarding literacy education

Habits and Attitudes Regarding Radio Broadcasting

Radio, whether medium or short-wave, is the most popular mass medium in Libya, particularly after the introduction of transistor and battery-operated sets.

The sample of 400 Libyans was asked if they listened to radio. All of the respondents stated that they listen to radio at one time or another (Table 13).

<table>
<thead>
<tr>
<th>Question</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you listen to radio?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>---</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>
When the people were asked to specify their most convenient time to listen to radio, evening and afternoon times were the most popular. Three hundred eighty-three respondents (95.7 percent) stated evening hours were the most convenient, followed by afternoon hours, and then the morning period, as shown in Table 14.

**TABLE 14**

**MOST CONVENIENT TIME FOR RADIO LISTENING**

<table>
<thead>
<tr>
<th>Question</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your convenient time to listen to radio?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Evenings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>383</td>
<td>95.5</td>
</tr>
<tr>
<td>No</td>
<td>17</td>
<td>4.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>2. Afternoons</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>378</td>
<td>94.5</td>
</tr>
<tr>
<td>No</td>
<td>22</td>
<td>5.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>3. Mornings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>224</td>
<td>56.0</td>
</tr>
<tr>
<td>No</td>
<td>176</td>
<td>44.0</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

It should be noted that the reason for the high percentage of listening during the afternoon hours is that in Libya the hours between 2:00 p.m. and 5:00 p.m. are usually a rest time or siesta time because of the warm weather most of the year. In addition, Libyans eat their biggest mean of the day around 2:00 p.m. and normally rest
after this big meal. Finally, Libyan television does not begin broadcasting until 6:30 p.m. so radio is the most popular medium for entertainment and news during this period. Consequently, in Libya and many other Arabic countries the main news period of the day begins at 2:30 p.m. The principal BBC Arabic news broadcast for the Arab world is at 3:00 p.m.

When those interviewed were asked to name their favorite Libyan radio programs, the following were named, listed here in order of their popularity (Table 15):

1. "Popular Folklore," now renamed "The People's Art," was the number one favorite. It is a 30-minute daily program which includes songs, poetry, prose, and dance from the different regions of the country. To many listeners it is a local show, especially when it broadcasts the art products of their area or region.

2. "What the Listeners Want" was the second in popularity. It is a daily one-hour program—perhaps the oldest, continuous radio program in the history of Libyan broadcasting. The program broadcasts the most popular songs, both from Libya and from other Arabic countries. It is the only radio program in which a listener can send a song as a gift to his friend or loved ones. The host of the program states, "This song is sent as a gift from Mr. X to his friends or relatives in Libya (or abroad)." Many listeners feel attached to the program when they hear their names or the names of their friends mentioned over the air. As a cultural note, it should be added that male song wishes are sent only to males and female wishes go only to
<table>
<thead>
<tr>
<th>Name of Program</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;Popular Folklore&quot; or &quot;People's Art&quot;</td>
<td>328</td>
<td>72</td>
<td>400</td>
</tr>
<tr>
<td>2. &quot;What the Listener's Want&quot;</td>
<td>273</td>
<td>127</td>
<td>400</td>
</tr>
<tr>
<td>3. &quot;At Your Service&quot;</td>
<td>266</td>
<td>134</td>
<td>400</td>
</tr>
<tr>
<td>4. &quot;The Evening Show&quot;</td>
<td>189</td>
<td>211</td>
<td>400</td>
</tr>
<tr>
<td>5. &quot;Good Morning&quot;</td>
<td>177</td>
<td>223</td>
<td>400</td>
</tr>
<tr>
<td>6. &quot;Colors&quot;</td>
<td>153</td>
<td>247</td>
<td>400</td>
</tr>
<tr>
<td>7. &quot;With the Family,&quot; or &quot;The Happy Family&quot;</td>
<td>150</td>
<td>250</td>
<td>400</td>
</tr>
<tr>
<td>8. &quot;The Variety Message&quot;</td>
<td>136</td>
<td>264</td>
<td>400</td>
</tr>
<tr>
<td>9. &quot;The Earth and the Farmer&quot;</td>
<td>122</td>
<td>278</td>
<td>400</td>
</tr>
</tbody>
</table>
females. There is not yet male-female exchange of songs over Libyan radio.

3. "At Your Service" was a relatively new daily program which received calls, complaints and inquiries from Libyan listeners, which the host of this 20-minute program then forwarded to bureaucrats and public officials over the telephone and the audience could listen to the recorded answers. The show has become very popular, especially during the discussion of public issues. While these interviews were taking place, many Libyans were concerned about the issue of Libyan currency change of Libyan five and ten Dinar bills and the deposit of money into Libyan banks. So the program was literally jammed by calls from people wanting to know about the future of their deposits. The host of the show, "At Your Service," forwarded all questions to the director of Libya's Central Bank in Tripoli to answer the people's questions and concerns.

4. The radio program rated number four was "The Evening Show" which usually begins every night after the 10:30 p.m. news and normally is an hour to an hour-and-a-half long. It often includes long Arabic love songs, poetry and classical Arabic prose.

5. "Good Morning," a fifteen-minute daily light program which includes light music, songs and features, was fifth in popularity. "Good Morning" is on the air from 7:45 a.m. to 8:00 a.m.

6. "Colors," the sixth most popular, is a weekly evening program broadcast for thirty minutes every Sunday from 9:30 p.m. to 10:00 p.m. It is a variety show which includes music, poetry, and popular songs.
7. The seventh rated program was "With the Family," now renamed "The Happy Family." It is a daily twenty-minute program that is on the air every afternoon from 4:30 p.m. to 4:50 p.m. and then is repeated the next morning from 9:30 a.m. to 9:50 a.m. for those unable to listen to it during the preceding afternoon. "With the Family" is intended for Libyan women, especially housewives, and the 150 who said they followed the program were all women. The program includes three main segments: health and nutrition instruction; questions and answers by a family doctor; and a five- to seven-minute drama that discusses Libyan social issues, such as marriage and divorce, and other social and cultural problems.

8. "The Variety Message" is rated number eight. It is a daily ten-minute program which is on the air twice a day from 10:50 a.m. to 11:00 a.m. and then repeated from 5:30 p.m. to 5:40 p.m. It is probably the only radio program which encourages listener participation in writing the material for this new and relatively successful program. A member of the listening audience normally writes the entire ten-minute segment which may include a feature, music, light information, entertainment, and news.

9. And finally the ninth program in popularity is the "Earth and the Farmer." It is a twenty-minute program which is broadcast twice daily from 6:30 a.m. to 6:50 a.m. and then repeated in the afternoon. It is intended for farmers and the rural population. It includes agricultural instruction and information about animal husbandry and home economics lessons. The same type of program is
on television weekly on Thursdays for twenty minutes from 8:30 p.m. to 8:50 p.m. It is interesting to note that both the radio and the television materials are written, produced and presented by the same person.

The people were asked if they followed "With the Family" program which is intended for housewives. All 150 of the women stated they followed the program either on its 9:30 a.m. segment or the afternoon period at 4:30 p.m. None of the men interviewed stated that he followed the twenty-minute program. Since the program is intended for women, men might feel it is not manly to listen to the program.

Another question asked the women the part they liked the most in the "With the Family" program. One hundred twenty-four out of the 150, or 83 percent, stated they followed the program regularly because of its five- to seven-minute drama. The second most frequently named reason for listening was the questions and answers by the family doctor, and the health instructions.

When the women were asked to name the thing they did not like in the program, 121 of them, or 81 percent, stated that the language of the host was not quite familiar and that sometimes the host used sophisticated terms that the majority of housewives did not understand. Examples were presenting food recipes that were not familiar or using classical Arabic in the program. The second reason for disliking the show was the lack of new programs; there were too many re-runs of old segments that they had listened to before.
The next question concerning radio was to ask the audience their principal source of news. The respondents were to choose from four items: radio, television, newspapers, or people. The number one source of news was radio with 390 of the 400 persons stating that radio was their main source for news and information. Television was rated second with 269 people naming it as their second source of news. This was followed by people, with newspapers having the lowest rating (Table 16).

**TABLE 16**

**PRINCIPAL SOURCES OF NEWS**

<table>
<thead>
<tr>
<th>Source of News</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Radio</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>390</td>
<td>97.5</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>2.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>2. Television</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>269</td>
<td>67.2</td>
</tr>
<tr>
<td>No</td>
<td>131</td>
<td>32.8</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>3. People</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>255</td>
<td>63.7</td>
</tr>
<tr>
<td>No</td>
<td>145</td>
<td>36.3</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>4. Newspapers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>46</td>
<td>11.5</td>
</tr>
<tr>
<td>No</td>
<td>354</td>
<td>88.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>
The importance of radio as a source of news and information in Libya is also characteristic of many other parts of the world, both in developed and underdeveloped countries. For example, a New Delhi, India, study found that 72 percent of those surveyed felt that radio was the most trustworthy medium of mass information.¹

In Libya, as well as in the rest of the Arab world, the important news is always broadcast on radio, with the main news stories being on the air at 2:30 p.m. BBC's Arabic service news is scheduled at 3:00 p.m. Mediterranean time.

The final question concerning radio was aimed at finding out the countries which the Libyan audience considers important sources of news and information. Naturally Radio Libya was rated first because of the people's interest in what is going on in their country. This was followed by BBC's Arabic service, the Arabic countries (mainly Egypt and Tunisia), then the Voice of West Germany, and finally the Voice of America, with 21.5 percent stating that they listen to all these broadcasting stations for news and information (Table 17).

<table>
<thead>
<tr>
<th>Name of Country</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Radio Libya</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>369</td>
<td>92.2</td>
</tr>
<tr>
<td>No</td>
<td>31</td>
<td>7.8</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>2. BBC &quot;In Arabic&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>302</td>
<td>75.5</td>
</tr>
<tr>
<td>No</td>
<td>98</td>
<td>24.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>3. Arab countries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;Egypt and Tunisia&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>297</td>
<td>74.2</td>
</tr>
<tr>
<td>No</td>
<td>103</td>
<td>25.8</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>4. Voice of West Germany</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;In Arabic&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>146</td>
<td>36.5</td>
</tr>
<tr>
<td>No</td>
<td>254</td>
<td>63.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>5. Voice of America</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;In Arabic&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>118</td>
<td>29.5</td>
</tr>
<tr>
<td>No</td>
<td>282</td>
<td>70.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
<tr>
<td>6. All of the above</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>86</td>
<td>21.5</td>
</tr>
<tr>
<td>No</td>
<td>314</td>
<td>78.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Habits and Attitudes Regarding
Television Broadcasting

Again the respondents were asked if they watch television. Three hundred seventy people, or 92.5 percent of the 400 interviewed, stated that they watch television (Table 18).

**TABLE 18**

**TELEVISION VIEWING**

<table>
<thead>
<tr>
<th>Question</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you watch television?</td>
<td>370</td>
<td>92.5</td>
</tr>
<tr>
<td>No</td>
<td>30</td>
<td>7.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

And, as with radio, the people were asked to name in order of their preference their favorite television programs excluding news programs. The interviewer read a list of programs that were currently showing on Libyan television (Table 19).

The number one television program was an educational health show which is on the air weekly on Tuesday night for thirty minutes from 8:15 p.m. to 8:45 p.m. The program is hosted by a Libyan medical doctor and has different segments on health, nutrition, sanitation, information on local diseases, and ways to avoid them. The program uses a great many audiovisual aids, such as slides and pictures, and visits local hospitals to interview patients and doctors. Additionally, examples of medical operations are shown.
TABLE 19
THE MOST POPULAR TELEVISION PROGRAMS

<table>
<thead>
<tr>
<th>Name of Program</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;Our Health&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>310</td>
<td>83.8</td>
</tr>
<tr>
<td>No</td>
<td>60</td>
<td>16.2</td>
</tr>
<tr>
<td>Total</td>
<td>370</td>
<td>100.0</td>
</tr>
<tr>
<td>2. &quot;The Police and Society&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>295</td>
<td>79.7</td>
</tr>
<tr>
<td>No</td>
<td>75</td>
<td>20.3</td>
</tr>
<tr>
<td>Total</td>
<td>370</td>
<td>100.0</td>
</tr>
<tr>
<td>3. Imported Programs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>284</td>
<td>76.7</td>
</tr>
<tr>
<td>No</td>
<td>86</td>
<td>3.3</td>
</tr>
<tr>
<td>Total</td>
<td>370</td>
<td>100.0</td>
</tr>
<tr>
<td>4. The World at War</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>278</td>
<td>75.1</td>
</tr>
<tr>
<td>No</td>
<td>92</td>
<td>24.9</td>
</tr>
<tr>
<td>Total</td>
<td>370</td>
<td>100.0</td>
</tr>
<tr>
<td>5. Cartoons</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>210</td>
<td>56.7</td>
</tr>
<tr>
<td>No</td>
<td>160</td>
<td>43.3</td>
</tr>
<tr>
<td>Total</td>
<td>470</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The second favorite television program was "The Police and Society," now renamed "The Society and Security." This is a weekly thirty-minute program presented every Thursday night from 8:25 p.m. to 8:55 p.m. It is produced and presented by the Justice Secretariat which supervises police and security in the country. The program is very popular because it is the only show on the air that broadcasts
news of crimes and traffic accidents. The show also presents instructions on how to avoid accidents and how to fight crime.

The third favorite television program was imported foreign films and series and they included American series such as "Hawaii-Five-O," and imported Arabic films, mainly from Syria and Lebanon.

The program that rated number four was a daily program, "The World at War," which is imported from England and narrated by a famous Libyan actor and broadcaster, Abdul Fatah El-Wasee'e. The thirty-minute broadcast was seen at the time of the survey from 8:50 p.m. to 9:20 p.m.

The fifth program in popularity named by the respondents was "Cartoons," or animated pictures. These are imported, and most of the time are on the air to fill empty spaces. Even though intended for children and young adults, these animated pictures were listed the fifth favored television program.

In order to gather data regarding the effects of television broadcasts from neighboring countries, the respondents were first asked if they owned a high-rise television antenna. Usually these antennas are known in Libya as "international antennas" because of their ability to pick up television signals from other countries. Table 20 shows the percentage of those owning "international antennas."

Those able to pick up broadcasts from other countries were asked to name these countries. The answer, of course, reflected the locations of the people who answered. For example, people on
TABLE 20

TV INTERNATIONAL ANTENNA OWNERSHIP

<table>
<thead>
<tr>
<th>Question</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you have an &quot;international antenna&quot; so as to be able to receive television stations from other nations?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>257</td>
<td>64.2</td>
</tr>
<tr>
<td>No</td>
<td>113</td>
<td>28.3</td>
</tr>
<tr>
<td>Don't have TV</td>
<td>30</td>
<td>7.5</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

due to the Mediterranean coast could pick up Italian and Maltese television while people living on the Tunisian border and in the city of Benghazi could watch Tunisian television. The people living near Egypt, particularly in the city of Tobruk, could watch Egyptian television easily. Table 21 shows the countries that are viewed as reported

TABLE 21

COUNTRIES MOST WATCHED

<table>
<thead>
<tr>
<th>Name of Country</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Italy</td>
<td>188</td>
</tr>
<tr>
<td>2. Tunisia</td>
<td>155</td>
</tr>
<tr>
<td>3. Malta</td>
<td>148</td>
</tr>
<tr>
<td>4. Greece</td>
<td>72</td>
</tr>
<tr>
<td>5. Egypt</td>
<td>56</td>
</tr>
<tr>
<td>6. Cyprus</td>
<td>33</td>
</tr>
<tr>
<td>7. Other countries</td>
<td>77</td>
</tr>
</tbody>
</table>
by the respondents. It should be added that the respondents were asked to list all the countries they watched, not just one country.

Finally, the importance of television as a source of news is becoming apparent. With television news, people not only hear about current happenings, they also see far away lands and the people who make the news. Television, as was reported earlier, was rated just after radio as a major source of news and information. It should be noted that the principal evening news on Libyan television is broadcast at 9:30 p.m. and it may be anywhere from twenty minutes to thirty minutes long. The television news carries local and world events with film clips imported from BBC and Euro-vision. Many of the national and regional news reports are accompanied by film and video footage that are taken locally.

**Habits and Attitudes Regarding Home Video**

As far as home video is concerned people were first asked if they owned a home video and video cassettes. Two hundred five of the 370 who owned television sets, or 55.7 percent, stated that they did own home video sets. This is depicted in Table 22.

Then those who own home video sets were asked what kinds of programs they view on video cassettes. The majority of them stated they watch entertainment series on cassette tapes which includes Egyptian and American films and plays and comedies since many of these are not available on the Libyan television. Thus home video is becoming the alternative medium for home entertainment. Please
TABLE 22

HOME VIDEO OWNERSHIP

<table>
<thead>
<tr>
<th>Question</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you own a home video?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>205</td>
<td>55.7</td>
</tr>
<tr>
<td>No</td>
<td>165</td>
<td>44.3</td>
</tr>
<tr>
<td>Don't own TV</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100.0</td>
</tr>
</tbody>
</table>

see Table 23 for information on kinds of programs on video cassette tapes that are watched by respondents.

TABLE 23

KINDS OF PROGRAMS MOST WATCHED ON HOME VIDEO

<table>
<thead>
<tr>
<th>Statement</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch Egyptian plays and drama</td>
<td>155</td>
<td>65.6</td>
</tr>
<tr>
<td>Watch American series and films</td>
<td>143</td>
<td>69.7</td>
</tr>
<tr>
<td>Watch &quot;pornographic&quot; films</td>
<td>85</td>
<td>41.5</td>
</tr>
<tr>
<td>Watch religious Qura'anic recitations</td>
<td>3</td>
<td>1.5</td>
</tr>
</tbody>
</table>

It should be stated here that video cassette tapes are mainly entertainment series and foreign "escape-ist" episodes such as "Kojak," "Police Woman," and Egyptian love and political comedies and plays. Indeed, many of the tapes, available on the black market, are pornographic movies that are imported illegally or recorded from Italian television stations from Catania. It is very rare to find a good
documentary, cultural or educational video cassette tape.

Finally, video set owners were asked how much time they spend per day watching video cassette tapes. Ninety-five people, or 46.0 percent, of the 205 set owners said they spend from two to three hours daily watching home video. Nearly as many--90 people, or 44.2 percent--stated they watch from three to four hours a day (Table 24).

**TABLE 24**

**TIME SPENT WATCHING VIDEO**

<table>
<thead>
<tr>
<th>Time Spent Per Day Watching Home Video</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One to two hours a day</td>
<td>20</td>
<td>9.7</td>
</tr>
<tr>
<td>2. Two to three hours a day</td>
<td>95</td>
<td>46.1</td>
</tr>
<tr>
<td>3. Three to four hours a day</td>
<td>90</td>
<td>44.2</td>
</tr>
<tr>
<td>Total video owners</td>
<td>205</td>
<td>100.0</td>
</tr>
</tbody>
</table>

**Habits and Attitudes Regarding Print Media**

Due to the problems of illiteracy, transportation and bureaucracy, newspapers and magazines are not important sources of news and information to the general public in Libya. When the literate or educated people of the survey, whose number was 172, were asked to state their sources of news, only 46 of them, or 27 percent, stated that newspapers and magazines were among their sources of news and out of those 46 who mentioned newspapers as a source of news, twenty of them were from the city of Tripoli where the only daily newspaper
Al-Fajar Al-Jadid (The New Dawn) is published.

Even the city of Benghazi, with a population of over 750,000 does not have its own daily newspaper and thus The New Dawn always arrives late, sometimes on the second day. In the smaller cities and rural areas it may take days or even weeks for the newspaper to arrive.

In addition, loyal readers of the only daily paper do not find much difference in news content between that broadcast over Libyan radio and television and the news printed in the newspaper. Many readers stated to the writer that their main reason for buying The New Dawn is for the sports news which is not broadcast on Libyan radio or television. An editor working on the staff of The New Dawn told the writer that once when The New Dawn stopped publishing its sports page, its circulation dropped by 45 percent. After a few days the paper was forced to publish its sports page as usual.

The literates of the survey were asked to list their favorite publication, including Libyan publications and Arabic ones imported by the Public Company of Publishing and Importing of Print Media (Table 25).

One hundred forty out of the 172 literate respondents stated that their favorite printed publication was a weekly magazine published in Kuwait and called Al-Nahda. It is a weekly magazine, a sort of combination of Life and People magazine of the United States. It publishes the latest news and events of the Arab world and the world in general. It also carries fashion news, the newsmakers of the
TABLE 25
RATING OF PRINTED PUBLICATIONS MOST READ

<table>
<thead>
<tr>
<th>Name of Publication</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Al-Nahada (Progress)</td>
<td>140</td>
<td>35.0</td>
</tr>
<tr>
<td>2. Al-Shorti (Policeman)</td>
<td>129</td>
<td>32.0</td>
</tr>
<tr>
<td>3. The New Dawn</td>
<td>75</td>
<td>18.0</td>
</tr>
<tr>
<td>4. The House (Al-Bayt)</td>
<td>69</td>
<td>17.0</td>
</tr>
</tbody>
</table>

week, whether politicians, artists or other world figures, and a sports section.

The second favorite print medium was a Libyan newspaper, published twice a month, called Al-Shorti, or the Policeman. Since it is the only publication allowed to publish news of crimes and traffic accidents, it has become very popular. According to the former Secretary of Information, when the Policeman stopped publishing its crime of the month series its circulation went down drastically so the crime news was continued as it had been before. As stated previously, no names of criminals or crime victims are printed in the Libyan media, even in the Policeman.

The daily newspaper, The New Dawn, was rated number three and it was followed by a Libyan monthly magazine for Libyan women called The House. The House, like others throughout the world, carries news of women's activities in Libya, fashion news, information about food and nutrition, and cooking instructions.
Habits and Attitudes Regarding Literacy Education

To find out the habits and attitudes of illiterates toward education through television or through viewing centers, two important questions were asked. The first one dealt with the most convenient time for the illiterate to watch literacy instruction via television in their homes and the second question dealt with their willingness to go to a viewing center for literacy education.

In answer to the first question, 156, or 68.4 percent, of the 228 illiterates stated that evening is their most convenient time to watch an educational program, while 72, or 31.6 percent, mainly housewives, prefer the morning time (Table 26).

**TABLE 26**

**MOST CONVENIENT TIME FOR TV INSTRUCTION**

<table>
<thead>
<tr>
<th>Question</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>The most convenient time to watch a literacy class at home on television is:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evening</td>
<td>156</td>
<td>68.4</td>
</tr>
<tr>
<td>Morning</td>
<td>72</td>
<td>31.6</td>
</tr>
<tr>
<td>Afternoon</td>
<td>0</td>
<td>---</td>
</tr>
<tr>
<td>Total number of illiterates</td>
<td>228</td>
<td>100.0</td>
</tr>
</tbody>
</table>

In answer to the second question, which deals with the willingness of illiterates to go to a viewing center near their home for literacy education, 120, or 52.6 percent, of the 228 stated they are
willing to go to a literacy center while 108, or 47.4 percent, mainly housewives, stated that because of their family and home responsibilities, they are not able to go out of their homes for literacy education (Table 27).

TABLE 27

ILLITERATES DESIRING CLASS IN VIEWING CENTER

<table>
<thead>
<tr>
<th>Statement</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I will be able to attend literacy classes in a center near home.</td>
<td>120</td>
<td>52.6</td>
</tr>
<tr>
<td>2. I will not be able to attend literacy classes outside my home.</td>
<td>108</td>
<td>47.4</td>
</tr>
<tr>
<td>Total number of illiterates</td>
<td>228</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Finally, all the 400 respondents were asked for suggestions for improving the Libyan broadcasting media. The alternatives were: an increase in entertainment; an increase in local programming; an increase in educational programming; and a change in the times of the programs. Table 28 shows the suggestions in the order of their performance.
TABLE 28
SUGGESTIONS FOR BROADCASTING IMPROVEMENTS

<table>
<thead>
<tr>
<th>Suggestion</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase in entertainment</td>
<td>354</td>
<td>88.5</td>
</tr>
<tr>
<td>Increase in local programs</td>
<td>330</td>
<td>82.5</td>
</tr>
<tr>
<td>Increase in educational programs</td>
<td>276</td>
<td>69.0</td>
</tr>
<tr>
<td>Change in program's time</td>
<td>162</td>
<td>40.5</td>
</tr>
<tr>
<td>No opinion</td>
<td>37</td>
<td>9.3</td>
</tr>
</tbody>
</table>

Commentary on the Data Results

What do these data mean? What conclusions can be drawn? The writer, being from Libya and familiar with Libya's media and its audiences, makes the following generalizations:

1. Many respondents felt that the Libyan mass media are very serious and dry and lack good entertainment qualities. That is why they are buying huge "international antennas" so they can watch other countries' programs and that is also why they are investing so much money in home video sets and video cassette tapes. For example, when the people in the survey were asked why they watch other countries' television stations and listen to other radio broadcasting stations, 86 percent of them stated "for entertainment reasons."

2. Programs involving health care, such as the weekly television program "Our Health," are very popular because of the people's concern about health and the sudden progress in health care among Libyans. Many of them are discovering that they are not as healthy
as they thought they were and "new" diseases, such as diabetes, high blood pressure and cancer, are beginning to emerge as major concerns of Libyans. For example, when the people in the survey were asked what they think of the "Our Health" program, 67 percent of them said it was excellent. And when they were asked what they like about it, 55 percent stated the medical directions and instructions.

3. It is apparent from the survey that Libyans, like any other people on earth, love gossip and human interest news stories. That is why the television program, the "Police and Society," is the second most popular program and that is why the Policeman newspaper has the highest circulation of any Libyan printed medium.

4. Many respondents, especially illiterates, complained to the writer and members of the interview team about their difficulty in understanding the language of broadcasters. They stated some of the programs were using many difficult terms and sophisticated language which they did not completely comprehend. As evidence of this, when women were asked what they wanted changed in their favorite radio program, "With the Family," the majority of them (63 percent) stated the language of the program should be simplified.

5. It can be safely stated that Libyan men are not consumers of media intended for women, such as the "With the Family" radio program. And they do not read the women's magazine, The House.

6. It can be concluded from the survey that the print media—newspapers, magazines, or even books—do not play any significant role, either major or minor, in the Libyan media situation. Rather, the people are very dependent on broadcasting (radio and television)
for news and information and on radio, television and home video for entertainment.

7. Many people, educated and illiterate alike, complained about the inconsistency of programming in Libyan broadcasting. For example, a successful program might be on the air for a few months, then suddenly its host might be changed, or transferred elsewhere, or the timing of the program changed to a different day at a different time. Even the content of the program itself may be changed dramatically so that the audience is left with great confusion and, finally, many lose interest.

8. The majority of Libyans depend heavily on Libya's radio and television for local and national news but when it came to international news and events, the British Broadcasting Corporation's (BBC) Arabic service was their number one source of international news. This is not surprising because of the adequacy of its facilities, the presence of BBC's reporters all over the world, and because of its long tradition of news reporting. Even more important is that since Britain is not involved in Arab conflicts, the BBC does not take sides in its news reporting and many Libyans feel it is an objective station.

9. With regard to attitudes toward literacy education, it can be generally observed that older men and women--those 50 years and older--feel it is too late for them to join literacy classes or follow television instructional classes at home. But they stated they are willing to give their sons and daughters the chance to join any literacy education project.
10. It is also noticed that men and women who work in low-paying jobs, such as janitors and custodians, know the advantages of being literate. The majority of them stated that they would join any literacy education program. Even women who worked in manual jobs felt a great desire to join viewing centers and would go to evening classes. On the other hand, housewives who have to take care of their children and husbands stated they are unable to join any viewing centers outside of their homes. Some stated that their husbands will not permit them to leave their homes for literacy education but that they would love to follow any television home instruction and welcome any reading materials at home. These are the women who stated their preferred time for literacy instruction was the morning hours when their husbands were at work and their children were in school.

11. Finally, an important caution that should be constantly kept in mind is that, unlike the situation in European or American culture, there is, in Libya, as in many oil-producing countries, no correlation between wealth and education. It is not necessary in a petro-dollar country to be educated in order to be rich. The writer interviewed many illiterates who were very wealthy and work as merchants, butchers, agents for foreign companies, building contractors, heavy truck operators, and so on. Many of these "illiterate" rich only a few years ago were custodians in schools or waiters in hotels or workers in a seaport. Suddenly, after the oil boom they became rich in one way or another. These people have the financial ability to buy many sets of color television, the most powerful and
expensive short-wave radio sets, the latest in video equipment and video cassette tapes, and other home entertainment media such as home movies and movie projectors.

On the other side of the coin, the writer has known cases of educated Libyans with Ph.D. and medical degrees who are considered poor, who do not own homes, and some of whom are not married for economic reasons.
CHAPTER VIII
LIFE IN A LIBYAN VILLAGE:
A CASE STUDY

Introduction

Since mass media are concentrated in the two major cities of Libya, Tripoli and Benghazi, it was thought necessary to balance this study by examining the media situation in a typical Libyan village. This would reveal any significant differences from a city setting. The village might also serve as the locale for a pilot study of the proposed literacy program before getting involved in the project on a national level.

Insofar as people are concerned, those who now reside in Libyan cities are villagers in their origin. As Libyan sociologist Mustafa O. Attir has observed: Many of those who made large cities their contemporary residential area still have their roots in villages or oases. These new migrants still maintain strong relationships with their original home areas. Although they enjoy the modern facilities the cities offer, they are modern only in terms of residence. When it comes to attitudes and customs they still maintain their rural character.¹

¹Mustafa O. Attir, Trends of Modernization in an Arab Society, Tripoli, Libya, Arab Development Institute, 1979, p. 16.
The situation in the village will be viewed in terms of how institutions and facilities there differ from those in the city. By institutions and facilities is meant schools, electric power, public buildings, and cultural centers. Furthermore, people’s habits and customs will be examined in terms of the contrasts between rural and urban. Finally, the prospects for setting up a literacy program using mass media will be assessed with a view to its feasibility if extended to other villages and rural areas.

To make such a study the writer chose the village of El-Fayidiya, commuting back and forth from Benghazi. The village was chosen for a practical reason, the location of the village being close to the city of Beida, where the writer resided with some friends, and not far from Benghazi, (a two-and-half-hour drive). More importantly, public officials in that area offered their help, support and encouragement in conducting this study.

El-Fayidiya is located about twenty miles from the city of Beida, and fifteen miles from the ancient city of Cyrene on the Mediterranean coast. The whole region is known as Al-Jabal Al-Akhdar, the Green Mountain, so called from its evergreen forests. The Green Mountain is bounded by the Mediterranean Sea to the north, the 30° latitude to the south, the city of Bardia to the east and the city of Solug to the west. This area is one of the most agricultural areas in the country.

The people of El-Fayidiya, which is named after the tribe of Ailat Fayid, are descended from Arabian tribes that migrated from
Figure 3. Location of El-Fayidiya Village
Arabia in the eleventh century when the Banu Salaim and Banu Hillal tribes migrated westward from the Arabian desert.

The present-day descendants of these tribes are spread from Egypt to Tunisia. Those of the Green Mountain region are divided into two main branches, the "Jibarna" and the "Harabi."

The "Jibarna" tribes are Awaqir, Magharba, Abid, and Arafa. The "Harabi" tribes are Abaidat, Hasa, Ailat Fayid, Barasa and Drassa. These tribes are shown on the diagram below, which presents them as tribes and not in the genealogical fiction of proper names (Figure 5).

![Diagram showing relationships of the Green Mountain Tribes]

**Figure 5.** Relationships of the Green Mountain Tribes

Attention is here drawn to the name "Ailat Fayid," (2c, Figure 5) after which the village was named. It should be added that not every one who lives in the village of El-Fayidiya belongs to the Ailat Fayid for there are other tribal groups and Libyans
from as far away as the Tripoli region working and living in the village. There also are a few persons from other Arab countries working in the village as teachers.


Before the 1969 revolution each tribe had its "homeland," its soil, its arable land, its pastures, and its wells; and each tribe had its camel-brand which was carved on the tombstones of its dead. The tribal lands were vested in the tribe, which had residual rights to them. They could not, therefore, be alienated to other tribes without the consent of the entire tribe. A tribe, for example, such as Ailat Fayid, was conceived as a huge family descended from a common ancestor, from whom the tribe generally took its name. Hence its various segments could be interpreted either as a series of political sections or as genealogical branches of a clan.

A tribe was divided into several, generally two or three, primary divisions, or sub-tribes, which owned well-defined portions of the tribal territory, in most cases running in strips unbroken by intrusive elements. These primary divisions were of the same pattern as the tribe of which each formed a part. Each division had its "homeland," which its members owned and defended collectively. They believed that they were descended from a common ancestor, who was generally a son of the ancestor of the tribe.

After the September 1, 1969 revolution all the tribal land laws were abolished and a new land reform began. The so-called
"tribal boundaries" were broken and new agricultural projects took place. The land reform not only affected the village of El-Fayidiya, or the Green Mountain region, but the whole country.

In the Green Book by Col. Qaddafi, the organization of the land was described in the following passage:

Land is no one's property. But everyone has the right to use it, to benefit from it by working, farming or pasturing. This would take place throughout a man's life and the lives of his heirs, and would be through his own effort without using others, with or without wages, and only to the extent of satisfying his own need.

If possession of land is allowed, only those who are living there have a share in it. The land is permanently there, while, in the course of time, users change in procession, in capacity and in their presence.2

According to this new law the land belongs only to the person who is working on it and doing the farming himself. This put a stop to absentee ownership of agricultural land in Libya.

Thanks to the new land reforms and the huge amount of money coming from oil export the old image of the poverty-stricken Libyan peasant living in a miserable tin hut has been erased forever. The image of the new Libyan farmer now emerges in the form of the possibilities opened up and guaranteed in the Executive Authority's plan for the appropriation of farms to the farmers.

All the modern farms in the Green Mountain area, of which this village of El-Stayidiya is a part, are under the executive authority of the Green Mountain Agricultural Project which is responsible for the building of roads and housing and which is funded from the public budget through the Secretariat of Agriculture.

The Authority supplies each farmer, to whom land has been allocated, the following items of modern machinery: an agricultural tractor, a trailer bearing a removable water tank thus allowing the trailer to be used for transporting farm produce, a sawing machine and two mechanical plows.

In addition the farmer is provided with a five-room house with adjoining enclosures for livestock such as sheep and cattle, storage facilities for fodder and grain, a shed to house machinery and an elevated water tank with an elevating pump. The writer during his study of the village had the chance to visit these modern farms and was invited by proud farmers to see their new modern homes.

It should be noted also that in addition to all these facilities, farm, home, and machinery, the farmers have access to the Libyan Farmers' Bank which is dedicated to the serving of farmers. The Agricultural Bank's director (who holds an M.S. degree from The Ohio State University) told the writer that the farmers are granted free interest loans to buy seed and livestock and any farmer who does not own a home on his farm is also given a free interest loan to build his home. Unfortunately, however, according to the bank's director, many farmers are not aware of the services available to
them, and he blamed this on their lack of education and the inefficiency of the mass media in not informing them.

The provision of the 1970 Act, Law Number 123, and its relevant specifications have clearly laid down the conditions which must be satisfied by the would-be farmers selected for land appropriation as the following: ³

1. They must be citizens of the Socialist People's Libyan Arab Jamahiriya.

2. They must be persons engaged in agriculture.

3. They must be able to perform agricultural activities.

4. They must not already be in possession of sufficient means to guarantee a comfortable livelihood.

5. They must have no other income than that provided by agriculture.

6. They must not be in possession of an area of arable land equal in size to the unit programmed for distribution. Should a farmer be the owner of a piece of land smaller than the quantity programmed for distribution it will be expanded to reach the unit dimensions.

7. They should devote themselves completely to agricultural work and not occupy any other employed position or otherwise engage in any other professional activity.

---

8. Priority will be given to those with larger families, provided they have given the required undertaking to dedicate themselves to agricultural rather than to another form of employment.

It should be emphasized that if a farmer, after a five-year period of farm ownership, does not show signs of work on his farm and does not produce agricultural products such as vegetables and fruits, the farm will be taken from him and assigned to another farmer who is willing to work the land.

The writer was told by a local farmer in the Green Mountain area that when these modern farms were completed and ready to be given to local farmers, many of them were skeptical about the success of the agricultural project and were not enthusiastic about applying for ownership. But after a few years, when the farmers saw the advantages granted to modern farm owners, hundreds and perhaps thousands, applied.

Although the bedouins of the Green Mountain were by practice and inclination shepherds first and cultivators afterward, all did, in fact, plow. Indeed, for many years they cultivated a surplus of barley which they traded so that for most of the past they were self-supporting as far as their grain requirements were concerned. Indeed, they even exported grain and livestock to Egypt.

But after the discovery and export of oil in the 1960's many young bedouin shepherds and farmers left to work in oil companies since it was far easier for a man to earn cash as an oil-camp laborer than it was to make the investment of time, money and
careful attention necessary for success in animal husbandry or agriculture, including the problems involved in transporting and marketing the produce of his labor to the cities of Beida, Cyrene and Benghazi.

As a result of the oil boom (as mentioned in Chapter II) many staple foods such as barley and wheat and even vegetables and fruits had to be imported to this area which had been at one time self-sufficient and had even exported barley to English brewers.

The Educational Situation in the Village

As in the rest of Libya, education was provided only via the mosque schools where an Imam (preacher) gathered around him a small number of male children who were taught basic reading and memorization of verses from the holy Qura'an.

Today, in the village of El-Fayidiya as in other rural areas, the educational situation has improved dramatically. In this village of some 5,000 inhabitants there are three schools for the education of the village's children.

These schools cover the elementary and preparatory stage of the Libyan educational ladder (see Chapter III), or, to use American terms, education in the village covers from the first through the ninth grades.

The three schools of the village include an elementary school for boys, an elementary school for girls and a preparatory school for boys and girls. The total number of students enrolled at the time of this study was 611.
In describing the educational situation in villages two observations are noteworthy. First, while the educational system in Libya's large towns and cities separates the sexes, in the village of El-Fayidiya, as in many rural areas and oases, boys and girls, some even teenagers, attend the same school. This is due largely to the shortage of teachers and because it is not economical to build schools for both sexes when the number of students is very low. So the few girls attend boys' schools. The writer has visited many rural schools where an entire class consisted primarily of boys with only a handful of girls, sometimes indeed, only one girl. And thus far, according to many villagers, there have not been any problems as a result of co-education in rural areas.

The second observation is that, according to the statistics of the village educational bureau, the number of girls in El-Fayidiya's elementary schools exceeds the number of boys by five. Five may not be an impressive number but when compared to the situation a few years ago when only one or two girls (usually the daughters of a school teacher) attended school, it is indeed surprising. Today there are 205 girls and 200 boys attending elementary schools in the village as verified by the schools and confirmed by interviews with local teachers.

This present-day increase in the number of girls attending schools is due in large measure to a change in the attitudes of villagers toward the education of girls. Additionally, there is now an economic motivation. Many villagers and rural Libyans are
witnessing the economic advantage of sending their daughters to schools, so that they may later graduate to become nurses or teachers. Since there is equal pay for equal work, many parents like the idea of their daughters making money on their own.

The number of girls in the preparatory stage is also not far behind the number of boys. There are ninety-one girls attending El-Fayidiya preparatory school compared to one-hundred fifteen boys.

There is no secondary school (grades ten through twelve) in the village. After finishing the preparatory stage students can attend a boarding secondary school in the city of Susa, which is about two hours' drive from the village, or they can commute to the city of Cyrene or the city of Beida. Unfortunately, there are no bus services to transport students to these schools. There are a few community efforts to organize car pools, and some students rent taxis. When driving through rural areas of the Green Mountain area, it is not surprising to see large numbers of Bedouin children walking to school. Others try to hitchhike passing cars to take them to school or home.

The number of teachers in El-Fayidiya's schools (grades one through nine) is quite high in relation to the number of students, especially when a comparison is made with city schools in Libya. There are forty-four teachers, including five female teachers, serving 611 students. The majority of teachers are from the village of El-Fayidiya or from cities nearby. A few teachers are from other Arab countries and they live with their families in the village.
There is a school inspector from the village who is the administrative link between the educational bureau in Cyrene and the village. His job, as with educational inspectors throughout Libya, is to look after the problems that face an educational district.

So far as adult education and literacy programs are concerned, the village is in a sad state as, indeed, is the case with many rural areas and oases. There are, for example, no adult education night classes, such as are found in many towns and cities. These night schools cover grades four through twelve and are to be found in quite a number of towns and cities.

Adults from the village who are continuing their education through night schools commute to such schools in the city of Cyrene. In addition, there are a few persons who take correspondence courses at their homes and then take the final examinations at the end of the academic year. The writer met a few villagers who are pursuing their university education in the Faculty of Education in the city of Beida. These students had finished their high school education through night schools.

As far as literacy classes are concerned, the situation is even worse than that of adult education classes. The only experience the village has had with literacy classes came during the summer of 1974-75 when an evening class opened and the village teachers, who teach children during the day, started teaching male adult illiterates basic reading and writing.
It was learned in an interview with a villager who works as a janitor and who had attended the first literacy education class that in the beginning everyone was enthusiastic about the proposed program. About fifty adult illiterate villagers registered for the classes. But after a few weeks the novelty wore off, the teachers were not paid for their extra work, and one villager after another began to drop out of the classes. Those who attended the classes did not see any beneficial change from taking literacy classes. Furthermore, there was nothing for them to read; no follow-up materials. After eleven weeks the program was cancelled due to these factors and to failure of programs in the rest of the country (see pp. 99-102).

Illiteracy among the villagers of El-Fayidiya is about 80 percent, according to the district's educational statistics. However, the percentage varies according to age and sex. Older farmers, nomadic Bedouins and women have high illiteracy while male villagers, in their thirties or younger, have lower rates of illiteracy.

In the history of education in the village there has never been any attempt to open classes for adult illiterate women. In addition there is no home-economic center as there are in many other smaller towns. Such centers have proved very successful in serving women.

In spite of all the adult education problems, many villagers are proud of their sons who have continued their education through night schools while working to support their families, and some of
whom have graduated from universities in Libya and abroad. Villagers named former residents who are now teachers, school inspectors, and engineers. The writer interviewed an agricultural engineer who was graduated from Al-Fateh University in Tripoli, Libya, and now was working as manager of a major agricultural project in the Green Mountain region. He still lives in his village and contributes to the welfare of his family.

The Mass Media Situation in the Village

The Importance of Mass Media

The role of media in the development process, especially agricultural development, is seen by many educators and communication specialists, as an educational one. If mass media do not fulfill this role, then the content of the media needs to be examined instead of putting the blame upon farmers for being traditional and difficult to modify.

Brown's study in Chile supports the argument that farmers, despite their traditional attitudes, are ready to learn and will pay attention to useful agricultural information made available to them.4

The role of the media as seen by communicators is to provide information about new agricultural alternatives and practices. This information would increase the farmers' agricultural knowledge and

thus affect the cognitive decision process and resulting behavior (i.e., lead to the adoption of agricultural innovations). Ryan and Gruss found that knowledge and adoption are highly related to each other. They found that it took thirteen years for news of innovation to reach every farmer. The spread of knowledge was highly concentrated during a three-year period during which 60 percent of the farmers learned about it. In other words, the curve of adoption of innovation follows the curve of learning about it.  

Thus agricultural knowledge is a crucial variable in the adoption process. In order for the media to be effective in speeding up agricultural development it is necessary to contribute to the farmer's knowledge of agricultural practices.

Many studies confirm that the adoption of technology in farming depends largely on the farmer learning about such practices. For example, Schultz argues that it is the knowledge of how to implement technology and the ability to afford implementing it which have made it possible for farmers in the advanced countries to produce and to implement a technology superior to that found in less developed nations.  

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The Libyan Village Media Situation

The advances made in mass communication and technology in addition to the new wealth as a result of oil export have made it possible for Libyans even in the remote oases and villages to have the latest in electronic media. The most important factor is that the majority of Libyan villages today have access to electric power.

The village of El-Fayidiya has access to electricity from the nearby city of Cyrene. Almost all the homes in the village have electric power, including a few homes built of iron sheets. Thus, in addition to transistor battery-operated radios, which include short wave, the villagers have television sets. Their presence can be noted in terms of the television antennas on the roofs of the villagers' homes. The villagers stated that the majority of their sets are color since their price dropped sharply in recent years.

The growth of mass media in Libya is not explained in terms of a market model as is the case of American or Western capitalist nations. Such a model reveals a close relationship between mass media growth and the economy. For example, most of the media in the United States are privately owned and operated. They depend on circulation which is the basis for advertising support. The consumer and the producer are linked in a daily relationship. The media, in addition to other functions, provide information about products, prices, and market conditions.

Other kinds of specialized media (for example, agricultural magazines) have also developed to serve vocational groups and professions. This includes informing these audiences of the latest
developments and changes in technology as well as about issues relevant to the audience. In general, there is a two-way relationship between the media and the development of the economy in this Western "capitalist" model.

Not so in Libya. The mass media are totally dependent on government investment. Radio and television stations are owned by the government and are operated by a revolutionary committee which also supervises the news agency. Newspapers are also owned by the government and are under the supervision of a revolutionary committee. The content of the media is aimed at the national audience.

There are no community newspapers nor are there locally run radio stations. Even Benghazi, a city of over 750,000 inhabitants, does not have a daily or weekly newspaper and waits for the arrival of the daily that is produced in the capital city of Tripoli.

Professional journals are not available, except for a few publications produced irregularly by certain government agencies.

Thus the mass media institutions are planned to serve political causes such as Arab unity and socialism and to support and advance the policies of the revolutionary leadership of Libya's Jamahiriya.

So the emphasis in Libya's media is on national, Arab, Islamic and international issues rather than on local issues. This point can be confirmed by reviewing the content of Libya's print and electronic media.

For example, as far as serving farmers is concerned, there is only a fifteen-minute daily radio program addressed to them and only
a once-a-week television half-hour program for all farmers in Libya. Both radio and television programs are presented by the same person on a national level rather than on local bases. There is no simple printed newspaper or magazine addressed to farmers.

The present content of mass media has no great impact upon the villages and rural areas of Libya. There are a number of important characteristics of the mass media in the village of El-Fayidiya that can be stated.

1. There is a major dependence on radio for news and information as well as for entertainment. Many of the villagers stated that they do not know of anyone in the entire village who does not have at least one radio set. Usually radios in Libya include short-wave reception so that they have the capacity to pick up stations of other countries. With the location of this village not far from Egypt many of the residents stated that they listen to Egyptian radio programs.

2. Television is also a very important source of national news and a source of entertainment to the villagers although many of them stated they disagree with the content of programs shown on television. Some programs, for example, are not relevant to their local situations. During the summer season many villagers are able to watch the television stations of Egypt and Greece and a few even mentioned Italy. Such distant viewing is, of course, limited to those who have large "international" antennas.

3. Print media do not play any significant role in the life of the inhabitants of the village of El-Fayidiya. Even though the
community is only two-and-a-half hours drive from Benghazi, and is very close to the city of Beida, no newspaper or magazine reaches the village officially for sale or distribution. To be sure, a few individuals, who travel to other cities, may bring some printed materials for their own use or for their friends. This lack of media is not the case in El-Fayidiya alone but is also characteristic of many other villages and remote areas.

4. Some small towns and villages in the country may have cultural centers that carry printed material, but not El-Fayidiya. Such cultural centers in many parts of Libya play the role of a public library. The nearest city to El-Fayidiya with a cultural center is the city of Cyrene but none of the local villagers interviewed by the writer stated they went to Cyrene just for the cultural center and many of them did not even know of its existence.

5. Just as there is no cultural center in El-Fayidiya, so also the village does not have a movie house. Some of the younger generation villagers travel to the city of Beida to view films in the movie house there during the Friday holiday.

6. As far as home video and video cassette tapes are concerned, they are not as popular as in towns and cities. It is still a relatively new "magical" machine to many villagers, even though they are used to television. According to a village teacher, the first home video was introduced by a teacher from another Arab country who had plenty of time and nothing much to do in the village of El-Fayidiya, so in order to kill time he bought a video. Soon some Libyan teachers began following his example. There are also a few merchants
who frequently travel to Benghazi and have acquired video sets.
In the whole village there were about thirty homes with video sets.
However the idea may catch on rapidly in the future. The writer was
told by an elderly villager that the talk about home video reminded
him of an earlier period when his fellow villagers were talking
about television sets being introduced in the village. It will be
only a matter of a few years, he asserted, and many villagers will
have the video systems because, he said, a Libyan proverb states,
"Do what your neighbor does or move to another area."

In addition to these video systems many villagers stated that
they own audio cassette players on which they record their favorite
Libyan and Arabic songs and music. Others said they use cassette
tapes to record their local songs and poetry during local events
such as weddings or circumcision parties. And some of these songs
are then recorded by local villagers for later use.

It should be added that the village square, especially on
the weekly market day, is an important center for news and gossip,
and a meeting place for relatives and friends to exchange news and
information. Even in towns and cities the open markets still play
an important role and often compete with mass media as sources of
information about local and national news.

In examining the village situation in relation to the proposed
functional literacy plan for Libya there are certain points to be
kept in mind.
1. The village has adequate resources such as electricity, roads, public buildings and radio and television sets for establishing viewing centers for adult literacy classes.

2. There are adequate numbers of teachers, male and female, who can be employed as viewing center attendants for the literacy classes.

3. Libyan women teachers and nurses can be employed to visit illiterate housewives in their homes and work with them.

4. The role of popular committees on the local level, as village decision makers, is very helpful in breaking the bureaucratic red tape and getting practical decisions without undue delay.

5. There are some teachers from Arab countries, working in the village, who can be paid to supervise the progress of the literacy program.

6. Some of the motivating factors that can be used to mobilize the community for the literacy program include payments and raises for adult learners who do not drop from classes; financial rewards for those who allow their wives to join the women's literacy classes; public acknowledgments and public announcements and prizes for active adult participants; and preferential jobs for those who become literate.

7. Finally, content of the literacy materials must relate to village life and customs including the use of local poetry and folklore.
CHAPTER IX

THE STATUS OF WOMEN IN LIBYA

Women are as vital to a nation's progress as its minerals, its rivers and its agriculture. Harnessed and properly controlled, but treated with respect, they present a great and powerful force which can be used for the benefit and progress of the nation. Left to run wild, however, or simply ignored, they will be as locusts in the nation's cornfields.¹

(Hottel, 1968)

To pursue this argument, it is obvious that if women become participants in the development of their countries, there is an increased guarantee of a more successful, faster, and widespread societal change. As with women in many other countries, Libyan women, too, have discovered that they need not be victims of continuous male dominance as their mothers and their grandmothers were.

Since there are many more illiterate women than men in Libya and the percentage of women participating in the nation's economy is very low, this chapter will be devoted to Libyan women's problems.

Women in Developing Countries

Since Libya is considered a developing country there are many informative studies that have been conducted on women's status in these countries.

Although there has been some progress in improving the condition of women over the past five years, particularly in the industrialized countries, women in the developing nations of which Libya is a member continue to be conspicuous victims of underdevelopment.

Illiteracy rates for women have increased in most developing countries. Women are still assigned low-level tasks in both agriculture and industry and their health status continues to be lower than that of men.

Women illiterates outnumber men in most parts of the developing world. Female illiteracy in Africa and the Arab states, where women have less access to schools, is about 85 percent. In Yemen, 99.5 percent of the women cannot read or write.²

According to the traditional Arab male, public places are male turf and no woman has a right to be there. If she is, she is considered provocative and her presence gives rise to hostility as well as to an almost palpable sexual undercurrent. It is a society which not too long ago firmly believed in the old proverb "the virtuous woman is one whose new wedding shoes are still new when she dies."³

In rural Morocco, almost 90 percent of the women are married by age fifteen. Such early marriages, coupled with limited education and a lack of mobility, have helped reduce the woman to little more than what Algerian feminist organizations have denounced as a "child-bearing machine."  

Because women in the developing countries remain on the periphery of economic development, they are the last to benefit from any economic or social progress in their societies. A United Nations report on the condition of women notes that:

women in many developing countries have tended to be economically invisible, despite the fact that in Africa, for example, 60 to 80 percent of all agricultural work is done by women, and in developing countries as a whole, rural women account for at least 50 percent of food production.  

Furthermore,

women's contributions to agriculture as unpaid family workers had generally not been counted in a country's GNP, and world wide women's domestic and child-bearing activities have not been valued for national income accounting.

Women, therefore, play a crucial role in the Third World's efforts to increase food production. They are active both on commercial plantations, particularly in Asia, and in the subsistence farming sector, particularly in Africa. Their health, and access to modern farming methods, will therefore have a direct impact on

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4Ursula Wolff, ibid., p. 42.

world agricultural production, and subsequently on mankind's very survival.

In Egypt 14.5 percent of the total work force is comprised of women. This compares with over 40 percent in most Western countries. This statistic does not mean that 85 percent of Egypt's women are idle. On the contrary, much of the agricultural and subsistence farming, and all the child care, is the work of women—without any pay, of course. Without the unpaid labor of women, Egypt's economy would instantly come to a halt.6

In the industrial sector, women are increasingly entering the labor force in developing countries, although once again, women are confined to unskilled tasks and remain on the bottom of the technological ladder. Women today represent one third of the international labor force. Industrialization efforts in developing nations are therefore closely linked to how quickly women can have access to modern industrial technology.

The critical role women play in developing countries is best illustrated by a study of investments undertaken by multinational firms in such countries as Singapore, Hong Kong, etc. These multinationals, in search of cheap and abundant labor, invariably turn to the female labor force.

In Singapore, for instance, the percentage of women working in export-oriented industries—textiles, clothing, toys, electronics--

increased by 118 percent while the percentage of male workers increased by only 36 percent.\footnote{United Nations Report, \textit{op. cit.}, p. 4.}

A United Nations report warns, however, that although the economy in most developing countries has come to rely on the presence of large numbers of women in the work force, little consideration has been given to the medical and social effects on women and their families.

Women are increasingly used as a source of cheap labor, but working conditions are often deplorable. The report warns seriously that "the developing countries are likely to reproduce the health crises of the industrial revolution in 19th century England, with women as the most vulnerable victims."

Women's situation in the education sector in developing countries does not give any cause for celebration either. Illiteracy rates are higher for women than for men; almost two out of every three illiterates in the world are women, and about 88 percent of all women in Africa and Asia are illiterate.

A United Nations conference which was held in Copenhagen from July 14-30, 1980, stated the following points on the women's situation:\footnote{"U.N. Conference on Women," \textit{The Boston Globe}, Sunday, July 13, 1980, p. 37.}

1. Females account for half the world's population, but put in two-thirds of the world's working hours; they receive only one
tenth of world income, and own only one hundredth of its property.

2. The economic crises of the 1970's have settled on women's shoulders and indicate that the female half of the world's population is worse off than before.

3. Middle-class women have made some educational gains, but the gains have not been matched by an increase in suitable jobs.

4. Female illiteracy rates have increased in less-developed countries and the introduction of advanced technology has taken jobs away from women and has often impaired their health.

5. The current world economic crisis has affected women more seriously than men, increasing their unemployment and cutting back on essential services such as medical and day care.

All of these problems and more were studied by the Copenhagen meeting, which was a follow-up to the first conference on women held in Mexico, the meeting which launched the "women's decade" (1975 to 1985) with "equality, development and peace" as its slogan.

The Modern Libyan Woman and the Impact of the Revolution

Libyan women, like their Arab and developing nations sisters, have suffered from the burden of inherited non-Islamic traditions and customs. Deprived not only of most of their human rights, and hampered by the restraints of ignorance and backwardness, they have been prevented from advancement and development. All these factors are responsible for the lack of participation by women in the development of their country, Libya.
However, in view of the considerable transformation taking place in contemporary Libyan society, particularly in economic and social fields, and of the pressing need of this society for all of the elements required in the process, the 1969 revolution has given women the utmost in both material and moral encouragement, especially through the formation of various women's institutions.

Social care and home-economics centers are social institutions providing services free of charge, and are run by women social workers. Their functions include: educating families socially, culturally and hygienically; instructing young women in the familial and marital ways of life; training in household skills, such as sewing, pattern-making, embroidery and knitting, and child care; and carrying out research and field studies to identify social problems in the communities and find solutions.

During the two-year period, 1976-1977, a total of 13 such centers were inaugurated in Libya and the number of persons who benefitted from them amounted to 2,961 children and 1,683 women. Six centers were inaugurated in 1978, bringing the number of centers to 26, including six centers already in existence prior to 1976.9

There is a children's home in the cities of Tripoli and Musrata for children of both sexes from birth to the age of six, who are orphans (or children whose families or social circumstances prevent them from leading a normal life) and foundlings.

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There are also forty day nurseries for children of working mothers. These centers cater to children of working mothers and large families and provide them with medical care and nutrition in addition to preparing them for regular schooling.

There are five homes for juvenile delinquents, under the supervision of female social workers who design various programs for children accused of a crime or misdemeanor. The social workers submit to the appropriate authorities comprehensive reports on the behavior, the social and family status, and the underlying reasons causing these children to commit crimes.\textsuperscript{10}

In Tripoli there is a center for the protection of women which provides services to 75 female residents, delinquent women, female minors and divorced women. The center orients them socially and religiously, trains them in household skills and various technical handicrafts to enable them to resume regular life.

Three other such centers are located in the cities of Benghazi, Albayda and Ajedabya. These centers provide care for women (battered wives) and other women for whom there is no care within their immediate families.

There are twenty women's associations and over 100 revolutionary women's formations in Libya in addition to the General Women's Federation in Tripoli. Women's associations work in literacy education within the community, close to where they are available. They also

\textsuperscript{10}\textit{The Green March}, \textit{ibid.}, p. 13.
establish programs for the training of young women and housewives in sewing and household skills and food and nutrition. They assist working women with nurseries and kindergartens for the children of working mothers.

The revolutionary "Women Formations" extend political awareness through lectures and symposiums, and organize camps to propagate the principles of the revolution. Also they publicize the role of the women's associations, and support the utilization of the services offered by them. While women's associations exist in the main cities and towns of Libya, revolutionary formations for women exist even in the small villages and rural areas all over the country.

Legal Measures and Women's Laws

Since the beginning of the 1979 revolution women in Libya have been given the right to vote and run for public offices. There are a number of revolutionary laws that were issued dealing with women's rights and these laws did indeed improve women's conditions dramatically.11

Law Number 176 of 1972 provides that no contract of marriage can be entered into, nor legalized by the authorities, unless the bride is at least sixteen years old and the bridegroom is at least eighteen years old at the time of the contract or the legalization. The consent of the bridegroom, the bride and their legal guardians

11 The Green March, ibid., p. 15.
is necessary. If the father prevents his daughter from being married, she has recourse to the court which, when appropriate, can authorize the marriage.

Law Number 58 of 1970 contains the provisions dealing with employment of women. The law decrees equal status for women to that of men with regard to wages, when the conditions and nature of the work are similar.

Female employees who complete six continuous months in the service of an employer are entitled to a half-wage maternity leave for 50 days, including the two periods, immediately preceding and following delivery. Working women can extend their leave to a maximum of 30 additional days if delivery-related complications occur.

The right of women to half wages during maternity leave is protected by the provisions of the Social Security Law under which a daily cash assistance is granted. Women whose employment period is less than six months benefit from annual leave entitlement provisions of the Labor and Social Security Law.

Law Number 72 of 1973 contains social security provisions relating to the protection of women. Pensions are provided for widows, mothers of children whose fathers are unknown and divorced women over 40 years of age, or under 40 years old with children. Additionally, there are pensions for old age, disability and chronic diseases.
The Libyan Woman and Education

The problem of illiteracy, as indicated before, is more serious and the illiteracy rate is higher among Libyan adult women than men because traditionally only boys went to the Muslim Mosque school if it was near their village or town. So now that the number of female students at all stages of education has tangibly increased, this is a clear indication of the change in attitude with regard to the education of girls and young women.

Previously it was generally acceptable to teach girls only the rudiments of reading and writing, assuming that they would ultimately get married and direct their attention exclusively to housework. This was one of the factors which prevented women from participation in the development process of Libya.

Even today there are a few fathers who prevent their daughters from attending schools. The writer interviewed a village farmer who refused to let his daughter attend school, even though it was an all-girls school, for no reason other than that, as he saw it, she did not need it. This farmer stated that he believed that "a woman should leave the home only twice in her life: when she is getting married; and when she is dead and being taken to a cemetery."

All these historical and traditional factors have contributed to the large population of illiterate women whose mistake was to be born female. But on the positive side, the number of girls being admitted to schools has increased dramatically; in some schools even exceeding the number of boys. The writer visited a small "trailer
school," in the desert of Libya, where the number of girls was eleven compared to eight boys.

According to the Secretariat of Education in Tripoli the long-term objective is to increase the number of girls who enroll in schools at various educational levels, especially in the obligatory stage of education, in order to enable women to increase their participation in various activities and occupations. Particular emphasis is placed on nursing, teaching, secretarial work, and clerical jobs.

Short- and medium-term objectives were gradually to reserve the teaching occupation for women, starting with the academic year 1977-1978; to increase the number of young women enrolled in the two-year course at the Teacher Training Centers for women to about 2,500 women annually, and to limit the admission of male students in the teacher training centers because, according to the planning sector of education, only women will be teachers in the obligatory stage of Libya's educational system and men will be directed to other jobs.¹²

The higher teacher training centers will take about 2,200 female students annually to meet the need for female teachers in the preparatory stage as the number of girls increases.

As far as the illiteracy situation and the attempts to combat the problems among women, the situation is still very bad, even though, as with men, there are success stories of women who began in literacy classes and are now university graduates, teachers, and workers in

many other fields.

The most successful locations for literacy education among women are the Home Economic Centers which combine literacy education with other activities such as sewing and cooking. Unfortunately, however, the number of these centers is still few and they are not located throughout Libya. It is apparent that the large number of adult women who are illiterate need more centers in the cities, villages and rural areas where the majority of these illiterates are located.

Women and Work in Libya

In a labor survey in Libya, conducted in 1976, it was found that out of a total population of 2,406,000, females represented 48 percent. Those women of working age were estimated to number 680,415, while those who were actually working were only 35,385. This means that 94.8 percent of working-age women were not employed. But this does not mean that the 94.8 percent of women are idle. On the contrary, most of the agricultural work on the farms and household work in the homes of Libya are the work of women.13

In many of the villages and rural areas of Libya it is not a surprise to see Libyan women doing the work on the farm and taking care of their animals while their husbands are playing cards or other games or just drinking tea in one of the nearby corner shops.

According to the Libyan labor statistics, agricultural activity takes up the largest portion of women's work, followed by educational service activities, health service activities and public administration. An increase in the number and percentage of working women in the health and educational services occurred between 1975 and 1977, while the number did not increase in the sectors of electricity, construction, trade and transport.

According to the labor bureau also there is some doubt about the accuracy of data on the employment of women in the agricultural sector due to the absence of dependable statistics as a result of the seasonal unemployment, characteristic of this sector.

Long-term objectives for the advancement of women in Libya and their integration into the development process are directed at encouraging women in certain occupations, particularly teaching, nursing, secretarial work. Clerical jobs in both public and private sectors will be reserved for women. According to the labor office women will only work "in jobs that are suitable to their nature."

The Libyan Women and Mass Media

As far as the Libyan mass media are concerned, there is very little programming that is offered to women as an important segment of society and as a special media audience. For example, there is only one radio program, which is twenty minutes daily, and is called, "With the Family," that is addressed to women, particularly housewives.
Although all of the women that were interviewed by female students in the survey stated that they followed the radio program "With the Family," the various women had different reasons for following it. For instance, women who were young and single listened regularly because of its "seven-minutes" of drama which usually discussed issues such as love, marriage or divorce.

On the other hand, housewives and mothers stated they followed the program because of its medical information and the answers given by the medical doctor on the program. A few older women stated they listened because of the program's religious segment which teaches the basic duties of Muslims and presents some religious instruction.

According to some of the data, many illiterate and older women complained about the difficulty of understanding the language of the program. They stated that this radio program uses many items or words that they never heard of in their daily life. For example, many women asked the interviewers, "What is the meaning of the words vanilla or baking powder?" (these words are used in their English pronunciation by the host of the show as part of food recipes). Many Libyan women never used such recipes or such ingredients.

Other than this radio program, repeated twice a day, there is no broadcasting program directed to women. However, many women find a television program such as "Our Health" very educational and useful to them. Also they enjoy the children's program and some popular folklore shows.
As far as the print media are concerned, the literate women's favorite magazines are the Kuwaiti weekly *Al-Nahda*, which keeps them up to date on women's activities throughout the world, fashion, and Arabic and world events. The Libyan monthly *Al-Bayt* or The House, is the other magazine favored by literate women. But because of inconsistency in its publication and distribution, many literate women who want to read it are unable to get it.

A few literate or educated women complained that The House copied many of its stories, particularly fashion and food articles, from other international women's magazines that are imported into Libya. Or that it ignored local or Libyan women's issues and their progress in the country.

As far as theater and acting are concerned, the Libyan woman's role is very limited. Due to many obstacles and problems facing women, very few—not even ten—participate in theater life and perform on stages or even in radio and television drama.

Traditionally and up to the present, the Libyan women do not go to movie houses even if married. There are a few exceptions (probably in Tripoli's Waddan movie house) where a very few Libyan couples, mainly foreign educated, go to see an imported western movie. It is the habit of many Libyan men to go together on a Thursday or Friday evening to a movie theater.

Now, thanks to the new technology of home video, Libyan women can bleed no more for not being permitted to go to movies. The introduction of home video and video cassettes has solved the entertainment
problem for many women in Libya, especially for housewives who spend 99 percent of their time in the house taking care of husband, children, and the home.

It should be noted, however, that some husbands do not allow their wives, daughters or sisters to watch all the video cassettes he brings home. Even so, with that heavy censorship by the man of the house, many women find home video a way to escape their daily problems and house routines.

Many Libyan housewives and even female high school and university students are exchanging the latest video cassettes and watching them when the men of the house are out—at work or out of town. To be sure, the writer has heard of some "masculine" Libyan men who literally lock the video box with a dead-bolt lock until they return home.

Finally, it is the opinion of the writer that although obstacles still face the Libyan woman, the most important of which are the high rate of illiteracy and the attitude of Libyan men toward women, the increasing enrollment of girls in educational institutions, the rights granted to women by Islam fourteen hundred years ago, and the new revolutionary laws for the protection of women—all these will contribute to a bright future not only for women but for the Libyan family as a whole.

After this examination of the women's situation in Libya, and keeping in mind that there are more illiterate adult Libyan women than men, certain points must be considered in setting up a
functional literacy plan for Libya:

1. There should be more emphasis on literacy work with women in rural areas than in urban areas since the problem of rural women is more severe than that of women in cities and towns.

2. Women's clubs and associations must play a more positive role in any literacy education effort; they must be given a leading role in the implementation of the media literacy plan.

3. All Libyan female teachers in rural and urban areas should share in the literacy work. They must be trained in the methodology of adult literacy education. Since the majority of illiterate women are housewives, the Libyan female teachers' main responsibility would be to visit these housewives in their homes, to follow their literacy progress, and to report weekly to their local adult literacy centers.

4. Housewives who are illiterate but who own home videos should be given video cassette tapes of adult literacy instruction as well as printed materials.

5. Audio cassette tapes of literacy instruction should also be distributed to families with cassette players since the majority of Libyan homes have audio cassette recorders.

6. There should be television literacy broadcasts during morning hours, accompanied with nutrition and home economics information that would be motivating to housewives. Similarly, there should be radio literacy programs that women could follow during their work in their homes or fields.

7. Simple printed materials for distribution to women acquiring literacy should deal with women's problems and their rights.
8. Some financial motivation should be provided for women who participate in television viewing centers as an encouragement. This would also motivate other women to join the viewing centers.

9. A carefully planned publicity campaign, directed to the men who object to their wives or sisters attending viewing centers, should be carried on at the time that women are being recruited to attend and participate in the literacy activities.
CHAPTER X
AN ASSESSMENT OF THE EIGHT FEASIBILITY FACTORS

The final stage in the methodology of this study consists of a critical examination and assessment of the eight factors determining feasibility, making use of appropriate criteria for each factor. These criteria will be identified from the literature, from the interviews with public officials and employees in mass media and education, from the writer's experience in the collection of data, and from a logical analysis of what each factor appears to involve.

For each factor the criteria will be presented together with their appropriate justification. Then the Libyan situation will be assessed in terms of these criteria and an overall judgment will be made as to the extent to which the criteria are satisfied, including alternative courses of action in cases where the criteria are not satisfied.

Briefly the eight feasibility factors are: 1) resources; 2) mass media utilization in Libya; 3) the situation in the village; 4) amount of time; 5) amount of money; 6) motivation; 7) bureaucracy; and 8: cultural biases.

First each factor will be listed then an assessment will follow:
Factor 1: Resources

The availability of resources both in terms of hardware and human resources required to conduct a functional literacy program using mass media; specifically these include:

a) Availability of radio and television sets;

b) Availability of electric power in populated areas of Libya;

c) Availability of schools or other public buildings that can be used as viewing centers for adult illiterates;

d) Production and availability of necessary print media as newspapers, magazines, books, pamphlets and instructional materials, teacher's guides and follow-up materials;

e) Cinema situation and the production of films;

f) Production of radio and television lessons; and

g) Personnel: writers, editors, producers, directors, teachers, technicians, maintenance people, engineers, printers and those who are involved in any mass media and education program.

Assessment of Factor 1 (a) Availability of radio and television sets

From the review of literature and the writer's survey it was found at least 97 percent of Libyan households own a radio set. Since the introduction of transistor radios, ownership of radio has become a world-wide phenomenon. A relevant factor contributing to this phenomenon has been the development in the past ten to fifteen years of a variety of small and inexpensive models. It is quite common in
a remote village or oasis in Libya to find a farmer or a nomad performing his daily activities and listening to the radio at the same time.

The writer noted that in a Libyan market it is easy to buy a battery-operated medium-wave radio set for as little as eight U.S. dollars. A powerful Sony model short-wave radio set might cost $90, but compared to the current Libyan standard of living this is not expensive. Many Libyan families stated that radio is becoming a toy and almost every adult member of the family had his own.

Television ownership, particularly color sets, is fast gaining popularity throughout Libya. In a study conducted by Mustafa O. Attir on modernization in Libya, it was found that 96 percent of Libyans had at least one television set, while 2 percent stated they planned to own a television set within one to five years while only 1 percent stated that they did not care to own a television set.¹

It should be added that since the government took over the business of importation of electric appliances, their prices went down drastically. For example, a Libyan is able to buy a nineteen-inch color television imported from Japan for as little as 250 U.S. dollars while a black-and-white set may cost only 75 U.S. dollars. Many Libyan homes have two television sets, one for the men in an outside room and the other for women of the house.

¹Mustafa O. Attir, Trends of Modernization in Libya, Tripoli, Libya, The Arab Development Institute, 1979, p. 73.
So as far as factor 1-a (the availability of radio and television sets in Libyan homes), the criteria are adequately met.

**Factor 1 (b) Availability of electric power**

According to Libyan studies of population concentration, 95 percent of Libyans live along the Mediterranean seacoast, mainly surrounding the cities of Zawia, Tripoli, Musrata, Benghazi, the Green Mountain and Tobruk. Along the seacoast, according to the Planning Secretariat in Tripoli, all cities and villages have electric power. The electric power is generated from Libya's rich oil production.

During the year of study in Libya, the writer drove along the highway that extends from Egypt to Tunisia. From the village of Musa'ad, on the east, to the city of Zwara, on the Tunisian border, the writer found that every city and village along the road had electricity. In interviewing local residents in a restaurant, a gas station, or a small shop, residents stated that they had had electricity for at least five or six years. However, some small villages have electricity only some six hours a day from noon to 3:00 p.m. and from 7:00 to 10:00 p.m.

The writer was told by the Planning Secretariat in Tripoli that all the major oases in the southern parts of the country, particularly in and around Sabha and in the Oases of Kufra and Aujila, have electric power. In order to confirm this, the writer interviewed Libyan students at Garyounis University who came from
these far-away oases and rural areas, and all stated that electric power existed in their areas, if not all day and night, at least part of the day and part of the evenings.

It can be stated then as far as Factor 1 (b) is concerned, the criteria are adequately met and that electric power is available to conduct literacy lessons even in the remotest inhabited parts of Libya.

Factor 1 (c) Availability of schools and public buildings that can be used as viewing centers for adult literacy classes

The concern here is to make sure that there are public buildings that can be used as viewing centers. Included are schools, sports clubs, cultural centers or any other public buildings.

According to the Secretariat of Education and its branches all over Libya, every major village and rural area in the country has a school building. Many villages with larger populations have more than one school. Other buildings that can be taken advantage of are cultural centers which are used as public libraries and can be found all over Libya, even in small villages and oases.

In an interview with Mr. Sadek Dahan, Director of Cultural Centers, which is under the Information Secretariat, he stated that many of the cultural centers can be used for literacy classes and he was enthusiastic about this idea. He stated that, unfortunately, many of the employees of these cultural centers are illiterate themselves and must join such literacy classes in order to contribute effectively to the cultural centers and their role in Libya.
Thus, in assessing the public buildings factor, it may be stated that the criteria are adequately met. However, the need for equipment for many of these peoples, cultural centers and sports clubs is noted. This includes television sets with monitors, dark curtains, desks and chairs, and other audiovisual materials necessary for literacy classes.

Factor 1 (d) Production and availability of print media

The print media are an important part of any educational program. Many illiterate adults who joined the Libyan literacy programs in the past stated that one of their biggest problems was there was nothing for them to read.

The production and distribution of all printed materials in Libya is under the supervision of the Public Company for the Publication and Distribution of Printed Material, which is under the arm of the Information Secretariat.

During the course of this research, the writer interviewed two persons involved with printed media; Mr. Abdullatif Buker, the Chairman of the Company, and Mr. Kalifa Frankah from the Public Printing Company.

Mr. Buker stated that the Public Company is in charge of publishing all printed materials in Libya and that includes newspapers, magazines, books, and textbooks. The company, headquartered in Tripoli, is also in charge of the importation and exportation of printed materials. Also, it is the only company that is in charge of the importation of paper and operating printing presses.
Mr. Buker said the company has no problem in supplying Libyan schools with textbooks or notebooks and the company has facilities to print anything even in color if it is asked. He stated that in the past the company had printed materials for the literacy classes and he mentioned only coordination and cooperation is needed between the Education Secretariat and the Information Secretariat.

The writer made personal visits to the printing presses in Tripoli and Benghazi. The largest printing press is located in Tripoli and Mr. Kalifa Frankah from the printing presses of Tripoli stated that the company has the latest printing presses in the world and added that with a mere press of a button any material could be produced in Libya. Only the material that is to be printed is needed.

According to Mr. Frankah most of the working technicians in the printing presses are from Arab countries such as Egypt, Sudan and Palestine. Additionally, there are some Libyans now under training in the craft of printing, including production and maintenance.

In order to attract Libyan employees, the company offers many advantages to the workers and technicians including motivations to the good workers. Mr. Frankah said that any worker or employee of the printing company who does not miss one day of work a month, gets a bonus of one box of evaporated milk (48 small cans) as an encouragement. So far it has been effective and the amount of absenteeism has dropped drastically.
The writer visited two printing presses in Benghazi. They also had the latest in printing facilities and had had no problems of shortages of paper or spare parts.

From these interviews and visits, the writer concluded that the criteria for this factor are adequately met and any instructional material, textbooks, notebooks, teacher's guides and follow-up materials, and any other necessary printed materials can be printed locally in the cities of Tripoli and Benghazi. This includes color printing and high quality products.

**Factor 1 (e) Cinema and the production of films**

As stated earlier, almost all of the movie films that are shown in Libyan movie houses are imported into the country from foreign countries such as the United States, Italy and India.

In an interview with Mr. Lowui Abu Gharara, the Director of the Public Motion Picture Company, Tripoli, he said that while the company is in charge of importing and censoring films imported into Libya, the company is also in charge of making films inside the country. He gave assurance that all the technical facilities for the production of films, including color, are available and the company has its own production studios and laboratories for editing and production. The biggest problem, he added, is the lack of trained personnel to run these machines and produce the needed films.

Indeed, Mr. Abu Gharara noted, even the foreign employees are sometimes poorly trained and cannot be depended upon because after
one or two years they leave for other oil producing countries, once they find out there is higher pay there. So there is always a constant search for trained technicians and skilled personnel to work in the industry and produce local films.

Even with all the personnel problems, there are a few locally produced films—mainly documentaries, usually fifteen-minutes or a half-hour long.

According to Mr. Abu Gharara short instructional films for literacy education can be produced in Tripoli and the movie houses can be used as agents of publicity and promotion for any literacy campaigns that may be undertaken in the country.

Assessing the cinema and film production factor, it should be frankly stated that the criteria are not adequately met due to the shortage of needed personnel who would be involved in the production process. If Libyans can be trained and equipped to produce short films, then it is not a problem since all the hardware and material necessary for film production is available in the country.

Factor 1 (f) Production of radio and television lessons

An important factor to be assessed is the potentialities for producing radio and television instructional lessons for the television viewing centers and for the radio broadcasts that will be used as supportive or supplementary material.

In order to make this assessment, the writer visited the broadcasting stations in Tripoli and Benghazi and interviewed officials,
actors, producers and radio and television personalities in Libya.

In an interview, Mr. Ibrahim Sakah, the Director of Broadcast Programming in Libya, stated to the writer that the facilities for the production of drama and video films are very adequate in the stations in Tripoli and Benghazi. However, the problem is that the number of producers, writers, actors, technicians and others necessary for radio and television production is still very small. There is a great shortage of trained people in the field of program production.

Mr. Sakah said that the programming department tries to solve this shortage by employing part-time, people currently working in other fields but having writing, producing or acting skills. He said many Libyans cooperate with the broadcasting stations in this way and are paid for their extra work.

Technically speaking, Mr. Sakah asserted that any radio or television program could be produced locally in Tripoli or in Benghazi because the stations have the studios and other facilities necessary for production. He added that it is much easier to produce a literacy lesson than a dramatic or comedy play which demands bigger studios, many cameras, and hard work. Indeed, in the past the station had offered its services to the Literacy Center and a television class was produced for a short period but due to the lack of coordination between the education and information establishments in Libya the program was discontinued.

In the broadcasting station in Tripoli the writer met and interviewed Mr. Mahdi Abu Grain, a Libyan actor, producer, critic and author of
History of Theater in Libya. He said that compared to a few years ago the facilities at the broadcasting station are quite adequate and can be utilized for literacy classes. He added that the production of a literacy lesson is much easier and will be done faster because its content is clear and not controversial as is the case of dramas or other types of productions and plays. Mr. Abu Grain complained that many plays are delayed because the committee that should have approved their contents takes a very long time before making its decision whether to release or suppress the play.

Ms. Huriya Mudafar, now a newscaster on Libyan radio and television, but for a long time the host of the ladies program "With the Family," stated to the writer that her experience with the station's production of the twenty-minute daily women's program was very frustrating because she had to do everything on her own. She complained of the lack of cooperation among the broadcasting station employees. She explained that since all of these employees are paid fixed salaries whether they present programs or not, many of them are not working as hard as they should.

Ms. Mudafar said that the production of a radio or television show should be looked upon as an operation in a hospital; if one individual does not do his job properly there is danger to the life of the patient. Similarly, in the broadcasting station, if the production team is not working together, the chances for a successful program are zero. Ms. Mudafar said she left the radio program for women because of the lack of cooperation among fellow workers at
the station and that it is much easier to read the news on radio or television than to produce a variety program such as "With the Family."

Ms. Zuhra El-Falah, who is now working the women's program, is a full-time school teacher. She stated she is working with the radio show because she likes the challenge of the program. In an interview in the radio station in Benghazi, she also complained of the lack of cooperation from fellow workers. She said being a woman constituted a problem for her work. She added that she had to do most of the program on her own without consultation or preparation and sometimes had to pay some of the expenses, such as transportation for program guests. She felt that the lack of incentives for the working staff made it difficult for personnel to take their work seriously.

Ms. Lutfia El-Ghaba'ely, former broadcaster and now in charge of editing the women's magazine The House, stated that the lack of writers and the small compensation that is paid to those who write or work for the magazine forces The House to print stories from foreign periodicals to fill the pages of the magazine. Ms. El-Ghaba'ely complained of the traditional problems that face Libyan women and prevent them from contributing their share to Libya's mass media.

Mr. Abdul Fatah El-Wasee, an actor, broadcaster and producer, who is also part-time lecturer in radio and television production at Garyounis University's Communication Department, believes that the problems of radio and television programming and production are both technical and related to personnel. He mentioned such problems as bureaucracy in approving the content of many programs and technical
in that the facilities in the Benghazi station are not quite adequate for good quality productions. He added that most of the good Libyan programs are produced outside the country, especially in Greece or London.

Assessing, then, the factor of adequacy of production of radio and television for literacy classes, based upon these interviews and the personal visits of the writer, the criteria are adequately met so far as facilities are concerned, but there is need for strong incentives for the people who will be working with the literacy classes. Additionally, there is needed special training for personnel in the technique of producing educational programs which differ from entertaining or dramatic programs.

The writer, during his research in Tripoli, visited the new communication complex now under construction. It is located in the heart of the city of Tripoli. The design of the building was explained to the writer by an engineer from the planning department of Information Secretariat.

The new building, which is supposed to be finished by the end of 1985, will cost about 180 million U.S. dollars. It will have all the needed facilities--new modern production studios, soundproofed recording rooms, and offices for employees and officials of the broadcast station. It will also house the Libyan news agency and its staff. It is designed to include ample car parking, restaurants and similar modern service facilities.
As a result of this personal visit to this commodious communication building, the writer believes that in a few years Libya will have not only the most modern facilities for radio and television program production, but that few comparable buildings are available to broadcast organizations anywhere in the world. What are needed are the software and the personnel trained to take advantage of these latest technological instruments.

Factor 1 (g) Personnel

The last type of resources to be assessed is personnel. By personnel is meant the people who are to become involved in the process of producing, distributing and supervising literacy materials and literacy radio and television classes. They include writers, producers, camera persons, technicians, actors, teachers, educators, supervisors, etc.

If there was one common problem in all the agencies in Libya that were visited by the writer, it was that of a shortage of trained personnel who can do their jobs properly. Every government official and employee interviewed by the writer complained of the lack of trained Libyans.

Libya is a small country in population which is trying to do much in a short time. There are simply not enough trained Libyans to go around. And it is not only a Libyan problem, but also one which all the oil-rich Arab countries face. In Libya, according to Mr. Muhammad El-Hijazi, Secretary (Minister) of Information, there are one million foreign workers. More than half of Kuwait's
population are foreign workers and in Saudi Arabic there are more than a million and a half foreign workers. The same situation exists in the small Arab Gulf states.

The writer emphasizes here that the field of mass communication is a very recent development in the Arab world and there are very few Arabs properly trained to work with mass media. Furthermore, the rich Arab countries are competing for those few so-called "experts" in communication from such Arab countries as Egypt, Lebanon or Palestine.

Mr. Ibrahim El-Bishari, the Director of the Libyan News Agency at the time of the writer's interview, and now a member of the revolutionary committee that operates the Information Secretariat, stated, "Our problem in mass communication is not a financial shortage, but rather the shortage of trained and qualified personnel to run the media and present good quality programs."

He went on to say that the mass media are very important and critical to the country's security and we cannot trust just any foreigner to work as an expert or technician. He said,

We are not a construction company that can import foreign workers to build a housing project. We need sincere, dedicated Libyans who are trained to serve their country's interest in this critical field.

Mr. El-Hijazi, the Secretary of Information, stated to the writer that the Planning Department of the Secretariat is working hard to fill the personnel gap by setting up training programs inside Libya and also by sending students overseas to study in the fields of electronics and mass media.
For example, Mr. El-Hijazi said, fifty Libyan students will soon graduate from American universities in the fields of engineering, journalism, and radio and television production. Also there are at least 75 other Libyan students in England and France. In addition, the broadcasting stations and the news agency send some of their employees to other countries for a one-year training program.

Mr. El-Hijazi said there were many employees in the field of mass communication when he took over, who were paid to do nothing, so as secretary he had to fire over 500 who were mostly illiterate and, according to him, should have been working in productive fields such as farming or in industry. Instead they had turned to easy government jobs such as fixing tea or coffee or shuffling papers for bureaucratic offices.

Mr. El-Hijazi also stressed the necessity of training committed cadres who believe in the Theory of the September 1, 1969, Revolution, in order to raise the standards of public libraries and cultural centers in and outside the Libyan Jamahiriya. He pointed to the need for a new revolutionary system which will attain the goals of the revolution in the fields of culture and information. Student participation is vital to attain this goal.

It should be added that the oil boom also contributed to the shortage of personnel in education and mass media. Many teachers, writers, producers, singers, actors and broadcasters left their traditional jobs to work for oil companies or start businesses of their own because that was where the money was. The writer interviewed
a radio producer and a singer who left broadcasting and now work,
respectively, as a merchant and a truck driver. Both men reported
that their salary from the station was not even enough to pay their
rent, and while they loved working for the station, they, like the
rest of Libyan people, were entitled to a better life.

Assessing the personnel factor, then, it can be stated that
it is not adequately met, and that trained staff to run the literacy
classes through radio and television must be trained locally at the
broadcasting stations in Tripoli and Benghazi. All the people who
were involved with the mass media and were interviewed by the writer
stated their willingness to do everything possible to make the literacy
program successful but they stated frankly that there are not enough
qualified personnel to go round.

Officials at the broadcasting stations stated that the present
technicians and camera persons would cooperate with the production and
give needed technical help but there was a great need for writers,
actors and producers.

Therefore assessing the personnel factor there is a shortage
of trained literacy workers—educators who know how adults learn and
what kinds of materials are needed to teach adults to read, write and
do simple computations. There is also a need for management people
to set up the classes in villages and cities, and teachers to help
the adults as they try to learn the material presented by radio,
television, and textbooks.
Factor 2: Mass Media Utilization in Libya

There are four relevant kinds of data that are involved in this second factor, namely: a) the extent to which Libyan broadcasting is reaching Libyan homes; b) the effects of television broadcasting from neighboring countries on Libyan audiences; c) the impact of imported films shown in Libyan movie houses; and d) the impact of home-video and video cassette tapes.

Assessment of Factor 2 (a) Broadcasting coverage in Libya

The majority of Libyans live on the Mediterranean seacoast, and Libya's radio and television broadcast signals are clear and can be picked up easily on the coastal areas. According to Mr. Abdulkasem Yousef, of the Planning Department in the Secretariat of Information, Radio Libya reaches all Libyans during night hours and the major populated areas are covered day and night.

Mr. Yousef stated that there are high-powered radio stations in the following cities which give coverage to all of Libya: A'sa, Tripoli, Benghazi, Bayda, Derna, Tobruk, and Sabha (see map, p. 282).

In addition to these powerful stations on the medium-wave band, all of Libya is covered day and night through the short-wave band from the short-wave stations in Sabratha, Tripoli and Benghazi.

Television broadcasts cover all the major populated areas of Libya with high-powered stations in: Tripoli, Yeferrin, Khomes, Musrata, Abugrain, Sirte, Benjouad, Egdabia, Magroon, Benghazi, Marj,
Sites of broadcasting Power Stations

- Radio Power Station
- Television Power Station

Figure 6. Libyan Broadcasting Coverage
Bayda, Guba, Susa, Derna, Am Razam, Martuba, Tobruk, Musa'ad, Hun Bani Waleed, Sabha, Aujila, Kufra and Bhadamas (see map, p. 282).

Despite all these high-powered radio and television stations, there were a few areas of the country that do not receive coverage for physical or climatic reasons. These areas are called "broadcast gaps." The writer attended the signing of a contract with a French electronic company to install powerful stations to cover all these "broadcast gaps" in Libya.

According to the Planning Department of the Information Secretariat, by the end of 1982 all Libyans, even in the remote areas and in oil fields scattered in the Sahara Desert, will receive Libya's radio and television broadcasts day and night.

Assessing the current broadcast coverage factor, it is safe to state that 95 percent of Libyans are able to receive clearly their country's radio and television programming. It is of interest, also, that Libyan television is received clearly in the western parts of Egypt and Tunisia and that Libya's short-wave radio reaches as far as Columbus, Ohio. Thus this factor's criteria are adequately met.

Factor 2 (b) The effects of television broadcasting from neighboring countries

As mentioned in Chapter V, many Libyans follow the television broadcasting of such neighboring countries as Tunisia, Italy and Egypt. The question here is how these television programs from other countries are likely to affect future literacy programs on Libyan television?
The data indicate that many Libyans follow these television programs from other countries. Fortunately, however, these programs are not on the air all the time or all year. For example, during the three months of winter no foreign television signals can be picked up even by the largest television antennas. Also the majority of foreign programs are clear only during the late evening and night hours, approximately from 9:00 p.m. and on.

Assessing the foreign television factor insofar as such viewing would compete with literacy programs, it seems to be desirable that the appropriate time that means the hours when no foreign television can be picked up by Libyans. For instance, the winter season and early evening hours, anytime between 6:00 p.m. and 9:00 p.m.

So this factor is adequately met with time modification.

Factor 2 (c) The impact of imported movie films

Assessing the impact of imported films on any literacy program requires finding out whether movie houses' attendance would have any impact on such an effort.

The writer discovered that imported films and movie houses do not constitute any major problems for the following reasons: First, movie houses are not located in every city and village and are a major attraction only in the big cities of Tripoli and Benghazi. Second, Libyan women generally do not attend movie houses. The few who go are educated and not the concern of the literacy plan. Third, even if illiterate adult males go to see an imported American or Italian
film, it is not an everyday habit but, on the contrary, may be only a once or twice a month event.

A fourth factor is that imported films could last on one movie house for as long as three weeks so even if one assumes illiterate adults attend the movie it us unlikely that they would want to see the same film more than twice.

Therefore, imported films are unlikely to be a problem to the proposed literacy plan. On the contrary, movie houses can be used as publicity agents for any such campaign by showing short movie films explaining the program to the audiences.

Factor 2 (d) The impact of home video and video cassette tapes

Home video is a major new technology that must be considered. As any technological tool, home video has two sides. It can be harmful or beneficial depending on the way it is used. For the most part, the way it is being used now in Libya, in the writer's opinion, is harmful because of the violence and sexual content of the video cassettes that are being viewed. These tapes are being watched not only by mature adult audiences but also by teenagers and sometimes children.

Many Libyan homes find video the complete tool for entertainment. But on the positive side video can be helpful to any literacy program if good quality educational tapes are produced and sold or rented to families with illiterate adults.
In evaluating the impact of home video and video cassette tapes, it must be acknowledged that this could be a problem that illiterate adults may prefer them to learning. However, sooner or later the novelty of video will wear off and if quality programs are put on Libya's television and if quality educational tapes are developed, video can be a valuable instructional tool. Success depends, however, on the quality of the tapes.

Factor 3: The Situation in the Village

To be examined are the resources available in Libyan villages and whether there are great differences from the situation in urban areas.

In assessing the situation in the village, the writer found that the location of a village determines what kind of resources are accessible to it. Luckily most of rural villages are within reach of an excellent road network. And it also should be added that, unlike many other countries in Africa or Latin America, Libya does not have physical barriers that separate its villages or its people. With the exception of a few oases in the heart of the Sahara desert, the country is linked by good roads. Also, the transport system connects all major areas. There are even weekly flights to the most isolated oases like Kufra, Ghat and Ghudamas.

In addition to the village case study (the village of El-Fayidiya), the writer visited many of Libya's other villages located along the road through the coastal strip and he concluded that the situation in the villages is even better for starting a literacy
program than in the urban centers.

The writer reaches this conclusion for the following reasons:

First, all villagers normally have extra time and life in the village is not as busy or complex as in the urban centers.

Second, the villages do not have such attractions as movie houses or theaters that might keep illiterate adults away from literacy classes.

Third, the impact of home video and video cassette tapes is not as great as in urban areas and they would not be so much of a distraction.

Fourth, the majority of villages located near the main roads do have electricity and public buildings. These would be important in setting up a literacy program.

So it can be stated that the situation in Libya's villages and rural areas is ripe for any educational program for its illiterate adults, both men and women.

Factor 4: Amount of Time

How much time is needed to make effective use of mass media in attacking the adult illiteracy problem?

The answer will be sought after determining the number of adult illiterates, men and women and estimating as accurately as possible the number who might join the literacy program. Apparently this means how many years are needed to tackle the adult illiteracy problem in Libya.
Assessing Factor 4

In assessing factor four, many issues must be considered because the time factor is very important: a) time to train such personnel as teachers, viewing center attendants, producers, technicians, and others who will be involved in the literacy program; b) time to establish viewing centers and equip them with audiovisual materials, such as television sets, and other materials needed for conduct of literacy classes; c) time for publicity and advertising of the program; d) time to publish instructional material and reading booklets, teacher's guides and follow-up material. All these activities are time consuming and the time required for each must be estimated.

It is more economical to extend the proposed literacy plan over a long time, in order to cover all the illiterate adults in the country. Therefore, a five-year period, which could be fitted into the national five-year economic plan for Libya, might prove sufficient for this purpose. But, if in the course of implementing the plan, it becomes apparent that five years is not enough, an extension of another two or three years would be necessary.

Factor 5: Amount of Money

The success or failure of literacy education will depend largely on how much money the country is willing to put into such programs.

As of now in Libya, as the case in many developing countries, the percentage of money that is allocated to adult literacy programs
is very little when compared to the amount being spent on other fields of education including the building of schools and spending on colleges, universities and institutes.

According to Dr. Ramadan El-Ghadafi, the Director of Educational Research and Audiovisual Center, in Tripoli, the money being spent on literacy education is very little because adult literacy is not given much importance in Libya's development. But if a case is made for its urgency then the picture would improve.

In an interview, Mr. Mohammad Bel Rabha, the Director of the Adult Education and Literacy Center in Tripoli, said that all the money for literacy education comes from the Secretariat of Education and until now the money was quite enough to meet current spending. In fact, sometimes not all the funds allotted were spent.

Dr. El-Ghadafi stated that because the Literacy Center does not spent all the money given to it, many public officials think it has enough but actually, more money would be needed if the literacy program were to expand and improve. What is needed, according to Dr. El-Ghadafi, is financial experts in the field of literacy who can present sound economic arguments for its expansion. The Treasury Secretariat would listen and be more generous to requests based on hard economic facts of cost-effectiveness and return-on-investment than to appeals based on rhetorical arguments.

So in assessing the money factor it must be recognized even though Libya is a rich country the amount given to literacy education is little because government officials believe there are better
economic returns from schools and universities. Arguments making clear the economic value of such education are essential.

**Factor 6: Motivation**

What can be done to motivate adult Libyan illiterates to join a literacy program?

Incentives have to be found to provide the motivation and continuing enthusiasm required for participation. Without some purpose most illiterate adults probably would not bother.

Motives for going to literacy classes vary; the strongest are self-esteem, desire for economic improvement and religious devotion. Being literate helps the individual gain self-pride and importance in the community. It can also make one eligible for jobs not open to illiterates and help obtain promotions.

Many people, particularly in the rural communities, wish to read so that they can study their "Holy Book," the Quran, privately and participate more fully in religious activities.

In assessing the motivation factor the writer believes that because of the oil boom, Libyans without reading and writing skills can find jobs easily, so the literacy plan must include financial inducements, possibly even paying illiterates to attend classes and giving them gifts and prizes when they finish a study course and graduate from the program so they would have something tangible to show that their lives had changed.
Factor 7: Bureaucracy

Also to be explored is whether bureaucracy is likely to be a major problem in the development of a literacy program, or, in other words, how much red tape is likely to be encountered?

Bureaucracy is a problem with all government agencies, not only in Libya but all over the world. Many observers of the Libyan situation believe that the major reason for Col. Qaddafi's cultural revolution of 1973, and the establishment of Popular Committees, was to break the back of the bureaucratic establishment left from the Italian administration and the old kingdom.

Dr. Ramdan El-Ghadafi, the Director of the Educational Research and Audiovisual Center in Tripoli, told the writer that during his daily work he is faced with bureaucratic red tape in almost every decision the center takes. As an example, Dr. El-Ghadafi cited the following.

The Center planned to build a new modern research center. First, permission had to be obtained from the Educational Planning Department; second, the Educational Secretariat had to present the building plan to its budget committee for approval; then the plan was sent to the Planning Secretariat; and approved the plan then went to the Treasury; and then to the Council of Ministers and so on. Approval actually took about three years.

Dr. El-Ghadafi said by that time the construction company refused the budget because the estimate was three years old and the price of building materials meanwhile had increased daily. The center
had to apply for additional funds and at the time of the interview the research center still existed only on paper.

Many writers, producers and media workers complained about bureaucratic hurdles such as the effort involved in getting approval of their artistic work and written materials. A new art work or a dramatic play must be approved by several different committees and sometimes it takes months for these to meet and decide the fate of the project. The result is frustrated writers, producers and actors.

So bureaucracy is a major problem that will face any proposed mass media program for literacy education. It can be only be eliminated by the establishment of a single committee for the Literacy Education responsible solely to the Council of Ministers and the People’s Congress. This would give it direct access to decision makers and avoid the lower bureaucrats.

Factor 8: Cultural Biases

Cultural biases are likely to affect any literacy program principally in relation to the attitudes of men toward the education of women. This is an important factor since there are more illiterate adult women than men.

The extensive participation of many Libyan women in agricultural activities is well-known. Nevertheless, policy-makers (all men) have continued to give preference to men in agricultural education and extension programs while Libyan women are never seriously considered for such programs. They are unaware of modern techniques and
technological innovations and are not trained to use even small machines, such as hulling and milking machines and small tractors. Sex stereotypes prevail and it is not uncommon to see agricultural extension programs organized for men and home economics programs for women in the same locality.

As a result of cultural prejudices, women are not viewed as human resources vital for development but as an amorphous labor reserve to be used when there is a shortage.

Despite all the revolutionary laws and rights aimed at giving Libyan women the chance to participate in the economic development of the country, they play a very minor role. For example, women's participation in People's Congresses is non-existent. There are no Libyan women in high governmental positions, a Minister or even an assistant or vice-minister, for example.

Educated Libyan women are still only a small elite but their numbers are increasing as more girls from varied environments push through to higher education.

Many farmers and rural people interviewed by the writer did not object to their daughters or young sisters taking home-economic or teacher training courses. Being a teacher is a respected position for a woman. But their views toward the education of their wives or older women have not changed. Many farmers stated that it was too late for their wives to join any educational program or learn new skills or even cook new recipes.
As the economic situation in Libya changes, the momentum for progress will destroy opposition to the emancipation of women. With the country involved in a variety of economic development projects, the decision-makers will have to face the choice of whether to continue to rely on foreign manpower, Arab or non-Arab, or to spur on the movement for the education of women and their integration into all areas of the national economy.

A recommendation at the 1977 Conference of Arab Ministers of Education called upon the Arab states "to widen the scope of employment for women by opening up opportunities for them in education and in suitable fields of work, and providing the appropriate services they need."²

Summary of Assessment of the Feasibility Factors

Factor 1: Resources

Factor 1: (a) Availability of radio and television sets:

Satisfied: (98 percent of Libyans have radio sets and 95 percent have television sets).

Factor 1: (b) Availability of electric power:

Satisfied: (95 percent of all Libyans do have an access to electric power. In areas without electric power, battery-operated television sets can be used.)

Factor 1: (c) Availability of buildings to be used as viewing centers:

Satisfied: (school, cultural centers, and sports clubs all can be used as viewing centers).

Factor 1: (d) Production of print media:

Satisfied: (printed media can be produced locally both in Tripoli and Benghazi with very good quality and good use of color).

Factor 1: (e) Production of films:

Satisfied with qualification: (short films twenty to thirty minutes can be produced in black and white and color in Tripoli by the motion picture laboratory).

Factor 1: (f) Production of radio and television lessons and programs:

Satisfied with qualification: (any radio or television lesson or program can be produced locally at the studios of the station in Tripoli and Benghazi if such incentives and "enough money" is paid to the staff in the broadcasting stations).

Factor 1: (g) Personnel:

Satisfied with qualification: (there are enough teachers, but the number of other personnel in other fields is low. Therefore there must be training for writers, producers, camera persons, technicians and audiovisual specialists, educators, supervisors, and managers.
Factor 2: Mass Media Utilization in Libya

Factor 2: (a) The broadcasting coverage in Libya:

Satisfied: (as of now 95 percent of Libyans receive their country's radio and television broadcasting).

Factor 2: (b) Effects of television broadcasting from neighboring countries:

Satisfied with qualification: (it is not a problem if the right time is chosen for the literacy classes. For example, any time during winter season; during the daytime hours. Because most foreign television is received only during warm weather and in the late evening).

Factor 2: (c) The impact of imported movie films:

Satisfied, i.e., not a problem: (movie houses are popular only in the urban centers and the habit of going to a movie on a regular basis is not common in the country. Also films playing at movie houses are not changed regularly, i.e., a film may be showing for three to four weeks and this results in low attendance by Libyans).

Factor 2: (d) The impact of home video and video cassette tapes:

Satisfied with qualification: (as of now home video is a major event in urban areas and sooner or later its novelty will wear off. On the other hand, home video can be utilized for a literacy program by developing educational and instructional tapes especially for women who cannot leave their homes).
Factor 3: The Situation in the Village

**Satisfied:** (the majority of Libyan villages and rural areas have access to all the resources available in urban areas such as electricity, public buildings, teachers, radio and television sets).

Factor 4: Amount of Time

**Satisfied with qualification:** (time is needed for staff and personnel training and for publicity, as well as for a test of the project on smaller base. Therefore time schedules must be planned carefully and with no completion date, learning from the past campaigns in Libya which always stated illiteracy shall be "eradicated" by the year so and so).

Factor 5: Amount of Money

**Partially satisfied:** (compared to what is being spent in other fields of education the money allocated to literacy is very small. But if the case is presented for a concerted literacy education campaign then more money will be allocated. Also, other ministeries would have to pay a share from their budget for literacy. At the present time, illiteracy is viewed as a problem for the Educational Ministry only).

Factor 6: Motivation

**Not satisfied:** (oil boom in Libya has led to a higher standard of living even for adult illiterates. Therefore
special economic rewards will be needed for both the learner and the teacher to keep the program going. Other incentives may include community recognition, gifts, prizes and job promotions.

**Factor 7: Bureaucracy**

Not satisfied, i.e., can be a major problem: (can be minimized by establishing a separate committee for literacy only and this committee should have direct contact with the Council of Ministers and the People's Congress in order to cut the bureaucratic red tape).

**Factor 8: Cultural Biases**

Satisfied with qualification: (there could be a problem of men preventing their wives from joining any educational program. But these same men do not object to the education of their daughters. But with radio, television and even home video cassettes the literacy program could reach those "imprisoned" housewives right in their homes).
CHAPTER XI

A PROPOSED PLAN FOR THE USE OF MASS MEDIA IN FUNCTIONAL LITERACY IN LIBYA

As the basis for developing the following plan for the use of mass media in combating illiteracy in Libya, the writer took the following steps:

1. Reviewed the geography and history of Libya and the cultural and religious life of its people;

2. Examined the economic changes brought about by the discovery and export of oil as well as the changes that took place as a result of the September 1, 1969, Revolution and its impact on Libyan life;

3. Critically studied the educational system in Libya and the literacy situation among Libyan adults including the reasons for the failures of past literacy campaigns and the current situation with regard to education and literacy;

4. Studied the historical development and the present status of mass media in Libya including the impact of foreign media on Libyans, both television from other countries and home video cassettes;

5. Surveyed a sample of 400 Libyans, male and female, educated and illiterate, to discover their attitudes toward the mass media and
education. Even though the sample was not strictly representative, it served to give a broad, general picture of Libyan media behavior;

6. Examined the situation in one Libyan village, compared its characteristics with those in urban settings and identified typical resources available in rural areas;

7. Examined the situation of Libyan women and the related background;

8. Visited mass media facilities including broadcasting stations, production studios, theaters, cultural centers, public libraries, sports clubs and home economics and literacy centers;

9. Interviewed public officials and decision-makers, planners, writers, producers, actors and broadcasters; and

10. Assessed the eight feasibility factors as they related to the success or failure of the proposed functional literacy program.

The writer believes that the following plan for the use of mass media in a functional literacy program for Libya is in accordance with the data derived from the foregoing measures. Its feasibility will be discussed following the presentation of the basic program.

It is proposed that a five-year plan be adopted to be directed at adult illiterates, both rural and urban, between the ages of 15 and 45, on a massive nationwide scale after an initial two-year period devoted to the development of print and broadcasting materials (software) and the training of personnel; including also a pilot program to fine-tune the methodology.
The proposed plan for Libya will be presented in the following sections:

1. Objectives to be served; and Motivation;
2. Organization;
3. Staffing;
4. Training of Personnel;
5. Facilities and Equipment;
6. Soft Ware Required;
7. Development of Soft Ware;
8. Inauguration and Development: Publicity including a Pilot Plan Project;
9. Budget (cost and financing); and
10. Evaluation

Objectives of the Plan

The objective of the proposed functional literacy program is to bring adult illiterate Libyans to the level of competency in reading, writing and computation which will enable the individual to function successfully as a citizen, a producer, a family member, and an individual.

This is the level upon which the illiterate adults can make profitable use of vocational and technical training whether in agriculture or in industry.

In agriculture, the farmer is expected to adapt his behavior to the national or local development policy, either by adopting new methods and techniques of cultivation, by the introduction of new
varieties of crops or by updating of production and marketing. In industry, technological adaptation by workers must be carried out to productivity standards.

The proposed plan will include those Libyan illiterate adults who have many active years of productive effort ahead of them--those 15 to 45 years of age. The proposed plan covers a period of up to ten years.

In Libya, 181,000 adult males and 423,000 adult females, or approximately 60 percent of the adult population are illiterate.\(^1\) The nation must solve this problem by providing literacy education to those who have not had the opportunity previously for any kind of education. Without this, Libya will not have sufficient technically trained farmers and workers for effective economic development, and will continue to depend on imported foreign technicians, who will leave the country when the oil runs out.

Although education is essentially a two-way human communication process with a one-to-one ratio being ideal, neither the present economic or developmental condition holds out hope that traditional or conventional methods of education can cope with the literacy problem.

The proposed plan to achieve functional literacy in Libya will involve the use of all channels of mass communication (newspapers,

magazines, books, films, audio cassettes, video cassettes, radio and television). But the major instructional tools will be radio and television. Television will be the primary instructional medium (ITV), both in private homes and public viewing centers. Radio will be used to supplement the television literacy classes.

In spite of the fact that the use of radio and television to fight illiteracy is relatively new (and still under experimentation in some countries) some countries, such as the United States, Italy, Japan, and even Niger, with its limited resources, have been using this medium for several years in their efforts to reduce illiteracy. These countries have found that traditional methods of dealing with illiteracy require a long period of time and are costly.

Motivation Required

According to UNESCO reports from many countries where literacy education is taking place, compulsion is an inefficient means of teaching adults if they are to remember and practice what they have been taught in the absence of daily supervision. Compulsion may bring them to classes but it is unlikely that it will make them learn more than the minimum or get them to make full use of their learning after completing the classes.

Therefore, most adult education, including literacy work, should be organized on a permissive basis. Accordingly, personal motivation is a key factor in all adult literacy work. No matter how apparently well thought out the programs and how efficient the organization, unless learners come to class and work hard in the
class, the programs will fail. Learners will not come, and continue to undertake the difficult task of sustained study which literacy classes present unless they are strongly motivated to do so.\(^2\)

Incentives have to be found to provide the motivation and enthusiasm required for a continued literacy program. Without some purpose, illiterate adults will remain apathetic, seeing no value in learning to read and write since in their everyday living they get along satisfactorily without it, especially since the advent of radio and television which bypass the written symbols.

According to I. Keith Tyler there are three necessary conditions for securing motivation.\(^3\) The first is to manipulate the environment so that there are strong economic and social incentives for acquisition of literacy skills. Being literate must be functionally related to employment and advancement—it must pay off economically. Ideally, desirable jobs should be available to those who read and write, or if this is not feasible, promotion beyond the first menial post should be possible only to literates.

The second necessary condition for motivation is a supporting environment—a climate favorable for the development of literacy and one which affords increasing opportunities for its use, once acquired. In the family, the neighborhood, the village, indeed in all meaningful


social groups, becoming literate must be "the thing to do."

The third condition is reinforcement—the immediate and continual achievement of personal satisfaction as literacy skills are developed. The implication is that literacy must be taught in such a way that things learned are at once functional, i.e., they must be able to be used without delay.

Reports collated by UNESCO from a number of countries include the following incentives for attendance by adults at literacy classes:

1. Status: the development of religious and civic consciousness, and the social advantage of being able to participate directly in local government after becoming literate and to cooperate actively with leading citizens.

2. Compulsory primary education schemes which have the dual advantage of reducing the incidence of illiteracy and of stimulating parents to keep up with their children.

3. Competition among villages.

4. Evidence of proficiency—trophies, badges and certificates.

5. Free tuition, and free or very low-priced books and materials and household articles for those attending literacy classes; distribution of agricultural materials, including seeds.

6. Publicity for those who have successfully completed literacy courses.

7. The desire to write letters—especially for persons employed away from home.

8. Better prospects of employment—sometimes priority consideration for jobs; higher wages.
9. The intrinsic desire to be able to read and write.

Accordingly, this proposed functional literacy program will be based upon encouragement and stimulation of individual motivation rather than coercion. Some positive inducements will be required in addition to the obvious attraction of economic advancement for the new literate who intends to continue his or her education.

Examples of inducements which can motivate Libyan adult learners are: special facilities for workers joining literacy classes, such as time off with pay, help for housewives attending class, special privileges, which might even include an element of tax exemption, job promotion and payments to poor literates.

Since this literacy program proposed by the writer will involve every citizen in one capacity or another, all types of motivation must be employed--civic, political, social, religious, family and personal. The personal motivation is especially important since literacy may often have full meaning for the individual only when it is linked with measures for his own social and economic development.

Organization

The organization required to combating illiteracy on a national scale must reflect the scope of the problem, the audience to be reached, the cultural setting, the obstacles to be overcome and the nature of the educational process to be used. It is of greatest importance, then that the literacy program not be embarked upon lightly and without the most advanced preparation and organization.
Heading the entire effort should be a working group to be known as the National Functional Literacy Committee (NFLC).

The purpose in establishing the working group is to enable the functional literacy program to be directly related to Libya's economic and social development plan, rather than being regarded as concerning only one branch of government (the Educational Secretariat) without relevance to others. It is essential that the plan have the support of the highest levels of the national leadership including the People's Congress and General Secretariat (Council of Ministers) with the expectancy that they will cooperate readily when asked to do so.

The duties of the National Functional Literacy Committee will be:

1. To determine and define clearly the objectives to be achieved in solving the illiteracy problem.

2. To examine and assess the extent of the problem in the light of the number and geographical distribution of adult illiterates.

3. To lay down a policy outline in regard to the general organizational framework, the services to be set up, the methods and personnel to be used, and to make estimates of the finances required.

It is suggested that the National Functional Literacy Committee should be comprised of the following members:
1. The General Secretary of People's Congress, the highest authority in Libya.

2. The Secretary of Education—who is responsible for all educational activities in the country.

3. The Secretary of the Revolutionary Committee of Information, whose committee is in charge of all mass media in the country—print as well as broadcasting.

4. The Secretary of the Treasury in order that this office may be directly involved in financial planning of the entire enterprise.

5. A social scientist to advise on motivation strategies, and supervise survey research and evaluation. Both Al-Fateh and Garyounis Universities have qualified Libyans with these competencies.

6. An expert in work among women. It is important that such a person represent the woman's point of view, since there are more illiterate women than men. There are qualified Libyan women with M.A. and Ph.D. degrees from respected universities who could fill this position.

7. The Director of the Educational and Audiovisual Research Center. The center's cooperation in research, in providing hard and soft ware, and in the area of training is essential.

8. The Director of the Arab UNESCO Center in Tripoli to advise on problems and solutions common to literacy education in the Arab world.
9. The Secretary of the General Committee (the Council of Ministers) to coordinate the plan with the various secretariats.

10. and 11. The Presidents of the Al-Fateh and Garyounis universities to involve the higher educational institutions in the planning and implementation of the literacy program.

The advantage of establishing such a working group is that the relevant interests and government departments whose help will be needed in the execution of the program are involved in the planning process from the very beginning.

It is recommended that the Chairman of the National Functional Literacy Committee be the General Secretary of the People's Congress; this would facilitate the acceptance of the final report at the highest decision-making level.

It should be made plain by the People's Congress and the General Committee (Council of Ministers) that the NFLC has the authority to obtain advice, information and assistance by any appropriate government agency, after proper negotiation. For example, the use of printing facilities, the use of broadcasting studios, the use of schools, cultural centers and sports clubs, the use of the research facilities at Al-Fateh and Garyounis universities, the use of transportation facilities, and assistance in legal matters.

Staffing

The proposed plan of using television viewing centers as the classrooms for the literacy classes requires the establishment
Figure 7. Proposed Organization of the Literacy Plan
of 1,500 such centers in the whole country, divided into fifty literacy zones.

The number of regular teachers (or viewing center attendants) will be 1,650 (1,500 for the viewing centers and 150 will be substitute teachers). Additionally, each literacy zone will have an area supervisor, which means fifty supervisors and ten will be substitutes, that is a total of sixty area supervisors.

Unless the viewing centers can be staffed with the required number of teachers well trained in the methods used, and unless those teachers are pledged to remain for the duration of the program, the functional literacy plan will fail.

Fortunately for Libya, there are adequate numbers of well qualified teachers, both male and female, who can be specially trained for this work if they are then paid for the extra time involved in such teaching.

The majority of Libyan teachers are graduates of educational institutes located in all major cities of Libya. According to the planning office of the Educational Secretariat, even the small villages and rural areas have enough local teachers, both male and female, to supply the need for literacy teachers.

The literacy teachers used in this proposed plan will be regular school teachers assigned to be part-time teachers in the evening and will be paid overtime rates as teachers of adults.

Since not every available Libyan teacher may be temperamentally suited to this work, care must be exercised in their selection.
Selected persons must have an interest in working with adults. It is important to encourage and stimulate these teachers, so that any lack of skill, or lack of enthusiasm will not drive the learners away. Incompetent teachers are one of the most common causes of learner dropouts.

Criteria for the selection of viewing center teachers should include: 1) a genuine interest and sympathy with the program; 2) a good reputation in their community; 3) adequate training in the techniques of teaching literacy to adults; and 4) an understanding of adults and how they learn.

Other sources of literacy teachers may be retired persons and women teachers who have left to get married. They might be recruited on a part-time basis and trained especially for adult literacy work.

In addition to the 1,650 teachers, other staff will include sixty area or zone supervisors. These area supervisors will be chosen from among the educational inspectors. These inspectors are Libyan teachers who, after a period in the teaching field, are promoted to the post of school inspectors. They, like teachers, will work on a part-time basis and be paid on a part-time basis.

The following table shows the area of work and the number of staff that will be needed.
### TABLE 29

**STAFFING**

<table>
<thead>
<tr>
<th>Area of Work</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Administration:</strong></td>
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<tr>
<td>Director General</td>
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</tr>
<tr>
<td>Assistant Director</td>
<td>1</td>
</tr>
<tr>
<td>Chief Supervisor</td>
<td>1</td>
</tr>
<tr>
<td><strong>Educational Specialists:</strong></td>
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<tr>
<td>Area supervisors</td>
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<tr>
<td>Audiovisual material specialists</td>
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</tr>
<tr>
<td>Television teachers</td>
<td>5</td>
</tr>
<tr>
<td>Viewing center teachers</td>
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<tr>
<td><strong>Media Specialists:</strong></td>
<td></td>
</tr>
<tr>
<td>Radio and television producers</td>
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</tr>
<tr>
<td>Scriptwriters</td>
<td>5</td>
</tr>
<tr>
<td>Talent/actors</td>
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</tr>
<tr>
<td>Broadcast technicians</td>
<td>25</td>
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<tr>
<td><strong>Literacy Specialists:</strong></td>
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<tr>
<td>Adult education experts</td>
<td>2</td>
</tr>
<tr>
<td>Arabic language experts</td>
<td>3</td>
</tr>
<tr>
<td>Scriptwriters</td>
<td>3</td>
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<tr>
<td><strong>Research and Evaluation:</strong></td>
<td>20</td>
</tr>
<tr>
<td><strong>Promotion and Publicity:</strong></td>
<td>30</td>
</tr>
<tr>
<td><strong>Secretarial:</strong></td>
<td>10</td>
</tr>
</tbody>
</table>

**Training of Personnel**

The need for training is twofold: to build up an efficient team of local scriptwriters and producers at the transmitting end.
and, equally important, to train teachers, or viewing center attendants, rural leaders, extension workers and others to use the broadcasts effectively at the receiving end.

The training of personnel must be offered in the following categories:

1. Since the introduction of mass media in literacy education will be a new experience in Libya, training must be offered in communication research, in instructional methods, in curriculum development, and in the development and preparation of new instructional materials.

2. Training of personnel in the area of the production of program materials, both for the mass media and for individual instruction. This will include training the staff of the broadcasting stations in Benghazi and Tripoli who are not familiar with educational programming.

3. In order to make use of the feedback from the literacy programs, training must embrace the area of evaluation, including appraisal of the mass media lessons and assessing the progress of the literacy classes.

4. The training of the teachers who will be in charge of the viewing centers and are in direct contact with the adult learners.

Since the teachers constitute the largest number of the staff, 1,650 of them, concentrated local training programs will be necessary. These should include not only familiarity with literacy instructional
methods, practice in using broadcast lessons, classroom materials and simple audiovisual aids, but acquaintance with general techniques of adult teaching.

5. The training of area supervisors and administrators. Such training will include familiarity with educational planning with special reference to adult learners, and an understanding of the use of broadcasting in education.

Generally speaking, the total program of personnel training should include a number of courses dealing with broadcasting with particular emphasis on the teaching of scriptwriting, production, and camera movement. Additionally, there should be training opportunities for agricultural and health extension workers.

The training courses should extend over a period of six months during which the trainees should become acquainted with the practical as well as the theoretical side of their jobs.

The training can be carried out by means of discussions, case studies, seminars, lectures, demonstrations and practical training. International experts in the field of mass media and literacy education can be invited to lecture and help with training of staff. Also the experience of other Arab countries such as Tunisia and Syria in the field of training can be very helpful in the personnel training in Libya.

Place of Training

The personnel involved in this proposed literacy plan will be divided into three main groups for training: 1) The first group will
include the production team: producers, scriptwriters, camera persons, television teachers, and audiovisual specialists. This group can be trained locally in Libya in the broadcasting stations in Tripoli and Benghazi, and in the Agricultural Communication Center in Tripoli. These three places were visited by the writer and assessed. They have adequate facilities such as studios, sound-proof rooms, good lighting and other resources important for the training course.

In addition, the broadcasting station in Sabha in the southern part of the country could also be used for training local production teams.

2) The second group would include administrators, educational specialists in curriculum, and specialists in evaluation. This group could be trained in several places, such as: The Faculty of Education in Tripoli; The Research and Audiovisual Center in Tripoli; The Arab UNESCO Center in Tripoli; The Faculty of Education and Arts in Benghazi; and The Faculty of Education in the city of Beida. All these were visited by the writer during the study. All have qualified professors for such training.

3) The third group would include teachers (also referred to in this proposal as viewing center attendants). The teachers can be divided into many small groups and trained in many of Libya's schools and educational institutes that are spread about the country. And there are enough faculty members available in the universities of Al-Fateh and Garyounis who, if paid, would take time to train
the teachers in those schools and educational institutes.

Facilities and Equipment

An essential part of facilities are the buildings or classrooms to be used as viewing centers.

Throughout Libya, all types of schools, educational institutes, cultural centers and sports clubs will need to be equipped with television sets to be used for group viewing.

The majority of these viewing centers have electric current and will need to be provided with regular color television sets. In some remote villages and oases where there is no electricity the viewing centers will be supplied with battery-operated television sets.

The principal reason for placing viewing centers in schools and public buildings is economy, since these buildings are public property and are not used after the school period. Also, the television sets can be used for school instruction during the day and literacy classes in the evening.

Also for economic reasons, instead of having separate viewing centers for men and women, the same viewing centers can serve the purpose on different days. For example, men could be served on Saturday, Monday, and Wednesday, and women on Sunday, Tuesday, and Thursday.

Television sets should have screens at least twenty-one inches in diagonal measurement and should be placed where no direct glare can fall on it, as well as being adjusted to give the sharpest
possible image. In order that the television screen may be seen with comfort, ease and clarity, the television set should be placed above the eye level of the seated adult students.

Every viewing center should be adequately lit, for taking notes, but not too bright. A center should be clean and well ventilated. Poor seating arrangements for television viewing as well as poor ventilation, and the difficulty of eliminating receiver set glare, render television teaching ineffective.

In addition to the viewing centers which will be used for adult classes, other facilities that will be needed for the proposed plan include radio and television production facilities and studios, at the broadcasting stations in Tripoli and Benghazi for the production of the literacy lessons and programs.

Other equipment that will be needed in addition to television sets are a chalkboard and a small library for every classroom or viewing center.

In planning this literacy program, the writer, being familiar with the Libyan situation, is trying to be realistic. Thus the only facilities and equipment specified are those within reach or available now. For example, the schools, cultural centers, and sports clubs are there and are not being used all the time, especially during evening hours.

Also the radio and television classes and programs can be produced locally at studio facilities of stations now operating. There is no need to establish new production centers or construct
new viewing centers. If this had to be done, the plan would remain only a dream and would never pass its planning stage.

**Software**

The software materials will include two important parts, the print media and the broadcasting programs.

For the proposed plan the following types of material that will be made available will include:

1. Materials for training the teacher and material for him to use in class, such as teachers' guides, handbooks, and simple visual aids.

2. Materials for the adult learners to use in class and at home, such as textbooks, workbooks, and notebooks.

3. Reading material specially written and tested for use by the new literates as follow-up materials, such as a simple newspaper and a monthly magazine.

In each category, not only books but also other educational audiovisual aids should be considered.

It is essential that all material for the adult learners and teachers (including posters, flip cards, film strips, flannelgraphs and teachers' guides, as well as class books) be carefully prepared and tested before use on a wide scale.

The writer suggests a literacy kit for every class member which would include:

1. A primer in one or two volumes of about 40 pages that is well illustrated by local art, and contains material about traditional
and national history and local geography with the use of familiar place names.

2. Two readers for reading practice in the class, each of about 30 pages printed in fairly large type and well illustrated.


4. Writing materials (pencils or pens and exercise book).

Materials for the viewing center teachers would include: chalk, blackboard, a book for making notes for reports, a register, a set of flash cards, class enrollment forms, teachers' manual, one set of class books, pencils, large charts of early stages of course, and visual aids (flash cards, flannelgraph, etc.).

The second part of the soft ware will include the radio and television lessons and other programs. These include the instructional lessons which will be on the air during the literacy campaign and also the different kinds of plays, sketches, talk shows and musical programs that will be associated with the literacy campaign.

Also this will include the broadcasting material for the publicity and promotion campaign.

**Development of Soft Ware**

The development of soft ware consists of two procedures: 1) the development of printed materials, and 2) the development of the radio and television lessons and programs.

1. The Development of the Printed Materials

All the printed materials can be produced locally in the cities of Tripoli and Benghazi. The writer visited the Public
Printing Company and the printing facilities and found that even color printed materials with high quality can be produced in Libya.

However, the availability of the printing facilities is not enough in itself to produce the printed materials. Therefore, the writer proposes that the initial preparation of the printed material should be undertaken by a specialist team consisting of:

1. An educator who has had pedagogical training and adult literacy experience, and who is fully acquainted with the techniques of producing printed materials for adult learners, such a person may be a foreign expert from UNESCO.

2. An Arabic linguist, who would advise on language use.

3. A writer, who should have experience in book and magazine production.

4. An artist, who should have knowledge of printing techniques including layout and design.

Libya may not be able to provide all members of the publishing team; therefore, the writer proposes that some members may be contracted with from other Arab countries.

2. The Development of the Radio and Television Lessons and Programs

In the development of the radio and television lessons and program series the producers should make sure of the following:

1. Keep in mind the audience to which the literacy broadcasts are to be delivered, and make sure that the program content will be of benefit to the audience—related to their lives and environment, and at the same time, related to the lessons in the textbooks.
2. Understand that the illiterate adults will not be, in a sense, a captive audience. They will be attracted to continue receiving the programs only to the degree which they receive a sense of pleasure, personal profit and progress. Unless the adult learners find these programs of benefit to themselves, they will not respond and consequently no learning is likely to take place.

3. Make sure that the programs are compiled systematically and continuously in order to produce the maximum educational effect. Adult television literacy programs require numerous close-up shots, slow pace, light and relaxed commentary and incentive to action at the end of each program series.

The content of lessons on the radio and television can be divided into the following sections:

1. Motivation: This section may last about five to seven minutes. It may take the form of an interview, a skit or a film. It will seek to help motivate students by providing information on such subjects as diet, hygiene, family planning, agricultural problems, home economics and road safety.

2. Reading: Adult learners will be taught to recognize words. Flash cards can be used on television to help in the teaching of reading.

3. Writing: Learners will be taught first of all how to handle pencil and paper. Then they will be taught certain graphic symbols—straight lines, slanted lines, circles. After they have mastered these symbols, they may be taught how to form letters using the
symbols.

4. Word building: When the learners complete the primer and begin the first reader, they will be introduced to making words from letters.

On radio, musical themes can be used to separate the different parts of the program while on television, short animations or films with a musical backing might be used. Captions will be used on television so that learners can read from the screen and do not have to try to follow their books at the same time.

In developing the television series, the proposed Libyan plan can learn a great deal from three experiences in reducing illiteracy through television ("Operation Alphabet" and "Streamlined English" in the United States, and "It's Never Too Late" in Italy). These three experiences can furnish some answers on the relative merits of this form of instruction. As different as each is from the other, however, they all have certain points in common.4

First, each places great stress on the need for the proper sort of teacher: informal, friendly, and never condescending. Nowhere else in the general field of educational television is the personality of the instructor so important, for this is no captive audience, and its members are likely because of their illiteracy, to be particularly suspicious of "being taught like school children."

Second, each series makes certain to "entertain" the viewer. The relative informality of the instructor is a part of this, but there is also a heavy use of visuals. The elaborate visualization seems to be an attempt to show that "learning can be fun." This is very important in Libya since for centuries learning has always been associated with physical punishment.

Inauguration and Development: Promotion, Publicity, Length of Course and a Pilot Study

Promotion and Publicity

The proposed program in Libya through the use of radio and television will constitute a new development, especially in the rural areas. Consequently, the plan will need to be introduced to the public along with the necessary explanations of goals and methods.

Accordingly, considerable publicity for the literacy program, using all kinds of mass media and interpersonal communication, is essential if it is to reach all Libyan adult illiterates. The ordinary illiterate is unlikely to become aware of the advantages of literacy and of the possibilities of achieving it unless an intensive promotion and publicity campaign is embarked upon which uses all means most likely to reach him or her quickly and directly. Therefore, adequate financial provision for such promotion and publicity must be made in the program budget.

The essential factors will be 1) to develop a favorable "image" of the activity publicized, and 2) to make those whose attention is to be attracted fully aware that they are personally and directly
affected. The object of publicity will be to develop latent motivations and desires into active and willing participation in the program.

The publicity can be of two types: for literates and for the general public. For literates, the media could include newspapers, strip cartoons, wall newspapers, written posters, sticker labels for cars, and direct mail circulars.

For the general audience the media would include the cinema (including mobile cinema shows), radio and television, puppets, drama, picture posters without words, gramophone records, flannelgraphs, lectures and rallies, festivals and exhibitions, tape recordings, filmstrips, public address sets.

One must remember the importance of the traditional leaders and older people who carry respect when expressing their views on new ideas. A special effort must be made to find such people and to enlist their sympathetic support. Even if they cannot help, their influence may be quite adequate to hinder, particularly if they feel that they are being ignored. Also a special effort should be made to interest the older women, who have a very important say in the affairs of the family and community.

The role which universities, schools, mosques, sports clubs, cultural centers, women's clubs, and public organizations can play in the promotion of the literacy program campaign should not be ignored. In addition, no opportunity should be lost of meeting and addressing ordinary gatherings of teachers and official organizations
in order to inform them of the program and to enlist their support.

Length of Course and the Plan

The time and length of the proposed plan will be determined by the number of adult illiterates.

Even though the total number of Libyan adults, male and female, is estimated at approximately 600,000, there are no exact figures because of the lack of accurate statistics in the country.

Age Grouping

It is suggested by the writer that preference should be given to adults in the younger age groups, who will be the most economically productive age group in the community. Therefore this proposed plan will be directed toward adult Libyans between the ages of 15 and 45 years. Older people might join if they wished.

Therefore if the total number of adult illiterates is estimated at about 600,000, and it be narrowed to the 15-45 year group, it is estimated this totals about 400,000. If it be assumed that at least 100,000 will not respond (mostly females) it leaves about 300,000 as the target audience.

The Length of the Proposed Plan

The proposed functional literacy plan will require a five-year period preceded by a one-year period for training and a pilot study. This five-year period will be fitted into the national five-year economic plan. If this period proves insufficient, an extension of
another two years would be necessary. This length of time is 
required because of the large number of illiterate adults.

It is hoped that the greatest number of illiterates will 
be functionally literate in the first five-year plan but the program 
should not be terminated. It might be on a smaller scale than the 
first five years but it should continue until every adult Libyan 
who did not have a chance to education is taken care of.

The Size of the Class

Each classroom or viewing center will accommodate thirty 
students. Pedagogically, the maximum number should be limited to 
twenty students. But with such a large number of illiterates to 
be reached and to keep down costs, thirty students in each viewing 
center will be acceptable.

Length of the Course

A study of many countries shows that the length of basic 
literacy courses varies considerably. An experiment in India, 
designed to ascertain how long it would take to make an illiterate 
into a functional literate resulted in a total of 414 hours.

With an adequate margin for safety, a total of 480 hours 
should certainly be adequate. Thus, the writer proposes a period 
of two years with three nights per week, two hours a night, for 
fifty weeks. This means 240 hours per year times two years equals 
480 hours.
A Proposed Pilot Plan

The writer proposes that before the implementation of this proposed plan of mass media functional literacy on a national level it should be preceded by a one-year pilot program.

Since the writer studied the village of El-Fayidiya, as reported previously, and it is located in a rural setting not far from the city of Benghazi where the writer will be working after graduation, this village is proposed as the location of a pilot program.

The pilot plan, which will take one year, will be preceded by an extensive study of the adult illiteracy in the community. The study would utilize the demographic survey findings of the local board of education plus data from the local departments of labor, commerce, education and agriculture in the city of Cyrene.

The facilities that will be needed in the village will include one local school where three classes will meet. Also the local sports club will be used as headquarters for the pilot plan. In addition to these two buildings two viewing centers at the girls school will be used for classes for adult females.

The staff that will be needed for the local pilot project will include seven teachers: three males and four females. Three males and two females would conduct classes; two females would work with housewives. In addition to the seven teachers the staff will include an area supervisor, maintenance person and a secretary.
The area supervisor will also be the pilot project director.

All of the project staff will be trained in the nearby city of Beida, the location of the Faculty of Education, a branch of Garyounis University.

The printed media and broadcast material will be produced in the city of Benghazi.

The main purpose of this one-year pilot study is to find out the kinds of problems that will arise, whether financial, bureaucratic, social or cultural. Also, this should provide a try-out for the radio and television programs and indicate the changes that would need to be made.

Obviously, having these technical, bureaucratic, cultural, and financial problems examined in a small-scale pilot study is better than inaugurating the whole plan on the national level and thus having to face these problems all at once. This might lead to the failure of the proposed plan, as has been the unfortunate case with many previous literacy campaigns.

**Budget**

All resources for the national adult literacy program must come from Libya. Libya, with its high oil exports and high per capita income, does not have the financial problems of many other developing countries. The required funds for the literacy program can be assigned from the national budget to the appropriate government department or agency. The more it can be shown that the literacy program is linked to the national economic plan, the more funds
could be made available.

Cost Estimate

The following two principles should be used in estimating the cost of the literacy program:

1. The estimate must be comprehensive. All items which influence cost must be as specific as possible, in particular salaries, staff training, instructional materials, buildings, facilities, maintenance and supervision.

2. A breakdown should also be made, within the over-all estimate, into various classifications, such as local versus national expenditures, cost per learner enrolled, or per literacy produced.

The budget will be classified into the following departments:

1. Administration;
2. Educational Projects;
3. Media Activities;
4. Promotion and Publicity;
5. Personnel Training;

The following is a checklist of types of costs:

1. Additional improvements in the classrooms and cultural centers that will be used as viewing centers.

2. Equipment and material: furniture, television sets, teaching equipment, stocks of class materials.

3. Vehicles.
4. Instruction of pupils: a) salaries or allowances of teachers; b) textbooks and class materials for students; c) libraries; d) audio-visual materials; e) teaching supplies; and f) travel of teachers.

5. Training of personnel (administration, supervisory, specialist and teaching staff, salaries of training staff; payments to trainees; and living expenses of trainees).

6. Administration: salaries and wages of administrators, specialist staff, supervisors and inspectors; travel expenses.

7. Operation and maintenance of viewing centers and equipment: a) salaries and wages of custodians, repairmen; b) replacement of equipment; c) utilities (light, cleaning, etc.).

8. Production of printed materials and the production of radio and television lessons and programs.

9. Publicity; including the cost of ceremonies and prizes as well as other publicity media.

10. Studies, e.g., linguistic studies, research and evaluation.

11. Production and distribution of follow-up materials and literature.

Budget Breakdown

The budget for the proposed functional literacy plan is divided into three important areas:

1. The training of personnel and the development of software;
2. The pilot project;

3. The five-year budget based on expenditures per year.

**TABLE 30**

PERSONNEL TRAINING AND DEVELOPMENT OF SOFTWARE

<table>
<thead>
<tr>
<th>Area of Expenditure</th>
<th>Amount in Dollars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries to trainers (50 @ $15,000)</td>
<td>$ 750,000</td>
</tr>
<tr>
<td>Payments to staff to be trained</td>
<td></td>
</tr>
<tr>
<td>(1800 @ $500)</td>
<td>900,000</td>
</tr>
<tr>
<td>Accommodation of staff during</td>
<td></td>
</tr>
<tr>
<td>training</td>
<td>2,000,000</td>
</tr>
<tr>
<td>Maintenance of places of training</td>
<td>100,000</td>
</tr>
<tr>
<td>Audiovisual materials for training</td>
<td>50,000</td>
</tr>
<tr>
<td>Transportation</td>
<td>50,000</td>
</tr>
<tr>
<td>Development of printed materials</td>
<td>700,000</td>
</tr>
<tr>
<td>Development of radio and TV programs</td>
<td>1,500,000</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>$6,050,000</strong></td>
</tr>
<tr>
<td>Contingency</td>
<td>500,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$6,550,000</strong></td>
</tr>
</tbody>
</table>

**TABLE 31**

THE PILOT PROJECT BUDGET

<table>
<thead>
<tr>
<th>Area of Expenditure</th>
<th>Amount in Dollars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alteration and upgrading of viewing centers</td>
<td>$ 100,000</td>
</tr>
<tr>
<td>Audiovisual materials including</td>
<td></td>
</tr>
<tr>
<td>television sets and video sets</td>
<td>30,000</td>
</tr>
<tr>
<td>Staff salaries (10 @ $5,000)</td>
<td>50,000</td>
</tr>
<tr>
<td>Transportation</td>
<td>20,000</td>
</tr>
<tr>
<td>Research and evaluation</td>
<td>15,000</td>
</tr>
<tr>
<td>Software</td>
<td>50,000</td>
</tr>
<tr>
<td>Maintenance</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>$ 270,000</strong></td>
</tr>
<tr>
<td>Contingency</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 300,000</strong></td>
</tr>
</tbody>
</table>
### TABLE 32
THE FIVE-YEAR BUDGET, PER YEAR

<table>
<thead>
<tr>
<th>Area of Expenditure</th>
<th>Amount in Dollars</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Administration:</strong></td>
<td></td>
</tr>
<tr>
<td>Director General</td>
<td>$36,000</td>
</tr>
<tr>
<td>Assistant Director</td>
<td>$30,000</td>
</tr>
<tr>
<td>Chief Supervisor</td>
<td>$25,000</td>
</tr>
<tr>
<td><strong>Educational Specialists:</strong></td>
<td></td>
</tr>
<tr>
<td>Area Supervisors (part-time)</td>
<td></td>
</tr>
<tr>
<td>60 supervisors @ $5,000 a year</td>
<td>$300,000</td>
</tr>
<tr>
<td>Viewing Centers Teachers (part-time)</td>
<td></td>
</tr>
<tr>
<td>1,650 teachers @ $3,000</td>
<td>$4,950,000</td>
</tr>
<tr>
<td>AV Materials Specialists (part-time)</td>
<td></td>
</tr>
<tr>
<td>5 @ $15,000</td>
<td>$75,000</td>
</tr>
<tr>
<td>Television Teachers (full-time)</td>
<td></td>
</tr>
<tr>
<td>5 @ $20,000</td>
<td>$100,000</td>
</tr>
<tr>
<td>Adult Education Literacy Experts</td>
<td></td>
</tr>
<tr>
<td>2 @ $20,000</td>
<td>$40,000</td>
</tr>
<tr>
<td>Arabic Language Experts</td>
<td></td>
</tr>
<tr>
<td>3 @ $15,000</td>
<td>$45,000</td>
</tr>
<tr>
<td><strong>Media Specialists:</strong></td>
<td></td>
</tr>
<tr>
<td>Radio and Television Producers</td>
<td></td>
</tr>
<tr>
<td>5 @ $20,000</td>
<td>$100,000</td>
</tr>
<tr>
<td>Scriptwriters - 5 @ $20,000</td>
<td>$100,000</td>
</tr>
<tr>
<td>Scriptwriters (part-time) - 3 @ $15,000</td>
<td>$45,000</td>
</tr>
<tr>
<td>Talent/Actors (part-time) - 25 @ $3,000</td>
<td>$75,000</td>
</tr>
<tr>
<td>Broadcast Technicians - 25 @ $15,000</td>
<td>$375,000</td>
</tr>
<tr>
<td><strong>Research and Evaluation:</strong></td>
<td></td>
</tr>
<tr>
<td>20 @ $12,000</td>
<td>$240,000</td>
</tr>
<tr>
<td><strong>Promotion and Publicity:</strong></td>
<td></td>
</tr>
<tr>
<td>30 @ $12,000</td>
<td>$360,000</td>
</tr>
<tr>
<td><strong>Secretarial:</strong></td>
<td></td>
</tr>
<tr>
<td>10 @ $10,000</td>
<td>$100,000</td>
</tr>
<tr>
<td><strong>Transportation:</strong></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$500,000</td>
</tr>
<tr>
<td>Total Five Year Budget</td>
<td>$7,466,000</td>
</tr>
<tr>
<td>5 x $7,466,000</td>
<td>$37,330,000</td>
</tr>
<tr>
<td>Contingency</td>
<td>$3,670,000</td>
</tr>
<tr>
<td><strong>Total Budget</strong></td>
<td><strong>$41,000,000</strong></td>
</tr>
</tbody>
</table>
Total Cost of the National Plan:

1. Training of personnel and the development of software: $6,550,000
2. The pilot project: 300,000
3. The five-year program: 41,000,000

Total Cost $47,850,000

Evaluation Methods

Insofar as the proposed radio and television literacy plan is concerned, the writer proposes the following methods for evaluation:

1. Pretesting programs: The literacy programs will be tested on representative samples of the illiterate adults before they are broadcast to the entire audience.

   This is necessary because no television teacher can be completely confident that the television programs will accomplish everything they are expected to until they have been tried on learners.

2. A weekly test of five minutes, using the television itself to be conducted at all viewing centers at the same time. The purpose is to furnish information to help the producer, scriptwriter and the television teacher to do a better job.

3. Simple meetings held once a month between the television teacher, the research director, and a sample of twenty viewing center teachers is another way of evaluating the radio and television programs and lessons.
4. Experts' reviews of programs and materials. The experts should include program personnel, television teachers, supervisors, scriptwriters. These reviews are important especially at a time when a decision has to be made as to what programs are to be remade and what class materials are to be revised.

5. Obtaining regular comments and reports from the viewing center teachers. Once a month the viewing center teacher will be asked to fill out a report for the studio teacher and the production personnel. Feedback is obtained on various aspects including the content and design of television lessons.

6. Making regular observations of viewing centers activity by supervisors enables them to gather information on what the viewing center teachers think of the television teaching, how learners react to the program, how the class goes and how the viewing center teacher conducts his part of the class period.

7. Obtaining regular reports on attitudes of learners and teachers: Several of the feedback methods mentioned above provide indirect information on attitudes of learners and teachers--whether adult learners like or dislike it, whether teachers feel comfortable with it or are threatened by it and what they find desirable or undesirable about it.

Evaluation is an important part of research and in the proposed plan it must be continuous. There will be a staff unit concerned with evaluation. In the proposed plan evaluation will not, however, be confined simply to the collection of statistical information on
progress and on results achieved. It will concern itself with the
effectiveness of the methods used from the point of view of expendi-
ture of time, effort and funds.
CHAPTER XII

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This dissertation seeks to determine the feasibility of a proposed plan employing mass media for combating illiteracy in Libya. It surveys the background situation, geographically, historically and culturally and identifies the factors which will determine feasibility of such a plan. Pertinent data are gathered with regard to each factor and a plan, which takes these factors into account is proposed.

Background of the Problem

The Socialist People's Libyan Arab Jamahiriya, commonly known as Libya, was the first country to receive independence under United Nations auspices. It is an Arab republic with a population of about three million, all Arabic speaking and almost all of whom embrace Islam as their religion. Libya is situated on the southern coast of the Mediterranean Sea and is bordered by Tunisia and Algeria on the west; by Egypt and the Sudan on the east; and by the Sudan, Chad, Niger and Algeria on the south.

While Libya is the fourth largest country in Africa and approximately two and one-half times the size of the state of Texas, 95 percent of its territory is classified as desert. Of the remaining 5 percent
judged "economically useful," only one percent is presently cultivated which is almost exclusively along the coastal strips and hill ranges of the country.

Libya's strategic position has caused it to come under the domination successively of Carthage, Rome, the Vandals, the Arabs, the Ottoman Empire and Italy. In 1949 Libya became a sovereign state and in 1951 became the Kingdom of Libya under King Idris Sanussi, who was overthrown by a revolution led by Col. Muammar Qaddafi, on September 1, 1969.

There were two major events which changed Libya in this century. The first was the discovery of oil. In the space of only twenty years, 1957-1977, Libya was transformed from the world's poorest nation-state to one of the richest, in terms of per capita income. The per capita income rose from $40 in the 1950's to $10,000 in 1980.

The impact of the oil boom on the lives of Libyans was great. New schools, universities, teaching institutes, housing projects, hospitals, factories, petrochemical plants and modern farms were built. Roads and nationwide radio, television and telephone systems were constructed. Free educational and health services were provided for all Libyans. Capital was no longer in short supply.

The second major event that changed Libya was the revolution on September 1, 1969 when King Idris Sanussi was overthrown by Col. Muammar Qaddafi and the Free Officers, and a new republic was proclaimed. Libya began to play a significant role in the affairs of the Arab and Muslim world and the revolution aligned itself more
closely with the more socialist and progressive Arab and world countries.

The revolution of September 1, 1969 changed Libya completely. The revolution substituted the young and educated for the traditional leadership; it ended the foreign military presence; it eliminated Italian signs of colonialism; it controlled oil companies' activities; it developed a series of five-year economic plans; and it assured the citizens of adequate housing.

Any educational planning must take serious note of the curse of illiteracy. In Libya, despite many efforts to reduce it, or "eradicate" it, illiteracy still afflicts 60 percent of the aggregate adult population. This grave malady is without doubt a major obstacle to social and economic advance. In the absence of compulsory or universal primary education during the colonial era and due to the living conditions of the majority of Libyans the number of adult illiterates was augmented and the chances of eliminating illiteracy were reduced.

Statement of the Problem

The problem was to undertake appropriate research to determine the feasibility of using mass media in solving the adult illiteracy problem in Libya.

More specifically, the problem was to determine the feasibility of what gives promise to be an effective methodology for developing functional literacy; i.e., using mass media extensively to improve the extent and quality of education among illiterate Libyan adults.
The basic hypothesis is that a change in the method of traditional literacy teaching will speed the process of educating illiterate adults so that more of them may become functionally literate and economically productive sooner.

**Findings Regarding the Feasibility Factors**

Eight major factors were proposed as the criteria to be used in determining feasibility. These criteria will be discussed in terms of the findings of the study.

**Criterion No. 1: Resources**

(a) Availability of radio and television sets: The findings of the study show that 98 percent of Libyans have radio sets and 95 percent have television sets. It can be concluded, then, that criterion number 1-a was satisfied.

(b) Availability of electric power: The findings of the study show that 95 percent of all Libyans have access to electric power. In areas without electric power battery-operated television sets can be used.

It can be concluded that criterion number 1-b was satisfied.

(c) Availability of buildings to be used as viewing centers: The study's findings show that schools, cultural centers, sports clubs, women's centers and some municipality buildings can be used as viewing centers.

It can be concluded that criterion number 1-c was satisfied.
(d) Facilities for production of print media: From interviews with public officials and employees in public printing companies and from the writer's visits to the major printing establishments in Libya it was determined that printed materials needed for the literacy program could be produced locally, with good quality and good use of color, in both Tripoli and Benghazi.

It can be concluded that criterion number 1-d was satisfied.

(e) Facilities for production of films: The findings of the study show that short films (twenty to thirty minutes in length) could be produced in both black and white and in color by the Public Motion Picture Laboratory in Tripoli.

It can be concluded that criterion number 1-e was satisfied with qualification that only short films are feasible.

(f) Facilities for production of radio and television lessons and programs: The findings of the study reveal that the needed radio and television lessons or programs could be produced locally at the studios of the stations in Tripoli and Benghazi. There is also a small broadcasting facility in the city of Sabha where black and white programs could be produced.

The findings also revealed that financial incentives must be provided for the current staff in these broadcasting stations if they are to work conscientiously for the literacy plan.

It can be concluded, then, that criterion number 1-f was satisfied with the qualification that additional pay be provided for existing staff.
(g) Personnel: The findings of the study make clear that the lack of trained personnel is the most serious problem facing the implementation of the literacy plan.

There are enough teachers, male and female, who can be used as viewing center attendants if they are paid for their work, and there are available personnel for the production of radio and television programs but there is a great shortage of skilled literacy workers--educators who know how adults learn and what kinds of material are needed to teach adults to read, write, and do simple computations. Additionally, there is a need for management people to set up the classes in villages and cities.

The findings indicate that there must be a training period for the needed personnel before the implementation of the plan.

The findings reveal that there are a number of adequate places for the training of personnel; namely, the University of Garyounis in Benghazi, the University of Al-Fateh in Tripoli, and the broadcasting stations in Tripoli and Benghazi.

Thus, it can be concluded that criterion number 1-g was partially satisfied.

Criterion No. 2: Mass Media Utilization in Libya

(a) Broadcasting coverage in Libya: The study shows that, as of now, 95 percent of Libyans are able to receive their country's radio and television broadcasting. More powerful stations are being constructed to cover the rest of the population, in the near future.
It can be concluded that criterion number 2-a was satisfied.

(b) Effects of television broadcasting from neighboring countries: The study reveals that the broadcasting from other countries encounters reception problems during certain times of the year and certain parts of the day; broadcasting is not received clearly during the winter season and during the day-time hours. Reception is satisfactory only during late hours and the warm season.

Literacy programs must be designed with the effects of television from neighboring countries in mind.

It can be concluded that criterion number 2-b was satisfied.

(c) The impact of imported movie films: The study found that movie houses are popular only in the urban centers and the habit of going to a movie on a regular basis is not customary outside the cities. Also films playing at movie houses are not changed regularly; i.e., a film may be shown for three to four weeks and this results in low attendance.

Then it can be concluded that criterion number 2-c was satisfied.

(d) The impact of home video and video cassette tapes: The findings of the study show that currently home video is a major event in urban areas. Sooner or later its novelty will wear off. On the other hand, home video can be utilized for the literacy program by the production of educational and instructional tapes especially for housewives who cannot attend the viewing centers.

It can be concluded that criterion number 2-d was satisfied.
Criterion No. 3: The Situation in the Villages

The study found that the majority of Libyan villages and rural areas have access to all the needed resources available in urban areas such as electricity, public buildings, radio and television sets, and teachers.

It can be concluded that criterion number 3 was satisfied.

Criterion No. 4: Amount of Time

It can be concluded from the findings of the study that, before the implementation of the proposed plan, there must be time devoted to the training of personnel and time set aside for a one-year pilot study.

In order to cover all the illiterate adults between the ages of 15 and 45, in the country, the initial period of the study will be fitted into the national five-year economic plan for Libya. If this period proves insufficient, an extension of another two or three years will be necessary.

Then it can be concluded that criterion number 4 was partially satisfied.

Criterion No. 5: Amount of Money

Since the establishment of a mass media literacy plan would involve an initial investment as well as annual expenditures, it was proposed that at least 7,000,000 should be available initially to establish the training program and carry out the pilot study.

The findings of the study clearly show that the money which is now allocated to literacy education is insufficient. But it is
believed that if the case for literacy education is forcefully presented and its importance to the country's development is made clear, then more money will be allocated.

Also the study indicates that the financing of the literacy plan must come from all government agencies and not from the educational secretariat alone.

It can be concluded that criterion number 5 was partially satisfied.

Criterion No. 6: Motivation

The findings of the study make it apparent that because the oil boom in Libya resulted in a higher standard of living even for adult illiterates, stronger economic motivations are needed for both the learners and the personnel involved in the implementation of the proposed plan. Additional incentives might include community recognition, gifts, prizes and job promotions.

It can be concluded that criterion number 6 is not presently satisfied.

Criterion No. 7: Bureaucracy

The study shows that bureaucracy is likely to be a major problem and can only be minimized by establishing a separate committee for literacy with direct contact with the Council of Ministers and the People's Committees and Congresses in order to minimize red tape.

It can be concluded that criterion number 7 also is not presently satisfied.
Criterion No. 8: Cultural Biases

The study identified the problem of many men preventing their wives from joining an educational program, even though these same men do not object to the education of their daughters. But with radio, television and home video cassettes, the literacy program may be able to reach housewives right in their own home.

It can be concluded that criterion number 8 was partially satisfied.

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Since the majority of the criteria (1-a, 1-b, 1-c, 1-d, 2-a, 2-b, 2-c, 2-d, and 3) were completely satisfied, while other criteria (1-e, 1-f, 1-g, 4, 5, and 8) were partially satisfied and only two criteria (6 and 7) were not satisfied, it can be concluded that the establishing of a mass media functional literacy program for adult illiterates in Libya is feasible provided that certain essential measures are taken in advance. These are presented in the recommendations.

The Proposed National Plan for Combating Illiteracy

The proposed plan is directed to those Libyan illiterate adults who have many active years of productive effort ahead of them; i.e., those between 15 and 45 years of age. The target audience is estimated to be 300,000. The proposed plan covers a period of six years which may be extended to as much as ten years.
The objective of the proposed plan is to bring adult illiterates to the level of competency in reading, writing, and computation which will enable the individual to function as a citizen, a producer, a family member, and an individual.

The proposed functional literacy program using mass media and viewing centers will be based upon encouragement and stimulation of individual motivation with varied types of appeal: civic, political, social, religious, family and personal.

The literacy campaign will be headed by a working group that will be known as the National Functional Literacy Committee, which will lay down policy, determine the services to be given, the methods and personnel to be used and approve the necessary budget.

The total of the staff involved in the literacy program will be 1,851, including 1,650 teachers who will work in the 1,500 viewing centers that will be established throughout the country. The country will be divided into fifty literacy zones for convenience in administration. Other staff will include 60 area supervisors and the necessary administrators, educational specialists, media specialists, researchers, promotion specialists and secretaries.

In addition to viewing centers an attempt will be made to reach illiterate housewives in their homes and enable them to follow the broadcast and other educational activities.

All of the staff will be trained in Libya over a period of six months during which the trainees will become acquainted with the practical as well as the theoretical side of their jobs.
In addition to the training period the national program will be preceded by a one-year pilot project in the village of El-Fayidiya. The main purpose of this pilot study is to find out the kinds of problems that will arise, whether financial, bureaucratic, social or cultural. It will also provide a try-out for the software—printed materials and broadcast programs.

The basic national plan will require a five-year period and will be fitted into the national five-year economic plan. If this period proves insufficient, an extension of another two years or more would be necessary.

The literacy classes would extend over a period of two years with three nights per week, two hours a night, for 40 weeks each year. This means 240 hours per year or 480 hours as the length of the average course.

The budget for the proposed functional literacy plan will be divided into three areas:

1. Training of personnel and development of software $6,550,000
2. The pilot project: 300,000
3. The five-year national program: 41,000,000

Total cost $47,850,000

All the resources for the literacy plan will come from Libya which does not lack financial resources. The required funds would be assigned from the national budget to the appropriate agency. The more the literacy program is linked to the national economic plan, the more funds are likely to be made available.
The proposed plan takes into consideration the importance of research and there will be a staff unit concerned with evaluation. In the proposed plan evaluation will not be confined to the collection of statistical information on progress and end results. It will also concern itself with the effectiveness of the various methods and materials used.

Conclusions

The previous findings with regard to feasibility were drawn from the data gathered in this study. These data also give rise to several conclusions relevant to the establishment of a mass media functional literacy program for Libyan adults.

1. The Political Decision

A functional literacy campaign cannot be fruitful unless it is carried out within the framework of an overall development plan. Thus the need for a binding political decision which will affect many aspects of the entire nation. The political decision must be translated into a plan of action to be adopted by the whole country and involve all the people whether they are literacy experts, teachers, researchers, technicians, broadcasters or the adult illiterates themselves.

2. Research

A program of research and evaluation must accompany any large scale campaign not only to gather demographic data regarding the extent of illiteracy among various groups, ages and by sex including
geographical distribution but also to determine the effectiveness of the learning materials and the media used.

3. Financial

Adequate financial appropriations must be allocated to the total program of literacy education. These costs should not be charged to the Educational Secretariat budget alone but rather should come from the central planning budget as a necessary cost of national development.

4. Training

There is a serious shortage of trained persons, who will be needed in the literacy campaign. These represent a great variety of educational and mass communication fields. The ultimate responsibility for training these needed personnel rests upon Libya, securing whatever help is available from outside the country.

5. The Role of Universities

The assistance of both the Al-Fateh University in Tripoli and Garyounis University in Benghazi is essential to the success of the literacy campaign. They should establish task forces to study the adult illiteracy situation and work in close cooperation with the agencies of adult education and the literacy centers. Both universities can play a major role in training, research and evaluation.
Recommendations

As far as the proposed mass media literacy classes are concerned, it is recommended that:

1. Massive measures be undertaken to overcome public apathy. The purpose and benefits of an organized literacy campaign using broadcasting must, first of all, be "sold" to national and local officials.

2. Widespread publicity and promotion of the total campaign should be planned and handled so as to reach all socio-economic levels in the areas to be served.

3. The content of the learning materials—both the broadcast programs and the printed materials—should reflect the local geography and folkways so as to be relevant to the life of the target population.

4. The teacher personality in the radio and television programs, who is the key element upon which the success or failure of the program depends, must be selected with extreme care. This requires a person with communicative talent and teaching experience who possesses the personal characteristics of high intelligence, industriousness, friendliness, sympathy, humor, and ability to relate to adult viewers.

5. Plans should be made to familiarize educators, particularly those in adult education, with the potentials and limitations of television and radio as communication media, with the importance of publicity and promotion, and with the demands of television production so that they will regard these media as integral parts of the entire education program for adults.
6. Provision be made for on-going evaluation of the campaign's effectiveness using radio and/or television programs. This should include on-going efforts to identify and quantify the viewers and listeners, to obtain their comments and criticism, to judge the appropriateness of the content, methods, and materials employed.

Recommendations for Additional Research

As a result of this study, several related research problems were identified.

1. A series of studies are needed to focus upon the mass media behavior and preferences of the Libyan people. Here is a developing nation with high illiteracy yet with a high per capita income. How is this reflected in their media behavior.

2. A related group of studies should be concerned with a content analysis of Libya's print and broadcasting media, and with a similar analysis of media from outside the borders, to which the Libyan people are exposed.

3. In relation to the severe shortage of trained personnel, research is needed to determine the precise nature of the shortage and the types of training which should be undertaken.

4. Exploratory studies are needed to identify various factors responsible for the gap between men and women in education and to explore proposed solutions of this serious problem.

5. Since Libya is representative of an oil rich developing nation with high illiteracy, research to identify the specific adult education problems associated with this condition should be undertaken.
These include, beyond literacy education, the development of vocational skills, civic competencies, family and home behavior, appropriate values, etc.

6. Research to isolate the unique contribution of television and radio in adult education is needed. Certainly television is no panacea for adult illiteracy; when they are utilized for reaching and teaching adult illiterates, they should be considered as only a part of a total campaign. Eradicating illiteracy among adults is inordinately difficult and the use of the electronic media of television and radio requires expertise, ingenuity, and patience, especially when the target audience is elusive and unmotivated.

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Libya can learn much from what is going on in the field of literacy education in developing countries, especially in the Arab world, for Libya shares cultural and geographical features with these countries. By synthesizing the information gained from these and other sources, Libya will be able to formulate plans suited to her own particular needs, and eventually improve the educational level of her people, and thus, their standard of living. The investment will surely be worthwhile.

The quality of a nation depends on the quality of its people--their skills, their abilities, their character, and their ideals. Literacy enhances the quality of a people. It is a means to self-realization and self-development. It is essential for full participation in the world culture in which all people live.

Functional literacy must not be seen as an end in itself, but rather as a means to make possible the exposure of people to new systems, methods, and ideas; the expansion of their awareness of their own community and of life beyond their community; the stimulation of their awareness of their political system; the motivation of people to become involved in national development. It will result in improved communication and increased self-reliance.

As Thomas Jefferson rightly stated: "If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be."
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