

(SPEECHES)

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**'Abd al-Majid, Southern Sudan Official Confer**  
NC311421 Cairo MENA in Arabic 1335 GMT  
31 Dec 87

[Text] Cairo, 31 Dec (MENA)—Samuel Aru, head of the Political Grouping of southern Sudan [name and title as received], has expressed appreciation for President Husni Mubarak's policy and role in preserving Sudan's independence and in resolving the problem of southern Sudan.

Dr 'Ismat 'Abd al-Majid, deputy prime minister and foreign minister, received Aru and the delegation accompanying him on his current visit to Cairo. After the meeting, Aru affirmed that both Sudan and Ethiopia have responded to Egypt's views with satisfaction. Therefore, he added, Egypt is the party that is capable of resolving the problem peacefully.

**Ghali Returns From African Tour 31 Dec**  
NC312017 Cairo MENA in Arabic 1855 GMT  
31 Dec 87

[Text] Cairo, 31 Dec (MENA)—Dr Butrus Ghali, minister of state for foreign affairs, returned to Cairo tonight from a 3-day African tour. Dr Ghali visited Ethiopia, Uganda, Kenya, and Sudan, conveying messages from President Husni Mubarak to the heads of states of these countries. Dr Ghali said that he will brief President Husni Mubarak on his talks.

**Discovery of Illegal Arms Factories Reported**  
NC041106 Cairo MENA in English 1043 GMT  
4 Jan 88

[Text] Asyut, Upper Egypt, Jan 4 (MENA)—The Asyut security forces uncovered three factories for non-licensed arms and ammunition, inside caves in the eastern mountain of the Al-Badari region. The factories included locally made spare parts of various categories of weapons.

Twenty defendants, who had escaped life sentences with hard labour, were also discovered as well as a stolen Fiat car with Cairo license plate, which was discovered in the caves region.

Information on these factories had been gathered by Asyut's security director, and security forces stormed the factories and arrested their owners.

### Libya

**Al-Qadhdhafi Views Agenda of People's Congress**  
LD021125 Tripoli Television Service in Arabic  
2003 GMT 1 Jan 88

[Speech by leader Mu'ammarr al-Qadhdhafi; date and place not given—live or recorded]

[Text] Good evening. It is expected that one says happy new year, but since last year, when we spoke about 1 January, we said that it only marks the anniversary of the

circumcision of Jesus Christ. There is no year starting on 1 January. The birthday of Christ was on the 24th of last month. We said that the names of these months, January, March, April, etc., are the names of Roman and Greek gods, and of Roman emperors. We have nothing to do with all these, neither with their gods nor with their emperors. Even the Arabs are not in agreement about the names of the months in the Christian calendar. One says Yana'ir, another says Janvier, while yet another calls it Al-Kanun al-Thani.

Generally, this is a cultural invasion and a violation of the pan-Arab, Eastern personality. We should have adopted our own calendar. Also, there is no calendar like the lunar one, since at least we can see the crescent with the naked eye. But as for this date that begins with 'Ayn al-Nar [Libyan name for January], who would know it if we had not learned it in our heads; who would know when this month ends and when it does not end? But our months are the lunar months, where one can see the crescent and one then knows when a month begins or ends, as well as its middle. If we lose the calendar, we would not be able to know all this. In response to this violation, a lunar calendar should be issued. It should start with the month of Al-Ashura or Al-Muharram as the beginning of the lunar calendar.

These are general, transcendent things, but I am going to speak briefly, on the occasion of the convening of the people's congresses tomorrow, about the agenda. I will stress, as I did in the past, that there is no need for someone to present an agenda or to speak on one for the people's congresses. It is from a revolutionary point of view and to enable the masses to achieve self-determination that I contribute to the agenda. I am going to speak briefly and focus on matters that are on my mind, so that people can know their responsibilities.

I am going to begin by reading from a memorandum, as a prelude, on the revolutionary program that has been jointly formulated. I did not prepare it on my own. It includes some of my own ideas, but it was formulated jointly with others. I think I should read it aloud to you.

The Great Al-Fatih Revolution is a declaration of freedom. The masses must live this freedom in a practical, tangible manner, one without fear, doubt, or hesitation, and without patronage, representation, or middlemanship. Freedom has triumphed with the declaration of popular revolution and the outbreak of people's power. This historical triumph has ended the contradiction between revolution and power. Revolution is by the masses, and power is for the masses. Change must occur democratically by the masses on any decision, its implementation, and control.

The emergence of the state of the masses means that the masses should assume their responsibilities in everything. For this reason, the people's congresses, which are rulers in practice and not in theory, actually and not falsely, find themselves in a serious position, one away

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from fear, hesitation, and irresponsibility. They debate in complete awareness because there is no one, instead of themselves, who decides what they want. From tomorrow, from tomorrow, Saturday, God willing, let the masses define what they want and what the practical programs and methods to achieve this are. Let them decide what the desired objectives and the dangers that might result from this are. Let them decide what the priorities are; what should be done first; what issue money should be allocated to first; and what should have our attention first.

What the masses desire is the revolutionary program. I have said this many times, and I said it at the (?10th) meeting. This is the point that I am going to discuss. There is something that the masses want and there is the revolutionary program. The masses may want the revolutionary program, or they may not. In the end, we side with what the masses want, even if this means sacrificing the revolutionary program, for change must take place democratically.

The object is not the realization of achievements as much as it is the realization of freedom for the masses. The general framework and the goal at the local level of the revolutionary program focus on moving toward work and production; the maximum utilization of all capabilities through the reorganization, retraining, and redirection of productive forces toward the production fields; and making Libyan men and women realize that the solution to all problems lies in creating an abundance of goods.

All the problems society faces can be solved with an abundance of goods. Once society has an abundance of goods, it will then have no more problems, unless there are foreign threats. There should be enough goods to satisfy needs, which is the objective of the socialist society. The objective of the new socialist society is to satisfy needs.

But how do you satisfy these needs? You do so by creating an abundance of goods. Thus, the major question that poses itself is: How can we achieve the desired production? The answer is by moving toward production. The problem then becomes: How can we address ourselves to production? If we want to create an abundance of goods, we must then produce. Our problem is thus how to move toward production.

The revolutionary program tries to provide the answer to this question. The masses are required to provide a decisive answer to this question through their study of the revolutionary program; they must decide whether to adopt, defer, cancel, or reject it. We have placed the revolutionary program before them. As of tomorrow it is up to you: You are free to adopt the revolutionary program, and you are also free to annul it in its entirety

and draw up another policy, perhaps a nonrevolutionary program, a policy that has nothing to do with the revolutionary plan. You are likewise free to defer it. You are free to amend it.

But we must first understand the revolutionary program. The task of the revolutionary command and the revolutionary committees' movement is to explain things truthfully to the masses, and to make them assume their responsibilities. You cannot hold one responsible if he is ignorant of the facts. It is our duty, as revolutionaries, to make the masses know things, and then to hold them responsible. Beyond that, everything rests with the masses.

What is this awful handwriting? I asked for a handwritten copy, but there are no commas, no periods, etc.

Beyond that, everything rests with the masses. All the masses—men and women—are required to attend the popular conferences and to study the revolutionary program conscientiously and seriously. The popular committees should circulate working papers on the revolutionary program to all elements in a practical, programmed form. It will then be successively submitted to the popular conferences, provided that the masses are prepared to implement what they adopt, stemming from the following facts:

Oil revenues no longer meet the needs of the masses; thus the transformation to work and production is the solution for liberating ourselves and our economy from oil's control. It is inevitable that an alternative for oil should be found by way of oil—that is to say, to use the revenue from oil, which is available to us every month and every year, to liberate ourselves from oil. The revolution did not promise the masses that the sky will rain benefits and that it will provide money. But the revolution gave the masses the declaration of freedom, and it released the masses from their shackles to enable them to decide on, work for, and produce what they wish. The sole and decisive solution for us is to prepare to mobilize all production capabilities with maximum energy by way of work and production, after defining our nonpetroleum natural resources and defining our economic policies.

People's authority does not mean evading duties. Freedom is responsibility, and responsibility means duties—duties of work and production. Work and production is the gauge of income and consumption. He who produces consumes. Your income should be according to your effort, and your effort according to your needs. You make an effort according to your needs. Let us suppose that there is a person who is required to work 4 hours. Let him work for 10 hours and then spend another 20 hours sleeping or at leisure—he is free. If you need 4 hours, alright. Your income shall be according to your effort. There must be no person who makes no effort, yet receives an income. This is socialism.

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Your income should be according to your effort. Do any work, and you will obtain an income in return for your efforts. No one shall profit from your effort; there is no exploitation. Exploitation means profiting from the efforts of someone else. If a worker works for 10 hours, is paid for 5 hours, and has what he deserves for the other 5 hours he worked taken away from him—this is exploitation. If he works for 10 hours and has what he deserves for 2 hours out of the 10 taken away from him, this then is exploitation. If you work 10 hours, you get what you deserve for 10 hours, and so on. Your income should be according to your labors, and your labors according to your needs.

However, there are some beneficial sentences, such as developing the spirit of commitment and discipline, and creating the efficient revolutionary administration that is able to organize capabilities and use them in the best possible manner. Other sentences refer to putting an end to complacency and carelessness and other such things.

The revolutionary program is represented by the following: We will divide the revolutionary program, which you will be discussing. What the masses want, as from tomorrow, as from Saturday, is that the people's congresses begin their meetings, and then continue these meetings until they decide their destiny. This is one thing. The revolutionary program is the other thing. The people's congresses could opt for the revolutionary program and approve it, or they might cancel it, or disregard it, or take something from it and leave something else. At the conclusion, what the masses want will be decided. But we should understand what the revolutionary program is. When we refer to the revolutionary program, we must then explain what it is.

The revolutionary program is a program for organized collective work, as I have explained in the past. Some memoranda may be issued to explain it. The organized collective work, alternative voluntary work, mobilization of the masses, self-management, self-sufficiency, productive families, productive institutions, and the productive and fighting city—these are some of the points of the revolutionary program. Freedom of education, education at home, the new educational structure, scientific research, teaching employees, field studies, universities, and vocational courses—all these are points of the revolutionary program.

We have explained why we should do these things: to mobilize our abilities and to save our wealth. Partnerships, collective ownership, nonexploitive private ownership, and public ownership in which the workers are partners, not employees. What we said about grain, palm, and olive planting programs. We said palm and olive trees are sacred trees, and we were not giving them attention. We said that this country is suitable for breeding camels, sheep, and chicken—primarily sheep. Libya could be a chicken farm at the international level.

As for building a network of dams and reservoirs—every house should have a water tank for collecting rainwater. Dams should be built in the valleys. There should be reservoirs, and we also have the Great Man-Made River. We should work for desalinating seawater and to establish the industries we mentioned—the engineering industries and the oil and gas industries. We have the raw materials—oil, gas, and chemicals—and we should concentrate our industries on them. We should attend to vocational training. We have illiterate people who should be trained. This lies within the revolutionary programs.

Libyans—males and females—should be trained. Everybody should know how to repair a vehicle. Libyans should be taught how to do things—repairs and manufacturing, as well as agricultural work. We should learn, for without knowledge, we cannot do anything.

Vocational training is a goal, and popular committees for it should be established. A General People's Committee should be set up for vocational training. The replacement of men by women in basic and administrative work—I mean office work, teaching, working in hospitals, driving cars inside towns—all this should be done by women, and men should be used elsewhere. As we said, we have 400,000 women who should work. When I speak about the use of energy—sea energy, wind energy, and solar energy, as well as atomic energy and laser energy—all these are new fields. Funds and efforts should be made available for them in order to exploit them.

This is the revolutionary program that requires the exploitation of all types of energy, as well as the exploitation of the sea and the industries we discussed. Within the revolutionary program there are some items that concern the revolutionary professional, the jamahiri sport, and the local people's security. We said that there is nothing free and that you should receive money in return for your services. If you render your services free, then you shall have everything free. If you render a service and receive money for it, then nothing is free. You will then pay from the wages you receive. Exploitation and wages—as long as there is someone whose services are hired, then he is exploited. The revolutionary program concentrated on abolishing wages. Every person should produce for himself.

The revolutionary program deals with fortifying the coast—this is a great historic task equal to the work on the Great Man-Made River. When we come to consumption and people's markets, the revolutionary program insists on the establishment of people's markets that sell goods without making a profit. The program also insists on the consumption booklet, which says that no one should exceed his needs. The program additionally insists on the establishment of consumers' professional societies, in which all those of the same profession can establish their own society to abolish the role of distributors.

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The revolutionary program calls for bartering—if you have something, you can exchange it for something else. It assumes that money does not mean anything. In actual fact, money does not mean anything, for it comes from oil, not work.

We have made efforts to obtain these monies. Bartering shows whether you need something and have something else. If you bring barley, wheat, oranges, olives, sheep, camels, milk, or dates, then you can exchange these products and exchange them for clothes, gold, rice, sugar, tea, and so on. If you bring me a printed piece of paper—a Libyan dinar—and ask me to give you rice—where did you get that dinar from? They take the dinar from the banks and give it to you. There are people who do not work—their names are registered but they do not work and get money.

That is it—it is a defunct currency that has no value. The money that you have does not correspond with production. The money is a receipt for production. When you have a dinar, this should mean that you have a product equal to the value of a dinar. Here, take this dinar, for at home I have wealth equivalent to it. This is the theory. The fact remains that at home you have nothing. You have the dinar that you took from the bank without work or sweat. What is the value of money—such as this—that is in circulation? It will be better when such money is changed. If this change takes place tomorrow, all the money you have will then be worthless.

Money has no value. What value does it have? There is no production to match it. The money comes from oil; you have not worked for it. The revolutionary program requires tourism to be exploited so that it will bring a fundamental income of hard currency to a country situated on the Mediterranean, one with a coastline that extends for 2,000 km.

Marine wealth is now neglected—a country such as Libya that has a 2,000-km coastline on the Mediterranean Sea should not import sardines and other fish from abroad. What kind of laziness is this? The revolutionary program calls for the establishment of a company—that is to say its owners are partners—for public and private cleaning. The occupiers of a house should service their own house and clean it; but even this house can be serviced by such a company.

You contact the company and ask them: Please send me someone from 0500 to 0700 to clean my house. The person will come to you—he is not your slave or servant, since he works for the company—and clean your house. You may leave your keys with him and go out, or you may stay while he is cleaning. When he finishes, he will leave. You may ask the company: Please send me someone for an hour to cook my meal. He will come to cook your lunch and then leave. You do not pay him; you pay the company. Is there a problem in this?

What is the problem if all Libyan cleaners or cooks, and so on, get together and set up a company for themselves? Such companies also include general and private repair companies, as well as public and private cleaning. Who is going to prevent 50 Libyans, say, from setting up a company for building houses, and so on?

The revolutionary program insists that Libya is a state of Arabs—any Arab can enter Libya with his own personal identity card to reside and work in Libya; he is free to do so. He is free even if he wants to fight for Libya, out of his belief that Libya is his land.

The parts of the revolutionary program relating to the true transformation of production have been discussed with awareness and responsibility and its thoughts were formulated in a programmed, practical framework and a spirit of responsibility. The masses in the popular conference have begun to implement them. The masses of the Basic People's Conference of tomorrow are called upon by virtue of their responsibility to debate all the issues, from those relating to ordinary life to the most serious political, economic, and social issues, and to get solutions for them.

The discussion of all that requires the continuation of the covering of the popular conferences for a long period. Naturally they should give priority to these issues, as they are most important, so that actual implementation shall begin according to your decisions.

These are parts of the revolutionary program. What I would like to say is that beginning tomorrow, you should continue for 1, 2, 3, or 4 months or maybe a year while discussing your fate—your fate is not difficult. It is simply an income and expenditure—revenues and expenditure; these are defined and written here. There is a possibility that during the next 12 months—if we take this month as the beginning—that you will get 900 million to 1 billion dinars from oil.

There are other revenues from the sale of chemical and petrochemical industries, taxes, dues, custom duties, and so on. That is to say, you will have 1.5-2 billion dinars during the next 12 months. You—Libyan males and females—sit down and manage that sum; decide and say: With this we shall buy arms, dates, spices, henna, rice, and so on. Everything will become clear. Then after that listen to the Voice of America, Radio Monte Carlo, London radio, and the radio of the Israelis, the radio of treason in Egypt, the French radio, and so on, and read the hostile press, and then say to all of them: To hell with all of you; we know everything! What can they tell you? They tell you that your budget [words indistinct].

Then you laugh at them and shrug your shoulders, and say: We ourselves have decided the budget. One allocation goes this way, and another allocation that way; there is a committee to monitor it, and we hold it responsible. Who can spend 1 millim [small currency unit] without you knowing?

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From now on we will not accept anyone talking about others. Who are the others? The others are you! There are no other others. This is your budget. I have told you. It is not a secret. It is not a secret any more. It is known. The Americans know and the Europeans know that Libya's oil income is 1 billion dinars every year, about 100 million dinars every month. Let us divide this among salaries, iron and steel, agriculture, health, education, parks, buying footballs, buying [word indistinct], and buying wine. You are free; there is no one to stop you if you want to get drunk and play. There is no one to stop anyone. There is no freedom better than this one.

But after that you start saying: This is not right, we cannot accept this. Decide your destiny. If you want to buy clothes, then tomorrow decide that they would be worth such and such money, and deduct from that 1 billion dinars. We deducted 100 million. Then, if someone comes and says they did not get clothes for you or says they got you clothes from another country which is not suitable, then you laugh at him and say: You are speaking nonsense. Listen to the world's radios after that, and there will be no questions asked about you.

You would say: This is nonsense; these clothes we have decided on are from Korea, the Philippines, Austria, and Yugoslavia, and they are here; they were made in the Philippines, in Thailand, in Korea, and in Yugoslavia. We said 100 million, and 100 million definitely was spent. Tomorrow we will make the committees which spent 100 million account for it. You are talking nonsense when you come to us and ask: Where is your economy? You will laugh at them; there will be no questions asked about you if you know about your money and how it is spent.

When a government is oppressing its people, it wants to bar them from listening to radios. Do not listen to hostile radios. But if the people are governing, then why should they not listen to the radio? Listen to them: Some governments ban importing radios which can pick up foreign stations. Radios are only for listening to internal stations. In Egypt they cannot listen to anything except their own station, only vanquished stations. In other countries of the world they are not allowed. In the United States, American citizens cannot buy radios that allow them to listen to Libyan radio station. Americans can never find a shortwave radio unless he comes to Libya, buys one from Libya, and takes it to America.

Americans have no shortwave radios. They only have medium-wave radios for their own stations. They know nothing about world radio stations; they listen to nothing. If you say Moscow, Tripoli, Al-Bayda, or Tirana, an American has not heard of them. Why? Because they are afraid. When Gorbachev and Reagan met, they first of all discussed radio stations. Do not jam my stations; let your people listen to our radio; and they agreed on programs. They were jamming each other by using satellites. The Russians did not hear U.S. radio, and the Americans did not hear Russian radio. Why is that?

Because there are governments and there are parties that rule on behalf of the people, and there are people sitting in offices behind closed doors who make decisions until someone comes along to expose these decisions.

While you are here you can buy any radio you want. You decide. You might say that you want a radio that can allow you to listen to artificial satellites, and even listen to Mars if there was a transmitter station there. All you have to do is to bring the money and buy. But tomorrow you will begin to shout: Where are the spare parts? You must think from now on about spare parts.

You want to buy cars; go ahead, no one will stop you. Calculate how many cars are needed, how much each of you needs a car, and how much the car costs, and then allocate the necessary funds for this.

From now on, I do not want to hear anyone say they are being deprived of things. Who deprives you? I do not want to hear anyone say they no longer bring us this or that commodity. Who failed to bring you them?

As of tomorrow, you can sit in complete freedom and you will find everything you want in these papers: You can see how much revenue you get from oil. Where is the memorandum on oil? Here it shows the expected revenue. Let them hear it. Oil industries. And here are items pertaining to the expected situation in the international oil market. A considerable improvement is expected in the oil market during the coming year. This means continued production and export of crude oil above the rate in 1987. These are expected to provide funds estimated at 800 million dinars for the 1988 development budget.

Oil revenues are expected to reach 1 billion dinars during the next 12 months. That is, you will sell oil and obtain 1 billion dinars for it.

The expected revenue from non-oil sources: 600 million are expected from the municipalities, and 600 million from other central sectors.

I mean you get approximately [figure indistinct] dinars, 1 billion from oil and 1 billion from other non-oil sources. That is it; you know for how much to sell the barrel. For anyone who wants to buy tomorrow and asks for how much you sell the barrel—996, a test [as heard]. For how much do you sell the barrel? Nine hundred ninety-six million barrels of oil daily are worth 1 billion in 12 months. How much do you get from the other sources? About 1 billion from other sources. How much is the total? Two billion. [passage indistinct]

Do not say we want this, do that for us, or put that here. Here is the money and this is what you need. Exactly as if you were a father of the family, and you had 2 billion dinars; let us forget about 2 billion, and say you had

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2,000 dinars. I mean 1,000 dinars plus 1,000 dinars; you have 2,000 in your pocket, and you have to spend them in 12 months for your family.

Can anyone direct a hostile radio and try to deceive you and say to you: Your family, your money is wasted. What can they say about our money, as we know it is 2,000 dinars per year, and we spend it in 12 months on sheep, sugar, tea, flowers, clothes from Turkey, [words indistinct]?

We know the situation and that is it. As for them, let them talk from morning till night. Everything is known and exact. How much is this? This is for such and such money. That is it; deduct it. How much is that? Such and such. Deduct them. These 2,000 we have spent on those things. Any Libyan now knows for how much a barrel of oil is sold. I do not want a free people and then for a hostile power to deceive them. From tomorrow, after you know the things and decide them, I would like you to buy the radio sets by which you can listen to the Voice of America radio, so that the United States understands that this propaganda will not work against a country like Libya, which is a Jamahiri state, and propaganda will not work against it. Listen to all the cheap Egyptian stations.

Read all the leaflets which are hostile to us. If there is anyone who stole anything from these 2 billion dinars, then we really would like to know him. I wish there were a leaflet saying that such and such a person has stolen such and such a sum, 100 million dinars for example. We are looking very hard; this will help us. By God, they would be part of our intelligence system, those hostile leaflets which are published in Egypt or the United States. The hostile leaflets would be serving us as a kind of administrative monitoring, and we would make them part of our auditing department, and they would tell the department that there are sums of money stolen here or there.

What we want is, if someone stole something then we want him out. We are revolutionaries, and if there is anyone who steals from this people or these people's committees or congresses or men or officers, then we want him out. Show us anyone who took a commission. We have 2 billion dinars which we spend in 12 months, and at the end of the 12 months we make those who spent it account for their actions.

Therefore you must understand and decide your destiny. You have 996,000 barrels of oil which you sell every day, and they earn you 1 billion dinars every year. And you have about 1 billion dinars which you get from other industries, agriculture, taxes, and customs, which we told you about and they are here in this memorandum. We add them together, and we get 2 billion.

Tomorrow you sit down and rid us of this problem. Distribute the 2 billion. If you want cars, get cars with all of it. If you want tanks, get tanks. Distribute it among yourselves and go and spend it in Tokyo, Syria, and

Saudi Arabia. It is up to you. What really concerns me is that the people should freely meet without intermediaries, without representatives, and without forcing them against their will, to decide what they want. Abolish anything you do not want. I am not here to govern you. [words indistinct].

Praise be to God, I finished what I wanted, which is one thing: that the people should rule. The people should become free. What really was breaking our necks as revolutionaries was that these people ruled as sheep; the others used to rule the people without the people knowing their destiny. Now you can decide your destiny. This is enough for us. It is enough for us that these people have the right to decide their destiny. There is nobody to lie to the people or deceive the people or represent the people or force the people. Now you can laugh when they say that there is a dictatorship in Libya. Laugh. [words indistinct]

Now anyone hostile to you managing a hostile newspaper or radio station—I allowed it, and it could now be sold in the market. At the end they will stop and save their breath, because they will realize that the weapon by which they tried to fight these people has failed. These people have decided their destiny and rules themselves. What will happen when we given them a newspaper which tells them lies? They know that these are lies. When they ask: Where is your money? Or when they ask: Why did they not get you the goods? Who are those bringing you the goods? You the Libyans as from tomorrow [words indistinct] any goods you want. These are your money and your things.

I told you about the revolutionary program. If you want the revolutionary program, if someone gets enthusiastic and says we want the revolutionary program and we want a revolution and we want production and we want to roll up our sleeves, then here is the revolutionary program. As for organized collective work, go and carry out organized collective work, do alternative collective work, mobilize the masses, establish self-sufficiency. Let families start producing and become self-sufficient, let every institution become self-sufficient, the city become productive and fighting, and education become liberated. Ensure promises for primary education, and implement the new educational structure that will give you technicians. Advance scientific research and allocate some millions for it.

Let the employees teach, apply field studies, [words indistinct] those in agriculture prepare a field, a nursery, or an agricultural project. Those in economics could prepare a bank or a company, or a vocational curriculum. Curriculums should include a vocation other than the opening of Andalusia, the life of Musa bin Nusayr and what he did, India and Pakistan, grammar; things other than these. It should contain a vocation. A woman studying at a secondary school, a college, or university should attend courses on a vocation [words indistinct]. This is the vocational course. The same applies for men.

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A man must study these things, but when something goes wrong in his house, he should be able to fix it. He should be able to fix electricity and a water faucet instead of calling a stranger and giving him 10 dinars and asking him to fix them. How much would all of us save if we saved on all these things? This is the vocational course. What is the problem if you include a vocation in the course? This is a vocational leaflet. Study, but have a vocation. All the girls learned knitting. They are studying medicine, but they have knitting, too. She is studying medicine, but perhaps at home she can knit.

Partnerships: All Libyans are free to form partnerships. Partnerships for construction, roads, tanks, industry, and agriculture—all of these are partnerships. The important thing is that your work is for yourself. In the past, the benefits of your work went to someone else, to some foreman who employed workers and took their work.

Freedom of education: Anyone who wants to become a blacksmith, even if he did not want a certificate from a preparatory school or a primary school, even if you want to become a carpenter from the fifth or sixth grade, then you go to the carpentry workshop, pay the shop owner, and he will make you into a carpenter. It is not necessary. If anyone said that that primary and preparatory education teaches them patriotism—on the contrary, it is not beneficial. Our ancestors who never studied were patriots. They say dogs are the ones with doctorates who studied and went to universities [words indistinct]. No, education does not teach you patriotism. Patriotism is taught by teachers that we bring in; they come for money. Can this one teach us patriotism? Patriotism is taught at home by our grandfathers and history. It is not necessary.

I do not insist on making education compulsory. It is not necessary. From primary schools, everyone should go and become a carpenter, a blacksmith, a panel beater, a composer, or a painter. Who will stop him? Why should we force him to study at primary school and at preparatory school? Let thousands of people go to the workshops as they wish. Half or perhaps three-fourths of the students do not want to continue their studies, but you force them to do this. Every morning you make them go to their schools. They are not successful in the schools. If you sent him to the agricultural sector he would succeed. If he [words indistinct] he would succeed. But send him to school; he does not like mathematics, he does not like to sit in the classroom for several hours. That is right.

Let him be free to choose what he wants to be, whether a shepherd, a fisherman, a gardener, a painter, or instead to open a workshop. As far as the freedom of education is concerned, the revolutionary line says—I am telling you about this in case you are interested in what it asserts—every town should be a producer and a fighter town at the same time. It should be able to defend itself

like the occupied Israeli towns. At the same time, it should also be able to produce, not like now when the inhabitants of towns are importing their food and drink from outside.

Every house in the town should have one or two hectares outside the town. There should be two, three, or four circles of jointly producing allotments around the town. Some of them would be production units, while others would be farms; that is, some of them would form a technical group and others would form a farming group. Some would have cows, sheep, bees, or even donkeys. Some would have nurseries for flowers, and some would have workshops, joineries, or any other vocational occupation. This is to not to allow the towns to be a burden on the countryside and the peasants, as far as production is concerned.

You should produce for yourself and stockpile your production for export. This is so that the peasant can see that the inhabitants of the towns are producing their own vegetables and food. Therefore, the peasant would say to himself: My produce will only sell outside and thereby bring in hard currency, for Libya will be an exporter of oranges, olives, and even wool.

As far as the idea of a civil servant-teacher is concerned, any civil servant should also teach. Why can't we have a civil servant who also teaches in our junior and secondary schools, or even at the university? Such an idea would allow us to save on the thousands of teachers that we are hiring from abroad and paying thousands [currency not specified] to. You should discuss should an idea; you have 2 billion dinars at your disposal. Therefore, you should discuss what should be spent on salaries, on factories, on farmers, on health, on teachers, and on those thousands of nurses as well as those doctors that you have brought in from outside.

You should also discuss whether you are only imagining some of your illnesses, whether you really have a shortage of nurses and hospitals, and whether you can teach yourselves, thereby getting rid of thousands of teachers so you can use these funds on other things. You can use the difference to increase your salaries, save it, put in a bank, or invest it abroad so that it will earn interest for you.

I am determined that this Jamahiriya, as well as the people's authority, will not be a joke, a fairytale, a lie, or merely a subject for ridicule. I am determined to see it as a reality. I can put my fingers in the eyes of anyone who says that it is not a reality. As proof of this, I challenge every Libyan, male and female, to sit down and decide from this point in time his or her fate, as well as the way you want these 2 billion dinars to be spent. You can count it, and you know from where it has come from. Tomorrow they will explain to you from where it has come from, if you are not already aware of this, since all of you pay taxes and revenues.

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As far as oil is concerned, you know how many barrels per day there are, as well as what oil prices are. They tell you about it all on the radio—not the Libyan radio. Radio stations around the world day in and day out provide the price of oil; today the price of oil is \$18, \$15, or \$14. There are 10 million barrels on the market today. Where did all this oil come from? It has come from Libya, Iraq, Algeria, Saudi Arabia, Iran, Venezuela, the North Sea, and so on. It is known throughout the world how much oil is sold each day, whether it is 16 or 14 million barrels per day, as well as the price of oil, whether \$15 or \$18. The radios tell you about this. You are told that Libya is selling 996 barrels per day [as heard], and if you multiply this number by the price of oil you heard on the radio, you will find your income for this month.

And they tell you where to sell it. They might even tell you that they have imposed an embargo on you and are therefore no longer buying oil from you. (?I hope they will do so).

As far as I am concerned, we should boycott all Western countries. Look at France, which has been waging a secret war against us in accordance with an agreement with the United States. Everything you hear from France is a lie; France is in total agreement with the United States. It has boycotted our oil and even its airlines were not allowed to fly to and from Libya. It has fought us standing at the side of the United States, and it has been very hostile toward us [word indistinct]. If our oil sales depend solely upon such a country, we would rather not sell at all but instead prefer to eat (?dust).

Britain is also a very rancorous country; it has sold out Palestine and it will sell out the Arabs. The planes took off from there in order to destroy and strike us. Italy is the same. On that eventful day which should be noted as a day of mourning—26 October 1911, a day which will always be marked as a day of grief and mourning every year until we take our revenge—4,000 Libyans were taken to the Italian Tremiti Islands. Their fate remains unknown to this day.

They are unwilling to do anything, even with regard to the civilian aircraft that are needed for the ambulance service and which we had bought from them. We bought and paid for them. We used them and sent them back for repair. But the Italian Government impounded them on the orders of the United States. All these are conspiring with the United States.

This is a Western Crusader alliance which hates Semitism. It is the Arabs who are Semites, not the Jews; it is not a Semetic Israel that they have taken from you. To be anti-Semitic means to be anti-Arab. The Arabs are the ones who are the sons of Sam and Noah.

This is a black hatred. They mounted the Crusades against us. In World War I they occupied our country, and they have not stopped destroying our country. They are still colonizing us.

The French president was a member of a government which said that Algeria is part of France. Today they say that the Mayotte Islands are part of France. The Mayotte Islands are part of the Comoro Islands—the other side of Africa. And what about Reunion near Madagascar? Imagine. It is part of France and has a deputy in the French Assembly. They say that Martinique in the Atlantic is part of France, and that Caledonia in the Pacific is also part of France. Just see what imperialism and colonialism are. There is no logic between us and those people.

These are the people whose companies we must prevent from working in our country. We should their goods from being imported even if we have to do without. We should not wear clothes made in Britain, Italy, or France. We should have some self-respect and patriotism. The clothing we wear is available here. What we drink is prohibited by religion. What sort of people is it who no longer have self-respect and patriotism? There are 4,000 bodies in Italy, and it is their blood that goes into what you get from Italy. We should prohibit their canned goods, their foodstuffs, their drinks, and their cars. They will be the losers. European companies make billions in profits from Libya. All this, and you sit scratching your heads and worrying, as if you need these things. We do not need them. We do not need them. By God, we can boycott them till the Judgment Day, and nothing untoward will happen to us.

If they blockade Japan, it would not be able to export its radio equipment and electronics, or its transistors. Japan needs the U.S., European, and other markets because it makes all that software. Everything is marked made in Japan. And you? What do you make? We do not make anything, not even wool. The hell with the world. Boycott it, by God, I do not care. I want every Libyan family to start breeding poultry, to build a farm, and then it can say: the hell with America. If we can ensure our food and water, we will not need anything else. All this industry and steel are all for ensuring food and water. They are for man to live a good life. As long as we can survive, then that is fine.

We can plant palm, olive, and orange trees, and other things, as well as barley. We can breed poultry, breed rabbits, catch fish, and eat eggs. All these things do not need the United States. There are no electronics or transistors in them. Why do we not see to them ourselves? This is the thing that I have been telling you. I have been telling you to be independent. Each one of you should head for the Libyan soil, the soil we have fought Europe for for 2,200 years; the Europeans have been trying to occupy this land for 2,200 years since the Punic Wars. All the struggle is for the territory which we have erected a fence around.

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A Libyan builds a fence, puts some pieces on it, and then he comes and says: This is my farm. Your farm? Either you produce and live on its produce, or we will take it from you. Any ownership not in the socialist land register is not valid. These things are basic elements of the revolution, and we fight for them. As for the other things, you are free. If tomorrow, for example, you wanted to buy intoxicants with these 2 billion dinars, I will not object. I would say: Thank God, the people have become free. Like Danton, who was one of the leaders of the French revolution; he was brought before the French people—a mob—for execution.

They asked him what he wanted to say. He told them: Thank God, I am happy. They asked: How can you be happy? He then replied: The French people have become a free people because they can execute Danton. This is what I want. I want the French people to be free. As long as they are free, they have the right to pass a death sentence and execute me. This is fine.

Even now, if the Libyan people pass the death sentence on Mu'ammarr al-Qadhdhafi and execute him, fine; as long as they are free. We are not going to be afraid of (?one official's shadow) [words indistinct]. I want the Libyan people to be free. If not, try something else; you have 12 months and 2 billion dinars, and you can invest them in something useless. You buy anything that is useless. Choose anything that is useless. You can go and buy from Turkey or Saudi Arabia. Spend the 2 billion dinars. Try it for 12 months.

Afterward, you will see the result of your policy. You will say, God is my witness, we are wrong, and that if we have 2 billion dinars we will not buy the unnecessary things that we bought last year. This is fine. To me this is a gain. The will of the people becomes stronger. They want to find out. Try it. It is not necessary for me to tell you: buy this and make that; economize; and as for these 2 billion dinars that you have, save 1,000 and spend only 1,000, or spend less on this and more on that. No, no, no. I say to you: Try it. I want the people to try and be free. This year—1988 under the Christian calendar—you can spend your money as wish. Let us try. You will learn. In 1989 you will have learned more. Thus, in 3, 4, or 5 years, the people will be more aware and more knowledgeable.

Then, I will not worry if you listen to any radio or to any hostile radio station. Except for us, the different countries listen only to their own radio stations. Let him buy any radio. What are they going to say to you? You should investigate anything that is hostile the following morning. If a hostile radio station tonight told you—the Libyan people—that there is this and that, and you have no knowledge of these things, then tomorrow morning hold a session of the congresses or a specific congress. Bring the committee, fetch the documents, and investigate the case. You will find that it is lies; and you will spit in the face of the dogs who told you lies.

I do not know. See this pen. I want the Libyan citizen to know where this pen has come from and how much it cost. Or take stationery; we will give 10 million [currency not specified]. That stationery consists of pens and paper, and so on, and we buy them from whatever country. The mark says: made in Hong Kong.

This is right. Someone comes along and says to you: I have bought this pen from your market. Where does it come from? And you would say: This is from Hong Kong. Why? And you would tell him: We have earmarked 10 million for stationery, and we decided to buy it from Hong Kong. Then it is fine. The people know everything. They must not come and judge us and quickly ask questions without giving us one moment to think: How much is the price of bread, and how much is the price of a bus ticket?—as they do to Mitterrand. Mitterrand is the ruler of his people, and he makes the decisions. He says: Increase this and cut and change that. [words indistinct]

Here is the revolutionary program. It includes self-sufficiency and efficiency. It tells something about bartering, the freedom of education, the reservoirs, and the self-sufficiency of families, the state, and organizations. Your freedom is something else. You are free. I will not let you off: As of tomorrow, you must decide everything. I do not want to hear one word from anyone saying that he has not decided his own destiny.

After tomorrow, you will meet for even up to a year and debate.

I do not care. No one can decide anything on behalf of these people. That decision is not difficult. You can buy things with a handful of money. You do it at home. Each of you draws a salary or income from your farm, produce, or (?camels). You have money in your pockets and have a family. You can buy candy, rent a car, go to a boutique, or purchase a farm with the money. You can buy clothes or manage a workshop. You deal with these things every day.

The state is a big family. This is its income and these are its expenses—your annual or monthly salary.

Your monthly income is 100 million dinars; how do you want it? Do you want it as a salary or in agriculture or industry? You are free. You should start debating it tomorrow, and decide it by Saturday. Continue for a day, 2 days, or a week, 2 weeks, a month or 2 months until all these things are decided. But, above all else, you must ask for an accounting of these companies and their income, whether in Africa or abroad, the joint companies, the external bank, the foreign investment company. Ask what they have brought you.

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However, if the foreigners are the ones who even build your homes and roads, and work in nursing and teaching, they will even defend you. Therefore, you must not ask for a salary. You have given up your salary by not doing this kind of work.

Why should you demand a salary if your home was built by a foreigner, the school was built by a foreigner, the teacher is a foreigner, and the nurse is a foreigner? That is it; that is your salary. Do not ask for a salary. Why should you request a salary? You have given up your salary in favor of those foreigners. Take their place, and you will get their salaries.

The arms budget is the final point. No one will keep this from you. If there is anything that has not been referred to you, do not leave this hall until it has been. The budget for the Jamahiriyah's security, the budget for the Armed Forces, the budget for factories and foreign advisers in the Armed Forces—none of this is secret. Secrets are things that are not broadcast over the radio or published in the press. If people are sitting in halls listening to these things, they are no longer secret. When we discuss them only within the people's committees, that means they are secret. When they are no longer secret, we will broadcast them over the radio. If we are sitting in a hall and the proceedings are not being relayed by the radio, come and ask us to show you the budget for the Armed Forces. What are you doing with it? How many foreign experts do we have in the Armed Forces—from the Soviet Union, and so on?

They tell you: You have thousands of foreign advisers, and your Army is under the control of this or that country, your security forces are under East Germany, and so on. Tell them: Come and show us how many East Germans there are. Know the facts, and then tell them: To hell with you and those who say such things.

We will tell you how many Soviet advisers we have in the Armed Forces and why we brought in any particular one. We brought him here to repair the MIG's. One of you will come and say: No, I will repair the MIG's. Very well, take the test. If you pass, we will ask the Russian: Can this Libyan now do your job as efficiently as you? If he says yes, then we will tell him goodbye. We will tell the Libyan to replace him. If a Libyan comes and asks what this Russian does, we will tell him that he repairs the MIG's. Can you do that? The Libyan will answer: No. Then the Russians will stay until you are trained. The Libyan will ask another question: For how long?

He will be told: Until your training is completed. The Libyan will be trained. Very well. The Libyan will then ask to see the training schedule. He will be told: This is the schedule, this is the number of students, this is the number of officers, and this is the number of technicians who have been trained. The Libyan will then ask: How

much does this cost us? He will be told: So many millions. Deduct that from this budget, from this year's revenue, and we will consider that the budget for the Armed Forces.

There is no need for new weapons. You have accumulated enough weapons to last a while. You do not need planes, submarines, ships, missiles, machineguns, rifles, artillery pieces, or ammunition. You need maintenance and spare parts; they should be made here. We should not buy arms. Weapons have piled up, and continue to do so. What is the result? We bought everything for the battle to liberate Palestine, and the Arabs are recognizing Israel. It would be realistic and logical for you to aim your weapons at those Arabs who recognize Israel. That is another policy you should decide.

This is a summary of your will and revolutionary program. If you are to adopt a revolutionary program, then do so, as it is here in writing. Here it is. If you want to tear it up, then do so. If you decide to tear it up, then do so and to hell with it. You are free. The struggle continues. Peace be with you.

#### REUTER Version 'Deception'

LD041608 Tripoli JANA in Arabic 1445 GMT  
4 Jan 88

[Text] Tripoli, 4 Jan (JANA)—REUTER has reported a statement that it claimed was part of the speech delivered by the brother leader of the revolution at the opening of the meetings of Basic People's Congresses in the Great Jamahiriyah. The agency fabricated statements, which it then falsely attributed to the brother leader of the revolution. For example, in a story carried on Sunday, 3 January, under the headline "Al-Qadhafi Calls on Libyans To Turn Their Weapons Against Arabs Who Recognize Israel," it alleged that the brother leader said: The world can go to hell if we cannot get our food...and so on.

We at JANA can only interpret REUTER's behavior as ill-intentioned. It is part of the campaigns of deception and intrigue designed to distort the image of the brother leader of the revolution and to hurt the positions and foreign policy of the Great Jamahiriyah.

#### JANA Editor on Tribal 'Rebellion' in Chad

LD311700 Tripoli JANA in English 1434 GMT  
31 Dec 87

[Text] Tripoli, Al-Kanun [December] 31, JAMAHIRIYAH NEWS AGENCY—Speaking of the present situation in Chad, JANA's international affairs editor says that unlike the allegations of Habre which are circulated widely by U.S.-French media organs, the situation of the power prevailing in the capital of Chad is summarized as follows:

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1-The movement of the rebellion of the tribes of Al-Hidjrat, Salamat and Kreda in the eastern and central part of Chad against N'djamena and their rejection of the authority of Habre.

2-The rejection on the part of the tribes of south and east to the racist policy biased to the Koran pursued by N'djamena and specifically to total alignment towards the tribe of Nikza to which Habre belongs. These tribes consider Habre's rule as a rule of a tribe, not a form of national authority treating all Chadians equally as is alleged by Habre.

3-Conflict inside the authority in N'djamena. This comes within the context of the outposts in implementation of the pro-U.S. or pro-France or pro-either under the circumstances of the best offers coming for either side.

4-Division in the ranks of FAN over the policy pursued to achieve the alleged reconciliation. Habre has considered the mere joining up of Chadian elements who are isolated from the political reality of Chad and the homeland is a practical implementation of the national reconciliation in its correct conception.

Observers in Africa and worldwide have noted that the media coverage of allegations provided by France and the U.S. side has been exposed.

5-The policy of propagating lies and disinformation to cover the contradictions of the conflict for power in N'djamena has failed, apart from the rebellion waged by the tribes in the east, centre and south.

Even the backers of Habre whether Americans or French have come to realize that the reality is not like the one that is announced not to mention that the coverage of the lies of their puppet in N'djamena has tired out the political observers and those who follow up the events in Chad inside or outside Africa.

Lying and disinformation have not succeeded for Habre or those who back him, for truth has never been told by them. This man has become a liability to himself and to the Chadians as he has always been. The conflict of the contradictions is not any more a source of trust [sentence as received]. The first to comprehend this are some Chadians whom France and the U.S. have tried to dupe and convince to join their puppet Habre in a bid to make the Africans aware that the national reconciliation has been achieved through joining up, but the reality of Chad and the Chadians as is known by Africa disclaims what France and the U.S. try to impose through the military intervention, lies and disinformation.

Finally, it has been noted that whenever the Organization of African Unity tries to make one step on the road of solution Habre, backed by the U.S. and France, steps

up his work to undermine the efforts to this organization, for stability and calm are enemies to warmongers who attempt to stir up and escalate conflicts.

### Morocco

**King Hassan Told To Rest 'at Least 24 Hours'**  
*LD041353 Rabat Domestic Service in Arabic*  
1300 GMT 4 Jan 88

[Statement issued by the Ministry of Royal Court, Protocol, and Medals in Ifrane on 4 January]

[Text] Thanks be to God. We, the undersigned doctors and professors, have advised His Majesty King Hassan II, May God grant him victory, to rest for at least 24 hours following our medical examination of his majesty, who has a high fever resulting from a severe cold.

[Signed] Dr Abdelghanim Tekal, Prof Abdellatif Barbi-che, Prof Mohamed Boumehdi, and Dr Abdessamad Salhi

**Saudi Crown Prince Arrives in Casablanca 1 Jan**  
*LD012124 Riyadh SPA in Arabic 2015 GMT*  
1 Jan 88

[Text] Casablanca, 1 Jan (SPA)—His Royal Highness Prince 'Abdallah ibn 'Abd al-'Aziz, crown prince, deputy prime minister, and National Guard commander, arrived in Casablanca, with God's protection, this evening.

He was welcomed on arrival at Casablanca airport by Prince 'Abdallah al-Faysal; the governor of Casablanca; the Kingdom's ambassador in Rabat, 'Ali Majid al-Qabbani; a number of Moroccan officials; and the Saudi Embassy staff in Arab.

### Sudan

**French Aircraft Reportedly Cross Into Airspace**  
*LD031925 Tripoli JANA in English 1858 GMT*  
3 Jan 88

[Text] Tripoli, Ayn al-Nar [January] 3, JAMAHIRIYAH NEWS AGENCY—JANA has learnt that French jets, taking off from their bases in Central Africa and Chad, violated the Sudanese national airspace this morning and flew over the Chadian and Sudanese border area. This action is the largest violation of the sovereignty of an independent state by France.

**Ethiopian Patrol Attacks Border Town 3 Jan**  
*JN041750 Khartoum SUNA in English 1728 GMT*  
4 Jan 88

[Text] Qaysan, Eastern Sudan Jan 4 (SUNA)—An Ethiopian border patrol has attacked troops from a Sudanese patrol in this Sudanese border town, SUNA correspondent reported [punctuation as received] the Sudan report