

LIBYA

**FBIS-NES-88-049**  
14 March 1988

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U.S., world, European, and Arab public opinion. I do not believe this method will lead to a comprehensive peace or settlement. Regional peace and stability is regarded as a vital matter by the people living in the region and by the entire world.

The foreign correspondent posed the same question to the Jordanian king, who replied: I agree with the view expressed by his excellency the president.

**King Husayn Departs**

*NC112038 Cairo MENA in Arabic 2027 GMT  
11 Mar 88*

[Excerpt] Cairo, 11 Mar (MENA)—His Majesty King Husayn left Cairo this evening following a brief visit during which he held important talks with President Husni Mubarak on intensified Arab and international efforts to push the peace process forward. [passage omitted]

**UAE President Arrives on Official Visit**

*NC131220 Cairo MENA in Arabic 1209 GMT  
13 Mar 88*

[Excerpt] Cairo, 13 Mar (MENA)—UAE President Shaykh Zayid ibn Sultan Al Nuhayyan arrived in Cairo at 1355 today from Abu Dhabi on an official visit, at the invitation of President Husni Mubarak, who received him at Cairo airport. [passage omitted]

**Ghali 'Deeply Regrets' Closure of PLO Office**

*NC121535 Cairo Domestic Service in Arabic  
1500 GMT 12 Mar 88*

[Text] Dr Butrus Ghali, minister of state for foreign affairs, deeply regrets the U.S. Administration's decision to close the PLO office in New York. In a statement to our radio correspondent, Minister Ghali said that this decision is bound to weaken the role of the United Nations and lessen its efficacy. He also stressed this step will not serve the peaceful efforts to solve the Middle East and Palestinian issues.

**Fourth Libyan Jet Leaves Cairo 11 Mar**

*NC111610 Cairo MENA in English 1539 GMT  
11 Mar 88*

[Text] Cairo, March 11—(MENA)—The fourth Libyan MiG-23 jet which had made an emergency landing along with three other planes at an airfield in the western zone on March 1, took off after passing inspection and maintenance measures by Saudi and Libyan technicians. The other three planes had left for Libya on Wednesday. Egypt has responded to Saudi King Fahd and a number of other Arab brothers' mediations to return the Libyan jets to Libya after conducting necessary inspection and maintenance.

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**Al-Qadhdhafi Addresses 12 March Rally**

*LD121543 Tripoli Voice of Greater Arab Homeland  
in Arabic 1245 GMT 12 Mar 88*

[Speech by Colonel Mu'ammarr al-Qadhdhafi to 12 March rally outside the Passports Department in Tripoli—recorded]

[Text] Were you all forbidden from traveling? Anyone who was forbidden from traveling raise your hand. Were you all forbidden from traveling? [chanting]

First, I am sorry that a large number of Libyans were forbidden from travelling freely. This contradicts a major principle and a firm right for any free human being, which is freedom—freedom of every citizen to choose for himself a suitable job, education, or place of residence; freedom to travel if the need arises or if he is able to travel, and to return to his country. This is a fundamental principle of the third universal theory and of the revolutionary cause, which we created over many bitter years. This is also included in the Green Book, which is the result of the experiences of the people as they fought for liberation and freedom.

First of all, I am sorry if there were a number of Libyans deprived of this basic right. Also, I am sorry if you wronged yourselves and made yourselves slaves—not just those who were in prison, or imprisoned within the country. If you cannot leave the country, this means the country is a prison as far as you are concerned. Small prison and large prison: There should not be a small and a large prison in Libya. Libya should be a place of freedom. Libyans should be proud before the people of the whole world that their country is a place for freedom, and that those who are persecuted and those who fight for freedom come to Libya to enjoy freedom.

I am saying I also regret it if you have been unfair to yourselves, if you have made yourselves slaves. Why should you turn yourselves into slaves? This is a country that has witnessed a revolution to liberate this people, a country that was shackled with U.S. and British bases, Italian colonialism, reactionism, expansionist movements, and underdevelopment. Libya was a forgotten country that nobody talked about and nobody knew about. We had no pull or value in the world, despite the oil we used to have, and despite our strategic position. We had no dignity or pride regarding our existence on earth and among the people.

Today, Libya is a leader of the Arab nation; it leads movements that are fighting for freedom. Libya has been targeted by international imperialism and Zionism because its role in this battle represents a threat to the future of the enemies of freedom and people.

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How then could you be unfair to yourselves? We find that such a group was imprisoned, while another group deprived itself of going abroad. Such attitudes and behavior do not suit us in our capacity as a free people. If you have anything to say, say it to the basic people's congress. There is nobody who will stop you from expressing your opinions in the basic people's congress and making political, economic, and administrative decisions.

This is the meaning of freedom. If a person does not have a basic people's congress, if he finds himself prevented from exercising authority, from expressing his opinion or deciding whatever he wishes, he finds himself forced to undertake clandestine activity. Such secret activity is unjustified in a country where every street has a basic people's congress, where in every (?alley) there is a basic people's congress. There is nobody who can issue a law in Libya if it is not issued by the basic people's congresses. There is nobody who can decide any domestic or foreign policy if it is not decided by the basic people's congresses.

People who voice condemnation in newspapers, or those who issue clandestine leaflets have been unable to gain authority. They like to put pressure on authority by writing articles in newspapers or in leaflets. They like to dictate to the authority ideas they want the authorities to carry out. They try to express their opinions through a piece of paper because they are incapable of implementing their ideas. Anybody who cannot govern [words indistinct] express his opinion about his country, his destiny, or his future, resorts to other means and goes on strike.

The demonstrations that you hear about or see in Europe and other countries are staged because the people cannot make their own decisions. Consequently, the people find themselves compelled to stage street demonstrations to voice their wishes. Our demonstrations are represented through the basic people's congresses. Every basic people's congress is a mass demonstration in which we say whatever we like and decide whatever we want. The street demonstrations do not make decisions.

Demonstrations decide nothing in the world. Demonstrations only demonstrate. Angry people express their opinions, but who will implement them? A demonstration has no power to implement an opinion. Demonstrations and sit-ins: Workers stage sit-ins and strikes because their rights are usurped by the employer, the owner of the factory. The factory in Libya, however, is run by the workers and partners in production. [words indistinct] demonstrations and sit-ins at production centers in relations to Libya.

The one who deprives himself of freedom is a slave and wants to be a slave. This contradicts the revolution, which is a cry for freedom, a declaration of freedom, a breaking of chains. Do we free ourselves from the Americans, from the English, from the police force, from reaction, from the agent royal throne, and then imprison

ourselves and prevent ourselves from going abroad? I tell you this harms your country, your reputation, and even your honor as a free people, as a jamahiriyah. It should be an arena for freedom; the oppressed and fighters for freedom are the ones who come to Libya to enjoy freedom. Here pan-Arab basic people's conferences are held. International people's conferences are held in Libya because their organizers cannot express themselves as freely in their countries.

All countries around the world are ruled by an individual, a king, a family, a party, or a coalition of parties. A party is just part of the people, and the will of the people is indivisible. The will of the people is embodied in the basic people's conferences. In general, it is a shame for me, as a leader of a liberating revolution and of a people that should be free, along with my colleagues, to have worked and endangered ourselves for your sake without you being aware of it.

All the attempts that took place were attempts to usurp the revolution that we have built, brick by brick, the revolution that liberated Libya. After the liberation, the liberation of the land and of the people, came certain individuals who conspired against me in an attempt to usurp the revolution. They have no right to usurp it; this is their crime. I see it as a shameful thing for us that Libyans are banned from coming and going.

Before me are lists of thousands of people banned from traveling abroad by various Libyan bodies. These bodies that prevent you from going abroad must have had reasons for doing so. In general, there are bans all over the world, administrative and social bans: a father not allowing his young son to go abroad, not allowing his wife to go abroad because she is still under conditional repudiation; a wife saying this is my husband, do not allow him to leave; a bank saying so and so has debts, do not let him leave unless he settles them; or the national service saying this group of youths are wanted next month or the month after, so they should not leave unless they complete their service.

When you enter national service, after 12 months you take a month of leave. You can then go abroad. After the next 12 months, you take annual leave again, and can go abroad or stay at home; you are free. This happens in every country around the world.

If we call several thousand in this group, we will not let them leave until they become soldiers and carry arms. Then they can take their ordinary vacation. I mean these are routine matters. When one has an ordinary case before a court, an ordinary court, regarding personal status, debts, or a fight, the court can demand that so and so should not be allowed to leave during this period because his case is being considered on a certain date. This is so the case is not delayed and can be dealt with. Perhaps this case is in his interest. These are routine matters.

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However, the fact remains that there are unacceptable and unreasonable excesses in the banning operation that have harmed us and made Libya like a prison. We do not accept this at all, no matter what. We do not accept the plurality of the banning bodies. Now the People's Court has been formed by the basic people's conferences. It consists of ordinary people nominated by the basic people's conferences, nominated by the general people's congress. In my opinion, any organ that has the right to ban a person should write to the people's court and say, for instance, that so and so has a case, has debts, is wanted for military service, so please do not allow him to leave during this period.

Once this reason is removed, he becomes free to go. Yet each of these bodies, which total almost 20, has enslaved a group of Libyans. This I cannot accept at all. This I do not accept. [applause and chants]

These are basic principles that I have confirmed before the general people's congress and the world: the release of the prisoners and the pardoning of even those sentenced to death and life imprisonment. Only one category, as you know, was excluded: those who cooperated with the outside. There is freedom of expression, freedom to issue resolutions, freedom to rule, freedom to dispose of your wealth, freedom to carry arms to defend yourselves.

This is a historic opportunity for you. A historic opportunity is available to us. Why should we miss it? There is complete freedom for anyone setting up a trade union, an association, a league, a vocational congress. We do not want anyone to complain. To whom would he complain? He should go to the popular vocational congress, the professional league, and say: I have been wronged; I am right; I demand this. He goes to it, and it defends him. Otherwise, why do we have professional popular congresses? Why then does anyone belong to a specified trade that defends his rights and guides him in discharging his duties to his brothers or to society?

It is not feasible for a woman who has performed a pilgrimage to come on her own to complain. This should occur in a professional people's congress. In addition to our membership in the basic people's congresses, we have professional people's congresses within the basic people's congresses. Even a hairdresser has a trade, and therefore a union, a league he calls what he wants: the hairdresser's congress or hairdresser's union. If one of them is wronged, they defend him. Everyone should be protected by his own union, by the association to which he belongs in addition to the basic people's congress, on political issues.

If it is a matter of professional or administrative complaints like most of the complaints we hear, then you have a congress. You must belong to a professional people's congress so that your administrative, trade, and social rights can be protected and defended. The basic

people's congress is what enables you to exercise power; it gives you wealth and arms. These are the opportunities the world is now fighting for everywhere. Yet we have them here, in our hands.

As a matter of fact, I regret that we have wronged ourselves. We have tarnished the reputation of our country and our revolution. We have conspired, we have entered darkness; we have collaborated with U.S. intelligence, with reaction. We have spirited money out; we fled with them; we have fled from conscription. Those who have fled abroad include some fleeing national service. One stole the people's money and fled with it; another has stolen the people's money and bought a block of apartments with it. When the people recovered the block, he said: Take my block of apartments away from me, take my money, and he left the country.

Someone else has secretly collaborated with foreigners. There is absolutely no room in a jamahiriya, a state of the masses, for secret activity. All activity must be conducted in broad daylight, in sunlight. No one can oppose your views, so express them at your podium, at the basic people's congress. Convince the people of them. Free people must agree that secret activity is unjustified. Anyone who has an idea can submit it to the basic people's congress, and no one can obstruct him or prevent this. There can be only a democratic discussion with him. [applause]

Forced labor should also be forbidden in this society. It is an act of dictatorship and injustice. You impose things, which concern only one side, concern you; one side imposes them on other sides. It is inadmissible in a free society, in which there is people's power, to think about using force against an individual, a group, or society as a whole. That should be one of the forbidden things which are completely unjustified.

If the people are convinced that it is all right to impose something by force, that is another matter. We imposed force on the Americans, the British, the Italians, and the reactionaries because there was no opportunity to reach an understanding with them. You cannot talk to them. Could you have said to them: We would like to make Libya into a republic, and then a jamahiriya; we would like to put the power, wealth, and arms in the hands of the people—while they were in the hands of the kings, the Americans, the British, and the Italians? Who could have said that?

At that time, secret action was justifiable, as were the secret leaflets and everything, and making a newspaper inciting the people. But now you can use every means to incite the people to practice authority. It is your choice. You can write on the wall behind you, and after the people read it wipe it out and [word indistinct] and write your name under it.

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Freedom is our right, it is our right. We were exposed to death for the sake of freedom. How can we abandon our freedom and make ourselves into slaves? There are social patterns and behaviors, conspiratorial ones, which led to the situation that was inflicted on you. A number of you, who were connected [word indistinct], wronged yourselves. One conspired with foreigners; and another was greedy. I read all the lists. For several days I have been reading the lists of those forbidden from travelling and the reasons for this. Naturally, I found some strange reasons among them—such as the daughter of a son is forbidden, so please do not let him travel. However, from now on, the authority concerned with stopping travel should be one authority.

I do not want to decide anything personally. You, in your basic people's congresses, should decide the means by which you say: such-and-such authority has the right to say that such-and-such a person should not be allowed to travel; we have the right to stop the one involved in such-and-such a case from travelling. It should clearly be a democratic action. He is not a criminal. As I said, someone who is involved in a court case, instead of considering it the following day and concluding it, they allow him to travel and he stays for 6 months [words indistinct]. The court keeps appealing to him.

No, the court has the right to say: This person is involved in a court case, please do not let him travel abroad on any mission so that we can conclude this case. That is reasonable. All these things should be discussed in your basic people's congresses, and then you can specify the delegated authority to stop travel. [words indistinct] specify one authority. Every authority which has an opinion in this matter should send this opinion to the People's Court which you formed, and the People's Court will discuss the matter with this authority because it might object to this ban.

But allow every authority to prevent travel! Apart from me, the administration of the armed forces can stop it; the revolutionary courts can stop it; [words indistinct] of the revolutionary committees can stop it; military intelligence can also stop it. The people's committees can stop travel; the Jamahiri security authority can stop it; the revolution security prosecution bureau can stop it too, as can the courts and public prosecution bureau, the administrative supervision authority, the Libyan Central bank, police stations, the public labor departments, criminal investigation and the military police.

This means that, other than military intelligence, there are also the the military police and the staff office. This means that there are three military authorities. There should only be one authority. There are three military authorities, and each of them publishes a list and say such-and-such person should not be allowed to travel. Sometimes there are malicious actions, sometimes acts of vengeance. A soldier had a quarrel with someone, or

an officier had a quarrel with someone, then he gives the name of this person and says that he should not be allowed to travel. [applause].

We would like the world to understand that what is taking place is the implementation of the third international theory and the sayings of the Green Book. These are not the property of Libyans alone, but are the summary of human experiences throughout its long and bitter journey for final emancipation and happiness.

As Libya becomes a place of freedom, we Libyans should direct our attention to our greater homeland, which is a big prison stretching from the Ocean to the Gulf. We should call on these people to demolish prisons, smash the shackles, and break the chains on the masses of the Arab nation, who are locked in internal prisons and in regional prisons. A whole nation is imprisoned within regional borders. The torch of freedom should shine on the whole greater Arab nation.

We in Libya should raise this promise and unleash this shout, because we are free and we have no fears. We should take up this historic mission toward the Arab nation's sons, toward this shackled, defeated, and torn nation. This is a nation tied by colonial, regional, and fascist forces which have weakened the forces of its masses.

We are better placed than others, and deserve more than others. We have confidence in ourselves because we are free to call on the Arab nation, day and night, until it is free from internal and external fetters. We should work for the demolition of jails, not only in Libya but also in the whole of the Arab world, and not the only small prisons, but also regional prisons and the prison of the greater homeland.

This is our message, brothers. Our freedom will remain incomplete as long as this freedom remains incomplete in the arab world, or even throughout the world. It is inadmissible that a people on whom the masses struggling for freedom are pinning their hopes and which they consider their focus of attention and interest, should the same time feel that it is not free. This is a contradiction. I hope that you will not be unfair to yourselves and turn yourselves into slaves again.

I would like you, brothers, to be sure and at ease, and to know that.

What we have done, what you knew we did in 1969, and what we did while underground from 1959 to 1960, was not a military coup. It was not a case of some generals who suddenly decided in the middle of the night to do it, or of a crisis in the country, or of them coming together and taking control of the country and distributing posts among them. All such experiences have failed.

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We have come forth from this people itself; we suffered what the people were suffering from the police, from the shackles, from pursuits, from poverty, from deprivation. Therefore, we do not betray the masses from whom we came, and we do not betray our cause for which we put ourselves at risk. We cannot betray the deprived masses and those aspiring to freedom, from whom we came and for the sake of whom we put ourselves in danger. As I have said, who can engage in one-upmanship over this?

This is an historical action, an action that history has written down. No one can erase it. You may try to steal it, but even if you do, you would not be able to erase it. At the secondary school in Misrata, in the 2d year of secondary education, they said: We want to edit a paper in English to be put up on walls in the school, in English. It was St. Johnson, the inspector general, and the Englishmen who were there. The point is that they said we want a newspaper to be put up on walls. They said: Well, you, this pupil and that pupil, you do it. I and Muhammad Khalil and a group did it. We called it "The Sun."

Naturally, for the stupid sun means the usual sun. I meant freedom. [applause and chants] I wrote under the title "sun" in small letters in English, in English—excuse me—the sun is brilliant for all [last six words in English]. This means the sun shines for all. [applause]. Freedom means freedom for all. Anyone has the right to freedom as he has right to the sun. The sun cannot change its course to favor one over another. As the sun shines for all, freedom is a right for all.

This was our dream when we were pupils. Why should you wrong us by turning us into jailers who prevent people from walking out, from living with their families or from ruling their countries? [applause] We are the wronged ones. If there was any reasonableness in this country I would sue you, because you have wronged me and my colleagues, the liberators and those who fight for freedom, those who have put themselves at risk for freedom.

I would pursue you in justice at the people's court, because you have wronged us. I would then ask for our rights and reconsideration to be given back to us, because you have turned us into jailers before the world, while we are liberators and saviors, not only for ourselves but for all enslaved people.

This newspaper that we see everyday—sometimes we read it and sometimes we do not—and that we use contains a symbol with meaning, I am glad to have the opportunity to say it, I have called it: "Al-Fajr al-Jadid," and I was the one who drew up these marks like the sun. [applause]. Because by it I mean something which, regrettably, we did not understand. We sometimes tread on this paper without realizing its meaning. Such symbols are sacred. I had drawn up these marks and called them Al-Fajr al-Jadid because I wanted the 5th day to be a new dawn on this land, the Arab land, and in the world. [applause and chanting]

We also mean that every day is a new dawn. This means that every day when you read the news, you read the news from the new dawn. The new dawn means a dawn of freedom, it means liberation, light, the sun rising, the beginning of songs by birds and people, the beginning of work in the fields, and the start of production and artistic creations. Every morning, I mean you should [words indistinct] this is very sacred for me. You did not understand. Every morning you read the news of the new dawn. There is a new dawn every day. The dawn has meaning that needs a lecture to explain. You did not work in the dark, you did not create sunset. Dawn.

This reflects our convictions, our aspirations, and thirst for freedom. What did you [word indistinct] yourselves? This is not our crime. This is the charge you are accused of. You wronged yourselves. This is what put you in prison and prevented you from traveling. As for me personally, this is very easy. [Words indistinct] As for me, these lists [words indistinct]. As for me personally, I am doing my duty to liberation and freedom.

Beginning today, you are free to travel and you are responsible for yourselves. But from now on, organize your situation in your basic people's congresses and in your [word indistinct]. As for me personally, these people, whom the Jamahiriya Security Authority considers dangerous and should not be allowed to travel, I will let them. I am not afraid of those who were stopped by the Jamahiriya Security Authority.

This is the list of those stopped by the Armed Forces. [applause] This is the list of those stopped by the revolution security prosecution office. [applause] This is the list of those stopped by the military police from leaving their country. They are free. [applause] This is the list of those stopped by the military intelligence. [applause] This is the list of those stopped by police stations everywhere in the Jamahiriya. [applause] This is the list of those stopped by the revolutionary committees; the revolutionary committees that fight for freedom stop the people. Here. [applause] [words indistinct]

This huge dossier is of those stopped by investigators. [applause] This is the dossier of those stopped by investigators. [applause] [Words indistinct] new additions from internal security. [words indistinct] As for this box, these are the passports detained and if I throw them away, then they will be lost; let their owners come and take them. These are the passports and let their owners come get them. [applause] [words indistinct]

Forward brothers, let us struggle, let us struggle for Palestine; let us struggle for Arab unity, for the consolidation of freedom on Libyan soil. Forward, Libyans, men and women, side by side, shoulder to shoulder, hand in hand; forward once more in the free Jamahiriya to cleanse the area of freedom for all those who are returning to it from everywhere. Forward brothers; the struggle continues until the achievement of our purposes. [Words indistinct]

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**Al-Qadhdhafi Denies Charges of Terrorism**  
*LD130943 Kuwait KUNA in English 0904 GMT*  
13 Mar 88

[Text] Kuwait, March 13 (KUNA)—Libyan leader Col. Mu'ammar al-Qadhdhafi refused to accept that his country was a source of terrorism in an interview with three Arab papers published Sunday. Al-Qadhdhafi also denied that there was a power struggle in Libya while calling for comprehensive Arab unity in the interview conducted with Kuwaiti "AL-WATAN", Egyptian "SAWT AL-ARAB" and UAE "AL-KHALIJ" newspapers.

Al-Qadhdhafi said that his country does not sponsor terrorism and added "Libyans do not command diplomacy and thus fail to express their stands that they are not terrorists."

He affirmed that any historic turning point such as that taking place in Libya is met with misunderstanding and denied presence of power struggle in Tripoli since all the people are in control of power.

The rule of the masses will eventually spread to cover the whole world, the Libyan leader said, adding that what is going on in Libya is the initiation of the history of the new man and a turning point in the world's political history.

The Libyan leader called for comprehensive Arab unity and supported attaining that goal gradually saying for example Libya and Algeria could unite and later expand to include all Arab Maghreb countries.

He hailed his country's relations with Algeria and noted that a unity draft formula is currently being discussed between the two countries and said that it is open for other Maghreb countries to join.

Asked on his country's relations with Syria, he said they are "very good", elaborating that "we are both in one trench and noted that the same thing applies to relations with the Yemen Arab Republic which he said is heading to the rule of the masses. [no closing quotation mark as received]

Shifting to relations with Egypt, the Libyan leader said that his country's media will ignore all news of Egypt until a change to the better takes place.

He also said that Libya was pursuing efforts with various PLO factions to achieve Palestinian national unity.

**General People's Congress Issues Statement**  
*LD102314 Tripoli JANA in English 1443 GMT*  
10 Mar 88

[Text] Ra's al-Unuf, Mirrikh [March] 10, JAMAHIRIYAH NEWS AGENCY—The General People's Congress issued last night, at the end of its work sessions, the following final statement:-

The General People's Congress, a vocal point of the people's committees and congresses, as it gathers at the city of "Ra's Al-Unuf" on the Gulf of defiance, where the Arab pride stands tall in front of American challenges, represent the huge materialistic achievements which are causing the colonial forces distress.

Add to that what the leader of the revolution outlined at his opening ceremonial speech, asserting freedom and taking measures beyond belief, when he destroyed the prisons and declared the final emancipation of the human being from all repressing chains.

Today we salute our Arab people in occupied Palestine, as they confront a created entity supported by American imperialism. We salute their revolution which flared in defiance to that arrogant demented power, proving the pan-Arab pride and the right of Arab people to defend their legitimate rights at a time when we witness Arab rulers fall over terms of surrender begging for the rights which could only be taken forcefully from the colonialists.

This revolution confirmed that the way to liberate Palestine and to regain the Arab legitimate right is through the armed struggle, by confronting the Zionist enemy and declaring war against it.

From this place we call upon all Arab regimes, especially the front line states encircling Palestine, led by the 8th. of March revolution, to open up their frontiers for the armed struggle and to consolidate the popular revolution of the children of stones so as to remove this poisonous blade from the heart of the Arab nation, in revenge for the martyrs, for the honour, the dignity and for the Holy Land.

The General People's Congress salutes the steps taken by the new leadership of Zine Al Abidine Ben Ali in Tunisia, which gave the country its original Arab identity and put it on the right track, rich with its history of struggle and armed with a pan-Arab unitarian accord, established early with the new dawn in Tunisia, by burning all the old cards and looking forward to an integrated Arab effort which will open new horizons for the eventuality of achieving the pan-Arab goals of liberation, unity and development.

What happened in Tunisia is a blissful start and signs of hope that planted love in place of hatred and furthered the pan-Arab consolidation and brotherhood. It enabled

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the brother in Tunisia to regain their role and hence contribute in the Arab and international endeavour to expand the pan-Arab struggle on the expense of the present state of partition.

The General People's Congress, as it witness and apprehend this genuine change in the sisterly Tunisia, salutes with honour and high acclaim President Zine Al Abidine Ben Ali and Arab nation in Tunisia, for taking that daring step, and asserts its solidarity with the new era in Tunisia, giving all the support and helping him in his efforts to rebuild the new Tunisia on the basis of Arab integration leading to the establishment of the unified Arab homeland.

The congress, as it highly appreciates the genuine results achieved through the leader of the revolution's pan-Arab mission to Tunisia after it rid itself from the nightmare that besieged it for so long, approves the measures and the set of co-operative and integrating programmes between the Great Jamahiriya and Tunisia and stresses the need to enhance and promote the unifying endeavours in the Arab Maghreb region leading to the fulfillment of the grand pan-Arab unity, the dream of all Arab nations and future generations, so as to repel dangers and bring to an end the state of deterioration and Arab divisionism.

So carry on from victory to victory, go along and continue the struggle till the ultimate and total victory over imperialism, Zionism and reactionary forces could be attained.

**International Peoples Congress Sets Resolutions**  
*LD111215 Tripoli JANA in Arabic 0730 GMT*  
10 Mar 88

[Text] Ra's al-Unuf, 10 Mar, JANA—The International General Peoples Congress formulated the resolutions of the masses of the international congresses at the end of its proceedings in Ra's al-Unuf yesterday evening.

Here is the text of the resolutions formulated by the congress:

In affirmation of the people's authority and embodying direct democracy, the International General Peoples Congress was held 2-9 March. The members of the congress were very fortunate to be able to witness history in the making.

The significance of the events taking place in this great country where tradition and progress meet under the wise leadership of the great internationalist leader, Brother Mu'ammr al-Qadhafi, can be better assessed if we look at the general picture now prevailing in the world. The forces of evil have met and joined together to eliminate any human attempt to live in freedom and peace.

The imperialist forces under the leadership of the United States work for the persecution of downtrodden and poor people in Nicaragua, Panama, Lebanon, Haiti, and the countries of Latin America, Africa, and Asia. Meanwhile, the racist government in South Africa works for the destruction and persecution of the black majority, while the Zionists, under the protection of the United States, commit the most horrible crimes against women, children, and youths in Palestine. These crimes are unique in history.

At this moment, the leader of the Great Al-Fatih Revolution is issuing loud calls urging the people of the world to awaken and stand together as one against the imperialist forces.

In addition, he is offering his people one achievement after another. Giant petrochemical groups and industrial projects, particularly the great man-made river—one of the marvels of the world—are considered invaluable gifts, the hope of all people on earth. The basic liberty practiced through the people's power, the pulling down of jails and the release of prisoners—both Libyans and foreigners—are regarded as attempts to create an ideal state, one that strengthens and consolidates the freedom and happiness of mankind.

The great leader shows an equal interest in the condition of the persecuted and downtrodden people in Asia, Africa, and Latin America. The great Jamahiriya is the land of genuine freedom for all the people of the world. It is yet another step in his firm conviction of the need to create a free and happy world where peace prevails.

Observing his great, continuous efforts for world peace and the freedom of man, we, the members of the International Congress, put ourselves under his wise leadership, and decide the following:

1) We strongly condemn the imperialist conspiracies against the Great Jamahiriya and the great leader Mu'ammr al-Qadhafi. We believe that the imperialist forces, after suffering failures in their aggression against the Gulf of Sidra, their raids on peaceful cities, their hideous crimes, the killing of women and children, and after their bitter defeat at the northern borders, hatched their plot to attack the southern border of the Great Jamahiriya.

We believe that the Aozou strip is an indivisible part of Liyan territory. Therefore, the members of the congress put themselves under the leadership of the great thinker in order to defend not only the Aozou strip, but all of the Great Jamahiriya's interests around the world.

2) We back and support all revolutionary, liberation, and peace-loving movements in the world concerned with South Africa's apartheid regime and the states backing it. We stand with the oppressed states in Latin America and