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THE GREAT GREEN CHARTER OF HUMAN RIGHTS IN THE JAMAHIRIYAN ERA

Adopted 12 June 1988

Inspired by the first Declaration of the Great Revolution of Al Fateh (1 September 1969), which was the definitive triumph of liberty on this Earth;
Directed by the principles of the historical Declaration of the Establishment of the Power of the People of 2 March 1977, an event which opened a new era crowning the uninterrupted struggle of humanity, throughout the centuries, and confirming its unceasing aspiration to liberty and emancipation;
Led by the Green Book, guide of humanity for the total deliverance from any power of individuals, of classes, of clans, of tribes or parties, and the path towards establishment of a society for all, where all human beings would be free and equal in the exercise of power and in the possession of wealth and arms;

In response to the constant encouragement of the internationalist leader, Mu`ammar al-Qadhafi, founder of the Jamahiriyan era who by his thought and his labour makes concrete the aspirations of the oppressed and the enslaved in the world, and who opens before peoples the path of change by popular revolution, an essential instrument to establish the Jamahiriyan society;
Convinced that the Rights of Man, suppliant of God on earth, cannot be the gift of a person nor exist in societies where exploitation and tyranny are practised, and can only be achieved by the victory of the popular masses over the oppressors and the disappearance of regimes which destroy liberty, that the establishment of the power of the popular masses will consolidate their existence on earth, when the sovereignty of the people will be exercised through the Popular Congresses, that human rights cannot be guaranteed in a world where there exist governors and governed, masters and slaves, rich and poor;

Aware that human misery can disappear, and the rights of man be affirmed, only by the edification of a Jamahiriyan world where the people hold the power, the wealth and the arms; a world where governments and armies will disappear, and where communities, peoples and nations will get rid of any danger of war, a world of peace, respect, agreement and cooperation;

On the basis of the above and the decisions of the national and international Popular Congresses, held in the country and outside, the Libyan Arab people, guided by the famous slogan of Omar Ibn Al Khattab: "Since when can we enslave men when their mothers brought them into the world free?", words which were the first declaration of liberty and the Rights of man in the history of humanity;

Decide to promulgate the Great Green Charter of Human Rights of the Jamahiriyan Era, the principles of which are as follows:

1. Democracy is the power of the people and not the expression of the people. The members of the Jamahiriyan society declare that power belongs to the people. They exercise it directly, without intermediary or representatives in the popular congresses and the popular committees.
2. The members of the Jamahiriyan society consider the life of the individual sacred and protect it. They forbid its alienation. Imprisonment can only be exercised against those for whom liberty constitutes a danger or a contamination of others. The aim of punishment is to renew society, to protect its human values and its interests. The Jamahiriyan society proscribes punishments which attack the dignity and the integrity of the human being, such as forced labour or long-term imprisonment. The Jamahiriyan society proscribes all attacks, physical or mental, on the person of the prisoner. It condemns all speculations and experiments of any kind of which he could be the subject. The punishment is personal and suffered by the individual following a criminal act on which it must depend.

The punishment and its consequences cannot extend to the family nor the persons close to the criminal. "One only commits evil to one's own detriment and nobody will assume what he has not committed".

3. The members of the Jamahiriyan society are, in times of peace, free in all their movements and in the choice of their residence.

4. Citizenship in the Jamahiriyan society is a sacred right. Nobody can be deprived of it or have it removed.

5. The members of the Jamahiriyan society forbid clandestine action and recourse to force in all its forms, violence, terrorism and sabotage. These acts constitute a betrayal of the values and principles of the Jamahiriyan society, which affirms the sovereignty of the individual in the Basic Popular Congresses, guaranteeing him the right to express his opinion publicly. They reject and condemn violence as a means of imposing ideas and opinions. They adopt democratic dialogue as the only method of debate and consider any hostile relation towards the Jamahiriyan society linked to a foreign instance, whatever its form, as high treason against it.

6. The members of the Jamahiriyan society are free to form unions, trade unions and leagues to defend their professional interests.

7. The members of the Jamahiriyan society are free in their private acts and their personal relations. Nobody can involve themselves therein, except at a complaint from one of the partners concerned or if the act and the relation attack or are prejudicial to society, or if they are contrary to its values.

8. The members of the Jamahiriyan society consider the life of the human being to be sacred and protect it. The objective of the Jamahiriyan society is to abolish capital punishment. To this end, the death penalty can only be exercised against an individual whose existence constitutes a danger or is deleterious to society. The person condemned to death may request that his sentence be lightened or, instead of his life, offer a personal tribute.

The court may commute the penalty if this decision is not prejudicial to society or if it is not contrary to human values. The members of the Jamahiriyan society condemn the application of the execution of capital punishment by repugnant methods, such as the electric chair, the use of toxic gas or injections.

9. The Jamahiriyan society guarantees the right to bring a suit or action before the law and the independence of the judicial system. Each of its members is entitled to a fair and complete trial.

10. The judgements of the members of the Jamahiriyan society are based on sacred law, religion or custom, the terms of which are stable, unchangeable and for which there can be no substitute. They declare that religion is an absolute belief in the divinity and a sacred spiritual value. It is personal to each person and common to everyone. It is a direct relationship with the Creator, without intermediary. The Jamahiriyan society proscribes its monopoly and its exploitation for purposes of subversion, fanaticism, sectarianism, partisan in spirit and fratricidal war.

11. The Jamahiriyan society guarantees the right to work. It is a right and a duty for everyone, in the limits of one's personal effort or in association with others. Everybody has the right to exercise the work of their choice. The Jamahiriyan society is one of partners and not one of paid employees. Ownership, the fruit of labour, is sacred and protected, it can only be attacked in the public interest and with fair compensation. The Jamahiriyan society is free from the slavery of salaries, stating the right of everybody over their labour and protection. Only those who produce consume.

12. The members of the Jamahiriyan society are liberated from any feudalism. The land is nobody's property. Each person has the right to exploit it and to benefit from it by labour, agriculture or animal-keeping, throughout his life, that of his heirs, and within the limits of his effort and the satisfaction of his needs.

13. The members of the Jamahiriyan society are free from any rent. A house belongs to the person who lives in it. It enjoys a sacred immunity in respect of rights of neighbourhood: "Your close neighbours or distant neighbours". The residence cannot be used to harm society.

14. The Jamahiriyan society is united. It guarantees everyone a worthy and prosperous life and a developed state of health, so as to achieve a society of healthy people. It guarantees protection of childhood, motherhood old age and of invalids. The Jamahiriyan society is the guardian of all those who do not have a guardian.

15. Education and knowledge are natural rights for everyone. Any individual has the right to choose his education and the knowledge which suits him, without imposed constraint or orientation.

16. The Jamahiriyan society is the society of goodness and of noble values. It considers ideals and human principles sacred. Its aim is a humanitarian society where aggression, war, exploitation and terrorism will be banished and where there will be no difference between great and small. All nations, all peoples, and all national communities have the right to live free, according to their options and the principles of self-determination. They have the right to establish their national entity. Minorities have the right to safeguard their entity and their heritage. The legitimate aspirations of the latter cannot be repressed. Neither can they be assimilated by force into one or several different nations or national communities.

17. The members of the Jamahiriyan society affirm the right of each person to profit from the benefits, the advantages, the values and the principles which are obtained for him by agreement, cohesion, union, affinity and the affection of the family, the tribe, the nation and humanity. To this end, they work to establish the natural national entity of their nation and support all those who fight to achieve this aim. The members of the Jamahiriyan society reject any segregation between men due to their colour, their race, their religion or their culture.

18. The members of the Jamahiriyan society protect liberty. They defend it everywhere in the world. They support the oppressed, and encourage all peoples to confront injustice, oppression, exploitation and colonialism. They encourage them to combat imperialism, racism and fascism, in accordance with the principle of the collective struggle of peoples against the enemies of liberty.

19. The Jamahiriyan society is a society of splendour and fulfilment. It guarantees each person the right of thought, creation and innovation. The Jamahiriyan society works for the development of the sciences, the arts and literature. It guarantees they will be disseminated among the popular masses so as to prohibit any monopoly on them.

20. The members of the Jamahiriyan society affirm the sacred right for men to be born into a coherent family, where motherhood, fatherhood and brotherhood are given to him. Fulfilment of the human being is only in compliance with his nature if it is assured by natural motherhood and feeding. The child must be brought up by its mother.

21. The members of the Jamahiriyan society, men or women, are equal in everything which is human. The distinction of rights between men and women is a flagrant injustice which nothing justifies. They proclaim that marriage is a fair association between two equal partners. Nobody can conclude a marriage contract by constraint, nor divorce in any other way than by mutual consent or by a fair judgement. It is unfair to dispossess the children of their mother, and the mother of her home.

22. The members of the Jamahiriyan society considers servants as the slaves of modern times, enslaved by their masters. No law governs their situation, and they have no guarantee nor protection. They live under the arbitrary nature of their masters, and are victims of tyranny. They are forced, by necessity and in order to survive, to carry out work which ridicules their dignity and human feelings.

For this reason, the Jamahiriyan society proscribes recourse to servants in the home. The house must be maintained by its owners.

23. The members of the Jamahiriyan society are convinced that peace between nations can guarantee them prosperity, abundance and harmony. They call for an end to the trade of arms and their manufacture for purposes of exploitation. The arms industry constitutes a waste of wealth of societies, a burden on individual taxpayers, causing the spread of destruction and annihilation in the world.

24. The members of the Jamahiriyan society call for the suppression of nuclear, bacteriological and chemical weapons and any other means of massive extermination and destruction. They call for elimination of all the existing stocks, for the preservation of humanity from the dangers represented by the waste from nuclear power stations.

25. The members of the Jamahiriyan society undertake to protect their society and political system based on popular power. They also undertake to safeguard its values, principles and interests. They regard collective defence as the only means to preserve them. They think that the defence of the Jamahiriyan society is the responsibility of every citizen, man or woman. Nobody can have a substitute when confronted with death.

26. The members of the Jamahiriyan society commit themselves to the bases of this charter. They do not allow them to be infringed and forbid themselves any act contrary to the principles and rights that it guarantees. Each person has the right to plead under the law for the purpose of reparation of any attacks on the rights and liberties that it announces.

27. The members of the Jamahiriyan Society offer the world, and with pride, the Green Book, the guide and path of emancipation for the acquisition of liberty. They announce to the popular masses the advent of a new age, when corrupt regimes will be abolished and from which any trace of tyranny and exploitation will be extirpated.

The General Congress of the People of the Popular and Socialist Libyan Arab
Jamahiriya. Baida, 28 Ghawal 1397 from the death of the Prophet, 12
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