

Cultural impact on social position and women's education in Libya

Eman Sharif Elazhari

Phd,candidate

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Abstract- In post-Gaddafi Libya, women struggled to retain and increase the rights and responsibilities that many of them thought they had won during the revolution. Faced with a conservative reaction that threatens to limit or deny fundamental rights, Libyan women are embroiled in a revolution within the revolution, fighting for socio-economic and political empowerment and gender equality. Since the fall of the Gaddafi regime, Libyan women still lack basic rights and access to political participation, ie they are still insufficiently represented in official state institutions.

Index Terms- education, tradition, cultural stereotypes, Libyan government

I. INTRODUCTION

There are different forms of interaction between culture, education and the development perspective in which women's rights are unrecognized and unrecognized, with very often clear cultural sanctions justifying this. The principles of kinship in many African societies take the form of a unilinear system that results in patriarchal authority structures, and thus male domination and male chauvinism, as is the case in Libya. Women are thus less of a partner in decision making. The social environment allows for male dominance in which the female is a partner as needed. It should also be mentioned that there is violence against women which includes all gender-based violence which results in physical, psychological and other forms of harm or suffering of women in the family and community. Due to social and cultural stereotypes there is unequal treatment of men and women in education.

II. SOCIAL STATUS OF ARAB COUNTRIES

Libyans have always valued men more than women. The upbringing of female children has started and is still the case, that women are inferior to men and that women must satisfy a man. In the last few years, there have been some positive changes when it comes to women's rights. Namely, the Libyan government has made efforts to ensure greater awareness of domestic violence and increase women's participation in the labor market.

Despite positive statistics, Libya still needs to make efforts in the area of gender equality in its education systems to promote the education of girls across the country. Surveys on the status of women in Libya found that 14 percent of Libyan girls failed to

complete the first six years of primary education, compared to only three percent of boys. Unfortunately, cultural stereotypes about women continue to put them at a systemic disadvantage.

Culture, the entire social heritage of a group of people, that is, the learned pattern of thoughts, feelings and actions of a group, community or society, as well as the expression of those patterns in material objects. For culture, there are other definitions that reflect various theories for understanding and criteria for valuing human activity. Anthropologists consider culture to be a feature of the genus *Homo sapiens*.

Education means the institution, process, content and result of organized and / or random learning in the function of developing various cognitive abilities, as well as acquiring various knowledge, skills, abilities and habits such as reading, writing, arithmetic or general knowledge of physical, social and economic environment. People's education is usually divided into formal - in schools, and informal - out of school.

Tradition is primarily an oral transmission of knowledge, skills, behaviors and customs within a culture or group of people. by tradition is meant: oral tradition, transmission of knowledge about the usual, customs, conventions, ancient folk customs, etc.

Material culture (civilization) means all objects that are created in the process of nature processing, from objects of everyday use to large buildings such as Roman aqueducts (waterworks), Egyptian pyramids, temples of Asian religions, buildings of the Inca civilization, modern skyscrapers, bridges, factories, machines, traffic of modern cities, etc.

Spiritual culture encompasses the achievements of human mental activity from earlier times to the present day. This includes all spiritual goods and values such as: state and law, norms of behavior, means of communication, religions, knowledge, upbringing and education, science, philosophy, art, ideology, habits, customs, etc.

Culture in the narrower sense encompasses only spiritual goods. Culture understood in this way is one of the basic concepts of modern civic sociology. There is almost no sociology textbook that does not deal with the concept of culture.

III. WOMEN SOCIAL STATUS

There are no truly independent non-governmental women's rights groups in Libya. Several women's organizations claim to be independent, such as the Al-Wafa Human Services Association, which seeks to improve the status of women and "improve women's education and social status."

However, all such organizations had close ties to the authorities during the former regime. For example, the charity Al-Wattasimu organized an international conference on women's rights in Tripoli in April 2007. Participants tried to develop new concepts and principles on women's rights and to implement a project of a group for strategic support to African women.

Despite playing an active role in the Libyan revolution in 2011, the position of women has not improved significantly in any way. In predominantly Muslim societies, such as Libya, women find it more difficult to face serious shortcomings and discrimination than in other countries. As a source of gender inequalities that exist in these countries, the patriarchal tradition is mainly associated with the religious roots of legislation and cultural heritage. Despite what most Western public opinion believes, the gender cultures that can be found in Muslim-majority countries differ in different societies and the status of women varies.

In modern society, which is increasingly referred to as the civilization of knowledge, knowledge is becoming one of the important factors of social development and an extremely important development resource. As a significant development resource, knowledge will play a decisive role not only for the progress of civilization in general, but also for the progress of each individual. The world is facing rapid social change in this century. And the changes that are predicted, to a large extent, will refer to the increase of knowledge that will accelerate social development. Therefore, education, as a social process of acquiring knowledge, will have an undoubted significance for modern society, and organizational forms of modern education and modern educational programs will become a development resource of exceptional importance. Development usually means, in the sociological sense, overcoming insufficiency and removing obstacles or limitations in order to achieve certain social goals and better living conditions. In that sense, that human need and aspiration to achieve a better life becomes a universal category in the understanding of development. Otherwise, development is a complex integrative concept, so that its composition consists of: change, as the basis of every development; process, as a totality of various types of activities; structure, as a community of constituent elements of development; factors, as the interdependence of connections and relationships that make up development, and the core, as the basic driver of any development.

IV. EDUCATION

Education, as a great challenge to modern civilization, as a carrier and initiator of social change, as a way of informing about changes and accepting new attitudes and values and as a way to acquire new knowledge - its goals are defined differently in the literature and defined in practice. However, numerous understandings, approaches and definitions of education can still be classified into two groups. For some, modern education contributes to the realization of social life, it is the basic social process of maintaining man and the progress of humanity, as well as the continuity of culture. For others, modern education is a key factor in economic development and knowledge on which all other social processes depend. At the same time, the goals and tasks of education are part of general social ideals and aspirations and as

such represent a general orientation in directing the overall educational activities in order to achieve their role in society.

Traditional definitions of education start from the understanding of education as a systematic acquisition of scientific knowledge about nature, society and human thought and mastering work skills and habits that develop and shape certain personality traits and adopt a certain worldview. More modern understandings of education start from the fact that education is a system of institutional acquisition of knowledge and enabling people to acquire the knowledge, skills and habits they need. Starting from all previous definitions and respecting all previous approaches to education, modern education is defined from the sociological point of view as a social process by which knowledge is acquired, from the point of view of its significance for civilizational changes at the global level and the need for a developed personality, as a development resource.

The education process takes place within the institutional education system. Such a system includes all educational institutions that are connected and organized into a single network. Each country has its own specific education system, although a large number of education systems have some general and common features related to the organization, levels of education and duration of schooling. Lately, these common features in education refer to models of education, study programs and teaching contents. Each model of education has certain specifics and characteristics. Thus, university education has retained the traditional characteristics of education, which means that it is part of the higher education system and as such provides appropriate academic education in the field of scientific research. Non-university education, as part of the higher education system, refers to professional guidance in terms of preparing professionals for certain occupations. Non-university education began to develop rapidly in many countries in the 1960s.

V. CULTURAL HERITAGE

When it comes to traditional culture and its impact on women's education in Libya, taking into account its activities within the social environment of Libya over the past decades, which has been characterized by maintaining traditional attitudes about women's inferiority to men, it is important to emphasize that cultures equally destined for change as for resistance to it. Resistance can come from habit, religions, as well as integrations and interdependencies on cultural characteristics. Men and women have complementary roles in many cultures, which is not fully represented in Libya, but one sex may always want a change that will affect the other, as happened in Western cultures in the second half of the twentieth century.

In the last few years, there have been some positive changes when it comes to women's rights. Namely, the Libyan government has made efforts to ensure greater awareness of domestic violence and increase women's participation in the labor market. Women in Libya, despite numerous restrictions, due to the influence of traditional culture and beliefs, try to gain preconditions for employment in qualified and specialized jobs through education, which increases their economic desirability. This is particularly impressive, given the fact that until recently, the Libyan civil war lasted in Libya, devastating the region. After the revolution against the Gaddafi regime, 15 schools were completely destroyed,

resulting in tens of thousands of students who did not finish their school years. The education system has shown great resilience in this chaos, which has greatly affected the education of girls in Libya.

Despite positive statistics, Libya still needs to make efforts in the area of gender equality in its education systems to promote the education of girls across the country. Surveys on the status of women in Libya found that 14 percent of Libyan girls failed to complete the first six years of primary education, compared to only three percent of boys. Unfortunately, cultural stereotypes about women continue to put them at a systemic disadvantage. This is especially the case in rural Libya. Schools have joint classes, but boys have to sit in front of the class and girls in the back. Western Libya faces a similar problem. Boys' schools have priority in state resources, because it is believed that they will become more qualified workers.

The social environment of the family greatly influenced the position of women in Libya in the middle of the 20th century. Namely, until the discovery of oil and, to a lesser extent, until the revolution led by Colonel Gaddafi in 1969, the society was dominated by conservative attitudes and values about women. By the 1980s, changes in the traditional gender relationship had become evident, and significant changes had emerged in the traditional role of women. They varied depending on the age, education and place of residence of the women.

Although women and men have an equal right to resort to the law and an equal right to initiate legal proceedings, and although an adult woman is generally recognized as a full-fledged person in court, women are still at a disadvantage due to cultural traditions. They usually consult with a male relative before taking legal action, and it is still accepted practice for a man to take legal action on behalf of a woman. A woman has the right to challenge the discriminatory actions of the state and seek compensation if the courts do not rule in her favor.

VI. EFFORTS OF MODERN STATE

The Libyan government and all relevant organizations in Libya should, on a strategic basis, approach activities that will improve the status of the female part of the population, ie improve their social and political position, as well as raise the quality of life and better material and economic status. Discrimination, on any grounds, especially discrimination based on sex, is the most negative phenomenon in society, which makes it divided and fragmented. If the entire Libyan society strives for a harmonious community, each of the members of the social community in their environment should fight discrimination. It is also necessary for the Libyan government to undertake activities that will lead to the necessary change in the consciousness of the people of Libya, respecting the positive achievements of folk tradition, all with the

aim of cultural change, which can be implemented through appropriate innovations, especially in information technology. and the tradition of other related cultures.

All gender cultures in the MENA region are affected by the relationship between religious norms, political and legislative power, but the extent to which norms and regulations affect women's rights may be different. Similarly, people can also combine their quest for gender equality and support for religious influence on legislation and social life in various forms. Furthermore, gender cultures are subject to the specific way in which the country copes with the postcolonial period and the implementation of reforms. Despite the strong normative effect of these institutional attitudes, there is no single way of living the link between religious religion and women's rights.

In contrast, in mena societies, some feminist positions challenge the current status quo, combining the search for women's rights, supporting the implementation of Islamic-inspired laws in various combinations, ranging from secular to Islamist feminisms. Regarding the impact of practiced initial rituals on the development of female children and young women and their educational development, research has shown that if there are initial rituals in Libya, then they hinder the school education of girls and young women.

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AUTHORS

First Author – Eman Sharif Elazhari Phd,candidate