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The Attitude of Libyan Students at U.S.A. Toward
Division of Labor in Libyan Family

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THE ATTITUDE OF LIBYAN STUDENTS AT
U.S.A. TOWARD DIVISION OF LABOR
IN LIBYAN FAMILY

By
Mohamed Kadri Elkhoja

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ABSTRACT

THE ATTITUDE OF LIBYAN STUDENTS AT U.S.A. TOWARD DIVISION OF LABOR IN LIBYAN FAMILY

By

Mohamed Kadri Elkhoja

The Kuran and the Sunna, the foundation of Islam, establish the Islamic social system in great detail. Its basic principle, equality between sexes, includes a relationship between them built on justice and family unity. A gap exists between Islamic teaching and the social and economic systems governing Muslims behavior. This study was expected to reveal a radical change in attitude among the study's sample, especially among females, non-married students, and students with a higher education. Four hypotheses were designed accordingly. Original data were collected by mailing questionnaires. Two hundred sixty Libyan students (males and females) in the United States were randomly selected. Respondents examined the study's hypotheses, and the descriptive analysis X^2 chi-square was used to discover any association between the variables. A positive attitude toward division of labor between sexes in the family was found, and sex and marital status were significant factors influencing that attitude at a significant level = 0.1.


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
خُنْ قَتْمَنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي
الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُلْطَانًا.

in the name of allah, most
gracious, most merciful.


37 IS WE WHO PORTION OUT BETWEEN
THEM THEIR LIVELIHOOD IN THE LIFE
OF THIS WORLD; AND WE RAISE SO-
ME OF THEM ABOVE OTHERS IN
RANKS, SO THAT SOME MAY COM-
MAND WORK FROM OTHERS. 41-32

in the name of allah most gracious and most merciful.


© mankind! reverence your guardian-Allah, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women. (kur'an, 4:1).



And among his signs is this, that he created for you mates from among yourselves, that ye may dwell in tranquillity with them, and he has put love and mercy between your (hearts). (Ibid, 30:21).



Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. (Ibid, 4:34).



To those that will never be messengers or prophets after him, Muhammed (peace and blessings of Allah be upon him), the slave and the messenger of Allah, gives glad tidings, and worries them (against sin); and as a mercy for all creatures, sanctifys them, and instructs them in scripture, and wisdom, and in new knowledge.

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Preface

Research and sociological studies show that no study of division of labor between sexes in the family in Islam has been based on the direction of the Kur'an and the Sunna of the prophet Muhammad (may peace be upon him).

Such studies present many difficulties, such as:

1. Non-Muslim anthropologists and sociologists face some difficulties in understanding the true meaning of the verses of the Holy Kur'an, because most cannot speak the Arabic language perfectly, so they may depend on the studies of others for basic information. (See: for example, Levy, 1971, v). No doubt most of those studies show different interpretations of the real meaning of the Kur'an.

The main reason for the gap between the Kur'an's verses and the non-Muslim studies of those verses are:

a. The researcher's goals have often been to find gaps or mistakes in the ideas of the Kur'an. Researchers often fail to distinguish between the Kur'an's original verses and scholarly explanation of those verses. Moreover, they often mix ideas from the Kur'an's verses, the Hadith, the juristical studies, the literature studies, the moral studies, the philosophical studies, and the mysticism studies.

b. Analysis and commentary to some propositions are often influenced by the researchers' own backgrounds and cultures.

c. Researchers have not given proper attention to all aspects of life in the Islamic societies to recognize what is going on there, and to discover the social activity of the Muslims and their customs and traditions. Only after such field work should they compare ideas and practices to discover what is related to Islamic teaching and what is not.

2. Muslim anthropologists and sociologists discuss and analyze the ideas and the propositions according to some theories and concepts in their major studies. In particular, most of them have studies in different societies and different cultures. Also, some of them concentrate their studies on the social activities and the relationship between the members of the society according to the separations seen. For those reasons, in parts one and two, I concentrate on the principles of the Islamic social system from the Kuran and the Sunna of the prophet Muhammad because: 1) The Libyan Arabic society is a Muslim society; 2) The Kuran is a general call to all humanity and Muhammad is the prophet of humanity (See: Kuran, 6:90, 12:104, 34:28, 38:78, 68:52, 81:27, 21:107, and chambour: power and concept of the Libyan revolution, 1977, p. 225). In part three, I concentrate on division of labor in Libyan family during two eras (1818-1968), (1969-1979). There are two reasons I distinguish between those eras. First, in 1959 highly marketable oil was discovered. Second, in 1969 the Revolution of September 1 took place. Also, I will study briefly women's status and rights and the relationship between sexes in Tuarges, as a minority group in Libya to compare their social system with a majority group's social system.

Therefore, the main sources for the theoretical aspects of my study are:

1. The Kur'an, which was revealed to the prophet Muhammad (8.29.570 - 6.8.632 A.C.) through 23 years from 610-632 A.C.

The Kur'an "consists of (6254) verses, which are arranged in (114) chapters or (Suras) varying in length from (286) long verses to (3) short" (Chalmers, 1974, p. 110). (Appendix A.)

2. The Sunna of the prophet Muhammad, which are the records of the utterances, discourses, practices, usages, sayings, and the way of the prophet's life (Appendix B).

PART ONE

REVIEW OF LITERATURE

1. Women's Status in the Pre-Islamic Era

In ancient times, division of labor in the family was founded on the principle of force. The regard due to life and the roles of family members were distinguished between sexes by power and any resistance of the weak to authority was regarded as a sin against social obligation. The physical fact of the domination of man over woman came to be established as an accepted and legal institution.

Therefore, the relationship between sexes in most ancient civilization was described by force and supervision between a strong creature and a weak creature, and women were treated as inferior and unworthy of consideration.

1. Egypt: An Egyptian woman had the full right to work outside the house, to participate in public activities, and to take possession of property. But she was powerless against the dictatorship of tradition, which was against women. Ancient Egyptians were accustomed to sinking a woman in the Nile each year, as a sacrifice to God, for protecting them from God's wrath.

2. India: According to the texts of Indian's legislature, the infections, the death, the hell, the poison, the vipers, and the fire are all better than the woman. A woman was burned with her husband when he died, because they did not allow her to live after her husband's

death. Of course, they did not do the same to her husband should she die before he did. Therefore, the status of women in Indian civilization was in the lower level.

3. Greece: The Greek civilization has been regarded as the most glorious of all the ancient civilizations, and Athens was the capital of wisdom and philosophy. The following examples indicate the status of women in that time: "Woman is to man as the slave to the master, the manual to the mental worker, the barbarian to the Greek. Woman is an unfinished man, left standing on a lower step in the scale of development. The male is by nature superior, and the female inferior, the one rules and the other is ruled; and this principle extends, of necessity, to all mankind. Woman is weak of will, and therefore incapable of independence of character or position, her best condition is a quiet home life in which, while ruled by the man in her external relations, she may be in domestic affairs supreme" (Durant, 1961, p. 67).

There is no doubt that the Greeks regarded woman as a sub-human creature which could be sold and bought, and she did not have legal rights. Fathers had the right to sell their daughters, and a man could marry any number of wives.

4. Rome: According to Roman laws, a woman was an imbecile creature, and she did not have legal rights, such as working outside the house, or seeking knowledge. In accordance with that a man was the chief of the family, "possessing full authority and power over the members of his family so much that he could take life of his wife" (Maududi, 1978, p. 7).

5. Pre-Islamic state of Paganism: In Arabia during the pre-Islamic era, women were looked down upon as the most degenerate section of society. The Arab's abhorrence for womankind was such that a female child was often buried alive as soon as she was born. Far from possessing any rights of inheritance after a man's death, they were passed on like his other goods, to his heirs. They had no individuality, no status and no privileges, and were constantly maltreated.

Following are some negative aspects of the social system at that time which were derived from the Kur'an:

A. Despite the social acceptance of female infanticide among the Arab pre-Islamic state, Allah forbade this custom, and considered it a crime like any other murder, and criticized the pagan, pre-Islamic behavior at the birth of daughters. Allah states: "When the female (infant) buried alive is questioned, for what crime she was killed" (Kuran, 81:8-9), "when news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust. Ah! What an evil (choice) they decide on?" (Ibid., 16:58-59; see: Kuran, 43:17).

In reviewing those customs, it is possible that such behavior was a response to poverty. Parents of the poorer class were afraid they might not be able to find the means for feeding their offspring. Parents of the higher class may have feared losing the social status and the possibility of disgrace and loss of prestige if one of their own flesh and blood were married to a stranger. Girls also were carried off in the wars which broke out continually between tribes, to become

the wives or concubines of enemies.

B. Because of the economic factor in the poorer class, the parents were accustomed to forcing their girls to prostitution to get money.

C. Wives were a part of the husband's property, and when a husband died his sons inherited the property of his father, including their step-mother, and had the authority to marry her without Mahr (the dower); or to force her to marry another one on the condition that he get the Mahr; or to prohibit her from marrying anyone; or to worsen her social life so she would buy her freedom from him by resigning her Mahr to him.

D. When a husband desired to marry another woman, he also worsened the social life and the relationship between him and his first wife, and accused her of prostitution until she bought her freedom from him. Also the man had a right to offer his wife to anyone without any objection from her, and she had no say in the matter.

E. When a husband divorced his wife, he prevented her from re-marrying and he worsened her social life so she would buy her freedom from him by resigning her Mahr to him.

F. Polygamy without limitation was part of the social system. The husband treated his wives with fairness and was favorably disposed toward the youngest one who he had most recently wed.

G. Women, wife, daughter, or mother - did not have the right to inherit because according to the custom, "none is to inherit except he who attacks with spear, defends the property, and holds the spoils" (Elkhoja, 1970, p. 3).

Therefore, factors which shaped the Arabic social system pre-Islamic state are: the economic factors, and the social factors, and moral

decadence.

2. The Status of Women in Islam

Islam sought to change this perspective on women, and establish a new social system. Man and woman according to the new system are equal.

The Islamic method in sending forward the new social system were marked by two stages.

A. Demolition and Forbiddance of Immoral Customs

1. Islam prohibited killing infant females, Allah says:

"Kill not your children for fear of want: we shall provide sustenance for them as well as for you. Verily the killing of them is a great sin" (Kuran, 17:31 ; See: Kuran, 6:151). In accordance with that, Islam requires kind and just treatment for children - in particular, girls. Among the sayings of prophet Muhammad in this regard are the following: - "The man who brought up two daughters, so that they attained maturity, will appear at my side on the day of judgement as are my two adjacent fingers" (Maududi, 1978, p. 155). "A man of whom only daughters are born, and he brings them up proper, the same daughters will become a covering for him against hell" (Ibid., p. 155). "Whoever doeth good to girls, it will be a curtain to him against hell-fire" (Azizullah, 1973, p. 91). "He who is not kind to Allah's creatures, and to his own children, Allah will not be kind to him" (Ibid., p. 100). "Whosoever has a daughter, and he does not bury her alive, does not insult her, and does not favor his son over her, Allah will enter him into paradise" (Badawi, 1978, p. 15).

2. It was forbidden to force girls to prostitution, or to inherit women. Also, it was forbidden for a husband to injure his wife especially

when he desired to remarry another wife or his ex-wife. Allah says: "But force not your maids to prostitution, when they desire chastity" (Kur'an, 24:33), "O ye who believe; ye are forbidden to inherit women against their will" (Ibid., 4:19), "But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back" (Ibid., 4:20), "Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them" (Ibid., 4:19). "But do not take them back to injure them, (or) to take undue advantage, if any one does that he wrongs his own soul" (Ibid., 2:231). "A divorce is only permissible twice, after that the parties should either hold together on equitable terms, or separate with kindness" (Ibid., 2:229).

B. Establishment of the New Social System

The Kur'an and the sunna lay a foundation to the totality of rights, duties, and punishments to all the people according to their roles. Also Islam lays a foundation to the social relationship between the members of the society.

I. The Rights, the Duties, and the Punishment to the Males and the Females

Islam provides clear-cut evidence that the woman is completely equal to the man in the sight of Allah in terms of her rights and responsibilities, because both of them are equally human.

1. The equality in creation and the slavery of Allah

According to the Kuran, Allah created both sexes from a single person; created, of like nature, his mate. From them has spread a multitude of men and women. Therefore, males and females are his creatures and they are equal in creation. Allah says: "It

is he who hath produced you from a single person" (Ibid., 6:98),
 "It is he who created you from a single person, and made his mate
 of like nature, in order that he might dwell with her (in love)"
 (Ibid., 7:189; See: Kuran, 4:1, 49:13, 53:45).

2. The equality and freedom of choosing their conviction

Any individual (male or female), or any group has the right
 to choose his (her) own way or belief, because that choosing is
 the result of responsibility. Some verses of the Kuran tell us
 many stories about individuals and groups (The prophet Abraham and his
 father, the prophet Noah and his son, the prophets Noah and Lot and
 their wives, and Pharaoh and his wife) (See: Kuran, 6:74, 9:114,
 43:26, 11:42, 66:10-11, 9:70, 26:105). Those stories indicate that
 people as individuals or groups have the freedom to select their
 own ways in life. Allah says: "Every soul will be (held) in pledge
 for its needs" (Ibid, 74:38).

3. The equality of religions responsibility

Mankind, both male or female, have responsibility working
 toward Allah. This fact does not abolish the social responsibilities,
 because in Islam there is no distinction between religion and state.
 The behavior of any person or group or the state should be obedient
 to the religion. Allah says: "And women shall have rights similar
 to the rights against them, according to what is equitable" (Ibid.,
 2:228). "And their Allah hath accepted of them, and answered them:
 Never will I suffer to be lost the work of any of you be he male or
 female ye are members one of another, (Ibid.)., 3:195). "If any do
 deeds of righteousness, be they male or female and have faith, they

will enter heaven, and not the least injustice will be done to them: (Ibid., 4:124).

Among the saying of the prophet Muhammad in this regard are the following: "Women are the twinhalves of men, appropriate courtesy is demanded for them when they take their rights or do their duties" (ministry of information, 1976, p. 12). "The man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned about those under her care, ..." (Azizullah, 1973, p. 87).

There is a subtle difference between "rules in his family" and "rules in the house of her husband." This difference is related to:

1) The position of a husband in the family, and his responsibility for family maintenance (See: Kuran, 4:34, 2:228, 2:233).

2) A woman's main role in her home is to take care of her children and family.

3) In case of divorce a husband still has some responsibility toward his ex-wife and his children (See: Kuran, 2:231, 232; 65:1, 6).

4. The equality in punishment

Islam forbids immoral behavior, which contributes to breakup of the family; for example, Islam forbids adultery, stealing, etc. nyone, male or female, should receive his (or her) punishment, if he or she did what it is Islam forbids. Allah says: "The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes, let not compassion move you in their case, in a matter prescribed by Allah" (Kur'an, 24:2). "As to the thief. Male or female, cut off his or her hands, a punishment by way of example, from Allah for their crime" (Ibid., 5:41). This law should

be applied whatever the status of the person who did the crime, so that Al-Bukhari (810-870 A.C.), reported that Urua said: A woman had committed theft in the year of the conquest (of Mecca) "630 A.C." during the period of the prophet Muhammad. Her people sought the help of Usama Ibn Zaid (Allah's Messenger's friend), Urua said: "When Usama spoke to him, the prophet said: Are you interceding regarding one of the punishments prescribed by Allah? Then Usama said: O Allah's Messenger ask Allah to forgive me. In the evening the prophet (may peace be upon him) got up and gave a speech saying, what destroyed your predecessors was just that when a person of rank among them committed a theft they left him alone, but when a weak one of their number committed a theft they inflicted the prescribed punishment on him. I swear by Allah that if Fatima, daughter of Muhammad, should steal, I would have her hand cut off" (Hawi, 1974, p. 450).

5. The equality in practicing religious duty

There is no difference between male and female in their responsibility, because both of them come from a single soul.

Woman, during her menstrual periods and after childbirth (forty days), is exempted from the daily prayers, and from fasting. Also, she is exempted from fasting during her pregnancy, and while nursing her baby (if there is any threat to her health or her baby's). "If the missed fasting is obligatory (during the month of Ramadan), she can make up for the missed days whenever she can. She does not have to make up for the prayers missed for any of the above reasons" (Badawi, 1978, pp. 13-14). Therefore, with these exceptions, there is

no difference between man's and woman's religious obligations, the exceptions from the natural differences between them. This difference is not injurious the essential nature of the religion, because Islam treats everyone with justice. Briefly, obedience to Allah and his prophet is the main duty for any Muslim (male or female). They should believe in Allah and his angels and in his books, and (in) his messengers, and believe in being raised to life (after death). Also, all muslims should establish (regular) prayers, give (regularly) to charity, fast (for the whole month of Ramadan), and make a pilgrimage to the sacred house if they can afford the journey. Allah says: "And establish regular prayer, and give regular charity; and obey Allah and his apostle" (Kur'an 33:33). "It is not fitting for a believer, man or woman, when a matter has been decided by Allah and his apostle, to have any option about their decision, if anyone disobeys Allah and his apostle, he is indeed on a clearly wrong I'ath" (Ibid., 33:36). "For muslim men and women, for believing men and women, for devout men and women, for true-men and women, for men and women who are patient and constant, for men and women who humble themselves..., for them has Allah prepared forgiveness and great reward" (Ibid., 33:35).

The difference between a man and a woman in fulfilling some religious duties is distinguished into two kinds:

A. Natural difference:

(the menstrual periods, childbirth, nursing, pregnancy).

B. Arbitrary difference:

(attendance of women at group prayers, Iammah (function or

office of the prayer leader), volunteering in some religious duty, dress, travel, participation in the inheritance, the testimony).

1. Attendance of women at group prayers

Islam allowed women this right, but in reference to that, Islam prefers that women stay at their houses. "Women are allowed to attend group prayers, though it is better for a woman to perform prayers at home. But in case she goes out to attend group prayers at the mosque she has to avoid entailing seduction, such as makeup or scents" (League of Muslim World, p. 49). It seems the custom of preferring women to pray at home is related to:

- 1) Muslims pray five times daily. Each pray at a specific time, and if a woman desires to attend group prayers maybe this effects her responsibility toward her children.
- 2) When a woman decides to go to the mosque, she must meet her obligations to the Islamic conditions, for example, take care of her children first, wear Islamic dress, avoid anything entailing seduction, such as makeup or scents.

"Among the sayings of prophet Muhammad: "Do not prevent your women from coming to the mosques, though their houses are better for them" (Maududi, 1978, p. 204). "When a woman from among you wants to go to the mosques, she should not perfume" (Ibid., p. 166). "If a woman perfumes herself for persons other than her husband, this will be considered disgraceful" (Shalby, 1975, p. 31). Abu Hureira said: "That the Apostle of Allah (peace be upon him) said: Do not prevent Muslim women from going to the mosques of Allah. But they have to go wearing no scents" (League of Muslim World, p. 49). "O people,

prohibit your women from coming to the mosque with decoration and coquetry" (Maududi, 1978, p. 205). Moreover, it is reported that the prophet commanded Umm Waraga, that she should act as Imam (prayer leader) of the people of her house, and she had a Mu'addin (the announcer of the hour of prayer), and she used to act as Imam of the people of her house.

2. A non-obligatory fasting

A woman should get permission from her husband to observe a non-obligatory fast. My deduction is that Islam urges anyone to consider the most important duties gradually. Therefore, the prophet † prohibited a woman from observing the fast until she gets a permission from her husband except in the month of Ramadan when she should fast without his permission. The prophet said: "the woman should not observe a non-obligatory fast without the permission of her husband" (Ibid., p. 143) (permission means they make that decision together).

3. Woman's travel

† In Islam, a woman, whether she is married, unmarried, divorced, or widowed, cannot travel unless she is accompanied by a Mahram (father, brother, son, or any other relative with whom she cannot enter into matrimony). So that in this regard there are many sayings of the prophet prohibiting women to travel alone without Mahram (See: Mududi, purdah and the status of woman in Islam, p. 147-148). Also, the prophet said: "No man is permitted to be alone with a woman, except when she is accompanied with a person being in a degree of consanguinity precluding marriage (du Mahram) and no woman is permitted to travel alone except with Mahram" (Sabig, 1968, Vol. 5, p. 36).

4. Participation in battles (Jihad)

In Islam Jihad "does not necessarily mean war in accepted sense of the term. The Muslim jurists, in fact, distinguish four different forms of Jihad: by the heart, by the tongue, by the hands, and by the sword--of which only the last is religious war" (Chalmers and Irving, 1974, p. 131). Also Islam forbids any policy of aggression--Jihad existed only for legitimate self-defense. Therefore, all Muslim people should prepare themselves to protect Islamic society and Islamic faith from any foreign mastery. Jihad is the holy duty for anyone who is able, either male or female. Here is a good example from the Islamic era in Hunin battle, there were many women participating in the fighting. According to Hu prophet's Sunna, he allowed women to participate in battles to tend the wounded and assist Muslims giving drink and removing the slain from the battlefield.

6. The equality in living and the cost of life

The female is a human created like a male. Both of them are necessary to mankind and its development. The difference between them in their nature is the principle factor of cooperation, and integration between the members of the society. Therefore, it is an ugly mistake for any society to disregard half its members, but all members have the full right to life. Allah says: "Nor take life--which Allah has made sacred--except for just cause" (Kur'an, 17:33).

Islam had ordered the parents to adequately support their children (males and females), and treat them with justice. In this regard the prophet said: "Fear Allah in your relationship with women and take good care of them" (Al-Ibrashe, 1970, p. 48). "Allah enjoins you to

treat women well, for they are your mothers, daughters, and aunts" (Azizullah, 1973, p. 91). Also, the prophet forbade the killing of women and children even in the battles.

7. Equality in the right to enjoying the inheritance

A woman in Islam possesses a most absolute right over her property. "If she has attained majority, she may dispose of it according to her will without reference to anybody else, whether it be her father, brother, husband, son, or any other person. There is no difference in this matter between a man and a woman. The property of a woman cannot be touched even if her husband, or father, or any other relative has liabilities exceeding his assets..., a woman has the same rights as man for acquiring property. She may inherit it, receive it in gift or donation, earn it by her own work and toil, and all this remains hers, and hers alone. She is absolute mistress of her property" (Hamidullah, 1969, p. 140; Appendices C, D, E). Allah says: "From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large--a determinate share" (Kur'an, 4:7). "To men is allotted what they earn, and to women what they earn" (Ibid., 4:32). "It is not lawful for you (men) to take back any of your gifts (from your wives)" (Ibid., 2:229).

II. The Rights, the Duties, and the Punishment to the Husband and the Wife (as Kind)

True justice is leveling between a person's rights and his duties. It is not justice to equal between two persons who are difference in their rights and duties. This is injustice, because laying on anything in the wrong place causes prattle and disorder. So the equality

between rights and duties is the justice which the Kur'an allowed to the women. This is the right situation for a woman in the family, society and the individual life.

This allows us to understand the principles of the Islamic social system, the family system, the division of labor in the family, and the social relationship, which the Kur'an and Sunna establishes. In that case, Islam contains the faith and the state without any separation. Consequently, a male and a female are equal before Allah in their rights, duties, and punishment. The husband and the wife have equal rights and equal duties, in spite of the differences in their roles (as kind), and in their responsibility in the family--then both of them have equal rights according to the social relationship.

The rights and the duties of the family according to the Islamic teaching in conformity with five levels:

A. The rights of the wife

Woman's rights might be limited in:

The Social Rights:

1. Respect her opinion, and her consent in marriage.

In Islam, a woman cannot be forced to marry anyone without her consent. It is necessary that she should respect the opinion of her father, or her guardians, but none of them has a right to give her away to anyone against her will. So, two main things are required by Islam in marriage, the girl's consent and the father's experience. Allah says: "If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your

faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable" (Kur'an, 4:25). In this regard, the prophet Muhammad said: "A girl has a greater right to decide about herself than her guardian" (Maududi, 1978, p. 149). "Do not give an unmarried girl away unless she has consented" (Ibid., p. 149). "The Ayyim (a woman who is either a divorcee, or a widow), shall not be married until she is consulted, and the virgin shall not be married until her consent is obtained" (Shalby, 1975, p. 15). Also, among the Islamic life, we found many good examples; for instance, Khansa (daughter of Khizam the ansariyah) "relates that her father gave her away in marriage, while she was a virgin, but she disliked (this marriage). So she came to the prophet (and lodged a complaint against this), and the prophet cancelled her marriage" (Azizullah, 1973, pp. 107-108). Another girl came to the prophet and reported her father had forced her to marry without her consent. The prophet gave her the choice. Then she said: "Actually I accept this marriage, but I wanted to tell women that parents have no rights to force a husband on them" (Hawi, 1974, p. 181). Therefore, the freedom of choice concept in Islam is not absolute. It should not contradict others concepts.

According to this proposition, anyone deciding to marry should observe the following:

A. The husband and his wife should have age, social status, educational level in common, for this will enhance love and mutual regard between them. For example, "when the first Caliph (Abubaker) and the second Caliph (Omar) each asked the prophet for his daughter's hand (Fattima), he said: she is young. After that, Ali (who was close

to the daughter's age) asked the prophet for his daughter's hand, the prophet marry his daughter to him" (Sabig, 1968, Vol. 6, p. 41).

B. Among the factors which ensure success of the marriage, is allowing a husband to meet his fiancée. It is required according to Islamic teaching, but in accordance with that, Islam forbade a man to be alone with a woman without Mahram. Mughirah (son of Shabah) says: "I sent a message to a woman asking for her hand. The prophet said to me, have a look at her, for that will enhance love and mutual regard between you" (Maududi, 1978, p. 181).

2. Living together with kindness and equity

Islam clearly indicates that marriage is sharing between a husband and his wife, and that its objectives, beside perpetuating human life, are emotional well being and spiritual harmony. Its bases are love and mercy. Allah says: "On the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good" (Kur'an, 4:19). "And among his signs in this, that he created for you mates from among yourselves, that ye may dwell in tranquillity with them and he has put love and mercy between your (hearts)" (Ibid., 30:21). Among the sayings of the prophet Muhammad in this regard are the following: "Fear Allah in your relationship with women, and take good care of them" (Shalby, 1974, p. 48). "The most perfect of believers in faith is the best of them in moral excellence, and the best of you are the kindest of you to their wives" (Sabig, 1968, Vol. 7, p. 116). "Whoever is so kind with regard to women is surely a noble-minded person, and whoever humiliates them is surely a wicked person" (Ibid., Vol. 7,

p. 116). "Admonish your wives with kindness" (Azizullah, 1973, p. 92).

"A muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good (Ibid., p. 92). "Give your wife good counsel; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like a slave" (Ibid., p. 92). "A virtuous wife is a man's best treasure" (Ibid., p. 92). Aisha (the prophet's wife) said that the prophet had been, of all men, the most gentle-hearted and the most high-minded person. He had been one of your men but he had been a cheerful and smiling man" (Al-Gawhari, 1978, p. 65).

3. In case a husband marry more than a wife, he should treat them with fairness: Islam requires justice between wives in everything (adequate support, clothes, food, housing, sexual relation), because any favoritism shown to one will break up the family. Allah says: "Ye are never able to be fair and just as between women, even if it is your ardent desire. But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air), if ye come to a friendly understanding, and practice self-restraint, Allah is oft-forgiving, most merciful" (Kur'an, 4:129). In this regard the prophet said: "Whoever is married to two wives but is none favorably disposed to one than the other (or in another account: but does not treat them with fairness), he shall come in the Day of resurrection with one half of his body leaning over" (Al-Gawhari, 1978, p. 60). Therefore, treating them with fairness does not limit polygamy, but in so arranging the relationship, keeps the family structure safe.

4. A woman has a right to ask for divorce from her husband only when a divorce is necessary to solve problems. For example, Islam allows a woman to ask for divorce from her husband when he is insane, a sexual failure, if he is absent for a long time, if he fails to maintain her, etc. The prophet said: "Every woman who asketh to be divorced from her husband without cause, the fragrance of the Garden of Heaven is forbidden her" (Azizullah, 1973, p. 108).

5. A husband should not become jealous without evidence. The prophet said: "With Allah, among the different kinds of jealousy that is detestable is when the husband becomes jealous of his wife without suspicion" (Al-Gawhari, 1978, p. 59). Also, if a husband accuses his wife of adultery without any evidence, according to the Kur'an he should testify four times that by Allah he is of those who speaks the truth, and the fifth testimony shall be that the case of Allah shall be on him if he lies. Then she should testify four times that by Allah he is lying, and the fifth that the wrath of Allah be on her if he is telling truth. After that they should be separated from each other, and their marital relation should be cut off, and under no circumstances resume cohabitation. For example, a man from among the Anssar (the prophet's followers) accused his wife of adultery, so the prophet asked them both to take an oath, then he ordered them to be separated from each other.

The economic rights:

1. A woman in Islam has the full right to her Mahr, a marriage gift which is presented to her by her husband, and includes her money, and the nuptial contract. Such ownership does not transfer to anyone. Allah says: "And give the women (on marriage) their dower as a free

gift, but if they of their own good pleasure, remit any part of it to you take it and enjoy it with right good cheer" (Kur'an, 4:4). "It is not lawful for you (men), to take back any of your gifts (from your wives)" (Ibid., 2:229). "But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back, would ye take it by slander and a manifest wrong" (Ibid., 4:20).

2. A woman has the right to expect her husband to work and bear the cost of her food, clothes, house, medical treatment. Allah says: "Let the women live in the same style as ye live according to your means, annoy them not, so as to restrict them" (Ibid., 65:6). "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms" (Ibid., 2:233). "Let the man of means spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him" (Ibid., 65:7). On the last pilgrimage, the prophet Muhammad said: "Well then, people! Verily there are rights in favor of your women which are incumbent upon you, and there are rights in favor of you which are incumbent upon them. As to what is incumbent upon them in your regard, is that they should not let your beds be trampled by others than you, should not allow those to enter your houses whom you do not like without your authorization, and should not commit turpitude. If they do commit that, then Allah has given you permission to reprimand them, to separate yourself from them in beds. And to strike them, but not hard. If they abstain and obey you, then it is incumbent upon

you to provide their food and dress in accordance with good custom. And I command you to treat women well, because they are like captives in your houses, possessing nothing for themselves, and you, on your part, take them as a deposit from Allah, and permit yourselves the enjoyment of their persons by means of a word of Allah. Have therefore the fear of Allah with regard to women, and I order you to treat them well" (Hamidullah, 1969, pp. 134-135). "When you spend a dinar in the way of Allah, a dinar to emancipate a slave, a dinar in charity, and a dinar to support your relatives, the best of all spending is the one made for your relatives" (Al-Gawhari, 1978, p. 60). "The rights of women are sacred. See that women are maintained in the rights assigned to them" (Azizullah, 1973, p. 92; Appendix F).

B. The Rights of the Husband

The Social Rights:

1. A wife should obey her husband in everything except in the disobedience of Allah. The prophet said: "No obedience to a creature in the disobedience of the creator" (Hamidullah, 1969, p. 139).

2. A widow or divorced woman should wait a specific time before remarriage (three monthly periods for a divorce, four months and ten days for a widow) (See: Kuran, 2:228, 234, and Appendix H). This requirement allows sufficient time to make clear whether a woman is pregnant or not. If she is pregnant, she must wait until she delivers her child. There is subtle difference between "three monthly periods for a divorced" and "four months and ten days for a widow" but it is difficult to explain. Also, Islam requires a widow be given maintenance and residence; a divorced woman is given maintenance. (See: Kuran 2:240, 241).

The goals of this social system are:

- . The paternity of each child should be clear.
- . To establish economic justice.
- . To give the husband an opportunity to reconsider any hasty action and revoke the divorce.

The ethical rights:

1. A wife should respect her husband's feelings, and not do anything which disturbs him, and he must do the same thing. The prophet said, "When a woman practices her five prayers, observe her fasting month, preserves her sexual honor, and obeys her husband, she will then be told to enter Paradise from whatever gate she prefers" (Sabig, 1968, vol. 7, p. 144).

2. A wife should decorate herself for her husband only, because Islam forbids a woman to wear scented clothes, use perfume, and pass on the ways, or sit in gatherings, even if her beauty and make-up are hidden. These things cause emotional stimulation which lead some of the people to do things that injure the ethical and social system and destroy it. Therefore the prophet said, "The woman who uses perfume and passes through the people is promiscuous" (Maududi, 1978, p. 165).

The economic rights:

1. A wife should keep her husband's money, and she has the full right to spend his money with discretion for the family, regardless of wheter she is poor or rich, on the condition that she is not a spendthrift. Allay says: "Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute" (Kur'an, 17:29).

C. The Partnership Rights and Duties

1. According to Islam, a male and a female are equally regarded. This ~~is~~ demonstrated in many examples from the life of the prophet Muhammad. He was accustomed to helping himself at his home, and sometimes helped his wives. He said: "Your assistance to your wife is charity" (Hawi, 1974, p. 163), and Aisha (the prophet's wife) said: the prophet served his wife, meaning that he did work for his wife.

2. A husband and his wife should bring joy to each other; the husband should especially bring joy to his wife. Also, the husband should copulate with his wife so that she would not be tempted to seek another man, because adultery causes moral and social problems and can destroy the family and the society. In this regard the prophet said: "Whoever has a sexual intercourse with his wife, he should do it properly, and when he reaches his organs before she does, he should not urge her to finish until she fulfills her pleasure" (Al-aggad, 1960, p. 90). "Wash your clothes, trim your hair, use Siwak (a kind of tooth-brush), smarten yourselves up, and clean yourselves; because the sons of Israel did not have such a practice, their wives committed adultery" (Elkhoja, 1970, p. 22).

3. The members of the family should protect the family and themselves. The most important duty of the husband and his wife is keeping their privacy and their honor. The prophet said: "The most wicked among the people in the sight of Allah on the Day of Judgment is the man who goes to his wife and she comes to him (each revealing secrets to the other), and then he divulges her secret" (Shalby, 1975, p. 25).

4. A husband and his wife should comply with their religion. Both of them should know their religion's instructions theoretically

and practically, because any misunderstanding of their religion leads to misunderstanding of their rights and duties, which leads them to destroy their family, and their relationship. Their family's system will be changed to the despotic system. Allah says: "O ye who believe. Save yourselves and your families from a fire whose fuel is men and stones" (Kuran, 66:6). "Enjoin prayer on thy people, and be constant therein" (Ibid., 20:132). The prophet said: "Verily there are rights in favor of your women which are incumbent upon you, and there are rights in favor of you which are incumbent upon them" (Hamidullah, 1969, p. 134).

5. A husband and his wife each has the full right to inherit from the other, after his (or her) death. In the pre-Islamic state a man could inherit his father's widow (his own step-mother), and either marry her himself or give her in marriage to another, or she could buy her freedom from him by paying him. But Islam forbade this custom and gave to a woman the same right which a man had. Allah says: "In what your wives leave, your share is a half, if they leave no child, but if they leave a child ye get a fourth, after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child, but if ye leave a child, they get an eighth, after payment of legacies and debts (Kur'an, 4:12).

D. The Rights of Children

1. The father and the mother should select each other in respect to their character. Allah says: "Do not marry unbelieving women (idolaters); until they believe, a slave woman who believes is better than an unbelieving woman, even though she allures you, nor marry

(your girls) to unbelievers until they believe; a man slave who believes is better than an unbeliever, even though he allures you" (Ibid., 2:221). In this regard the prophet said: "It is the duty of the father towards his son for the father to select carefully the son's mother" (Shalby, 1975, p. 118), "The best blessing among the blessings of the world is a virtuous wife" (Maududi, 1978, p. 155). Select (fit) women (in respect of character) for your seed, and marry (your) equals and give (your daughters) in marriage to them.

2. The father and the mother should select names for their children in recognition of those related to them. According to the Islamic history the prophet ordered some of his followers to change the names of their children. For example, Harb (war) was changed to Sallam (peace), and Assiya (disobedient) to Gamilah (beautiful).

3. The father and his wife have a responsibility to keep their children alive, and children should be under the auspices of their parents. Allah says: "Kill not your children on a plea of want, we provide sustenance for you and for them" (Kur'an, 6:151). "Lost are those who slay their children, from folly without knowledge, and forbid food which Allah hath provided for them" (Ibid., 6:140).

4. The most important duty of the father is maintenance of his family (food, dress, lodging, education, medical treatment, etc.), for his sons until they are able to work, and for his daughters until they are given in marriage. Allah says: "And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden, and if they suckle your (offspring), give them their recompense, and take mutual counsel together, according to what is

just and reasonable, and if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's behalf)"(Ibid., 65:6.) "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms" (Ibid., 2:233).

Aisha (the prophet's wife) said: "A dweller of the desert came to the prophet and said: You kiss children, but we do not kiss them. The prophet said: Do I control aught for thee if Allah has taken away mercy from thy heart? Also, Ibn Abbas said: The messenger of Allah said: "He is not of us who does not show mercy to our little ones and respect to our great ones" (Azizullah, 1973, p. 101). "No father hath given his child anything better than good manners" (Ibid., p. 98).

5. The parents should treat their children with indiscriminate justice in everything, because injustice may cause many social problems and scatter the family. The prophet said: "Fear Allah, and treat your children with indiscriminate justice" (Shalby, 1975, p. 141).

6. The parents should take good care of their children, and guard their emotional, education, spiritual and social development so they become good members in their society. Allah says: "Behold, Lugman said to his son by way of instruction: O my son, join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing" (Kur'an, 31:13). "O my son, establish regular prayer, enjoin what is just, and forbid what is wrong" (Ibid., 31:17). Parents should insist that they say their prayers regularly, when their children reach the age of seven, and punish them after the age of ten if they fail to do so.

7. The children have the full right to inherit from their parents when one or both of them dies. Allah says: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females; if only daughters, two or more, their share is two-thirds of the inheritance, if only one, her share is a half" (Ibid., 4:11).

E. The Rights of the Parents

1. The Kuran and the Sunna always mentioned that the creature should obey Allah and his messenger; then he should obey his parents and do good to them. Also, Islam considers pleasing the parents and doing good to them, especially when the parents reach old age, the top stage of Jihad, which is the most difficult duty in life. In accordance with that, disobeying the parents, or being unkind to them, are forbidden by Islamic teaching.

Allah says: "Serve Allah, and join not any partners with him, and do good to parents" (Ibid., 4:36). "And we have enjoined on man (to be good) to his parents, in travail upon travail did his mother bear him, and in years twain was his weaning (hear the command) show gratitude to me and to thy parents, to me is (thy final) goal" (Ibid., 31:14). "We have enjoined on man kindness to his parents in pain did his mother bear him, and in pain did she give him birth" (Ibid., 46:15); "Thy Allah hath decreed that ye worship none but him, and that ye be kind to parents, whether one or both of them attain old age in thy life. Say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: My Allah bestow on them thy

mercy even as they cherished me in childhood" (Kur'an, 17:23-24; see: Kuran, 19:12-14, 30-34). In this regard the prophet Muhammad said: "Whoever pleases his parents, pleases Allah, and whoever angers his parents, angers Allah" (shalby, 1975, p. 162). "He who wisheth to enter paradise through the best door must please his father and mother (Azizullah, 1973, p. 93). "A man visited the prophet asking his permission to make Jihad (holy war); the prophet then asked him: Are your parents still alive? He replied: Yes! so the prophet said: Make jihad for your parents care and protection" (Shalby, 1975, p. 89); "Allah has forbidden you to disobey your mothers and deprive them of their rights," "Shall I tell you about the most heinous sin? We replied: Yes, O the messenger of Allah. He said: polytheism and disobedience toward parents" (Maududi, 1978, p. 155).

2. The parents have the full right to maintenance (food, clothes, medical..., etc.). Also, Islam has ordered the son's riches to be spent for their parents, especially when they are poor. Allah says: "They ask thee what they should spend (in charity). Say: whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers" (Kur'an, 2:215).

3. The parents have the full right to inherit from their children when one or all of them die. Allah says: "It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage, this is due from the Allah-fearing" (Ibid., 2:180).

PART TWO

SOME PROPOSITIONS CONNECTED WITH THE FAMILY

1. Propositions in the Family Sphere

A. Marriage in the Pre-Islamic Era

In the Arabic social system pre-Islamic era there were several types of marriage. Sexual intercourse outside the marriage was allowed to aim at satisfaction of economic and social motives.

For example:

1. The paramour's marriage

This was the prevailing pattern at the time, and the Arab was accustomed to saying "whatever you did, if it was hidden, there is no objection to it, but if it is not hidden, it is meanness" (Sabig, 1968, Vol. 6, p. 7). But Islam prohibited this kind of marriage. Allah says: "Wed them with the leave of their owners, and give them their dowers, according to what is reasonable, they should be chaste, not lustful, nor taking paramours" (Kur'an, 4:25).

2. The exchange of marriage

In this type, a husband could say to another husband, give up your wife to me and I will give up my wife to you, and I will also give you some money.

3. Sexual intercourse with another man with her husband's permission

In this type the husband says to his wife when you become clean (after her menstruation) go to (someone) and make love with him (to be

pregnant). Then her husband withdraws from her until he knows that his wife is pregnant.

4. The group marriage (it is similar to polyandry but this group should be less than ten persons)

In this type, a group of men (ten or less) has the full right to intercourse with the same woman. When she becomes pregnant and they had a child by her, she decides who is the father among them, who gives the child his family name, and who spends his money to support the child.

5. Adultery marriage

This type is known as polyandry. After the woman had a child, she decides who is the father by considering who the child resembles.

B. Marriage in Islam

Islam prohibited all of these types of marriage because they cause many immoral and social problems. Allah says: "Truly many are the partners (in business) who wrong each other, not so do those who believe" (Ibid., 38:24). Also, Islam considered those types of marriage adultery, and anyone (male or female) who practices adultery deserves punishment. Also, Islam established the marriage pattern in harmony with human nature. Finally, Islam respected the family and its social relationship. Allah says: "We did send apostles before thee, and appointed for them wives and children" (Ibid., 13:38). Among the sayings of the prophet Muhammad in this regard are the following: "Among the basis of happiness there are these four things: the worthy wife, the roomy house, the worthy neighbor, and the comfortable vehicle" (Al-Gawhari, 1978, p. 67). "Four things are according to the habitual practice of prophets: the use of Henna

(a reddish-orange cosmetic gained from leaves and stalks of the henna plant), perfume, Siwak (a small stick used for cleaning and polishing the teeth), and marriage" (Sabig, 1968, Vol. 6, p. 10). "A worthy wife is advantageous for a believer after his righteousness: when he instructs her to do something, she obeys him, when he looks at her, she pleases him, when he takes an oath on her behalf, she keeps his oath, and when he is away, she is loyal and sincere to him" (Lemu, 1971, p. 18).

A. The marriage's goals:

In Islam the main goal of the marriage is to establish social justice. The following are additional goals:

1. Preservation of mankind

Islam aims to multiply by generation, so Islam forbade adultery. Allah says: "Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)" (Kur'an, 17:32). "And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren" (Ibid., 16:72). Also, the prophet said: "Do not marry only for the sake of beauty, maybe the beauty becomes the cause of moral degradation. Do not marry even for the sake of wealth, maybe the wealth becomes the reason of insubordination. Marry rather on the ground of religious devotion" (Hamidullah, 1969, p. 138).

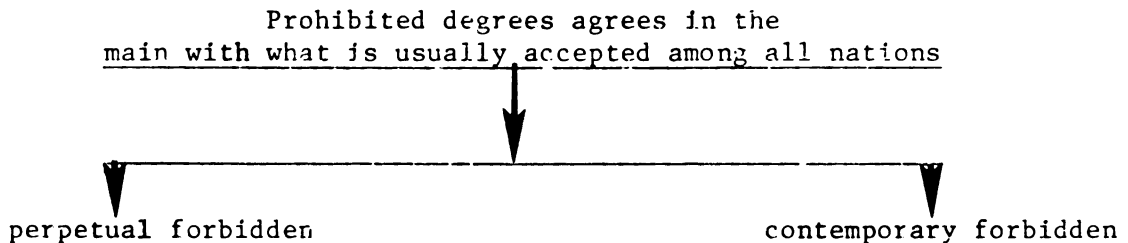
2. The value of mankind preservation

Islam forbade Shighar (a kind of marriage). "By it a man contracted to take another's daughter in marriage, giving his own in return and without any other valuable consideration as dowry being demanded by either father, the persons of the wives being regarded as

the Mahr" (Levy, 1971, p. 105). The prophet said: "No shighar in Islam" (Sabig, 1963, Vol. 6, p. 107). He means by that shighar was forbidden by Islam, to enhance the importance of a woman's value.

3. Extension and deepen the social connections

There are many types of social connections between the people. For example, the maternal sentiment, the paternal sentiment, the brotherly sentiment, and the friendship sentiment. All these hold the society together. For that reason Islam established new social system (Appendix G).



A. Perpetual forbidden: consists of three kinds of kinship:

1. The relationship of lineage

Allah prohibited any male to marry his mother, daughter, sister, father's sisters, mother's sisters, brother's daughters, and sister's daughters. Allah says: "Prohibited to you (for marriage) are: your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters (Kur'an, 4:23).

2. The Affinity (the relationship by marriage)

Also, Allah prohibited any male from marriage to his wives' mothers, his step-daughters under his guardianship, born of his wives, wives of his sons proceeding from his loins, and either the widow or the divorced wife of his father (step-mother).

3. The sucking

Allah prohibited marriage between the foster-mother and the youth who had been suckled at her breast, and between two persons reared at the breast of the same foster-mother. Also, Allah forbade any male to marry his father's sisters (the foster-mother's husband), mother's sisters (the foster-mother), brother's daughters (foster-brother), and sister's daughters (foster-sister).

B. The contemporary forbidden:

This consists of five cases. Any male is forbidden to marry:

1. Two sisters in wedlock simultaneously.
2. A married woman.

3. Divorced woman (definite divorce). Allah says: "So if a husband divorces his wife (irrevocably), he can not after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite provided they feel that they can keep the limits ordained by Allah" (Ibid., 2:230).

4. The idolater woman Allah says: "Do not marry unbelieving women (idolaters), until they believe" (Ibid., 2:221).

5. The woman guilty of adultery Allah says: "Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an unbeliever, nor let any but such a man or an unbeliever marry such a woman. To the believers such a thing is forbidden" (Ibid., 24:3).

C. Islamic Social Institution

Allah says: "Marry women of your choice, two, or three, or four,

but if ye fear that ye shall not be able to deal justly (with them), then only one" (Ibid., 4:3).

"The most frequently misunderstood Islamic social institution is polygamy. Islam did not originate polygamy, it limited it as a practice to the possession of four wives, and it limited it even further by the provision that there must be no discrimination, that all wives must be treated with scrupulous fairness, and that unless this is possible financially and otherwise, multiplicity of wives is forbidden. There may be many reasons for polygamy as a social ordinance-excessive virility, the desire to discourage extramarital relationships, the excess of women in a population suffering from war, ..." (Chalmers, 1974, p. 135).

D. Guardianship and Maintenance

Marriage in most societies during the pre-Islamic state was a kind of slave trade, but in Islam, the rules for marital life "are clear and in harmony with upright human nature. In consideration of the physiological and psychological make-up of a man and a woman, both have equal rights and claims on one another, except for one responsibility, that of leadership. This is a matter which is natural in any collective life and which is consistent with the nature of man" (Badawi, 1978, p. 17). Allah says: "And women shall have rights similar to the rights against them, according to what is equitable, but men have a degree (of advantage) over them" (Kur'an, 2:228), "Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other, and because they support them from their means" (Ibid., 4:34).

The degree of advantage, and the guardianship, means that the man should support his family, which has the right to maintenance (food, dress, lodging, education, medical treatment, ... etc.). Even if his wife is rich, also, he should give to her the dower, and she has the full right to spend his money without intemperance.

The main reasons for the above are:

1. The natural superiority of man's ability (body).
2. The natural circumstances of the woman (menstruation, pregnancy, delivery, nursing).
3. The cost of the maintenance (dower, cost of living, medical treatment, alimony, etc.).

E. The Status of Mother in Islam

A woman in Islam has a very important role as a mother, and the status and value attached to mothering is very high. It is no wonder that Allah considers doing good to mother as an example of the prophet's behavior. Islamic teaching always orders a Muslim to do good to his (or her) mother, even if the mother is not believer. Allah says: "And we have enjoined on man (to be good) to his parents, ..., but if they strive to make thee join in worship with me things of which thou hast no knowledge obey them not, yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love)" (Kur'an, 31:14-15; See: Kuran, 19:12-14, 30-34). Among the saying of the prophet in this regard are the following: "paradise lies at the feet of mothers" -- in other words, paradise awaits those who cherish and respect their mothers. Mu'awiya Ibn Jahima reported that Jahima came to the prophet Muhammad and said: "O Messenger of Allah! I intended that I should

enlist in the fighting force, and I have come to consult thee. He said: Hast thou a mother? He said: Yes. "Then stick to her, for paradise is beneath her two feet." Also, another man came to the prophet and asked: "Messenger of Allah, who is the most deserving of good care from me?" The prophet replied: Your mother (which he repeated three times), then your father, then your nearest relatives in order" (Lemu, 1971, p. 23). "Asma said: My mother came to me in the time of the messenger of Allah and she was an idolatress. So I asked the prophet: she is not inclined (to Islam), may I do good to her? He said: Yes, do good to thy mother" (Shalby, 1975, p. 163). Therefore, the status of mother is very high according to Islam whatever her religion. The mother had born man in her womb, suffered much on his account and reared him up after making many sacrifices.

F. Birth Control Plans

Islam always awakens desire or longing for increasing the number of children, because to maintain mankind is the main goal. Also, children keep the family in union, and reinforce the social relationship, and keep the husband and his wife from any immoral doing. The prophet said: Get married, and beget children, for I will be proud of you in the Day of Resurrection. But, Islam is a religion for affluent circumstances. "In some special cases do not present birth control by any precautions" (Sabig, 1968, Vol. 7, p. 132). For example:

1. If a husband is not able to support a large family.
2. If a wife is very weak, and she is afraid of pregnancy.

3. If the wife is continually pregnant.

4. "When a wife is afraid of losing her beauty. Then she and her husband have a right to control the birth" (Ibid., Vol. 7, p. 133).

G. Matrimonial Disagreements

The Kur'an has established principles for solving marital disagreements according to their causes (Appendix H). For instance:

1. If the wife causes the problem, Allah says: "As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly), but if they return to obedience, seek not against them means (of annoyance)" (Kur'an, 4:34). Therefore, "in case of family jars four steps are mentioned, to be taken in that order:

- A. perhaps verbal advice or admonition may be sufficient.
- B. if not, sex relation may be suspended.
- C. if this is not sufficient--some slight physical correction may be administered,
- D. if all this fails, a family council is recommended to effect a real reconciliation" (Ali, 1973, p. 190). In this regard, the prophet Muhammad said: "Beat your women if they disobey you, but not in a violent manner" (Shalby, 1975, p. 39), and, "do not hit the face, use bad language, nor separate except in the house" (Ibid., p. 39).

2. If the husband causes the problem, Allah says: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves,

and such settlement is best" (Kur'an, 4:128).

3. If the cause is shared, Allah says: "If ye fear a breach between them twain, appoint (two) arbiters, one from his family and the other from hers, if they wish for peace, Allah will cause their reconciliation" (Ibid., 4:35).

The arbiter is required by the law-books to be muslim, of full age, male, a free man, of sound mind, and of blameless character.

H. Divorce in Islam

In spite of the fact that Islam prefers solving the problems between a husband and his wife, the Kuran and the Sunna allowed a husband or a wife (under some conditions) to divorce his spouse as a last resort. Islam does not therefore compel unhappy couples to stay together. The prophet Muhammad said: "Of all the things Allah as permitted, the one he most dislikes is divorce" (Lemu, 1971, p. 21). Islam does not give a husband full right to divorce his wife at any time according to his desires, but Islam establishes a good system to define the rights and the duties for a husband his divorced, and legislates ethical behavior to be following during a divorce (Appendix F).

1. Decision to divorce should not injure the wife, or be based on the husband's desire to marry another woman. Allah says: "When ye divorce women, and they fulfill the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms, but do not take them back to injure them (or) to take undue advantage. If any one does that, he wrongs his own soul" (Kur'an, 2:231).

2. The divorced's wali (should be her father, grandfather, or

other relative in the ascendant life), does not have the right to prevent her to return to her husband in the revocable (not definite) divorce. Allah says: "A divorce is only permissible twice. After that, the parties should either hold together on equitable terms, or separate with kindness" (Ibid., 2:229). "When ye divorce women, and they fulfill the term of their (Iddat), do not prevent them from remarrying their (former) husbands, if they mutually agree on equitable terms" (Ibid., 2:232). Islam orders the parents to do good to their daughters when they are returned to them having been divorced by their husbands. The prophet Muhammad said: "Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband" (Azizullah, 1973, p. 91).

3. The husband does not have the right to prevent his divorce (definite divorce), from remarrying another man, whatever his status (social, economic, political). Allah says: "So if a husband divorces his wife (irrevocably), he cannot after that remarry her until after she has married another husband and he has divorced her" (Kur'an, 2:230).

4. Divorce in Islam should be taken at the wife's prescribed period, because during this time maybe one or both of them will try to reach a decision. Allah says: "O prophet, when ye do divorce women, divorce them at their prescribed periods, and count (accurately) their perscribed periods, and fear Allah your God, and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness. Those are limits set

by Allah, and any who transgresses the limits of Allah, does verily wrong his (own) soul, thou knowest not if perchance Allah will bring about thereafter some new situation. Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms, and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah" (Ibid., 65:1-2). When the prophet was told about the man who divorced his wife while she was menstruating, he said: "He should take her back, then keep her until she is clean, then menstruates (again) becomes clean, if it then appears to him that he should divorce her, he should divorce her while she is in a clean condition, before he approaches her, this is the (Idda) "or the period during which a woman must wait before remarrying" as Allah has commanded it" (Shalby, 1975, p. 47).

A divorced woman should stay at her husband's house. He must maintain her until she finished her required Idda. There are three different kinds of Idda: three monthly periods or three months for those who have passed the age of monthly courses, and for those who have no courses; and if pregnant, her Idda is continued until she delivers her child. (See: Kuran, 2:228, 65:4).

The relationship between a husband and his wife during the Idda are suspended, not separated. So that, if one of them dies, the other has the full right to inherit. The Idda period, during which a divorced or widowed woman was precluded from remarriage "was designed not only to avoid doubt as to the paternity of children but also to give the husband an opportunity to reconsider any hasty action and

revoke the divorce at any time before the Idda ended" (Lutfiyya, and Churchill, 1970, p. 495). Also, Islam requires the husband to meet his obligations toward his ex-wife, and gave women the full right to get their dower, a suitable gift, half of the dower, and to maintenance, according to circumstances. (See: Kuran, 2:233, 236, 237, 65:6, and Appendix H).

2. Proposition in the Family and the Social Sphere

A. The Economic Aspect

Woman and Work

Muslim scholars have distinguished between two different kinds of work women might undertake.

- A. A kind of work which leads to decreasing the woman's duty toward her husband and children, or leads to injury of the family.
- B. A kind of work which does not lead to any decrease or injury to the family.

Most Muslim scholars allowed women to perform the second kind of work. But when a woman works outside she should meet her obligations to the Islamic conditions:

- 1. women should not mix with men.
- 2. women should wear Islamic dress.
- 3. women should work in some specific field (midwife, nurse, teacher in girls' school).

B. The Educational Aspect

Woman and Education

Islam urges all Muslims, males and females, to seek knowledge,

and it is considered obligatory. Also, Islam considered spending more time in learning better than spending more time in prayers. Islam advised a Muslim to seek knowledge from the cradle to the grave. Therefore, women have the full right to seek knowledge, and Islam urges women to recite the signs of Allah and his wisdom. The reason for that is that Islam cannot be perfectly followed without knowledge. Allah says: "Those truly fear Allah, among his servants, who have knowledge" (Kuran, 35:28; See: Kuran 39:9, 7:179, 33:34). The prophet said: "That person who shall die while he is studying knowledge in order to revive the knowledge of religion will be only one degree inferior to the prophet" (Azizullah, 1973, p.114). "The acquisition of knowledge is a duty incumbent on every Muslim, male and female" (Ibid., p. 115), "How wonderful are the Ansar (the supporters of the prophet) women! Shyness does not prevent them from attaining knowledge of religion (dear)" (Al-Gawhari, 1978, p. 63). The Muslim woman commonly teach the girls reading and writing and the Kur'an, for example: "Rafidah, who established the first school in Islam, taught girls in the part of the prophet's mosque" (Manssur, 1970, p. 174). Also, the prophet said: "Learn half of your religion from this Humay'rah (a nickname of Aisha, his wife)." Women can give a legal opinion in the science of religion when she is thoroughly familiar with the science of religion.

While Islam allows women the full right to educate themselves, the means and the type of education are disputed between the conservatives and the moderates, and sometimes between the members in the same party. Most Islamic scholars allowed women to seek knowledge outside

and they distinguish between two types of education:

1. Necessary knowledge: any type of education which develops behavior, faith, domestic economy, and nursing.
2. Permissible knowledge: any type of education which the society needs--for example (teaching, gynecologist, and pediatrics). Also, "Islam makes incumbent on the husband to educate his wife if he is able to do, but if does not, she should go outside to seek knowledge" (Sabig, 1968, Vol. 7, p. 158).

A woman may go outside under the following conditions:

1. She has taken care of the family first.
2. She wears Islamic dress. *
3. She does not mix with males.
4. The educational curriculums (type one and two) are suited to the woman's nature.

C. The Ethics and Social Aspect

1/ Woman's Dress

* Islam "did not decide particular type of dress." The foundation and principles of choosing the Islamic dress for males and females is covering nakedness. Islam specified those parts of the body which males and females must cover. Males should cover the part of their bodies between the navel and the knee. The prophet Muhammad said: "The male should cover that part of his body which is between the navel and the knee." (Maududi, 1978, p. 173). Females should cover the whole body, except the face and the hands, from all people except her husband. The prophet said: "When a woman attains maturity no part of her body should remain uncovered except her face and the hand

up to the wrist joint" (Ibid., p. 174).

2/ Women Mixing with Men

Woman should stay in their homes, and take care of their husbands and their children. Allah says: "And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance" (Kuran, 33:33). This verse "Does not mean that women should not all step out of the four walls of the house. They are allowed to go out under necessity. But this permission is neither unconditional, nor unlimited" (Maududi, 1978, p. 202). Among the sayings of the prophet Muhammad in this regard is the following: "Allah has permitted you (Saudah) to go out of the house for genuine needs" (Ibid., p. 201-202). As I mentioned above, and according to the Moses's story, we find in the Kur'an a good example about the necessity which causes two sisters to go out. Allah says: "And when he arrived at the watering (place) in Madyan he found there a group of men watering (their flocks). He said: what is the matter with you? They said: We cannot water (our flocks) until the shepherds take back (their flocks), and our father is a very old man. So he watered (their flocks) for them" (Kur'an, 28:23-24). They did the work because their father could not come to water the flocks.

A/ Islamic conditions to be met by women seeking knowledge, work, and attending group prayers:

1. A woman should fulfill the duties to her husband and her children first.
2. A woman should wear Islamic dress.
3. A woman should not mix with men (except Mahram, and the children under the age of puberty).

4. The educational curriculum should be suitable to the woman's nature.
5. A woman should work at occupations suitable to her nature (teaching, nursing, ... etc.) and she should follow Islamic ethics.

B/ The ethics of women seeking knowledge, work, and attendance at group prayers:

1. Males and females should lower their eyes. Allah says: "Say to the believing men that they should lower their gaze and guard their modesty ..., and say to the believing women that they should lower their gaze and guard their modesty" (Ibid., 24:30-31). The prophet illustrates this point when Jabir asked him: "what he should do if he happened to cast a look by chance. The prophet instructed him that he should turn his eyes away forthwith" (Maududi, 1978, p. 163).
2. Females should cover their whole bodies except the face and the hands. Allah says: "O prophet, tell they wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad), that is most convenient, that they should be known (as such) and not molested" (Kur'an, 33:59). Also, Aisha (the prophet's wife) said: "The Messenger of Allah used to pray Fajer (the dawn prayer) with a group of righteous women who used to cover themselves in a green garb, and return to their homes without

being noticed by anyone" (Al-Gawhari, 1978, p. 70).

3. The females should not appear with decoration, or use perfume when outside of their houses. Allah says: "And say to the believing women ..., that they should not display their beauty and ornaments, except what (must ordinarily) appear ..., and that they should not strike their feet in order to draw attention to their hidden ornaments" (Kur'an, 24:31). The prophet said: "A woman who freely mixes with other people and shows of her decoration is without light and virtue" (Maududi, 1978, p. 189); Females should not mix with males.

3/ Stages of the Social Relationship Between a Woman and Others

1. The prophet Muhammad said: "No man should look at a naked man, and no woman should look at a naked woman" (Ibid., p. 172).
2. Allah says: "There is no blame (on these ladies if they appear) before their fathers, or their sons, their brothers, or their brother's sons, or their sister's sons, or their women" (Kur'an, 33:55).
3. Allah says: "O ye who believe let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence): on three occasions before morning prayer, the while ye doff your clothes for the noonday heat, and after the late-night prayer. These are your three times of undress, outside those times it is not wrong for you or for them to move

Stages of the Social Relationship Between a Woman and Others

Social Relation with	Covering whole body except the face and the hands	Displaying decoration	Others asking leave before entering	Attending to each other	Looking at Naked
Any women	Not necessary	Permissible	Not necessary	Permissible	Forbidden (1)
Her children Under the age of puberty	Not necessary	Permissible	Three specific times (3)	Except three specific times (3)	Forbidden (3)
A/ Her children when they attain the age of puberty B/ Males who are permanently unlawful (2)	Necessary (5)	Except what must ordinarily appear (6)	Necessary (4)	Permissible (8)	Forbidden
Her husband	Not necessary	Permissible	Not necessary		Forbidden (7)
Foreign males	Necessary	Forbidden (10)	Forbidden (9)	Forbidden	Forbidden

about attending to each other" (Ibid., 24:58).

4. Allah says: "But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age)" (Ibid., 24:59).
- X 5. According to the Islamic law, the females "have been enjoined to cover their whole body except the face and the hands from all people, including father, brother and all male relatives, and excluding none but the husband" (Maududi, 1978, p. 173).
6. Allah says: "They should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex" (Kur'an, 24:31).
7. The prophet said: "When one of you goes to his wife, he should mind his shameful parts. They should not both strip their clothes off their bodies and become naked like monkeys" (Maududi, 1978, p. 166).
8. Allah says: "It is no fault in the blind, nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers, or your

father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession. On in the house of a sincere friend of yours, there is no blame on you, whether ye eat in company or separately" (Kur'an, 24:61).

9. Allah says: "And when ye ask (his ladies) for anything ye want, ask them from before a screen, that makes for greater purity for your hearts and for theirs" (Ibid., 33:53). Ali Abdullah yousuf, who translated the Kur'an to English interprets this verse as a special case for the mothers of believers (the prophet's wives), but in my opinion this verse, in spite of showing respect to the mothers of the believers, includes the other women too.
10. The prophet said: "A woman who freely mixes with other people and shows off her decoration is without light and virtue" (Maududi, 1978, p. 189).

PART THREE

THE DIVISION OF LABOR IN LIBYAN FAMILY

-I- The First Stage (1818-1968)

Most Libyans are followers of the Muslim faith and they share traditional Islamic concepts, which include instructions to the believer covering almost aspect of daily life. Several nation's customs also are an important influence of the national life. These customs have been mixed with the Islamic knowledge, and new customs have become sacred.

Arabs, who were the principal inhabitants of this era, had their own customs which influenced Libyans and the others who arrived before 1950: Greeks, Romans, Byzantines, Vandals, and the Turkish. "The origin of the Libyan family structure predates the founding of Islam" (S.R.I. 1969, p. 76). Therefore, the main influences on the Libyan family are:

1. Islamic religion.
2. National customs and the traditions.
3. Laws (Appendix I).

Contact between the Libyans and the foreign cultures came about in two ways:

1. Foreign nations who raided Libya before the Islamic era.
2. Foreign nations who raided Libya after the Islamic religion became the religion of the most Libyans. When Italy, England, and France raided Libya, Libyans continued to fight against

them. Therefore, the cultural contact between the Libyans and those three foreign countries was very weak, with a few exceptions such as the Libyan regime (before 1969), which imposed the British educational system.

The following are some statements by an eyewitness, who was in Libya during the battles between the Libyan Arabs and the Italians (1911-1912).

"The Turkish and Arab fighting forces (the Italian soldiers)..., but their women and their children starve -- starve in a degree impossible..., and they die there of hunger," (Ostler, 1912, p. 274-275). "They are starving homeless wretches in the desert, unable to return to their ruined houses because a civilized nation has made war upon their men," (Ibid., p. 278). "Italian peasant women and children were starving through the country side, not daring to venture near their homes because they knew that women and children would be caught and bound and tortured, as Arab women and children were caught and bound and tortured by Italian soldiers last October" (Ibid., 278).

Also, religious faith and defense of the home country caused all Libyans to play an important role in struggle against Italian colonization. For that reason, "it is with difficulty that the Arab adopts any new customs: but, having once adopted it, he clings to it, and will observe its performances as scrupulously as though they were religious rites" (Ibid., p. 306).

1. The relationship within the family

The foundation of the Libyan family and its customs is found in this proposition: "Preference toward males and discrimination against

females..., starts even before birth" (Lutfiyya, 1970, p. 508).

I believe that there is no difference between this custom and the social acceptance of female infanticide among the Arab pre-Islamic era. In that time, they often buried their daughters alive. Although Libyans did not do the same, they treated women as follows:

- A. A man has the full right to divorce his wife, and marry another one, if his wife does not bear a male child for him.
- B. "No special attention is given to girls in childhood. The boys are always kept in the foreground of social activities." (Ibid., p. 509). Also, each girl should keep in her mind that the boy is much more important, and the parents educate and deal with their children according to this fact.
- C. The husband has complete authority over his wife and children, and he is free to do anything, and makes all the important decisions affecting activities and welfare.
- D. "In the traditional family even a younger brother may assume responsibility to protect his sister and to prevent her from acting in a way calculated to hurt the family reputation" (S.R.I., 1969, p. 75).

Because of increase in education most new families (couples) live in houses separate from their parents. Some legislation has been issued which guaranteed women's rights. Most of those customs were held by Libyans (new generation). But now some of these customs (B and D) still influence the social system.

Because the husband has the full responsibility (by custom) he

is the complete master of the family and its activities. He is usually active outside of his family, not only for working, but recreation. At home men usually eat together alone, and women do the same even at family gatherings and ceremonies.

So a woman is held under the authority first of her father, then of her husband, and preference toward males and discrimination against females is a major factor in family life, which affects divorce, polygamy, and the number of children in the Libyan family.

Finally, some Libyan customs and the teachings of Islam seem to differ sharply on this subject.

That customary treatment of women may be related to some social values; for instance, the boy will support his father and mother in old age, and his sister if she is divorced or widowed, and the son carries the family name.

2. Marriage in Libya

In most cases (by custom), the decision of the marriage is made by the parents. The boy and the girl do not choose their mates as they wish. Instead, the father gives his daughter in marriage to anyone he pleases, and sometimes he forces the daughter into marriage. The mother or the sister chooses the bride's son (or the bride's brother), and the costs of marriage will be paid by the father who contracts marriage for his son, sometimes before his son reaches puberty. After marriage, the bride will join her husband's extended family household (because the basic social unit determining the nature of Libyan society is the extended family), and her status will be assistant to her mother-in-law, who will continue to direct

the household chores.

This custom leads to some problems which are sometimes solved by divorcing the wife or establishing an independent house. "When this happens, it is likely to be considered a reflection on the family" (Lutfiyya, 1970, p. 571).

A. Libyan custom shows preference to marriage within the degrees of consanguinity, especially the cousin's marriage, "and they give the cousin the full right to prevent his cousin from marriage to another one, and they called it (right of the forbidden)" (Al-Fnyiesh, 1967, p. 45).

B. In spite of the fact that Islam gives the woman full right to her Mahr (the dower), customs give the right to the woman's father, regardless of whether he keeps it or he spends it in the wedding--which is a heavy expense to display the social and economic status of the family. This custom is related to the pre-Islamic era when "Arab marriages were looked upon as a kind of sale in which the male suitor tendered a dowery to the bride's father" (S.R.I., 1969, p. 79).

C. Islam allows the man to marry more than one wife. Customs in the Libyan society allow polygamy in some cases such as preferring males, prestige, compulsory marriage, etc. Also, according to the Libyan customs, we found that "There are five basic causes that motivate a man to take on a second wife during the lifetime of his first mate" (Lutfiyya, 1970, p. 521). There are two causes I haven't yet mentioned: "A man with means who has married his cousin...(either due to family pressure or for any other reasons) might develop an interest in some other woman later in life and marry her for love;

a man whose first wife contracts a disease" (Ibid., p. 521).

In spite of motivation to take another wife, we found "according to the 1964 official census of Libya, 3 percent of the existing marriages were polygamous" (S.R.I., 1969, p. 78). Many things deter a man from taking a second wife. For example: "stubborn opposition from the first wife, economic inability to raise a dowery to pay for a second wife, obstacle arises if the husband has male children who are of marriageable age" (Lutfiyya, 1970, p. 521).

3. Divorce in Libya

The husband (by custom) has the full right to divorce his wife at any time, and according to his desire without any observance of the Islamic conditions which handle this subject. A divorced woman should be returned to her father's house, and her children are considered to belong to their father even if she has taken them with her, to raise them, and their father should maintain them. A divorced woman remains in her father's care until she is remarried or returned to her husband.

Among the factors which are causes of the divorce are the following:

1. "If a woman does not fulfill the ideal of an obedient, faithful wife, a good house keeper, and a producer of children" (S.R.I., 1969, p. 79-80).
2. By custom, "non-virginity of the bride, infidelity, infertility, and incompatibility" (Ibid., p. 80).
3. An old man often divorces his wife to remarry a younger wife.

4. "Educated men sometimes seek as second wives more emancipated women with whom they can converse and who can participate with them in a western type of household and social life" (Ibid., p. 79).
5. "If it is rumored that a certain woman is seeing a man other than her husband, she and her paternal relatives are shamed and ostracized by the community, and, in most cases, she is divorced by her husband" (Lutfiyya, 1970, p. 510).

According to the vital statistics of Libya, 1963 and 1965, the number of divorces was increased by 64 cases (2.5%).

<u>1963</u>	<u>1965</u>	<u>%</u>
<u>2,513</u>	<u>2,577</u>	<u>2.5</u>

4. Woman and Labor

In the city, most of the wives in Libya play as senior women in household because the husband's mother often has overall supervision of household duties. But before their marriage women are "responsible for helping with the housework and cooking at home, and for trying to help make their own dress" (Keith, 1966, p. 367).

In rural life, "women perform crucial roles in the economy..., sowing and reaping crops, and tending flocks" (S.R.I., 1969, p. 81). Therefore, women do practically all the labor of the family. These roles are not new for the Libyan women; they are accustomed to doing many different works at home and in the farms, "fetching food and drawing water, pitching water, pitching and striking tents, milking the she goods and camels, and preparing food" (Furlong, 1909, p. 194).

According to three vital statistics of 1964, 4.1% of the Libyan workers (females), 6 years and over.

	Number of Non-Workers	Number of Workers	%
6 years & over	560,364	22,891	4.1

5. Woman and Education

During the Libyan war of liberation against Italy, women worked with men in the battles, and some of them took over their responsibility toward their families of "rearing, education and feeding the children. Frequently, there were the main economic support of the family by establishing local and domestic industries, such as weaving, which they performed at home while their men were at war. Nonetheless, women found themselves outside the specific warlike situation of the 20's and 30's, without-educational opportunities, thus restricting their participation in building the society" (Habib, 1975, p. 33). In that time there were several mosque schools, in all cities through the country, to educate the boys; also, there were several house schools (Aryfah) to educate the girls. Those types of education had been established to teach children: Kur'an and the principle of reading and writing, and dress-making and embroidering (for girls). "(90% is the rate of literacy in Libya in 1950)" (Zwawah, 1967, p. 98).

In 1951, "there were very few schools for girls ..., in that situation it was difficult for women to play any meaningful role in a society ..., (because), women were conditioned by the tradition of centuries to play only a passive role" (Habib, 1975, p. 33).

According to the Libyan laws, education is compulsory, and primary and secondary education are free.

The first secondary girl's school was created in Benghazi in 1950/1951. Only 15 students were enrolled, and 11% of the girls attended the primary, preparatory, and secondary schools. "The ratio increased to 20.3% (1962), and 21.8% (1964)" (Zwawah, 1967, p. 101). Also "from 1951 to 1965 the number of girls attending primary schools rose from 13.7% to 23.27% of the school population" (Blunsum, 1968, p. 111).

Faculties	Number of Students (Female)			
	55	57	62	66
Faculty of Arts and Education		-	-	88
Faculty of Economics and Communication		-	-	28
Faculty of Science		-	-	43
Faculty of Law			1	11
Faculty of Agriculture				-
TOTAL	-	-	1	170

(Zwawah, 1967, p. 105).

The gap between educated males and educated females in the university is great.

The causes of this gap are related to:

1. Women attended the university lately.
2. The Government did not extend compulsory education through the preparatory level.

3. "One of the problems that it is proving difficult is that of literacy in women" (Blunsum, 1968, p. 110).

According to the 1964 official census of Libya, 95.8% of the total (females) were illiterate (6 years and over).

The Number and the Percentage of Libyan Female Students
According to the Educational Level
During 1965/1966 and 1967/1969

Level of Education	1965/ 1966	1966/ 1967	%	1967/ 1968	%	1968/ 1969	%
Primary	53,189	62,851	18.2	75,081	19.5	87,537	16.6
Preparatory	1,612	1,945	20.7	2,137	9.9	3,544	65.8
Secondary	438	396	13.2	738	48.8	944	27.9
Teaching Training (General & Special)	1,194	1,781	49.2	2,268	27.3	2,203	-2.9
Universities	169	213	26.0	277	30.0	330	19.1
TOTAL	56,602	67,286	18.9	80,501	19.6	94,558	17.5

(El-Fahumi, 1975, p. 107:110)

6. Woman's Dress

Islam allows women to expose their faces and hands, but Libyan women wear the baracan adapted to cover the whole body, including the face (except a peephole for one eye). "Tripolitan women of the middle class have a custom of going about without veils, but draw the baracan over the face instead, leaving a small aperature through which they peek with one eye. Women of the lower class - the country women and Badawi -- frequently go with faces uncovered" (Furlong, 1909, p. 35).

This custom is traced to:

1. "Foreign rule, whether Turkish or European, inhibited women from coming out of their homes in a fuller and more open way than is customary in other parts of the world" (Habib, 1975, p. 33).
2. Customs was to make obvious women's status.
3. Men did not like their wives or daughters to go outside with faces uncovered, especially before foreigners.
 "The little girls, some of whom were old enough to be attractive, might adjust their baracans over their faces before the head of the school and the foreign gentlemen should arrive" (Todo, 1912, p. 52-53). Girls under ten years remained uncovered.

This custom becomes a moral value and a type of nobility of character in the society.

7. Women and Mixing with Men

A woman's social intercourse in Libya is limited to her family and relatives. The wives seldom leave their homes or farms. "No girls older than 12 or 13 goes into the street even shrouded, nor until she has been some time married, and she may not, of course, see any man but the nearest home relatives in the domestic country yard" (Ibid, 1912, p. 95).

The following are some paragraphs from a 1965 conversation between a Libyan and his wife, and their friend, who was a foreign man. "This is my wife, Rabiaa," Abdul says. "She will speak Italian with you." "I asked Rabiaa, 'will you come to my house for tea

some day?' I shall invite some other Libyan ladies, and you can all talk together.' Rabiaa looks pleased of the idea, but uncertain. 'Ask Abdul, she says ...,' he answers, 'my wife never goes out.', "The ladies are discussing their desire to discard their baracans, if not their veils, ... this is the first I have ever heard this general desire expressed in a group.", "Then she whispers into my ear, 'please you tell (my husband) baracans no good!!! I like to wear just black veil. Abdul is always definite that his daughter will not use the baracan, not wear the veil.'", "All three girls as well as the boys are attending school. These two conditions, education and unveiling, are now beginning to go hand in hand for girls.", "I remember very well the afternoon when Abdul suggested that I take his wife for a drive for an hour to cheer her up. Rabiaa and Laila all came ..., they had been living in Giorgimpopoli (the distance about 3 miles), for almost three years, and had never been in Tripoli city" (Keith, 1966, p. 358-369).

8. Birth Control

In Libyan society, large families are desirable, because of social and economic factors which shaped their moral values. "According to the 1964 official census of Libya, the majority of the population were members of households ranging in size from four to seven members. Approximately 12 percent of the households had eight or more members" (S.R.I., 1969, p. 77). Some authors explained the main reason is that "birth control is virtually unknown" (Ibid., p. 79). But I believe that, most Libyans, especially women, knew about birth control techniques; but they may be afraid because they misun-

derstand the Islamic teachings. The crude birth rate in 1968 was 36.0 per thousand.

9. The Status of the Women of the Tuarges

Minority groups in Libya - the Berbers, the Negroes, the Tebu, and the Tuarg - do not comprise more than 1% of the total population. The Tuarges live in the Southwest. They have their own dialect and custome. "The tuarg are specially known for their colorful customs and traditions. Their men wear veils in public and their women go unveiled" (Habib, 1975, p. 23).

Ibn Khaldun (1332-1404), the Muslim sociologist, mentioned that the Tuarges are Arabic. "They had been emigrated from (Yemen) the south of the Arabian peninsula, ..., and they were accustomed to living in the desert many ages pre-Islamic state" (Al-Taher, 1969, p. 89), and the Arabic language is their speaking in comparison with their native language.

The social system of the Tuarges is a tribal and hereditary system, which consists of three classes:

1. The noble class.
2. The follower class.
3. The slaves class.

These three different types had shaped their family structure and the marital pattern. For example, a woman could marry any man, even if his status was less than hers, and this did not effect her status. But men could not do the same; any man who desired to keep his status should marry woman from the same status or higher than his.

The main factors which upgarded woman's status in the Tuarges are:

1. The maternal kinship system. "The children belong to their mother's kin and inherit from them rather than from the father's side" (Levy, 1971, p. 245).
2. "Women played an economic and political role, and the tribe council often asks one's advice to solve their disputes" (Al-Taher, 1969, p. 119).

The great Arabic traveler (Ibn Battuta) said of the Tuarges: "Nobody of them attributes to his (or her) father, but to his (or her) uncle (maternal), and nobody inherits his father except his sister's sons" (Ibid., p. 120). Also, "Their women showed no modesty in the presence of men and did not veil. Yet they were assiduous in their prayer. Anyone who wished to marry them could do so, but they would not go on a journey with a husband. Even if one of them wished it, her kinsfold would prevent her. The women there have friends and companions amongst the men who are related to them. So also the men have friends amongst women not related to them. A man may enter his house and find his wife with her (male) friend and yet will not disapprove" (Levy, 1971, p. 127). Therefore, the women of the Tuarges have their freedom, don't wear the veil, and they have the full right to choose their husbands. "If a woman is in love with a man far away from her house, she rides her camel (alone) to his house to spread out her longing; then she returns" (Al-Taher, 1969, p. 120).

Also, "The boy knows his sweetheart, and he goes to her camp and sings to her, generally in verse of his own making. If she likes him,

she comes out and answers his song, not rarely in words of her own composition, too. The boy then goes and asks for the girl from her people, paying a dowry if an agreement is reached. Cases of elopement leading to blood-feuds are known" (Levy, 1971, p. 109). But the Tuarges usually gives the dowry to the bride's father or her brother, which consists of some animals, and "if those animals gives birth to a calf, the new babies will be related to the bride and her children" (Al-Taher, 1969, p. 126).

The Tuarges (by custom) prefer monogamy and divorce is infrequent, because the group mind (intuition) does not accept it" (Ibid., p. 122). Also, they prevent any member (male or female) to marry his (or her) cousin.

Finally, "Amongst the Bedouins of the Libyan desert, boys and girls mix freely except amongst the higher classes, whose women are all kept in seclusion" (Levy, 1971, p. 109).

-II- The Second Stage (1969-1979)

1. Women's work and their education

The rights of women in the People's Socialist Libyan Arab Jamahiriya are guaranteed by the legislature. A variety of organizations are carrying out programs to insure women's rights, especially in education, marriage, divorce, political activities, and social security (to maintain status in case of illness, widowhood, unemployment, etc.).

Women have the right to choose any kind of work, except those which have been forbidden by the international labor treaty. For example, Article Four forbids "women's work during the night," and

Articles Nine and Forty-five forbid "women's work in mining" (El-Fahumi, 1975, p. 53). According to labor law number (58)/1970, Libyan women have the right to work, and sexual discrimination in hiring is forbidden. Labor laws also forbid discharging women because of pregnancy.

Article Ninety-five (95) of labor law number (58)/1970 states, "It is not lawful to employ women in dangerous work." Article Ninety-six (96) states, "It is not lawful to employ women more than forty-eight hours during the week including the extra hours and it is not lawful to employ women in between 8 p.m. and 7 a.m." Article Forty-three says that, "A working woman who spends 6 months persisting in the work, gets half of her hire during fifty days which consists of the period before and after the parturition... and she has the right to continue her absence because of sickness... This is lawful under the condition that the total of her absence not exceed three months, and in all those cases it is not lawful to employ women during the thirty days after the parturition." Article Fifty-five states that, "because of the marriage or birth of the first child, a woman (worker) has the full right to get the reward. ...Also, the pregnant woman has the right to receive \$9 each month from the fourth month until she gives birth, and \$75 when she gives birth." (Ibid., 75, p. 54:57).

Article Ninety-eight says, "The employer who employs fifty working women or more in the same place must offer to their children a children's home." (Ibid., 75, p. 58, 59).

Because of the labor law advantages mentioned above, many females have gone to work. Based on the 1973 census, Table 1 indicates the

economic activities in which the Libyan women are participating, the percentage of female workers in each occupational division, and compares the total number of female workers to the total number of females (10 years and over).

Despite the diversity of occupational divisions in Table 1, only 2.9 percent of Libyan females work, a very small percentage considering the legislation and canons that have been enacted for the sake of social and economic evolution.

A review of Table 2 shows that only 6 percent of the total number of females (15 years and over) are working. This is an increase of 4.1 percent over the 1964 figures.

Table 3 indicates that the percentage of female workers will probably increase during the coming years. Note that the number of female workers increased from 4.1 percent in 1964 to 6.2 percent in 1973, 6.4 percent in 1974, and to 6.6 percent in 1975. These increases correspond to the continual increases in the number of females who attended all levels of education. For example, the number of females who attended the primary level of education increased 109 percent between 1969 and 1973. The number of females who attended the teachers' institutions increased 85.5 percent between 1969 and 1973, and the number of female students who attended the universities increased 230 percent in the same four year period.

Table 4 shows the number of female students who attended all levels of education increased 129 percent between 1969/70 and 1974/75.

Table 5 shows the number of female students who attended GAR-Younis University increased 1651 percent between 1964/65 and 1974/75.

TABLE 1. The Number and the Percentage of Libyan Economically Active Population 10 Years and Over by Major Occupation Divisions (1973).

Occupation Divisions	Number of Females	Percent		
		1	2	3
Professional, Technical, and Related Workers	6,259	21.8	1.0	.6
Legislative Authorities, Govt. Senior Administrative Execu- tives	6	.0	.0	.0
Clerical and Related Workers	505	1.8	.1	.1
Sale Workers	90	.3	.0	.0
Service Workers	6,386	22.2	1.1	.6
Agricultuers, Forestry, Animal Husbandry Workers, Hunters, and Fishermen	13,573	47.3	2.3	1.4
Production and Related Workers, Ind. Transport Operators and Agricultural Workers	1,730	6.0	.3	.2
Workers not Classified by Occupation and Stated	169	.4	.0	.0
Total	28,718	99.8	4.8	2.9

SOURCE: Rached, 1975, p. 25.

(1) The Total (28,718).

(2) Total of Ten Years and Over (603,585).

(3) The Total of Females (994,445).

TABLE 2. The Number and the Percentage of the Libyan Workers (Females) Attributed to the Total (Females) According to the Age Group (1973).

Age Group	Number of Females	Number of Workers Females	Percent		
			1	2	3
Below one year	46,862				4.7
1-4	163,092				16.4
5-9	180,906				18.2
10-14	125,713				12.6
	516,573				51.9
15-19	80,521	3,386	4.2	.7	8.1
20-24	65,406	4,723	7.2	1.0	6.6
25-29	60,682				6.1
30-34	47,029	6,535	6.1	1.4	4.7
35-39	50,608				5.1
40-44	38,688	5,967	6.7	1.3	3.9
45-49	34,416				3.5
50-54	24,936	5,079	8.6	1.1	2.5
55-59	17,415	1,382	7.9	.3	1.8
60-64	17,256				1.7
65 years and over	40,903	1,554	2.7	.3	4.1
Not stated	12			.0	.0
Total	994,445	28,626	6.0	6.0	100.0

1. Rached, 1975, p. 135.

2. Secretariat of Planning Census and State Dept. 1975, p. 15.

(1) According to the Total of Each Age Group.

(2) The Total (15 - 65 and over) = (477,872).

(3) *Total (994,455).

TABLE 3. The Number and the Percentage of the Libyan Workers (Females) "15 - 45 Years,"
Attributed to the Total Number of Females During 1964/1973-1975.

Number of Females	1964	1973	%	1974	%	1975	%
Non Workers	560,364	417,800	--	431,340	--	448,980	--
Workers	22,891	26,025	13.7	27,815	6.9	29,805	7.2
Percent	4.1	6.2		6.4		6.6	

SOURCE: EL-Fahumi, 1975, p. 70.

TABLE 4. The Number and the Percentage (Females) According to the Educational Stage During 1955-1976.

Educational Level	Year										
	55/56	60/61	£	64/65	£	69/70	£	74/75	£	75/76	£
Primary	11,195	25,872	131.1	32,898	27.2	107,047	225.4	234,360	118.9	256,102 ¹	9.3
Preparatory	25	472	178.8	1,503	218.4	5,707	279.7	25,401	345.1	39,441	55.3
Secondary	29	125	331.0	368	194.4	1,071	191.0	2,951	175.5	4,026 ²	36.4
Teacher Training (general & special)	198	375	89.4	723	92.8	1,676	131.8	1,966	17.3	12,258	523.5
Total	11,447	26,844	134.5	35,492	32.2	115,501	225.4	264,678	129.2	311,827	17.8

SOURCE: Rached, 1975, p. 136.

**Ibid, p. 77, 92, 94.

¹Except older students.

²Except evening students.

TABLE 5. The Number and the Percentage of Students (Females) in the Gar Yunis University and in Al-Fateh University During 1957-1976.

University	Year											
	57/58	61/62	%	64/65	%	69/70	%	74/75	%	75/76	%	
Gar Yunis	1	28	2700	49	75.0	188	283.7	858	356.4	971	13.2	
Al-Fateh	-	11	64	35	218.2	106	202.9	451	325.5	604	33.9	
Total	1	39	3800	84	115.4	294	250.0	1,309	345.2	1,575	20.3	

SOURCE: Rached, 1975, p. 136.

**Ibid, p. 87, 88.

The number of female students who attended Al-Fateh University increased 1118 percent and the number of female students who attended the universities increased 1458 percent during the ten year period.

In my opinion, the main causes for the increase in the female students in the People's Socialist Libyan Arab Jamahiriya are the legislation which was enacted and the establishment of goals for the social and economic evolution of the Libyan society. In the 1969 constitutional proclamation, Article 14 states that "education is compulsory and free of charge" and that "compulsory education extends through the preparatory stage."

1. "Article 14 of the constitutional proclamation of December 11, 1969 establishes education as a right and a duty for all Libyans. It is compulsory until the end of the preparatory stage. The state guarantees education by establishing schools, institutes, universities and cultural and educational institutions in which education is given free of charge. The article emphasizes that special care be given by the state to the physical, mental and moral welfare of youth." (Habib, 1975, p. 283). Habib adds, "The most forward-looking and progressive law passed so far was the educational ordinance No. 134 of October 29, 1970. The philosophy of education was placed in a context of the 1969 revolution for the development of the country's Arabic and Islamic heritage. Particular attention was given to teacher training and to the modernization of teaching methods and curricula." (Ibid., 1975, p. 283).

2. Also of importance is the law which requires that all teacher

staffs be female for all levels of education until the end of the preparatory stage.

3. The main goals and results of a three-year plan (1973-75) and a five-year plan (1976-80) are:

a. All Libyan males and females (6-11 years) attended the primary level of education in 1975 while only 82 percent of all Libyan males and females (6-11 years) attended in 1972.

b. All Libyan males and females (12-14 years) will be attending the preparatory level of education in 1980.

c. The percentage of Libyan males and females who attend the secondary level of education should increase from 21.5 percent in 1972 to 50 percent in 1980.

d. Illiteracy should be eradicated in Libya by 1980.

2. Women and the propositions of marriage and divorce

To better understand women's new status in the People's Socialist Libyan Arab Jamahiriya, a review of some of the legislation and canons which affected the status of women will be reviewed. Legislation No. 176 issued in 1972 requires a male to be 18 years old and a female to be 16 years old before marriage. The acceptable marriage also includes the agreement of the female and her legal guardian. However, if a female chooses a husband and her legal guardian does not agree, article 3 of legislation No. 176/1972 gives the female the right to lodge a court complaint. If the court accepts her decision, she is free to marry.

This legislation also gives a woman the right to initiate divorce in certain circumstances, such as physical harm inflicted by the hus-

band on the wife, the husband forcing his wife to do anything which is unlawful, or if the husband does anything which may damage her. Also, the female may choose divorce if her husband doesn't provide a separate house for his wife.

The law gives women legal competence, and the right to unrestricted disposal of their property (to buy, sell, or give), without her father's or her husband's permission.

According to the 1964 census, 3 percent of all married Libyan males had more than one wife, but that figure decreased about 63 percent in 1973 to a total of 1.1 percent of Libyan males who were married to more than one wife.

The decrease in polygamy is related to some factors:

1. The increase in the number of students, males and females, who attend schools.
2. The students spend many years to get their degree, and they need more years in their jobs to offset their cost of marriage.
3. Some new laws which were passed by the revolutionary command council requires that "when a man makes such a decision (to marry another woman) he must receive the consent of his first wife" (Ibid., p. 36).
4. In 1973, women "were given equal rights with men in establishing legal procedures for divorce" (Ibid., 1975, p. 36).

The Number and the Percentage of Libyan Married Males
by Number of Wives During 1973

Number of Wives				Total
1	2	3	4	
336,586	11,088	492	66	348,232
96.65%	3.18%	.14%	.02%	99.99%
	3.44%			

The following table indicates the number and the percentage of marriages and divorces in Libya during 1963-1965 and 1975-1976.

Status	Years					
	1963	1965	%	1975	1976	%
Married	9,670	10,629	8.9	16,187	17,360	7.2
Divorced	2,513	2,577	2.5	4,752	4,593	-3.3

The above table shows an increase in the number of marriages between 1963-65 and 1975-76. Marriages increased about 8.9 percent between 1963 and 1965 and increased 7.2 percent between 1975 and 1976. The number of divorces in Libya also changed during the 1963-65 and 1975-76 periods. Between 1963 and 1965 divorces in Libya increased about 2.5 percent. The number of divorce cases decreased about 3.3 percent between 1975 and 1976.

3. Women's participation in political activities

The popular Revolution in Libya 1969 opened a new era in the emancipation of women.

For the first time in the country's political history all Libyan women were invited by the Revolutionary command council to a special congress. They were asked to discuss openly and frankly with authorities what Libyan women wanted..., the invitation was addressed to all without exception. They made no distinction between modern and traditional women, the educated and illiterate, the young, and the old. They came from all sections of the country, talked openly, argued and discussed with all participants (Habib, 1975, pp. 34, 35).

Women have played an active part in the Arab Socialist Union since its formation on June 11, 1971. Currently there are women at the highest level of the organization.

In 1973, "there were eight women receiving training as pilots in Sabha" (Ibid., 1975, p. 37).

Since the Libyan revolution, women can work in any profession they choose.

To distinguish between women according to the group age, we found that women aged 18-35 were more modern in their approach to life than the other groups. Women 35-45 years of age were ready to consider many of the modern innovations. Women 45 and over were the most conservative in their attitudes.

RESEARCH DESIGN

1. Introduction

For thousands of years man has chosen to satisfy the need for personal survival, and for the survival of the species in and through the family.

"Throughout history there have been profound changes in the family and there are many differences in family forms and functions both historically and contemporaneously." (Kenkel, 1973, p. 3).

It is no wonder we found that all sciences and religion have given great attention to the family as a human institution including a study of the factors involved in the emergence, self-maintenance, and development of such a system.

It is well to know some important facts:

1. The family is the basis of the society.
2. The family varies from society to society.
3. The family varies from generation to generation in the same society.
4. Scientific, technological, industrial evolution and any change in the society will affect the family.
5. Any change in the family (structure, function, roles of its members, etc.) will affect the society and its social systems.
6. Any sharing in one value tends to create sharing in certain other values, too, and leads to the existence of new kinds of relation-

ships, social units, and roles (third culture).

Taking this into account, this study has the following general objectives:

1. To see whether an individual involved in a cross-cultural experience (living abroad) acquires certain cognitive styles toward division of labor as an old system in the family.

2. To see whether some factors affect students' attitudes toward division of labor in the family.

Therefore, the system of hypotheses will assert:

1. A relationship between cross-cultural contact and preferring absolute equality between sexes in all things.

2. A relationship between preferring absolute equality between sexes and

- a. The level of education (less than secondary, secondary, undergraduate, graduate (M.S. and M.A.) and graduate (Ph.D.).

- b. Marital status (non-married and married).

3. The specific objectives are:

- a. To study and compare the characteristics of Libyan students in the U.S., males with females.

- b. To study and compare the characteristics of Libyan students in the U.S. who are married with those who are not married.

- c. To study and compare the characteristics of Libyan students who are in higher levels of education with those who are in lower levels of education.

2. The Problem

Many years ago, in most Libyan families, a husband's role was as head of his family, and he had considerable control over his wife and his children. A woman was always under the authority of the male (her father before she was married, and her husband later).

Therefore, there were two different roles in the Libyan family:

1. A husband's role: He had great authority, was leader and decision-maker in the family, worked outside of the house, took responsibility of maintenance, sought knowledge, participated in political activities, etc.

2. A wife's role: Her main role was to bear children, take care of them and her husband, and work as a housewife. She did not have the right to work outside her house, to seek knowledge, or to participate in any activity outside the house.

In my opinion, the main factors which caused this situation and led to division of labor between sexes in the family are:

1. A misunderstanding of the Islamic teaching:

Without doubt, Libyan religious practice is a mixture of several foreign cultures and old Libyan customs and traditions. This amalgamation led to new customs far away from the Islamic teaching, but are thought of by the Libyan people as a religious teaching. The result is a two-faceted Libyan society - the Islamic teaching in one part, and in the other, Libyan customs, traditions, and practices.

2. A dictatorship of tradition or moral coercion:

Old traditions and customs are a big influence in Libya. They tend to hinder any change in social systems because of the high number

of illiterates.

Several studies have been conducted in regard to women's education and women's work. In one study examining the attitude of the educated female toward women's education, the researcher found a positive attitude toward educating females, especially in the higher levels of education, which offer women greater opportunities for employment. In a study of women working outside the house, the researcher found that women work primarily to increase the economic level of the family.

In another study examining the attitude of educated females toward women working, the researcher discovered that 50.46 percent of his sample preferred to limit the levels of education for females, and 49.54 percent of the sample preferred to give females their freedom to choose any kind or level of education. Also, the researcher indicated that 68 percent of his sample preferred to limit the proper kinds of jobs for females, and 32 percent of the sample believes that a woman has the right to choose any profession (Rached, 1975, p. 137).

In a study of students at Assut University in Egypt, the researcher found that most of the students in his sample did not believe that men and women are absolutely equal, that the male students in the sample believe women's role is only in their houses as housewives, and that educated women lose their femininity. Also, the researcher indicated that the students from rural societies are more conservative toward women's education and women's work than the students from urban societies (Ibid., p. 138).

According to a study that surveyed 315 male and female students, ("Attitudes of the Students of Al-Fateh University About Women's Education and Labor), the researcher found the students had a positive attitude toward women's education, and toward absolute equality between sexes in education. However, the students indicated that the educational level of a husband should be higher than of his wife! The researcher found no objection to women's work outside the house, under certain conditions.

The following summarizes the main attitudes toward women's role in the Arabic Libyan society.

Older Libyan people believe that a woman's duty is only as a housewife who takes care of her children and her husband.

The majority of Libyans believe that a woman has the full right to work outside the house and to seek knowledge, but under some conditions. For example: she must choose the proper kind of work, and be separated from co-work and co-education.

A minority of Libyans believe that women and men both have equal rights in all things.

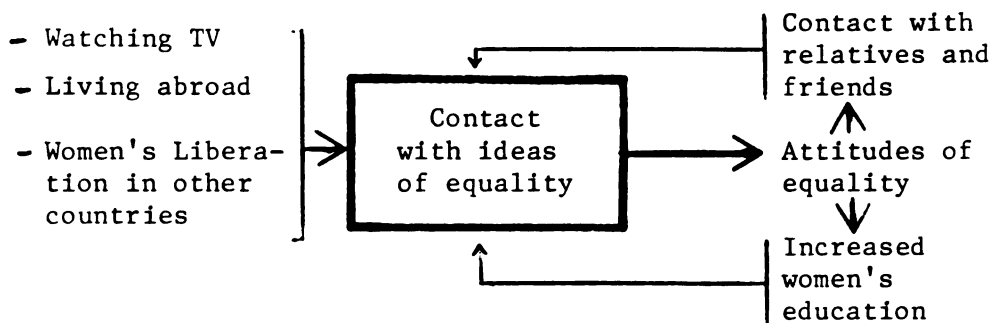
This author believes the third attitude relates to some outside factors which affected the ideas of those minorities toward women's rights. This change will affect the structure and functions of the family, especially the roles and the relationships between sexes. As mentioned above, there are many factors which have affected the ideas of the minority; the following are some of them:

1. The influence of media (TV, movies, radio, etc.), because of many programs from other countries (different culture).
2. The influence of the ideas and practices of the students

(some of them with their families) who have been abroad for their education, stayed for many years, and became accustomed to living in a different social system, so that, when those students return, they will affect the others.

3. The increase in the number of females in most levels of education.

4. The evolution of the women's movements and their emancipation in most countries around the world will affect the other countries sooner or later.



Generally speaking, this study tries to develop the point of the categories of cognitive styles toward equality between sexes, and tries to establish the relationship between preferring absolute equality between sexes with the level of education, marital status and sex. In other words, the objectives of my study are:

1. To test some specific hypotheses about the relationship between the variables' study.
2. To call for generalizations about Libyan students.
3. To compare between the attitudes of the Libyan students and

the Islamic teachings toward the subject of this study.

3. Hypotheses

1. According to the goals of this study, influences which contribute to the self-perpetuation of social change will be studied.
2. The following conceptual framework will be employed in this study. This framework is composed of the following:
 - a. The concept of social systems as one of central concern to sociology.
 - b. The concept of family as the main central concern of most religions and sciences.
 - c. Human institutions invariably change over time, and in this the family is no exception.
 - d. The process of change in structure and function of the family would be seen as a process of change in the social system.
 - e. One of the most important causes which affect cross-cultural contact is sharing in a value which tends to share in certain other values.

With these theoretical bases the following hypotheses are generated:

Hypothesis 1

Libyan students, both males and females, prefer absolute equality between sexes in all things to division of labor in the family.

Hypothesis 2

More Libyan females than Libyan males prefer absolute equality

between sexes.

Hypothesis 3

More non-married Libyan students than married Libyan students prefer absolute equality between sexes.

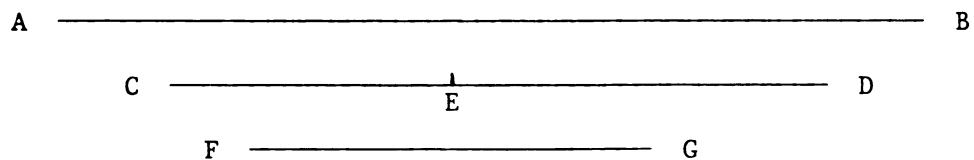
Hypothesis 4

The preference for absolute equality between sexes increases as the level of education increases.

Division of labor means any division of the responsibility between the individuals or groups in one unit's frame (family, society, state). They share in the profits to satisfy their economic, social, educational and sexual needs.

4. Research Population and Sample

A. Sample Frame



(1)

According to this figure,

A ——— B is the population of all Libyan students.

C ——— D is all Libyan students in the U.S., and which is divided into two parts:

C ——— E is all Libyan students in the U.S. who have scholarships from their society (2486 students), and their wives (778

wives). The total (3264).

E————D is all Libyan students in the U.S. who are supported by their families.

F————G is the sample survey (a set of elements from a population).

Because there is no single list of all students from which to select the sample, the decision was made to estimate the number of Libyan students who are supported by their families. The estimated number is 896 students (Table 6).

B. Sample Size

The target population is all Libyan students who are in the U.S. for their degrees. The total number is 4160 students, and the information sought includes random selection of students within the total.

The following are some steps to select sample size:

1. For the purposes of the study, I decided that a random sample of 260 students from the elements of all Libyan students in the U.S. would be sufficient. Therefore, a sample fraction is:

$$f = \frac{n}{N} \quad \therefore \quad \frac{260}{4160} = \frac{1}{16}$$

2. The variable under consideration will be attitudes toward equality between sexes, a binomial variable: agree and disagree.

3. The size of the prospective sample, which would be obtained with a sampling fraction of 1 : 16, and a population of 4160 Libyan students is:

TABLE 6. The Number and the Percentage of Libyan Students in U.S.A. until April 1979

	Students	Size	%
With scholarship from their society**	Non-married	1708	41.1
	Married	778	18.7
	Wives	778	18.7
Total		3264	78.5
With scholarship from their families	Non-married (males)	896*	21.5

SOURCE: Financial Section, Libyan Embassy, Washington D.C., 1979.

*Estimated number.

**It means their government.

$$\frac{1}{16} = \frac{n}{4160} \quad \therefore 16n = 4160$$

Sample size is $n = 260$ students.

C. The Source of the Sample

The original data collected from a random sample of Libyan students in the U.S. who were used as respondents was collected by mailing a questionnaire to them.

D. Questionnaire Characteristics

1. The questionnaire consists of 43 statements related to the attitude in question, divided into five parts (Appendix J).

2. The questionnaire contains 8 propositions (dependent variables): Absolute equality between sexes, mixing between sexes, family decisions, women's education, women's work, women's political activity, birth control planning, and women's divorce rights (Appendix K).

3. The questionnaire consists of closed or fixed alternative questions. Therefore, the only possible replies are: strongly agree (SA), agree (A), disagree (D), and strongly disagree (SD).

4. The questionnaire includes 9 standard questions: age, sex, educational level, marital status, partner's choose, family size, original place of birth, and number of years in the U.S.

5. The respondents were classified with respect to their sex (male and female), marital status (non-married and married), and educational level (less than secondary, secondary, undergraduate, graduate (M.S. or M.A.), and graduate (Ph.D.)).

6. Women's work, the first subject, consists of 11 questions, 3 of which concern the kinds of work, and the rest location of work.

7. Women's education, the second subject, consists of 5 questions - 2 about the right to education, 2 about the kind of education, and the last about education's place.

8. In part three, there are 20 questions in nine categories. Six questions are about family maintenance, one is about authority, 2 are about birth control planning, 2 are about women's travel, 4 are about divorce, 3 are about family maintenance, 2 are about who has the right to buy and sell things, 2 are about women's dress, and 2 are about mixing between sexes.

9. Women's participation in political activities, the fourth subject, consists of 6 questions.

10. Equality of the sexes is the fifth subject and consists of 7 questions, 6 of which concern motives for equality.

5. Method

The main goal of this study is to determine the attitudes of Libyan students in the United States toward:

1. Division of labor between sexes in the Libyan family
2. Absolute equality between sexes in Libyan family
3. Absolute equality between sexes in Libyan family under some conditions

The study also determines if there is any association between those attitudes and these qualitative factors:

1. Sex. The sex factor has two levels in this study (male, female).
2. Education. The education factor has five levels in the

study (less than secondary; secondary; undergraduate; M.S. or M.A.; and Ph.D.).

3. Marital Status. This factor has two levels in the study (non-married, married).

A questionnaire of 49 items was mailing administered to a random sample of 6 percent (N = 260) of the Libyan students (males and females) in the United States (4160). Sixty-two percent of those in the sample were married, 73% were males, 12% were less than secondary education, 13.5% were secondary education, 36.5% were undergraduate, 27.6% were graduate (M.S. or M.A.), and 10.6% were graduate (Ph.D.). Respondents in seven different states in the United States were asked to indicate whether they strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD) with 43 statements. They were also asked to indicate their age, sex, level of education, marital status, place of birth, choice of mate, number of children, number of years in the United States, and number of children desired. A questionnaire was designed in English, then translated it into Arabic, because most of the respondents (Libyan students' wives) could not understand English. (Appendices L, M, N). The subjects were mailed an open-ended questionnaire. Some directions were noted on a separate page and was mailed with the questionnaire to help the respondents understand the nature and the goals of the study. Also, the husbands were requested to allow their wives to answer the questionnaire alone. The respondents were asked to not give their names to achieve the reliability responses.

The portion of the respondents who returned the questionnaire was 65.4 percent (170) and there was not a follow up for non-respondents.

The data were organized and summarized numerically and tabulated in the computer. Data were tabulated for males and females, lower and higher levels of education, and marital status. The statistical evaluations, including percentages and X^2 chi-square, were done to discover any association between the variables' characteristics (sex, education, and marital status and the sample study's attitudes toward the statements which pertained to those issues in the questionnaire).

6. Discussion and Results

The study's sample was drawn from all the Libyan students and their wives in the United States. The proportion of those respondents was (4.1%). Two hundred sixty students and their wives, or (6.3%) of the total population were selected as a random sample. One hundred seventy Libyan students and their wives answered the questionnaire. This is equal to (65.4%) of the random sample or (4.1%) of the study population. (Appendix, M).

Table (7) indicates the following:

1. Sixty-three percent of the Libyan students in the United States are not married and (37%) are married.
2. Of the total population which includes all Libyan students and their wives in the United States, (2.5%) of unmarried Libyan students answered the questionnaire, while (7%) of the married students and their wives answered the questionnaire.
3. The percentage of unmarried male Libyan students in the study's sample was (2.5%) of the total unmarried male Libyan students in the United States. The percentage of the married male Libyan students in the study's sample was (8%) of the total married male Libyan students in the United States. The percentage of wives in the study's sample was (6%) of the total of Libyan wives in the United States.
4. Of the males in this study's sample, (52%) were unmarried and (48%) were married. Of the females in this study's sample, all were married. The percentage of unmarried Libyan students who answered the questionnaire was (38%) of the total respondents, while (62%) of the total respondents were married Libyan students.

TABLE 7. The Number and the Percentage of Libyan Students in U.S. by Sex and Marital Status Until April 1979, and the Percentage of the Study's Sample.

	Non- Married	Married	Total
<hr/>			
1. <u>All Libyan students</u> <u>in U.S.A.</u>			
Males	2604 77.0	778 23.0	3382 100.
Females	0 0.0	778 100.0	778 100.
<hr/>			
Total	2604 62.6	1556 37.4	4160 100.
<hr/>			
2. <u>No. of Libyan students</u> <u>in U.S. and the</u> <u>percentage of the Study's</u> <u>Sample</u>			
Males	2604 64 2.5	778 60 7.7	3382 124 3.7
Females	0 0 0.0	778 46 5.9	778 46 1.4
<hr/>			
Total	2604 64 2.5	1556 106 6.8	4160 170 4.1
<hr/>			
3. <u>The Study's Sample</u>			
Males	64 51.6	60 48.4	124 100.0
Females	0 0.0	46 100.0	46 100.0
<hr/>			
Total	64 37.6	106 62.4	170 100.0
<hr/>			

The study's sample was classified into eight categories (Table 8), as follows:

1. Age: Eleven percent of the respondents were 15-20 years old, (42%) were 21-26 years old, (38%) were 27-32 years old, (9%) were 33-38 years old, and (1%) were 39 or older.
2. Education: Twelve percent had less than secondary education, (13.5%) completed their secondary education, (36.5%) completed their undergraduate education, (28%) completed their M.S. or M.A. degrees, and (11%) completed their doctoral degrees.
3. Marital status: Thirty-eight percent were unmarried, and (62%) were married.
4. Choice of mate: Seventy-three percent chose their own mate, while (27%) had their mates chosen by their families.
5. Number of children: Twenty-two percent had no children, (41%) had one child, (21%) had two children, (12%) had three children, and (5%) had more than three children.
6. Place of birth: Thirty-four percent were born in a rural society, and (66%) were born in an urban society.
7. Number of children desired: One percent wanted one child, (15%) wanted two children, (45%) wanted three children, (36.5) wanted more than three children, and (3%) did not respond.
8. Number of years in the U.S.: Thirty-three percent were in the U.S.A. less than one year, (15%) were in the U.S.A. less than two years, (10%) were in the U.S.A. less than three years, and (42%) were in the U.S.A. more than three years.

TABLE 8. The Statistical Description of the Total Sample and the Percentage of the Total Sample.

Variable	Males	Females	Total
<u>1. Age</u>			
15 - 20	7	11	18
	38.9	61.1	
	5.6	23.9	10.6
	4.1	6.5	
21 - 26	46	26	72
	63.9	36.1	
	37.1	56.5	42.4
	27.1	15.3	
27 - 32	55	9	64
	85.9	14.1	
	44.4	19.6	37.6
	32.4	5.3	
33 - 38	15	0	15
	100.0	0.0	
	12.1	0.0	8.8
	8.8	0.0	
39 - Over	1	0	1
	100.0	0.0	
	0.8	0.0	0.6
	0.6	0.0	
Total	124	46	170
	72.9	27.1	100.0
<u>2. Education</u>			
Less than secondary	0	20	20
	0.0	100.0	
	0.0	43.5	11.8
	0.0	11.8	
Secondary	9	14	23
	39.1	60.9	
	7.3	30.4	
	5.3	8.2	13.5

Table 8 continued

Variable	Males	Females	Total
Undergraduate	51 82.3 41.1 30.0	11 17.7 23.9 6.5	62 36.5
Graduate (M.S. or M.A.)	46 97.9 37.1 27.1	1 2.1 2.2 0.6	47 27.6
Graduate (Ph.D.)	18 100.0 14.5 10.6	0 0.0 0.0 0.0	18 10.6
Total	124 72.9	46 27.1	170 100.0
<u>3. Marital Status</u>			
Non-married	64 100.0 51.6 37.6	0 0.0 0.0 0.0	64 37.6
Married	60 56.6 48.4 35.3	46 43.4 100.0 27.1	106 62.4
Total	124 72.9	46 27.1	170 100.0
<u>4. Choice of Mate</u>			
By self	48 62.3 80.0 45.3	29 37.7 63.0 27.4	77 72.6

Table 8 continued

Variable	Males	Females	Total
By Family	12 41.4 20.0 11.3	17 58.6 37.0 16.0	29 27.4
Total	60 56.6	46 43.4	106 100.0

5. Number of Children

None	13 56.5 21.7 12.3	10 43.5 21.7 9.4	23 21.7
One	23 53.5 38.3 21.7	20 46.5 43.5 18.9	43 40.6
Two	14 63.6 23.3 13.2	8 36.4 17.4 7.5	22 20.8
Three	7 53.8 11.7 6.6	6 46.2 13.0 5.7	13 12.3
More than Three	3 60.0 5.0 2.8	2 40.0 4.3 1.9	5 4.7
Total	60 56.6	46 43.4	106 100.0

6. Place of Birth

Rural Society	54 93.1 43.5 31.8	4 6.9 8.7 2.4	58 34.1
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Table 8 continued

Variable	Males	Females	Total
Urban Society	70 62.5 56.5 41.2	42 37.5 91.3 24.7	112 65.9
Total	124 72.9	46 27.1	170 100.0
<u>7. Number of Children Desired</u>			
One	1 50.0 0.8 0.6	1 50.0 2.2 0.6	2 1.2
Two	15 60.0 12.1 8.8	10 40.0 21.7 5.9	25 14.7
Three	57 75.0 46.0 33.5	19 25.0 41.3 11.2	76 44.7
More than Three	47 75.8 37.9 27.6	15 24.2 32.6 8.8	62 36.5
<u>No Response</u>	4 80.0 3.2 2.4	1 20.0 2.2 0.6	5 2.9
Total	124 72.9	46 27.1	170 100.0

Table 8 continued

Variable	Males	Females	Total
<u>8. Number of Years in U.S.</u>			
Less than One Year	42	14	56
	75.0	25.0	
	33.9	30.4	32.9
	24.7	8.2	
Less than Two Years	16	9	25
	64.0	36.0	
	12.9	19.6	14.7
	9.4	5.3	
Less than Three Years	11	6	17
	64.7	35.3	
	8.9	13.0	10.0
	6.5	3.5	
More than Three Years	55	17	72
	76.4	23.6	
	44.4	37.0	42.4
	32.4	10.0	
Total	124	46	170
	72.9	27.1	100.0

I. The Attitude Toward Division of Labor Between Sexes

The attitude of Libyan students in the United States toward division of labor between sexes appears through their responses to the following statements:

1. A wife's role is only in the house as a housewife.
2. A wife's main work is care of children.
3. A wife can only work at a proper job.
4. A wife can work outside the home with women.
5. Educated women should be housewives and mothers.
6. A husband should have more education than his wife.
7. Women should take female role jobs.
8. Women should be educated in isolation.
9. Men should hold family authority.
10. No birth control allowed — it is the wife's duty.
11. A wife can travel only with approval.
12. Family maintenance is the husband's only duty.
13. All buying and selling should be handled by the husband only.
14. A wife can only choose female friends.
15. A woman can show only face and hands.
16. Only the husband can request divorce.
17. Political activity must be confined to men.
18. A wife can participate in politics if separated from men.

I-1. A wife's role is a housewife

Table (9) indicates whether the sample population agreed or disagreed that a wife's role is only as a housewife. Also, Table (9) shows:

1. Fifty-six percent of the sample population agreed that a wife's only role is as a housewife, and 44% disagreed. Of those respondents in the sample which had less than a secondary education, 50% agreed that a wife's role is only as a housewife, and 50% disagreed. It is obvious that Libyan students have a negative attitude toward a wife's assuming a role outside of the house.
2. The percentage of the female respondents who agree that a wife's role is only as a housewife ((67%) was higher than the male's percentage (52%). By using Chi-Square with these two percentages, the researcher found a significant difference = 0.05, ($x^2 = 7.59495$, d.f. = 3). This indicates that sex had an effect on the attitude of the study's sample toward a wife's role.
3. The percentage of the Ph.D. students who agree that a wife's role is only as a housewife (67%) was higher than the percentage of the students at different levels of education. The percentage of the secondary students who agreed was 56.5%; the percentage of undergraduate students who agreed was 56%; the percentage of M.S. or M.A. students who agreed was 53%; and the percentage of students with less than a secondary education who agreed was 50%. The differences were not significant, ($x^2 = 10.45626$, d.f. = 12). This indicates that the level of education was not an important factor influencing the attitude of the study's sample toward a wife's role.
4. More unmarried students (57%) than married students (53%) agreed that a wife's role was only as a housewife. The difference between the two groups was not significant ($x^2 = 0.48220$, d.f. = 3). This indicates that marital status is not an important factor influencing the attitude of the study's sample toward a wife's role.

In general, Libyan students in the U.S.A. had a negative attitude toward a wife's role outside the house, education and marital status were not significant factors influencing that attitude.

TABLE 9. The quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife's Role is Only as a Housewife.

	Strongly Agree	Agree	Strongly Disagree	Disagree	Total
1. <u>Sex</u>					
Male	15 12.1	49 39.5	35 28.2	25 20.2	124 100
Female	10 22.2	20 44.4	13 28.9	2 4.4	45 100
Total	25 14.8	69 40.8	48 28.4	27 16.0	169 100
2. <u>Education</u>					
Less than Secondary	4 20.0	6 30.0	8 40.0	2 10.0	20 100
Secondary	4 17.4	9 39.1	8 34.8	2 8.7	23 100
Undergraduate	10 16.4	24 39.3	18 29.5	9 14.8	61 100
Graduate (M.S. or M.A.)	3 6.4	22 46.8	12 25.5	10 21.3	47 100
Graduate (Ph.D.)	4 22.2	8 44.4	2 11.1	4 22.2	18 100
Total	25 14.8	69 40.8	48 28.4	27 16.0	169 100
3. <u>Marital Status</u>					
Non-married	10 15.6	24 37.5	19 29.7	11 17.2	64 100

Table 9 continued

	Strongly Agree	Agree	Strongly Disagree	Disagree	Total
Married	15 14.3	45 42.9	29 27.6	16 15.2	105 100
Total	25 14.8	69 40.8	48 28.4	27 16.0	169 100
Percent	55.6		44.4		100

I-2. A wife's main work is care of the children

Table (10) indicates whether the study's sample agreed or disagreed that a wife's main work is care of the children. Also, Table (10) shows:

1. A small percentage of the total sample (29%) agreed that a wife's main work is the care of children. Seventy-one percent of the sample disagreed. This indicates that the majority of the sample disagreed that a wife's main work should be limited or that she should be content with care of children. This confirms the positive attitude of the sample toward wives' main work, and toward wives' right to to work.
2. A small percentage of the males in the sample agreed that a wife's main work is the care of children. The percentage of the females who agreed that a wife's work should be limited was 39%; 25% of the males agreed. This difference between attitudes was not significant ($\chi^2 = 4.07128$, d.f. = 3). This indicates that sex was not a major factor influencing the sample's attitude toward the limitation of a wife's work.
3. The highest percentage of those who agreed that a wife's work should be limited was made up of the students with a secondary education (39%), and the Ph.D. students (39%). Twenty-three percent of the M.S. or M.A. students, 35% of the students with less than a secondary education, and 25% of the undergraduate students agreed that a wife's work should be limited. The differences in opinion between the educational levels of the students was not significant ($\chi^2 = 9.57894$, d.f. = 12). This indicates that the level of education was not an important factor influencing the attitude of the sample toward a wife's main work.
4. The percentage of those who agreed that a wife's work should be limited was 30% for unmarried students and 28% for married students. This difference was not significant ($\chi^2 = 1.38715$, d.f. = 3). Therefore, their marital status did not affect attitudes toward a wife's main work.

In general, there was a positive attitude among Libyan students in the U.S.A. toward a wife's main work, and the sex, educational level, and the marital status were not significant factors affecting that attitude.

TABLE 10. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement, "A Wife's Main Work is Care of Children."

	Strongly Agree	Agree	Strongly Disagree	Disagree	Total
<u>1. Sex</u>					
Male	7 5.7	24 19.5	47 38.2	45 36.6	123 100
Female	5 10.9	13 28.3	17 37.0	11 23.9	46 100
Total	12 7.1	37 21.9	64 37.9	56 33.1	169 100
<u>2. Education</u>					
Less than secondary	3 15.0	4 20.0	7 35.0	6 30.0	20 100
Secondary	1 4.3	8 34.8	6 26.1	8 34.8	23 100
Undergraduate	3 4.9	12 19.7	25 41.0	21 34.4	61 100
M.S. or M.A.	2 4.3	9 19.1	21 44.7	15 31.9	47 100
Ph.D.	3 16.7	4 22.2	5 27.8	6 33.3	18 100
Total	12 7.1	37 21.9	64 37.9	56 33.1	169 100
<u>3. Marital Status</u>					
Non-married	3 4.8	16 25.4	23 36.5	21 33.3	63 100

Table 10 continued

	Strongly Agree	Agree	Strongly Disagree	Disagree	Total
Married	9 8.5	21 19.8	41 38.7	35 33.0	106 100
Total	12 7.1	37 21.9	64 37.9	56 33.1	169 100
Percent	29.0		71.0		100

I-3. A wife can only work at a proper job

Table (11) indicates whether the study's sample agreed or disagreed that a wife can only work at a proper job. Also, Table (11) shows:

1. A small percentage of the total sample (17%) agreed that a wife can work at a proper job. Eighty-three percent of the sample disagreed. This confirms the negative attitude of the sample toward gradually understanding the biological differences between sexes.
2. A small percentage of the females in the sample agreed that a wife can only work at a proper job. The percentage of males who agreed was 19%, 11% of the females agreed. This difference between attitudes was not significant ($\chi^2 = 2.35157$, d.f. = 3). It is obvious that sex was not a major factor on the sample's attitude toward gradually understanding the biological differences between sexes.
3. The highest percentage of those who agreed that a wife can only work at a proper job was made up of the Ph.D. students (28%), twenty-two percent of the M.S. or M.A. students; 21% of the students with less than a secondary education; 11.5% of the undergraduate students; and 9% of the secondary students agreed that a wife can only work at a proper job. The differences in opinion between the educational levels of the students was not significant ($\chi^2 = 7.86158$, d.f. = 12). This indicates that the level of education was not an important factor on the attitude of the sample toward gradually understanding the biological differences between sexes.
4. The percentage of those who agreed that a wife can only work at a proper job was 17% for unmarried students and 16% for married students. This difference was not significant ($\chi^2 = 0.34441$, d.f. = 3). Therefore, marital status did not affect gradual understanding the biological differences between sexes.

In general, there was a negative attitude among Libyan students in the U.S.A. toward gradual understanding of the creation and the nature of a woman, and sex, the educational level, and the marital status were not significant factors affecting that attitude.

TABLE 11. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Only Work at a Proper Job.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	9 7.4	14 11.5	74 60.7	25 20.5	122 100
Female	1 2.2	4 8.9	32 71.1	8 17.8	45 100
Total	10 6.0	18 10.8	106 63.5	33 19.8	167 100
<u>2. Education</u>					
Less than secondary	1 5.3	3 15.8	11 57.9	4 21.1	19 100
Secondary	1 4.3	1 4.3	16 69.6	5 21.7	23 100
Undergraduate	4 6.6	3 4.9	42 68.9	12 19.7	61 100
M.S. or M.A.	2 4.3	8 17.4	27 58.7	9 19.6	46 100
Ph.D.	2 11.1	3 16.7	10 55.6	3 16.7	18 100
Total	10 6.0	18 10.8	106 63.5	33 19.8	167 100
<u>3. Marital Status</u>					
Non-married	4 6.3	7 11.1	41 65.1	11 17.5	63 100

Table 11 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	6 5.8	11 10.6	65 62.5	22 21.2	104 100
Total	10 6.0	18 10.8	106 63.5	33 19.8	167 100
Percent	16.8		83.3		100

I-4. A wife can work outside the home with women

Table (12) indicates whether the study's sample agreed or disagreed that a wife can work outside the home with women. Also, Table (12) shows:

1. A small percentage of the total sample (22%) agreed that a wife can work outside the home with women. Seventy-eight percent of the sample disagreed. This indicates that the majority of the sample preferred co-work.
2. A small percentage of the males in the sample agreed that a wife can work outside the home with women. The percentage of the females who agreed was 29%, 19% of the males agreed. This difference between attitudes was not significant ($x^2 = 2.30291$, d.f. = 3). This indicates that sex was not a major factor on the sample's attitude toward co-work.
3. The highest percentage of those who agreed that a wife can work outside the home with women was made up of Ph.D. students (28%). Twenty-seven percent of the students with a secondary education; 23% of the undergraduate students; 20% of the students with less than a secondary education; and 15.5% of the M.S. or M.A. students agreed that a wife can work outside the home with women. The differences in opinion between students of differing educational levels was not a significant factor, ($x^2 = 14.00803$, d.f. = 12). This indicates that the level of education was not an important factor influencing the attitude of the sample toward co-work.
4. The percentage of those who agreed that a wife can work outside the home with women was 23% for married students and 19% for unmarried students. This difference was not significant, ($x^2 = 1.26304$, d.f. = 3). Therefore, there was not an effect for marital status toward co-work.

In general, there was a positive attitude among Libyan students in the U.S.A. toward co-work, and sex, educational level, and marital status were not significant factors influencing this attitude.

TABLE 12. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Work Outside the Home with Women.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	8 6.6	15 12.4	52 43.0	46 38.0	121 100
Female	4 8.9	9 20.0	15 33.3	17 37.8	45 100
Total	12 7.2	24 14.5	67 40.4	63 38.0	166 100
<u>2. Education</u>					
Less than secondary	2 10.0	2 10.0	7 35.0	9 45.0	20 100
Secondary	1 4.5	5 22.7	8 36.4	8 36.4	22 100
Undergraduate	3 4.9	11 18.0	21 34.4	26 42.6	61 100
M.S. or M.A.	2 4.4	5 11.1	22 48.9	16 35.6	45 100
Ph.D.	4 22.2	1 5.6	9 50.0	4 22.2	18 100
Total	12 7.2	24 14.5	67 40.4	63 38.0	166 100
<u>3. Marital Status</u>					
Non-married	3 4.8	9 14.5	24 38.7	26 41.9	62 100

Table 12 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.7	15 14.4	43 41.3	37 35.6	104 100
Total	12 7.2	24 14.5	67 40.4	63 38.0	166 100
Percent	21.7		78.4		100

I-5. Educated women should be housewives and mothers

Table (13) indicates whether the study's sample agreed or disagreed that educated women should be housewives and mothers. Also, Table (13) shows:

1. Seventy-eight percent of the study's sample agreed that educated women should be housewives and mothers and 22% disagreed. It is obvious that Libyan students have a conservative attitude toward educated women.
2. The percentage of the female respondents who agree that educated women should be housewives and mothers (87%) was higher than the male's percentage (75%). By using chi-square with these two percentages, the researcher found a significant difference = 0.1, ($\chi^2 = 6.99737$, d.f. = 3). This indicates that sex had an affect on the attitude of the study's sample toward educated women.
3. The percentage of students with less than a secondary education who agreed that educated women should be housewives and mothers was (80%). The percentage of the secondary students who agreed was 78%, the percentage of undergraduate students who agreed was 81%, the percentage of M.S. or M.A. students who agreed was 74%, and the percentage of the Ph.D. students who agreed was 78%. The differences were not significant, ($\chi^2 = 7.02307$, d.f. = 12). This indicates that the level of education was not an important factor on the attitude of the study's sample toward educated women.
4. More married students (80%) than unmarried students (75%) agreed that educated women should be housewives and mothers. The difference between the two groups was not significant ($\chi^2 = 2.76475$, d.f. = 3). This indicates that marital status is not an important factor on the attitude of the study's sample toward educated women.

In general, Libyan students in the U.S.A. had a conservative attitude toward educated women, and that education, and marital status were not significant factors, whereas sex was a significant factor.

TABLE 13. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Educated Women Should be Housewives and Mothers.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	25 20.3	67 54.5	21 17.1	10 8.1	123 100
Female	16 34.8	24 52.2	6 13.0	0 0.0	46 100
Total	41 24.3	91 53.8	27 16.0	10 5.9	169 100
<u>2. Education</u>					
Less than secondary	5 25.0	11 55.0	4 20.0	0 0.0	20 100
Secondary	9 39.1	9 39.1	4 17.4	1 4.3	23 100
Undergraduate	14 22.6	36 58.1	7 11.3	5 8.1	62 100
M.S. or M.A.	9 19.6	25 54.3	9 19.6	3 6.5	46 100
Ph.D.	4 22.2	10 55.6	3 16.7	1 5.6	18 100
Total	41 24.3	91 53.8	27 16.0	10 5.9	169 100
<u>3. Marital Status</u>					
Non-married	13 20.3	35 54.7	10 15.6	6 9.4	64 100

Table 13 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	28 26.7	56 53.3	17 16.2	4 3.8	105 100
Total	41 24.3	91 53.8	27 16.0	10 5.9	169 100
Percent	78.1		21.9		100

I-6. A husband should have more education than his wife

Table (14) indicates whether the sample population agreed or disagreed that a husband should have more education than his wife. Also, Table (14) shows:

1. Sixty-six percent of the sample population agreed that a husband should have more education than his wife and 34% disagreed. It is obvious that Libyan students have a negative attitude toward the equality of sexes in education.
2. The percentage of the female respondents who agree that a husband should have more education than his wife (69.5%) was higher than the male's percentage (64%). This difference between attitudes was not significant, ($\chi^2 = 4.16587$, d.f. = 3). This indicates that sex was not a major factor influencing the attitude of the study's sample toward the degree of education of both sexes.
3. The percentage of the Ph.D. students who agree that a husband should have more education than his wife (78%) was higher than the percentage of the students in different levels of education. The percentage of students with less than a secondary education who agreed was 75%, the percentage of undergraduate students who agreed was 68%, the percentage of M.S. or M.A. students who agreed was 61%, and the percentage of the secondary students who agreed was 52%. The differences were not significant, ($\chi^2 = 11.50675$, d.f. = 12). This indicates that the level of education was not an important factor influencing the attitude of the study's sample toward the degree of education for both sexes.
4. More married students (67%) than unmarried students (64%) agreed that a husband should have more education than his wife. The difference between the two groups was not significant, ($\chi^2 = 0.49131$, d.f. = 3). This indicates that marital status is not an important factor influencing the attitude of the study's sample toward the degree of education for both sexes.

In general, Libyan students in the U.S.A. had a conservative attitude toward the degree of education of both sexes, and that sex, education, and marital status were not significant influencing factors.

TABLE 14. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Husband Should Have More Education Than His Wife.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	23 18.7	56 45.5	23 18.7	21 17.1	123 100
Female	14 30.4	18 39.1	10 21.7	4 8.7	46 100
Total	37 21.9	74 43.8	33 19.5	25 14.8	169 100
<u>2. Education</u>					
Less than secondary	5 25.0	10 50.0	4 20.0	1 5.0	20 100
Secondary	5 21.7	7 30.4	9 39.1	2 8.7	23 100
Undergraduate	14 22.6	28 45.2	10 16.1	10 16.1	62 100
M.S. or M.A.	8 17.4	20 43.5	9 19.6	9 19.6	46 100
Ph.D.	5 27.8	9 50.0	1 5.6	3 16.7	18 100
Total	37 21.9	74 43.8	33 19.5	25 14.8	169 100
<u>3. Marital Status</u>					
Non-married	14 21.9	27 42.2	12 18.8	11 17.2	64 100

Table 14 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	23 21.9	47 44.8	21 20.0	14 13.3	105 100
Total	37 21.9	74 43.8	33 19.5	25 14.8	169 100
Percent	65.7		34.3		100

I-7. Women should take female role jobs

Table (15) indicates whether the study's sample agreed or disagreed that women should take female role jobs. Also, Table (15) shows:

1. A small percentage of the total sample (9%) agreed that women should take female role jobs. Ninety-one percent of the sample disagreed. This indicated that the majority of the sample disagreed that women should take female role jobs.
2. A small percentage of the females in the sample agreed that women should take female role jobs. The percentage of the males who agreed that women should take female role jobs was 11%, 4% of the females agreed. This difference between attitudes was not significant, ($x^2 = 3.70713$, d.f. = 3). Therefore, sex did not affect attitudes toward women's role jobs.
3. The highest percentage of those who agreed that women should take female role jobs was the Ph.D. students (17%). Thirteen percent of the M.S. or M.A. students 10% of the students with less than a secondary education, 5% of the undergraduate students and 4% of the secondary students agreed that women should take female role jobs. The differences in opinion between the educational levels of the students was not significant ($x^2 = 13.72374$, d.f. = 12). Therefore, educational level did not affect attitudes toward women's role jobs.
4. The percentage of those who agreed that women should take female role jobs was 9% for unmarried students and 9% for married students. There was not a significant difference ($x^2 = 1.08660$, d.f. = 3). Therefore, marital status did not affect attitudes toward women's role jobs.

In general, there was a negative attitude among Libyan students in the U.S.A. toward women's role jobs, and sex, educational level, and marital status were not significant factors influencing that attitude.

TABLE 15. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Women Should Take Female Role Jobs.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	5 4.1	8 6.5	68 55.3	42 34.1	123 100
Female	2 4.3	0 0.0	30 65.2	14 30.4	46 100
Total	7 4.1	8 4.7	98 58.0	56 33.1	169 100
<u>2. Education</u>					
Less than secondary	2 10.0	0 0.0	12 60.0	6 30.0	20 100
Secondary	0 0.0	1 4.3	16 69.6	6 26.1	23 100
Undergraduate	1 1.6	2 3.2	32 51.6	27 43.5	62 100
M.S. or M.A.	2 4.3	4 8.7	26 56.5	14 30.4	46 100
Ph.D.	2 11.1	1 5.6	12 66.7	3 16.7	18 100
Total	7 4.1	8 4.7	98 58.0	56 33.1	169 100
<u>3. Marital Status</u>					
Non-married	3 4.7	3 4.7	34 53.1	24 37.5	64 100

Table 15 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	4 3.8	5 4.8	64 61.0	32 30.5	105 100
Total	7 4.1	8 4.7	78 58.0	56 33.1	169 100
Percent	8.8		91.1		100

I-8. Women should be educated in isolation

Table (16) indicates whether the study's sample agreed or disagreed that women should be educated in isolation. Also, Table (16) shows:

1. Fifty-seven percent of the sample population agreed that women should be educated in isolation, and 43% disagreed. This indicates that Libyan students have a conservative attitude toward the method of education for women (except the students with less than a secondary education who disagree that women should be educated in isolation contrary to the rest of the sample population).
2. The percentage of the male respondents who agree that women should be educated in isolation (58%) was higher than the female's percentage (56.5%). This difference between attitudes was not significant, ($x^2 = 1.83057$, d.f. = 3). It is obvious that sex was not an important factor influencing the attitude of the study's sample toward the method of educated women.
3. The percentage of the Ph.D. students who agree that women should be educated in isolation (78%) was higher than the percentage of the other students in different levels of education. The percentage of undergraduate students who agreed was 60%, the percentage of the secondary students who agreed was 56.5%, the percentage of M.S. or M.A. students who agreed was 52%, and the percentage of students with less than a secondary education who agreed was 45%. The differences were not significant ($x^2 = 13.33247$, d.f. = 12). This indicates that the level of education was not an important factor on the attitude of the study's sample toward the method of education for women.
4. More unmarried students (66%) than married students (52%) agreed that women should be educated in isolation. The difference between the two groups was not significant ($x^2 = 2.91909$, d.f. = 3). This indicates that marital status is not an important factor influencing the attitude of the study's sample toward the method of education for women.

In general, Libyan students in the U.S.A. (except the students with less than a secondary education) had a conservative attitude toward the method of educated women. Sex, education, and marital status were not significant factors.

TABLE 16. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Women Should be Educated in Isolation.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	14 11.4	57 46.3	25 20.3	27 22.0	123 100
Female	6 13.0	20 43.5	13 28.3	7 15.2	46 100
Total	20 11.8	77 45.6	38 22.5	34 20.1	169 100
<u>2. Education</u>					
Less than secondary	3 15.0	6 30.0	7 35.0	4 20.0	20 100
Secondary	1 4.3	12 52.2	6 26.1	4 17.4	23 100
Undergraduate	8 12.9	29 46.8	16 25.8	9 14.5	62 100
M.S. or M.A.	4 8.7	20 43.5	8 17.4	14 30.4	46 100
Ph.D.	4 22.2	10 55.6	1 5.6	3 16.7	18 100
Total	20 11.8	77 45.6	38 22.5	34 20.1	169 100
<u>3. Marital Status</u>					
Non-married	9 14.1	33 51.6	12 18.8	10 15.6	64 100

Table 16 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	11 10.5	44 41.9	26 24.8	24 22.9	105 100
Total	20 11.8	77 45.6	38 22.5	34 20.1	169 100
Percent	57.4		42.6		100

I-9. Men should hold family authority

Table (17) indicates whether the sample population agreed or disagreed that men should hold family authority. Also, Table (17) shows:

1. Seventy-six percent of the sample population agreed that men should hold family authority, and 24% disagreed. It is obvious that Libyan students have attitudes agreeing with the teaching of the religion toward the guardianship in the family.
2. The percentage of the female respondents who agree that men should hold family authority (80%) was higher than the male's percentage (74%). This difference between attitudes was significant, ($\chi^2 = 9.18216$, d.f. = 3). This indicates that sex had an affect on the attitude of the study's sample toward family authority.
3. The percentage of the secondary students who agree that men should hold family authority (87%) was higher than the percentage of students in different levels of education. The percentage of undergraduate students who agreed was 82%, the percentage of students with less than a secondary education who agreed was 75%, the percentage of the Ph.D. students who agreed was 67%, and the percentage of M.S. or M.A. students who agreed was 65%. The differences were not significant ($\chi^2 = 16.14446$, d.f. = 12). This indicates that the level of education was not an important factor influencing the attitude of the study's sample toward the family authority.
4. More unmarried students (84%) than married students (70.5%) agreed that men should hold family authority. The difference between the two groups was a significant difference = 0.01, ($\chi^2 = 11.24585$, d.f. = 3). This indicates that marital status is an important factor on the attitude of the study's sample toward the guardianship in the family.

In general, Libyan students in the U.S.A. had an attitude in agreement with the teaching of the religion toward the guardianship in the family; sex and marital status were a significant factor, whereas education was not a significant factor influencing this attitude.

TABLE 17. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Men Should Hold Family Authority.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	21 17.1	70 56.9	18 14.6	14.0 11.4	123 100
Female	18 39.1	19 41.3	5 10.9	4 8.7	46 100
Total	39 23.1	89.0 52.7	23 13.6	18 10.7	169 100
<u>2. Education</u>					
Less than secondary	8 40.0	7 35.0	4 20.0	1 5.0	20 100
Secondary	4 17.4	16 69.6	1 4.3	2 8.7	23 100
Undergraduate	14 22.6	37 59.7	6 9.7	5 8.1	62 100
M.S. or M.A.	8 17.4	22 47.8	10 21.7	6 13.0	46 100
Ph.D.	5 27.8	7 38.9	2 11.1	4 22.2	18 100
Total	39 23.1	89 52.7	23 13.6	18 10.7	169 100
<u>3. Marital Status</u>					
Non-married	11 17.2	43 67.2	8 12.5	2 3.1	64 100

Table 17 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	28 26.7	46 43.8	15 14.3	16 15.2	105 100
Total	39 23.1	89 52.7	23 13.6	18 10.7	169 100
Percent	75.8		24.3		100

I-10. No birth control allowed -- it is the wife's duty

Table (18) indicates whether the sample population agreed or disagreed that no birth control is allowed or that it is the wife's duty. Also, Table (18) shows:

1. Seventy-nine percent of the sample population agreed that no birth control should be allowed for it is the wife's duty, and (21%) disagreed. It is obvious that Libyan students have an obstinate attitude toward birth control.
2. The percentage of the female respondents who agree that no birth control should be allowed or it is the wife's duty (89%) was higher than the male's percentage (75%). The researcher found a significant difference = 0.1, ($x^2 = 5.68602$, d.f. = 3). This indicates that sex did not have an affect on the attitude of the study's sample toward birth control.
3. The percentage of students with less than a secondary education who agree that no birth control should be allowed; it is a wife's duty (85%) was higher than the percentage of the students in different levels of education. The percentage of M.S. or M.A. students who agreed was 84%, the percentage of the secondary students who agreed was 83%, the percentage of undergraduate students who agreed was 74%, and the percentage of the Ph.D. students who agreed was 72%. The differences were not significant, ($x^2 = 13.16048$, d.f. = 13). This indicates that the level of education was not an important factor on the attitude of the study's sample toward birth control.
4. More married students (81%) than unmarried students (76%) agreed that no birth control should be allowed; it is a wife's duty. The difference between the two groups was not significant ($x^2 = 1.48360$, d.f. = 3). This indicates that marital status is not an important factor influencing the attitude of the study's sample toward birth control.

In general, Libyan students in the U.S.A. had an obstinate attitude toward birth control, and education, and marital status were not significant factors, whereas sex was a significant factor influencing that attitude.

TABLE 18. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: No Birth Control Allowed — Wife's Duty.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	32 26.7	58 48.3	20 16.7	10 8.3	120 100
Female	19 41.3	22 47.8	4 8.7	1 2.2	46 100
Total	51 30.7	80 48.2	24 14.5	11 6.6	166 100
<u>2. Education</u>					
Less than secondary	4 20.0	13 65.0	2 10.0	1 5.0	20 100
Secondary	9 39.1	10 43.5	3 13.0	1 4.3	23 100
Undergraduate	21 34.4	24 39.3	11 18.0	5 8.2	61 100
M.S. or M.A.	9 20.5	28 63.6	4 9.1	3 6.8	44 100
Ph.D.	8 44.4	5 27.8	4 22.2	1 5.6	18 100
Total	51 30.7	80 48.2	24 14.5	11 6.6	166 100
<u>3. Marital Status</u>					
Non-married	16 25.4	32 50.8	10 15.9	5 7.9	63 100

Table 18 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	35 34.0	48 46.6	14 13.6	6 5.8	103 100
Total	51 30.7	80 48.2	24 14.5	11 6.6	166 100
Percent	78.9		21.1		100

I -11. A wife can travel only with approval

Table (19) indicates whether the study's sample agreed or disagreed that a wife can travel only with her husband's approval. Also, Table (19) shows:

1. A small percentage of the total sample (9%) agreed that a wife can travel only with her husband's approval. Ninety-one percent of the sample disagreed. Therefore, the majority of the sample disagreed that a wife can travel only with approval.
2. A small percentage of the females in the sample agreed that a wife can travel only with approval. The percentage of the males who agreed that a wife can travel only with approval was 11%, 4% of the females agreed. This difference between attitudes was not significant, ($\chi^2 = 3.72681$, d.f. = 3). Therefore, sex was not a major factor influencing the sample's attitude toward the conditions of a wife's travel.
3. The highest percentage of those who agreed that a wife can travel only with approval was the Ph.D. students 11%. Ten percent of the undergraduate students 9% of the secondary students, 9% of the M.S. or M.A. students, and 5% of the students with less than a secondary education agreed that a wife can travel only with approval. The differences in opinion between the educational levels of the students was not significant ($\chi^2 = 10.57427$, d.f. = 13). Therefore, the level of education was not an important factor influencing the attitude of the sample toward the conditions of wives' travel.
4. The percentage of those who agreed that a wife can travel only with approval was 16% for unmarried students and 5% for married students. This difference was a significant difference ($\chi^2 = 5.80437$, d.f. = 3). Therefore, the marital status was a factor influencing the attitude toward the conditions of wives' travel.

In general, there was a positive attitude among Libyan students in the U.S.A. toward the conditions of wives' travel; sex and education were not significant factors, whereas the marital status was a significant factor influencing this attitude.

TABLE 19. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Travel Only With Approval.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	8 6.6	5 4.1	44 36.4	64 52.9	121 100
Female	1 2.2	1 2.2	23 51.1	20 44.4	45 100
Total	9 5.4	6 3.6	67 40.4	84 50.6	166 100
<u>2. Education</u>					
Less than secondary	1 5.3	0 0.0	11 57.9	7 36.8	19 100
Secondary	0 0.0	2 9.1	7 31.8	13 59.1	22 100
Undergraduate	3 4.9	3 4.9	24 39.3	31 50.8	61 100
M.S. or M.A.	3 6.5	1 2.2	16 34.8	26 56.5	46 100
Ph.D.	2 11.1	0 0.0	9 50.0	7 38.9	18 100
Total	9 5.4	6 3.6	67 40.4	84 50.6	166 100
<u>3. Marital Status</u>					
Non-married	6 9.5	4 6.3	23 36.5	30 47.6	63 100

Table 19 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	3 2.9	2 1.9	44 42.7	54 52.4	103 100
Total	9 5.4	6 3.6	67 40.4	84 50.6	166 100
Percent	9.0		91.0		100

I-12. Family maintenance is the husband's only duty

Table (20) indicates whether the study's sample agreed or disagreed that family maintenance is the husband's only duty. Also, Table (20) shows:

1. Fifty-six percent of the sample population agreed that family maintenance is the husband's only duty, and 44% disagreed.
2. The percentage of the female respondents who agree that family maintenance is the husband's only duty (59%) was higher than the male's percentage (55%). This difference between attitudes was not significant, ($x^2 = 3.08170$, d.f. = 3). It is obvious that sex was not a major factor on the sample's attitude toward the responsibility of the family maintenance.
3. The percentage of undergraduate students who agree that family maintenance is the husband's only duty (69%) was higher than the percentage of students at different levels of education. The percentage of the secondary students who agreed was 61%, the percentage of the Ph.D. students who agreed was 56%, whereas the students with less than a secondary education, and M.S. or M.A. students disagreed that family maintenance is the husband's only duty. The percentage of the students with less than a secondary education who disagreed (55%) was higher than M.S. or M.A. student's percentage (48%). The differences were not significant ($x^2 = 11.93980$, d.f. = 12). This indicates that the level of education was not an important factor influencing the attitude of the study's sample toward the responsibility of the family maintenance.
4. Unmarried students agreed that family maintenance is the husband's only duty, whereas, married students disagreed. The percentage of unmarried students who agreed was 69%, and the percentage of married students who disagreed was 51.5%. The difference between the two groups was a significant difference = 0.025, ($x^2 = 9.30009$, d.f. = 3). It is obvious that marital status is an important factor influencing the attitude of the study's sample toward the responsibility of the family maintenance.

In general, Libyan students in the U.S.A. had a different attitude toward the responsibility of family maintenance; sex, and educational level were not significant factors, whereas, marital status was a significant factor influencing this attitude.

TABLE 20. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Family Maintenance is the Husband's Only Duty.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	9 7.4	58 47.9	34 28.1	20 16.5	121 100
Female	3 6.5	24 52.2	16 34.8	3 6.5	46 100
Total	12 7.2	82 49.1	50 29.9	23 13.8	167 100
<u>2. Education</u>					
Less than secondary	1 5.0	8 40.0	9 45.0	2 10.0	20 100
Secondary	2 8.7	12 52.2	7 30.4	2 8.7	23 100
Undergraduate	5 8.2	37 60.7	13 21.3	6 9.8	61 100
M.S. or M.A.	3 6.7	16 35.6	17 37.8	9 20.0	45 100
Ph.D.	1 5.6	9 50.0	4 22.2	4 22.2	18 100
Total	12.0 7.2	82 49.1	50 29.9	23 13.8	167 100
<u>3. Marital Status</u>					
Non-married	8 12.5	36 56.3	15 23.4	5 7.8	64 100

Table 20 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	4 3.9	46 44.7	35 34.0	18 17.5	103 100
Total	12 7.2	82 49.1	50 29.9	23 13.8	167 100
Percent	56.3		43.7		100

I-13. All buying and selling should be handled by the husband only

Table (21) indicates whether the sample population agreed or disagreed that all buying and selling should be handled by the husband only. Also, Table (21) shows:

1. Eighty-four percent of the sample population agreed that all buying and selling should be handled by the husband only, and 16% disagreed.
2. The percentage of the female respondents who agree that all buying and selling should be handled by the husband only (85%) was higher than the male's percentage (84%). There was not a significant difference ($x^2 = 3.94457$, d.f. = 3). This indicates that sex had an effect on the attitude of the study's sample toward the responsibility of buying and selling in the family.
3. The percentage of the Ph.D. students who agree that all buying and selling (100%) was higher than the percentage of the other students in different levels of education. The percentage of M.S. or M.A. students who agreed was 84%, the percentage of the secondary students who agreed was 83%, the percentage of students with less than a secondary education who agreed was 80%, and the percentage of undergraduate students who agreed was 79%. The differences were not significant, ($x^2 = 16.15885$, d.f. = 12). Therefore, the level of education was not an important factor influencing the attitude of the study's sample toward the responsibility of buying and selling in the family.
4. More married students (85%) than unmarried students (84%) agreed that all buying and selling should be handled by the husband only. The difference between the two groups was not significant ($x^2 = 1.37906$, d.f. = 3). This indicates that marital status is not an important factor influencing the attitude of the study's sample toward the responsibility of buying and selling in the family.

In general, Libyan students in the U.S.A. had a conservative attitude toward the responsibility of buying and selling in the family, and sex, education, and marital status were not significant factors influencing that attitude.

TABLE 21. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: All Buying and Selling Should be Handled by the Husband Only.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	35 28.9	67 55.4	14 11.6	5 4.1	121 100
Female	18 39.1	21 45.7	7 15.2	0 0.0	46 100
Total	53 31.7	88 52.7	21 12.6	5 3.0	167 100
<u>2. Education</u>					
Less than secondary	5 15.0	13 65.0	2 10.0	0 0.0	20 100
Secondary	9 39.1	10 43.5	4 17.4	0 0.0	23 100
Undergraduate	23 37.7	25 41.0	11 18.0	2 3.3	61 100
M.S. or M.A.	9 20.0	29 64.4	4 8.9	3 6.7	45 100
Ph.D.	7 38.9	11 61.1	0 0.0	0 0.0	18 100
Total	53 31.7	88 52.7	21 12.6	5 3.0	167 100
<u>3. Marital Status</u>					
Non-married	21 33.3	32 50.8	7 11.1	3 4.8	63 100

Table 21 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	32 30.8	56 53.8	14 13.5	2 1.9	102 100
Total	53 31.7	88 52.7	21 12.6	5 3.0	167 100
Percent	84.4		15.6		100

I-14. A wife can only choose female friends

Table (22) indicates whether the study's sample agreed or disagreed that a wife can only choose female friends. Also, Table (22) shows:

1. A small percentage of the total sample (27%) agreed that a wife can only choose female friends. Seventy-three percent of the sample disagreed. This confirms an emancipated attitude of the sample toward wives and their friends.
2. A small percentage of the females in the sample agreed that a wife can only choose female friends. The percentage of the males who agreed that a wife can only choose female friends was 29%, 22% of the females agreed. This difference between attitudes was not significant, ($\chi^2 = 4.01409$, d.f. = 3). This indicates that sex was not a major factor influencing the sample's attitude toward wives and their friends.
3. The highest percentage of those who agreed that a wife can only choose female friends was the group of undergraduate students (36%). Thirty percent of the M.S. or M.A. students, 28% of the Ph.D. students, 13% of the secondary students, and 5% of the students with less than a secondary education agreed that a wife can only choose female friends. The differences in opinion of students in various educational levels was not a significant factor ($\chi^2 = 15.06833$, d.f. = 12). Therefore, the level of education was not an important factor influencing the attitude of the sample toward wives and their friends.
4. The percentage of those who agreed that a wife can only choose female friends was 36.5% for unmarried students and 21% for married students. The researcher found a significant difference = 0.02, ($\chi^2 = 9.50615$, d.f. = 3). Therefore, the marital status was an affect factor on the sample's attitude toward wives and their friends.

In general, there was an emancipated attitude among Libyan students in the U.S.A. toward wives and their friends, and sex and educational level were not significant factors, whereas, the marital status was a significant factor influencing this attitude.

TABLE 22. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Only Choose Female Friends.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	10 8.2	25 20.5	62 50.8	25 20.5	122 100
Female	0 0.0	10 22.2	24 53.3	11 24.4	45 100
Total	10 6.0	35 21.0	86 51.5	36 21.6	167 100
<u>2. Education</u>					
Less than secondary	0 0.0	1 5.3	12 63.2	6 31.6	19 100
Secondary	0 0.0	3 13.0	12 52.2	8 34.8	23 100
Undergraduate	6 9.8	16 26.2	27 44.3	12 19.7	61 100
M.S. or M.A.	2 4.3	12 26.1	24 52.2	8 17.4	46 100
Ph.D.	2 11.1	3 16.7	11 61.1	2 11.1	18 100
Total	10 6.0	35 21.0	86 51.5	36 21.6	167 100
<u>3. Marital Status</u>					
Non-married	8 12.7	15 23.8	27 42.9	13 20.6	63 100

Table 22 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	2 1.9	20 19.2	59 56.7	23 22.1	104 100
Total	10 6.0	35 21.0	86 51.5	36 21.6	167 100
Percent	27.0		73.1		100

I-15. A woman can show only face and hands

Table (23) indicates whether the study's sample agreed or disagreed that a woman can show only face and hands. Also, Table (23) shows:

1. A small percentage of the total sample (23%) agreed that a woman can show only face and hands. Seventy-seven percent of the sample disagreed.
2. A small percentage of the females in the sample agreed that a woman can show only face and hands. The percentage of the males who agreed that a woman can show only face and hands was 26%, 15% of the females agreed. The researcher found a significant difference = 0.04, ($\chi^2 = 8.40854$, d.f. = 3). This indicates that sex had an effect on the attitude of the study's sample toward keeping up appearances.
3. The highest percentage of those who agreed that a woman can show only face and hands was the Ph.D. students (44%). Thirty percent of the M.S. or M.A. students, 20% of the students with less than a secondary education, 18% of the undergraduate students, and 9% of the secondary students agreed that a woman can show only face and hands. The researcher found a significant difference = 0.04, ($\chi^2 = 21.61867$, d.f. = 12). This indicates that the level of education had an effect on the attitude of the study's sample toward keeping up appearances.
4. The percentage of those who agreed that a woman can show only face and hands was 27% for unmarried students and 20% for married students. Also, the researcher found a significant difference = 0.03, ($\chi^2 = 8.97622$, d.f. = 3). Therefore, the marital status had an affect on the attitude of the study's sample toward keeping up appearances.

In general, there was an emancipated attitude among Libyan students in the U.S.A. toward keeping up appearances, and sex, educational level, and marital status were significant factors influencing that attitude.

TABLE 23. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Woman Can Show Only Face and Hands.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	10 8.3	21 17.4	48 39.7	42 34.7	121 100
Female	0 0.0	7 15.2	28 60.9	11 23.9	46 100
Total	10 6.0	28 16.8	76 45.5	53 31.7	167 100
<u>2. Education</u>					
Less than secondary	0 0.0	4 20.0	11 55.0	5 25.0	20 100
Secondary	0 0.0	2 8.7	12 52.2	9 39.1	23 100
Undergraduate	5 8.1	6 9.7	31 50.0	20 32.3	62 100
M.S. or M.A.	1 2.3	12 27.3	16 36.4	15 34.1	44 100
Ph.D.	4 22.2	4 22.2	6 33.3	4 22.2	18 100
Total	10 6.0	28 16.8	76 45.5	53 31.7	167 100
<u>3. Marital Status</u>					
Non-married	8 12.5	9 14.1	25 39.1	22 34.4	64 100

Table 23 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	2 1.9	19 18.4	51 49.5	31 30.1	103 100
Total	10 6.0	28 16.8	76 45.5	53 31.7	167 100
Percent		22.8		77.2	100

I-16. Only the husband can request divorce

Table (24) indicates whether the sample population agreed or disagreed that only the husband can request divorce. Also, Table (24) shows:

1. Fifty-seven percent of the sample population agreed that only the husband can request divorce, and 43% disagreed. It is obvious that Libyan students have a negative attitude toward some lawful rights of women, except the M.S. or M.A. students.
2. The percentage of the female respondents who agree that only the husband can request divorce (70%) was higher than the male's percentage (52%). The researcher found a significant difference $= 0.05$, ($\chi^2 = 7.91874$, d.f. = 3). Therefore the sex had an effect on the attitude of the study's sample toward the right of requesting divorce in the family.
3. The percentage of the Ph.D. students who agree that only the husband can request divorce (67%) was higher than the percentage of the students in different levels of education. The percentage of students with less than a secondary education who agreed was 65%. The percentage of undergraduate students who agreed was 58%, the percentage of the secondary students who agreed was 51%, and the percentage of M.S. or M.A. students who agreed was 45.5%. The differences were not significant, ($\chi^2 = 13.28913$, d.f. = 12). Therefore, the level of education was not an important factor influencing the attitude of the study's sample toward women's lawful right to request divorce.
4. More unmarried students (58%) than married students (56%) agreed that only the husband can request divorce. The difference between the two groups was not significant ($\chi^2 = 0.16402$, d.f. = 3). Therefore, the marital status is not an important factor on the attitude of the study's sample toward women's lawful right to request divorce.

In general, Libyan students in the U.S.A. had a negative attitude toward women's lawful right to request divorce (except the M.S. or M.A. students who disagreed that only the husband can request divorce), and education and marital status were not significant factors, whereas sex was a significant factor.

Table 24. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Only the Husband Can Request Divorce.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	16 13.2	47 38.8	34 28.1	24 19.8	121 100
Female	11 23.9	21 45.7	12 26.1	2 4.3	46 100
Total	27 16.2	68 40.7	46 27.5	26 15.6	167 100
<u>2. Education</u>					
Less than secondary	5 25.0	8 40.0	6 30.0	1 5.0	20 100
Secondary	3 13.0	11 47.8	8 34.8	1 4.3	23 100
Undergraduate	11 17.7	25 40.3	12 19.4	14 22.6	62 100
M.S. or M.A.	4 9.1	16 36.4	15 34.1	9 20.5	44 100
Ph.D.	4 22.2	8 44.4	5 27.8	1 5.6	18 100
Total	27 16.2	68 40.7	46 27.5	26 15.6	167 100
<u>3. Marital Status</u>					
Non-married	10 16.1	26 41.9	16 25.8	10 16.1	62 100

Table 24 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	17 16.2	42 40.0	30 28.6	16 15.2	105 100
Total	27 16.2	68 40.7	46 27.5	26 15.6	167 100
Percent	56.9		43.1		100

I-17. Political activity must be confined to men

Table (25) indicates whether the study's sample agreed or disagreed that political activity must be confined to men. Also, Table (25) shows:

1. Sixty-nine percent of the sample population agreed that political activity must be confined to men, and 31% disagreed.
2. The percentage of the male respondents who agree that political activity must be confined to men (72%) was higher than the female's percentage (60%). This difference was not significant ($\chi^2 = 3.28370$, d.f. = 3). Therefore, the sex did not have an effect on the attitude of the study's sample toward women's rights in political activity.
3. The percentage of undergraduate students who agree that political activity must be confined to men (84%) was higher than the percentage of the students in different levels of education. The percentage of the Ph.D. students who agreed was 67%, the percentage of the M.S. or M.A. students who agreed was 62%, the percentage of students with less than a secondary education who agreed was 60%, and the percentage of the secondary students who agreed was 55%. The differences were not significant, ($\chi^2 = 14.31178$, d.f. = 12). Therefore, the level of education was not an important factor influencing the attitude of the study's sample toward women's rights in political activity.
4. More unmarried students (86%) than married students (59%) agreed that political activity must be confined to men. The researcher found a significant difference = 0.003, ($\chi^2 = 14.07721$, d.f. = 3). Therefore, the marital status is an important factor influencing the attitude of the study's sample toward women's rights in political activity.

In general, Libyan students in the U.S.A. had a conservative attitude toward women's rights in political activity, and sex and education were not significant factors, whereas, marital status was a significant factor influencing that attitude.

TABLE 25. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Political Activity Must be Confined to Men.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	25 20.3	64 52.0	23 18.7	11 8.9	123 100
Female	9 20.0	18 40.0	14 31.1	4 8.9	45 100
Total	34 20.2	82 48.8	37 22.0	15 8.9	168 100
<u>2. Education</u>					
Less than secondary	3 15.0	9 45.0	6 30.0	2 10.0	20 100
Secondary	6 27.3	6 27.3	7 31.8	3 13.6	22 100
Undergraduate	16 26.2	35 57.4	6 9.8	4 6.6	61 100
M.S. or M.A.	6 12.8	23 48.9	13 27.7	5 10.6	47 100
Ph.D.	3 16.7	9 50.0	5 27.8	1 5.6	18 100
Total	34 20.2	82 48.8	37 22.0	15 8.9	168 100
<u>3. Marital Status</u>					
Non-married	17 26.6	38 59.4	7 10.9	2 3.1	64 100

Table 25 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	17 16.3	44 42.3	30 28.8	13 12.5	104 100
Total	34 20.2	82 48.8	37 22.0	15 8.9	168 100
Percent	69.0		30.9		100

I-18. A wife can participate in politics if separated from men

Table (26) indicates whether the study's sample agreed or disagreed that a wife can participate in politics if separated from men. Also, Table (26) shows:

1. A small percentage of the total sample (41%) agreed that a wife can participate in politics if separated from men. Fifty-nine percent of the sample disagreed. Therefore, Libyan students have an emancipated attitude toward women's rights to participate in co-politics, except the Ph.D. students who had the highest percentage among the study's sample who agreed (61%).
2. A small percentage of the males and the females in the sample agreed that a wife can participate in politics if separated from men. The percentage of the males who agreed was 41%, and the percentage of the females who agreed was 41%. Therefore, there was no significant difference ($\chi^2 = 0.37348$, d.f. = 3). This indicates that sex was not a major factor influencing the sample's attitude toward women's participation in political activity.
3. The group with the highest percentage of those who agreed that a wife can participate in politics if separated from men was the Ph.D. students (61%). Forty-eight percent of the secondary students, 38% of the M.S. or M.A. students, 38% of the undergraduate students, and 35% of the students with less than a secondary education agreed that a wife can participate in politics if separated from men. The differences in opinion between the educational levels of the students was not significant ($\chi^2 = 10.27626$, d.f. = 13). Therefore, the level of education was not an important factor influencing the attitude of the sample toward women's participation in political activity.
4. The percentage of those who agreed that a wife can participate in politics if separated from men was 42% for unmarried students and 41% for married students. This difference was not significant ($\chi^2 = 0.67125$, d.f. = 3). Therefore, marital status did not affect attitude toward women's participation in political activity.

In general, there was an emancipated attitude among Libyan students in the U.S.A. toward women's participation in political activity; and sex, educational level, and marital status were not significant factors influencing that attitude.

TABLE 26. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Participate in Politics if Separated from Men.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	17 13.8	34 27.6	55 44.7	17 13.8	123 100
Female	5 10.9	14 30.4	20 43.5	7 15.2	46 100
Total	22 13.0	48 28.4	75 44.4	24 14.2	169 100
<u>2. Education</u>					
Less than secondary	4 20.0	3 15.0	10 50.0	3 15.0	20 100
Secondary	4 17.4	7 30.4	9 39.1	3 13.0	23 100
Undergraduate	6 9.8	17 27.9	26 42.6	12 19.7	61 100
M.S. or M.A.	4 8.5	14 29.8	25 53.2	4 8.5	47 100
Ph.D.	4 22.2	7 38.9	5 27.8	2 11.1	18 100
Total	22 13.0	48 28.4	75 44.4	24 14.2	169 100
<u>3. Marital Status</u>					
Non-married	10 15.6	17 26.6	28 43.8	9 14.1	64 100

Table 26 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	12 11.4	31 29.5	47 44.8	15 14.3	105 100
Total	22 13.0	48 28.4	75 44.4	24 14.2	169 100
Percent	41.4		58.6		100

II. The Attitude Toward Absolute Equality Between Sexes

The attitude of Libyan students in the United States toward absolute equality between sexes appears through their responses to the following statements:

1. It is a wife's right to work outside home.
2. It is a woman's right to choose her own work.
3. Absolute equality in education is natural law.
4. A couple should decide family matters.
5. Wives should help plan birth control.
6. A wife can travel without her husband's consent.
7. Family maintenance is a joint responsibility.
8. It is a wife's right to participate in any decision about the family's maintenance.
9. A wife has the right to buy and sell.
10. A wife has the right to choose friends.
11. A woman can choose her own clothing.
12. Either spouse can divorce the other.
13. Women must participate in politics.
14. Men and women should be absolutely equal.

II-1. It is a wife's right to work outside the home

Table (27) indicates whether the sample population agreed or disagreed that a wife has the right to work outside the home. Also, Table (27) shows:

1. Fifty-one and a half percent of the sample population agreed that a wife has the right to work outside the home and 48.5% disagreed.
2. Fifty-seven percent of the males in the sample agreed that it is a wife's right to work outside home, whereas thirty-seven percent of the females agreed. The researcher found a significant difference = 0.01, ($\chi^2 = 11.63892$, d.f. = 3). Therefore, sex had an affect on the attitude of the study's sample toward a wife's right to work outside the home.
3. The percentage of the Ph.D. students who agree that a wife has the right to work outside home (62%) was higher than the percentage of the other students in different levels of education. The percentage of M.S. or M.A. students who agreed was 60%, the percentage of undergraduate students who agreed was 54%, whereas, the percentage of the secondary students who agreed was 43.5%, and the percentage of students with less than a secondary education who agreed was 25%. The differences were not significant, ($\chi^2 = 12.06265$, d.f. = 12). Therefore, the level of education was not an important factor influencing the attitude of the study's sample toward a wife's right to work outside home.
4. More married students (55%) than unmarried students (45%) agreed that a wife has the right to work outside home. The difference between the two groups was not significant ($\chi^2 = 3.07677$, d.f. = 3). Therefore, the marital status was not an important factor influencing the attitude of the study's sample toward a wife's right to work outside home.

In general, Libyan students in the U.S.A. had an emancipated attitude toward a wife's right to work outside home, except the females, the students with less than a secondary education, the secondary students, and unmarried students, who disagreed that a wife has the right to work outside home. Education and marital status were not significant factors, whereas the sex was a significant factor influencing these attitudes.

TABLE 27. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: It is a Wife's Right to Work Outside Home.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	20 16.3	50 40.7	42 34.1	11 8.9	123 100
Female	1 2.2	16 34.8	18 39.1	11 23.9	46 100
Total	21 12.4	66 39.1	60 35.5	22 13.0	169 100
<u>2. Education</u>					
Less than secondary	0 0.0	5 25.0	10 50.0	5 25.0	20 100
Secondary	4 17.4	6 26.1	10 43.5	3 13.0	23 100
Undergraduate	8 13.1	25 41.0	21 34.4	7 11.5	61 100
M.S. or M.A.	6 12.8	22 46.8	15 31.9	4 8.5	47 100
Ph.D.	3 16.7	8 44.4	4 22.2	3 16.7	18 100
Total	21 12.4	66 39.1	60 35.5	22 13.0	169 100
<u>3. Marital Status</u>					
Non-married	7 10.9	22 34.4	28 43.8	7 10.9	64 100

Table 27 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	14 13.3	44 41.9	32 30.5	15 14.3	105 100
Total	21 12.4	66 39.1	60 35.5	22 13.0	169 100
Percent	51.5		48.5		100

II-2. It is a woman's right to choose her own work

Table (28) indicates whether the study's sample agreed or disagreed that a woman has the right to choose her own work. Also, Table (28) shows:

1. Sixty-six and a half percent of the sample population agreed that a woman has the right to choose her own work, and 33.5% disagreed.
2. The percentage of the female respondents who disagreed that a woman has the right to choose her own work was 63%, whereas, the percentage of the male respondents who agree that a woman has the right to choose her own work was 77%. There was not a significant difference between attitudes, ($\chi^2 = 26.99894$, d.f. = 3).
3. The percentage of the Ph.D. students who agree that a woman has the right to choose her own work (83%) was higher than the percentage of students in different levels of education. The percentage of M.S. or M.A. students who agreed was 81%, the percentage of undergraduate students who agreed was 66%, and the percentage of the secondary students who agreed was 56.5%, whereas, the percentage of students with less than a secondary education who disagreed that a woman has the right to choose her own work was 70%. The researcher found a significant difference = 0.005, ($\chi^2 = 28.61566$, d.f. = 12).
4. More unmarried students (70%) than married students (64%) agreed that a woman has the right to choose her own work. The difference between the two groups was not significant ($\chi^2 = 3.32413$, d.f. = 3).

In general, Libyan students in the U.S.A. had an emancipated attitude toward women's work, and sex, and education were significant and important factors, whereas, the marital status was not.

TABLE 28. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: It is a Woman's Right to Choose Her Own Work.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	37 29.8	59 47.6	18 14.5	10 8.1	124 100
Female	5 10.9	12 26.1	23 50.0	6 13.0	46 100
Total	42 24.7	71 41.8	41 24.1	16 9.4	170 100
<u>2. Education</u>					
Less than secondary	1 5.0	5 25.0	12 60.0	2 10.0	20 100
Secondary	6 26.1	7 30.4	9 39.1	1 4.3	23 100
Undergraduate	16 25.8	25 40.3	13 21.0	8 12.9	62 100
M.S. or M.A.	15 31.9	23 48.9	6 12.8	3 6.4	47 100
Ph.D.	4 22.2	11 61.1	1 5.6	2 11.1	18 100
Total	42 24.7	71 41.8	41 24.1	16 9.4	170 100
<u>3. Marital Status</u>					
Non-married	17 26.6	28 43.8	11 17.2	8 12.5	64 100

Table 28 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	25 23.6	43 40.6	30 28.3	8 7.5	106 100
Total	42 24.7	71 41.8	41 24.1	16 9.4	170 100
Percent	66.5		33.5		100

II-3. Absolute equality in education is natural law

Table (29) indicates whether the study's sample agreed or disagreed that absolute equality in education is natural law. Also, Table (29) shows:

1. A small percentage of the total sample (17%) agreed that absolute equality in education is natural law. Eighty-three percent of the sample disagreed. This confirms the positive attitude of the sample toward gradual understanding of the creation and the nature of both sexes.
2. A small percentage of the females in the sample agreed that absolute equality is natural law. The percentage of males who agreed that absolute equality in education is natural law was 20.5%, 9% of the females agreed. The difference between attitudes was not significant ($\chi^2 = 4.62143$, d.f. = 3).
3. The highest percentage of those who agreed that absolute equality in education is natural law was found in the Ph.D. students (33%). Twenty-four percent of the M.S. or M.A. students, 14% of the secondary students, 11.5% of the undergraduate students and 10% of the students with less than a secondary education agreed that absolute equality in education is natural law. The differences in opinion between students in different educational levels was not significant ($\chi^2 = 12.57774$, d.f. = 12).
4. The percentage of those who agreed that absolute equality in education is natural law was 21% for married students and 11% for unmarried students. This difference was not significant, ($\chi^2 = 4.43659$, d.f. = 3).

In general, there was a positive attitude among Libyan students in the U.S.A. toward gradual understanding of the creation and nature of both sexes, and sex, education, and marital status were not major factors influencing the sample's attitude.

TABLE 29. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Absolute Equality in Education is Natural Law.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	10 8.2	15 12.3	40 32.8	57 46.7	122 100
Female	0 0.0	4 8.9	16 35.6	25 55.6	45 100
Total	10 6.0	19 11.4	56 33.5	82 49.1	167 100
<u>2. Education</u>					
Less than secondary	0 0.0	2 10.0	6 30.0	12 60.0	20 100
Secondary	2 9.1	1 4.5	7 31.8	12 54.5	22 100
Undergraduate	2 3.3	5 8.2	24 39.3	30 49.2	61 100
M.S. or M.A.	3 6.5	8 17.4	16 34.8	19 41.3	46 100
Ph.D.	3 16.7	3 16.7	3 16.7	9 50.0	18 100
Total	10 6.0	19 11.4	56 33.5	82 49.1	167 100
<u>3. Marital Status</u>					
Non-married	1 1.6	6 9.5	21 33.3	35 55.6	63 100

Table 29 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.7	13 12.5	35 33.7	47 45.2	104 100
Total	10 6.0	19 11.4	56 33.5	82 49.1	167 100
Percent	17.4		82.6		100

II-4. A couple should decide family matters

Table (30) indicates whether the study's sample agreed or disagreed that a couple should decide family matters. Also, Table (30) shows:

1. A very small percentage of the total sample (4%) agreed that a couple should decide family matters. Ninety-six percent of the sample disagreed.
2. A small percentage of the males in the sample agreed that a couple should decide family matters. The percentage of the males who agreed was 5%, whereas, all the females in the sample disagreed that a couple should decide family matters. The researcher found a significant difference = 0.1, ($\chi^2 = 5.97118$, d.f. = 3).
3. A small percentage of those who agreed that a couple should decide family matters was the M.S. or M.A. students (6.5%) and the undergraduate students (5%). The Ph.D. students, the secondary students, and the students with less than a secondary education in the sample disagreed that a couple should decide family matters. The differences in opinion between the educational levels of the students was not significant ($\chi^2 = 13.10304$, d.f. = 12).
4. The percentage of those who agreed that a couple should decide family matters was 5%, for unmarried students and 3% for married students. This difference was not significant ($\chi^2 = 4.33682$, d.f. = 3).

In general, the majority of the sample disagreed that a couple should decide family matters. This confirms a negative attitude toward a woman's lawful rights, and education and marital status were not important factors, whereas, the sex was an important and significant factor influencing this attitude.

TABLE 30. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Couple Should Decide Family Matters.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	1 0.8	5 4.1	65 52.8	52 42.3	123 100
Female	0 0.0	0 0.0	18 39.1	28 60.9	46 100
Total	1 0.6	5 3.0	83 49.1	80 47.3	169 100
<u>2. Education</u>					
Less than secondary	0 0.0	0 0.0	10 50.0	10 50.0	20 100
Secondary	0 0.0	0 0.0	7 30.4	16 69.6	23 100
Undergraduate	1 1.6	2 3.2	29 46.8	30 48.4	62 100
M.S. or M.A.	0 0.0	3 6.5	28 60.9	15 32.6	46 100
Ph.D.	0 0.0	0 0.0	9 50.0	9 50.0	18 100
Total	1 0.6	5 3.0	83 49.1	80 47.3	169 100
<u>3. Marital Status</u>					
Non-married	0 0.0	3 4.7	26 40.6	35 54.7	64 100

Table 30 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	1 1.0	2 1.9	57 54.3	45 42.9	105 100
Total	1 0.6	5 3.0	83 49.1	80 47.3	169 100
Percent	3.6		96.4		100

II-5. Wives should help plan birth control

Table (31) indicates whether the study's sample agreed or disagreed that wives should help plan birth control. Also, Table (31) shows:

1. Very small percentage of the total sample (7%) agreed that wives should help plan birth control. Ninety-three percent of the sample disagreed.
2. A small percentage of the females in the sample agreed that wives should help plan birth control. The percentage of males who agreed that wives should help plan birth control was 9%, 2% of the females agreed. The researcher found a significant difference = 0.04, ($\chi^2 = 8.10097$, d.f. = 3).
3. The highest percentage of those who agreed that wives should help plan birth control was among the M.S. or M.A. students (11%). Nine percent of the secondary students, 7% of the undergraduate students, and 6% of the Ph.D. students agreed that wives should help plan birth control, whereas, all the students with less than a secondary education disagreed that women should help plan birth control. The researcher found a significant difference = 0.1, ($\chi^2 = 17.79875$, d.f. = 12).
4. The percentage of those who agreed that wives should help plan birth control was 8% for unmarried students and 7% for married students. This difference was not significant ($\chi^2 = 2.04249$, d.f. = 3).

In general, the majority of the sample disagreed that women should help plan birth control. This indicates that there was a conservative attitude among Libyan students in the U.S.A. toward planning birth control, and sex and education were an important and significant factor, influencing this attitude, whereas, the marital status was not.

TABLE 31. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Wives Should Help Plan Birth Control.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	1 0.8	10 8.3	68 56.2	42 34.7	121 100
Female	0 0.0	1 2.2	18 40.0	26 57.8	45 100
Total	1 0.6	11 6.6	86 51.8	68 41.0	166 100
<u>2. Education</u>					
Less than secondary	0 0.0	0 0.0	9 47.4	10 52.6	19 100
Secondary	0 0.0	2 8.7	12 52.2	9 39.1	23 100
Undergraduate	0 0.0	4 6.7	27 45.0	29 48.3	60 100
M.S. or M.A.	0 0.0	5 10.9	29 63.0	12 26.1	46 100
Ph.D.	1 5.6	0 0.0	9 50.0	8 44.4	18 100
Total	1 0.6	11 6.6	86 51.8	68 41.0	166 100
<u>3. Marital Status</u>					
Non-married	0 0.0	5 8.1	35 56.5	22 35.5	62 100

Table 31 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	1 1.0	6 5.8	51 49.0	46 44.2	104 100
Total	1 0.6	11 6.6	86 51.8	68 41.0	166 100
Percentage	7.2		92.8		100

II-6. A wife can travel without her husband's consent

Table (32) indicates whether the study's sample agreed or disagreed that a wife can travel without her husband's consent. Also, Table (32) shows:

1. Eighty-seven percent of the sample population agreed that a wife can travel without her husband's consent, and 13% disagreed.
2. The percentage of the females who agree that a wife can travel without her husband's consent (89%) was higher than the percentage of the males (86%). The difference between the two groups was not significant ($\chi^2 = 4.43465$, d.f. = 3).
3. The percentage of students with less than a secondary education who agreed that a wife can travel without her husband's consent (95%) was higher than the percentage of students in different levels of education. The percentage of M.S. or M.A. students who agreed was 89%, the percentage of the secondary students who agreed was 87%, the percentage of undergraduate students who agreed was 84%, and the percentage of the Ph.D. students who agreed was 83%. The differences were not significant ($\chi^2 = 10.66242$, d.f. = 13).
4. More married students (90%) than unmarried students (83%) agreed that a wife can travel without her husband's consent. The difference between the two groups was not significant ($\chi^2 = 3.89828$, d.f. = 3).

In general, Libyan students in the U.S.A. had an emancipated attitude toward women's travel, and sex, education, and marital status were not important and significant factors influencing the attitude of the study's sample.

TABLE 32. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Travel Without Her Husband's Consent.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	78 63.4	28 22.8	10 8.1	7 5.7	123 100
Female	26 56.5	15 32.6	5 10.9	0 0.0	46 100
Total	104 61.5	43 25.4	15 8.9	7 4.1	169 100
<u>2. Education</u>					
Less than secondary	9 45.0	10 50.0	1 5.0	0 0.0	20 100
Secondary	15 65.2	5 21.7	3 13.0	0 0.0	23 100
Undergraduate	38 61.3	14 22.6	6 9.7	4 6.5	62 100
M.S. or M.A.	30 65.2	11 23.9	3 6.5	2 4.3	46 100
Ph.D.	12 66.7	3 16.7	2 11.1	1 5.6	18 100
Total	104 61.5	43 25.4	15 8.9	7 4.1	169 100
<u>3. Marital Status</u>					
Non-married	36 56.3	17 26.6	6 9.4	5 7.8	64 100

Table 32 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	68 64.8	26 24.8	9 8.6	2 1.9	105 100
Total	104 61.5	43 25.4	15 8.9	7 4.1	169 100
Percent	86.9		13.0		100

II-7. Family maintenance is a joint responsibility

Table (33) indicates whether the study's sample agreed or disagreed that family maintenance is a joint responsibility. Also, Table (33) shows:

1. A small percentage of the total sample (23.5%) agreed that family maintenance is a joint responsibility. Seventy-six and a half percent of the sample disagreed.
2. A small percentage of the females in the sample (17%) agreed that family maintenance is a joint responsibility, whereas, the percentage of the males in the sample who agreed was 26%. This difference between attitudes was not significant ($\chi^2 = 4.36165$, d.f. = 3).
3. The highest percentage of those who agreed that family maintenance is a joint responsibility was among the M.S. or M.A. students (33%). Thirty percent of the students with less than a secondary education, 22% of the Ph.D. students, 19% of the undergraduate students, and 13% of the secondary students agreed that family maintenance is a joint responsibility. The differences in opinion between students of different educational levels was a significant difference = 0.1, ($\chi^2 = 17.31047$, d.f. = 12).
4. The percentage of those who agreed that family maintenance is a joint responsibility was 32% for married students and 10% for unmarried students. The researcher found a significant difference = 0.001, ($\chi^2 = 15.94456$, d.f. = 3).

In general, the majority of the sample disagreed that family maintenance is a joint responsibility. This indicates that there was a positive attitude among Libyan students in the U.S.A. toward the responsibility of family maintenance, and education and marital status were important and significant factors influencing this attitude whereas sex was not.

TABLE 33. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Family Maintenance is a Joint Responsibility.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	10 8.3	21 17.5	62 51.7	27 22.5	120 100
Female	0 0.0	8 17.4	28 60.9	10 21.7	46 100
Total	10 6.0	29 17.5	90 54.2	37 22.3	166 100
<u>2. Education</u>					
Less than secondary	0 0.0	6 30.0	11 55.0	3 15.0	20 100
Secondary	1 4.3	2 8.7	12 52.2	8 34.8	23 100
Undergraduate	3 5.1	8 13.6	32 54.2	16 27.1	59 100
M.S. or M.A.	3 6.5	12 26.1	26 56.5	5 10.9	46 100
Ph.D.	3 16.7	1 5.6	9 50.0	5 27.8	18 100
Total	10 6.0	29 17.5	90 54.2	37 22.3	166 100
<u>3. Marital Status</u>					
Non-married	1 1.6	5 8.1	34 54.8	22 35.5	62 100

Table 33 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.7	24 23.1	56 53.8	15 14.4	104 100
Total	10 6.0	29 17.5	90 54.2	37 22.3	166 100
Percent	23.5		76.5		100

II-8. It is a wife's right to participate in any decision about the family's maintenance

Table (34) indicates whether the study's sample agreed or disagreed that a wife has the right to participate in any decision about the family's maintenance. Also, Table (34) shows:

1. A very small percentage of the total sample (8%) agreed that a wife has the right to participate in any decision about the family's maintenance. Ninety-two percent of the sample disagreed.
2. A small percentage of the males in the sample (8%) agreed that a wife has the right to participate in any decision about the family's maintenance. The percentage of the females in the sample who agreed was 9%. This difference between attitudes was not significant ($\chi^2 = 0.05141$, d.f. = 3).
3. The highest percentage of those who agreed that a wife has the right to participate in any decision about the family's maintenance was among the M.S. or M.A. students (11%). Ten percent of the students with less than a secondary education, 10% of the undergraduate students and 4% of the secondary students agreed that a wife has the right to participate in any decision about the family's maintenance. All the Ph.D. students disagreed that a wife has the right to participate in any decision about the family's maintenance. The differences in opinion between the educational levels of the students was not significant ($\chi^2 = 7.57762$, d.f. = 12).
4. The percentage of those who agreed that a wife has the right to participate in any decision about the family's maintenance was 11% for married students and 3% for unmarried students. The researcher found a significant difference = 0.1, ($\chi^2 = 6.98023$, d.f. = 3).

In general, the majority of the study's sample disagreed that a wife has the right to participate in any decision about the family's maintenance. Therefore, there was a negative and conservative attitude among Libyan students (especially the Ph.D. students) in the U.S.A. toward women's lawful rights, and sex and education were not significant, whereas, the marital status was an important and significant factor influencing that attitude.

TABLE 34. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: It is a Wife's Right to Participate in any Decision about the Family's Maintenance.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	3 2.5	7 5.7	70 57.4	42 34.4	122 100
Female	1 2.2	3 6.5	26 56.5	16 34.8	46 100
Total	4 2.4	10 6.0	96 57.1	58 34.5	168 100
<u>2. Education</u>					
Less than secondary	0 0.0	2 10.0	12 60.0	6 30.0	20 100
Secondary	0 0.0	1 4.3	13 56.5	9 39.1	23 100
Undergraduate	3 4.8	3 4.8	32 51.6	24 38.7	62 100
M.S. or M.A.	1 2.2	4 8.9	26 57.8	14 31.1	45 100
Ph.D.	0 0.0	0 0.0	13 72.2	5 27.8	18 100
Total	4.0 2.4	10 6.0	96 57.1	58 34.5	168 100
<u>3. Marital Status</u>					
Non-married	0 0.0	2 3.2	33 52.4	28 44.4	63 100

Table 34 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	4 3.8	8 7.6	63 60.0	30 28.6	105 100
Total	4 2.4	10 6.0	96 57.1	58 34.5	168 100
Percent	8.4		91.6		100

II-9. A wife has the right to buy and sell

Table (35) indicates whether the study's sample agreed or disagreed that a wife has the right to buy and sell. Also, Table (35) shows:

1. A small percentage of the total sample (46%) agreed that a wife has the right to buy and sell. Fifty-four percent of the sample disagreed.
2. A small percentage of the females in the sample agreed that a wife has the right to buy and sell. The percentage of the males who agreed that a wife has the right to buy and sell was 48%, 43% of the females agreed. This difference between attitudes was not significant ($\chi^2 = 3.45522$, d.f. = 3).
3. The highest percentage of those who agreed that a wife has the right to buy and sell was among the M.S. or M.A. students (56.5%). Forty-five percent of the undergraduate students, 41% of the secondary students, 39% of the students with less than a secondary education, and 39% of the Ph.D. students agreed that a wife has the right to buy and sell. The differences in opinion between students of different educational levels was not significant, ($\chi^2 = 8.24322$, d.f. = 12).
4. The percentage of those who agreed that a wife has the right to buy and sell was 50.5% for married students and 40% for unmarried students. This difference was not significant ($\chi^2 = 2.05454$, d.f. = 3).

In general, there was a negative and a conservative attitude among Libyan students in the U.S.A. (except the M.S. or M.A. students and married students who agreed that a wife has the right to buy and sell) and sex, education, and marital status were not an important and significant factors influencing this attitude.

TABLE 35. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife has the Right to Buy and Sell.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	9 7.4	49 40.2	48 39.3	16 13.1	122 100
Female	0 0.0	18 42.9	19 45.2	5 11.9	42 100
Total	9 5.5	67 40.9	67 40.9	21 12.8	164 100
<u>2. Education</u>					
Less than secondary	0 0.0	7 38.9	8 44.4	3 16.7	18 100
Secondary	1 4.5	8 36.4	12 54.5	1 4.5	22 100
Undergraduate	4 6.7	23 38.3	22 36.7	11 18.3	60 100
M.S. or M.A.	3 6.5	23 50.0	16 34.8	4 8.7	46 100
Ph.D.	1 5.6	6 33.3	9 50.0	2 11.1	18 100
Total	9 5.5	67 40.9	67 40.9	21 12.8	164 100
<u>3. Marital Status</u>					
Non-married	3 4.8	22 34.9	28 44.4	10 15.9	63 100

Table 35 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	6 5.9	45 44.6	39 38.6	11 10.9	101 100
Total	9 5.5	67 40.9	67 40.9	21 12.8	164 100
Percent	46.4		53.7		100

II-10. A wife has the right to choose friends

Table (36) indicates whether the sample population agreed or disagreed that a wife has the right to choose friends. Also, Table (36) shows:

1. Seventy-six percent of the sample population agreed that a wife has the right to choose friends, and 24% disagreed.
2. The percentage of the male respondents who agree that a wife has the right to choose friends (76%) was higher than the females' percentage (74%). The difference between the two groups was not significant ($\chi^2 = 1.63731$, d.f. = 3).
3. The percentage of the students with less than a secondary education who agree that a wife has the right to choose friends (90%) was higher than the percentage of students in different levels of education. The percentage of the Ph.D. students who agreed was 83%, the percentage of M.S. or M.A. students who agreed was 80.5%, the percentage of the secondary students who agreed was 70%, and the percentage of undergraduate students who agreed was 69%. The differences were not significant ($\chi^2 = 16.23904$, d.f. = 12).
4. More married students (83%) than unmarried students (64%) agreed that a wife has the right to choose friends. The researcher found a significant difference = 0.04, ($\chi^2 = 8.33662$, d.f. = 3).

In general, the majority of the sample agreed that a wife has the right to choose friends. Therefore, Libyan students in the U.S.A. had an emancipated attitude toward women's rights to choose friends; and sex, and education were not significant factors influencing this attitude, whereas, marital status was important and significant as a factor.

TABLE 36. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife has the Right to Choose Friends.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	47 38.2	47 38.2	20 16.3	9 7.3	123 100
Female	13 28.3	21 45.7	9 19.6	3 6.5	46 100
Total	60 35.5	68 40.2	29 17.2	12 7.1	169 100
<u>2. Education</u>					
Less than secondary	5 25.0	13 65.0	2 10.0	0 0.0	20 100
Secondary	8 34.8	8 34.8	7 30.4	0 0.0	23 100
Undergraduate	20 32.3	22 35.5	13 21.0	7 11.3	62 100
M.S. or M.A.	21 45.7	16 34.8	5 10.9	4 8.7	46 100
Ph.D.	6 33.3	9 50.0	2 11.1	1 5.6	18 100
Total	60 35.5	68 40.2	29 17.2	12 7.1	169 100
<u>3. Marital Status</u>					
Non-married	17 26.6	24 37.5	16 25.0	7 10.9	64 100

Table 36 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	43 41.0	44 41.9	13 12.4	5 4.8	105 100
Total	60 35.5	68 40.2	29 17.2	12 7.1	169 100
Percent	75.7		24.3		100

II-11. A woman can choose her own clothing

Table (37) indicates whether the study's sample agreed or disagreed that a woman can choose her own clothing. Also, Table (37) shows:

1. Fifty-nine percent of the sample population agreed that a woman can choose her own clothing, and 41% disagreed.
2. The percentage of the male respondents who agree that a woman can choose her own clothing (62%) was higher than the female's percentage (52%). There was not a significant difference ($\chi^2 = 4.00381$, d.f. = 3).
3. The percentage of the Ph.D. students who agree that a woman can choose her own clothing (72%) was higher than the percentage of students in different levels of education. The percentage of undergraduate students who agreed was 61%, the percentage of M.S. or M.A. students who agreed was 56.5%, the percentage of the secondary students who agreed was 50%. The researcher found a significant difference = 0.1, ($\chi^2 = 17.09824$, d.f. = 12).
4. The percentage of unmarried students and the percentage of married students who agreed that a woman can choose her own clothing were equal (59%). Therefore, there was not a significant difference, ($\chi^2 = 3.86414$, d.f. = 3).

In general, most of the sample agreed that a woman can choose her own clothing. This indicates that Libyan students (except the students with less than a secondary education) in the U.S.A. had a positive attitude toward women's emancipation and their rights to choose their own dress form, sex and marital status were not significant factors influencing that attitude, whereas, education was a significant factor.

TABLE 37. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Woman Can Choose Her Own Clothing.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	23 18.7	53 43.1	33 26.8	14 11.4	123 100
Female	4 8.7	20 43.5	18 39.1	4 8.7	46 100
Total	27 16.0	73 43.2	51 30.2	18 10.7	169 100
<u>2. Education</u>					
Less than secondary	1 5.0	9 45.0	9 45.0	1 5.0	20 100
Secondary	4 17.4	9 39.1	8 34.8	2 8.7	23 100
Undergraduate	8 12.9	30 48.4	13 21.0	11 17.7	62 100
M.S. or M.A.	8 17.4	18 39.1	18 39.1	2 4.3	46 100
Ph.D.	6 33.3	7 38.9	3 16.7	2 11.1	18 100
Total	27 16.0	73 43.2	51 30.2	18 10.7	169 100
<u>3. Marital Status</u>					
Non-married	7 10.9	31 48.4	17 26.6	9 14.1	64 100

Table 37 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	20 19.0	42 40.0	34 32.4	9 8.6	105 100
Total	27 16.0	73 43.2	51 30.2	18 10.7	169 100
Percent	59.2		40.9		100

II-12. Either spouse can divorce the other

Table (38) indicates whether the study's sample agreed or disagreed that either spouse can divorce the other. Also, Table (38) shows:

1. Fifty percent of the sample population agreed that either spouse can divorce the other, and 50% disagreed.
2. The percentage of the male respondents who agree that either spouse can divorce the other (52%) was higher than the female's percentage (45.5%). The difference between the two groups was not significant ($\chi^2 = 3.22487$, d.f. = 3).
3. The percentage of the M.S. or M.A. students who agree that either spouse can divorce the other (54%) was higher than the percentage of students in different levels of education. The percentage of undergraduate students who agreed was 53%, the percentage of the students with less than a secondary education who agreed was 53%, the percentage of the secondary students who agreed was 45.5%, and the percentage of the Ph.D. students who agreed was 33%. The differences were not significant ($\chi^2 = 10.45346$, d.f. = 12).
4. More married students (53%) than unmarried students (45%) agreed that either spouse can divorce the other. The difference between the two groups was not significant ($\chi^2 = 1.49570$, d.f. = 3).

In general, the study's sample was divided into two attitudes toward the right to divorce, 50% of the sample agreed and 50% of the sample disagreed that either spouse can divorce the other. Therefore, Libyan students in the U.S.A. did not have a clear attitude toward the right to divorce except the females, the secondary students, the Ph.D. students, and unmarried students in the sample who disagreed that either spouse can divorce the other. Also, sex, education, and marital status were not an important or significant factor.

TABLE 38. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Either Spouse Can Divorce the Other.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	28 22.8	36 29.3	44 35.8	15 12.2	123 100
Female	5 11.4	15 34.1	16 36.4	8 18.2	44 100
Total	33 19.8	51 30.5	60 35.9	23 13.8	167 100
<u>2. Education</u>					
Less than secondary	2 10.5	8 42.1	6 31.6	3 15.8	19 100
Secondary	2 9.1	8 36.4	10 45.5	2 9.1	22 100
Undergraduate	16 25.8	17 27.4	18 29.0	11 17.7	62 100
M.S. or M.A.	10 21.7	15 32.6	17 37.0	4 8.7	46 100
Ph.D.	3 16.7	3 16.7	9 50.0	3 16.7	18 100
Total	33 19.8	51 30.5	60 35.9	23 13.8	167 100
<u>3. Marital Status</u>					
Non-married	11 17.2	18 28.1	24 37.5	11 17.2	64 100

Table 38 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	22 21.4	33 32.0	36 35.0	12 11.7	103 100
Total	33 19.8	51 30.5	60 35.9	23 13.8	167 100
Percent	50.3		49.7		100

II-13. Women must participate in politics

Table (39) indicates whether the study's sample agreed or disagreed that women must participate in politics. Also, Table (39) shows:

1. A small percentage of the total sample (24%) agreed that women must participate in politics. Seventy-six percent of the sample disagreed.
2. A small percentage of the males in the sample agreed that women must participate in politics. The percentage of the females who agreed that women must participate in politics was 30%, 22% of the males agreed. This difference between attitudes was not significant ($\chi^2 = 3.09706$, d.f. = 3).
3. The highest percentage of those who agreed that women must participate in politics was the group of students with less than a secondary education (40%). Thirty-two percent of the M.S. or M.A. students, 26% of the secondary students, 22% of the Ph.D. students, and 13% of the undergraduate students agreed that women must participate in politics. The differences in opinion between students at different educational levels was not significant ($\chi^2 = 16.16133$, d.f. = 12).
4. The percentage of those who agreed that women must participate in politics was 33% for married students and 9% for unmarried students. The researcher found a significant difference = 0.005, ($\chi^2 = 12.65052$, d.f. = 3).

In general, the majority of the sample disagreed that women must participate in politics. This indicates that these were negative and conservative attitudes among Libyan students in the U.S.A. toward women's role in politics, and sex, and education were not significant factors influencing this attitude, the marital status was an important and significant factor.

TABLE 39. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Women Must Participate in Politics.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	13 10.6	14 11.4	75 61.0	21 17.1	123 100
Female	4 8.7	10 21.7	26 56.5	6 13.0	46 100
Total	17 10.1	24 14.2	101 59.8	27 16.0	169 100
<u>2. Education</u>					
Less than secondary	1 5.0	7 35.0	10 50.0	2 10.0	20 100
Secondary	4 17.4	2 8.7	13 56.5	4 17.4	23 100
Undergraduate	4 6.6	4 6.6	42 68.9	11 18.0	61 100
M.S. or M.A.	7 14.9	8 17.0	26 55.3	6 12.8	47 100
Ph.D.	1 5.6	3 16.7	10 55.6	4 22.2	18 100
Total	17 10.1	24 14.2	101 59.8	27 16.0	169 100
<u>3. Marital Status</u>					
Non-married	3 4.7	3 4.7	45 70.3	13 20.3	64 100

Table 39 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	14 13.3	21 20.0	56 53.3	14 13.3	105 100
Total	17 10.1	24 14.2	101 59.8	27 16.0	169 100
Percent	24.3		75.8		100

II-14. Men and women should be absolutely equal

Table (40) indicates whether the study's sample agreed or disagreed that men and women should be absolutely equal. Also, Table (40) shows:

1. Fifty-two percent of the sample population agreed that men and women should be absolutely equal and 48% disagreed.
2. The percentage of the male respondents who agree that men and women should be absolutely equal (55%) was higher than the female's percentage (43%). The difference between the two groups was not significant ($\chi^2 = 3.09299$, d.f. = 3).
3. The percentage of the Ph.D. students who agree that men and women should be absolutely equal (67%) was higher than the percentage of the other students in different levels of education. The percentage of the M.S. or M.A. students who agreed was 61%, the percentage of the secondary students who agreed was 56.5%, the percentage of undergraduate students who agreed was 45%, and the percentage of the students with less than a secondary education who agreed was 35%. The differences were not significant ($\chi^2 = 8.55048$, d.f. = 12).
4. More married students (56%) than unmarried students (45%) agreed that men and women should be absolutely equal. The difference between the two groups was not significant ($\chi^2 = 2.16981$, d.f. = 3).

In general, Libyan students in the U.S.A. (except the females, the students with less than a secondary education, the undergraduate students, and unmarried students in the sample who disagreed that men and women should be absolutely equal) had an emancipated attitude toward the equality between sexes, sex, education, and marital status were not important factors influencing the attitude of the study's sample.

TABLE 40. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Men and Women Should be Absolutely Equal.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	23 18.7	45 36.6	32 26.0	23 18.7	123 100
Female	6 13.0	14 30.4	12 26.1	14 30.4	46 100
Total	29 17.2	59 34.9	44 26.0	37 21.9	169 100
<u>2. Education</u>					
Less than secondary	3 15.0	4 20.0	7 35.0	6 30.0	20 100
Secondary	4 17.4	9 39.1	5 21.7	5 21.7	23 100
Undergraduate	9 14.5	19 30.6	18 29.0	16 25.8	62 100
M.S. or M.A.	9 19.6	19 41.3	9 19.6	9 19.6	46 100
Ph.D.	4 22.2	8 44.4	5 27.8	1 5.6	18 100
Total	29 17.2	59 34.9	44 26.0	37 21.9	169 100
<u>3. Marital Status</u>					
Non-married	9 14.1	20 31.3	18 28.1	17 26.6	64 100

Table 40 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	20 19.0	39 37.1	26 24.8	20 19.0	105 100
Total	29 17.2	59 34.9	44 26.0	37 21.9	169 100
Percent	52.1		47.9		100

III. The Attitude Toward Absolute Equality Between Sexes Under Some Conditions

The attitude of Libyan students in the United States toward absolute equality between sexes under some conditions appears through their responses to the following statements:

1. A woman can work only if she is not married.
2. A woman can work only if she is childless.
3. A wife can work only when children are over six.
4. A wife can work only if she is a divorcee.
5. A wife can work only if she is a widow.
6. Birth control should be for the sick only.
7. A wife can divorce if her husband is ill.
8. A wife can divorce if her husband is improper.
9. Only unmarried women may participate in politics.
10. Only childless women may participate in politics.
11. A wife can participate in politics if the children are over six.

III-1. A woman can work only if she is not married

Table (41) indicates whether the study's sample agreed or disagreed that a woman can work only if she is not married. Also, Table (41) shows:

1. A small percentage of the total sample (26.5%) agreed that a woman can work only if she is not married. Seventy-four percent of the sample disagreed.
2. A small percentage of the females in the sample agreed that a woman can work only if she is not married. The percentage of the males who agreed that a woman can work only if she is not married was 30%, and 17% of the females agreed. The researcher found a significant difference = 0.01, ($\chi^2 = 6.60336$, d.f. = 3).
3. The highest percentage of those who agreed that a woman can work only if she is not married was the Ph.D. students (39%). Thirty-four percent of the M.S. or M.A. students, 26% of the students with a secondary education, 21% of the undergraduate students, and 15% of the students with less than a secondary education agreed that a woman can work only if she is not married. The differences in opinion between students of different educational levels was not significant, ($\chi^2 = 14.22862$, d. f. = 12).
4. The percentage of those who agreed that a woman can work only if she is not married was 27% for married students and 25% for unmarried students. This difference was not significant, ($\chi^2 = 0.69301$, d.f. = 3).

In general, the majority of the study's sample disagreed that a woman can work only if she is not married. This indicates that there was an emancipated attitude among Libyan students in the U.S.A. toward women's work, and education and marital status were not significant factors, whereas, sex was important and a significant factor influencing this attitude.

TABLE 41. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Woman Can Work Only if She is Not Married.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	17 13.7	20 16.1	76 61.3	11 8.9	124 100
Female	3 6.5	5 10.9	28 60.9	10 21.7	46 100
Total	20 11.8	25 14.7	104 61.2	21 12.4	170 100
<u>2. Education</u>					
Less than secondary	1 5.0	2 10.0	14 70.0	3 15.0	20 100
Secondary	5 21.7	1 4.3	12 52.2	5 21.7	23 100
Undergraduate	5 8.1	8 12.9	40 64.5	9 14.5	62 100
M.S. or M.A.	7 14.9	9 19.1	29 61.7	2 4.3	47 100
Ph.D.	2 11.1	5 27.8	9 50.0	2 11.1	18 100
Total	20 11.8	25 14.7	104 61.2	21 12.4	170 100
<u>3. Marital Status</u>					
Non-married	8 12.5	8 12.5	41 64.1	7 10.9	64 100

Table 41 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	12 11.3	17 16.0	63 59.4	14 13.2	106 100
Total	20 11.8	25 14.7	104 61.2	21 12.4	170 100
Percent	26.5		73.6		100

III-2. A woman can work only if she is childless

Table (42) indicates whether the study's sample agreed or disagreed that a woman can work only if she is childless. Also, Table (42) shows:

1. A small percentage of the total sample (23.5%) agreed that a woman can work only if she is childless. Seventy-six and half percent of the sample disagreed.
2. A small percentage of the females in the sample agreed that a woman can work only if she is childless. The percentage of the males who agreed that a woman can work only if she is childless was 28%, and 11% of the females agreed. The researcher found a significant difference = 0.1, ($\chi^2 = 6.71107$, d.f. = 3).
3. The highest percentage of those who agreed that a woman can work only if she is childless was the secondary students (35%). Twenty-eight percent of the Ph.D. students, 28% of the M.S. or M.A. students, 18% of the undergraduate students and 15% of the students with less than a secondary education agreed that a woman can work only if she is childless. The differences in opinion between students of different educational levels was not a significant factor ($\chi^2 = 12.30837$, d.f. = 12).
4. The percentage of those who agreed that a woman can work only if she is childless was 30% for unmarried students and 20% for married students. This difference was not significant, ($\chi^2 = 3.29370$, d.f. = 3).

In general, the majority of the study's sample disagreed that a woman can work only if she is childless. Therefore, there was an emancipated attitude among Libyan students in the U.S.A. toward women's right to work, and education and marital status were not important and significant factors influencing that attitude, whereas, sex was a significant factor.

TABLE 42. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Woman Can Work Only if She is Childless.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	13 10.5	22 17.7	72 58.1	17 13.7	124 100
Female	2 4.3	3 6.5	30 65.2	11 23.9	46 100
Total	15 8.8	25 14.7	102 60.0	28 16.5	170 100
<u>2. Education</u>					
Less than secondary	1 5.0	2 10.0	13 65.0	4 20.0	20 100
Secondary	4 17.4	4 17.4	11 47.8	4 17.4	23 100
Undergraduate	6 9.7	5 8.1	40 64.5	11 17.7	62 100
M.S. or M.A.	3 6.4	10 21.3	30 63.8	4 8.5	47 100
Ph.D.	1 5.6	4 22.2	8 44.4	5 27.8	18 100
Total	15 8.8	25 14.7	102 60.0	28 16.5	170 100
<u>3. Marital Status</u>					
Non-married	6 9.4	13 20.3	37 57.8	8 12.5	64 100

Table 42 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.5	12 11.3	65 61.3	20 18.9	106 100
Total	15 8.8	25 14.7	102 60.0	28 16.5	170 100
Percent	23.5		76.5		100

III-3. A wife can work only when children are over-six

Table (43) indicates whether the study's sample agreed or disagreed that a wife can work only when children are over-six. Also, Table (43) shows:

1. A small percentage of the total sample (35%) agreed that a wife can work only when children are over-six. Sixty-four percent of the sample disagreed.
2. The percentage of those who agreed that a wife can work only when children are over-six was 38.5% for the males, and 28% for the females. This difference was not significant, ($\chi^2 = 5.13336$, d.f. = 3).
3. The highest percentage of those who agreed that a wife can work only when children are over-six was the M.S. or M.A. students (40%). Thirty-nine percent of the undergraduate students, 30% of the students with a secondary education, 30% of the students with less than a secondary education, and 28% of the Ph.D. students agreed that a wife can work only when children are over-six. The differences in opinion between students of different educational levels was not a significant factor ($\chi^2 = 12.15281$, d.f. = 12).
4. The percentage of those who agreed that a wife can work only when children are over-six was 42% for unmarried students and 32% for married students. This difference was not significant, ($\chi^2 = 2.34827$, d.f. = 3).

In general, the majority of the study's sample disagreed that a wife can work when children are over-six. This indicates that a positive attitude among Libyan students in the U.S.A. toward women's right to work and the sex, education and marital status were not important and significant factors influencing that attitude.

TABLE 43. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Work Only When Children are Over Six.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	17 13.9	30 24.6	62 50.8	13 10.7	122 100
Female	1 2.2	12 26.1	26 56.5	7 15.2	46 100
Total	18 10.7	42 25.0	88 52.4	20 11.9	168 100
<u>2. Education</u>					
Less than secondary	0 0.0	6 30.0	11 55.0	3 15.0	20 100
Secondary	4 17.4	3 13.0	11 47.8	5 21.7	23 100
Undergraduate	6 9.7	18 29.0	32 51.6	6 9.7	62 100
M.S. or M.A.	6 13.3	12 26.7	25 55.6	2 4.4	45 100
Ph.D.	2 11.1	3 16.7	9 50.0	4 22.2	18 100
Total	18 10.7	42 25.0	88 52.4	20 11.9	168 100
<u>3. Marital Status</u>					
Non-married	9 14.1	18 28.1	31 48.4	6 9.4	64 100

Table 43 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.7	24 23.1	57 54.8	14 13.5	104 100
Total	18 10.7	42 25.0	88 52.4	20 11.9	168 100
Percent	35.7		64.3		100

III-4. A wife can work only if she is a divorcee

Table (44) indicates whether the study's sample agreed or disagreed that a wife can work only if she is a divorcee. Also, Table (44) shows:

1. A small percentage of the total sample (24%) agreed that a wife can work only if she is a divorcee. Seventy-six percent of the sample disagreed.
2. A small percentage of the females in the sample (25%) agreed that a wife can work only if she is a divorcee, whereas the percentage of the males in the sample who agreed was 28%. This difference between attitudes was not significant ($\chi^2 = 3.11425$, d.f. = 3).
3. The highest percentage of those who agreed that a wife can work only if she is a divorcee was among the undergraduate students (31%). Twenty-eight percent of the Ph.D. students, 26% of the M.S. or M.A. students, 15% of the students with less than a secondary education, and 9% of the secondary students agreed that a wife can work only if she is a divorcee. The differences in opinion between students of different educational levels was not significant ($\chi^2 = 16.58005$, d.f. = 12).
4. The percentage of those who agreed that a wife can work only if she is a divorcee was 25% for unmarried students and 24% for married students. This difference between attitudes was not significant ($\chi^2 = 0.99415$, d.f. = 3).

In general, the majority of the sample disagreed that a wife can work only if she is a divorcee. This indicates that there was a positive attitude among Libyan students in the U.S.A. toward women's right to work, and sex, education, and marital status were not significant factors influencing this attitude.

TABLE 44. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Work Only if She is a Divorcee.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	14 11.4	20 16.3	74 60.2	15 12.2	123 100
Female	2 4.3	5 10.9	32 69.6	7 15.2	46 100
Total	16 9.5	25 14.8	106 62.7	22 13.0	169 100
<u>2. Education</u>					
Less than secondary	1 5.0	2 10.0	15 75.0	2 10.0	20 100
Secondary	2 8.7	0 0.0	19 82.6	2 8.7	23 100
Undergraduate	6 9.7	13 21.0	30 48.4	13 21.0	62 100
M.S. or M.A.	6 13.0	6 13.0	31 67.4	3 6.5	46 100
Ph.D.	1 5.6	4 22.2	11 61.1	2 11.1	18 100
Total	16 9.5	25 14.8	106 62.7	22 13.0	169 100
<u>3. Marital Status</u>					
Non-married	7 10.9	9 14.1	38 59.4	10 15.6	64 100

Table 44 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.6	16 15.2	68 64.8	12 11.4	105 100
Total	16 9.5	25 14.8	106 62.7	22 13.0	169 100
Percent	24.3		75.7		100

III-5. A wife can work only if she is a widow

Table (45) indicates whether the study's sample agreed or disagreed that a wife can work only if she is a widow. Also, Table (45) shows:

1. A small percentage of the total sample (22%) agreed that a wife can work only if she is a widow. Seventy-eight percent of the sample disagreed.
2. A small percentage of the females in the sample (11%) agreed that a wife can work only if she is a widow, whereas, the percentage of the males in the sample who agreed was 26%. The researcher found a significant difference = 0.1, ($\chi^2 = 5.42011$, d.f. = 3).
3. The highest percentage of those who agreed that a wife can work only if she is a widow was among the undergraduate students (31%). Twenty-eight percent of the Ph.D. students, 17% of the M.S. or M.A. students, 15% of the students with less than a secondary education, and 9% of the secondary students agreed that a wife can work only if she is a widow. The differences in opinion between students of different educational levels was not significant ($\chi^2 = 13.13148$, d.f. = 12).
4. The percentage of those who agreed that a wife can work only if she is a widow was 25% for unmarried students and 20% for married students. This difference between attitudes was not significant ($\chi^2 = 2.30505$, d.f. = 3).

In general, the majority of the sample disagreed that a wife can work only if she is a widow. This indicates that there was a positive attitude among Libyan students in the U.S.A. toward women's right to work, and education, and marital status were not significant factors influencing this attitude whereas sex was a significant factor.

TABLE 45. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Work Only if She is a Widow.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	12 9.8	20 16.4	72 59.0	18 14.8	122 100
Female	2 4.3	3 6.5	30 65.2	11 23.9	46 100
Total	14 8.3	23 13.7	102 60.7	29 17.3	168 100
<u>2. Education</u>					
Less than secondary	1 5.0	2 10.0	12 60.0	5 25.0	20 100
Secondary	2 8.7	0 0.0	18 78.3	3 13.0	23 100
Undergraduate	6 9.8	13 21.3	30 49.2	12 19.7	61 100
M.S. or M.A.	4 8.7	4 8.7	32 69.6	6 13.0	46 100
Ph.D.	1 5.6	4 22.2	10 55.6	3 16.7	18 100
Total	14 8.3	23 13.7	102 60.7	29 17.3	168 100
<u>3. Marital Status</u>					
Non-married	5 7.9	11 17.5	39 61.9	8 12.7	63 100

Table 45 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 8.6	12 11.4	63 60.0	21 20.0	105 100
Total	14 8.3	23 13.7	102 60.7	29 17.3	168 100
Percent	22.0		78.0		100

III-6. Birth control should be for the sick only

Table (46) indicates whether the study's sample agreed or disagreed that birth control should be for the sick only. Also, Table (46) shows:

1. A small percentage of the total sample (31%) agreed that birth control should be for the sick only. Sixty-nine percent of the sample disagreed.
2. The percentage of those who agreed that birth control should be for the sick only was 31% for the females and 31% for the males. There was not a significant difference between attitudes ($\chi^2 = 1.24094$, d.f. = 3).
3. The highest percentage of those who agreed that birth control should be for the sick only was among the Ph.D. students (44%). Thirty-five percent of the secondary students, 29% of the M.S. or M.A. students, 29% of the undergraduate students, and 25% of the students with less than a secondary education agreed that birth control should be for the sick only. The differences in opinion between students of different educational levels was not significant ($\chi^2 = 6.26815$, d.f. = 12).
4. A small percentage of married students in the sample (21%) agreed that birth control should be for the sick only, whereas, the percentage of unmarried students in the sample who agreed was 35%. This difference between attitudes was not significant ($\chi^2 = 0.57652$, d.f. = 3).

In general, the majority of the sample disagreed that birth control should be for the sick only. This indicates that there was a positive attitude among Libyan students in the U.S.A. toward birth control, and sex, education, and marital status were not significant factors influencing this attitude.

TABLE 46. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Birth Control Should be for the Sick Only.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	9 7.5	28 23.3	52 43.3	31 25.8	120 100
Female	5 11.1	9 20.0	17 37.8	14 31.1	45 100
Total	14 8.5	37 22.4	69 41.8	45 27.3	165 100
<u>2. Education</u>					
Less than secondary	3 15.0	2 10.0	10 50.0	5 25.0	20 100
Secondary	1 4.3	7 30.4	9 39.1	6 26.1	23 100
Undergraduate	5 8.5	12 20.3	26 44.1	16 27.1	59 100
M.S. or M.A.	3 6.7	10 22.2	19 42.2	13 28.9	45 100
Ph.D.	2 11.1	6 33.3	5 27.8	5 27.8	18 100
Total	14 8.5	37 22.4	69 41.8	45 27.3	165 100
<u>3. Marital Status</u>					
Non-married	5 7.9	16 25.4	26 41.3	16 25.4	63 100

Table 46 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	9 0.8	21 20.6	43 42.2	29 28.4	102 100
Total	14 8.5	37 22.4	69 41.8	45 27.3	165 100
Percent	30.9		69.1		100

III-7. A wife can divorce if her husband is ill

Table (47) indicates whether the study's sample agreed or disagreed that a wife can divorce if her husband is ill. Also, Table (47) shows:

1. A small percentage of the total sample (35%) agreed that a wife can divorce if her husband is ill. Sixty-five percent of the sample disagreed.
2. A small percentage of the males in the sample (33%) agreed that a wife can divorce if her husband is ill, whereas the percentage of the females in the sample who agreed was 41%. This difference between attitudes was not significant ($\chi^2 = 1.28131$, d.f. = 3).
3. The highest percentage of those who agreed that a wife can divorce if her husband is ill was among the students with less than a secondary education (50%). Thirty-eight percent of the M.S. or M.A. students, 34.5% of the undergraduate students, 33% of the Ph.D. students and 22% of the secondary students agreed that a wife can divorce if her husband is ill. The differences in opinion between students of different educational levels was not significant ($\chi^2 = 7.77735$, d.f. = 12).
4. The percentage of those who agreed that a wife can divorce if her husband is ill was 27.5% for unmarried students and 40% for married students. This difference between attitudes was not significant ($\chi^2 = 3.96817$, d.f. = 3).

In general, the majority of the sample disagreed that a wife can divorce if her husband is ill. This indicates there was a negative attitude among Libyan students in the U.S.A. (except the students with less than a secondary education) toward some lawful rights of wives, and sex, education, marital status were not significant factors influencing this attitude.

TABLE 47. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Divorce if Her Husband is Ill.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	14 11.6	26 21.5	62 51.2	19 15.7	121 100
Female	7 15.2	12 26.1	22 47.8	5 10.9	46 100
Total	21 12.6	38 22.8	84 50.3	24 14.4	167 100
<u>2. Education</u>					
Less than secondary	4 20.0	6 30.0	8 40.0	2 10.0	20 100
Secondary	3 13.0	2 8.7	14 60.9	4 17.4	23 100
Undergraduate	9 14.8	12 19.7	30 49.2	10 16.4	61 100
M.S. or M.A.	4 8.9	13 28.9	22 48.9	6 13.3	45 100
Ph.D.	1 5.6	5 27.8	10 55.6	2 11.1	18 100
Total	21 12.6	38 22.8	84 50.3	24 14.4	167 100
<u>3. Marital Status</u>					
Non-married	5 8.1	12 19.4	33 53.2	12 19.4	62 100

Table 47 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	16 15.2	26 24.8	51 48.6	12 11.4	105 100
Total	21 12.6	38 22.8	84 50.3	24 14.4	167 100
Percent	35.4		64.7		100

III-8. A wife can divorce if her husband is improper

Table (48) indicates whether the study's sample agreed or disagreed that a wife can divorce if her husband is improper. Eighty-six percent of the sample disagreed.

1. A very small percentage of the total sample (14%) agreed that a wife can divorce if her husband is improper. Eighty-six percent of the sample disagreed.
2. A small percentage of the females in the sample (9%) agreed that a wife can divorce if her husband is improper, whereas the percentage of the males in the sample who agreed was 16%. The researcher found a significant difference = 0.1 ($\chi^2 = 7.00760$, d.f. = 3).
3. The highest percentage of those who agreed that a wife can divorce if her husband is improper was among the M.S. or M.A. students (24%). Eighteen percent of the secondary students, 17% of the Ph.D. students, 10% of the students with less than a secondary education, and 6% of the undergraduate students agreed that a wife can divorce if her husband is improper. The differences in opinion between students of different educational levels was not significant ($\chi^2 = 13.41824$, d.f. = 12).
4. The percentage of those who agreed that a wife can divorce if her husband is improper was 17% for married students and 10% for unmarried students. This difference between attitudes was not significant, ($\chi^2 = 3.21576$, d.f. = 3).

In general, the majority of the sample disagreed that a wife can divorce her husband if he is improper. This indicates that there was a negative attitude among Libyan students in the U.S.A. toward some lawful rights of wives, and education and marital status were not significant factors influencing this attitude, whereas sex was a significant factor.

TABLE 48. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Divorce if Her Husband is Improper.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	7 5.7	13 10.7	71 58.2	31 25.4	122 100
Female	0 0.0	4 8.7	22 47.8	20 43.5	46 100
Total	7 4.2	17 10.1	93 55.4	51 30.4	168 100
<u>2. Education</u>					
Less than secondary	0 0.0	2 10.0	9 45.0	9 45.0	20 100
Secondary	1 4.5	3 13.6	12 54.5	6 27.3	22 100
Undergraduate	2 3.2	2 3.2	36 58.1	22 35.5	62 100
M.S. or M.A.	4 8.7	7 15.2	26 56.5	9 19.6	46 100
Ph.D.	0 0.0	3 16.7	10 55.6	5 27.8	18 100
Total	7 4.2	17 10.1	93 55.4	51 30.4	168 100
<u>3. Marital Status</u>					
Non-married	3 4.8	3 4.8	37 58.7	20 31.7	63 100

Table 48 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	4 3.8	14 13.3	56 53.3	31 29.5	105 100
Total	7 4.2	17 10.1	93 55.4	51 30.4	168 100
Percent	14.3		85.8		100

III-9. Only unmarried women may participate in politics

Table (49) indicates whether the sample population agreed or disagreed that only unmarried women may participate in politics. Also, Table (49) shows:

1. Fifty-one percent of the sample population agreed that only unmarried women may participate in politics, and 49% disagreed.
2. The percentage of the female respondents who agreed that only unmarried women may participate in politics (56.5%) was higher than the male percentage (48%). This difference was not significant, ($\chi^2 = 2.45854$, d.f. = 3).
3. The percentage of students with less than a secondary education who agree that only unmarried women may participate in politics (60%) was higher than the percentage of the other students in different levels of education. The percentage of M.S. or M.A. students who agreed was 57.5%, the percentage of the Ph.D. students who agreed was 56%, the percentage of the secondary students who agreed was 48%, and the percentage of undergraduate students who agreed was (41%). The differences were not significant ($\chi^2 = 10.81608$, d.f. = 12).
4. More married students (56%) than unmarried students (42%) agreed that only unmarried women may participate in politics. This difference was not significant ($\chi^2 = 3.61648$, d.f. = 3).

In general, the majority of the sample agreed that only unmarried women may participate in politics. This indicates that Libyan students in the U.S.A. (except the males, the secondary students, undergraduate students, and unmarried students in the sample who disagreed that only unmarried women may participate in politics) had a positive attitude toward women's rights to participate in politics, and sex, education and marital status were not significant factors influencing that attitude.

TABLE 49. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Only Unmarried Women May Participate in Politics.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	21 17.5	37 30.8	54 45.0	8 6.7	120 100
Female	6 13.0	20 43.5	17 37.0	3 6.5	46 100
Total	27 16.3	57 34.3	71 42.8	11 6.6	166 100
<u>2. Education</u>					
Less than secondary	2 10.0	10 50.0	6 30.0	2 10.0	20 100
Secondary	5 21.7	6 26.1	10 43.5	2 8.7	23 100
Undergraduate	7 12.1	17 29.3	28 48.3	6 10.3	58 100
M.S. or M.A.	10 21.3	17 36.2	20 42.6	0 0.0	47 100
Ph.D.	3 16.7	7 38.9	7 38.9	1 5.6	18 100
Total	27 16.3	57 34.3	71 42.8	11 6.6	166 100
<u>3. Marital Status</u>					
Non-married	10 16.1	16 25.8	31 50.0	5 8.1	62 100

Table 49 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	17 16.3	41 39.4	40 38.5	6 5.8	104 100
Total	27 16.3	57 34.3	71 42.8	11 6.6	166 100
Percent	50.6		49.4		100

III-10 Only childless women may participate in politics

Table (50) indicates whether the sample population agreed or disagreed that only childless women may participate in politics. Also, Table (50) shows:

1. Fifty-three percent of the sample population agreed that only childless women may participate in politics, and 47% disagreed.
2. The percentage of the female respondents who agree that only childless women may participate (52%). The researcher found a significant difference = 0.1 ($\chi^2 = 5.53837$, d.f. = 3).
3. The percentage of the Ph.D. students who agree that only childless women may participate in politics (67%) was higher than the percentage of the other students in different levels of education. The percentage of students with less than a secondary education who agreed was 65%, the percentage of M.S. or M.A. students who agreed was 61%, the percentage of the secondary students who agreed was 48%, and the percentage of undergraduate students who agreed was 40%. The differences were not significant ($\chi^2 = 13.12708$, d.f. = 12).
4. More married students (59%) than unmarried students (42%) agreed that only childless women may participate in politics. The researcher found a significant difference between the two groups = 0.1 ($\chi^2 = 7.03411$, d.f. = 3).

In general, the majority of the sample agreed that only childless women may participate in politics. Therefore, Libyan students in the U.S.A. had a positive attitude toward precedence care of children, and sex and marital status were significant factors influencing this attitude, whereas education was not a significant factor.

TABLE 50. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: Only Childless Women May Participate in Politics.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	23 18.9	40 32.8	53 43.4	6 4.9	122 100
Female	3 6.7	22 48.9	18 40.0	2 4.4	45 100
Total	26 15.6	62 37.1	71 42.5	8 4.8	167 100
<u>2. Education</u>					
Less than secondary	2 10.0	11 55.0	5 25.0	2 10.0	20 100
Secondary	4 17.4	7 30.4	11 47.8	1 4.3	23 100
Undergraduate	9 15.0	15 25.0	33 55.0	3 5.0	60 100
M.S. or M.A.	8 17.4	20 43.5	17 37.0	1 2.2	46 100
Ph.D.	3 16.7	9 50.0	5 27.8	1 5.6	18 100
Total	26 15.6	62 37.1	71 42.5	8 4.8	167 100
<u>3. Marital Status</u>					
Non-married	11 17.2	16 25.0	34 53.1	3 4.7	64 100

Table 50 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	15 14.6	46 44.7	37 35.9	5 4.9	103 100
Total	26 15.6	62 37.1	71 42.5	8 4.8	167 100
Percent	52.7		47.3		100

III-11. A wife can participate in politics if the children are over-size

Table (51) indicates whether the study's sample agreed or disagreed that a wife can participate in politics if the children are over-size. Also, Table (51) shows:

1. A small percentage of the total sample (46%) agreed that a wife can participate in politics if the children are over-size. Fifty-four percent of the sample disagreed.
2. A small percentage of the males in the sample agreed that a wife can participate in politics if the children are over-size. The percentage of the females who agreed that a wife can participate in politics of the children are over-size was 47%, 46% of the males agreed. This difference was not significant, ($\chi^2 = 3.64692$, d.f. = 3).
3. The highest percentage of those who agreed that a wife can participate in politics if the children are over-size was the Ph.D. students (61%). Fifty-five percent of the students with less than a secondary education, 52% of the M.S. or M.A. students, 39% of the students with a secondary education, and 37% of the undergraduate students agreed that a wife can participate in politics if the children are over-size. The differences in opinion between students of different educational levels was not a significant factor ($\chi^2 = 9.73386$, d.f. = 12).
4. More married students (51.5%) than unmarried students (38%) agreed that a wife can participate in politics if the children are over-size. The researcher found a significant difference = 0.003, ($\chi^2 = 13.71698$, d.f. = 3).

In general, the majority of the study's sample disagreed that a wife can participate in politics of the children are over-size, (except the students with less than a secondary education, the M.S. or M.A. students, the Ph.D. students, and married students in the sample who disagreed). Therefore, there was a positive attitude among Libyan students in the U.S.A. toward women's rights to participate in politics, and sex, and education were not significant factors influencing that attitude, whereas, marital status was important and significant as a factor.

TABLE 51. The Quantity and Percentage of the Total Sample According to Answers Which Fit the Statement: A Wife Can Participate if the Children are Over Six.

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
<u>1. Sex</u>					
Male	21 17.4	35 28.9	61 50.4	4 3.3	121 100
Female	5 11.1	16 35.6	20 44.4	4 8.9	45 100
Total	26 15.7	51 30.7	81 48.8	8 4.8	166 100
<u>2. Education</u>					
Less than secondary	4 20.0	7 35.0	7 35.0	2 10.0	20 100
Secondary	4 17.4	5 21.7	12 52.2	2 8.7	23 100
Undergraduate	8 13.6	14 23.7	35 59.3	2 3.4	59 100
M.S. or M.A.	7 15.2	17 37.0	21 45.7	1 2.2	46 100
Ph.D.	3 16.7	8 44.4	6 33.3	1 5.6	18 100
Total	26 15.7	51 30.7	81 48.8	8 4.8	166 100
<u>3. Marital Status</u>					
Non-married	12 19.0	12 19.0	39 61.9	0 0.0	63 100

Table 51 continued

	Strongly Agree	Agree	Disagree	Strongly Disagree	Total
Married	14 13.6	39 37.9	42 40.8	8 7.8	103 100
Total	26 15.7	51 30.7	81 48.8	8 4.8	166 100
Percent	46.4		53.6		100

Results

Finally, the following are the results of this study:

1. Most of the total sample and the total of each partial category agreed that men should hold family authority, make family decisions, and be responsible for family maintenance. The percentage of the females who agreed was higher than the percentage of the males who agreed, and the percentage of unmarried students who agreed was higher than the percentage of agreement among married students and their wives. There were different degrees between the levels of education and that attitude degree. (Appendices O, P, Q).
2. There was generally a strongly negative attitude toward birth control plans. In view of the fact that most of the total sample and the total of each partial category disagreed that a wife should abandon her main role (bearing the children) even in case of illness. The percentage of the females who disagreed was higher than the percentage of unmarried students disagreeing. There was an inverse ratio between the educational level and the attitude's degree, except among the M.S. or M.A. students. (Appendices O, P, Q).
3. Most of the total sample and the total of each partial category agreed that only the husband can request divorce, and the wife does not have that right even if her husband is ill or he is improper. Only the M.S. or M.A. students agreed that both sexes have the right to request divorce. The differences between the attitude's degree shows that the percentage of the females agreeing was higher than the percentage of the males agreeing, and the percentage of unmarried students agreeing was higher than the percentage of the married students and their wives agreeing. There was an inverse ratio between the educational level and the attitude's degree, except the percentage of the undergraduate students and the Ph.D. students. (Appendices O, P, Q).
4. Most of the total sample and the total of each partial category agreed that women have the right to an education, but a husband should have more education than his wife. Only the Ph.D. students agreed that women have the right to education under some conditions (for example: they should be educated in isolation). The differences between the attitude's degree shows that the percentage of the females agreeing was higher than the percentage of the males agreeing, and the percentage of married students and their wife's agreeing was higher than the percentage of unmarried students agreeing. There was a direct ratio between the educational level and that attitude's degree, except among the students with less than a secondary education and the undergraduate students. (Appendices O, P, Q).

5. There was a strongly positive attitude toward the rights of women to work outside home. Most of the total sample and the total of each partial category agreed that women have the unconditional right to work. Only the females, and the Ph.D. students in the sample agreed that women should only take care of the children and the family. Fifty percent of the secondary students agreed that women have the right to work outside the home under some conditions, and 50% of them agreed that women have the right to work outside the home without any constraints. The differences between the attitude's degree shows that the percentage of the males agreeing was higher than the percentage of the females agreeing, and the percentage of married students and their wives agreeing was higher than the percentage of unmarried students agreeing. There was a direct ratio between the educational level and that attitude's degree. (Appendices O, P, Q).
6. Most of the total sample and the total of each partial category disagreed that women have the right to participate in political activity even under some conditions. Only the students with less than a secondary education, the M.S. or M.A. students, the Ph.D. students and the married students and their wives in the sample agreed that women have the right to participate in political activity under some conditions (for example, unmarried women, childless women). The differences between the attitude's degree shows that the percentage of the males disagreeing was higher than the percentage of the females disagreeing and the percentage of the unmarried students disagreeing was higher than the percentage of married students and their wives disagreeing. There was a direct ratio between the educational level and the attitude's degree, except among the percentage of the students with less than a secondary education and undergraduate students. (Appendices O, P, Q).
7. Most of the total sample and the total of each partial category agreed that the females have the right to mix with the males in education and work, and they have the right to choose friends. The differences between the attitude's degree shows that the percentage of the males agreeing and the percentage of the females agreeing were equals and the percentage of married students and their wives agreeing was higher than the percentage of unmarried students agreeing. There was a direct ratio between the educational level and the degree of that attitude, except among the percentage of the students with less than a secondary education, and the percentage of the secondary students. (Appendices O, P, Q).
8. Most of the total sample and the total of each partial category agreed that division of labor between sexes is natural law. The differences between the attitude's degree shows that the percentage of the females agreeing was higher than the percentage of the males agreeing, and the percentage of married students and their wives agreeing was higher than the percentage of unmarried students agreeing. There were different degrees between the levels of education and that attitude's degree (Table 52).

9. Most of the total sample and the total of each partial category strongly disagreed that absolute equality between sexes is natural law. The differences between the attitude's degree shows that the percentage of the females disagreeing was higher than the percentage of the males disagreeing, and the percentage of unmarried students disagreeing was higher than the percentage of married students and their wives disagreeing. There was a direct ratio between the educational level and that attitude's degree, except among the M.S. or M.A. students. (Table 53).
10. Most of the total sample and the total of each partial category strongly disagreed that absolute equality between the sexes under some conditions is natural law. The differences between the attitude's degree shows that the percentage of the females disagreeing was higher than the percentage of the males disagreeing, and the percentage of unmarried students disagreeing was higher than the percentage of married students and their wives disagreeing. There was a direct ratio between the educational level and that attitude's degree, except among the percentage of the students with less than a secondary education (Table 54).
11. According to those attitudes, and by using chi-square, the researcher found that sex and marital status were important and significant factors influencing the degree of those attitudes at a significant level = 0.1, while educational level was an important factor too, but with less degree and less influencing because this factor did not affect as an independent factor as the other did.
12. Through the percentages of the total sample in agreement with different propositions in the questionnaire, we might arrange those propositions according to the degree of the sample's agreement as follows: women have the right to choose friends; women have the right to participate in political activity; women have the right to an education, but men should have more education; division of labor between sexes is natural law; women have the right to work outside the home and choose their own work; only men can request divorce; men should hold family authority and family decisions; absolute equality between sexes is natural law; absolute equality between sexes under some conditions is natural law; and no birth control should be allowed. (Appendix R).
13. Mixing with sexes in education and work, and women having the right to choose friends from both sexes are the main subjects of this study. I believe this is related to the social environment of the American society influencing the attitude of Libyan students in the U.S.A.

14. In general, there was a positive attitude toward division of labor between sexes in the family. This indication came from the most of the study's sample from Libyan students in the U.S.A. Most of the total sample and the total of each partial category variable agreed that men should hold family authority, make family decisions and be responsible for family maintenance, political activity must be confined to men, and only men request divorce, while women should take care of children and their families; also they have the right to an education but their husbands should have more education than them. Women have the right to work outside the home without any conditions, they have the right to mix with men and choose friends, they have the right to travel without approval, and they have the right to choose their dress according to their desires. While women may participate in political activity under some conditions, the study's sample was divided into two groups: 50% agreed that they have the right and 50% disagreed.
15. The results of this study indicated that the researcher failed to accept the study's hypotheses. This means that the opposite hypotheses are true regarding the division of labor in the Libyan family.
16. The results of this study indicates that one must accept the following hypotheses:
 - A. Males do more strongly agree with absolute equality between sexes in the family.
 - B. Unmarried students do more strongly disagree with absolute equality between sexes in the family.
 - C. Educational level has no effect on any of the three scales.
 - D. Therefore, most of Libyan students (males and females) do more strongly agree with division of labor between sexes in the family.

TABLE 52. The Percentage of the Sample's Answers to the Statement:
Division of Labor Between Sexes is Natural Law.

Variable	Agree	Disagree	Total
<u>1. Sex</u>			
Male	56.7	43.3	100
Female	70.5	29.5	100
<u>2. Education</u>			
Less than secondary	62.5	37.5	100
Secondary	64.1	35.9	100
Undergraduate	58.7	41.3	100
M.S. or M.A.	58.7	41.3	100
Ph.D.	63.9	36.1	100
<u>3. Marital Status</u>			
Non-married	59.4	40.6	100
Married	60.3	39.7	100
Total	60.4	39.6	100

NOTE: This table consists of the average of the sample's answers to statements I-1, 2; II-2; and III-5.

TABLE 53. The Percentage of the Sample's Answers to the Statement:
Absolute Equality Between Sexes is Natural Law.

Variable	Agree	Disagree	Total
<u>1. Sex</u>			
Male	43.2	56.8	100
Female	34.9	65.1	100
<u>2. Education</u>			
Less than secondary	36.2	63.8	100
Secondary	37.3	62.7	100
Undergraduate	38.6	61.4	100
M.S. or M.A.	46.8	53.2	100
Ph.D.	43.3	56.7	100
<u>3. Marital Status</u>			
Non-married	35.6	64.4	100
Married	44.2	55.8	100
Total	40.9	59.1	100

NOTE: This table consists of the average of the sample's answers to statements I-3, 4; II-1; III-2, 3, 6, 9, 10, 12, 13, 15; IV-1, 16; and V-1.

TABLE 54. The Percentage of the Sample's Answers to the Statement:
Equality Between Sexes Under Some Conditions is Natural
Law.

Variable	Agree	Disagree	Total
<u>1. Sex</u>			
Male	34.3	65.7	100
Female	31.3	68.7	100
<u>2. Education</u>			
Less than secondary	31.7	68.3	100
Secondary	30.5	69.5	100
Undergraduate	30.6	69.4	100
M.S. or M.A.	35.6	64.4	100
Ph.D.	41.5	58.5	100
<u>3. Marital Status</u>			
Non-married	32.3	67.7	100
Married	33.4	66.6	100
Total	33.3	66.7	100

NOTE: This table consists of the average of the sample's answers to statements I-5, 6, 7, 8, 9, 10, 11; II-5; III-4, 19, 20; and IV-3, 4, 5, 6.

Summary and Conclusion

I.

Division of labor as a sociological technical term was used in this study as a division of the responsibility between the individuals or groups in one unit's frame (family, society, state). They share in the profits to satisfy their economic, social, educational, and sexual needs. The principle of division of labor between sexes in the family is a subjective factor (biological differences between sexes) in comparison with other external factors (economic evolution, technological development, ... etc.) which appeared over the ages in the concept of power, need, and participation. The difference in division of labor between sexes in the family during ancient times, as well as now, in various societies is in its degree. Division of labor between sexes in the family effects the relationship between the family's members, the structure, function, and roles of the family which are always in a process of change.

II.

The study's subjects are the Libyan students in the United States. To understand the study's sample, it is necessary to study briefly the Libyan social structure, especially as it relates to the family system in Libya. Nearly 100% of Libyans are Muslims. The Kuran and the Sunna are the only primary sources of information for the Islamic faith. This study examines the Islamic social system from the view-

point of the teachings of the Kuran as well as the Sunna of the prophet Muhammad. This study of the Islamic social system was chosen for two basic reasons. First, the Kuran does not only belong to the Arabs but is a book based on all the scriptures of the world, with Muhammad serving not only as the prophet of the Arabs, but as the prophet of humanity. Secondly, any sociological, religious, or political researcher will observe the gap between the Islamic teachings and the social, economic, and political system governing Muslim's behavior at the present time.

III.

The equality between sexes including the relationship between them built on justice, and the unity of the family are the basic principles of the Islamic social system. According to Islamic teaching both males and females are created of like nature, and are free to choose their way in life. Islam concentrates on three main aspects of life, and builds its social system on them to reach its goals in life.

1. The economic aspect

Islam gives any member of the family the right to inherit - when any other member of the family dies. Islam requires any male to give a Maher to his wife when they decide to be married, and requires that a husband should give his ex-wife her gifts or dowery when he divorces her, and further requires that a husband should financially support his wife and his children even if his wife is rich.

2. The social aspect

The goal of Islam is to keep the family unit and the relationship between family members strong. Islam establishes a system to solve

any problem in the family, by requiring that family decisions should be made by a husband and his wife. Islam also requires a division of labor between spouses. A wife is to take care of the children and the family while the husband works outside of the home to maintain his family. The division of labor between sexes is necessary to approach integration and cooperation in the social life.

3. The ethical aspect

Islam requires that a couple should respect each other, live together with kindness and obey each other. They should bring joy to each other, and they should protect the family from anything which may destroy the unit.

Islam also establishes its own system of marriage and divorce.

Finally, Islam distinguishes between four levels of rights and duties:

1. The rights of the wife
2. The rights of the husband
3. The rights of the children
4. The rights of the parents

In Islam justice is based on balancing rights and duties rather than on balancing between two people who have different duties.

According to Islamic teaching, women have a right to formal education, to work outside the home, to participate in political activities and to attend group prayers under the following conditions:

1. Women should take care of their family first
2. Women should not mix with males
3. Women should wear Islamic dress

IV.

Two major factors changed the economic, social, and political structure of Libyan society and effected the family:

1. The first came in 1959 when massive oil resources were discovered.
2. The second came in 1969 when the popular revolution started resulting in changes in the political system.

The changes in the economic and social structure resulting from discovery of oil and the popular revolution did not encompass the entire society due to a lack of mass participation and involvement stemming from two main factors:

1. The rate of illiteracy in Libya was very high, especially in rural society, among the females (44% in 1973), and among the old generation (45 years and over/females 99% in 1973).
2. Traditions and customs still affect the behavior, the status, and the roles of people.

After 1973, a new movement was started to transform Libya into a modern society, especially in the areas of economic and technological modernization. This movement received a great deal of support, due to the following:

1. An increase in formal education for both sexes and especially in technological fields.
2. An increase in the number of females who worked and participated in activities outside the home.
3. An increase in the movement of the labor force from rural society to urban society.

4. An increase in the number of students who studied abroad for their degree.

These factors speeded the changes in most aspects of the society and affected the structure and function of the family, and the relationship between the sexes. The changes also created a gap between the new social system and the Islamic teaching. But, the states and roles of Libyan women are more similar to Islamic teaching in rural society than in urban society, and among minority groups than among majority groups.

V.

Taking into account the increase in the level of education of males and females in Libya, the increase in the number of students who are involved in cross-culture educational experiences, increase in the influence of media among different societies and cultures, the social movements towards women's emancipation in most societies, the family system and the relationship between the sexes in the United States, the gap between Islamic teaching and the social system in most Islamic countries, and the fact that the Libyan students surveyed are the first generation which came to the United States. I expected to find a radical change in attitude among the study's sample as shown by the hypotheses below. However, results of the research showed the hypothesis to be inaccurate.

1. Libyan students (males and females) prefer absolute equality between sexes as reflected by the division of labor between them.

2. More Libyan females than Libyan males prefer absolute equality between sexes.
3. More non-married Libyan students than married Libyan students prefer absolute equality between sexes.
4. The preference for absolute equality between sexes increases as the level of education increases.

VI.

A questionnaire containing 49 items (open-ended questions) was mailed to a random sample of 6 percent (N-260) of the Libyan students (males and females) in the United States (4160). Sixty-two percent of those in the sample were married, 73% were males, 12% had achieved less than secondary education, 13.5% had achieved a secondary education, 36.5% were undergraduate students, 27.6% were graduate students (M.S. or M.A.), and 10.6% were graduate students (Ph.D.).

The response rate to the questionnaire was 65.4 percent (170) and there was not a follow-up for non-respondents. The data were organized and tabulated in the Michigan State University computer center. The descriptive analysis X^2 chi-square was used to discover any association between the variables.

VII.

The results of this study indicate:

1. The study sample's attitude toward family maintenance, care of children, women's right to education, women's right to travel, and women's right to choose friends

corresponds with what is now accepted in Libyan Arabic society.

2. Most of the respondents (60%) preferred a division of labor between sexes over absolute equality between the sexes in the family under some conditions or not (Appendix S).
 - A. More Libyan females (71%) than Libyan males (57%) preferred a division of labor between sexes.
 - B. More unmarried Libyan students (60%) than married Libyan students (59%) preferred a division of labor between sexes.
 - C. There was not clear evidence that the preference for a division of labor between the sexes increases as the level of education increases.
3. Sex and marital status were important and significant factors influencing the degree of the sample's attitude at a significant level = 0.1.
4. There were many differences between attitudes of Libyan students in the U.S.A. toward division of labor between sexes in the family and the Islamic teaching, except among the teaching concerning the family's authority, the family's maintenance, and women's main role in the family. (Table 55).
5. This study's results indicates that most of Libyan students involved in a cross-cultural experience did not acquire large change in their attitudes toward division of labor in the family, and toward the relationship between sexes.

TABLE 55 Comparison Between the Sample's Attitudes and the Islamic Teaching.

The Subject	The Sample's Attitude	The Islamic Teachings
1. The family's authority	Men's right	Men's right
2. The family's maintenance	Men's duty	Men's duty
3. Women's main role	Is care of child	Is care of child
4. The family's decisions	Men's duty	Joint responsibility
5. Request of divorce	Men's right	Women's right, too, under some conditions
6. Birth control plans	Strongly disagree	Couple's right under some conditions
7. Political activities	Men's right	Women's right, too, under some conditions
8. Women's work outside the home	Women's right	Women's right under some conditions
9. Mixing between sexes	Agree	Not allowed outside the Mahram
10. Women's travel	Women's right without approval	With approval and under some conditions
11. Choice of friends	Women's right from both sexes	Women's right only female friends
12. Choise of dress	Women's right according to her desire	Women's right under some conditions

1. Except the M.S. or M.A. students in the sample.
2. Except the students with less than a secondary education, the M.S. or M.A. students, the Ph.D. students, and married students in the sample.
3. Except the females, and the students with less than a secondary education.

This situation is related to several factors:

- A. Most of Libyan students live close together in a small community, speaking their own language, spending their free time together, etc.
 - B. Married Libyan students in their homes behave as they are accustomed to in their own country.
 - C. Most of Libyan students (husbands) in the U.S.A. are accustomed to isolating their wives in their homes to take care of children, do cooking, etc. When they visit other Libyan friends or spend their weekends together, males are separated from females with each group in a different house.
 - D. All Libyan students in the U.S.A. are among the first generation who came to United States, which is an extremely different society in terms of social, economic, and technological practices.
 - E. These factors contribute to slowness in learning the English language, which effects the communication between Libyan students and American people, and hinders their sharing of experiences.
6. The increase in consciousness and concern among Libyan women toward their educational, social, economic, and political rights effected the increases in educating females which lead women to reform their status and roles to become more active and positive. Most Libyan women are involved in the process of developing and modernizing their society. They participate in several activities, in

education, social work, politics, military services, ... etc.
(Tables 55, 56, 57, 58, 59, 60).

7. According to differences between the Libyan women's status and roles in Libyan society after 1969, and the Libyan women's roles in the United States, my expectation is there will be a gap between the two groups, especially the later group involved in cross-cultural experience in extremely different society in terms of all aspects of social, economic, political structure. Therefore, Libyan women in the United States will face some problems because of that gap. But the remarkable thing about the matter is that gap in opposite direction.
8. In spite of this study's results showed a positive attitude toward men holding family authority; men making family decisions; men requesting divorce; and political activity being confirmed to men, except that changing in basic present social structure in Libyan Arabic society will lead to equality between sexes.
9. The main weakness in this study was that there was no pre-test to the questionnaire, so most of the respondents misunderstood two questions (III-19, VI-5).

III-19. A wife has the right to make the decision of
divorce only in case of her husband's disability.

VI-5. If married, how did you choose your partner?

() by myself

() by my family

TABLE 56. The Number and the Percentage (Row, Column and Total) of Libyan Females (Illiterate and Not Illiterate) Ten Years and Over During 1973.

	Illiterate Females	Not Illiterate Females	Total
10 - 14	26285 20.9 6.0 4.4	99428 79.1 60.3 16.5	125713 20.8
15 - 19	43168 53.6 9.8 7.2	37353 46.4 22.6 6.2	80521 13.3
20 - 24	49182 75.2 11.2 8.1	16224 24.8 9.8 2.7	65406 10.8
25 - 29	52957 87.3 12.1 8.8	7725 12.7 4.7 1.3	60682 10.1
30 - 34	45925 96.3 10.3 7.5	1734 3.7 1.1 0.3	47029 7.8
35 - 39	49244 97.3 11.2 8.2	1364 2.7 0.8 0.2	50608 8.4
40 - 44	38304 99.0 8.7 6.3	384 1.0 0.2 0.1	38688 6.4
45 - 49	34158 99.3 7.8 5.7	258 0.7 0.2 0.0	34416 5.7

Table 56 continued

	Illiterate Females	Not Illiterate Females	Total
50 and Over	100021	501	100522
	99.5	0.5	
	22.8	0.3	16.7
	16.6	0.1	
	<hr/>	<hr/>	<hr/>
	438614	164971	603585
	72.7	27.3	100.0
	44.1	16.6	994445

SOURCES: The Libyan Woman Through 10 Years (1965-1975),
1975, p. 101.

Secretarial of Planning and Statistics Department, 1975, p. 15.

TABLE 57. The Number and the Percentage of the Total Population (Females) Ten Years and Over by Educational Attainment During 1973.

Educational Attainment	Number of Females	Percent
Illiterate	438614 72.7	44.1
Read Only	1600 0.3	0.2
Read and Write	123561 20.5	12.4
First Level Education and Certificate	26132 2.1	2.6
Undergraduate	76 0.0	0.0
Graduate and Postgraduate Degree	434 0.1	0.0
Not Stated	529 0.1	0.1
	603585 100.0	994445 60.7

SOURCE: Secretariat Planning and Statistics Department, 1975, p. 16.

TABLE 58. The Number and the Percentage of Increase of the Workers (Females) in Health Field During 1973-1975.

Field	1973	1974	Percent of Increase	1975	Percent of Increase
Nurses	75	180	140.0	210	16.7
Nurses	430	360	- 16.3	635	76.4
Assistants	—	—	—	—	—
	505	540	6.9	845	56.5

SOURCE: Ministry of Planning, Libya, 1975, pp. 161, 162.

TABLE 59. The Number and the Percentage of Increase of the Students (Females) in Kur'anic Schools and the Primary Stage of Education in Religious School During 1970-1976.

Year	Number of Schools	Percent of Increase	Number of Students	Percent of Increase
1970-1971	22	0.0	1950	0.0
1971-1972	13	-40.9	2901	48.8
1972-1973	11	-15.4	3822	31.7
1973-1974	13	18.2	5365	40.4
1974-1975	6	-53.8	6050	12.8
1975-1976	10	66.7	7074	17.0

SOURCE: Secretariat of Planning and Statistics Department, 1975, p. 90.

TABLE 60. The Number and the Percentage of Increase of Libyan Schools According to Level of Education During 1974/1975 and 1975/1976.

<u>Level of Education</u> School	74/75	75/76	Percent of Increase
<u>Kindergarten</u>			
Girls	0	0	0.0
Boys	0	0	0.0
Mixed	61	62	1.6
<u>Primary</u>			
Girls	129	148	14.7
Boys	183	208	13.7
Mixed	1628	1686	3.6
<u>Preparatory</u>			
Girls	72	110	52.8
Boys	159	161	1.3
Mixed	200	249	24.5
<u>Secondary</u>			
Girls	19	19	0.0
Boys	27	28	3.7
Mixed	25	27	8.0
<u>Technical (Ordinary and Higher)</u>			
Girls	0	0	0.0
Boys	10	12	20.0
Mixed	0	0	0.0
<u>Teacher Training (General and Special)</u>			
Girls	6	6	0.0
Boys	83	83	0.0
Mixed	1	2	100.0

Table 60 continued

<u>Level of Education</u>			<u>Percent of Increase</u>
School	74/75	75/76	
<u>Cultural Centres</u>			
Girls	0	0	0.0
Boys	0	0	0.0
Mixed	3	3	0.0
	<hr/>	<hr/>	<hr/>
Girls	226	283	25.2
Boys	462	492	6.5
Mixed	1918	2029	5.8

SOURCE: Secretariat of Planning and Statistics Department, 1975,
p. 92.

TABLE 61 The Number and the Percentage of Libyan Students (Females)
According to Level of Education During 1975/1976.

Level of Education	Number of Students	Percent
1. Less than Secondary		
Kindergarten	3346	1.0
Primary	256102*	79.0
Primary (Religious)	7074	2.2
Preparatory	39441	12.2
	<hr/> 305963	<hr/> 94.4
2. Secondary		
Secondary	4026**	1.2
	<hr/> 4026	<hr/> 1.2
3. Undergraduate		
Teacher Training (Special)	12258	3.8
Cultural Centres	198	0.1
Universities		
Gar-yunis	917	0.3
Al-fateh	604	0.2
	<hr/> 13977	<hr/> 4.4
Total	<hr/> 324020	<hr/> 100.0

SOURCE: Secretariat of Planning and Statistics Department, 1975.

*Except older students.

**Except evening students.

TABLE 62. The Comparison Between Islamic Teaching, The Sample's Attitudes, and The Libyan Customs (in the present time and the expectation of future).

The Subject	According to Islamic teaching	The sample's Attitude	According to Libyan's Custom and Behavior	
			In the present time	Future's expectation
1. The family's authority	Men's right	Men's right	Men's right	Couple's right
2. The family's maintenance	Men's duty	Men's duty	Men's duty	Men's duty
3. The family's decisions	Couple's duty	Men's duty	Men's duty	Couple's duty
4. Women's main role	Take care of children & family	Takes care of children & family	Takes care of children & family	Takes care of children and family
5. Request of divorce	Women's right under some conditions	Men's right	Couple's right	Couple's right
6. Birth control plans	Couple's conditional right	Strongly not allowed	Different attitudes	Strongly
7. Political activity	Women's conditional right	Men's right	Couple's right	Couple's right
8. Women's work outside the home	Women's conditional right*	Women's right	Women's right	Women's conditional right*
9. Mixing between sexes	Not allowed outside the Mahram	Couple's right	Different attitudes	Couple's right
10. Choice of friends	Women's right only female friends	Women's right from both sexes	Different attitudes	Women's right from both sexes
11. Women's travel	Women's conditional right	Women's unconditional right	Different attitudes	Women's unconditional right
12. Choice of dress	Women's conditional right	Women's unconditional right	Different attitudes	Women's unconditional right

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APPENDICES

APPENDIX A

1. The Real Nature of the Kur'an

The Kur'an is a unique book. It was revealed to the prophet Muhammad over 23 years (610 - 632 A.C.), and contains the invitation to all human beings to follow the right way. This requires re-establishment of the collective way of life based on the Kur'an's guidance.

The Kur'an consists of 6254 verses, which are arranged in 114 chapters.

The Kur'an discusses those aspects of life that lead either to success or failure.

The central theme of the Kur'an is the exposition of Reality, and the invitation to the right way of life.

The aim of the revelations is to invite man to that right way, and to present guidance which he has lost because of his negligence or has perverted by his wickedness.

The Kur'an adapts its own style to suit the guidance of the Islamic movement. Accordingly, Allah revealed the Kur'an piecemeal to meet the requirements of the movement in its different stages.

The Kur'an is a complete code of life, but does not detail rules and regulations regarding social, cultural, political, and economic problems. This lack of specific rules may cause confusion, but remember that at the time Allah did not only send down the book (the Kur'an) but also appointed his Messenger to demonstrate its teachings by putting them into practice.

APPENDIX B

2. The Sunna

The Sunna is the record of the utterances, discourses, practices, usages, sayings, and the way of life led by prophet Muhammad. Sunna literally means a mode of life.

These form the pattern, model or ideal to be followed by every true Muslim in his day-to-day life.

The Hadith. Any action done in the prophet's presence by any of his disciples and not prohibited by him also falls within the definition of Hadith, which means, literally, statements.

Hadith has played an important role in the development of Islamic law and jurisprudence. It has been considered to be one of the fundamentals of Islamic belief. It occupies a position secondary only to the Kur'an.

Without some knowledge of Hadith, it would be impossible for the Muslim to understand his approach to the problems of life. One such problem is division of labor in the family, women's status, relationship between sexes, etc.

It is important for every Muslim to study and apply the sayings of the prophet, because the prophet was the perfect model to be followed.

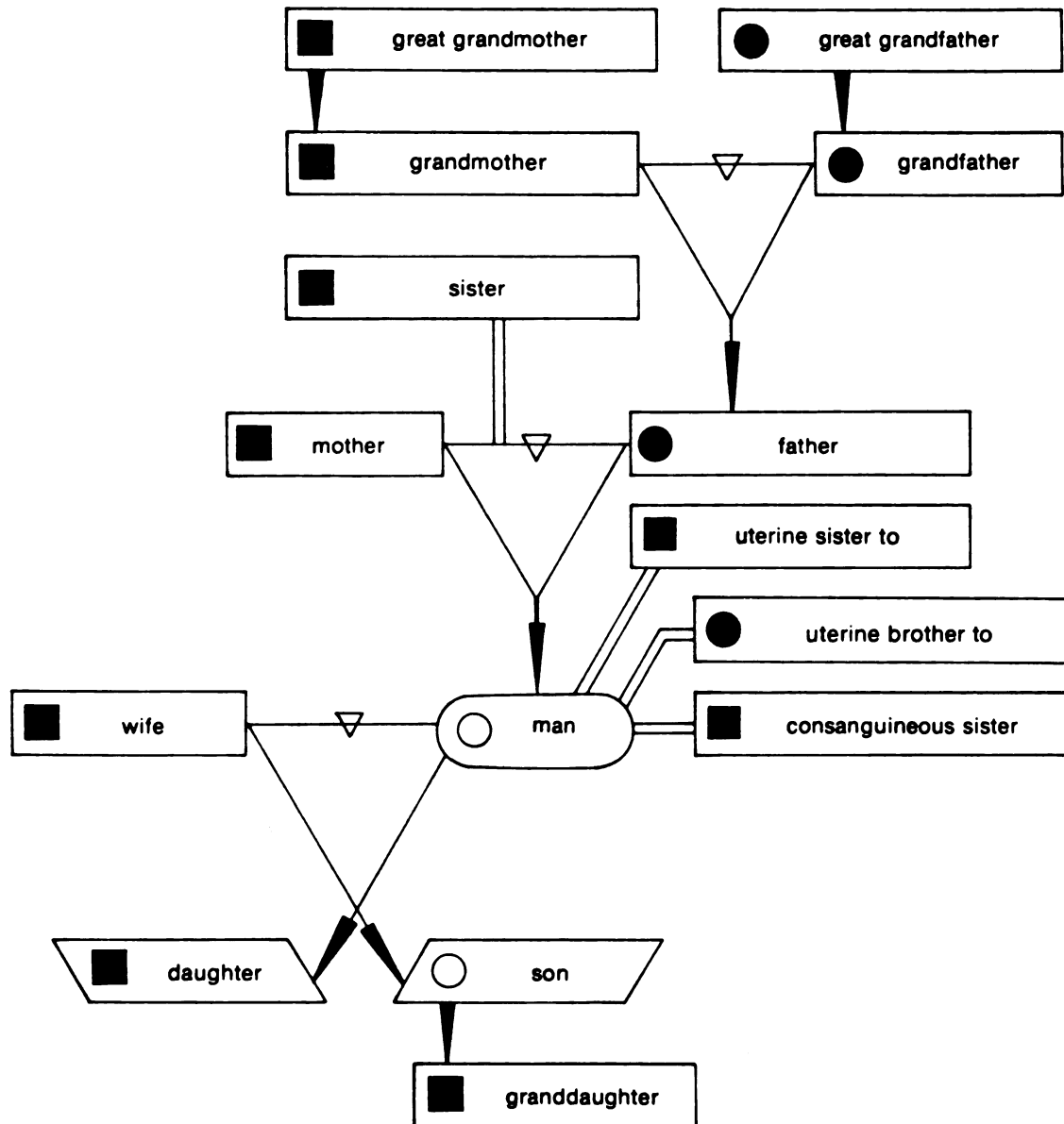
Allah says: "Ye have indeed in the Apostle of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day" (Kur'an, 33:21). "Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him" (Ibid., 53:3, 4).

"If ye obey him ye shall be on right guidance. The Apostle's duty is only to preach the clear (Message)" (Ibid., 24:54). "Take what the Apostle assigns to you, and deny yourselves that which he withholds from you" (Ibid., 59:7).

Many academic pursuits developed around the subject of Hadith. All were concerned, in the final analysis, with the assessment of the degree of authenticity of the individual Hadiths and their value. One pursuit examined the Hadiths, narrators and the degree of their reliability and the terms used to convey these degrees. Another dealt with the study of the biographies of these narrators of all generations. The unblemished character of the narrator was a condition precedent to the acceptance of a Hadith as genuine. For this purpose his parentage, occupation, honesty, and particularly the reliability of his memory have to be good, but he should have properly heard the words of the speaker, understood their meaning and reproduced them with accuracy at the time of narration. He should be a learned man, and should not be guilty of crime, lies, or carelessness. His religious beliefs and learnings should be understood, and his piety, impartiality, and truthfulness considered.

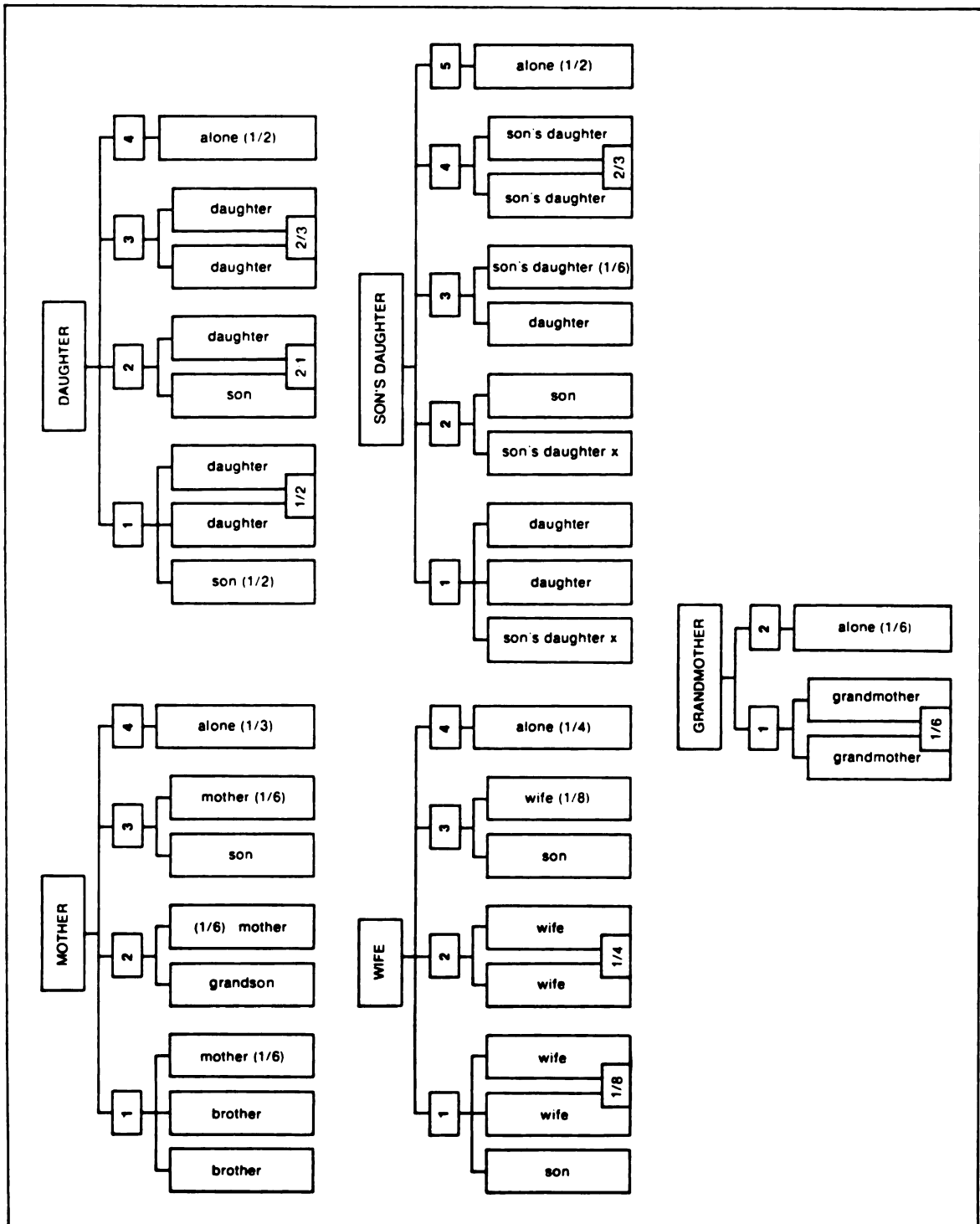
A third academic pursuit treated the classification of Hadiths.

THE INHERITANCE SYSTEM IN ISLAM

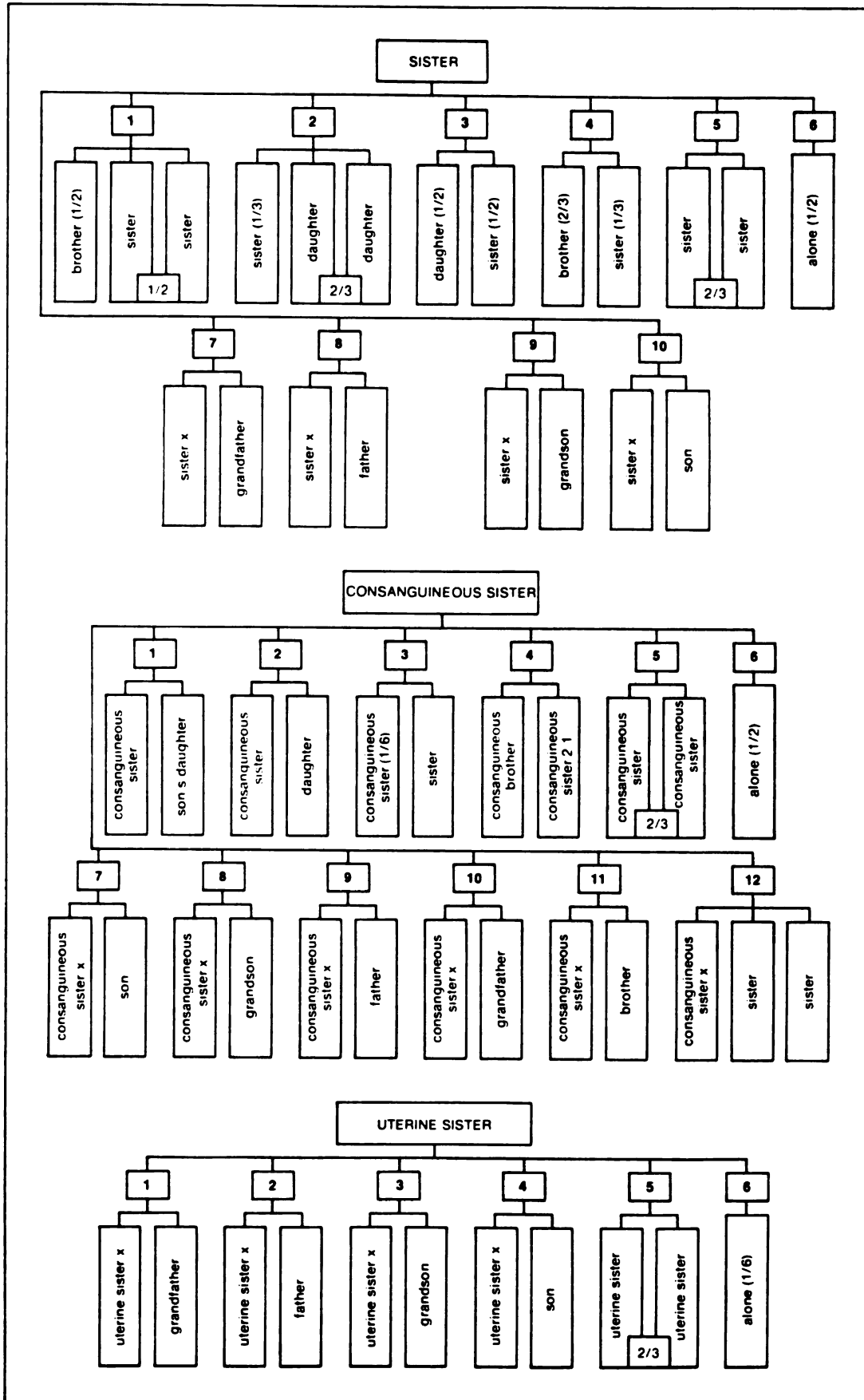


- Males who have the right to inherit
- Females who have the right to inherit
- ▽ Marriage (mark)
- ▶ Son or daughter
- == Brother or sister

APPENDIX D



APPENDIX E



1. The Inheritance System in Islam

Allah says: "It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing" (Kuran, 2:180).

"From what is left by parents and those nearest related there is a share for men and a share for women. Whether the property be small or large, — a determinate share" (Ibid., 4:7).

"Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more. Their share is two-thirds of the inheritance; if only one, her share is a half.

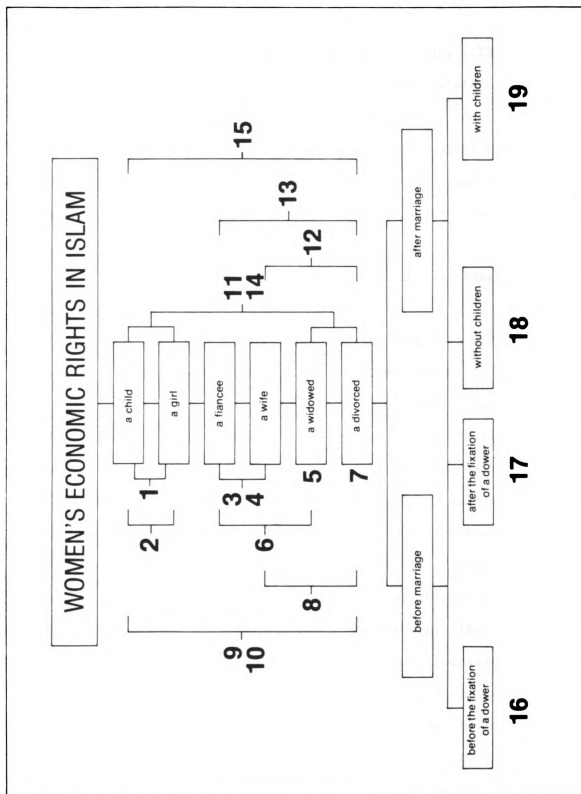
For parents, a sixth share of the inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is all-knowing; all-wise" (Ibid., 4:11).

"In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child but if ye leave a child they get an eighth; after payment of legacies and debts.

If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in

a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is all-knowing, most forbearing" (Ibid., 4:12).

"They ask thee for a legal decision say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two-thirds of the inheritance (between them): if they are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things" (Ibid., 4:176).



2. Women's Economic Rights in Islam

1. "The mothers shall give suck to their offspring for two whole years if the father desires to complete the term" (Kuran, 2:233). "And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden, and if they suckle your (offspring), give them their recompense, and take mutual counsel together, according to what is just and reasonable, And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf" (Ibid., 65:6).

2. "But he shall bear the cost of their food and clothing on equitable terms" (Ibid., 2:233).

3. "And give the women (on marriage) their dower as a free gift, but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer" (Ibid., 4:4), "Seeing that ye derive benefit from them, give them their dowers, (at least) as prescribed, but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is all-knowing all-wise" (Ibid., 4:24), "Wed them with the leave of their owners, and give them their dowers according to what is reasonable" (Ibid., 4:25), "(lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the people of the Book revealed before your time, when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues" (Ibid., 5:6), "And there will be no blame on you if ye marry them on payment of their dower to them" (Ibid., 60:10).

4. "Let the women live (in Iddat) in the same style as ye live, according to your means, annoy them not, so as to restrict them" (Ibid., 65:6).

5. "Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence" (Ibid., 2:240).

6. "In what ye leave, their share is a fourth, if ye leave no child, but if ye leave a child, they get an eighth, after payment of legacies and debts" (Ibid., 4:12).

7. "For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous" (Ibid., 2:241).

8. "It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing" (Ibid., 2:180), "For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts" (Ibid., 4:11).

9. "From what is left by parents and those nearest related, there is a share for men and a share for women, whether the property be small or large, a determinate share" (Ibid., 4:7), "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more their share is two-thirds of the inheritance, if only one, her share is a half" (Ibid., 4:11).

10. "If the deceased left brothers (or sisters) the mother has a sixth" (Ibid., 4:11), "If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts" (Ibid.,

4:12), "If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance; if there are two sisters, they shall have two-thirds of the inheritance (between them); if there are brothers and sisters, (they share), the male having twice the share of the female" (Ibid., 4:176).

12. "Say: whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers" (Ibid., 2:215), "Say: "come, I will rehearse what Allah hath (really) prohibited you from:" join not anything as equal with him; be good to your parents,..." (Ibid., 6:151), "Thy Allah hath decreed that ye worship none but him, and that ye be kind to parents" (Ibid., 17:23), "We have enjoined on man kindness to parents" (Ibid., 29:8), "We have enjoined on man kindness to his parents" (Ibid., 46:15).

13. "It is not lawful for you, (men), to take back any of your gifts (from your wives)" (Ibid., 2:229), "But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit of it back: would ye take it by slander and a manifest wrong?" (Ibid., 4:20), "To men is allotted what they earn and to women what they earn" (Ibid., 4:32).

15. "And remember we took a covenant from the children of Israel (to this effect): Worship none but Allah, treat with kindness your parents and kindred, and orphans and those in need" (Ibid., 2:83), "But it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers, to spend of your substance out of love for him for your kin, for orphans, for the needy, for the

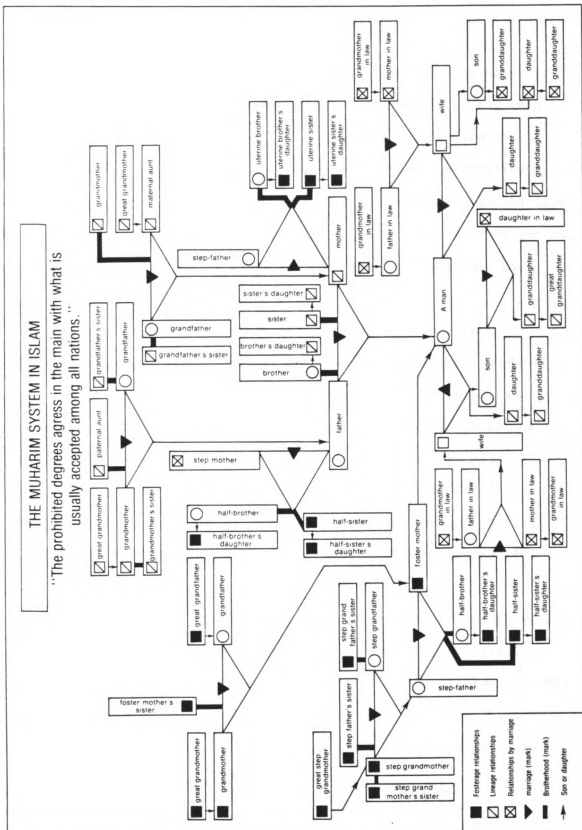
wayfarer, for those who ask, and for the ransom of slaves" (Ibid., 2:177), "They ask thee what they should spend (in charity). Say: whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers" (Ibid., 2:215), "But if at the time of division other relatives, or orphans, or poor, are present, feed them out of the (property), and speak to them words of kindness and justice" (Ibid., 4:8), "Serve Allah, and join not any partners with him, and do good to parents, kinsfolk orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess" (Ibid., 4:36), "And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, — and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer —" (Ibid., 8:41), "And render to the kindred their due rights, as (also) to those in want, and to the wayfarer" (Ibid., 17:26), "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause" (Ibid., 24:22), "So give what is due to kindred, the needy, and the wayfarer" (Ibid., 30:38).

16. "There is no blame on you if ye divorce women before consummation or the fixation of their dower, but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means, a gift of a reasonable amount is due from those who wish to do the right thing" (Ibid., 2:236).

17. "And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them)" (Ibid., 2:237).

18. "Let the women live (In Iddat) in the same style as ye live, according to your means: annoy them not, so as to restrict them" (Ibid., 65:6).

19. "And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense, and take mutual counsel together, according to what is just and reasonable" (Ibid., 65:6), "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term, but he shall bear the cost of their food and clothing on equitable terms" (Ibid., 2:233).



3. The Muharim System in Islam

Allah says:

"Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allure you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by his grace to the garden (of Bliss) and forgiveness, and makes His signs clear to mankind: That they may celebrate His praise" (Kuran, 2:221).

"So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which he makes plain to those who understand" (Ibid, 2:230).

"And marry not women whom your fathers married, except what is past: It was shameful and odious, — an abominable custom indeed" (Ibid., 4:22).

"Prohibited to you (for marriage) are: Your mothers, daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters, foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in, — no prohibition if ye have not gone in; — (Those who have been) Wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time,

except for what is past; for Allah is oft-forgiving, most merciful" (Ibid., 4:23).

"Also (prohibited are) women already married, except those whom your right hands possess; thus hath Allah ordained (prohibitions) against you; except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, — desiring chastity, not lust. Seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, ye agree mutually (to vary it), there is no blame on you, and Allah is all-knowing all-wise" (Ibid., 4:24).

"Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an unbeliever: nor let any but such a man or an unbeliever marry such a woman; to the believers such a thing is forbidden" (Ibid., 24:3).

"And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; and the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie; and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth" (Ibid., 24:6-9).

4. The Marriage System in Islam

Allah says:

"It is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love)" (Kuran, 7:189).

"And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them" (Ibid., 2:228).

"O Mankind! reverence your guardian. Allah, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you" (Ibid., 4:1).

"If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice" (Ibid., 4:3).

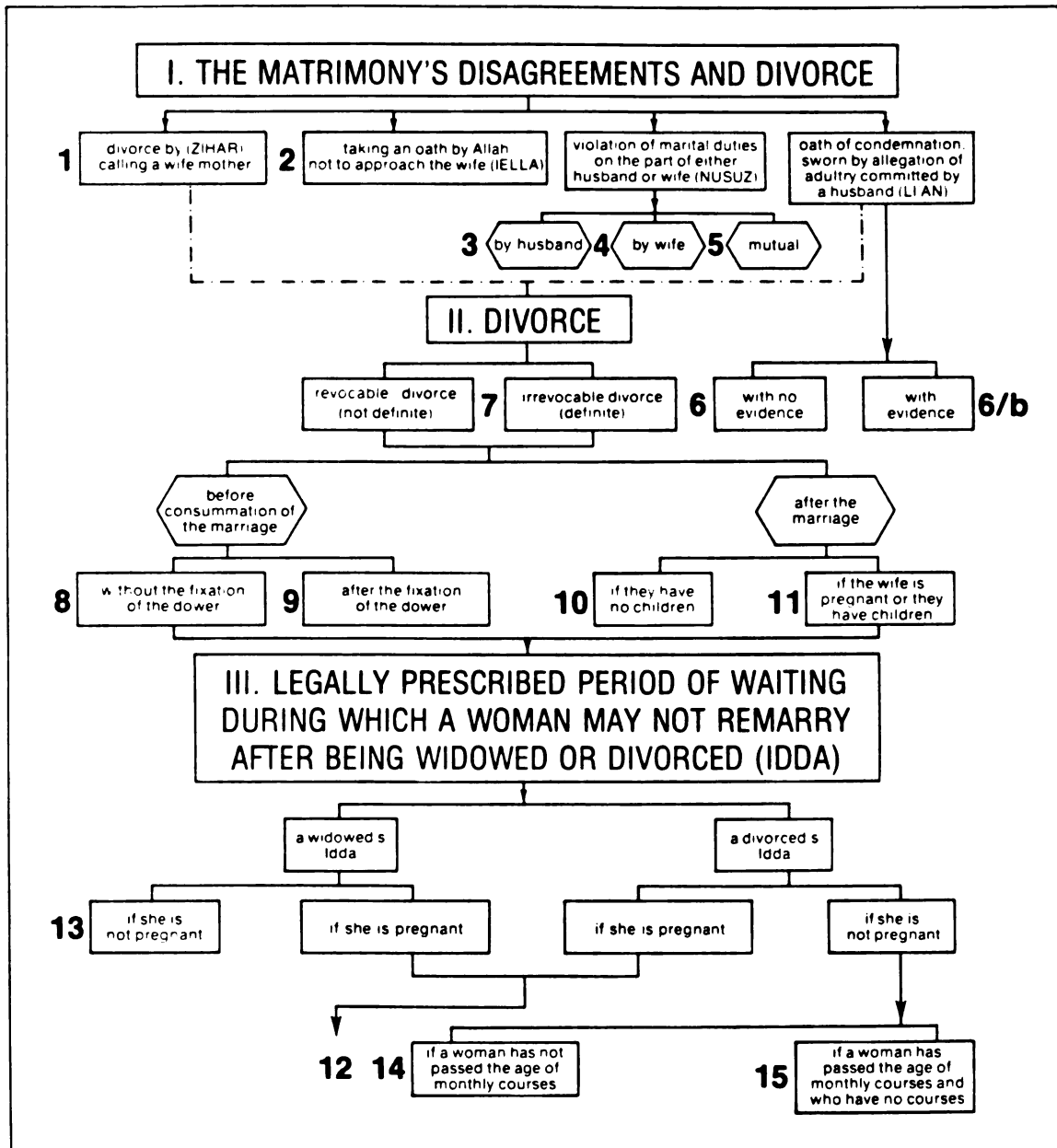
"If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: When they are taken in wedlock, if they fall into shame their punishment is half that for free women. This (permission) is for those among you who fear sin; but it

is better for you that ye practice self-restraint. And Allah is oft-forgiving, most Merciful" (Ibid., 4:25).

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance)" (Ibid., 4:34).

"And among his signs is this, that he created for you mates from among yourselves, that ye may dwell in tranquillity with them, and he has put love and mercy between your (hearts): verily in that are signs for those who reflect" (Ibid., 30:21).

APPENDIX H



I. The Matrimony's Disagreements

1. "But those who divorce their wives by Zihar, then wish to go back on the words they uttered, (it is ordained that such a one) should free a slave before they touch each other" (Kuran, 58:3).

2. "For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is oft-forgiving, most merciful. But if their intention is firm for divorce, Allah heareth and knoweth all things" (Ibid., 2:226-227).

3. "As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is most high, great (above you all)" (Ibid., 4:34).

4. "If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best" (Ibid., 4:128).

5. "If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things" (Ibid., 4:35).

6. "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; and the fifth (oath), (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from

the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; and the fifth oath should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth" (Ibid., 24:6-9).

6/B. "If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way" (Ibid., 4:15).

II. Divorce

7. "So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah" (Ibid., 2:230).

8. "There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift) the wealthy according to his means, and the poor according to his means a gift of a reasonable amount is due from those who wish to do the right thing" (Ibid., 2:236).

9. "And if ye divorce them before consummation, but after the fixation, of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness" (Ibid., 2:237).

11. "The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear

the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear, no mother shall be treated unfairly on account of her child. Nor father on account of his child" (Ibid., 2:233), "And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden; and if they suckle your (offspring), give them their recompense" (Ibid., 65:6).

III. Legally Prescribed Period

12. "For those who carry (life within their wombs), their period is until they deliver their burdens" (Ibid., 65:4).

13. "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days; when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner" (Ibid., 2:234).

14. "Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs, if they have faith in Allah and the Last Day" (Ibid., 2:228).

15. "Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same)" (Ibid., 65:4). "For divorced women maintenance (should be provided) on a reasonable (scale) this is a duty on the righteous" (Ibid., 2:241).

5. Divorce System in Islam

Allah says: "Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah

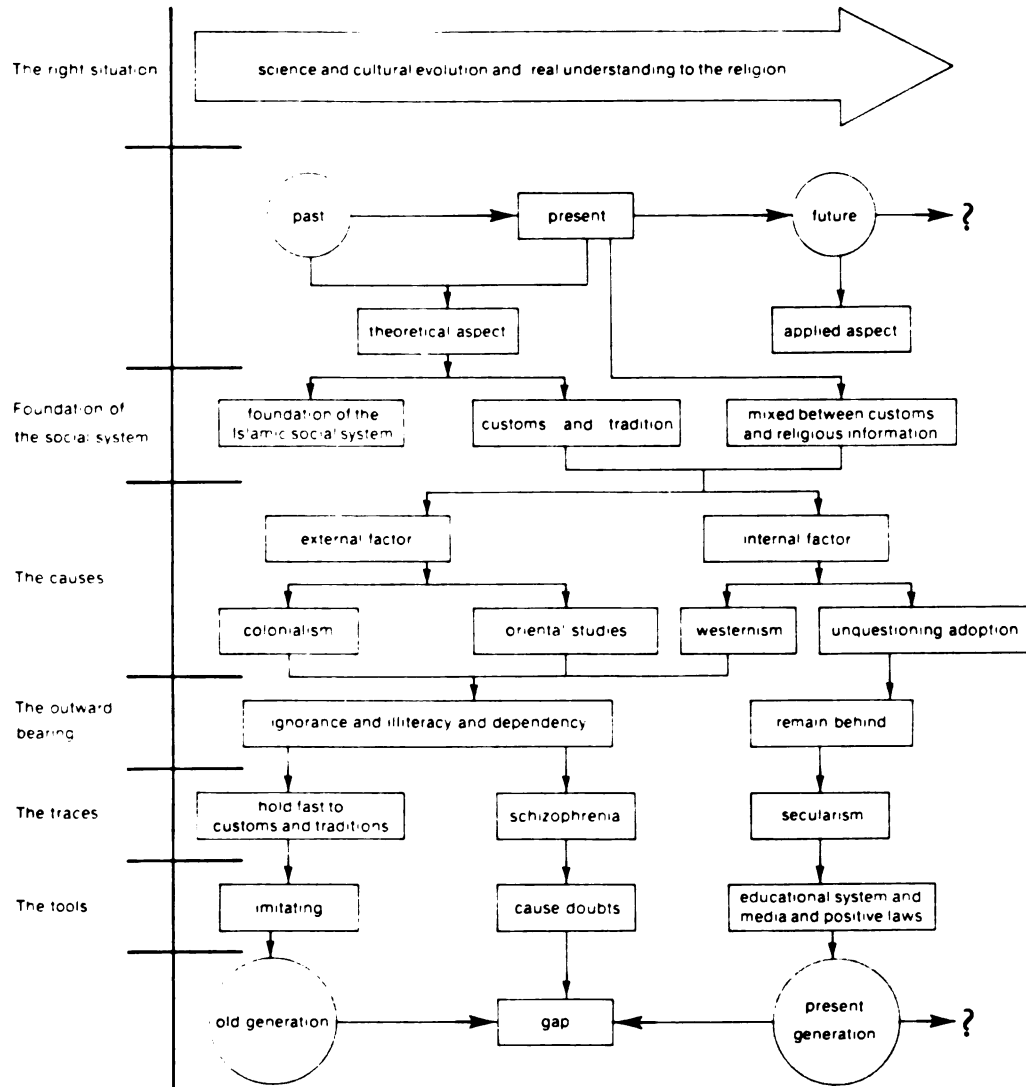
hath created in their wombs if they have faith in Allah and the Last Day and their husbands have the better right to take them back in that period if they wish for reconciliation" (Ibid., 2:228), "A divorce is only permissible twice, after that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives)" (Ibid., 2:229), "So if a husband divorces his wife (irrevocably), he cannot, after that re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite provided they feel that they can keep the limits ordained by Allah" (Ibid., 2:230), "When ye divorce women, and they fulfil the term of their (Iddat) either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage of, if anyone does that, he wrongs his own soul" (Ibid., 2:231), "When ye divorce women, and they fulfil the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms" (Ibid., 2:232), "There is no blame on you if ye divorce women before consummation on the fixation of their dower, but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means, a gift of a reasonable amount is due from those who wish to do the right thing" (Ibid., 2:236).

"And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie, and the remission (of the man's half) is the nearest

to righteousness" (Ibid., 2:237), "For divorced women maintenance (should be provided) on a reasonable (scale) this is a duty on the righteous" (Ibid., 2:241), "O prophet, when ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods, and fear Allah your God, and turn them not out of their houses, nor shall they themselves leave, except in case they are guilty of some open lewdness, those are limits set by Allah" (Ibid., 65:1), "Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms, and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah" (Ibid., 65:2), "O ye who believe when ye marry believing women, and then divorce them before ye have touched them, no period of "Iddat" have ye to count in respect of them: so give them a present, and set them free in a handsome manner" (Ibid., 33:49).

APPENDIX I

THE ANALYSIS OF THE REALITY OF THE LIBYAN SOCIETY



APPENDIX J

THE ATTITUDES OF LIBYAN STUDENTS
"FOREIGN EDUCATION"
ABOUT THE DIVISION OF LABOR
IN LIBYAN FAMILY

By

Mohamed K. Elkhoja

Advisor

Professor Thomas Conner

DIRECTIONS

This questionnaire is about division of labor in the family, and this study is part of my work for an M. A. in Sociology.

Answering the questions should only take a short time. Your answers will be held in strict confidence.

Please do not give your name or where you live. Men, it is very important that your wives be allowed to answer this questionnaire themselves. Please do not answer for them.

Be sure you have answered every question. I would appreciate your returning the questionnaire as soon as possible.

THANK YOU!

DIVISION OF LABOR IN THE FAMILY

- I. For each of the following statements about women's work, please indicate whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD).

	<u>SA</u> 1	<u>A</u> 2	<u>D</u> 3	<u>SD</u> 4
1. A wife's role is only in the house as a housewife.....	[]	[]	[]	[]
2. The main work of a wife is to take care of her children.....	[]	[]	[]	[]
3. If a wife is able, it is a woman's right to work outside the house, whatever her circumstances.....	[]	[]	[]	[]
4. It is a woman's right to choose the kind of work she does.....	[]	[]	[]	[]
5. It is permissible for a woman to work outside the house only if she is not married..	[]	[]	[]	[]
6. It is permissible for a wife to work outside the house only if she does not have children.....	[]	[]	[]	[]
7. It is permissible for a wife to work outside the house only if her children are over six years old.....	[]	[]	[]	[]
8. It is permissible for a wife to work outside the house only if she is a divorcee...	[]	[]	[]	[]
9. It is permissible for a wife to work outside the house only if she is a widow.....	[]	[]	[]	[]
10. It is permissible for a wife to work outside the house only if she has a proper kind of job.....	[]	[]	[]	[]
11. It is permissible for a wife to work outside the house only if separated from co-work.....	[]	[]	[]	[]

- II. For each of the following statements about women's education please indicate whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD).

	$\frac{SA}{1}$	$\frac{A}{2}$	$\frac{D}{3}$	$\frac{SD}{4}$
1. Absolute equality between the two sexes in education is the natural law.....	[]	[]	[]	[]
✓ 2. Even though educated a woman should be confined to being a housewife and taking care of children.....	[]	[]	[]	[]
3. The educational level of a husband should be higher than that of his wife.....	[]	[]	[]	[]
✓ 4. Women's education should be confined to certain occupations (preparing her for a role as housewife, teacher, nurse, etc.) not male role occupations.....	[]	[]	[]	[]
5. Women should be educated in isolation from men.....	[]	[]	[]	[]

- III. Please indicate whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD), with the following statements about: authority, family decisions, birth control, travel, divorce, maintenance, selling and buying, and women's dress.

	$\frac{SA}{1}$	$\frac{A}{2}$	$\frac{D}{3}$	$\frac{SD}{4}$
1. Authority in the family should be the right only of men.....	[]	[]	[]	[]
2. A husband and his wife have equal rights in making any decision in the family.....	[]	[]	[]	[]
3. Wives have the right to participate in birth control plans.....	[]	[]	[]	[]
4. Birth control planning should be done only if a wife is in poor health.....	[]	[]	[]	[]
5. It is a wife's duty to bear children with no birth control planning.....	[]	[]	[]	[]

	<u>SA</u> <u>1</u>	<u>A</u> <u>2</u>	<u>D</u> <u>3</u>	<u>SD</u> <u>4</u>
6. A wife has the right to travel without her husband's consent.....	[]	[]	[]	[]
7. A wife should travel only with her husband's approval.....	[]	[]	[]	[]
8. The family's maintenance is only the responsibility of the husband.....	[]	[]	[]	[]
9. The family's maintenance is the responsibility of both the husband and his wife...	[]	[]	[]	[]
10. A wife has the right to participate in any decision about maintenance, even if she does not offer money to the family....	[]	[]	[]	[]
11. Selling and buying should be done only by the husband, even for the holdings of his wife.....	[]	[]	[]	[]
12. If a wife is legally competent she has the full right to sell and buy anything.....	[]	[]	[]	[]
13. A wife has the right to choose her own friends from both sexes.....	[]	[]	[]	[]
14. A wife has only the right to choose her female friends.....	[]	[]	[]	[]
15. Only the woman has the right to choose her clothing.....	[]	[]	[]	[]
16. A woman has only the right to reveal her face and hands.....	[]	[]	[]	[]
17. A husband and his wife both have the right to make the decision of divorce.....	[]	[]	[]	[]
18. The decision to divorce is the right only of the husband.....	[]	[]	[]	[]
19. A wife has the right to make the decision of divorce only in case of her husband's disability.....	[]	[]	[]	[]
20. A wife has the right to make the decision of divorce only if her husband engages in improper social behavior.....	[]	[]	[]	[]

- IV. For each of the following statements about women's participation in political activities, please indicate whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD).

	$\frac{SA}{1}$	$\frac{A}{2}$	$\frac{D}{3}$	$\frac{SD}{4}$
1. It is necessary to permit women to participate in political activities.....	[]	[]	[]	[]
2. It is necessary to confine political activities to men only.....	[]	[]	[]	[]
3. It is permissible for women to participate in political activities only if they are not married.....	[]	[]	[]	[]
4. It is permissible for a wife to participate in political activities only if she does not have children.....	[]	[]	[]	[]
5. It is permissible for a wife to participate in political activities only if her children are over six years old.....	[]	[]	[]	[]
6. It is permissible for a wife to participate in political activities only if separated from men.....	[]	[]	[]	[]

- V. For each of the following statements about equality between men and women, please indicate whether you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD).

	$\frac{SA}{1}$	$\frac{A}{2}$	$\frac{D}{3}$	$\frac{SD}{4}$
1. Men and women should be absolutely equal in all things.....	[]	[]	[]	[]

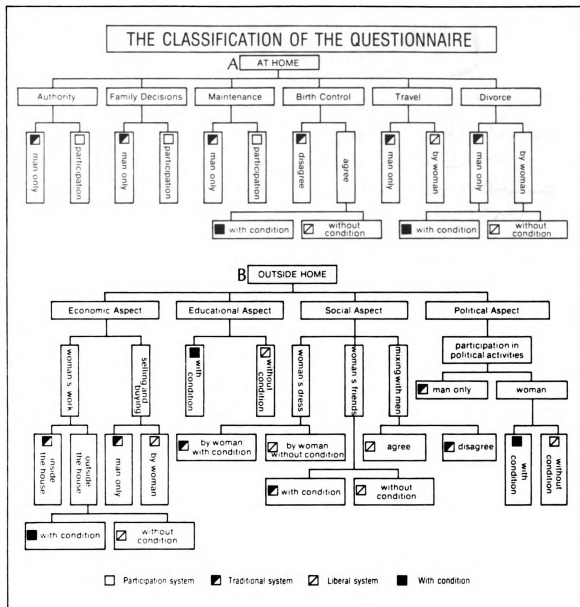
- VI. Please place a check mark beside the appropriate category for each question below:

1. What is your age?	[] 15-20 years
	[] 21-26 years
	[] 27-32 years
	[] 33-38 years
	[] 39- over

2. What is your sex? ☐ Male
☐ Female
3. How much education do you have? ☐ Less than secondary
☐ Secondary
☐ Undergraduate
☐ Graduate (M.S. or M.S.)
☐ Graduate (Ph.D.)
4. What is your marital status? ☐ Not married
☐ Married
5. If married, how did you choose your partner? ☐ By myself
☐ By my family
6. If married, how many children do you have? ☐ None
☐ One
☐ Two
☐ Three
☐ More than three
7. What is your origin place of birth? ☐ Rural society
☐ Urban society
8. How many children would you like to have? ☐ One
☐ Two
☐ Three
☐ More than three
9. How many years did you live in the U.S.A. ☐ Less than one year
☐ Less than two years
☐ Less than three years
☐ More than three years.

THANK YOU!

APPENDIX K



ازمشادات

- ١- يتركز الاستبيان على موضوع تقسيم العمل في الاسرة للحصول على درجة الماجستير في علم الاجتماع .
 - ٢- لذلك اردعوك للمساهمة في الاجابة على الأسئلة التي تضمنها هذا الاستبيان وأملى الا اكون قد اخذت من وقتك الكثير .
 - ٣- أرجو عدم كتابة الاسم أو مكان الدراسة (الولاية) .
 - ٤- بالنسبة للأخوة المتزوجين ، أرجو ان لم يكن لديهم مانع من السماح لزوجاتهم بالاجابة على هذا الاستبيان ، بحيث يجيب كل منهم على حدة .
 - ٥- أرجو من الأخ أو الأخت ، عدم ترك أى سؤال بدون اجابة ، كما أرجو من الجميع الأسراع في ذلك .
- ومع خالص الشكر مقدماً

"استبيانات حول تقسيم العمل في الأسرة"

١. بجانب كل فقرة من الفقرات التالية حول "عمل المرأة"، ارجوان توضع ما اذا كنت موافقه لبسدة (مرش)، موافقه (م)، غير موافقه (غ)، ارجيز موافقه لبسدة (غش).

مرش	م	غ	غش
2. دور المرأة داخل المنزل فقط، كربة بيت	[]	[]	[]
ب. العمل الأهمسى للمرأة هو رعاية الأطفال	[]	[]	[]
ج. العمل خارج المنزل هو عمل المرأة مهما كانت ظروفها، ان كانت قادرة على العمل	[]	[]	[]
د. هو عمل المرأة ان تختار أى نوع من العمل	[]	[]	[]
هـ. بإمكان المرأة لعمل خارج المنزل عندما تكون غير متزوجة ..	[]	[]	[]
و. بإمكان المرأة لعمل خارج المنزل عندما لا يكون لديها أطفال ..	[]	[]	[]
ز. بإمكان المرأة لعمل خارج المنزل عندما يكون عمر أطفالها فوق الست سنوات	[]	[]	[]
ح. بإمكان المرأة لعمل خارج المنزل عندما تكون مطلقة ..	[]	[]	[]
ط. بإمكان المرأة لعمل خارج المنزل عندما تكون أرملة ..	[]	[]	[]
ي. بإمكان المرأة لعمل خارج المنزل عندما يكون مجال عملها محدود ..	[]	[]	[]
ك. بإمكان المرأة لعمل خارج المنزل عندما يكون عملها بعيداً عنه الاضطراب بالرجال	[]	[]	[]

٢. الفقرات التالية حول "تعليم المرأة"، ارجوان توضع ما اذا كنت موافقه لبسدة (مرش)، موافقه (م)، غير موافقه (غ)، ارجيز موافقه لبسدة (غش).

مرش	م	غ	غش
ا. المساراة المطلقة بين الجنسين فى السلم هو القانون الطبيعى ..	[]	[]	[]
ب. تعليم المرأة يجب ان يقتصر على شؤون المنزل ورعاية الأطفال ..	[]	[]	[]
ج. المستوى التعليمى للرجل يجب ان يكون أعلى من مستوى تعليم المرأة ..	[]	[]	[]
د. تعليم المرأة يجب ان يكون ملائماً لطبيعتها وظروفها	[]	[]	[]
هـ. تعليم المرأة يجب ان يتم بعيداً عنه اضطراب بالرجال ..	[]	[]	[]

٣) الفقرات التالية حول " السلطة الأسرية ، القرارات الأسرية ، تحديد النسل ، السفر ، الطلاق ، الانفصال الأسري ، البيع والشراء ، لباهن المرأة ، الاختناط " ، ارجوان
توضع ما اذا كنت موافقه لبسده (مرش) ، موافقه (م) ، غير موافقه (غ) ، غير موافقه بسده (غش)

مرش م غ غش

١. السلطة في الأسرة من جهة الرجل وحده [] [] [] [] []
٢. من جهة المرأة المتشاركة في قرارات الأسرة [] [] [] [] []
٣. المتشاركة في اتخاذ قرارات تحديد النسل من جهة المرأة أيضا ... [] [] [] [] []
٤. لا اعترض على اتخاذ قرار تحديد النسل فقط عند ما تكون صحة المرأة لا تسمح بذلك [] [] [] [] []
٥. من واجب المرأة انجاب الأطفال ليس فنهاك تحديد النسل . [] [] [] [] []
٦. من جهة المرأة السفر بدون مرافقة زوجها [] [] [] [] []
٧. قرار سفر المرأة يجب ان يكون من قبل زوجها أو موافقه [] [] [] [] []
٨. الانفصال الأسري يقع على مسؤولية الرجل وحده .. [] [] [] [] []
٩. الانفصال الأسري هو مسؤولية الرجل والمرأة معا ... [] [] [] [] []
١٠. من جهة المرأة المتشاركة في قرارات الانفصال الأسري حتى ولو لم تساهم ماليا في ذلك [] [] [] [] []
١١. عمليات البيع والشراء يجب ان يقوم بها الرجل وحده حتى في ممتلكات زوجته [] [] [] [] []
١٢. من جهة المرأة التمتع بالأهلية الكاملة (البيع والشراء) . [] [] [] [] []
١٣. من جهة المرأة اختيار أصدقائها من كلا الجنسين ... [] [] [] [] []
١٤. الحق الذي تمتلكه المرأة هو اختيار أصدقائها من الإناث فقط [] [] [] [] []
١٥. للمرأة وحدها حق اختيار رجل لباها وفقا لرغبتها .. [] [] [] [] []
١٦. من جهة المرأة الكشف عن زوجها وكفنها فقط [] [] [] [] []
١٧. من جهة المرأة اتخاذ قرار الطلاق أسوة بالرجل ... [] [] [] [] []
١٨. قرار الطلاق من حق الرجل وحده [] [] [] [] []
١٩. من جهة المرأة اتخاذ قرار الطلاق في حالة عجز الزوج ... [] [] [] [] []
٢٠. من جهة المرأة اتخاذ قرار الطلاق في حالة سوء معاشرتها . [] [] [] [] []

٤. الفقرات التالية حول "المشاركة في النشاطات السياسية للمرأة"، أجب إن توضع ما إذا كنت موافقاً بشدة (مرش)، موافق (م)، غير موافق (غ)، غير موافق بشدة (غش).

مرش	م	غ	غش
1. يجب أن يسمح للمرأة بالمشاركة في النشاطات السياسية ..	[]	[]	[]
2. يجب أن تقتصر المشاركة السياسية على الرجل وحده ..	[]	[]	[]
3. يجب السماح للمرأة بالمشاركة السياسية عندما تكون غير متزوجة ..	[]	[]	[]
4. يجب السماح للمرأة بالمشاركة السياسية عندما لا يكون لديها أطفال ..	[]	[]	[]
5. يجب السماح للمرأة بالمشاركة السياسية عندما يكون عمرها أقل من 21 سنة ..	[]	[]	[]
6. يجب السماح للمرأة بالمشاركة السياسية عندما يتم شاكيتها بغيره ..	[]	[]	[]

٥. الفقرات التالية حول "المساواة ودورها"، أجب إن توضع ما إذا كنت موافقاً بشدة (مرش)، موافق (م)، غير موافق (غ)، غير موافق بشدة (غش).

مرش	م	غ	غش
1. المساواة المطلقة بين الرجل والمرأة في كافة المجالات ..	[]	[]	[]
2. المساواة بين الرجل والمرأة، لتأكيد الشخصية ..	[]	[]	[]
3. المساواة بين الرجل والمرأة بهدف الرغبة في المشاركة ..	[]	[]	[]
4. المساواة بين الرجل والمرأة بهدف رفع المستوى الاقتصادي للأسرة ..	[]	[]	[]
5. المساواة بين الرجل والمرأة لمواجهة بعض الظواهر مستقبلًا ..	[]	[]	[]
6. المساواة بين الرجل والمرأة بهدف حاجة المجتمع إلى نشاطات أفراد ..	[]	[]	[]
7. المساواة بين الرجل والمرأة لتأكيد الحق الطبيعي للمرأة باعتبارها كائن بشري ..	[]	[]	[]

٦) أخيراً . أريد أن أضع علامة ✓ أمام الأجوبة المناسبة ، لكي أرى مدى اختلاف اتجاهات ومعارف الناس حول المواضيع التي أسألكم بها بالدراسة والاختبار .

٢. العمر	[] ١٥ - ٢٠ سنة .
	[] ٢١ - ٢٦ سنة .
	[] ٢٧ - ٣٢ سنة .
	[] ٣٣ - ٣٨ سنة .
	[] ٣٩ سنة فما فوق .

٣. الجنس	[] ذكر .
	[] أنثى .

٤. المستوى التعليمي	[] دون المرحلة الثانوية .
	[] الشهادة الثانوية .
	[] المرحلة الجامعية .
	[] ماجستير .
	[] دكتوراه .

٥. الحالة الاجتماعية	[] أعزب .
	[] متزوج .

٦. أسلوب الزواج	[] عن طريق الاختيار المباشر .
	[] عن طريق الاختيار العائلي .

٧. النشأة الأصلية	[] الريف .
	[] المدينة .

٨. عدد الأطفال	[] واحد . [] لا شيء .
	[] اثنان .
	[] ثلاثة .
	[] أكثر من ثلاثة .

ج.	أفضل أن يكون عدد أطفالى	[]	واحد .
		[]	اثنان .
		[]	ثلاثة .
		[]	أكثر من ثلاثة .

ط.	مدة تواجدي بأمريكا حتى الآن	[]	أقل من سنة .
		[]	أقل من سنتين .
		[]	أقل من ثلاث سنوات .
		[]	أكثر من ثلاث سنوات .

شكراً لك .

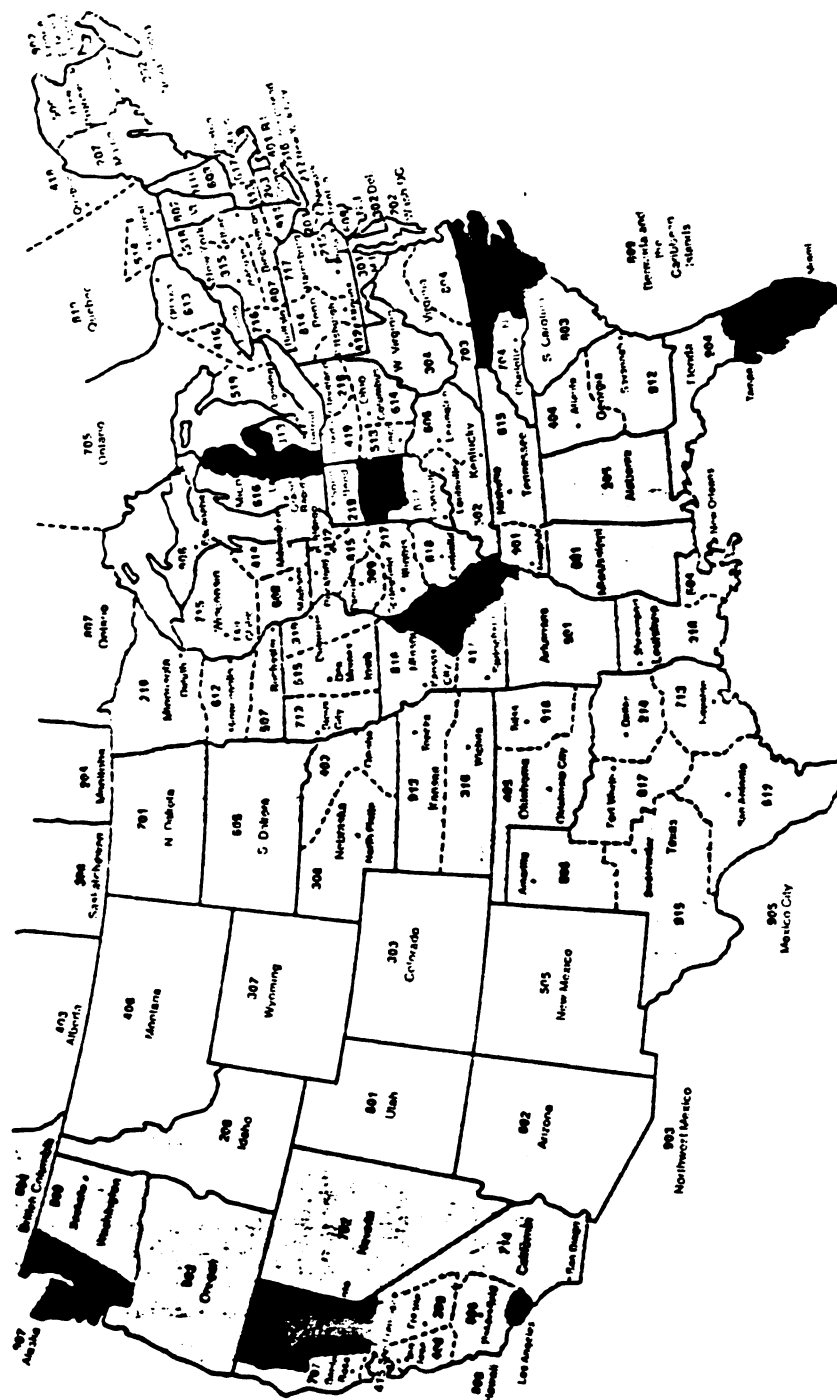
APPENDIX M

Sample Study's Area, Size, and the Dates of Mailing and Receiving the Questionnaire

Area		Sample's Size			Date	
City	State	Mail.	Rece.	Miss.	Mail.	Rece.
East Lansing	Michigan	38	36	2	4.25.79	5.10.79
Kalamazoo	Michigan	32	10	22	4.25.79	6.02.79
Seattle	Washington	24	22	2	4.25.79	5.14.79
Bloomington	Indiana	30	28	2	4.25.79	5.11.79
Raleigh	North Carolina	14	12	2	4.25.79	5.16.79
Los Angeles	California	18	7	11	4.30.79	5.29.79
Davis	California	30	22	8	5.14.79	5.26.79
Columbia	Missouri	40	23	17	4.25.79	6.06.79
Tampa	Florida	13	10	3	4.30.79	6.04.79
Orlando	Florida	21	0	21	5.14.79	--
Total		260	170	90		
Percent		100	65.4	34.6		

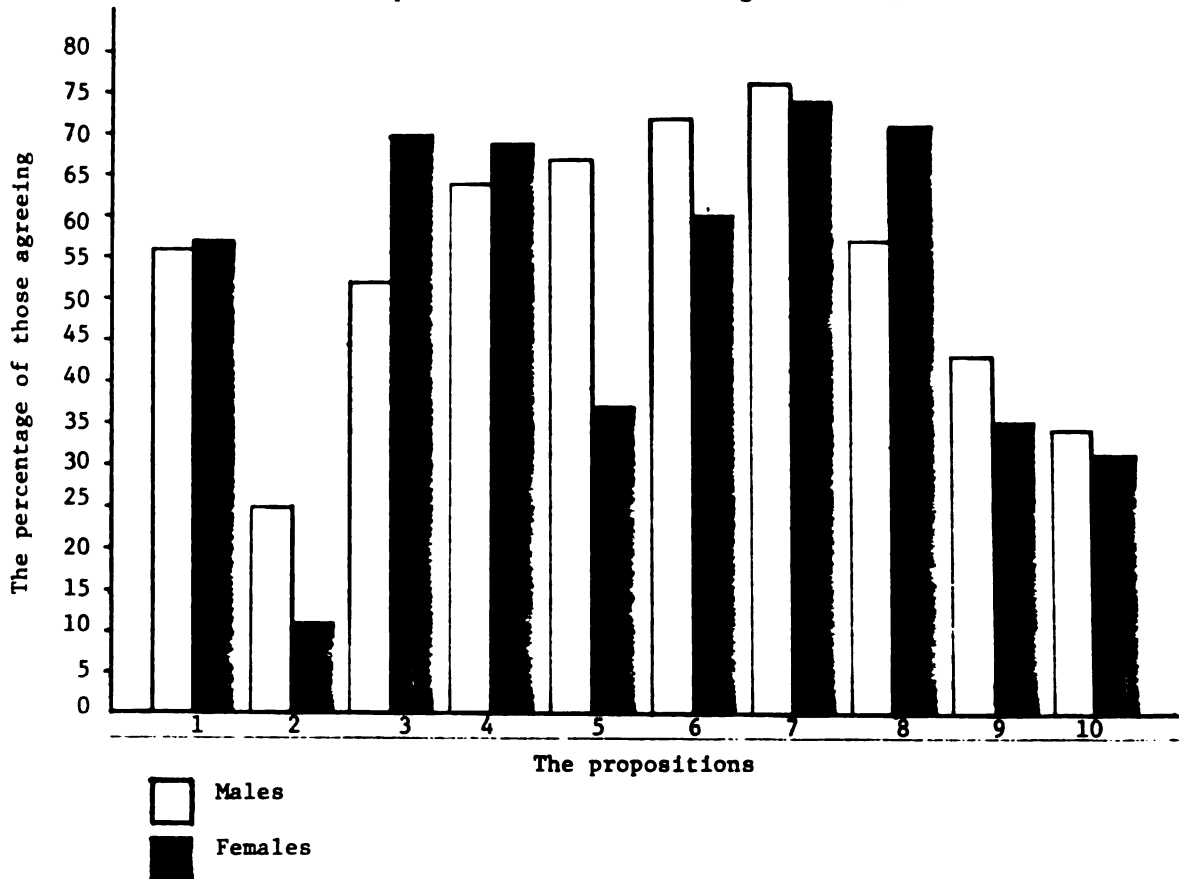
APPENDIX N

Geographical Areas Sampled as Part of the Study



APPENDIX O

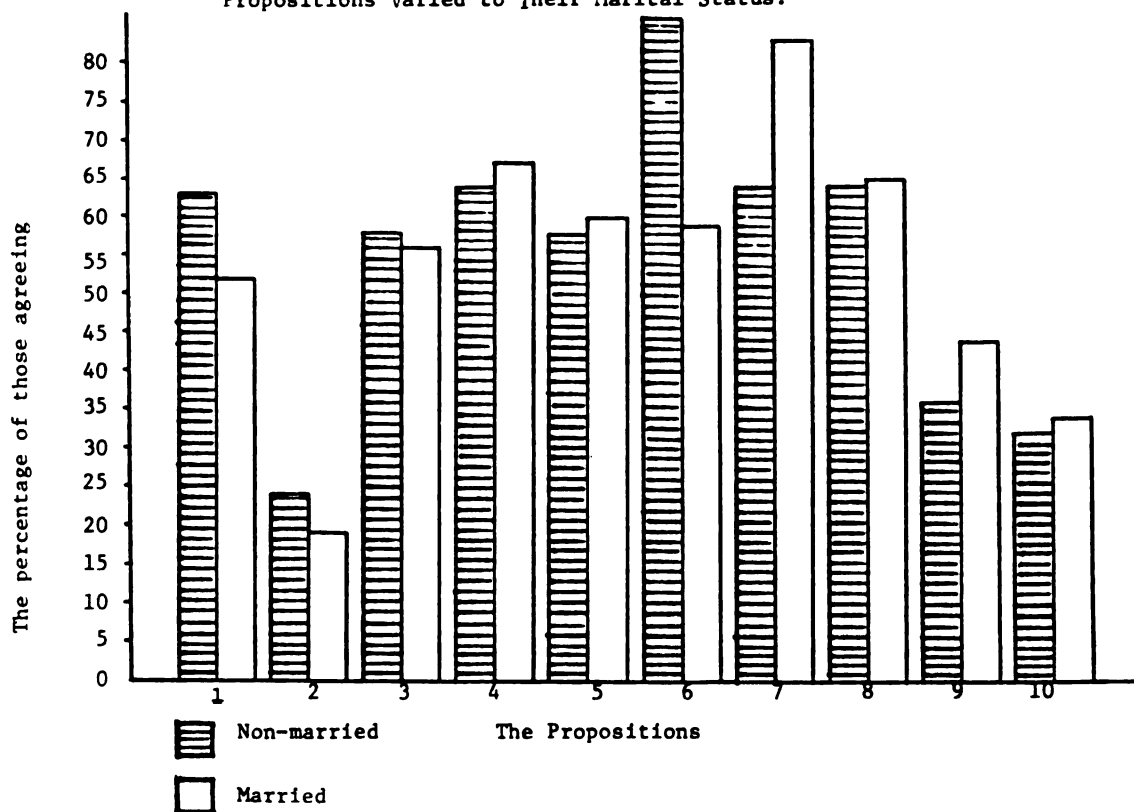
The Percentage of Those in the Sample Agreeing to the Researcher's Propositions Varied According to their Sex.



1. Men should hold family authority, family decisions, and family maintenance.
2. No birth control allowed.
3. Only the husband can request divorce.
4. A husband should have more education than his wife.
5. It is a wife's right to work outside the home and to choose her own work.
6. Political activity must be confined to men.
7. A wife has the right to choose friends.
8. Division of labor between the sexes is natural law.
9. Absolute equality between sexes is natural law.
10. Absolute equality between sexes under some conditions is natural law.

APPENDIX P

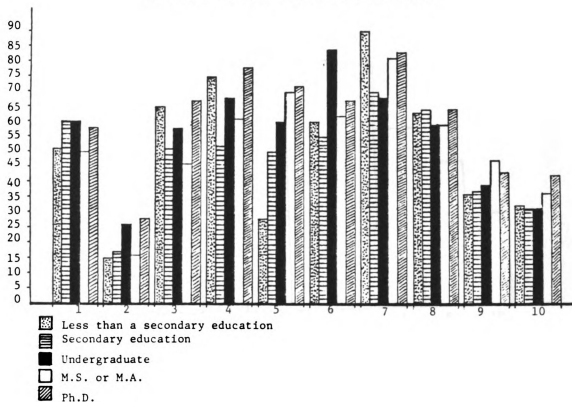
The Percentage of Those in the Sample Agreeing to the Researcher's Propositions Varied to Their Marital Status.



1. Men should hold family authority, family decisions, and family maintenance.
2. No birth control allowed.
3. Only the husband can request divorce.
4. A husband should have more education than his wife.
5. It is a wife's right to work outside the home and to choose her own work.
6. Political activity must be confined to men.
7. A wife has the right to choose friends.
8. Division of labor between the sexes is natural law.
9. Absolute equality between sexes is natural law.
10. Absolute equality between sexes under some conditions is natural law.

APPENDIX Q

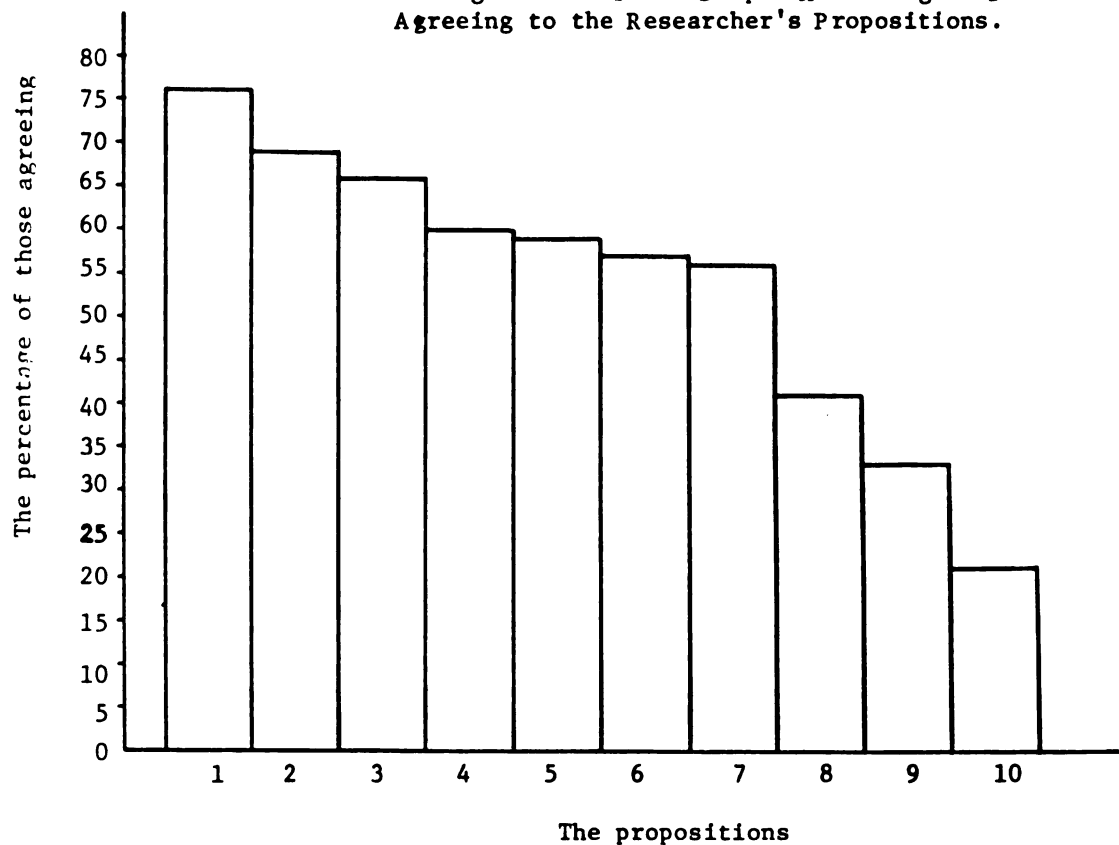
The Percentage of Those in the Sample Agreeing
to the Researcher's Propositions
Varied According to their Educational Level



1. Men should hold family authority, family decisions, and family maintenance.
2. No birth control allowed.
3. Only the husband can request divorce.
4. A husband should have more education than his wife.
5. It is a wife's right to work outside the home and to choose her own work.
6. Political activity must be confined to men.
7. A wife has the right to choose friends.
8. Division of labor between the sexes is natural law.
9. Absolute equality between sexes is natural law.
10. Absolute equality between sexes under some conditions is natural law.

APPENDIX R

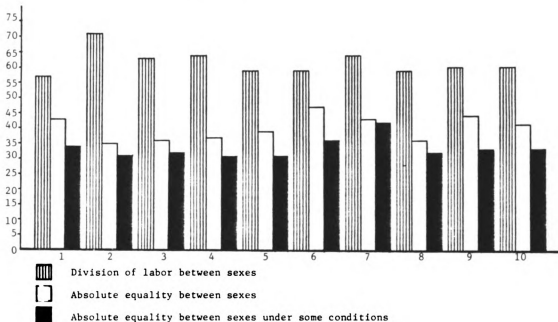
The Percentage of the Total Sample According to Those Agreeing to the Researcher's Propositions.



1. A wife has the right to choose friends.
2. Political activity must be confined to men.
3. A husband should have more education than his wife.
4. Division of labor between the sexes is natural law.
5. It is a wife's right to work outside the home and to choose her own work.
6. Only the husband can request divorce.
7. Men should hold family authority, family decisions, and family maintenance.
8. Absolute equality between sexes is natural law.
9. Absolute equality between sexes under some conditions is natural law.
10. No birth control allowed.

APPENDIX 5

The Percentage of the Total Samples Agreeing
and the Total of Each Partial Categories Agreeing
to the Researcher's Propositions



1 - The males

2 - The females

3 - The students with less than a secondary education

4 - The students with a secondary education

5 - The undergraduate students

6 - The M.S. or M.A. students

7 - The Ph.D. students

8 - The unmarried students

9 - The married students

10 - The total sample

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