

الهيكل الاجتماعي والخصائص الاجتماعية لمجتمع الجبل الأخضر

عازة عمر عبدالخالق بوغندوره

قسم علم الاجتماع، كلية الاداب، جامعة عمر المختار

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المستخلص : تم اعتبار العلاقة بين الهياكل الاجتماعية والسكانية كأحد المؤشرات التي يتم قياسها بها إجراءات التغيير الاجتماعي والاقتصادي. أو حتى وسيلة لقياس مستويات التنمية. يحاول هذا البحث أن يعطي فكرة موجزة عن الهيكل الاجتماعي والخصائص الاجتماعية لمجتمع الجبل الأخضر. للحديث عن الهيكل الاجتماعي والخصائص الاجتماعية لأي مجتمع، يجب أن نبدأ بالهيكل السكاني والحالة الزوجية والأسر والأسر المنزلية والسكان النشط والبطالة. فلا يكاد يكون هناك جانب في حياة الفرد أو الحياة الجماعية لا يتأثر بالعمر والنشاطات الاقتصادية والاجتماعية والخدمة العسكرية والميول السياسية والمواقف الاجتماعية والظروف الاجتماعية والاقتصادية والتنمية والإنتاج.

الكلمات المفتاحية: الهيكل الاجتماعي، الهيكل السكاني، الخصائص الاجتماعية، مجتمع الجبل الأخضر، الحياة الجماعية، الأسر المنزلية.

Social Structure and Social Characteristics of Al-Jabal Al-Akhdar Society

Azza. O. Boghandora

Department of Sociology, Faculty of Arts, Omar Al-Mukhtar University

Abstract: The relationship between social and population structures has come to be considered one of the indicators by which social and economic change procedures are measured. Or even a means of measuring development levels. This paper attempts to give a brief idea about the social structure and social characteristics of Al-jabal Al Akahdar society. To speak about social structure and social characteristics of any society, one should start with the population structure and marital status, families, households, active population, unemployment. There is hardly an aspect of individual or communal life which is not affected by age economic and social activities, military service political propensities, social attitudes, social and economic conditions and development and production.

Keywords: Social structure, Population structure, Social characteristics, Al-jabal Al-Akhdar society, Communal life, Households.

Introduction:

The relationship between social and population structures has come to be considered one of the indicators by which social and economic change procedures are measured. Or even a means of measuring development levels. This paper attempts to give a brief idea about the social structure and social characteristics of Jabal AL Akahdar society.

To speak about social structure and social characteristics of any society one should start with the population structure and marital status, families, households, active population, unemployment. There is hardly an aspect of individual or communal life which is not affected by age economic and social activities, military service political propensities, social attitudes, social and economic conditions and development and production.

Age – groups:

The population growth in EL Gebel EL Akahdar society is 1.9. The total population in EL Gabel EL Akahdar is 176601.

The number of females is 87509.

The number of males is 89092.

Fig1 Estimated mid-Year population during 2000 in the Sha'bia

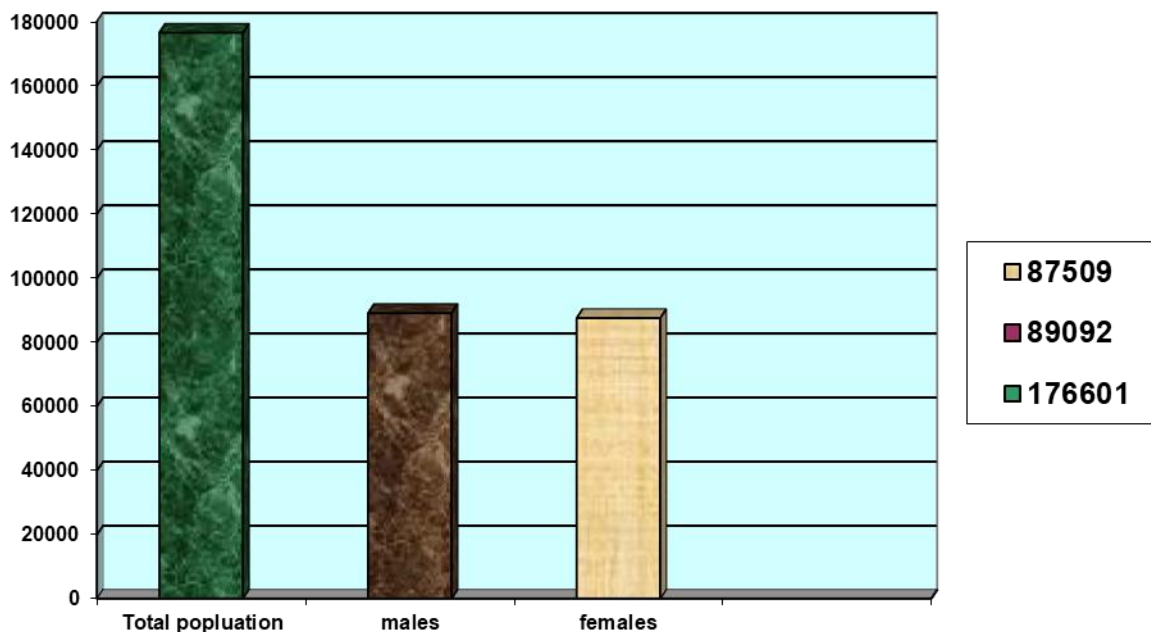


Fig2 :

Ratio of birth is 28

Ratio of death is 2.9

Urban population is 79.5

Rural populations is 20.5

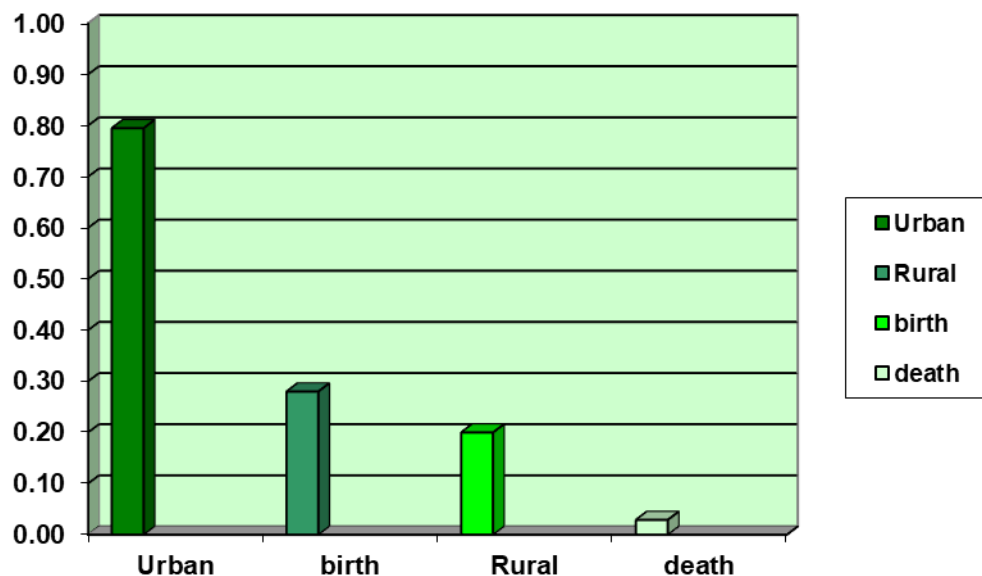
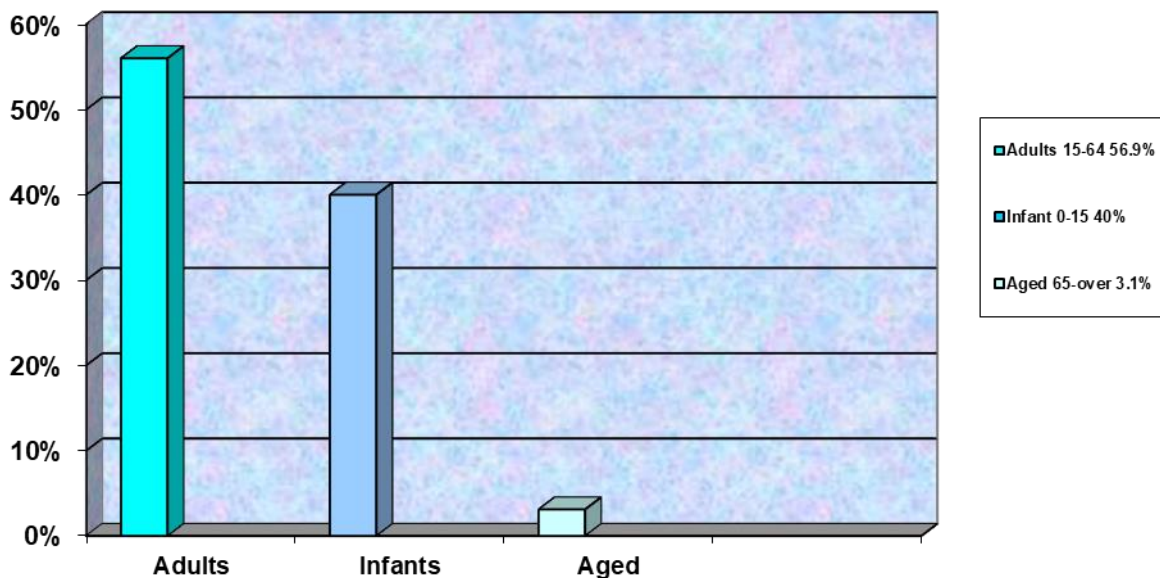


Fig3

The Population division



This population is divided into three groups.

- Infants and adolescents: 0 - 15 years representing about 40% of EL Gebel EL Akahdar society is in this group. This group is largely non – productive and increasingly non – productive.
- Adults: 15 – 64 years; the percentage of this class is 56.9% This age – group is the most reproductive and productive and supports the bulk of

the other two groups. This age –group is known also as the work force of the society. This work force is employed in the following domains:

1- 3.4% in Agriculture, forestry and fishing fields.

2- 64.8% in Public Services.

3- 10.5% in commerce.

4- 2.2% in Building businesses.

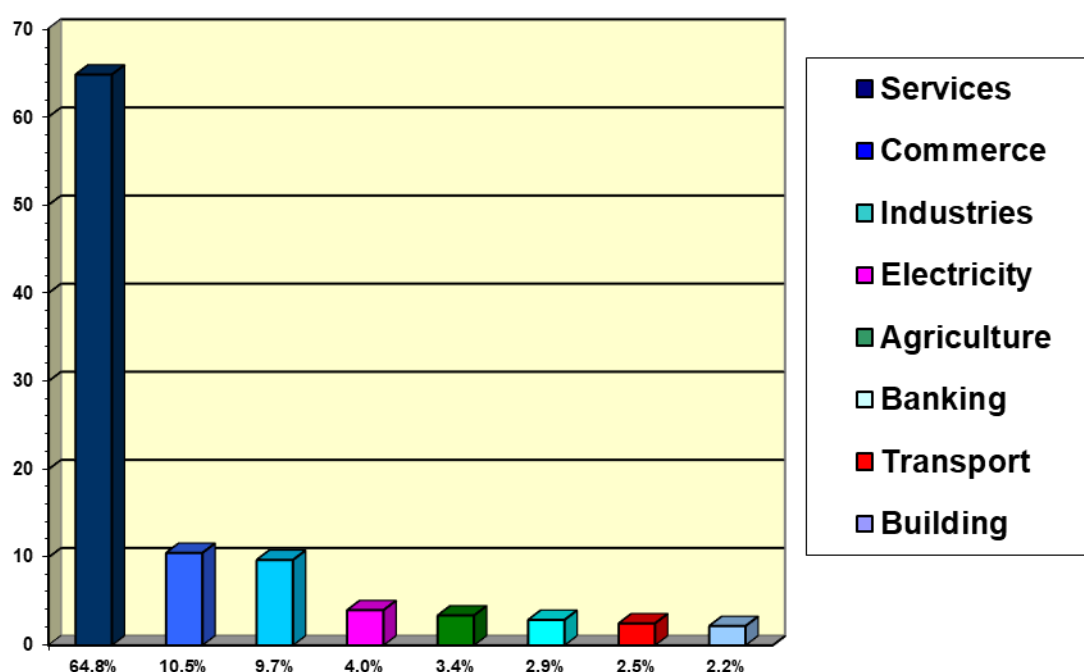
5- 2.5% in the transport sector.

6- 9.7 in Manufacturing industries.

7- 4% in Electricity affairs.

8- 2.9% in Banking and insurance services

Fig4 Work force division



c) The aged people: (65) and over; the percentage of this group is 3.1%. This group includes a marked majority of females and old men .The percentage of these three groups give us a clear idea about the serious situation that the society in EL Gebel EL Akahdar is facing; the first and the third groups are more depended on the second , and so close attention should be given to factors which may affect the length of active life , especially delays in the commencement of active life due to prolonged education and changes in the age retirement which the authority has realized lately and extended from age 60 to 65 for males and to 62 for females .

Marital status:

The marital status of any population refers to the proportion of single, married, widowed and divorced people.

54.7% of the population is single, while 39.4% are married, 2.1% divorced and 3.8% are widowed.

The Social structure:

The society in this region is basically tribal in nature, meaning that the individual loyalty and conviction are the result of the tribe traditions, values and morals which are line with the religion beliefs.

In the past the Libyan were cheep keepers and they were moving from place to another after the grass "Few tribal groups are consistently transhumance in the sense that they are always to be found in one particular area in winter and in another during the summer season. This kind of movement is perhaps best realized on the southern foothills of the plateau, in the sirwal country. When rains fall there, the tendency is for camps to move southwards just before the sheep lamb, so that they may derive the benefit of the warmth which the south has to offer and the luscious pastures that grow there when there is sufficient moisture. In summer, some tribal sections leave the arid south for the less severe plateau foothills where the large wells are also located.(1)

After establishing over 400 farms, the residents of Jabal AL Akahdar have become farmers with settled life.

The Libyan Family:

The family size in EL Gebel EL Akahdar society is 6.5. The simplest form of the family is the nuclear family. It consists of a father, a mother and children. Sometimes it refers to a husband and wife without children. This type of family is widespread in EL Gebel EL Akahdar society about (90%).

However there is another kind of family, the extended family which includes more than one generation (Grand parents) usually from the father side.

The Libyan family, gender and age plays a big role in specifying responsibilities. The father is usually the head of the family and the provider for its needs, while the mother plays a major role in raising children and taking care of the house. This structure is not always the norm; in recent years, both the father and the mother's home duties are taken care of by maids and servants. In the past, most major family decisions were made by the father, but recently some of these decisions are made jointly by both the father and the mother. Sons and daughters are taught to follow the inherited traditions and are given responsibilities that correspond with their age and gender. Sons are usually taught to be protectors of their sisters and to help the father with his duties inside and outside the house, while daughters are taught to be the source of love and emotional support in the family, as well as helping their mother to take care of household responsibilities. Winds of change do not spare any culture;

(1) Emrysl. Peters, the Bedouin of Cyrenaica, Cambridge University press, New York, 1990, P. 30.

the changes that entered the structure of some Libyan houses is not due to economical needs, by a change in the educational level for both men and women that is mandated by law in the Arab countries. Education from kindergarten up to university degrees is free to nationals and sometimes residents of Arabian countries. Although culture, traditions strongly stress the importance of women's roles in taking care of the house and raising children, it is a mistake to think that Libyan women are confined to this role. A daughter lives at her family house as long as she is not married; once she is married she moves to her husband's home. Sons might move to their own houses when they get married. Libyans teach their children the cultural values and customs since early ages. For every age there is an adequate responsibility of social behavior and duties that expand in range as they grow older. Children bring joy and smiles to everyone. Family members, relatives, friends, and neighbors share in taking care of each other's children. Although the responsibility of raising a child naturally lies with the parents, others do join in helping out. A known Libyan proverb, "He, who grows on something, will grow old with it" means the behavior that children are being taught will be the behavior they will have as they grow older.

However Libyan traditional ideas of muscularity and femininity change to nontraditional. Women now are more likely to have fewer children; new businesses have taken over many traditional home jobs, such as restaurants, childcare centers and cleaners. Libyan women are now having higher education, being able to work outside the home and sharing in all the responsibilities concerning the family. Probably the most significant change has been the continued evolutionary movement toward individual freedom of choices.

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