**Woman and Inheritance in Libya’s Social and Cultural System**

**ABSTRACT**

The purpose of the research is to identify women and inheritance in the State of Libya's social and cultural structure. The research addresses the issue of the limited recognition of women's role within the social and cultural framework of Libya. Women in Libya face several obstacles when it comes to inheriting property due to various social and cultural traditions. The research emphasizes the significance of focusing on women and inheritance within Libya's social and cultural framework. The research used an analytical descriptive technique to examine and analyze the role of women and inheritance within Libya's social and cultural framework. The research has documented several discoveries, one of which being the vital role that women play in Libya's social order. The family has a significant position in establishing the fundamental structure of Libyan society. The findings have further shown that women have attained notable accomplishments in several domains, notably in education and health, and have assumed a significant position in Libya's political sphere, actively engaging in decision-making processes. The research uncovered the significant involvement of women in institutions, which greatly contributed to the construction of the social system and the recognition of the obstacles women encounter in their social and cultural life. The report proposes granting women more authority and privileges to enhance their active participation in Libya's social and cultural spheres. It also suggests adhering to Islamic law on inheritance, and ensuring that women's financial resources are not unfairly depleted or exploited.

**Keywords**: Women, inheritance, social and cultural system

**1.1 Introduction**

Without a doubt, women have significant relevance within Libya's social and cultural framework. It is evident that women comprise half of society and play a crucial part in the family structure by providing care and devoting their utmost attention to their spouses and children. Tribalism is a prominent feature of Libyan society, demonstrating a strong level of dedication. Women in Libya have successfully established a network of robust and unique connections. Women possess rationality, sagacity, and expertise, enabling them to effectively navigate and analyze many social and cultural challenges. Women have shown remarkable competitiveness with males in social and cultural spheres, including strategic use of their cognitive and intellectual capacities to drive societal change (Aouragh, 2021). Inheritance is a clear entitlement for women, safeguarded by proper legal authority after the death of their father, spouse, or sibling. In Islam, a woman is granted the esteemed privilege by God Almighty to inherit from her father, husband, or brother, as a recognized and established right. Prior to the advent of Islam, women did not have any guaranteed rights, particularly in relation to inheritance from their relatives. This lack of rights resulted in a state of ignorance and inequality for women. Nur al-Islam is an uninformed successor, and the rights of women to inherit have been firmly established. Islam encompasses several financial entitlements, including the ability to own an independent financial estate distinct from that of males. God invited, "Please enter with the courtesy of the download." Therefore, women's rights regarding inherited property are firmly established and cannot be substituted or modified. This article has so examined the role of women in the inheritance process within Libya's social and cultural framework (Abu Karim's, 2020).

**1.2 Problem Statement**

Women in Libya have taken a high place in society as a result of their significant social and cultural challenges. Women in Libya were not allowed to obtain as much education as possible, nor was women allowed to attend cultural forums in the view of Libyan society, women's role is limited to their homes, with their husbands and children, or in their father's home if they are not married, This has led to a clear decline in women's role in social life (Al-husban, 2021). and that Libya's cultural movement has witnessed a severe decline in the role of women, the mere participation of women in cultural forums and symposiums has been heavily booed and socially rejected by men s contributions to social and cultural life are unclear (Abdelmalek, 2019). It can be said that although women have faced many of the challenges of their participation in careers, Libyan society has still not clearly accepted such participation. It also worsens at the stage of young women's need, as the child has an age at which the mother needs to be needed, which puts women's leadership in a major challenge, namely the possibility of not reconciling the home with responsibilities to work and society (Chigbu, 2019).

It should be noted that in the past, women have been subjected to extreme injustice. Women were deprived of their legitimate right, imposed by God Almighty, Men see the need to preserve wealth, which indicates that women are being deprived of their legitimate inheritance, this deepens their grief, which also contributes to the apparent low participation of women in Libya's social and cultural system (Di Stefano, 2019). Although the denial of women's inheritance is a gross legal violation of the provisions of Islamic law, Libyan society continues to follow customs and traditions in denying women access to inheritance and placing many obstacles within the social system that prevent them from obtaining their legitimate rights in their legitimate inheritance. Frei's (2019) stressed that women's access may fail to adapt to social and cultural realities that indicate the extent to which the nations of the world have advanced with regard to women's contribution to the social and cultural system. The research used the Braun Method (2019) and the interviews yielded findings indicating that women's limited access to their inheritance has a detrimental effect on their engagement in the social and cultural framework. Hence, the study's difficulty may be succinctly summarized in the following query:

Q/ Is Women in Libya's social and cultural system have a significant role and inheritance?

**1.3 Research Questions**

1. What are women's contributions to Libya's social and cultural system?

2. How has women's inheritance been dealt with in Libyan society at this time?

3. What are the justifications for women's access to inheritance in Libyan society?

**1.4 Research Objectives**

1. To illustrates women's contributions to Libya's social and cultural system.

2. To investigate women's inheritance been dealt with in Libyan society at this time.

3. To explore the justifications for women's access to inheritance in Libyan society.

**1.5 Significance of Study**

The significance of this study lies in its position as an extension of prior research, specifically examining the role and transmission of inheritance within Libya's social and cultural framework. The research has theoretical significance by shedding light on the pivotal position of women in Libyan society and their capacity to accomplish the objectives of the social and cultural framework. The research emphasizes the practical significance by demonstrating the difficulties associated with substantial societal changes. The prospects for women and inheritance within Libya's social and cultural framework are evident.

**1.6 Research Methodology**

The methodology, technique, and strategy that may be used to accomplish the research's goals and provide clear answers to its questions is known as the study curriculum. The study curriculum provides a comprehensive understanding of the strategy and methodology used in the research, with the aim of clearly demonstrating the validity of the study technique. The research used an analytical descriptive technique to examine the role of women and inheritance in Libya's social and cultural system. The analytical descriptive technique involves describing and analyzing a phenomena in order to get logical findings based on the specific conditions of the investigation. The research conducted by Maxwell (2020) relied on data and information obtained from many sources such as books, websites, and other relevant materials. These sources were used to support the study's methodology, as outlined by Pandey (2021).

**1.7 Literature Review**

Multiple research studies have been conducted on the significance of women and inheritance within the social and cultural framework of Libya. There are several master's, doctorate, and court papers. Each research will be further examined and elaborated upon in the following sections:

**1. Research on the behavior and characteristics of warflies Wafa Abd al-Rahim Salim. 2022. The Impact of Social Change on Shifting Libyan Social Values. Cartoon Magazine, Volume 16,**

The study sought to identify the impact of social change on the transformation of Libya's social values. The main issue lies in the lack of social change, which has hindered the ability to modify Libya's social values. This study emphasizes the significance of understanding social change and its role in reshaping Libya's social values. The research used an analytical descriptive technique to examine and analyze social development and its impact on altering Libyan societal values. societal transformation has a beneficial correlation with altering Libya's societal ideals. The study emphasizes the need of substantially broadening the process of social transformation. The present study has derived valuable insights from this research, particularly in delineating the conceptual framework for social change and its influence on altering societal values. Nevertheless, the current research distinguishes itself from the aforementioned study by specifically examining the social and cultural framework.

**2. The study titled "Women's Role in Driving Change" was published in the Journal of Economic, Administrative and Legal Sciences, volume 5, issue 25, in 2021.**

The research sought to ascertain the actual impact of women in promoting change. The research emphasizes the significance of showcasing women's contribution in instigating change. It used an analytical descriptive technique to depict and analyze the role of women in driving change. The research yielded many conclusions, one of which is that women have a beneficial role in spearheading institutional change. The research proposed the use of women's ideas and methods in the process of implementing change. The current investigation has derived advantages from this research by establishing the theoretical framework pertaining to the involvement of women in instigating transformation. However, it diverges from this study by focusing on the examination of the social and cultural structure.

**3.Abu Karim's research, conducted by Ahmed Fathi in 2020. The perspective of assistants about the leadership of change among private school principals in Amman, The publication is Culture and Development Magazine, based in Amman, Jordan.**

The objective of the research was to ascertain the leadership qualities shown by the heads of private schools in Amman, as seen by their helpers. The issue addressed in this research is the inadequate leadership of change shown by the heads of private schools in Amman, as seen by their assistants. The research emphasizes the significance of examining the leadership of change among private school principals in the capital governorate of Amman, as seen by their assistants. The research used an analytical descriptive curriculum to elucidate and examine the change leadership shown by private school administrators in the capital governorate of Amman. The research yielded numerous conclusions, one of which is that the change leadership in private schools include both male and female leaders. The research suggests the need of enhancing the role of change leadership in the private schools in the governorate of Oman. The present research has derived advantages from the aforementioned study by establishing the theoretical foundation for instigating modifications in the social and cultural system. However, it diverges from the aforementioned study by specifically focusing on the social and cultural system.

**4.Frei's article, titled "Social change: theoretical impasse and the need for sociological dynamism," was published in the Journal of Demvratia in 2019. It can be found on page 75 of volume MG19.**

The research sought to identify social change, the theoretical deadlock, and the need for a sociological dynamism. The issue at hand is that social change is a deliberate process aiming at transitioning from one condition to a more favorable one. The research emphasizes the significance of examining the sociological aspects of the process of social transformation. The research used an analytical descriptive technique to examine and analyze the process of social transformation. The research revealed many discoveries, one of which is that the process of social transformation consists of various formative phases that are meant to be implemented until a more favorable position is achieved. The research proposed that social transformation should be actively sought and systematically documented to ensure its future applicability. The current research has derived valuable insights from this previous study in establishing the conceptual framework for social transformation. However, it significantly diverges from the present study in its focus on the social and cultural system.

**5. The study of Abdelmalek, Bodor Abdelmalek. 2019. Contemporary Challenges of Muslim Women, Published Paper, Hakma Journal of Islamic Studies, Issue VI, Second Category.**

The study aimed at identifying the current challenges of Muslim women at present s Islamic credibility and participation in development issues, It highlights the importance of the study by highlighting the current challenges of Muslim women and the study followed the analytical descriptive approach to describing and analysing today's challenges to Muslim women today, The study found several findings, including that there are many strategies through which Muslim women can contribute to their development. The study recommended the need to address contemporary challenges facing women and impeding women's development. The present study has benefited from this study in identifying the nature of contemporary challenges facing women, but it differs greatly from the current study.

**Feminist theory**

In his study, Abu Karim (2020) observed a multitude of efforts that have arisen within the realm of feminism to combat sexual violence and oppression against women. The study emphasizes women's resistance to physical and sexual violence, as well as their struggle against everyday injustices such as gender segregation in the workplace. Since the late 1960s and early 1970s, feminism has emerged as a movement where women became aware of the mistreatment of men. The rational aspect of feminism has emphasized key areas that guide women towards equality. Track 1 focuses on women's involvement in household chores and childcare, emphasizing the need for women to have a clear role in these tasks. Furthermore, women should be entitled to enjoy all the rights and privileges that men have. The second aspect pertains to the distinct biological makeup of women compared to males, namely exploring the potential for isolating women's uteruses for IVF procedures. Although there has been a rise in radical movements concerning women's domestic duties, women have always faced the danger of violence.

The report argues that radical movements and feminist thought have failed to effectively uphold and preserve women's rights and the Islamic principles and values that Muslims were raised with. This theory centers on gender and equality, disregarding the divine recognition of women's worth and their financial independence from men. Consequently, states that have embraced such theories have perpetrated additional transgressions against women, including rape, theft, and murder, exacerbating the plight of women.

**1.8 Theoretical Framework**

**1.8.1 Status of women in Libya**

Prior to the advent of Islam, women experienced profound subjugation. Islam enforced gender discrimination by granting women some privileges and ensuring their financial independence from males. Regrettably, Libya still exhibits a clear distinction between women and men in several high-ranking and leadership roles. Due to the perception that guys are much more onerous and difficult to deal with than females, women's involvement in Libya has dramatically diminished. Despite the efforts of Libyan women to pursue education, expertise, and experience, the prevailing Arab culture and environment continue to prioritize males over women in the workforce (Frei's, 2019). Asian civilizations exhibit distinct characteristics, as women have prominent and dynamic roles both in the household and in society. In contrast, European communities enjoy extensive rights and benefits, with no organization having the authority to nominate males to positions that rightfully belong to women. Although European civilization has measures in place to protect women's rights, the research argues that women in Libya are unable to deviate from Islamic beliefs and culture, since they promote women's involvement in social and cultural roles. Nevertheless, Islamic culture imposes restrictions on assuming particular positions, wherein males are prohibited from occupying several leadership roles in certain institutions such as the president, defense, judiciary, and other similar posts. Women's ability to handle their emotions effectively might lead to a loss of trust for their organizations. Hence, the concept of displacing males from leadership roles is unequivocally rejected due to its lack of credibility, since there are certain domains where women cannot be accommodated, leaving no space for displacing the majority from these positions (Moghadam, 2022).

**1.8.2 The contributions of Libyan women to the social and cultural system**

According to Abdelmalek (2019), Libyan women have a substantial impact on the social and cultural system. Women possess intellectual capabilities that allow them to actively engage in the social and cultural system. They can contribute to the coherence and consistency of ideas, ideologies, and strategies within this system. Women play a crucial role in driving social and cultural change. They possess the motivation and capacity to bring about reform, and they have the ability to dismantle cultural and historical obstacles. By drawing from past experiences, women can achieve the desired cultural and social transformation. Similarly, God Almighty has a unique aptitude for multitasking, beyond that of humanity. Women have the ability to engage in the social and cultural framework while simultaneously balancing their responsibilities towards their families and children with their societal position. Women play a significant role in constructing frameworks, institutions, and entities that support the advancement of social change. They have a central focus on feminist action, which is crucial to the social and cultural system. As a result, women are essential partners in the process of social change. By harnessing the efforts and dedication of women in their pursuit of social progress, including the rectification of injustices and the preservation of enduring principles and values, and by actively incorporating these principles into their actions to inspire transformation, the final result will be the achievement of the desired social change.

**1.8.3 Strategies for managing women's inheritance in contemporary Libyan culture**

Undoubtedly, God Almighty has bestowed dignity upon women and has ensured their entitlement to inheritance rights, as explicitly mentioned in the Holy Book and the teachings of the Purified Prophet. Women get Sunna inheritance not just from liquid assets, but also from real estate, land, and other financial resources (Moghadam, 2023). It is important to acknowledge that addressing women's lack of knowledge is characterized by a lack of progress and adherence to norms and traditions that have plainly denied women their rightful financial inheritance. Currently, several countries lack recognition of women's rights. These misguided principles just acknowledge the rights of influential men, disregarding women's entitlement to inheritances. This perpetuates a legacy that primarily benefits males, without any concern for the well-being of women, children, or the less privileged. The Libyan tribes, due to their antiquity, have disregarded women and denied them their whole rights. To facilitate the transfer of money to a male member of the family or tribe in Libya, the tribes resorted to arranging marriages with women in a coercive manner. This has resulted in the further erosion of women's rights, which has been acknowledged by divine authority. Women. The testament was antiquated in its exclusion of females, as it adhered to a concept of inheritance that primarily prioritized men's rights while disregarding women's rights. It is men who inherit all the privileges and responsibilities, leaving women devoid of any rights. The predominant poison in primitive society is the marriage or acquisition of wealth by women. Historically, there has been a prevalent perception, rooted in Koranic teachings, that discourages women from asserting their claim to inherit (Romanet Perroux, 2019).

**1.8.4 Rationale for women's entitlement to inheritance in Islamic civilization**

There are several rationales supporting women's entitlement to inheritance in Libya. The primary and significant reason is because the principles of Islamic sharia are devoid of and denounce injustice, ensuring that women are entitled to inheritance rights. This stands in contrast to the inheritance system rooted in ignorance and tribalism, which fails to acknowledge women's rights. Granting women access to their financial rights is a kind of respect and acknowledgement of their position in society, in line with the inheritance rights granted to males as prescribed by the divine laws and teachings found in the Holy Quran and the purified traditions of the Prophet. The denial of women's inheritance rights suppresses dissent against the fairness of Islamic law and the efficacy of the remedies it has implemented. The limited inheritance rights for women in Islam have hindered the formation of women's groups that may potentially challenge the divinely ordained male dominance over the seven heavens. Furthermore, there are several other justifications for comparing various Christian laws that have been implemented over an extended duration and have significantly impacted the suppression of women's rights throughout history. Islam emerged to ensure gender equality and uphold women's entitlement to inheritance. Consequently, women's rights have been augmented with privileges that are unparalleled in other legal frameworks. God has promised to punish anybody who unjustly deprives a woman of her financial and moral rights in the inheritance from her relatives, spouse, parents, or brother (Spadaro, 2020).

**1.9 Findings Discussion**

The findings will be analyzed in relation to the research's inquiries and goals.

**OB 1: To illustrates women's contributions to Libya's social and cultural system.**

The findings indicated that women made a substantial contribution to Libya's social and cultural framework. Women must be prohibited from participating in any social or cultural capacity. The cultural role of women in these countries is unequivocally disapproved of. Their contribution to the social and cultural system in Libya is evident, highlighting the significant disregard for many aspects of the social and cultural system. Libya often has the issue of male oppression against women. Furthermore, the prevalence of tribal or racial affiliations in some groups is an additional obstacle for women in Libyan society. Women lack the authority to supersede the opinions of the tribe or the tribal leader, and a significant discovery from the research is that women are prohibited from engaging in diverse occupations. The assertion that women are only suitable for certain roles within a narrow scope has a detrimental effect on women's involvement in Libya's social and cultural framework. The research found that despite the effect of Western culture on Libyan society and the interaction of various societal groupings with more advanced cultures, women's involvement in the social and cultural system was unavoidable.

The study matches the conclusions of other research, particularly Abdelmalek's (2019) investigation on the involvement of Libyan women in the social and cultural framework, as well as the restoration of gender equality. This could have a profound impact on the social and cultural structure due to the absence of a clear definition of women's role in society and culture. Additionally, the prevalence of poverty and unemployment has created challenges within societies, as individuals and groups are primarily focused on securing their basic needs. The Mansour Study (2021) supports the conclusion that women's impact on Libyan society is significantly limited due to their deficient social skills and isolation. This hampers their ability to assume leadership roles in institutions, as some women tend to gravitate towards solitary work and avoid taking on additional responsibilities. The research successfully accomplished its purpose by identifying the role of women in Libya's social and cultural structure.

**2. To investigate women's inheritance been dealt with in Libyan society at this time.**

The findings revealed that the handling of women's inheritance in Libyan culture has undergone several approaches. The study found that Libyan society, which adheres to the principles of Islamic Shari'a, has successfully achieved a harmonious balance in providing justifications for women's inheritance rights. It has effectively prevented any opportunity for vulnerable individuals in society to be marginalized or have their rights infringed upon under any circumstances. The findings indicated that women's ability to exercise their entitlement to inheritance aligned with the objectives of Islamic law, which recognized that providing women their inheritance rights was beneficial for the overall welfare of society and did not lead to any conflict or unease. The findings indicate a gradual development in inheritance laws, as society has persistently clung to this deplorable state of ignorance, which regrettably persists in several Arab and Islamic nations. Particularly among tribal tribes that adhere to Islamic sharia rules and practices Upon the Prophet's migration from Mecca to the city, the immigrant population inherited the bonds of alliance, contractual obligations, and fraternity that existed between the Prophet and both immigrants and followers. The research demonstrated that the relevant laws has advanced, mandating that close parents must be obeyed. This is supported by the declaration in the Holy Koran about a woman's inheritance in the event of her parents' death. In both Islamic and non-Islamic countries, inheritance practices have undergone significant growth and division. This has resulted in a system where familial inheritance ensures the protection of young children who are at risk. In this system, the wife is entitled to one fourth of the legacy, while the daughter's portion is double that of the son's. According to Spadaro (2020), if a man dies without any children but has a sister, she is entitled to inherit one sixth of his estate. However, if the sister does not have any children, she is entitled to inherit half of what remains after other inheritors have received their shares. In cases where there are both male and female siblings, the distribution ratio is 2:1, which is considered a fair and legitimate division. In some instances, according to the Holy Koran, a woman may inherit half of what a male obtains. This is applicable when a son or daughter, who is not biologically related to the deceased man, passes away. In such a scenario, the mother is entitled to one-third of the inheritance, while the father receives two-thirds. Similarly, while considering the scenario of a husband and wife and the situation where one of them survives, the husband is entitled to fifty percent while the woman obtains twenty-five percent if there are no children involved.

It is vital to ensure fairness, since women's portion is often half of what males get. Therefore, the allocation of family responsibilities is fair and just for both males and females. Therefore, achieving gender equality in distribution is fair, highlighting the differences that exist. The nuclear family has highlighted that males shoulder several familial, economic, and other responsibilities.

The study's results align with previous findings, particularly those of Spadaro (2020), who examined the contemporary challenges faced by Muslim women. The findings revealed that women in today's society are subjected to various forms of gender-based inheritance disparities. Furthermore, the current study's results are in line with the findings of the Chedi study. The current distribution of the heirs is in accordance with Islamic sharia law as of 2011.

**3.To explore the justifications for women's access to inheritance in Libyan society.**

The findings demonstrated several rationales supporting women's entitlement to inheritance in Libyan culture. An essential aspect is the astuteness of just legislation in acknowledging women's entitlement to inheritance, ensuring them financial stability, particularly after the death of the primary earner who supported the family and dependents. This signifies the harmonization of the Islamic inheritance framework. The system of inheritance in Islam has effectively challenged and dismantled the prevailing negative beliefs and practices within Arab and tribal civilizations, particularly in the contemporary day. Women. The indicated ratios have also impeded women's organizations seeking to investigate internal disparities and infiltration, so obstructing their adherence to God's instruction in the Holy Book and the Cleansed Prophetic Year. Furthermore, it acknowledges that granting women their inheritance rights contributes to achieving equitable distribution and acknowledges the challenges faced by women who provide assistance, adopt duties, and manage their own affairs. According to the financial system and inheritance laws in Islam, women are entitled to get their fair share of inheritance, whether it is in the form of tangible assets or liquid funds. This ensures that women have confidence in the justness of the regulations established by the Shari'a. The findings of the study align with prior research, demonstrating consistency with earlier studies conducted in 2021. The research investigated the position of women in the social and cultural system and found that women play a significant role in line with their strengths and capabilities. The research suggests that women should be granted access to their inheritance primarily in accordance with religious principles and to fulfill the requirements of women as a vital component of the social and cultural framework, as supported by the findings of the Warfali study. (2022), investigated the impact of societal development on the transformation of Libyan social values. The findings indicate that social transformation will play a role in the progressive alteration of Libyan societal norms, as the enhanced inheritance rights for women will lead to their greater involvement in the social and cultural framework.

**1.10 Recommendations**

The report proposed numerous suggestions:

1. The need to give careful consideration to the contributions made by women and consistently emphasize their achievements.

2. Seek to combine the qualitative and quantitative courses to provide more findings for the subject at hand.

3. There is a need to convene several conferences and engage in discussions on women's inheritance in the social and cultural framework, as well as strategies to enhance their abilities and use their expertise.

4. Focus on cultivating and evaluating women's capacity for assuming leadership roles.

5. The need of maintaining Islamic principles that safeguard the honor of women and strive to enhance their status within Islamic society.

6. Showcasing accomplished female leaders in the present day, with a specific focus on the President of Singapore, as prominent figures in society and culture.

**1.11 Conclusion**

This study investigates the woman and inheritance in Libyan’s social and cultural system. The problem reveals that Such engagement is still not widely recognized in Libyan culture. Furthermore, this issue exacerbates during the phase when young women need assistance, as the kid reaches an age when the mother's support becomes crucial. This presents a significant challenge to women's leadership, including the potential difficulty of balancing household duties with job and societal obligations. Historically, women have endured profound injustice. Women in Libya are being denied their rightful inheritance, which is a legitimate right bestowed upon them by God. This deprivation of wealth exacerbates their sorrow and contributes to their limited involvement in the country's social and cultural system. Nowadays Libyan community aware on reconsider the position of the woman in social and cultural system.

**References**

Aouragh, M., & Hamouchene, H. (2021). Looking Back, Looking Forward: To Inherit a Revolution. *Longreads, October*, *27*.

Abu Karim's Ahmed Fathi (2020). The perspective of assistants about the leadership of change among private school principals in Amman, the publication is Culture and Development Magazine, based in Amman, Jordan.

Al-husban, Basma Khalf. (2021). The study titled "Women's Role in Driving Change" was published in the Journal of Economic, Administrative and Legal Sciences, volume 5, issue 25, in 2021.

Abdelmalek, Bodor Abdelmalek. (2019). Contemporary Challenges of Muslim Women, Published Paper, Hakma Journal of Islamic Studies, Issue VI, Second Category

Chigbu, U. E. (2019). Anatomy of women’s landlessness in the patrilineal customary land tenure systems of sub-Saharan Africa and a policy pathway. *Land Use Policy*, *86*, 126-135.

Di Stefano, A. M. (2021). The System of Differences: Justice and Citizenship in Libya (1911–1922). In *Citizens and Subjects of the Italian Colonies* (pp. 68-87). Routledge

Frei's (2019). Social change: theoretical impasse and the need for sociological dynamism," was published in the Journal of Demvratia in 2019. It can be found on page 75 of volume MG19

Moghadam, V. M. (2022). Institutions, feminist mobilizations, and political economy: Debating equal inheritance in Tunisia. *British Journal of Middle Eastern Studies*, 1-18.

Moghadam, V. M. (2023, May). Gender regimes, polities, and the world-system: Comparing Iran and Tunisia. In *Women's Studies International Forum* (Vol. 98, p. 102721). Pergamon.

Maxwell, S. L., Cazalis, V., Dudley, N., Hoffmann, M., Rodrigues, A. S., Stolton, S., ... & Watson, J. E. (2020). Area-based conservation in the twenty-first century. *Nature*, *586*(7828), 217-227.

Pandey, P., & Pandey, M. M. (2021). *Research methodology tools and techniques*. Bridge Center

Romanet Perroux, J. L. (2019). The deep roots of Libya’s security fragmentation. *Middle Eastern Studies*, *55*(2), 200-224.

Spadaro, B., & Yeaw, K. (Eds.). (2020). *Women in the Modern History of Libya: Exploring Transnational Trajectories*. Routledge.

Whidden, G. R. (2019). “If There Be One Only, She Shall Inherit Half”: Explaining the Preservation of Islamic Inheritance Law in Tunisia’s 1956 Personal Status Code.

warflies Wafa Abd al-Rahim Salim. (2022). The Impact of Social Change on Shifting Libyan Social Values. Cartoon Magazine, Volume 16,