

AGRICULTURE AND SOCIO-ECONOMIC CHANGE IN THE REGION OF MSELLATA, TRIPOLITANIA

J. M. Hilal *

Olive cultivation in Msellata has been the traditional basis of livelihood for a long period of time, probably since the Roman period. In 1964, the area had approximately 140,000 producing olive trees. That is, an average of 10 trees per head. Further, most olive gardens are also sown with cereals. The distribution of land in the area averaged (in 1964) 10 hectares per household ¹. Most of the land is usually sown with barley and the rest with wheat. Barley is sown between October and January and harvested in April or May. It is cultivated for domestic and animal consumption, and as a cash crop.

Yields from olives and cereals vary greatly from year to year. In a good year an average olive tree produces something like 49 litres of oil, or a gross income of £L. 10. In a bad year, this can decrease to about a tenth. Barley yields can similarly vary from 1 to 15 folds. A hectare of land can produce from 40 or so kilograms in a wet year ². Consumption of olive oil and barley varies, but figures given by informants indicate that 15 to 25 litres of olive oil, and 60-80 kilograms of barley, are consumed annually by each household member.

* Lecturer in Sociology, Durham University, U.K.

- (1) Figures obtained from the Department of Agriculture in Homs. Other information in this paper is based on the results of fieldwork and surveys conducted by the author in the Summer of 1965 and the Spring of 1966.
- (2) In 1966-67 every 22 kilograms of barley were sold for £L. 1.

Olives and cereals are virtually the only crops grown in the area. Yields from both of these are dependent on climate and rainfall. Because these are unpredictable and variable, crop yields tend to fluctuate widely from year to year.

The majority of the households in the five villages surveyed owned livestock (mostly sheep). Most of them had only a few sheep which were kept for domestic use. In 1966, about 45% of all households in these villages owned none or less than five sheep each, and only 15% of the households have over 30 sheep each. Such flocks are usually given to shepherds to tend ³. It seems that the amount of livestock in the area is declining. The number of sheep declined by 25% in the four years between 1960 and 1964, and that of goats by 6% and of cattle by 5% ⁴.

Local industry in the area, apart from weaving by the traditional hand loom (mostly done by women, and this is rapidly declining as a result of competition from Tripoli and foreign imported materials) is limited to olive presses and flour mills. There are, in Msellata, something like 30 olive presses, a third of which are mechanical. The rest are animal or hand presses and most of these have fallen into disuse. Pressing begins in October and continues until mid-February. Five to ten men are employed for each of the mechanical presses during the season, and are paid in cash about £L. 1 per day. The press owner receives the standard rate of 10% of the amount of olives pressed.

Olive oil is stored in big jars (qafeez), and is either sold locally in *Qusbat* market, or to merchants or their agents from Tripoli. The amount sold varies annually, but in a good year up to 90% of the

-
- (3) Shepherds usually look after flocks of 100 to 150. Currently they receive 1/10th of the sheep they tend and a portion of the wool (1/7th) and butter produced by these flocks. In 1966 one sheep was sold for a price ranging between £L. 6 to £L. 8.
- (4) In 1960, **Msellata** had 15,380 sheep, 5,084 goats and 1,101 head of cattle (1960 Census of Agriculture, Tripoli, 1962). In 1964 the area had 11,580 sheep, 4,810 goats, and 1,052 head of cattle (figures obtained from Department of Agriculture, Homs).

produce, in the area as a whole, is sold in the market. There are about 15 flour mills in *Qusbat*, all of which are electrically powered. Flour or grain is usually stored in underground clay granaries in the *haush*. In wet years, up to 50% of the area's yield is sold for cash.

It is extremely difficult to determine the 'average' income per household in the area, or in the villages studied. The economic position of these households varies widely and income from the agricultural sector shows considerable annual variations. One household (composed of 7 individuals, one a student in *Benghazi*) which owned 16 hectares of land, 170 olive trees, and 10 sheep, had the following budget in 1966 :

- (a) 1. Weekly spending in piasters (100 piasters = £L.1) :
tea = 30, coffee = 20, sugar = 10, macaroni = 20,
vegetables = 15, fruit = 40, paraffin (for cooking) = 12,
eggs = 10, meat = 70.
- (a) 2. Annual spending :
electricity = £L. 4, clothes = £L. 7, utensils = £L. 6,
wages (shepherd and 1 worker for a day) = £L. 7, other
expenses (hiring a tractor, and payment to olive harvesters)
= £L. 13. Total weekly and annual expense = £L. 154.
Further, the household consumed the value of £L. 43.5 of
wheat and barley, and the market value of £L. 20 of olive oil.
- (b) Income : barley yields produced (an "average" year) the
market value of £L. 117, and £L. 38.7 of wheat. Olive yields
had a market value of £L. 180. Livestock yielded an income
of £L. 34. Total gross income = £L. 369.

Farming retains its traditional importance for a large number of people in the area, and until very recently a failure of crops meant privation and famine for a significant portion of the local population. This dependence of the peasant on forces outside his control, together with his fear of famine, colours his general outlook on life. A year of

famine such as that of 1917 (known as *'aam azinqu*) and of 1947 (known as *'aam asbula*) are frequently referred to and used as historical markers. It is the succession of the seasons, the alternation of natural events, and his relationship to the land, that colours the peasant's thinking about the past, the future and about life generally.

Since the forces that traditionally determine his livelihood lie basically outside the farmer's control, his thinking shows fatalistic tendencies and tends to be more oriented to the present than to the future. It is said, for example, that "worldly wealth is like dirt" ⁵ and "an egg today is preferable to one tomorrow" ⁶. It is also said "spend what you have today and the future will take care of itself" ⁷. Further, this is religiously expressed in the belief that the will of God is the determinant of all things. However, the belief that man's destiny is controlled by external forces, is balanced by the precept that calls on the individual to show initiative, hard work and manage his resources carefully. Many sayings express the virtues of hard work and self-reliance. It is said, for example, that "honey can be found at the tip of the hoe" ⁸ and "he who does not eat with his own hand cannot obtain satisfaction" ⁹.

Land Tenure and Occupational Structure :

Two economic sectors co-exist in the village society ; the agricultural or traditional section, which includes all those whose main income is derived from farming, and the modern section which includes those whose basic source of income is non-agricultural.

(a) The Agricultural Sector

A great deal of differentiation can be found within this sector. Over a quarter (27%) of all the households in four of the villages

(5) "rizqaldunia ziy alwasekh".

(6) "dehit alyum kheer min dehit ghudwa".

(7) "Isruf ma fil gaib yati ma filghaib".

(8) "al'esel 'ela fem ilfas".

(9) "illi ma yakulsh bida ma yishbe'sh".

studied had no or very little property (i.e. less than a hectare of land and less than 5 olive trees). On the other hand, households with large land property, that is with more than 30 hectares of land and over 200 producing olive trees, comprised 10% and 18% respectively of the total households.

Distribution of Households in Relation to Ownership of
Olive Trees and Land in Four Villages

(O = Olive trees, L = Land in hectares)

		Amount owned / No. of Households					
Village	O :	0 - 5	6-20	21-50	51-100	101-200	201+
	L :	0 - 1	6 - 5	6-10	11 - 20	21 - 30	31+
Za'feran		21	5	6	5	7	5
		20	12	5	7	4	1
Luwata		2	4	5	6	10	12
		6	9	8	9	—	7
Murad		12	9	5	—	—	4
		11	6	5	3	—	5
Qumata		2	2	1	4	7	3
		—	4	8	2	4	1
Total	O :	37	20	17	15	24	24
137 Households	L :	37	31	26	21	8	14

Traditionally the poor and landless had to depend on the large property owners for their livelihood. To a lesser degree this remains so. However, working on the land is no longer the only source of employment available. Increased opportunities for non-agricultural work exist now in the locality and outside it, and as we shall see later, such opportunities are being used.

The usual method of working the land remains that of sharecropping. Here, land is leased to a sharecropper who is required to

provide the labour, half the seeds, and half the expenses involved in ploughing the land (now frequently done by a hired tractor). Under this system the landlord and the sharecropper share the yields equally. There are variations on this system. In some cases, the sharecropper provides nothing but his labour and obtains a third of the produce. In other cases where the landlord provides nothing, his share is usually a quarter of the total produce.

The most common system used in relation to olive trees is what is locally known as "tekhrees". Here trees are leased under an agreement (sometimes a written agreement), which stipulates the amount of olive oil that the owner of the trees is entitled to after the harvesting and pressing of the olives. Such agreements are usually reached after an estimate has been given by a village "expert" on the amount of olive oil that the trees in question are likely to produce in that year. The tenant is under an obligation to fulfil his agreement, even if the total yield is less than the amount due to the owner. I was told, however, that owners rarely insist, in such situations, on their full quota of oil.

The "tekhress" system is nowadays used by some villagers who have regular non-agricultural occupations to supplement their incomes. For example, a villager from Za'feran leased, in 1965, half of his olive trees — he owned 170 trees — to another property-less villager, who worked as an usher in a government department in the locality (he received a salary of £L. 15 per month). The total yields from the 85 trees in question amounted to approximately 824 litres of oil. The owner received his stipulated quota of 595 litres, leaving the tenant with a net income of approximately 229 litres, or the market value of something like £L. 50¹⁰. Such a system enables individuals in similar positions to utilize the opportunities of regular work outside the village and locality, and at the same time to use their membership of the village community to supplement their income from outside. Such individuals can also utilize the labour of the members of their

(10) In 1966 the price of a litre of oil in the locality was 20 to 25 piasters.

households (wives and dependent children). The system also allows large landowners and the adult males of their households to have non-agricultural full time occupations without the full responsibilities and the anxieties involved in managing their farms.

Apart from sharecropping, the individual can find seasonal or day-labouring work at the time of the olive and cereal harvests. Here payment is made either in cash or in kind. With the increase in the opportunities for regular work, there has been an increase in the demand for seasonal agricultural workers. Many landlords complain about the difficulties in finding enough labourers to work on their land, and about the high wages demanded by these ¹¹. It was said that the "*amil*" or day labourer has become the master (*'Seed'*) of the landowning *fellah*. This was contrasted with the situation in the past when the agricultural labourer used to be grateful for obtaining a meal a day for his wage. Although this is, no doubt, an exaggeration, it does point to the fact that the landless and the poor individual is no longer dependent on large landowners for his livelihood. With the creation of a system of permanent wage-labour and salaried occupations, this dependence has been transferred to an impersonal labour market.

(b) **The Non-agricultural Sector**

General economic change in Libya has meant that the excessive dependence on agriculture in *Msellata* has been lessened in a number of ways. A dry year no longer means famine and extreme hardship. In such years the government sells cereals at substantially reduced prices. Since 1960 taxes on land and crops have been abolished, and with the establishment of an agricultural bank, loans are available to farmers and some have used such facilities to purchase, at reduced prices, tractors which have become a general feature of farming in the

(11) Agricultural labourers earned about £L. 1 a day or its equivalent (e.g. 26 kilogms. of barley) in 1966. Further, the landowner is customarily required to provide his workers with meals and tobacco during working hours.

area in recent years ¹². These are not only used on their owners' land but are also hired out for cash to farmers who lack such mechanical aids.

In most cases it is the large landowners who utilize such facilities. This is so because large ownership of land makes access to available credit facilities relatively easy. Further, shortage of labour and the attempts by the relatively wealthy to diversify their sources of income by investing capital in the modern sector of the economy (in this case in machinery), are also relevant factors. Regardless of the causes or the motives, one consequence of such action is the further increase in the economic differentiation between individuals in these villages. Traditionally men used to invest their surplus income in land, or in the purchase of livestock. Now, investment is more oriented to the non-agricultural sector (e.g. buildings, especially in Tripoli, shops, machinery, etc.) than to agriculture or farming.

What is striking about the occupational structure of the area is the large number of people who are employed in other than agricultural occupations. According to figures from the 1964 national census, only 60% of the economically active males in *Msellata* were engaged in farming or related occupations. On the other hand, 13.6% were classified as manual workers (skilled, semi-skilled and unskilled) and 6.8% had professional, technical, administrative and clerical jobs. Traders, and those engaged in commercial activities, comprised 5.7% of the total ¹³.

(12) For example, in one village (i.e. Za'feran) there were in 1966 two tractors and another 2 were in the process of being purchased. In another (i.e. Luwata) there were 4 tractors.

(13) Figures were obtained from the Census and Statistical Department in Tripoli. According to these figures there were in 1964, 3,697 economically active males (total male population = 7,563, and total population = 14,488) with the following occupations: farming = 2,161, mining and quarrying = 55, construction = 170. Public services (electricity, water and sanitation) = 13. Commerce = 210. Transport, communication and storage = 97. Services = 447. Unknown = 348.

In the five villages surveyed in 1966, 93 or 42.4% out of a total of 219 adult males were farmers (most worked on their own land) and 23 or 10.5% were agricultural labourers. On the other hand, 23 or 10.5% were manual workers, and 63 or 28.7% had various non manual occupations, 36 of whom (57%) were in government employment as ushers, clerks, administrators, teachers, policemen, etc ; the rest were mostly traders and shopkeepers. Such figures indicate the degree of economic change that has occurred in the rural areas of Tripolitania, following the Libyanization of administration and more importantly, the discovery and export of large quantities of fuel oil (Petroleum) in the country.

Thus the village has come to accommodate two distinct categories of people. There are those who, to a large degree, remain dependent on farming for their livelihood, and as such they remain dependent on unpredictable forces outside their control. The results of their work depends largely on climatic conditions and on the prices of their produce on the market. On the other hand the village also houses individuals who have occupations with regular income, and whose work conditions differ radically from those of the farmer and agricultural labourer.

This does not mean that the non-agricultural group is a homogeneous one. Indeed, economic differentiation is more pronounced and much more clear than in the case of the farming group. The differences in their market situation, i.e. amount and source of income, occupational mobility, and job security, vary greatly. So do their work conditions. The market situation and the working conditions of the village shopkeeper, the unskilled manual worker, the teacher, and the administrator, differ significantly, one from another. The government official obtains, or expects to obtain, many benefits e.g. pension, medical facilities for himself and his family, housing allowance, paid holidays, etc. Further, a government official can expect to have an income several times higher than an unskilled manual worker.

Economic differentiation exists, not only at the locality and village

level, but also at the household level. It is not uncommon to find, for example, a household in which one adult male is a *fellah*, another a teacher, and a third a salaried employee in a government office within or outside the locality. One consequence of this economic differentiation has been the tendency to make the conjugal household the unit of differentiation, rather than the traditional extended or joint household.

The degree to which economic differentiation has penetrated the village economic structure can be further illustrated by the following facts ; of the 34 extended households in the five villages surveyed, 25 or 78% contain one or more adult sons who derive their income from non-agricultural occupations. In these households the son is either a wage labourer, a salaried employee or, as in a few cases, self-employed (e.g. shopkeeper). Similarly, of the 14 joint households in these villages, 11, or 78% had one or more adult brothers in a non-agricultural occupation, either within the locality (as in 8 cases) or outside it (3 cases). Further 44.6% of the conjugal households (i.e. 46 out of 104) had an adult male (mostly the head of the household) employed as wage labourers or salaried employees in the locality (30 households) or outside it (16 households) ¹⁴.

Another important consequence of the extension of the labour market and the increase in economic specialisation, has been the decline of farming as a family or household enterprise. Indeed, 60.5% of all the households surveyed (excluding 'denuded' households) had at least one of its adult male members engaged primarily in non-agricultural occupations. Further, farming, which is the most traditional activity in the area, seems to be viewed with low regard and is accorded little esteem or status as an occupation. This can be elicited from the choices given by 32 individuals from the above five

(14) 30 of the above 46 households were propertyless or poor ; 6 were large landowners, and the remaining 10 were 'middle' or 'average' households in terms of their village standards. This corresponds roughly to the overall distribution of property among conjugal households.

villages, as to their favoured or desired occupations ¹⁵. The following table gives their choices :

Desired Occupation or Profession	No. of Individuals
Commerce	10
Free-professions (e.g. doctor, lawyer, journalist, architect)	6
Teaching	6
Government and army (clerks, army officers, administrators)	6
Other (skilled builder (1), professional farmer (2), manager and owner of a modern olive press (1))	4

Commerce — as the above table shows — attracted the largest number of choices. The reasons that informants gave for making such a choice emphasised the high income that can be derived from such occupations, and the fact that in such an occupation the individual is his own master, that is, he is not in a subordinate position of authority. The individuals who favoured commerce as an occupation were mostly middle-aged or old farmers. This is so, I believe, because there are a number of structural similarities between farming and commerce. In both cases work is not subject to the routine and regulations of, for example, the official or manual worker. Both occupations allow the maintenance of traditional leisure activities, and both occupations allow the participation of other members of the household (e.g. brothers or sons).

(15) This was not intended as a representative sample. Informants of various age groups and occupations were asked about the occupation they, or their children, would like to have, given the opportunity. More than one occupation was usually mentioned. However, such alternatives tended to be of a similar type, e.g. an individual who mentions medicine as his first choice is also likely to give law as an alternative. Only the first-mentioned occupation is given in the above table.

Farmers are usually familiar with trading activities. A number of them are engaged also in trade or shopkeeping. Further, as farmers they may have to sell part of their produce to merchants, and have, therefore, some familiarity with market activities. Moreover, the shopkeeper, like the *fellah*, is a full member of the village community, and as such they interact frequently. The village shop (*dukan*), or shops, play an important part in the village's social life. The shop is not merely an agency for the transfer of goods. It is the place where villagers meet in their leisure to talk and drink tea, which is usually made and sold in such places. Unlike some other peasant communities,¹⁶ the shopkeepers in the above villages are not outsiders, but full members of village society, with affinal, agnatic and other ties in these villages. Commercial and contract relationships exist side by side with other types of relationships. Therefore, the impersonal and 'urban' relationships of commercial activities are part of the life of the village rural community, and are not allocated to strangers or outsiders¹⁷. This is proverbially articulated in sayings such as "treat me (in commercial dealings) as an enemy (i.e. impersonally) and love me like a brother"¹⁸ and "strict accounting makes companionship last long"¹⁹. Such sayings acknowledge the existence of impersonal relationships in the village community, and the desirability of isolating these relationships from the interference and influence of personal considerations. Further, Islam not only acknowledges commerce and trade as legitimate occupations, but also views them in favourable terms.

Those who favour modern occupations and professions belong mostly to the younger generation. Such occupations can only be found in the city or large towns. This orientation towards urbanity, especially among those with some education, is also reflected in their

(16) See R. Redfield, *The Primitive World and Its Transformations*. Cornell University Press, 1953. pp. 33-34.

(17) This is also a feature of the Near Eastern Village. See L. E. Sweet, *Tell Togaan, A Syrian Village*, Michigan, 1960. p. 229.

(18) "hasibni zey 'a 'adoek ohibni zey akhoh".

(19) "alhisab iteoil al'ishre".

boredom and dissatisfaction with rural life. Traditional leisure activities are confined to seeking the companionship of other men, usually over a drink of tea or coffee in the guest room, or in the local shop. After the cereal and olive harvests, there is little to do in the long months of the summer, but to seek the company of other men. There have been persistent attempts — since 1963 — by the younger and educated men, to establish a Youth Club in the area. This was established early in 1968 in *Qusbat* and had a membership of about 350 individuals by mid-summer of the same year. Such an undertaking can be seen as an attempt to establish a new pattern of leisure activities, more suited to modern occupations and the urban-orientation of an increasing number of individuals.

Only two — both are farmers — of the 32 individuals asked mentioned farming as a desirable occupation. However, the farming they desired was not the traditional farming they know. What they wanted was mechanized and irrigated farming where vegetables — among other things — can be grown for a wide market. In short, they wanted to be professional farmers. The reasons for this general lack of attachment to traditional farming (*flahe*) are complex, and some of these have already been indicated. The Quran, unlike the Bible, never dwells on the peasant. Manual work has traditionally — in Arab culture as a whole — been viewed with disdain, and has been accorded low status. Secular education has tended to accentuate this outlook. Individuals with no more than elementary education, have come to feel that manual, and especially agricultural, work is demeaning.

More important, perhaps, than the above, is the fact that land remains a major source of problems and anxiety for the individual fellah. A visit to the civil court dealing with the area would show some of the various problems that land brings to its owner and cultivator. In a large number of cases land ownership remains unregistered. This, together with the lack of clear boundaries between plots of land, is one major source of problems between villagers. Further, animals of one individual can attack crops or pasture on land

belonging to a different owner, and rain-fed canals dug to carry water to olive trees can easily be re-routed and so on. Thus, disputes between individuals are constantly erupting.

Since agriculture in the area depends on rain, and since rainfall is irregular, and climatic conditions unpredictable, farming becomes infused with tension and a continual source of anxiety. Further, since the peasant has come to be part of a national and international economic system, his bargaining position has become limited, since the prices at which he can buy and sell products are now determined by national and international factors, which he can neither predict nor control. Many farmers complained of the low prices at which they have to sell their produce, at the same time when the cost of living is increasing rapidly, higher wages are being demanded by agricultural workers and imports of agricultural products from abroad are rising annually. All this has induced a general feeling that farming is no longer a viable source of livelihood.

The difficulties of farming are further increased by the phenomenon of the fragmentation of landholding into several parcels. In 1960, Tripolitania had an average of 9 parcels of land per holding, and in Msellata an average of seven ²⁰. It is not uncommon to find the land of a farmer with 15 or so hectares, dispersed over 20 parcels of various sizes and locations. This is basically due to the Islamic system of inheritance, where every brother inherits an equal (in area and quality) share of land, and this is basically why brothers are hesitant to divide their land inheritance. For with each division, the difficulties of farming and of the workability of land increase, and the value of the land decreases. Further, the phenomenon, found in *Mesellata* and elsewhere in Tripolitania, of the separation of ownership of some olive trees from the land, does not reduce the problems and difficulties of farming. Landowners are traditionally reluctant to sell land because

(20) 1960 Census of Agriculture. Tripoli, Ministry of Agriculture. 1962. p. 5 and 7.

of the stigma that may be attached to such action ²¹. They, therefore, prefer to sell trees, but retain ownership of the land. Such an action does, however, enlarge the area of potential disputes and quarrels. which in this case may arise over the pasturing of animals, the digging of canals and so on.

The fact that the selling of land is viewed as a serious matter does not mean that it is rare. One only needs to look at the distribution of land ownership among the households of the same "*aila*" (kinship group), to realise that such wide differences between them can only be accounted for by the fact of buying and selling. In some "*ailat*", for example, some households owned over a 100 hectares of land, and over 600 olive trees, while others were propertyless. Similar wide variations can be found in very shallow "*ailat*", where some households had only a few olive trees, while others had an ownership of several hundred. Further, some of the recent immigrants (of 3 or so generations) to some of the villages are now large landowners.

Contemporary rural-urban migration in the area, must therefore be examined in relation to the existing peasantland relationship outlined above. It must also be viewed within the context of recent changes that have occurred at the social level ; that is the extension of market relations into the rural countryside, increased job opportunities outside the area, the expansion in secular education and the increased exposure of the rural individual to the mass media (especially the radio). It is such factors that have increased the orientation of the villager to the city, and, therefore, must be taken into consideration when explaining the higher rate of rural-to-urban migration in the area, and possibly elsewhere in the country ²².

(21) Such an action is sometimes denigrated as "selling for the sake of one's belly", that is, to satisfy immediate needs.

(22) The five villages surveyed, lost, since the end of the Second World War, over a third (or 37%) of their adult males ; that is, 129 adult males out of a possible total of 348, have left their villages to work and live-together with wives and children — in the cities and towns of Libya. Most of them emigrated to Tripoli (72%) or to Benghazi (18%).

SYMPOSIUM ON ECONOMIC DEVELOPMENT IN LIBYA

The Economics and Business Research Center of the Faculty of Economics and Commerce, University of Libya, is organising a symposium to study the various aspects of the Economic Development in Libya. The symposium aims at the diffusion of scientific research into practical application by means of discussion and the exchange of views between experts and specialists interested in the processes of Economic Development at all structural levels. Through discussing the economic problems, and in order to arrive at a model of development compatible with the country's needs and resources. The symposium aims, in particular, at benefitting from the experience of both advanced and other developing countries in this respect.

Date and Place :

The Symposium will be held during the period between the 28th. of March and the 2nd. of April 1970, at the University Premises in Benghazi.

Participants :

Taking part in the Symposium are a number of experts who are at present working in Libya in the field of Economic Development, also experts from universities or scientific institutions abroad, together with a number of representatives of United Nations' Agencies specialized in this field.

Topics for Discussion :

The Symposium will discuss and study a number of papers dealing with Economic Development in the form of theoretical analysis and applied studies in Libya and in other developing countries within the following general framework :

1. Methods and quantitative Planning Techniques.
2. Petroleum Economics.
3. Problems of Agricultural Development.
4. Stages of Industrial Development.
5. Monetary and Fiscal Policies.
6. The Role of Regional and International Trade in Economic Development.
7. Demography and Manpower.
8. Town and Country Planning.
9. Investment in Public Services and Utilities.
10. Social and Institutional factors in Economic Development.

In order to facilitate the task of those interested in the study of Libyan Economic Development, the Research Center will provide, at request, any available data and information concerning economic activities in Libya.

Languages :

The lectures, seminars and discussion groups will be presented in Arabic or English. Each symposium member will be receiving a typewritten translation of the respective papers beforehand, and there will also be spontaneous translation to assist in discussion and comprehension. Papers written in either Italian or French are also accepted.

Travel and Accomodation :

The University of Libya will provide all expenses for travel and accomodation throughout the conference period for members invited from abroad. The university will also cater for local transport.

Excursion :

On the last day of the Symposium, April 2nd. 1970, all members taking part will be invited to visit one of the important economic projects in Libya. There will also be a sightseeing tour of some places of interest.