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The Jambia as part of the Yemeni legacy



Traditional costumes are ubiquitous with Eid. The Jambia, a steel weapon similar to a dagger, is a key element of Yemeni clothing.

Ahmed Dawood

Since the distant past, Yemenis prefer to wear traditional costumes during Eid. They boast of wearing the Al-Jambia (a dagger).

The Jambia is part of the Yemeni legacy and clothing that dates back to the pre-Islamic period.

The Jambia is a steel weapon that differs from the dagger in terms of the handle. The Jambia's handle is made from ibex, rhinoceros' horn and from elephant tusks. There could also be plastic or wood. There are many names for the handles, such as Saifani, which is extremely expensive. This handle is very precious because of its old age, anywhere from 400 to 1,500 years old. It is called Saifani, for it is extremely clear and somewhat transparent.

Yemenis still boast of this fashion, and they are prone to buy the very expensive Jambias passed down from father to son and from one generation to another.

Ibrahim Al-Darwish, a local from Khawlan, Al-Tial district, said he cannot put on any other clothes but the traditional ones, namely a robe, coat, Aseeb (belt) and Jambia.

"Every year in Eid Al-Fitr I try to buy a new belt. Sometimes, I stay without new clothes, yet the Aseeb is a prerequisite."

Ibrahim doesn't like to purchase green-colored Aseeb because his tribe doesn't like this kind of belt. Hashid tribes wear the green belt. Ibrahim is from a Bakil tribe.

As clothing and fashion progressed into a new era, some traditions were altered. Some youth in Sana'a don't care about the traditional costumes worn during Eid. They have become inclined to follow the latest fashions.

Mohammed Al-Sabri, a local in Sana'a, prefers to wear modern clothes and buys suits in Eid instead of traditional garments.

"Days prior to Eid, I go shopping with my colleagues and pick up

fashionable clothes from abroad," he said.

Al-Dabri said his family criticizes him for wearing jeans or a suit at Eid. His family prefers he wear traditional clothing.

In Sana'a and many other governorates across the country, Jambia' and Aseeb centers spread due to the huge demand in this occasion.

Mohaamed Shadleeq, an owner of a Jambia center in Khawlan Street in Sana'a, said Eid is a season for this business.

"The majority of shoppers are from rural areas and are young people, adults and children."

Shadleeq displayed many kinds of belts for sale such as the blue belt and the white belt. There is also another Aseeb for those called Sadah—those who believe they are the most valued people in the community.

At Eid, Shadleeq makes money that is equal to the money he earns throughout the entire year.

Jambia centers will not be shut

down because people consider wearing them an indispensable part of their tradition, Shadleeq said. He said there are markets in Sana'a designed to sell Jambias such as the Al-Milh (Salt) Market in Bab Al-Yemen.

Historic legacy

Jambias and belts have different qualities, so prices vary greatly.

Shadleeq said the most popular Jambias for Eid are the low-quality ones priced between 2,000 and 3,000 riyals. Lately, he said, the inexpensive Chinese Jambias have spread across markets in Yemen.

Knitting Aseeb appears to be an excellent art. Shadleeq said the Aseeb are embroidered by hand using colorful threads. Colors and

drawings on Aseeb seem beautiful and aptly designed.

There are diverse types of belts. Al-Mufadali is the best; it is ascribed to the Al-Mufadal family famous for making these belts, according to Shadleeq.

He said there is another high-quality type called Al-Matwakili, ascribed to Imam Al-Matwakil.

There are many expert men who knit belts and sell them in the market. Abdullah Bin Hussein Al-Ahmar, the former leading chieftain of Hashid tribe, owned the most infamous Jambia. Other famous Jambias include those belonging to notorious figures such as businessman Abdu Anassir Al-Sunaidar and Sheikh Shaif of the Bakil tribe.

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Discounts as sort of illusion

Story and photos by
Samar Qaed

Ramadan and Eid are a business tournament in which merchants announce purchase discounts for their customers to draw them in, particularly during this special shopping season. These occasions are important for several merchants. Yaseen Al-Tameemi, a researcher at the Environment and Consumption Affairs, said the spread of advertisement discounts is relevant to problems with goods. "There are no genuine discounts," Al-Tameemi said. "If there is, then it is rare. The purpose is only to attract the consumers."

Al-Tameemi said there are discounts for basic products; this proves a problem pertinent to the quality of the product.

"For example, the product nears expiration due to poor storage conditions."

He continued, saying, "With regard to the clothing and electric machine discounts, it is just an illusion because of the absence of censorship and customs' ineffective laws."

Abdulsalam Al-Samawei, the legal affairs manager at the Commercial Chamber, said some merchants increase the sell price on an item and then advertise a discount; that is to say, the sale price reflects the actual retail price of the item. He also said there are few shopping centers that exhibit real special offers during Eid and Ramadan.

Dunia Al-Aghbari, a shopper, said she found some products in certain shopping centers for two years; the price has never changed, though advertisements claimed discounts on these products.

"Every year, I ask the salesmen if the price of these products would continue unchanged. They respond that the products were offered only two days ago. This is

really untrue."

Some merchants rely on the street vendors to distribute brochures to bystanders on the streets or to put brochures near huge trade signs.

Al-Sawamei said it is important to hang discount signs; these signs should not be hung unless a permit is obtained from the offices of Ministry of Trade and Industry and the Commercial Chamber nationwide.

"These offices can supervise that discounts are a reality?" Al-Sawamei said. "Is the consumer subject to manipulation?"

Any discount advertisement should be factual; this cannot be realized unless offices at the helm take action to curb the manipulating promotion, according to Al-Tameemi.

Market censorship

Al-Tameemi criticized the censorship bodies in Ramadan, saying their performance is inefficient.

"Censorship is not implemented on all. There are no administrative plans to execute censorship on the markets. The core problem is the shortage of staff."

Although Al-Samawei stressed that the Ministry of Trade and Industry and the Commercial Chamber launched collective campaigns during the month of Ramadan, he said the campaigns did not cover all markets.

Al-Tameemi called for the Commercial Chamber to control its members who commit contraventions before launching such campaigns to control the modest merchants.

"The merchants are not angels; the merchant—even if he is a member in the CC—would make such breaches at any time," Al-Samawei said.

For his part, Mohammed Al-Hilali, the operation general manager at the Ministry of Trade and Industry, said the ministry, with cooperation from the Commer-

cial Chamber, inaugurated a field campaign in all governorates nationwide.

The campaign was implemented under the supervision of the local authority. The ministry's offices follow the issue of the exaggerated discounts offered in many shopping centers in order to be controlled.

Al-Hilali said violations since the start of Ramadan reached 600 in Sana'a; there were fewer violations in other governorates.

"In case the commercial violation is proved, the case is referred to the court."

He said individuals responsible for controlling violations are subject to wanton treatment and are sometimes exposed to harm.

Several merchants complained about the taxes imposed by censorship offices. These taxes reach 40 percent, which results in promotion violations so that income is augmented.

Al-Tameemi said it is supposed that everyone know the censorship office, so this responsibility is not overlapped.

Al-Samawei said the commercial sector clearly suffers from this problem because each side claims they have the legislation to do this job; it is difficult for the merchant to bear all these inspections at the same time.

The Ministry of Trade and Industry gave an opportunity this year for coordination with all offices under the observation of the ministry, said Al-Hilali, indicating that it agreed on setting up a joint committee between the government and the private sector with regard to field censorship in the markets.

Al-Tameemi said among the solutions suggested is that the ministry can ask the merchants to provide all the documents relevant to the imported products.

"The merchants can decide on the price and declare that. Later the ministry can make sure through surveys in the markets."



"There are no genuine discounts," Yaseen Al-Tameemi, a researcher, said. "If there is, then it is rare. The purpose is only to attract consumers."



Shopper Dunia Al-Aghbari said some products are advertised as on sale, but the prices have been the same for two years.



Ramadan and Eid are an important time for the retail industry. It is a time when consumers purchase many goods, so merchants must find ways to best advertise and sell their products.

Working dangerously

Story and photos by
Samar Qaed

In Yemen, hands-on jobs that present opportunities for physical harm are common for boys and men. These jobs subject people to serious injuries and illnesses. At the same time, safety protocol and health procedures are lacking in this industry, and mechanisms for workers to receive adequate safety and health compensation are lacking or even non-existent. Despite these tough conditions, these men go to work everyday, sometimes for 12 hours or more at a time, risking their lives for pay.

Photo by Sadeq Al-Wasabi



Construction workers are subjected to serious injuries and sometimes death. Most of them aren't officially hired. They work without contracts, which are meant guarantee their rights if exposed to accidents.



At the age of 15, Haj Ali cut one of his fingers with a saw during work. Consequently, he wasn't able to work for several months after.



Those who work in dangerous jobs complain about the absence of the control authorities, which enable the employers to pay no attention to the employees.



The workers lack a means of safety protocol at work, making them more vulnerable to injuries that could cause chronic diseases.



People working dangerous jobs in government facilities have insurance and can retire after 20 years, according to insurance laws.



Workers receive about 20,000 riyals per month on average, which is not enough to have good, daily food.



Employers don't provide periodic medical checkups for the workers, so bacteria and viruses that were not caught by medical professionals affect some workers.

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Workers sometimes find themselves working under extreme weather conditions in construction sites and uncovered places for more than 12 hours per day.



Workers in workshops don't always have a safety protocol or procedure, and sometimes they have to buy safety supplies with their own money each week.



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Waiting on a permanent home

Story and photos by Ahlam Mohsen

Outside the immigration and passport center in Sana'a, a group of African refugees live in tarp and rope tents, their belongings surrounding them. They used to live in a prison inside the compound, but removed July 22. Now, they wait. They wait to see where they are going, where they will live, where they can call home



◀ The compound faces a busy highway; sleep is difficult to come by because of the noise.

▶ A young girl naps among the group's belongings.



◀ An Ethiopian woman sits and holds her small, sick infant.

▶ When they were removed from outside the U.N. Refugee Agency building, the refugees were told to collect their things to take with them to Kharaz, a refugee camp. There were taken to prison instead. The prison returned their belongings Aug. 12.



◀ Jamila Bafita gives her child some water. Because there are no bathrooms, she limits how much fluid he can consume each day.

▶ Refugees set up camp immediately after being removed from prison. Tents are made from tarp and rope.



◀ An Ethiopian man enjoys a brief break from Sana'a's excessive rains.

▶ Outside the tents, clothes are hung up to dry.



A frowned upon profession for women



In Yemen, some say traditions and customs make it impossible for women to be accepted as actresses. They say society considers it shameful for women to act.

Story by Amal Al-Yarisi and photos courtesy of Dr. Sameer Al-Afeef

Many people in Yemeni society consider it a shame when a woman enters the world of cinema. A woman's appearance on the television screen is considered unacceptable, particularly if she is a part of a television series.

Loei Mohammed, an employee at Tadamon Islamic International Bank in Sana'a, said it is impossible for him to allow his women relatives to appear on the screen. He said customs and traditions make acting for women frowned upon.

Mohammed said the appearance of a woman on T.V. is a very big mistake on her part.

"It is not permissible that the woman gets closer to the actors; an actress will be seen by everyone because of fame."

Eman No'aman, a student at the Saba University's Translation Department, said she would not allow herself to ever work as an actress.

"I am against Yemeni actresses and women's involvement in acting because it is not religiously permit-

ted," No'aman said. "It is a shame. Society is tribal and doesn't approve of the idea of this profession."

Thus, Yemeni actresses encounter a barrage of problems when embarking on acting as a career. They are exposed to sharp criticism and accusations by society. Those who are educated criticize them as well.

Raghd Al-Maliki, a Yemeni actress, is one of those women facing difficulties in this career. Thus far, she still runs into many hurdles.

She has been acting since she was in school. That was easy and problem-free.

"When I turned 16, society's attitude toward me started to change," she said. "My female classmates began saying harsh words in front of the teachers and advising me not to enter the world of acting because it is shameful."

Since her first appearance on the platform, Al-Maliki has faced a serious refusal by her family. However, eventually, her family motivated her and encouraged her to continue working at her craft.

She continued her work, trying to overcome all problems she faced, and she appeared on the T.V. screen.

"Any female who enters this

field—it is like hell," she said, asserting that her dogged determination is the way to realize her aspiration that she had since childhood.

Although she desires to enter the visual art field, she admits that art in Yemen is nonexistent as none appreciates art or artists.

Al-Maliki said the reason for this attitude is a lack of awareness coming from a society that doesn't care about art and the talents of artists. She said she hopes to move abroad so as to be appreciated.

"There is no support and appreciation for me. Instead, there is defamation, criticism and blame to be found."

Just like Al-Maliki, there are other actresses subject to harsh social looks and criticisms.

Mona Ali, an actress, faces many obstacles. Her family rejected the idea of her appearance on the screen.

"I am from an aristocratic family in the Old City noted for ingrained customs and traditions."

Her first appearance on the screen was in 2005; her girlfriends, teachers and uncles largely blamed her as a result. They hailed her as the girl who sold her hereafter, meaning that she flouted religious instructions.

Due to long-ingrained customs and traditions, many families don't accept their daughters if they want to join this form of art. Although troubles are many, Ali struggled to overwhelm the rejection of her family, adding that her talent helped her distinguish herself to everyone; acting is an art that ought to be respected, she said.

On the contrary, there are some male actors who don't accept the entrance of women to this art, even though these women are their colleagues.

Art has turned out to be a bad domain and a disrespected domain,

according to Nadir Al-Madhaji, head of Al-Nawadir Band.

He said it is unacceptable for his women relatives to be artists.

"Once a woman is called an artist or an actress, her reputation is negatively influenced," he said.

Al-Madhaji said current actresses have not been as interested in the actual art of their work; their single concern seems to be celebrity and amassing money via relations with the well off.

For his part, Sam Al-Mualimi, an actor, said, "Customs and traditions hinder us."

Although he is an actor, he does not accept the involvement of women in the art field.

He also said that any family who raises an actress is an immoral fam-

ily, explaining that this is not degradation.

"It is the situation society witnesses."

Acting as an art and a talent

Despite the multitude of people in the Yemeni community who disapprove of the appearance of women on their television screens and practice acting as a profession, some say it is a woman's right to work according to her talents and that should be looked up to.

Nahad Basarda, a secondary school student, firmly sided with this idea. Basarda wishes to be a singer, though her father does not accept this wish. She said it is her right to live her dreams unopposed. "The art profession is exceedingly

respected abroad, but this is not applicable to Yemen."

Basarda is hopeful that one day she will be able to accomplish what she dreams of and that Yemen can be a country of art and of artists.

Furthermore, Qaed Thabit, a general manager in a private foundation, affirmed that acting and singing are like any other jobs.

"Women have the right to do other jobs; they have to get access to this work too."

Thabit said he would not refuse the work of his daughters if they ever wanted to be artists. He questioned people in the society who deal with singers and actresses in a bad way.

"It is due to the narrow-mindedness that they have been experiencing."



Even male actors don't accept their colleagues.



Actresses often face attacks and criticism by family, friends and society.



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Call them 'Yemeni expatriates in Yemen'

Mohammed Al-Samei

“Yemeni expatriates in Yemen,” commented a Yemeni resident about his friend living in Sana’a for several years. His friend has not returned to his family and his village in Taiz since a disagreement with his father.

Mohammed Al-Solaihi, a 30-year-old Yemeni citizen, left his village in Taiz eight years ago. Currently, he is living in Sana’a and working in construction.

“I don’t want to go back to my village because it is overwhelmed by hatred and grudge,” Al-Solaihi said. “I can’t afford living there.”

Al-Solaihi finished high school, but he couldn’t go to college because of the hard economic situation he lives in and the lack of support from his relatives.

He stays in Sana’a now, and he said he can’t go back to his village and to his family.

“When someone feels that he is extremely fed up with something, then he can’t adapt to it.”

Al-Solaihi hasn’t visited his family in eight years. He hasn’t visited his mother since he left the village, and he didn’t even visit his father before or after his father died two years ago. At one point, his mother wanted to visit him in Sana’a, but she couldn’t make the trip because she couldn’t afford the travel costs.

He is convinced that he will continue living in Sana’a, and he doesn’t regret leaving his village.

When the revolution sparked out, Al-Solaihi was one of the revolutionary youth who demanded an end to the regime of former President Ali Abdullah Saleh. Every Friday, he travels to 60 Meters Road to express his love for his country.

Although he doesn’t regularly



Abu Mohammed has not left Sana’a to return to his village in many years. He prefers to stay in the capital city, even if it means he doesn’t often see his family.

participate in the marches held by the youth revolutionaries, he is keen to perform Friday’s prayer at 60 Meters Road with his friends.

Expatriates in Sana’a

Many young Yemeni men from different areas move to bigger cities and stay without going back to visit their families.

Tawfeeq Ahmed, a 22-year-old from Mahweit governorate, said he knows someone in his village who left his family four years ago. He never visits them because he doesn’t have a job and he lives in a rough economic situation. To make money, he works various odd jobs.

“He doesn’t visit his family because of his economic situation,”

Ahmed said. “He wants to visit them when he has enough money.”

“Some people don’t go back to their villages not because they don’t have money but because they are happy living in cities and having official jobs.”

Poverty and family problems

Many Yemenis complain about

a lack of work opportunities and about family problems that motivate them to leave behind their families and search for a different life in other parts of Yemen, according to Omar Saleh, a Yemeni resident from Hajja who has lived in Sana’a for a long time because of the difficult situation in Hajja.

Saleh never considers returning

to his village.

“I’m not the only one who left his village to live here (in Sana’a), but I know many others who left their villages a long time ago because of family problems. Sometimes children leave their families and go to live in cities forever because of problems that make them forget about their families.”

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Preparing for Eid a consumer-driven occasion

Photo essay by Ashraf Al-Muraqab



Eid celebrations aren't restricted only to children; even elderly men celebrate Eid and participate in buying nuts.



Yemenis are interested in buying different kinds of desserts and nuts during Eid.



Yemenis offer nuts and desserts for relatives and friends who visit them in Eid.



Young men profit from higher sales for Eid. They make a better income as a result.



Women and children are the most likely to buy new clothes to celebrate the Eid.



Eid is a religious occasion in which Yemenis wear new clothes, including shawls.



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