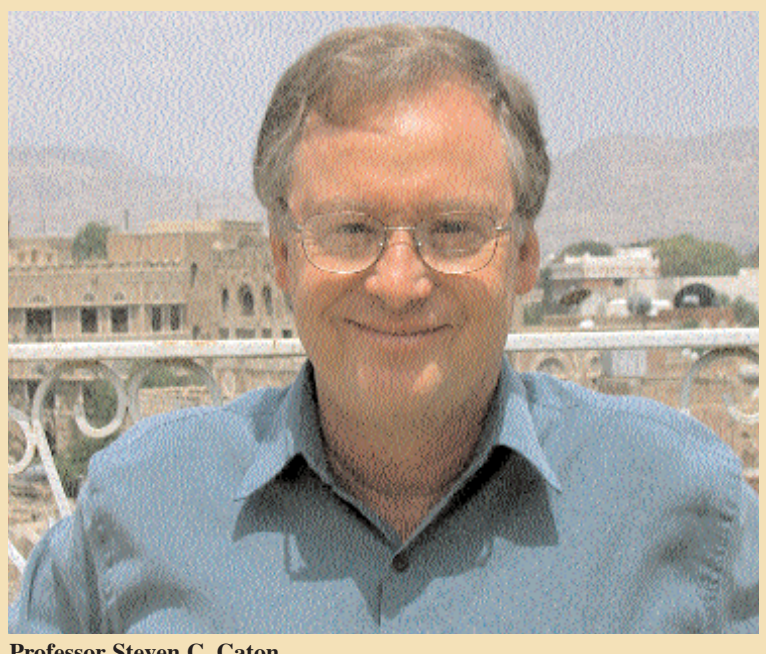


Harvard professor discusses Yemen from 1979 to 2006

By: Brock L. Bevan

The Yemen Times interviewed Professor Steven C. Caton, director of Harvard's Center for Middle Eastern Studies, currently on sabbatical in Yemen since September 2005. Caton, an anthropologist by trade, has written two books on Yemen and is researching water management in Yemen. During the past year, Caton has trained four Yemeni students on modern anthropology enabling them to produce studies on their own for publication in Arabic. He has given lectures at the Water and Environment Center at Sana'a University, at Das Deutsche Haus and at the Yemen Language Center. Caton first came to Yemen in 1979 and plans to come back next year to continue his research as well assisting with the foundation of the Yemen College of Middle Eastern Studies.



Professor Steven C. Caton

As the current director of Harvard's Center for Middle Eastern Studies, how would assess interest in Yemen there, and in the U.S. more broadly?

Well, Yemen is still considered to be a marginal country even by scholars who know something about it. I find that there is a hierarchy in Middle Eastern studies about where you should go if you want to really to understand the heart of the Middle East you have to be at the epicenter of the political conversations going on in Middle East. Of course we've all learned—to our cost—that neglecting the margin can be absolutely disastrous because it is precisely at the margins and at the borders these days that some of the most interesting and dangerous that happen. Think of marginal states like Pakistan, Afghanistan, and Yemen.

So, students are advised to go to Egypt because it has a great long civilization and someone else will say, no it is really Syria or Iraq. Forget Iraq now, but that is Mesopotamian, the high-point of Islamic civilization. That's where you should be because you'll be really at the heart of what is the authentic Middle East.

But when it comes to places like Yemen, people will be almost bemused at the thought of coming to a place like Yemen. And yes, if you want to learn something about a timeless Arab culture stuck in the medieval period then maybe you should come to Yemen and they'll acknowledge its beauty and so on and so forth.

I found that it is rather difficult actually to convince my colleagues and students that Yemen is a place that they could go to learn about the Middle East and Yemen. And that the kind of Arabic that they will learn in Yemen is as useful to them elsewhere as Levantine Arabic or Egyptian Arabic that commands the airwaves and the television channels. This is changing partly because Yemen scholarship is very strong in anthropology. It is very strong in political science.

How would you say Yemen has changed since you first came in 1979?

I have an argument with my Yemeni elite colleagues about this who have traveled to other countries and have often been directly involved in Yemen's development and feel beleaguered understandably and disappointed understandably and frustrated and so on and so forth. Any they say that given the revolution in 1962 and all of

our energy and good will at that time to try and develop Yemen, it does not seem like we've accomplished very much and that in fact we've stagnated at the moment. There are all kinds of reasons. I say that look at where you were in 1962 and compare it to what it is now what 26 years later - a quarter of a century.

When I was here if I was sick I had to go to the embassy clinic because there was no sense that there was enough, good enough, trained Yemeni or foreign doctors in the private sector who could help. And now the embassy is the last place I'd go. There is an array of very good physicians in Sana'a. There are some very good labs where you can get basic tests done. They are much cheaper than what you can get in the U.S. And they are reliable. But unreliable is that the machine might break down and it'll take a month to get the part to replace it so that'll work again. It's an infrastructure problem.

You can have dental work done that is quite complicated by competent doctors and they're often by they way better diagnosticians, I find, than doctors in the U.S. because they can't rely on sophisticated tests to make a diagnosis. They have to do a very careful body examination and they have to talk about your symptoms, you talk about your symptoms.

So, what I am saying is that the medical system has expanded and for basic things you can find decent medical treatment. If it is really complicated like brain surgery, no. And heart problems, no. The educational system my god, I mean 25 years ago being able to read and write for instance in a tribal area was a luxury. Now, I am amazed at the number of schools that exist. Okay, the windows are broken. You can't find enough people to staff them. There's not enough materials to go around. But in comparison to what was available 30 years ago, it is remarkable the progress in the educational system and women in particular, more and more, of course the literacy rate is still deplorable, but to go from practically zero to 30 percent or whatever it is in that amount time given the little resources you have. I still

think it is still a remarkable achievement.

So, in all kinds of ways the country has changed and I think has got better. And when you think about the way in which African countries have really slipped back in some instances almost into a survivalist subsistence mode by comparison to what they were before with modern fully functioning systems that had some kind of solid economic base that's really tragic.

So, I think there has been real progress in Yemen and that should not be dismissed and should not be discounted. Now, the question really is how long can that be sustained.

Could you tell me about your work in Yemen since 1979 and how has it changed over time?

Well, I came into Yemen in 1979 from Saudi Arabia, where I had been working in the Department of Antiquities, and I had a background in archaeology, but the purpose, my purpose was to learn colloquial Arabic after having studied classical Arabic for two years at the University of Chicago. I happened to get this job because the director of the museum and of the department was a University of Chicago graduate but through the network he was looking for someone who would sort of be a step-and-fetch-it for him and I was glad to step-and-fetch-it just for the chance to be in Riyadh where at that time few people spoke English and really did pick up a lot of Arabic.

And it didn't work out that way. I fell in love with the country all over again. Remembered why it was such a compelling, stunning place to me and it remained so even though there had been a lot of changes.

When I was there, I was reading a lot of travel literature of Arabia and I was fascinated by the number of times and the number of people who experienced Arab tribal society and commented on poetry on being so important to tribal life. So, I decided I wanted to work on this in Saudi Arabia where they have a very famous tradition called nabati poetry. But as I started to look into the poetry, I found that much of it had died out. It wasn't still as vibrant and lively a form as I had expected it to be. Much of was left in manuscript collection.

The other problem was that I couldn't get permission to do this study. So, I decided I didn't want to come back and just work on my own as I had done before. I had the chance [through a grant from the Wenner-Gren Foundation] of maybe bringing graduate students from America to work in Yemen with me as part of a team. So, Abdo Ali Othman, professor of sociology at Sana'a University, and I decided to take a chance and do this collaborative project and train Yemeni students to do field work on water issues. And it has been a very interesting experiment. It's been for me and for him and for them very much up and down up and down, up and down.

I decided I didn't want to come back and just work on my own as I had done before. I had the chance [through a grant from the Wenner-Gren Foundation] of maybe bringing graduate students from America to work in Yemen with me as part of a team. So, Abdo Ali Othman, professor of sociology at Sana'a University, and I decided to take a chance and do this collaborative project and train Yemeni students to do field work on water issues. And it has been a very interesting experiment. It's been for me and for him and for them very much up and down up and down, up and down.

I think the students had expectations that were very different from what they were given and there was a long period of confusion. Then, they pulled out of that and choose some very interesting topics to work on. Two of them have come through I think, the two others will pull through and come up with some interesting work and I think we'll end up with an interesting book at the end of this. I am hoping to be able to sustain this by finding some kind of empirical work for them to do to cover the long term on water issues so that they can apply what they've learned now but in anthropological way, and to convince the academic system here in Yemen, and to convince also the development organizations and the donors who hire people like them that anthropology has something important to offer. It did, in the 1970s and 80s when development was very important in Yemen and at the forefront were foreign anthropologists.

Fieldwork is an improvisational thing. I never expected that I would end up working in Holland or Germany on top of Yemen before I started this project, and now it seems like it maybe increasingly necessary.

How does this study about water management in Yemen differ from your previous work on poetry practically?

In fact, there have been some ideas floated around using poetry to increase awareness among tribal groups about water issues and the need for water conservation. And I think there has been some tentative attempts in Saada using a group of poets up there to produce poetry on this subject. The German expert Gerhard Lichtenhaler in his book *Political Ecology and the Role of Water...* he cites my work as an example of where poetry could be used to some beneficial effect because what I showed in the book [*Peaks of Yemen I Summon*] was that poetry is used rhetorically for all kind of issues that concern sheikhs and local people and water now is one of them.

I could have come back to Yemen and studied the poetry of water, but I wanted to completely change intellectual directions of research. My second major work has been on film [*Lawrence of Arabia: A Film's Anthropology*]. And on the side, I've been doing an ethnography of the film *A New Day in Old Sana'a*. I could have done something, let's say, on media more generally as these are used on television, posters, advertisements, materials that are distributed in schools and public events. How visual media are used in the public sphere to increase awareness about water issues. And this is an important topic actually. From time to time I've thought about doing it. But I really have changed intellectual trajectories. I'm more concerned about environmental issues, I've become more concerned with matter than symbols—I'm saying that somewhat facetiously—than I have in the past.

What is your opinion about qat, especially as it relates to water management? Well, there's no doubt that 40 percent of the water used in the agricultural sector overall goes to qat and therefore, it uses a huge amount of water in a country that has to conserve water. No question about it. That said, if you are going to reduce qat cultivation you have to then also provide people who now have created a significant income for themselves and built a whole livelihood on it, you have to give them viable economic alternatives. And that is the real challenge.

Second of all, I am bringing to the design of the curriculum an interdisciplinary approach that I hope will be interesting to a wide variety of students. We're focusing on topics within those disciplines that I think are really cutting edge topics. So, I hope that it'll be contemporary in two senses: It'll be contemporary in terms of the time frame that we're working on post-World War I so that we can get a modern historical perspective in there. But also contemporary in the sense that I would like the college to tackle what are certain kinds of key debates in contemporary research on the Middle East today.

So, now I've been here for one year.

hood on it, you have to give them viable economic alternatives. And that is the real challenge.

How do you find alternative employment, and how do you train people for that? It is both a economic question—can the economy diversify and grow in these different directions and what might they be so you can offer significant long-term employment for people and income might drop somewhat but it's not going to plummet so that they move from one class to another from one set of socio-economic circumstances to another.

And then it is also a manpower issue. Can you retrain them for these new sectors to takeover in these new sectors and really make those sectors work? What are they? Tourism. But tourism is very vulnerable. Every time there is a kidnapping, or something happens in

the Middle East tourism plummets. The fishing industry. But, is just going to be hauling fish, transporting them to Sana'a and then selling them in the souq? Or, are you going to set up canneries where people can actually work 9-5 and make a decent wage.

Now personally, I like to chew qat. My body and mind can't take it on an everyday basis:

I'm too wired and I go nuts. So, I can only do it at the tail end of the week. And I like it not really because it is a stimulant, but because of the social [aspect]...I very rarely if ever chew by myself. I only chew with others, sometimes one on one, more often in a group. But I really, really like the sociability of the qat chew. And that's where I get something out of it. And that is partly connected to why I really like, I really enjoy Yemen and come back to Yemen again, and again and again: the sociability of the place.

And it's not only because they're so hospitable and welcoming. Of course, that's true. When you can talk to people one on one or in a group outside of the office, outside of the work space, the conversation is really, really wonderful. It's multi-layered. It's witty. It's funny. It's serious. Politically: often very critical. Some of the best conversations I've ever had anywhere I've had in Yemen in the context of a qat chew.

So, when I decided to work on water, I decided deliberately not to work on the qat issue. You know over and over again I hear officials say, "Well, there's no silver bullet to solving Yemen's problems." But those same people will act as though the silver bullet is getting rid of qat and then you've solved Yemen's water problems. Well, in some sense you have solved the water problem, but you've also created an economic disaster. So, is it a solution? I don't think so.

What about your involvement in the Yemen College of Middle Eastern Studies? I'm offering my services as dean pro bono. I want that to be clear, I'm not being paid to do this. And there is a real important reason for this. I don't want this to be perceived as a Harvard...Well, I am doing this because I believe in the invention not because I'm being paid to produce a product. And I am doing this not because I am Harvard professor and that will lend prestige to the program. I am doing this because I am Middle East specialist who happens to be at Harvard. What I have brought to the program, is first of all, a focus on contemporary studies because I believe this is sorely lacking in programs in the US and Europe.

Second of all, I am bringing to the design of the curriculum an interdisciplinary approach that I hope will be interesting to a wide variety of students. We're focusing on topics within those disciplines that I think are really cutting edge topics. So, I hope that it'll be contemporary in two senses: It'll be contemporary in terms of the time frame that we're working on post-World War I so that we can get a modern historical perspective in there. But also contemporary in the sense that I would like the college to tackle what are certain kinds of key debates in contemporary research on the Middle East today.

Qatar Airways receives four accolades at The World Travel Awards 2006

Award-winning Qatar Airways boosted its tally of international honours by grabbing four key titles at the prestigious 13th World Travel Awards (WTA) during a glittering ceremony in the Caribbean island of the Turks and Caicos.

The Doha-based airline picked up awards for World's Leading Business Class Airline, World Leading Airline Inflight Meal Service, Leading Airline in the Middle East as well as Leading Middle East Business Airline. The airline gained extensive praise at the Travel Industry's equivalent to the Oscar's and triumphed being the Leading Airline in the Middle East as well as for gaining the World's Best Inflight Meal Service for the second year in a row.

As one of the world's youngest and fastest growing airlines, the achievements are seen as remarkable in the short few years since Qatar Airways' relaunch in 1997 from a small regional carrier with a handful of routes to a global airline covering 70 destinations.



Qatar Airways Vice President North America Eric P. Pechstein, left, and Graham Cooke, right, President of the World Travel Awards after picking up four key awards in the Turks and Caicos.

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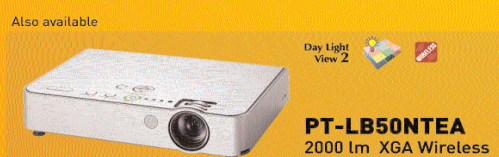
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Ramadan, month of sport and energy

By: Fatima Al-Ajel
Fatima_fjfr@yahoo.com

In Ramadan many Yemeni children, youth and even old men spend more time in sport compared to the rest of the year. Many games are played, football, volleyball, ping-pong. For some Ramadan is seen as a month of sport.

Children sport

Children are the most active in Ramadan. They are full of energy and life. Happily they wake up in the early mornings of Ramadan and exploit all moments of the long free days by playing and enjoying time.

Sadam Al-Dafai, 12, said that in Ramadan, he goes to school one hour late compared to other months. So he finds time to play his favorite game of football with his friends in his area.

Also, children have opportunity to play and enjoy time in the evenings of Ramadan. "My parents allow me to play in the evenings of Ramadan so me and my friends specialize morning for football and evening for other sport," Sadam added.

It's not only boys who enjoy their time in Ramadan with sport, girls have their own games which may consider as sport. Yossra Ali Tagia, 9, said that in Ramadan she likes to play line jump and race with her friends during the long evenings.

Youth and sport

In the first part of a day of Ramadan, youth are more interested in playing physical sports even though they are fasting. So there are out playing football and volleyball with other youths in public spaces. The spaces are considered as field sport for them, they use simple tools to prepare the match in these zones. When asking some youth why do they select that time in Ramadan to play such sports which need more power, they said the sports allow them to stay energized and Ramadan gives them the freedom to meet up with friends.

"Ramadan is a great opportunity for us as youth to meet and play sport dur-



Some Yemeni youth playing volleyball using an election banner as there are no volleyball clubs.
PHOTO BY FATIMA AL-AJEL

ing this time – in the other months, every one is busy with his business, some have studies while others chew qat at this time. For me, I feel myself more active with fasting. And after dinner I become less active especially with the full stomach," said Ali Yhaya Aziz, 22.

Other youths agreed with Aziz saying they don't play sport in the others months because they are chewing qat. Ahmad Al-Salwi, 23, said, "It is a habit for me to chew qat afternoon, but in Ramadan, I exploit fasting to play football or something else especially most

of my friends are available in the neighborhood"

While the rest of a day, youth specialize time for mental sports. Some people consider tarweeh prayer as a physical sport, so some say that they implement both kinds of sport in the evenings of Ramadan.

Some Yemeni youth go to sports club to practice their favorite sports after tarweeh prayer especially the mental sport or the sport that need a little bit efforts like, ping-pong, chess, billiards. Hamod Abdallah, 31, said he prefers to play mental sports in the



Elderly men playing dominos near midnight during Ramadan.
PHOTO BY YASSER AL-MAYAS

evening because he is overweight and he doesn't want to spend too much energy after dinner.

However, some see that evening time is suitable for sport.

"I am free in evening because I just finished my duties at my job than I can be free from work to play sport," said Khild JarAllah.

Old Yemeni men with their favorite sport

Like the rest of the year, there are many old men who like playing mental sports especially dominos and the chess in Ramadan. There are many public coffee shops which provide tables for their customers who like to enjoy time with their friends till Sahour time. Haj Ahmad Mokram, Haj Mohammed Al-Harizi and Haj Hassen Hamza are customers for the public coffee in Al-Tahrer and they play as a team.

"In general I come to this coffee shop with my friends every day in the afternoon but in Ramadan, we come in the evening from midnight until Sahour. For me I like to play chess while my friends are more intent on playing dominos," said Mokram.

Yemeni women and sport

In Ramadan, women are less interested in sport. They are busy in the kitchen with Ramadan's food. Amat Al-Salaam Nasser, a math teacher, said she likes to follow the sport news in general but in Ramadan she doesn't give much time for sport.

Unfortunately, some schools which have special classes for sport and other activities, cancel the classes of sport as a result students fasting and they might not play sport in Ramadan. Some students who like sport are shocked to hear there are no sport classes in Ramadan. Ahlam Ahmed, a student in Al-Samawi school, said, "The sport class that we have once a week, the administration of school cancels it because we are in Ramadan! I like sport even in Ramadan."

Luckily for Al-Samawi most people also seem to like sport in Ramadan and he should be able to find people playing outside of school.

Ramadan in Socotra

By: Ahmed Bin Afrar

Ramadan has its own flavor and peculiarities for Muslims in general and locals of Socotra in particular.

There are some similarities in the traditions of Socotra and other governorates – Ramadan used to take on a very special feel on Socotra during this month.

Before the 1980s, locals of Socotra used to receive Ramadan with many different traditions. At that time, people used have immense happiness, chanting its melodies and songs in special sessions at night.

As the day began, and people began their work in every part of the island the day would be different. Fishermen head for the coasts early in the morning and go back to markets in the afternoon to sell what they caught. They sell fish in the main market or at the seaside of Hodaibu, the capital city of Socotra and then leave before al-Maghreb prayer. Butchers purchase sheep or calves from rural areas in the island, and then go to different markets to start their work. Women, as usual, prepare the Iftar meals at home, starting from 4 pm.

In mosques, people recite Ramadan chants after performing each prayer. They repeat chants in chorus. People increasingly recite chants before performing Al-Isha prayer.

During al-Tarawih prayers, however, people repeat different chants, sometimes mentioning the virtues of Prophet Mohammed and sometimes remembering the virtues of Caliphs. Unlike other areas of Yemen, in Socotra, only short verses of holy Quran are recited during Al-Tarawih prayer. As Ramadan draws to a close, people begin to pay their Zakat. In Eid, people gather in mosques to perform Eid prayer. Here are two bands; one is called al-Razhah and the other Prophet's Birthday. The first band beat drums starting from mosques until they reach the public yard located in Hodaibu city. The other band plays the tambourine starting from mosques till they reach the house of the band chief. This lasts for two days.

That was then, and now things have changed completely, especially after 1980's when the Islamic wakefulness arrived the Island with the help of some Islamic groups. Many traditions and

habits changed, and now Ramadan has another flavor.

Nowadays, most of the traditions in this island bear a resemblance to those of other governorates: people no longer repeat the Ramadan chants, whether before or after prayers. Here people gather in the grand mosque of Hodaibu. Fishermen, butchers and farmers go to their works from the early morning till Al-Maghreb prayer. In markets, farmers are showing their agricultural products. But it is observed that most people can't afford to buy meat due to the difficult standard of living on the island. Ramadan dishes also are not different from those of other governorates.

Located 250 km east of the Horn of Africa and 400 km south of the Arabian Peninsula, Socotra is inaccessible for at least 4 months of the year because the monsoon winds make navigation or access by air impossible. The islanders must live out this period on self-sufficiency. Relations between the natives and the rest of the world are thus heavily dependent on the sea and the wind.

The main activity of the Socotrans is fishing and the harvesting of incense, myrrh, and aloe leaves, products which made the Socotra Archipelago a vital maritime crossroads.

The traditions of the Socotran natives differ from those of other Yemenis in that they are influenced by all three of the nearby major regions: the Arabian Peninsula, the Horn of Africa and India.

The Socotran people have their own native language, which is a hold-over from the ancient Himyaritic language. They share this language, or variations of it with the people of Al-Mahara, in Yemen, and Dhofar, in Oman. While the Socotrans have their own language, they also speak Arabic.

Because of its isolated location, Socotra is home to a great many species belonging to fundamentally different types of flora and fauna, all of which have evolved independently due to their geographic location.

Without outside influence Socotra is a land to itself – with its own traditions and rituals.

Ahmed Bin Afrar is a citizen of Socotra Island. He is the head of the Protectorate Department at the General Authority for Preserving Socotra Environment.



VACANCY ANNOUNCEMENT

The Office of the United Nations World Food Programme in Yemen is currently seeking qualified candidate for the following post:

Post Title: Snr. Logistics Assistant
Duty Station: Sana'a
UN Category: GS-6
Duration of: 12 months Fixed Term Contract (after 3 months probationary period)
Closing Date: 18 October 2006

This position is open to both male and female candidates. Qualified female candidates are particularly encouraged to apply.

Duties and Responsibilities:

Under the general supervision of the Country Director for Yemen, and the direct supervision of the Logistics Officer, the incumbent will:

- Assist with logistics operations including all logistics assets in order to ensure timely and cost-effective delivery of WFP Cargoes;
- Assist in the training of staff, particularly GS staff, are adequately trained, cross trained and identify any additional training needs to achieve high working standards;
- Follow-up on projection of needs and call forward requirements;
- Follow the movement of food and non food items for the projects and operations in the country.
- Collect regional and statistical information related to needs in various locations;
- Provide logistics support to sub offices in the distribution and control of food and non food aid;
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- Prepare contracts for the transport of food and non-food items in both emergency and development operations;
- Initiate regular visits to stores to ensure conformity with regulations for storage of food and non food items;
- Maintain cost data on various means of transport in the country.
- Delivery WFP standard waybills to govt., non govt. and others involved in the transport of WFP operations; ensure that the proper paperwork has been prepared;
- Assist with the accounting, reporting on food and non food items and ensuring that internal control systems are functioning and that all relevant records are maintained.
- Ensure that all logistics periodic reports are compiled and sent to the concerned people.
- Assist in local purchase of food items.
- Coordinate port operations.
- Ensure effective LTSH management including regular LTSH review.
- Maintain good working relationship with other UN sister Agencies and WFP counterparts.
- Assist in contingency planning and logistics preparedness reviews.
- Supervise GS Staff as required.
- Perform other related duties as assigned.

Qualifications:

Education: University Degree in related field.

Experience: At least Four years practical commercial/professional experience in or more of the transportation and ancillary sectors: port operations, shipping, clearing and forwarding, air operations, large scale road/rail transport and distribution management. Proficiency in Windows (MS-Word, Excel) and some transport tracking system experience.

Language: Fluency in both written and oral English and Arabic.

Essential Qualifications: Training and/or experience utilizing computers including word processing, spreadsheet, database/Access and other standard software packages. Ability to work courteously, tactfully and effectively with people of different national and cultural backgrounds essential.

Desirable Qualifications: Knowledge of relevant WFP or UN policies as well as relevant regulations and procedures. Knowledge of Government policies as well as relevant regulations and procedures.

Applications must be received by the deadline and only short-listed candidates shall be contacted. (Logistics Assistant vacancy, at WFP Sana'a) at the following address: world food programme, Sana'a, Villa No.22-Nwakshut St. No. 21, Diplomatic Area, P.O.Box 7181, Republic of Yemen Tel : 01-214100/101, Fax 01205515



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من أكتوبر المجيدة

يسر

مجموعة هائل سعيد أنعم و شركاه

أن تتقدم بأسمى آيات التهاني وأطيب التبريكات
القلبية إلى فخامة الأخ المشير /

علي عبدالله صالح

رئيس الجمهورية اليمنية

وإلى اللواء الركن /

عبد ربه منصور هادي

نائب رئيس الجمهورية

وإلى رئيس وأعضاء مجلس النواب

وإلى رئيس وأعضاء مجلس الوزراء

وإلى رئيس وأعضاء مجلس الشورى

وإلى محافظي المحافظات والقيادات الأمنية
والعسكرية

وإلى كافة أبناء الشعب اليمني الكريم بهذه

المناسبة الغالية ..

التي نسأل الله أن يعيدها علينا وعلى وطننا الحبيب

بالخير والتقدم والازدهار

وكل عام وشعبنا ووطننا بألف بخير

مجموعة هائل سعيد أنعم و شركاه

عنهم :

علي محمد سعيد أنعم

رئيس مجلس الإدارة

أحمد هائل سعيد أنعم

نائب رئيس مجلس الإدارة

المدير العام



HSA

14
OCTOBER





VACANCY ANNOUNCEMENT

The Office of the United Nations World Food Programme in Yemen is currently seeking qualified candidate for the following post:

Post Title: Snr. Programme Assistant
Duty Station: Sana'a
UN Category: GS-6
Duration of: 12 months Fixed Term Contract (after 3 months probationary period)
Closing Date: 18 October 2006

This position is open to both male and female candidates. Qualified female candidates are particularly encouraged to apply.

Duties and Responsibilities:

Under the general supervision of the Country Director for Yemen, and the direct supervision of the Programme Officer, the incumbent will:

- Undertake negotiations for and prepare project documents with government ministries and other participating agencies;
- Organise project planning missions, meetings and briefing session to identify and analyse problems and recommend project;
- Assess project performance including utilisation of resources and achievement of planned targets;
- Monitor the receipt of necessary shipping, freight or other documents and notify the appropriate WFP officer of non-receipt.
- Monitor the processing time for settling freight forwarders accounts;
- Issue letter of guarantee and no-charge invoices as instructed;
- Monitor, update and track data related to project issues, commodity pipelines and financial allotment status reports, informing the relevant divisions accordingly; ensure accuracy of data related to the above;
- Analyse and prepare projections for food commodities and non-food items to ensure timely call-forward and /or local procurement.
- Assist in compiling monthly statistics on food aid and commercial food shipments to the country.
- Maintain records on programme activities, from formulation stage through completion, by extracting relevant information from reports, project committees, budget records and other documentation; make information available for country briefs; country profiles and other related purposes; ensure project cycle deadlines are met;
- Analyse contract terms and conditions, and correct any observed discrepancies between contract rates and invoice amounts;
- Carry out advocacy and information related tasks for project/programme activities such as making interventions and presentations in meetings, workshops, seminars, missions, etc.
- Prepare status and progress reports by providing information and background material for use in discussions and briefing sessions;
- Provide guidance, on-the-job training and supervision to clerical staff.
- Perform other related duties as required.

Qualifications:

Education: University Degree in related field.

Experience: Three to four years of progressively responsible clerical or administrative work, of which at least one year was closely related to programme functions.

Language: Fluency in both written and oral English and Arabic.

Essential Qualifications: Training and/or experience utilizing computers including word processing, spreadsheet, database/Access and other standard software packages. Ability to work courteously, tactfully and effectively with people of different national and cultural backgrounds essential.

Desirable Qualifications: Knowledge of relevant WFP or UN policies as well as relevant regulations and procedures. Knowledge of Government policies as well as relevant regulations and procedures.

Applications must be received by the deadline and only short-listed candidates shall be contacted. (Programme Assistant vacancy, at WFP Sana'a) at the following address: world food programme, Sana'a, Villa No.22-Nwakshut St. No. 21, Diplomatic Area, P.O.Box 7181, Republic of Yemen Tel : 01-214100/101, Fax 01205515



VACANCY ANNOUNCEMENT

The Office of the United Nations World Food Programme in Yemen is currently seeking qualified candidate for the following post:

Post Title: Logistics Assistant (COMPAS)
Duty Station: Sana'a
UN Category: GS-5
Duration of: 12 months Fixed Term Contract (after 3 months probationary period)
Closing Date: 18 October 2006

This position is open to both male and female candidates. Qualified female candidates are particularly encouraged to apply.

Duties and Responsibilities:

Under the general supervision of the Country Director for Yemen, and the direct supervision of the Logistics Officer, the incumbent will:

- Thoroughly check the information registered onto the documents for clarity and correctness in accordance to established procedures, "before" data entry is performed.
- Enter data into the COMPAS system on daily basis.
- Keep COMPAS system updated.
- Cross check any differences between the data entered into the system against the actual physical documents to maintain high recording standards required by the Organization.
- Preparation and checking of reports and ensure that reports are produced on a timely basis.
- Maintain proper filing systems and Archiving of documents so that they may be retrieved promptly and efficiently when required.
- Share experience gained with other staff members and strive towards creating a team spirit.
- To analyze data that is produced from the systems and to report any discrepancies or irregularities to the Data Administrator.
- Ensure that any information or reports requested are promptly provided and expedited in an efficient manner.
- Send / Receive data transmissions on a regular basis as set by immediate supervisor
- Travel occasionally throughout the Region as required by the organization.
- Will perform any other duties as requested by immediate superior.
- Perform other related duties as required.

Qualifications:

Education: High School

Experience: Three to four years of progressively responsible clerical experience including at least one year in the field of accounting, transport, insurance, statistics, operations or another related field.

Language: Fluency in both written and oral English and Arabic.

Desirable Qualifications: Knowledge of relevant WFP or UN policies as well as relevant regulations and procedures. Knowledge of Government policies as well as relevant regulations and procedures.

Applications must be received by the deadline and only short-listed candidates shall be contacted. (Logistics Assistant (COMPAS) vacancy, at WFP Sana'a) at the following address: world food programme, Sana'a, Villa No.22-Nwakshut St. No. 21, Diplomatic Area, P.O.Box 7181, Republic of Yemen Tel : 01-214100/101, Fax 01205515



VACANCY ANNOUNCEMENT

The Office of the United Nations World Food Programme in Yemen is currently seeking qualified candidate for the following post:

Post Title: Field Monitor Assistant
Duty Station: Aden-Kharaz Camp
UN Category: GS-5
Duration of: 12 months Fixed Term Contract (after 3 months probationary period)
Closing Date: 18 October 2006

This position is open to both male and female candidates. Qualified female candidates are particularly encouraged to apply.

Duties and Responsibilities:

Under the general supervision of the Country Director for Yemen, and the direct supervision of the UNV Programme Officer, the incumbent will:

- Co-ordinate and monitor the implementation of the assistance programme at the local level, in close collaboration with the implementing partners;
- Monitor and review the overall commodity movements such as food deliveries, storage, transport and distribution at the site and verify if the amounts received have been properly recorded, damaged or suspected to be damaged.
- Supervise the efficient distribution of food items at the site and ensure proper distribution of entitlements and verify appropriate entitlements are distributed and provide feedback to Supervisor and others on the distribution.
- Assist in the conduct regular meetings of refugee leaders and implementing partners on the commodity pipeline, distribution arrangements, food entitlements and other relevant issues.
- Assist in the implementation of the plan of action, review achievement and constraints and provide feedback accordingly;
- In consultation with the supervisor and implementing partners, encourage women's access to economic skills development and sensitize girls and women on gender issues and gender focused activities.
- Report periodically to Supervisor on relevant events regarding food management, distribution and other related issues.
- Identify any apparent issues in the programme and report them to the appropriate personnel;
- Supervise and train other personnel as appropriate;
- Perform other related duties as required.

Qualifications:

Education: High school and other related fields.

Experience: Four years of progressively responsible clerical or administrative work, of which at least two years in the field of accounting, transport, insurance, statistics, operations or other related field.

Language: Fluency in both written and oral English and Arabic.

Essential Qualifications: Training and/or experience utilizing computers including word processing, spreadsheet, database/Access and other standard software packages. Ability to work courteously, tactfully and effectively with people of different national and cultural backgrounds essential.

Desirable Qualifications: Knowledge of relevant WFP or UN policies as well as relevant regulations and procedures. Knowledge of Government policies as well as relevant regulations and procedures.

Applications must be received by the deadline and only short-listed candidates shall be contacted. (Field Monitor Assistant vacancy, at WFP Aden-Kharaz Camp) at the following address: world food programme, Sana'a, Villa No.22-Nwakshut St. No. 21, Diplomatic Area, P.O.Box 7181, Republic of Yemen Tel : 01-214100/101, Fax 01205515



VACANCY ANNOUNCEMENT

The Office of the United Nations World Food Programme in Yemen is currently seeking qualified candidate for the following post:

Post Title: Logistics Assistant
Duty Station: Sana'a
UN Category: GS-5
Duration of: 12 months Fixed Term Contract (after 3 months probationary period)
Closing Date: 18 October 2006

This position is open to both male and female candidates. Qualified female candidates are particularly encouraged to apply.

Duties and Responsibilities:

Under the general supervision of the Country Director for Yemen, and the direct supervision of the Logistics Officer, the incumbent will:

- Post daily despatches of WFP Food and non food commodities in the CTS system, monitor the correct use and quantity as per loading orders.
- Respond to queries regarding commodities to staff in the unit and elsewhere in the programme;
- Monitor on-going shipments, pipeline information, insurance claims and other data;
- Provide day to day reports on the progress and movements of WFP shipments (by land, sea, or air);
- Monitor and report on WFP food stocks in operation's warehouse and prepare weekly stock reports;
- Assist and advise on flight planning, weather forecast and restricted flying areas, or railroad schedules and movements, or ship movements and schedules;
- Co-ordinate and manage deliveries by suppliers, clearing agents and WFP warehouses; monitor and assess quality, quantity and safety of the goods;
- Co-ordinate clearance of WFP, export/import in liaison with suppliers and customs officials;
- Initiate action for requests for duty exemptions on all WFP imported shipments, food and non-food items.
- Establish contacts with shipping agents, clearing agents and superintendents and monitor the discharge of WFP vessels (rail, air or sea), advising supervisors of need for intervention in case of any unforeseen problems pertaining to discharge and/or clearing operations;
- Keep track and records of vessels.
- Maintain proper filling system.
- Perform other related duties as required.

Qualifications:

Education: High School.

Experience: Three to four years of progressively responsible clerical experience including at least one year in the field of accounting, transport, insurance, statistics, operations or another related field.

Language: Fluency in both written and oral English and Arabic.

Essential Qualifications: Training and/or experience utilizing computers including word processing, spreadsheet, database/Access and other standard software packages. Ability to work courteously, tactfully and effectively with people of different national and cultural backgrounds essential.

Desirable Qualifications: Knowledge of relevant WFP or UN policies as well as relevant regulations and procedures. Knowledge of Government policies as well as relevant regulations and procedures.

Applications must be received by the deadline and only short-listed candidates shall be contacted. (Logistics Assistant vacancy, at WFP Sana'a) at the following address: world food programme, Sana'a, Villa No.22-Nwakshut St. No. 21, Diplomatic Area, P.O.Box 7181, Republic of Yemen Tel : 01-214100/101, Fax 01205515

Ramadan 2006 (Part VI)

We did not send down the Qur'an to you to make you miserable, but only as a reminder for those who have fear.
(Qur'an, 20:2, 3)



By: Harun Yahya
www.harunyahya.com

Allah's Book is Allah's rope; he who follows it has guidance, and he who abandons it is in error.
(Muslim)

The beginning of the eternal regret for disbelievers: Death

Death is considered to be an end and a final destruction by those who do not believe in the Hereafter. This is a flawed perception however because death is not an end but a beginning. For believers, it is the beginning of a perfect, eternal paradise that is free from all evil and flaws. For disbelievers on the other hand, it is a transition to a life in Hell, where a great penalty lasts forever.

Those who comprehend this reality live a pleasant end in the world when death meets them and a pleasant beginning in the Hereafter. These two occur simultaneously. Disbelievers, on the other hand, encounter the irrecoverable regret of disregarding this reality, of which that had previously been informed. They suffer this regret every moment for all eternity and never find respite from it.

Although death is not a subject of profound thought for most people, it is an unavoidable end. That is because Allah creates death as the definite end of this life. So far, not a single person has avoided death. No one's property, wealth, career, or close friends have provided salvation from death. Certainly everyone will meet death.

So, does avoiding contemplation over death and the life after death save



one from facing this reality? Surely the answer to this question is "No".

Since man is desperate against death, the most rational thing to do is to constantly contemplate upon death and to get prepared for the hereafter.

Those who neglect thinking about the Hereafter whilst being distracted by this fleeting worldly life are taken by

he grows old. In this case, solely making future plans and postponing the fulfilment of Allah's commands will only lead to dreadful regret.

Those who spend their lives distant from Allah and who only repent when they realise they are close to death will experience such regret. Yet repentance which arises from the fear of death and which doesn't bear sincere intention to correct and purify one's self is not acceptable by Allah. Because He knows what is inside of man, including his most inner thoughts and deepest secrets. We are informed in the Qur'an that Allah will not accept repentance based on the fear of death at the very last moment.

There is no repentance for people who persist in doing evil until death comes to them and who then say, 'Now I repent,' nor for people who die as a disbeliever. We have prepared for them a painful punishment. (Surat an-Nisa: 18)

For this reason, it would be erroneous to have a rationale based on the thought "I will repent when the appropriate time comes." This kind of thinking will not save one from the torment in Hell. So if one does not want to suffer an eternal grievous penalty after death, he should live for a purpose, knowing that he will absolutely meet Allah and have to give an account of his actions.

surprise by death.

Those saying "While we are young, we can make the most of our lives and think about death in the latter years of our lives" definitely do not grasp that they might never have such an opportunity.

That is because death is predestined by Allah. A person may well die before

Signs of Allah's creation

The creation of snowflakes

Anyone who takes a close look at snowflakes can see that they come in a variety of shapes. It is estimated that a single cubic meter of snow holds about 350 million snowflakes! These flakes are all hexagonal and have crystalline structures.

However, each one of them possesses a unique shape. For years, scientists have been searching for answers to such questions as how these shapes ever came about, how it is that each one of them has a different shape and what provides their symmetry.

Every bit of information that is gained reveals another magnificent mastery present in the snowflakes. The variety and perfection of the hexagonal structure of snowflakes is a manifestation of Allah's status as the Originator (al-Badi). Allah is the One Who made good everything that He has created. The formation of snowflakes constitutes yet another aspect of Allah's endless artistry.

These thin, small flakes look like multi-pointed stars or tiny needle heads. The formation of the snowflakes in the pictures is truly amazing. For years, the orderly structure of snowflakes has caught people's attention. Since 1945, research has been carried out in a quest to discover which factors give the final shape to the crystals.

A single snowflake is a pile of crystals consisting of more than 200 ice crystals. Snowflakes are made up of water molecules that are shaped in a perfect order. Snowflakes, one of nature's true architectural wonders, are shaped when water vapor gets cold while

passing through clouds. This takes place like so:

Passing through the clouds, water molecules scattered everywhere in a disorganized way throughout water vapor begin to lose their random movement due to the fall in temperature. After a while, the water molecules, moving more slowly, begin to form groups and consequently become solid. Yet, there is no disorder whatsoever in their groupings.

On the contrary, they always unite as microscopic hexagonal forms that look similar to each other. Each snowflake at first consists of a single hexagonal water molecule, then other hexagonal water molecules come and attach to this first piece.

According to experts on the subject, the basic factor that determines the shape of a snowflake is that these hexagonal water molecules are joined together just like links in a chain. In addition, the pieces of crystals, which normally should look alike, take on very different shapes according to the temperature and level of moisture.

Why is it that there is a hexagonal symmetry in all snowflakes and why is each of them different from the others?

Why are their edges angled rather than straight? Scientists are still trying to find answers to these questions. Yet, this much is evident: Allah is the One Who has no partners in creation, is the Possessor of an endless power and the Originator of everything.

The fossil record contains not a single example of the imaginary "intermediate" species or missing links—which evolutionists claim must have existed.

Living fossils refute evolution

Evolutionists are well aware that all the scientific evidence shows that their "process" is nothing but a myth. Living fossils are the work of God, the Creator and Lord of all things, Who first created them millions of years ago and has

maintained them in all their perfect forms right down to the present day.

Ever since Darwin's time, his followers have been terrified of this evident fact being revealed for all to see. At last, however, this manifest and indisputable truth is out in the open, and all their efforts to conceal it have been in vain.

If evolution had really taken place then living organisms should have developed by gradual incremental changes and continued to change over time. But the fossil record shows the

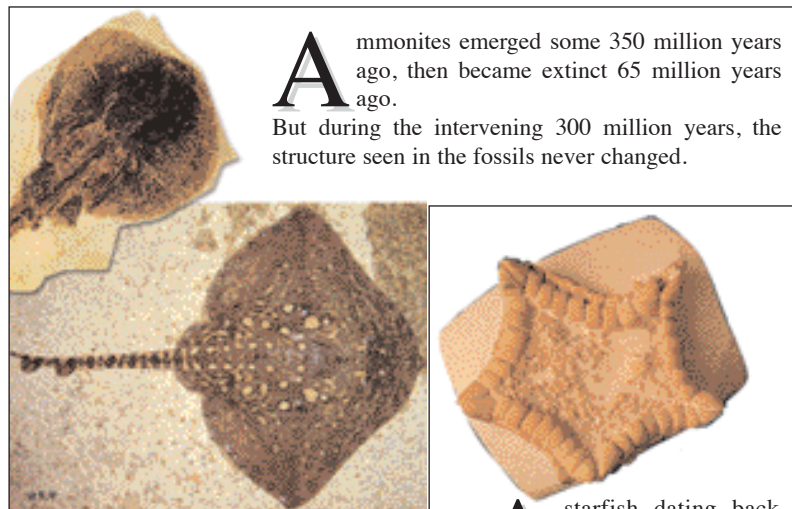
exact opposite. Different groups of organisms appeared suddenly with no similar ancestors behind them, and remained in their original state for millions of years, undergoing no changes at all.



Abyon fossil fish dating back some 210 million years.



A fossil frog, approximately 53-33.7 million years old.



Ammonites emerged some 350 million years ago, then became extinct 65 million years ago. But during the intervening 300 million years, the structure seen in the fossils never changed.

A starfish dating back some 100 million years.



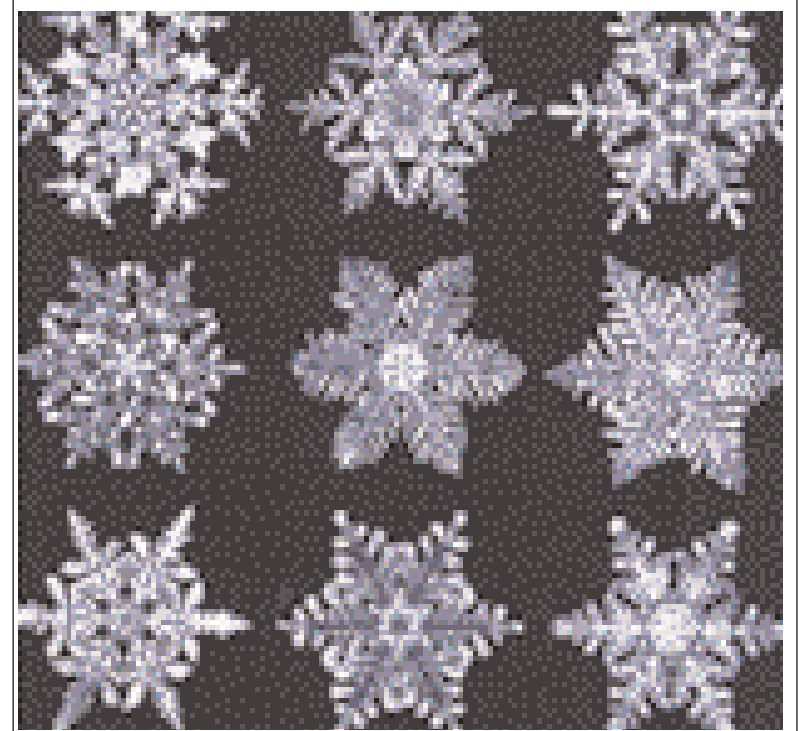
A fossil crab approximately 55 to 35 million years old.



An echinoderm (starfish) fossil dating back some 135 million years.



A thornback ray fossil dating back to the Mesozoic era (245-65 million years ago) has exactly the same characteristics as those living in the sea today. This particular creature, about 250 million years old, clearly demonstrates that the evolutionary process is entirely fictitious.



Islam's social welfare: Zakat

By: YemenTimes Staff

In Islam, Zakat is known a tax-like mechanism to distribute wealth to the poor. Zakat accounts for as 2.5 percent of the wealth and savings which have remained constant for one full year. In Arabic, the term Zakat is derived from the phrase Zaka which means growth, pure and blessed. Therefore the concept of Zakat in Islam means the purification of wealth and a good deed which helps the needy in the society and strengthening social bonds in the community.

Zakat is one of the pillars of Islam and it is a must for every Muslim who satisfies the conditions necessary for payment of Zakat. Muslims do not view their wealth as their personal property, but it is the property of god which he has given to Muslims and instructed them to use their wealth for constructive and legitimate causes.

Zakat is one of the earliest systems used to do social justice and satisfy the needs of the poor and needy, it is based on taking a portion of the wealth of the wealthy and giving it to the poor and those in need, Zakat can also be viewed as a purification for the Muslims of greed and other worldly desires and it also builds a sense of responsibility towards those who are in need. Zakat is also a mechanism to eradicate poverty and sustain good quality lives for people.

Shaikh Hassan Abdullah, under secretary in the Ministry of Islamic Affairs, said Zakat should be paid out to the governor or the government agency in charge of Zakat, unless the agency has given up the right to collect Zakat and allows the payment of Zakat to be paid out in accordance to the payee's judgment, he also added that there should be a legal authority to collect Zakat which is the 'Agency of duties' affiliated to local councils and the Ministry of Local Administration, and this agency should collect Zakat and make a fund for investment in order to develop resources replacing the current direct payout of Zakat to the needy with projects and money-generating investments that would eventually aid the needy in the long term and eradicate poverty as a result.

He also added that the demands of modern life necessitates that Zakat should have plans and programs to regulate it all year long and not only be managed in holy months. Zakat should be managed in such a way that would sustain some sort of steady a steady income for the needy while it should also be used in employment-generating activity and investment projects that should result



Zakat is a system of Social Welfare.

in developing the disadvantaged and providing them with jobs and wages that would improve their standards of living.

Islam says Zakat should be collected by the governor or concerned government agency for this purpose, in order to regulate the affairs of Zakat and plan how it should be paid out during the short-term as well as the long term in order to eradicate poverty and uplift the disadvantaged segments of the society as well as the needy to become Zakat givers instead of recipients of Zakat.

Therefore, Zakat is an Islamic concept that proved to be very efficient at eradicating poverty during the age of Islamic Kalifas reaching a point that Zakat was collected but no recipients worthy of collecting Zakat were to be found.

Recipients of Zakat:

Allah Almighty has specified eight categories of people who have a right to receive Zakat, these are the needy; the detained; those who administer Zakat; new converts to Islam; the Bankrupt; those in dispute; the Volunteers; travelers in seek of refuge.

The Needy: The needy in this context are people whose income is insufficient in covering their living expenses for a full year, therefore they are given Zakat to cover the reminder part of their living expenses for a full year or paying for exceptional circumstances that might affect them such as costs associated with illness.

The Deprived: Those are the people who are in most need for means to cover their basic living requirements and do not have any means of income generation whatsoever, and

therefore Zakat equal to a full year's expenses should be given to such deprived people, such people might include the elderly, physically disabled and orphans.

Zakat Administrators: Those are the people whose job is to collect the Zakat, safeguarding it, managing it and distributing it to the needy. They should be given a part of Zakat in a fair manner as an equivalent of their wages provided that they do not receive wages or salaries from other sources for administering Zakat.

Converts to Islam: Zakat is paid to new or prospected converts to Islam in order to strengthen the sense of belonging to the Islamic faith in the converts, however this Zakat is paid out only in times when the governor sees necessary. Sometimes this sort of Zakat is given out to non-Muslims in order to avoid conflicting with them and also to bring them closer to understanding a prime concept of Islam, which is peace.

The Detained: In this context the detained refers to a person who is unable to pay his dues and therefore loses his freedom (or put in jail). Zakat should be paid out to such people in order to regain their freedoms and rights. Similarly, this Zakat should be paid out to support people who under all sorts of imperialism was it military, social and economic such as the current circumstances in Palestine.

Those under debt or in dispute: The first part in this category is that Zakat should be paid to relatively poor people who are under debt while pursuing a necessity such as to build a house or a shelter for his family or those who suffer as a result of a fire or a catastrophic event, therefore Zakat ought to help them in

meeting some of these costs. While the other part is that Zakat should be used in solving disputes between parties such as claims of compensation for damages which the parties involved are unable to reach an agreement on the satisfactory amount of compensation, therefore interference become necessary and the additional amount for compensation which is disputes is to be paid out from Zakat to solve the dispute. In other cases when the first party agrees to compensate the other party(s) but is unable to compensate due to financial hardship then that compensation is given out from Zakat.

Volunteers: This refers that Zakat should be given to volunteers who have no official salaries, volunteering either for spreading Islam, fighting enemies or undertaking social welfare such as in times of natural disasters as well as in times of prosperity in building social interests and community development.

Travelers in seek of refuge: Zakat should also be given out to the travelers who are in need of refuge either because they have lost their way or means of transportation, therefore they should be given the exact amount they need to reach their destination.

Islam is a religion and is a way of life, it has provided the solution for social injustice and for poverty in its pillars as we have seen through the Zakat pillar, god Almighty said in the Quran "All the believers are brothers," and therefore such mechanism such as Zakat ensure that the bonds of the community are strong especially when it comes to economic hardships and social welfare of the people.

Business in brief

Finland to take part in the Yemen Donors conference

The Republic of Finland, which is the current chair of the European Union, has emphasized it will play a strong role in the London donors' conference next month. The bilateral relations of Yemen and Finland were discussed during the visit of Minister of Planning and International Abdul-Kareem Al-Arhabi to Helsinki.

Micro financing fund finances 182 projects

The micro financing fund for tiny enterprises has given out YR 99 million and YR 805 thousand in loans to finance 182 projects, aiming to provide long-term employment for 343 people in Hodieda governorate which has the highest rate of poverty in the country.

Unitel attracts more Investments

SyriaTel has joined in the alliance of Unitel, the third GSM provider in Yemen, by a share of 10 percent of the alliance, which has a total worth of US\$ 335 million, and will start operation in the second quarter of next year.

First lead and silver mine in Yemen

The Ministry of Petroleum and Mineral Resources has signed an agreement through the affiliated Authority of Geological Research with the Jabal Salb Company represented by its major shareholders, ZincOx of UK, Anglo-American company and Ensan Company of Yemen, in order to extract Lead and Silver from a mine in Neham area in Sana'a governorate. Minister of Petroleum and Mineral Resources, Khalid Bahah, indicated that is the first agreement of its kind in order to the extract mineral resources of Yemen.

Waived customs worth YR 6 billion for investments

A total of over YR 5.954 billion in customs duties have been waived for 17 investment projects to take place in the Aden Free Zone, in line with the new measures the government is undertaking through the Investment Promotion Authority in order to attract new investment in the Industrial zones allocated in several parts of the country.

Qatar Airways received four more accolades

Award-winning Qatar Airways has boosted its tally of international honors by winning four more accolades for the World's leading Business Class airline; the world leading Airline inflight meal service, leading airline in the Middle East as well as the leading Middle East business class airline.

OPINION

After democracy?

By: Raidan Al-Saqqaf
alsaqqaf@gmail.com

Yemen is currently at a high in its democratic development, with hugely successful presidential and local council elections, a democracy that is integrating deeper into the society and a government that is taking concrete steps towards more democratic and accountable forms of governance. It therefore seems President Saleh is determined to consolidate political freedoms with democratic development and good governance towards a more prosperous future in Yemen especially during his new term in office.

There are many reasons to celebrate his determination and the current democratic wave, reinforcing political freedoms and human rights are a cornerstone of development, but what about the other pressing priorities of the Yemeni people? Such as economic development, better infrastructure and improved government services. How distant are those from the current wave of democracy and what can, if anything, Yemen's democratic development do for its economic development and well-being of citizens?

Empirical evidence suggests that, on average, countries which become democracies do not miraculously achieve faster economic growth due to democratic development, and similarly failed democracies do not do much worse in terms of economic development than they used to do. Therefore our democracy is not a magical spell to boost Yemen's economic development, in spite of the additional salaries and perks the government is paying its employees and the advance payment of next month's salary. The widespread association of Yemen's recent democratic milestone with more cash on hand for government employees and affiliates (over 500 thousand) is not only misleading but it is wrong. Yemen's democracy didn't provide for the additional salary and does not put bread on the table; Yemen's economy does.

The long-term success of a democracy depends on the strength

of the underlying economic system; a democracy is more likely to persist as a successful political system if the country grows richer, not by a mere additional salary or perk but by successful economic reforms resulting in enhanced business and production activities. To sustain our democratic development we need high-paced and tangible economic development. So far Yemen still has an unstable economy; evident in the fluctuation in the prices of vegetables due to increased demand during Ramadan. The impact of this fluctuation is only an indicator how the cycles of boom and bust affect consumer prices and in turn disrupt the fragile economy of Yemen.

My concern is the interaction between the political development and the economic system. History books show us that a democracy born in an encouraging economic environment with a functioning market system, thriving foreign direct investments, and sizeable international trade, is likely to consolidate economic liberalism, stabilize expectations, and hence lead to more investment and faster growth. On the contrary, if an economy is shrinking and is controlled by the state or a few trading groups, has little investment and minor capital movements, or relies on rents from exhaustible resources and extractive industries to obtain foreign currency, then the transition to democracy is very likely to be overwhelmed by the economic demands of the citizens and is destined for a long path of political struggle, hurting economic growth and provoking those who are currently misled to think that democracy is a ticket towards economic prosperity.

Which one of those two scenarios is more likely to be witnessed in Yemen in the next decade? What comes after for Yemen's democracy? The answer for these questions is dependent on Yemen's economic growth, if we successfully meet the 7 percent growth rate target needed to result in any sort of development and in turn strengthen our fragile economy, then it is a bright future for Yemen's democracy, otherwise the second scenario will unfortunately prevail, and it will be downhill for Yemen's democracy.



Administrative Officer

This is an excellent opportunity for someone with proven administration, financial and personnel management skills to work in a busy and challenging environment as the head of the administrative section.

Essential skills:

1. fluent reading, writing and speaking English and Arabic;
2. Experience of accounting and reporting
3. Word processing and spreadsheet competence;
4. Use of phone, fax and photocopier;
5. Ability to prioritize and to work independently;
6. Experience of managing junior staff;
7. Experience of public relations;
8. Excellent interpersonal skills, discretion and diplomacy.

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14

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The Youth Forum section is an uncensored space for youth-related issues written by Yemen Times readers.

Living in limbo

By: Najwan Al-Junaid, Canada

In Yemen, it seems that having children is an aesthetic obligation for the married. For many Yemeni parents, the child is neither a product of love and commitment nor a fulfillment of a sacred vow. I look at many Yemeni families and I only see careless mothers and passive fathers. I see selfish parents, immersed in their own indulgences, from qat parties to superfluous social activities.

Almost everyday in the afternoon, a semi-tornado storms Yemeni households. Qat time approaches and both parents perform their rituals preparing for qat parties.

Lunch is rushed, phones run off the hook, qat bundles are majestically washed and dried, and people pace in and out of the house almost like an emergency room. By 3 pm, the father is gone for his little gathering. If he is one of those forced-to-marriage Don Juans, he might meet his friends in Tahrir and 26 Street for a habitual women harassment ritual, also known as flirting. The mother needs two more hours to beautify herself, look gorgeous for 200+ women and prepare her qat bag

with all the necessary equipment. And if she is lucky enough, the maid prepares the magic bag so the Lady can have more beauty time.

Where are the children in this equation?

By 3 pm, the children are neither the responsibility of the mother nor the father. It is fun time. The children are either pushed outside to play in streets or taken care of by maids. If they are lucky, they play at the neighbors' house under the supervision of another maid. Briefly, the children have no parental supervision for almost six or seven hours. The mother probably returns by eight at night and she still wants to enjoy few moments by herself and to let the qat effect sink. The maid carelessly provides dinner for the children and puts them to bed. And the father shows up at ten or so. Assuming both parents go out everyday and keeping in mind the children are in school until one in the afternoon, the children basically spend almost an hour with their parents per day.

The ramifications of leaving children for long hours are huge. What do the children learn in these six hours? Who do they interact with? What dangers are they

exposed to? Sick predators are possibly around a corner and maids will never be like a mother, though there are exceptions. But children are like dough. They can be molded to any shape and form and they easily pick habits and behaviors from their surrounding environment.

Everyone has a potential. I am a firm believer that everyone is a genius in something. With enough nurture and support, children would probably grow to that potential and may exceed it. But nowadays, the majority of Yemeni parents, especially the young, well-off and new breed parents, are in a limbo of minor indulgences and social events. Simply put, many Yemeni mothers and fathers do not know what it means to be a parent.

Childbirth is not an event that begins with consummation and ends at the hospital or at the hands of a midwife. It is a lifelong process that requires parents to nurture a child for growth through each phase of life. And as they say, it is easy to become a father or a mother, but it takes someone special to be a Dad or a Mum.

Najwan Al-Junaid is a team-member of *Shabab Yemeni*.

Ahmadinejad and Bush: More similar than different?

By: Steven Coulthart

Syracuse, New York - The speeches and interviews occurring this week at the United Nations general assembly have drawn global attention to the halls of the UN. But truly at the centre of the controversy are two men, Iranian President Ahmadinejad and U.S. President Bush. Both are highly controversial in their home countries and abroad, and would at first glance seem to be polar opposites. Yet, some common threads seem to link the two men - both in terms of their rise to power and their views on religion and the state.

Both men are leaders with shadowy pasts and a strong spiritual bent. To understand both Ahmadinejad's and Bush's similarities, it is vital to analyse their rise to power. Both were outsiders on their respective national stages, and used this status to gain entrance into politics. As the former governor of Texas, Bush was a presidential underdog at first in the 2000 US election. Critics argued that his lack of foreign policy experience and relative obscurity to the American public were major handicaps to his campaign. However, the election's result showed that Bush's reputation as an outsider enabled him to persuade socially conservative voters that he would restore morality to the scandal-ridden Presidency and would be able, because he was an outsider, to end Washington's political gridlock.

Similarly, Ahmadinejad emerged in Iranian politics as an outsider coming from a lesser post as mayor of Tehran. In a strikingly similar tactic as Bush, Ahmadinejad used his outsider's position to provide an alternative to frustrated voters. Election results from the US in 2004 revealed a country divided to the core and put the political divisions between rural and urban areas into focus. The Bush campaign was effective

in appealing to red (rural) state voters who emphasised "moral values" deemed higher than their blue state counterparts' when picking a candidate. Interestingly, Ahmadinejad appealed to a similar rural population of Iran just as Bush had to rural America through a mix of social conservatism and promises to improve the lot of Iran's underclass.

In both the US's 2004 and Iran's 2005 elections, religion's role in politics was greatly increased. Both Bush and Ahmadinejad were able to tap into feelings of marginalisation among conservative religious groups that were frustrated by liberal political forces in their countries. Even more interestingly, the percentages of both countries' populations who would classify themselves as religiously conservative are roughly the same. According to estimates by Hadi Semati of the Woodrow Wilson International Center, approximately 35% of Iranians support religious conservative candidates. According to a 1993 Gallop poll of Americans, 33% of Americans agreed with the statement, "The Bible is the actual word of God and it is to be taken literally, word for word."

Once in office, these two leaders have also taken similar roads, particularly with regard to foreign policy. Ahmadinejad, only a year into his Presidency, has aggressively pursued a policy of developing nuclear technology, and has not shied away from confrontations with the United Nations and the world's great powers. Ahmadinejad's strong anti-American and anti-Israel rhetoric has persuaded many that moderation in Iran is truly dead and that Iran is a threat to the West. Similarly, Bush, who had campaigned as something of an isolationist, was able to use the terrorist attacks of 9/11 to launch an aggressive foreign policy in the Middle East, a policy whose self-stated aims are the democratisation of

the Middle East and thus the elimination of threats to Israel and American interests.

Bush has also abandoned the US's usual position of maintaining the moral high ground, and has used similar threatening, confrontational and aggressive rhetoric, stating that "You are either with us or against us" on fighting terrorism, and labelling North Korea, Iran and Iraq as an "axis of evil." In both countries, this rhetoric serves to shore up their respective power bases, which are inclined to nationalism and viewing foreign policy issues in black and white.

Perhaps the greatest similarity between these two leaders is that their success or failure lies in the deserts of Arabia and the steppes of Asia. Both men know we are entering a new historical epoch, and both seem determined, however misguided their methodology, to put their country's national interests above all else, whatever the risk to the rest of the world. Bush has continually rejected the notion of speaking with Iran's president and generally rejected the idea of negotiating with Iran over its nuclear aspirations. It is time for citizens of both countries to recognise how extremist their leaders have become, and what a danger to the world and to their own security such nationalism and extremism can be. The citizens of Iran and the US should recognise that they are not all that different, that they in many ways share the same aspirations and goals, and that while their cultures are quite different, they have leaders who share remarkably similar traits. It is this common ground that will open up dialogue and prevent the unthinkable.

* Stephen Coulthart is a recent graduate of the State University of New York, where he studied political science and public justice. This article is distributed by the Common Ground News Service (CGNews) and can be accessed at www.commongroundnews.org.

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Made in Yemen - Ramadan delicacies

Every issue, we will bring you recipes of a number of Yemeni traditional foods made especially during Ramadan. We will also provide you with health tips regarding some of the food items for your benefit. **Bonn appetite!**

Salta:

Ingredients:
One cup of meat broth
One tbsp Fenugreek powder
Warm water for making the Hulba
Meat broth
_ kilo minced meat
One onion
3 garlic cloves grounded
2 spoons of oil
One cup of chopped fresh leak leaves
20 grams (around three spoons) of chopped coriander leaves
Four red tomatoes
One spoon tomato paste
Salt and spices

with blender for 10 minutes then soak for five minutes
4. Repeat step three until mixture is white and creamy

Making the minced meat:

1. Heat the oil
2. Finely chop the onion
3. Dice the onion with the grounded garlic in the oil and fry until golden
4. Meanwhile finely chop the tomatoes
5. Add salt and spices
6. Add the minced meat and let cook with one cup of water for half an hour or until the meat is cooked

Making the Salta:

1. Heat the madarah until quiet hot
2. Add the meat broth
3. Make the minced meat mixture into small balls and put inside the broth while continue heating
4. Finally four the Hulba on top of the mixture and serve immediately

Note: you can substitute the meat with



Malouj is eaten in many Yemeni houses on daily basis as a home substitute for ready made bread

PHOTO BY FATIMA AL-AJEL

vegetables such as potatoes, ladyfingers or white beans. You can add one egg at the beginning by frying it in the heated Madarah.

Malouj:

3 cups wheat
1 cup flour
Warm water for making the dough
Salt for taste
One tspn yeast
One spoon fenugreek
Black cumin seeds

Procedures:

1. Make the dough by mixing the ingredients together for 10 minutes
2. Let it relax for one hour until the yeast starts working
3. Meanwhile soak the fenugreek in half a cup of water for half an hour
4. Heat the traditional oven (Tanour) and let heat for 10 minutes
5. Take a part of the dough and wipe the front with the fenugreek batter
6. Smooth the dough and expand it by hand
7. Immediately slam it into the Tanour keeping the side with fenugreek visible
8. Spray the while the bread is still cooking
9. Serve hot with the Salta

Procedures:

Making the Hulba:

1. Soak the fenugreek in cold water for 4 hours at least (the longer the better)
2. Drain the old water and add new cold water
3. Blend the fenugreek with hand or



Salta is a spicy stew meat-based spiced with fenugreek PHOTO BY FATIMA AL-AJEL

Health benefits of Salta with Malouj

The Salta is almost known as Sana'a's national dish. It is a spicy stew meat-based spiced with fenugreek and generally served at the end of the main course. The taste is quite unlike any Western dishes, which may take newcomers by surprise, but it is a taste well worth acquiring.

This dish has many benefits for it containing fenugreek (discussed in an earlier issue) and wheat (also discussed in an earlier issue) and

lungs to all body cells, and is also part of key enzyme systems for energy production and metabolism. Additionally, iron is instrumental in keeping your immune system healthy. Iron is particularly important for menstruating women, who lose iron each month during menses. Additionally, growing children and adolescents have increased needs for iron, as do women who are pregnant or lactating.

Seeds of Good Digestion

Cumin seeds have traditionally been noted to be of benefit to the digestive system, and scientific research is beginning to bear out cumin's age-old reputation. Research has shown that cumin may stimulate the secretion of pancreatic enzymes, compounds

necessary for proper digestion and nutrient assimilation.

Cancer Prevention

Cumin seeds may also have anti-carcinogenic properties. In one study, cumin was shown to protect laboratory animals from developing stomach or liver tumors. This cancer-protective effect may be due to cumin's potent free radical scavenging abilities as well as the ability it has shown to enhance the liver's detoxification enzymes. Yet, since free radical scavenging and detoxification are important considerations for the general maintenance of wellness, cumin's contribution to wellness may be even more far-reaching. Source: whfoods.com

Black cumin:

Iron for Energy and Immune Function
Cumin seeds, whose scientific name is Cuminum cyminum, are a very good source of iron, a mineral that plays many vital roles in the body. Iron is an integral component of hemoglobin, which transports oxygen from the

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