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Inside: 

5 Summer camps: Fun beyond school walls 

7 The evolution of America's women's colleges 

8 Customer service: An alienated concept? 

Readers' Voice

Last edition's question:
 What do you think is the number one reason for the difficult traffic in Sana'a?
 Road unworthy vehicles (4%)
 Inadequate traffic authority (13%)
 Irresponsible drivers (51%)
 Bad roads and infrastructure (32%)

This edition's question:
 Do you think the call for a revolution is serious or is it another political ploy by the opposition?
 - Yes it is serious
 - It is a political ploy
 - I don't know

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Official sources: Crime declines by 35%

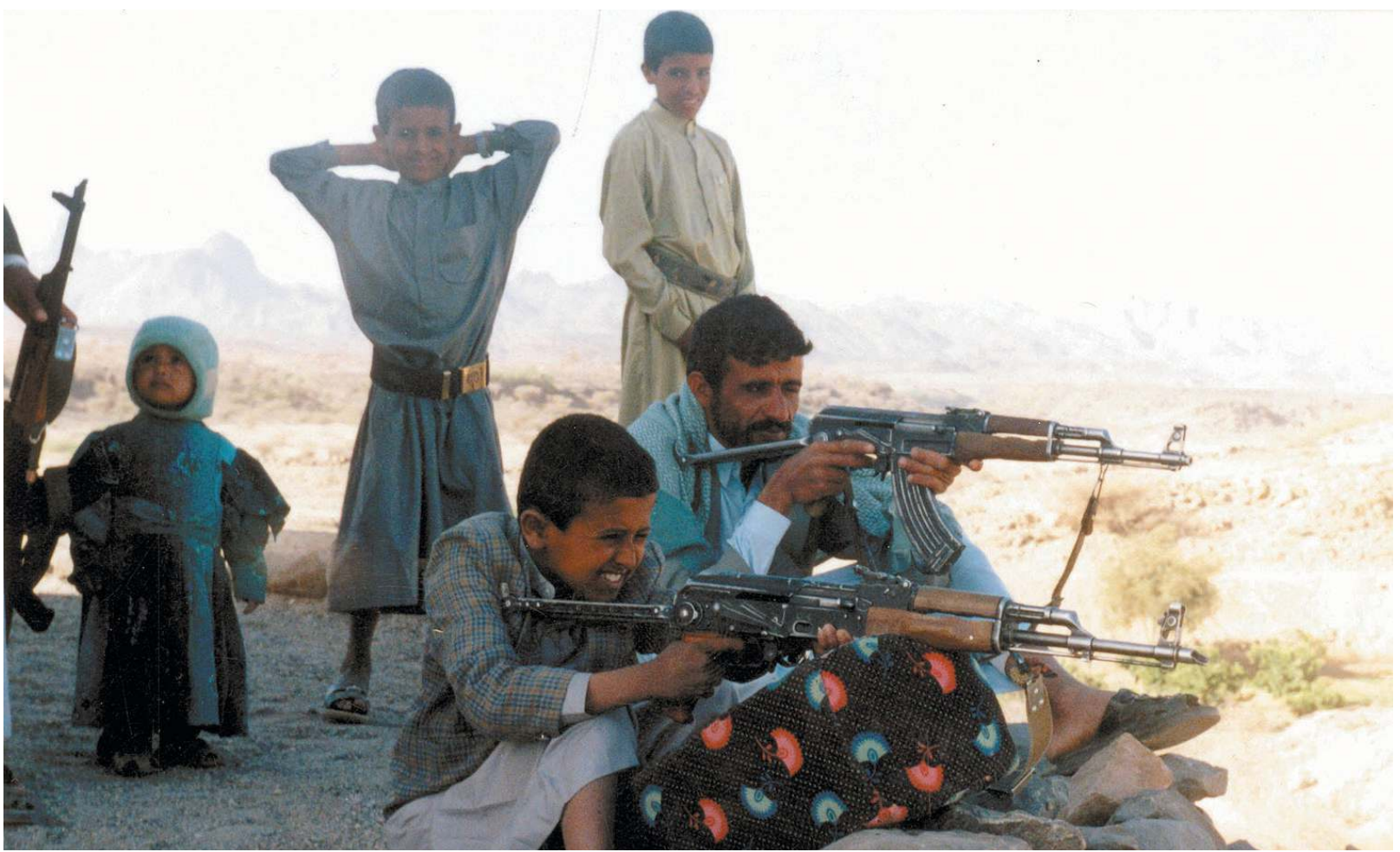
By: Saddam Al-Ashmouri
 For Yemen Times

SANA'A, September 4 — People were mixed when the government made a decision to prevent the carrying of firearms in main cities. Some of them supported the decision, considering it a positive step. Some of the governorates such as Al-Mukalla, Rada', Sana'a and Amran experienced massive marches in support. Some sheiks, who always have armed body guards, also stand for the decision. "We are the first ones who will drop fire-arms," Sheik Sanan Al-Khawlani said.

He also added, "The government has taken this historical step to get rid of this dangerous phenomenon. However, the consequences will be dire as the community is used to carrying fire-arms for decades. It is so hard for the individual to drop his weapons."

"I think that firearms have led to crimes all over the country", Al-Khawlani added.

Major General, Al-Qawsi, the Ministry of Interior's deputy, confirmed



Carrying weapons is a traditional practice among many Yemeni families passed from generation to the next. Despite government efforts only 2000 pieces were confiscated during the last week since the beginning of the ban. Over 60 million pieces of light weapons are estimated to be in the position of Yemeni people.

Qat trees flare war in Sa'ada

By: Mohammed Bin Sallam

SA'ADA, September 5 — A number of people were killed and injured yesterday, Wednesday Sept 5, during the fighting taking place for three days in Al-Malaheet area located within Al-Dhaheer district in Sa'ada governorate.

Fighting is taking place between Al-Malaheet locals and army forces because the army imposed money taxes on Qat farmers who are advocating Al-Houthi. The army forces picked up Qat trees and sold them for their own pocket.

Wednesday's injuries are a follow up to the Monday casualties when more than four were killed and six injured from the both sides. Army is taking a Health Unit in the area as a shelter, and base for their operations.

Abdul-Malik Al-Houthi, the leader of the Houthi insurgents in Sa'ada, cautioned the authority that "continuing to murder his loyalists" after killing one of them in Bani Mu'ath area at the hand of the army the last weekend, "will only cause more blood shed". He also condemned the army's behavior against women and children accusing them of attacking homes and looting jewelry and valuables and threatening the locals.

He called this behavior "a disgrace".

More detainees
 The relatives of the 47 detainees including seven children in Al-Noussairayah prison in Hajja charged with Houthism, appealed to the general of the northwest area, the Major General Ali Muhsein Al-Ahmar to release their sons.

The message mentioned that its owners made a complaint to Ali Muhsein Al-Ahmar after their detainees were thrown into prison for six months. They are in miserable conditions and deprived from their relatives. They are tortured and offended.

The message confirmed the disability of local authority officials to take a decision to release the detainees, though all the officials said "these detainees have nothing to do with Al-Houthi and they are stopped for precautions only."

According to local sources, the major general of the northwest area is the real ruler of three governorates, namely; Hajja, Sa'ada and Hodaidah. The local authority officials cannot adjudicate many issues including the detainees without referring to Ali Muhsein and hearing his viewpoint in this respect.

that the ratio of crime had declined by 35 percent during the last week of August. "1522 weapons caches have been controlled, of which 48 percent are from the capital secretariat of Sana'a," Al-Qawsi declared.

However, the Ministry of Interior had mentioned, in its annual report on mortality, that deaths and injuries due to the use of fire-arms during the period from 2004 to 2006 stands at 23, 577.

According to the report, an astonishing 84.72% of these incidents and crimes are caused by the spread of fire-arms between people.

Moreover, in 2004, a law had been issued to regulate carrying, as well as possessing weapons. However, the law faced strong objection by the parliamentarians as they have a significant number of bodyguards.

The parliamentarian, Fuad Dahaba, said, "We as parliamentarians would be a typical example in following with alacrity. However, the problem is that the government had taken the decision all of a sudden. It should have been taken gradually. It is hard for the community to accept it as fire-arms are a source of pride among tribal communities."

"I think there should be some kind of

equality in this respect. All people should be equal according to laws. But when the law is applied to some people and not others, it will trigger hatred in the state," Dahaba added.

However, the ministry of interior announced the application of a bylaw to the regulation for the protection of senior government officials. Yet parliamentarians, members of consultative council, ministers, and higher judges can obtain licenses for pistols for their bodyguards. A 60 day time limit was given for the commitment, as well as for licenses. The security parties will conduct campaigns at the level of the secretariat of Sana'a and main cities of the governorates to control violators. However, the decision stressed the importance of hiding bodyguard weapons, even they are licensed.

In regards to the implementation aspects of the government's decision, the Deputy of the Ministry of the Interior confirmed that no incidents had taken place in the first day of the plans application.

The source praised the response of the state's officials as well as security and military leaders in complying with the law. This plan will be implemented in three phases. The first phase will last

for three months, however, the second and the third will continue until September 2008.

Moreover, security forces had conducted campaigns from 2004 to 2006 to control weapons levels that were reaching 213,106, including 3115 pistols, 251 grenades, 204 various fire-arms and 41,573 ammunitions.

Saleh Azam, whose gun was confiscated, said, "I don't care about confiscating my gun since the law will be applied for everybody."

However, some people referred to the constitutionality of the law:

Additionally, sheik, Ali Bin Sudah, said, "The pride of the tribesmen is in

their fire-arms. I think nobody will leave his weapons whatever the cost. Weapons have been with us since the revolution and have become a symbol of manhood. It may be possible to apply this decision at the entrances of the main cities but in the provinces it is impossible to do so," he added.

For social figures and businessmen who desire to possess pistols, they should head to the Office of the Minister of Interior for the issuance of a license.

Finally, the Ministry of Interior urged all Yemeni people to play their vital role in cooperating with them to fight this negative scourge and to enhance stability for the safety of Yemen.

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In brief

SANA'A
First festival for blind women
 Sept 5 — Al-Aman Foundation for blind women will be launching its first festival for blind females on Sept 10. The foundation will be launching the national day for blind women in Yemen on that very day. The day comes in recognition of the abilities of blind women as productive members of the society.

Political parties and women during elections
 Sept 4 — The role of political parties in promoting women as candidates in the coming Parliamentary elections 2009 will be discussed in a seminar coming Saturday Sept 8. The Sisters Arab Forum for Human Rights foundation at the second democratic forum organizes the seminar.

17 EU scholarships out for grabs
 Sept 4 — The European Union Erasmus Mundus is offering 17 scholarships for higher education degrees for Yemenis based on competition. The program runs in partnership with Sana'a and the Science and Technology Universities, as well as Universities of Dhamar and Ibb.

DHAMAR
2008 investment budget
 Sept 5 — Thirty executive office and 12 local council in the districts of Dhamar governorate are participating in the making of the 2008 investment budget.

ABYAN
Modern irrigation techniques
 Sept 5 — modern irrigation techniques were the highlight of the one-day workshop organized by the Ministry of Agriculture's office in the governorate. Fifteen agricultural specialists and guides participated in the workshop, which aims at minimizing the waste of underground water.

TAIZ
Rural development project
 Sept 5 — Rural development project in animal zones covered a wide range of activities and projects in Taiz since it started in 2005. The project has recently conducted a number of awareness workshops to accompany the productive activities regarding animal wealth care and dairy products.

IBB
National campaign against cancer
 Sept 5 — The foundation stone of a cancer treatment health center has been laid in Ibb as the land for the project has been secured this week. The local council in Ibb promised the eland while the governor called on charitable people to donate to the Al-Amal Center for cancer treatment at Al-Thawra General Hospital in Ibb. Currently the center is treating 249 cases with an overall cost of around 144 million Yemeni Riyals.

ADEN
Assistance to fishermen
 Sept 4 — The Yemeni Coast Guards Authority has started a charity project in which items and in-kind goods are distributed among fishermen in Aden, Abyan, and Lahj. The items include schoolbooks and bags and uniforms for the children, and fishing equipments for the fathers.

HADRAMOUT
Optical fibers network underway
 Sept 5 — The digging for a 96 kilometres long optical fibers cable network between Yemen and Kingdom of Saudi Arabia is almost completed. The project costs almost 350 million Yemeni riyals and the 36 fiber cable will improve the communication services in the region.

For over a month Nisreen Shadad has been following the case of an illegal arrest of some forty detainees in Hajja, three of whom are 15 years old. The detainees have been arrested on suspicion of having links with Al-Houthi insurgent in Sa'ada. As to why they are kept in prison without evidence, head of the political security cynically told Nisreen to ask the president.

By: Nisreen Shadad
 HAJJA, Sep. 5 — Thus far, there have been two official orders to release the 40 detainees of Hajja, accused of terrorist conspiracy, and give them a fair trial. In spite of this, there has been no action. The first order issued by the general prosecutor in Sana'a, Abdullah Al-Ulufi on August 13, as an endorsement to this, governor of Hajja, Abdullah Al-Harazi, ordered the release of the detainees on August 25 a few days before he was transferred to Al-Mahra governorate. Fifteen of these detainees have gone on a hunger strike starting Tuesday Sept. 4. The 40 detainees have been imprisoned for up to five months on grounds that they are potential terrorist who may do harm

in the future. The excuse for not following up on the instructions of the highest authority in the governorate is that the detainees did not produce a guarantee for good behavior stating they would not indulge in any anti-government act in the future. Adel Farhan, the general trustee of the local council and the vice-president of the security committee, said, "There are orders to release the detainees, however they are but ink on papers." Yemen Times tried to phone up the general prosecutor for more information about his orders to release the innocent detainees and provide give a trial for the accused, but Abdullah Al-Ulufi, hung up.

Somebody is lying:
 Seven of these detainees have already produced the document (see image on right). However, they are still in prison. Saleh Sukhaib head of the political security in Hajja — the apparatus responsible for political and terrorist criminals — criticized the documents the 7 detainees produced as not in the "exact format we need". In fact, chairperson of the local council Ahmed Haidar explained to Yemen Times that the document is fake, despite of the fact that his college and deputy

Adel Farhan confirmed that they both signed it and endorsed it. Relatives of the seven detainees including three children aged 15 years old, said they had been running around from one authority to the other in order to get their loved ones released. Ali Wazzan, a high level police officer, confirmed that the head of the security asked them to bring a guarantee from sheiks. When they gave them, they asked for a commercial guarantee as the first one is not acceptable. Lastly they said they don't have orders to release the seven detainees. Ahmad Arman, the executive secretary of HOOD organizations for defending rights and freedoms said, "The role of the court (judge) is still weak in Yemen, therefore orders couldn't be carried out. While in theory, the court has the absolute power to arrest as well as to release people, in reality the political security is in full control."

Wazzan said that he is sure that the seven detainees' represented by HOOD are innocence. They were studying the Zaidi curricula with Majd Al-Din Al-Muayadi in Sa'ada. When the war in Sa'ada has started they came back to Hajja. After several days, they were phoned

by Farhan and asked to come to the security office. They immediately went and then they put in the prison. Al-Muayadi, according to Wazzan, is a well known Zaidi scholar. He is teaching many students in Sa'ada Zaidi schools. Al-Houthi was one of al-Muayadi's students. Al-Muayadi disagreed with Al-Houthi's behaviors and thoughts because he was extreme. "Al-Muayadi's teaching is moderate and here in Yemen, Zaidists don't feel that they are different than Sunnis. We pray and fast together. The difference between Zaidism and Sunnis is in fatwas (legitimate orders), however we agreed in the basis (the creed), said Wazzan. There are many students attended Al-Muayadi's teachings, but not all them are Houthists. "Al-Muayadi was not arrested as he is known as a moderate. "What leads the government to fight this particular group (Houthists) is because they have clashes with police men and they killed some of them," Wazzan said. "There are numerous sects here in Yemen, freely practicing their belief, but once their thoughts become extreme putting Yemen stability in danger, Yemeni government has to take a stand", he added. Due to Wazzan's sympathy with the



The guarantee of good behavior endorsed by the local council in Hajja. Somebody has got to be lying, however, evidence does not lie.
 innocent detainees, he is accused now of having a link with Al-Houthi. Yemen Times attempted to get more information from Sukhaib, chief of the political security, about the detainees; however he said he has no more to say, "If you need more information, you could ask Uncle Ali", referring to the president.

A call for a revolution

Despite the bloody clashes and four deaths caused by the demonstrations in Aden and Muklla last week, sit-ins and protests are still being organized in many governorates across Yemen. Demonstrators protest against government corruption and overbearing price hikes, demanding the authority to stop its "policy of starvation" as well as applying reforms

By: Yemen Times Staff
 SANA'A, Sept. 5 — Thousands of protesters in Al-Dale' governorate, south of Yemen, called on Yemenis around the republic to subvert the existing regime. They announced this during a massive march which took place in Al-Dale', on Tuesday Sept. 4. They demanded a serious dialogue to redraft the unification terms, ones that would be acceptable for the two parts of Yemen "The Sana'a regime is now over and has met all conditions to be removed," read the statement of the demonstration. The protesters denounced the attacks by security officers in Aden and Hadhramout against demonstrators. As a consequence Dale' citizens carried out this solidarity march. They repeated slogans, denouncing the attacks and refusing the hunger policies. They also held the president, prime minister, minister of interior, the chief of the political security body and other security officials accountable for the violations and suppressions happening

in the two governorates. They also demanded to place these names on the human rights violators' list, informing the international organizations concerned about human rights. Security officers have been spread out since early morning on the roads, and entrances of the cities as well as some of the state utilities throughout this week. They are preparing to control for any violent acts that may occur especially that last Saturday protesters blocked public road connecting Sana'a and Aden.

Teachers too
 During their sit-in held in Al-Tahreer Square in Sana'a, on Tuesday Sept 3, teachers demanded the government to approve the second phase of wages strategy. The second phase of the strategy has been pending for over a year now since July 2006, as the third phase started from July 2007. The teachers demanded their payment of around YR 82 billion in aggregate. The sum has already been approved in the general budget of the current fiscal year. They also demanded their wages doubled to be at least YR 100,000 (\$500) in retrospective for year 2006-2007 and an even further increase to YR 130,000 (\$650) starting from July 2007. Teachers working in rural areas demanded an additional allowances for working conditions such as those posted in rural areas or far away from their homes. According to the employment laws of teachers, there is a provision of an increase between 30 - 60% for such considerations.



Protesters in Dale' called on Yemeni in other governorates to revolt against the current system.
 Ahmed Nassir Al-Rubahi, chief of Yemeni Teachers Syndicate, said, "Those in charge of the Ministry of Education treat teachers with all-inclusive mentality." Teachers return to hold sit-ins and protests due to the government breach of wages schedule. "The government is manipulating the allowances teachers deserve, and which are specified in the teacher's Law," he added. Most of the inspectors, schools' deputies are deprived from that entitlement, indicating that thousands of the transferred teachers are still waiting for their payments. "We denounced the obligatory cuts which the teachers were exposed to especially those cuts taken from the presidents' subsidies," Al-Rubahi declared.

Tribal sheikhs of Yemen revolt

Powerful sheikhs of Yemen have come together in order to play a significant role in the future of Yemen. They formed the National Solidarity Council and every now and then come up with a public statement to make sure they are heard and remembered when the time is right. This time, they revolt against corruption, or so they say.
 SANA'A, Sept 4 — Chairman of the National Solidarity Council, Sheikh Abdullah Bin Hussein Al-Ahmar, who is also the member of the Parliament, and who is also the son of the strongest tribal figure in Yemen, AND who is also of the same tribe as the president, stated that "The council is a revolution against corruption. The council is established with the aim of addressing citizens' concerns in different areas, cooperating for the sake of suggesting suitable solutions to any problems and educating citizens about their rights and duties, and how to defend their rights in conformity with the Constitution and laws placed in effect." The council has already gained members from outside the tribal community. Politicians, academics, activists, and even those who belong to the ruling party have taken sides with the solidarity council. The council is also winning the hearts of journalists as it declared its solidarity with journalists, who are usually subjected to

harassments, claiming the government to respect press freedom, give the chance to pressmen to do their national job, specifically as they are members of the fourth authority and protect them from arbitrary practices and right abuses. Despite the fact, those journalists in the past had been the subjects of harassment by some tribal sheikhs who could not accept "criticism", but none of these incidents have taken place in the second half of this year, yet. In its first meeting on Monday, the council urged the government to respect people and suggest the possible solutions to their sufferings due to price hikes and poverty. It also insisted on the government to expedite application of the wage law and care for ensuring all the legal rights of military and civil servants to help them improve their living. Worth noting is that the government is trying to achieve weapon-free cities, where weapons are heavily carried especially by tribal men and their numerous bodyguards. But this law was not mentioned as a priority in the council's meeting. Regarding investment, NSC confirmed that the security and judicial infringements are the primary reason behind the absence of investment and investors in the country, demanding the concerned authorities to provide a good climate for investment. It harshly criticized public job exploitation for personal gains. Many of these sheikhs are also the biggest

investors in the country. The body called for paying closer attention to women's issues and empowering their effective presence in different spheres including politics. However, not a single female is a member of the more than thousand member council. "The council is not against the state, as the state is for everyone. People will support the state when they see it doing right," Al-Ahmar said, "We are not partial toward to a particular group, and the council was established for the sake of the nation. We are always ready for cooperating with the state to reform infringements." According to its plan, the council will count all the social, administrative and living issues, which citizens suffer in each governorate, and in light of the reached findings, the NSC General Secretariat will set a draft plan to suggest possible solutions to these issues in cooperation with political and social forces, and civil community organizations. In addition, NSC plans to conduct a comprehensive study on the tribal situation in Yemen, which is expected to develop any positive tribal traditions and habits and get rid of the negative ones. It recommends the concerned authorities to make use of the tribal traditions in serving the local development, strengthening contacts between tribesmen in different areas, enhancing cooperation and boosting the public interest.

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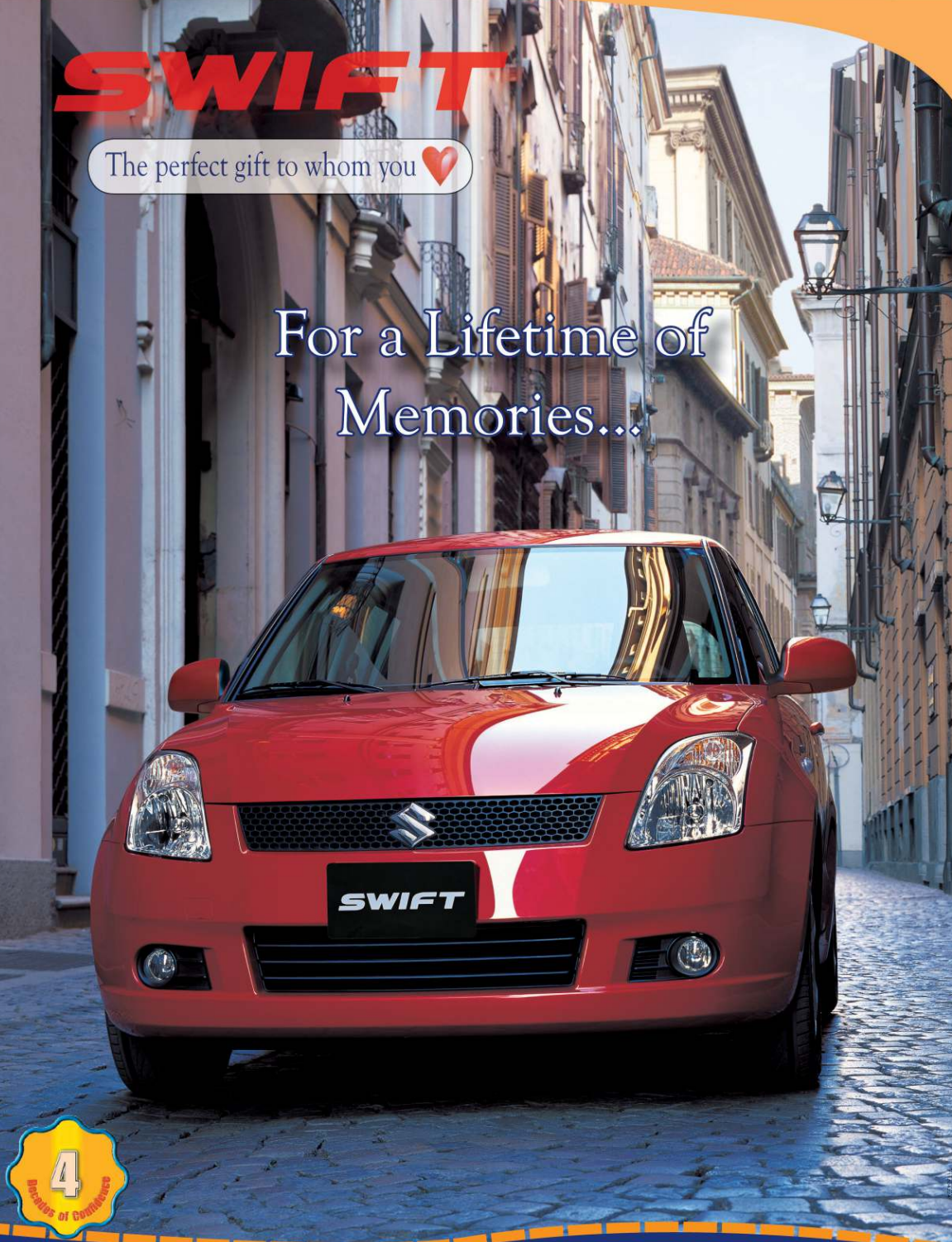







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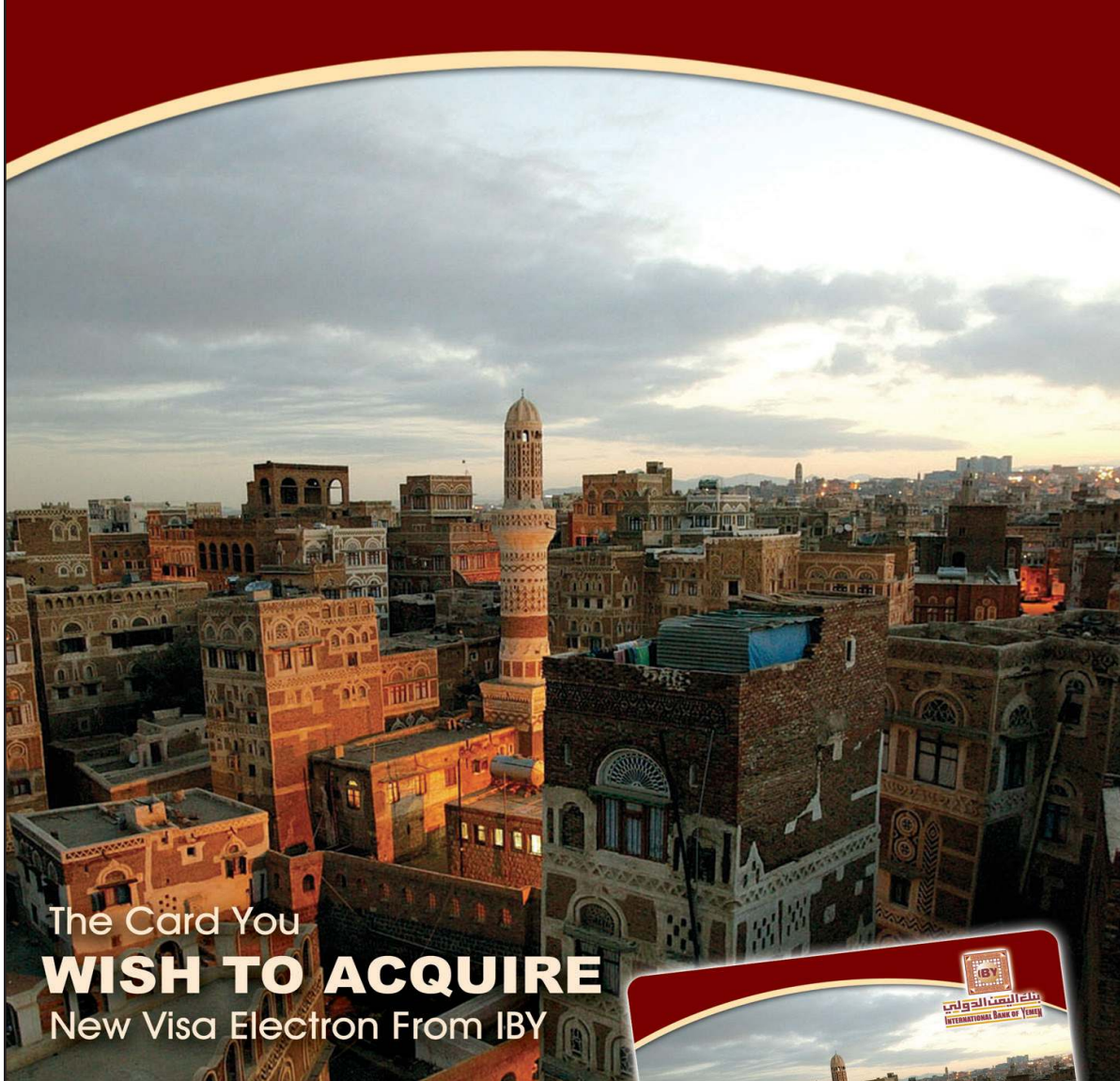
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Summer camps: Fun beyond school walls

By: Fatima Al-Ajel
fatimafnfe@yahoo.com

The Ministry of Education, along with the help of Islamic endowments, and youth groups has organized 2 month summer camp programs.

This year alone nearly 250,000 youths have enrolled in 700 summer camps that have opened throughout Yemen. Together with the children, the camp managers are yearning to realize their motto: "Together for Enhancing National Identity, Building Capabilities and Developing Youth Skills. The following are reports from around the country, including Taiz, Hodeidah, Hadramout, and Aden.

TAIZ Maged Thabet AL-Kholidy For Yemen Times

On July , high ranking officials launched its Summer Camps in a number of centers all over the city.

"We try to touch upon activities of different types so that participants get chances to join us for whatever their interests may be", said Mr. As'ad Al-kabab, a member of the Governorate's Supreme Committee of Summer Camps.

The camps are broken down into 70 centers: 20 for females, 43 for males and 7 for the university levels.

Activities here are held according to age group and contact sports, such as tennis, volleyball, football and basketball are under the strict supervision of qualified coaches. It is to be emphasized that boys centers are not only relegated to schools, but



Outdoor camping skills were required for camps in Taiz.



An exhibition for some of the products of a girl's summer camp in Hodeidah

tackle for the future.", said Taha, the camp supervisor. However, in spite of these notable achievements, the supervisor was not satisfied. "Only 65% of our goals have been achieved", he said.

Saqre Abdu Saed, one of the active participants in Taiz, said that youths spent summer vacation in the streets, doing nothing. "Now, it is completely different with the summer camps. "It is a good idea for them to take advantage of idle time to develop their skills," he stated.

Dr.Abdulqader Mughalis of Taiz University clarified that the

languages and computer science.

Girl's schools also encompassed a large number of participants and "equally various activities are planned to cover a maximum of areas of interest," said Miss Amahalrahman Gahaf, a member of Summer Camps Committee.

In the Arwa School's camp the number of participants has reached 230 students of different levels. There, they experience various activities like tennis, football, volleyball, basketball, housekeeping, cooking, computer science, English and mathematics.

Wala'a Sadeq, a secondary school participant in housekeeping, and computer science, expressed her interests in these camps saying that: "it offers me a chance to learn many things instead of spending the summer vacation doing nothing. Taking advantage of the time is a good thing, and this is what these camps offer us," she added.

Mushera Qasem, a participant in volleyball, English and computer science said that she was "amazed at the camp. No where else could we get such a change."

Summer centers in Taiz University
Dr.Abdulqader Mughalis, Taiz University, clarified that the university believes in the youth's role as a wealth for the future. There fore, the University started making a discussion around the leisure time problem, from which youth are suffering during the summer vacation. In addition, there are 7 centers in the university present beside the various lectures languages and computer study.

Medial and moderation

Abdu Mohammed Hassan, the manager of the endowments office in Taiz, said that the office has 12centers in the regions of the town working under a slogan "reinforcement of the national

identity and the establishment of the medial and moderation".

Hassan also indicated to 18 fixed centers throughout the year for the holy Qur'an memorization. The first batch will graduate next year It is confirming that the local authority has a plan obligating the public applicants eradicate the illiteracy of 3-5 persons.

HODEIDAH

**Abdulwahab Abdulqawi Alsofi
For Yemen Times**

Hodeidah governorate is sponsoring 65 various training summer centers. These centers run from July 14- August 20. Those that are participating are of many different ages and often are guides and scouts. Furthermore, the total number of the participants estimated at these centers is 19,500. They are distributed in many centers in the governorate. They are 32 centers are for male youths and 12 centers are for female youths which are distributed in all districts . also, there are Six centers are varied among colleges' centers beside other centers for sports, computer and crafts.

The Ali Ibn Abi Taleb School (260 students) focuses on learning the English and Arabic Languages. Additionally, cultural activities are included, such as a study of Quran. Students also undertake trips to factories to learn about manufacturing.

Ali Bari, the manager of the centre and the chief of the school activities in Al Hawak district, said that the centers in general are adequate and active. However, maintaining such active centers need a considerable financial subsidy, he said .

In Khadem Khaleb School's summer centre. It included400 male students .Primarily an English learning institution where the students studied about Islamic culture and history. Sports were also available, such as volleyball, and Tai Kwan Do

The centre has.

In the nearby Oqba center, 500 students are in attendance. Fatima Al Shareef , the chief of the centre said that she could not imagine this number of participants. "We almost don't have the room", she said enthusiastically.

HADRAMOUT

**Fatima Al-Subban
For Yemen Times**

Mr. Abraham Ahmed Al-Habashi, the General Manager of the Sports & Youths Ministry Hadarmout Branch, said that the number of Summer

Centers, to provide everything necessary with respect to activities and classes.

Nagat Saleh, a mother of two campers, said "I herald these camps and I would advise others to send their children instead of playing in the street or trying to learn the Holy Quran at home."

ADEN Fathan Saleam For Yemen Times

Aden, like other governorates, has activities and youth camps, such as the Khadeeja Bint Khoiled summer



Football matches were the main sport event during camps. Youth from Taiz exercising before a match.

also to many other centers that include a plethora of different age groups.

A number of lectures have been delivered in the fields of human rights, Qat disadvantages, and the dangers of crime. "These lectures help the participants to be aware of the current problems that they should

university strongly believes that the camps will bear fruit for our future. Therefore, we came up with this idea to challenge idle time during the summer months. A committee has even been appointed to supervise these centers. The university has inaugurated seven centers for both physical activities like sports training, in addition to lectures in



Computers attract many students, particularly boys.



Girls learned new skills through handicrafts activities.



Girls like sport, too.

centers are approaching 21 in the coastal directorates and there are 6 centers on Souqtra Island. Furthermore, it has been attained from government sources that these centers are becoming ever-expansive, with more centers this year than last.

For general information about the centers, a general directory was issued by the Supreme Committee for

center for girl scouts in Al-Mansoorah. The number of the scouting participants is 350, varying between 15-25 years old and the number of the supervisors is 14, with its head Hoayda Abdullah.

There are 10 Aden sections for camps, in which groups are stratified according to their interests. There are many popular activities, including the household management classes, as mentioned previously. In addition to this, the beauty parlor section is also very popular among young ladies.

The Aden centers aren't just classes either, as students also take trips to local hospitals and even school book presses.

Scout leader Anhar Jamal said "this camp is fantastic and better than the previous camps. I have learned many things here and have improved immensely. I hope everyone who wants to learn can come So do not lose the chance."

Also Aden has another summer camp in Al-Ghurhani school in Seerah district. Though, the center has many activities, it faces many difficulties, such as the difficult transportation, the shortage of computers in the centers, and the coordination between the organizing sides of these summer camps. Similar problems, unfortunately have been very common in camps throughout the country.

Customer service: An alienated concept?

Although customer service, in principle, is an integral part of any successful sales and marketing strategy, it is a neglected issue which takes a far much lower priority according to a customer services survey, undertaken by Yemen Times.

A Consumer perspective:

According to the survey, consumers equally undervalue the importance of customer care and after sale service. Unless the product purchased falls within the durable sector, such as a vehicle, a mobile phone or an electronic item, then the issue of customer service is negligible. According to Mohammed Al-Anisi: "I bought four mobile phones during the last three years, all of these were from the same brand, because I know if something goes wrong with it, I can take it to the dealer to fix it under warranty."

Similarly, Aydarous A. says: "When buying a computer, a printer, or any technological item you must think about the after sale service. For example, you don't want to buy a printer whose ink is not readily available, or a computer which you will not be able to upgrade easily. These sorts of issues things fall within the realm of customer service and have a strong impact on the decision of whether a purchase is made at company A or company B."

On the other hand, others see the whole notion of customer service as a scam. says Su'ad: "I bought a Stereo from a very reputable Japanese company. However, after a couple of months, it broke down and began to make weird noises. When I took it to the dealer, he told me it was a dust problem and couldn't help me. Additionally, every time he touched it, he wanted to charge me 5000 Riyal."

"There is no such thing as customer service in Yemen" says Reyadh, "even though it is in the terms and conditions of the sale agreement and is, in many cases, documented in the invoice or warranty. When you start facing problems, they either tell you we don't have the spare parts, and sometimes they tell you they fixed the problem only to find out a couple of days later that they did not fix it, only patched it up..." Reyadh also added: "I bought an air conditioner which did not cool



Personal relations play a strong role in customer service, the motto customer is always rights has not been adopted in Yemen yet.

since day one. After installation, the retailer said he thought that there was no Frion. After that, he said it was a problem of wiring. Then they replaced it with another air conditioner, which was an older model, saying that my model was out of stock, charging me installation costs twice, and that was after three weeks of unpleasant discussions and negotiations with them."

A Business perspective:

"Customer service is a competitive advantage of great importance to us..." says Tareq AbdulWase'e, General Manager of United Insurance, "in the insurance business it is of great importance that you provide the best service and keep your clients very satisfied about the service you provide. Lousy customer service would eventually drive you out of business."

Sami Sabha, a cargo and shipping agent, added to AbdulWase'e's claims: "I am astonished how the concept of customer service is severely under appreciated; it can make or break your business. I see many companies that do not care about their clients' complaints and end up losing them..."

Apparently, although several companies seem to highly value customer service, there are others who admit that they are lousy at it. For example, a manager at an electronics retailer in Sana'a stated that "customer service is expensive... too many people end up damaging their products because they do not even read the operating manual. When my profit margin is 5-10 percent of the item's sale price, why should I end up paying for a whole crew of maintenance specialists and customer care agents and also lock up large amounts of my capital in spare parts. I think that the customers should pay for all this".

Another such executive added: "we usually have sale seasons twice a year where we give marginal discounts, however all products sold during this period are not returnable and non-exchangeable. Furthermore, when they are sold they are sold without a warranty, just a promise to provide spare parts."

He also added: "in many cases customers are extremely price sensitive. If your price is a 1000 Riyals lower than your competition, then they buy from you. That's why

we are under a lot of pressure to cut back on prices and customer service expenses."

A Third perspective:

A source at the Customer Protection Agency stated that there should be a role played by the government in order to protect customers, since any sale transaction is a legal contract which should be governed by terms and conditions to protect the rights of the consumer as well as the businessman.

Assisting Secretary-General of the Yemen Association to Protect Consumer, Yassin Al-Tamimi, stated that the responsibility to protect consumers is a germane one and that all stakeholders should play important roles to protect consumer rights.

At current stages and with the consideration of market realities that exist in Yemen, customer service is still an alienated concept; many consumers are unaware of their rights. In addition to this, a legal framework does not provide the details to govern it. Furthermore, business feel constrained and may entertain bankruptcy because of the costs of maintaining good service.

Business in Brief

The establishment of Hajja University

The Magistrate of Hajja has stated that the governorate has a strategic developmental plan that includes the establishment of a university that will provide further educational opportunities for the residents of the governorate. Other components of the developmental plan include doubling the number of feeder roads and expanding electrical coverage.

Bidding process for industrial zones launched

The Ministry of Trade and Industry has officially announced that it has finalized the background paperwork and has launched the bidding round for construction of two industrial zones in Hodieda and Lahej. The bids will compete on a long-term development and management contract for the respective zones. The winners will be announced in December.

Iran to support Yemen's development

The Iranian Ambassador to Yemen, Hassan Kaliman, has told Prime Minister Mujawar that the Islamic Republic wishes to support Yemen's development. The ambassador also stated that possible areas for developmental cooperation will include energy, construction, manufacturing and also food processing.

Sa'ada reconstruction fund calls for assistance

The Director of the Sa'ada reconstruction fund, Prime Minister Mujawar, has instructed the social organization of development to subsidize the operating expenses of the fund until the end of next year. He also called on the Ministry of Planning and International Cooperation to get in touch with regional and international donors to provide all the assistance possible, including humanitarian aid for some 35,000 refugees.

Shoura council discusses COCA's performance

The Shoura Consultative Council has held discussions with the administration of the Central Organization for Control and Audit on its solvency and financial performance. Sources at the Shoura council stated that COCA's operating expenses have to be reduced and that the system for monitoring desperately needs upgrading.

Food supplies will satisfy demand during Ramadan

The Ministry of Trade has told media sources that the existing food supplies will be sufficient to meet the forecasted demand during the holy month of Ramadan. Additionally, he mentioned that the ministry is monitoring market fluctuations closely and is ready to intervene if any black markets arise or its supply falls short of demand.

Lawzy: Media should help in development

The Minister of Communications Hassan Al-Lawzy has called on national media to step up its act and marshal efforts towards promoting economic development in the country. He also

stated that the media has a responsibility to play a major role in educating the Yemeni people on basic economic concepts and urged the public to participate to participate in the process.

Saudi 100% - An effort to keep investments safe

The Director of Investments in the Ministry of Expatriate Affairs, Mr. Abdulraman Al-Zubaidi, told Nabanews that investors intend to put the slogan "Saudi 100%" on any investments they undertake in Yemen in order to protect it from corrupt officials who habitually exploit investors entering the country. In fact, the President of the Republic gave the Saudi King a commitment to safeguard any Saudi investments in Yemen during a donors conference last year.

Al-Mutawakel briefs diplomats on Yemeni Trade policies

The Minister of Trade and Industry has briefed Yemeni diplomats of the diplomatic club on the policies and practices of the ministry with regards to promoting international trade and welcoming industrial investments. He stated that Yemen's 2025 vision includes a focus on manufacturing, tourism and agriculture. Furthermore, he has requested that the ministers keep this in mind in their diplomatic work.

Japan supports community development projects

The Japanese government has given two grants, totaling US\$ 120,706, to two community development projects, including basic education, health services and irrigation. The grants also include US\$ 34,500 to buy a bus that has the ability to transport disabled students to a training school in Amran governorate.

Government Officials learn from Chinese investment policies

A delegation from the General Investment Authority is currently visiting China in order to learn from the Chinese experience in attracting investments and facilitating foreign trade. The delegation also includes businessmen who will be attending an international trade exhibition and meet with Chinese businessmen.

Mareb Dam to access more agricultural land

The second phase of expanding the Mareb dam irrigation channels is expected to start before the end of this year. It is expected to cost U.S.\$ 23.9 million and will be financed by the Abu Dhabi development fund. The expansion will include 84 kilometers of irrigation channels to serve over 7.4 thousand acres of agricultural land in Mareb governorate.

Saudi Arabia to donate US\$ 1.75 million for anti-locust operations

The Kingdom of Saudi Arabia is donating vehicles, equipment, spraying gear and chemical agents for anti-locust operations. They are to be used under the supervision of the United Nations Food and Agriculture Organization in order to limit the devastating effects that locust swarms have on the Yemen's agricultural industry.

The road to post-war recovery

By: Graciana del Castillo and Edmund S. Phelps

For the world's advanced countries, a key challenge is to broaden economic and social inclusion without diminishing the economic dynamism they already have. The problems of war-ravaged countries are far more acute and their choices much more constrained. Indeed, they confront a double challenge: to create dynamic economies and to promote, at the same time, economic and social inclusion. Without both of these elements, national reconciliation will likely prove impossible.

Social exclusion in industrial countries imposes costs throughout society that policymakers must address with effective and targeted measures. Lack of jobs, for example, often leads people, particularly the young, away from work and into dependency on drugs and crime. Society, then, needs to pay for the costs of crime prevention policies and the administration of justice.

A flexible labor market, as many suggest, will not in itself promote inclusion. Welfare programs in war-ravaged countries often aggravate joblessness by reducing work incentives and creating a culture of dependency. Minimum-wage laws and labor agreements often make the least productive

workers unaffordable to law-abiding employers. So what these countries need are more employment opportunities and higher salaries in the private sector for these workers.

Specifically, a wage subsidy program that lowers the cost of hiring full-time unskilled workers could make it more attractive for firms to hire them. At the same time, on-the-job training would make the program attractive to workers and to society as a whole. Governments could afford the cost of the subsidies since cutting unemployment would not only lower public security costs, but would also reduce the need for welfare programs.

In countries coming out of war or other conflicts, efforts at inclusion are futile in stagnant economies. Without both dynamism and inclusion, the path to peace will be elusive, as recent experiences in Kosovo, East Timor, Afghanistan, Iraq, and many countries in Africa illustrate.

Thus, post-war transitions require that policies that encourage dynamism and inclusion go hand in hand. Economic recovery needs to begin as soon as possible, not only because this is essential to maintaining political and social stability, but also because donors are unwilling to support economic reconstruction unless countries do their part to create an environment conducive to ensuring its sustainability. In the midst of political, social, and

institutional vulnerabilities, as well as the vast damage to human and physical infrastructure that are the legacy of conflict, this is a monumental task.

Policymaking in these war torn economies is unique. Most countries in post-conflict situations suffer from weak fiscal positions, rendering the provision of internally financed subsidies impractical in most cases.

Moreover, foreign assistance, while stable in "normal" developing countries, often exhibits sharp spikes in countries undergoing war-to-peace transitions. In many cases, post-conflict aid can reach extraordinarily high levels after the conflicts ends, both in per capita terms and relative to the size of the recipient economies. Typically, however, this type of aid declines very rapidly.

Low-income countries in the normal process of development, for example, receive steady inflows of official foreign assistance of about 3% of their gross national income. By contrast, aid reached 95% of gross national income in Rwanda soon after the conflict ended, but fell to 20% within five years.

Consolidating peace following violent conflict has little chance of success unless jobs are created and the economy is quickly stabilized and brought onto a path of investment and growth with low inflation. The United Nations reckons that if economic

reconstruction fails in terms of promoting dynamism and inclusion, countries in the transition to peace have an even chance of reverting to war.

Leaving aside the cost in terms of human lives, the economic costs of maintaining peace are but a fraction of what would be required for humanitarian assistance, military intervention, and peacekeeping operations should the country relapse into conflict. Hence, effective financing for peacetime is a good investment of donors' resources and a major factor in conflict prevention.

But donors need to avoid some common mistakes. In many cases, economic reconstruction has failed partly because donors required that their own nationals or companies be used. This policy has often led to programs that countries do not want and to employment of foreign experts for tasks that nationals could and should have performed. By providing domestic firms with wage subsidies for hiring unskilled workers, donors would increase the effectiveness and fairness of their assistance in support of national-led reconstruction and conflict prevention.

Given lower labor costs, local businessmen could decide to invest under the conditions of uncertainty and high risk that characterize post-conflict situations. The advantages in terms of

employment creation, reintegrating former combatants into productive activities, savings from safety-net programs, and improved public security would be many. This type of aid would also provide political support for the authorities from a population grateful for policies that promote job creation.

At the same time, this policy would have neither the fiscal cost associated with government-financed subsidies, nor the distortions caused by the difficulty of cutting subsidies once the government has offered them. Grant-supported subsidies would remain in place for a finite period, and donors would gradually phase them out as aid programs expire. Furthermore, such

subsidies would help reactivate the private sector, which is essential as large-scale post-conflict aid withers to the low levels that are common under conditions of normal development.

Graciana del Castillo, a Director of the Centennial Group, teaches at Columbia University and is author of the forthcoming book *Post-Conflict Economic Reconstruction*. Edmund Phelps, Nobel laureate in economics for 2006, is Professor of Economics at Columbia and author of *Rewarding Work*, which is being reissued this autumn.

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Interfaith marriage in the United States

Interfaith marriages come in many forms – unions between people of different Abrahamic traditions (Judaism, Christianity, and Islam), between branches of a religion (such as Catholics and Protestants) or sects of a religion (Evangelical and Pentecostal), between monotheists and polytheists, or between believers and atheists.

Interfaith marriage rates in the United States

Anecdotal evidence and a few studies point to a rise in interfaith marriage in the United States. In a 1995 study by Klaff, it was found that 16% of Jewish households established before 1965 had had a non-Jewish spouse, while that number had risen to 69% for families established between 1985 and 1990.

A 1998 study by James D. Davidson found that while interfaith marriages made up 30% of all marriages sanctioned by Catholic churches in 1997, but these rates varied greatly by diocese, between 6 percent in Brownsville, Texas to 71 percent in Burlington, Vermont. Davidson's research pointed to the percentage of Catholics in the area as having a great impact on the rate of intermarriage. For example, Brownsville's low intermarriage rate of 6 percent can be largely explained by the area being 80 percent Catholic, so there is less likelihood of even meeting non-Catholics. In contrast, dioceses in areas that are less than 10 percent Catholic have an average interfaith marriage rate of 51 percent.

While interfaith marriage may be becoming more common, particularly in areas with greater religious diversity,

coupling along faith lines is far from random. People still show a greater tendency to marry within their faith, because of who they are likely to meet and also the practical consequences. Couples who have been raised in the same religion have one more aspect of compatibility in their relationship, and individuals may face pressure from their families, communities, or places of worship to marry someone of the same faith.

Reactions of religious institutions and families

Interfaith marriage is almost universally discouraged by religious institutions, who cite evidence suggesting that people in interfaith marriages are more likely to disagree or divorce and less likely to attend services, pray, and agree and comply with all religious tenants.

Both the families of people in interfaith couples and their respective religious institutions are also often concerned about how future children will be raised. Religious institutions worry that interfaith marriages will make them lose future followers, because the children from these relationships would be less likely to practice a religion strictly than children from a same-faith marriage. The family of a person in an interfaith couple may also be concerned about whether he or she will convert or raise their children in the other religion.

Conversion: One way of avoiding future conflicts

In some interfaith relationships, one partner chooses to convert to the other's religion before or after marriage in order to unite their family and simplify

the religious education of their children. Conversion rituals vary greatly; converting from one Protestant faith to another may only involve attending the new church, since many types of Protestants accept the validity of each other's baptisms. Switching from one Abrahamic religion to another can be much more difficult.

While in Islam conversion can be very simple, involving saying the shehada, other religions have much more complicated rituals for conversion. In Judaism, conversion includes ritual circumcision for men, choosing a new Jewish name, and the mikvah – a ritual immersion in water. Catholicism has a lengthy process of religious instruction, which culminates in the Easter Vigil, when converts are baptized, receive their first holy communion, and are confirmed into the church.

In all of these religions, conversion is supposed to only take place if these acts are undertaken with sincerity, and Judaism in particular holds that the conversion must take place for its own sake, not for any other motives. Therefore, it is expected that people who convert for future spouses are doing so for spiritual reasons, not because they wish to avoid future conflicts in their marriage.

Children: The greatest challenge of an interfaith marriage

Deciding how to raise children is almost universally cited as the greatest challenge of an interfaith marriage. In some religions, there are religious rules concerning which parent is expected to determine the religion of the children. For example, in Judaism, religion is

determined by the mother's faith, so that a child with a Jewish mother is considered completely Jewish, while a child with a Jewish father is considered not Jewish at all by the standards of more strict sects, unless he decides to convert. In Islam, religion is expected to be determined by the father through his role of religious education as the head of the household.

Because of these expectations for how religion is passed on, some Jews consider it more problematic for a Jewish man to marry a non-Jew than for a Jewish woman to marry a non-Jew. Likewise, some Muslims believe that it is acceptable for a Muslim man to marry a non-Muslim but nearly an act of apostasy for a Muslim woman to marry a non-Muslim, because then she would be expected to convert or at least raise her children as non-Muslims.

However, many religious communities do not espouse these rigid guidelines, and many if not most couples in interfaith marriages make a more personal choice about whether to raise their children with one religion, both, or none. These couples may face problems, though, if one or both of them become more religious or change their views on the religious upbringing of their children.

Interfaith marriage decisions in practice

Two online forums recently held discussions prompted by Christian women who had married, or were considering marrying, Muslim men. In general, the people responding advised proceeding cautiously in an interfaith marriage, although a few noted their personal

experience in amicable interfaith marriages.

The largest problem in these marriages was understood to be raising children while respecting each other's beliefs. One man wrote, "Interfaith marriage can work, when one of the partners does not care about which faith his/her kids grow up with, or if both are not practicing their faith and their kids are brought up pretty much faithless. Anything else, and you looking at trouble the minute you have kids." Another agreed, writing, "Here in the U.S., just from the anecdotal evidence I've heard, it seems most interfaith marriages fail or are unhappy ones. The ones that do seem to be successful are those where the issue of kids is off-the-table for one reason or another."

Two Christians who responded to the post warned against the marriages. One man wrote, "eventually you will forsake your faith in order to assimilate. You will have sold yourself for the price of one husband—Don't do it." Another warned that "most women who were once Christians convert to Islam once their husbands had converted to Islam or once they are married to a Muslim men."

Two men who had Christian wives and had converted to Islam after their marriages had very different opinions. One wrote, "if you love each other truly then God will see you through all of your problems. We must always remember that marriage has problems but when two people love each other nothing can stop them...not even religion." Another described he and his wife's choice to "not specifically raise [their children] Muslim or Christian...

We decided to teach them about both religions and let them decide when they get to a mature age to know what path they want to take... I think it can work if both people compromise." However, he admitted that "It would have been different if when we married I was a Muslim. Then, I would have made it clear to her before the marriage about the kids being raised as Muslims."

However, this approach of teaching both religions and allowing the children to make their own choice was not easily accepted by the audience. One male atheist, who had been raised by a Christian and an atheist, advocated this approach, but an American Christian woman disagreed, writing that "it is wholly unfair to teach children two completely different opposing views about God...Children need guidance, and if they see mom opposing something dad is teaching, there can be chaos in the home." An American man who had converted to Islam agreed with her, saying that children raised with two religions were less likely to view religion as important and that he would "much rather have someone raised in a wrong religion, but believe in religion itself as important (because they might find the right religion one day), rather than have someone raised in many but not believe religion itself as important."

In spite of the challenges described and the warnings they receive, the two women remained hopeful that in their own marriages, love and compromise would ease their differences.

Source: *Taqdir Washington - Anne Marie Brooks*

The evolution of America's women's colleges

In 1968, Nancy Okowitz, Barbara Dibble, and the rest of their Freshman class at a small women's college in New York were greeted by the Juniors and Seniors with a lively rendition of "I want to get married; I want to be a wife. I'm sick and tired of this darn college life. Talk, dark and handsome, or short, ugly and fat, I want to get married, and that's the end of that!"

Okowitz and Dibble were shocked as the girls flashed their engagement rings and announced their disdain for academics. Men's colleges were just considering opening their doors to women, and women's colleges were in the process of transitioning from a finishing school-style environment into institutions focused on the academic preparation of women who wished to work outside of the home.

While women attending these colleges in the 60s may have seen a transitioning of schools with the changes in women's roles in society, the most recent graduates of women's colleges have a very different impression of what it means to be educated at a women's college. Instead of pearls, high tea, and rigid rules, they associate their colleges with small classes, beloved traditions, and empowerment.

A brief history

Seminaries (women's private secondary schools) were first established in the early 1800's, in order to provide women education, as they were not allowed into men's colleges at the time. Women's colleges were founded several decades later, with the idea of providing women with educational preparation more similar to that which men received.

Young female graduates in the late 19th century were not necessarily trained for a career. Historian Louise Boas wrote of Wheaton College's founders' expectations that the school "was to train some of its pupils to be teachers but its training would be mainly for those who would become wives and mothers. For them education was of the greatest importance that they might live their own lives intelligently; and intelligently guide the lives of those who would be entrusted to their care." Recent graduates refer to their colleges in years past as being "steeped in southern upper class tradition" and "a place to get a worthless liberal arts

degree and meet a nice Cornell boy."

Throughout the 20th century, as women moved into the workforce, women's colleges became more plentiful and more academically- and career-focused. However, in the late 60s, traditionally men's colleges began to admit women, and many women's colleges also became coeducational. Those colleges that chose to continue to admit only women adapted to emphasize that their institutions allow women to "enter any sphere, including those traditionally reserved for men."

How students decide to attend women's colleges

Dibble described Marymount College shortly before she arrived as "where the nouveau riche plunked their daughters to get them educated and marry well." Her freshman year the school had already begun to transition and bring in new talent with "a huge influx of scholarship kids." At that time, women's colleges were a popular choice for women who wished to pursue higher education. Now it is commonly estimated that only about 3 percent of women planning to attend college will even consider a women's college, and women's colleges have presented a little over 1 percent of all diplomas in recent years. Of those students who do consider attending a women's college, the decision is often based on the individual school, not necessarily whether that school is all women or coeducational.

Women's colleges often have smaller classes and a more close-knit atmosphere than coed institutions, and these factors in and of themselves can make a great difference to the women visiting the campuses. Ferrelle Lyles, a 2007 Sweet Briar College graduate, said, "The fact that it was all women or co-ed did not make a difference for me. ... When I decided to go to an all women's college, it really came down to the close knit environment and courses offered along with the professor-student ratio that made up my mind for me." Ariel Merkel, a 2005 Wells alumna, expressly did not want to attend a women's college – until she visited her alma-mater. She stopped by Wells on her way to a coed institution and changed her mind. "I immediately saw the difference between wells and the other coed schools I was visiting," she wrote.

Unlike Lyles and Merkel, Eleanor

Stephenson, a 2007 graduate of Agnes Scott College, specifically looked for women's colleges when she chose her college. She had initially been talked out of attending a women's college by male friends and family members, but after her first semester she transferred from her co-ed university to Agnes Scott, a women's college. She writes, "I felt I had made the wrong decision. I have nothing against co-ed universities, but for me I really wanted to experience what a women's college had to offer."

The benefits to women's education

At the time Okowitz and Dibble were attending college, the U.S. society had a very different perception of the role of women than it does now. At women's colleges, those rules of conduct were circumvented and women were likely to take active leadership roles. Dibble said, "I did a lot of things [at a women's college] that I would have deferred to boys," such as organizing a strike against the Vietnam War on campus.

Recent graduates of women's colleges feel that women still become more actively engaged and involved in their education when they are without men. Cecily McAndrews, a 2007 Mount Holyoke graduate, described her classmates as an "incredible collection of smart, savvy, well-traveled women" and said that "the professors actively encouraged us to speak." Stephenson explained this trend as a result of women feeling "more comfortable in an academic setting without men and are therefore better able to speak their minds." Linsey Holmes, a 2007 graduate of Randolph Mason Women's College, agreed, stating, "I think the presence of guys changes women."

Lyles experienced coed college education while taking summer courses at Georgetown University. "Those women who regularly attended women's colleges were just as engaged and outgoing as the men, and much more so than the female students from regular co-ed institutions," she writes. This trend has also continued after college, as "in the workplace now, I find that my education in an all women's



community in which I was allowed to grow."

Recent graduates also disagreed on whether the all-women experience produced "cattiness." Stephenson found that "the women I encountered were incredibly competitive, and sometimes that was detrimental to the classroom environment." However, Merkel contends that "the concept that women are catty and backstabbing all stems from the competition women put themselves in with other women as a result of patriarchy."

The coed transition

Women's colleges began transitioning to coeducational institutions in the early 70s, when the first men's colleges began accepting women. While there were over 300 women's colleges in the 1960s, now there are only around 60 in the country. Some of the former women's colleges, such as Vassar and Wheaton, have become independent coeducational institutions. Others, like Radcliffe, merged with nearby traditionally men's schools. Barnard became an "independent affiliate" of Columbia University, and several women's colleges in Boston have developed programs allowing cross registration with neighboring coed institutions.

However, not all women's colleges have been able to survive the transition. After a partnership with Fordham University, Marymount College, Dibble's alma mater, closed in 2007. The campus was taken over by Fordham for their degree programs, and current students were offered the opportunity to transfer to another

Fordham program or another institution.

In 2004, Wells College made the decision to admit men the following fall. The students responded by holding a week-and-a-half long protest against the decision. A 2005 Wells alumna, part of the last class to graduate while it was still a women's college, wrote, "It was a devastating decision. Not because I am against coeducation, but because I felt it was the wrong move for Wells. ...If it does [survive the transition], it will be a new Wells, and not the one I attended." Many students transferred, and the Freshman class that entered in 2004 only had one year of 'women's education' before the college became coeducational.

Holmes' alma mater will also become coed this fall. "It's kind-of sad," Holmes writes, "but I'd rather it continue as a college than become a nursing home, etc." She has noticed a lack of understanding of the history and situation at schools that have recently changed, "It's weird to talk to girls who attend a recently co-ed school and don't really care that the women's institution 'died.'" Lyles described this phenomenon as "The spirit of the place is lost in the transformation" to coeducation and women at coeducational institutions cannot understand what was lost. While many graduates of women's colleges understand the financial pressures that the schools are under, which is often alleviated by admitting men, they value their college experiences and see a continuing need for women's education.

Source: *Taqdir Washington - Anne Marie Brooks*

Hot summer for English learners

By / Mohammed Saleh Ali Almoqri
A student at Sana'a University
Faculty of education
Department of English
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Photos by / Jasmin Mansour

During summer period people spend their vacations in different things that they might think it provides them a kind of utility for their own interest. Some prefer to do anything, but to go and pay visit to places instead. However, the case with some English learners in the faculty of education differs.

As learners of English language, students are in need for intensive practice so as to get along with the language. Yet, practice in a place is not as a practice in other places. In other words practice in faculty of education during summer is something that one cannot describe through words. Students there are characterized by some special qualities, such as their means of talk, the ability of fabricating ideas that runs their topics and everyone has enough freedom to say what ever comes to his/her mind as well as giving proposals that keeps the course on and on.

The idea of this course occurred as I experience the student's level in terms of speaking at the collage, throughout the academic years. In this period students in the faculty focus on some specific study of the language ignoring the most important skill which is spoken. As a result it became a normal thing to find some students whom cannot talk as it must be after four years of intensive collage studying', said Abdulqader Algarbani the runner of the course. "As a matter of fact this course is not only for students of faculty of education as it is for all English language learners and we hope to expand our ideas and becomes much better and better", he added. "I can say that I never found such activity like this within my study, really faculty of education is the place where you can develop your English skills perfectly and in a short time too", said Jasmin Mansour a student from faculty of arts.

The question that one may ask is how this course is being held? Well, first of all this course is being held in the faculty of education where students consist of different levels



Arranging debates and discussions was one of the hot activities in sana'a university.

from the faculty and other faculties such as Arts 'Arhab faculty', faculty of Comers and Economic and some Institutes too, and sometimes teachers attend. "As a student I found this course very beneficial for English learners since it contains various activities that help students to improve their English quickly" said Omar a student from faculty of Comers and Economic. "I was lucky since I am a friend of the teacher, he is the one who offered me to join this course" he added. Actually the time of the course is from 10:00 am till 12:30 pm. In this time students are approximately free according to some of them.

The thing that attracts the attention is that the topics that are being discussed are high and at the same time "hot" since it concerns youth and country affairs generally such as unemployment, early marriage, chewing qat, women's work and rights... etc. students believe that such kinds of topics forces them to take a part in the discussions as these topics are serious and available within the society. Moreover their viewpoints may differ from each other. However they have such excellent ideas that never come to one's mind as it said "great minds think alike"

Another fair matter that students do there is that they manage their affairs democratically. Every idea one of them suggested they directly make vote for it. Their instructor, Abdulqader who is their colleague,

has been elected to be the head when they started setting this idea last summer as he was the owner of this idea. His job is to manage the conversations, doing the attendance, arranging the turns among speakers and other missions more than teacher does.

What is more attractive is their way of organizing the discussions. They have divided themselves into two groups, each group must contains boys and girls, not just this, every group should be against the other within the conversations for the sake of encouraging everybody to speak so that everyone defends his group viewpoints. On the other hand, each student should stand on the stage to speak, whether to introduce himself to his friends in case it is the first time or to act one of the famous characters in the world and answers any question his friends might ask concerning that person.

Additionally, one of the marvelous ideas they adopt is that one of the two groups must prepare a topic secretly

for tomorrow 'for instance', the second one similarly should do the same for the day after tomorrow. Due to that, every one keeps ready for every unexpected topic. Inside the hall, the group which its turn firstly reveals the topic to the other one, then the organizer immediately asks one of the group members to say his opinion in one word "Yes or No", if 'Yes' his group members should support him and the opposite. After that a hot debate occurs. Every group gives its viewpoints and tries to justify them. And the same thing the other group does. Along with, if any group has any questions the other one should answer them and try to convince the other; otherwise, it will lose marks, and so on.

One more idea of this nice rare summer course is "the extempore speeches" which take place in the first half an hour of the time that is to prepare some serious and sometimes embarrassed questions in a pieces of papers then a student choose one and answer the question in compulsory.

The Killing of thoughts

By: Hanan Al-shibami
University Science and Technology

We always heard about the killing of human beings, but have you been heard about the killing of thoughts. It might that happens in our schools and universities. In fact I am not here to blame any one, but I want to state the problem that we live on it.

Today in our schools and universities, the role of the students are merely either to listen or to write whatever the teacher say or write and in the exam they have been memorized whatever they have been taught and vomit on the exam paper at

the time of the exam. After one week of the exam they forget every thing that they learn. they are like chairs but they are movable chairs. We cancel the role of the student's mind to think and create and concentrating on the memory that students have. Unfortunately the hands that help us, it might kill us at the same time. We sentence the student's mind in death with out any fault just because we convince that we use the probable method to teach.

To sum up, if we apply the new method in our schools and universities, we will get a lot of benefit; one of these benefits is to give the student's mind to think and create new things at least that will help us to reach what develop country reach.

Friends for ever

By: Abdullah Bin Abri Al-Nahdi
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*Friends for ever
At Amideast they met each other
They studied together
They became a family with their father
What ever happened it doesn't matter
We will stay friends for ever
Standing in the rain without cover
Like someone without friends or brother*

*It is time to say bye to more than one flower
Every one will sad even the weather
They were successful there wasn't any failure
They helped us to understand the grammar
We will miss them in the winter or summer
Our tears will roll down Like the river
If the people offered to me Evil tower
I'd say my friends are better*

THROUGH THE MIND'S EYE

By: Maged Thabet Al-kholidy
majed_thabet@hotmail.com



Gender-equality, is it a game dear women?

By: Maged Thabet Al-kholidy
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Women's call for gender-equality has been one of the prominent issues of public interests. Men, to a certain limit, gradually accept this idea. They, themselves, sometimes, offer such rights to women. But, unfortunately, some of women, if not all, take only the rights that please them and forget (actually neglect) the others.

Thousands questions may be raised regarding what are exactly the women's rights. Some women, simply, take that matter as education, work, and share some social and political activities. While others announce war for more rights, raising the motto of 'gender-equality' as the main principle in any aspect of life.

The term 'gender-equality' is broad in its meaning. Some men, however, accept it as the women's 'full' rights to behave as equally as men. Such men have to respect women's rights and must deal with them as if they deal with men. But women themselves sometimes break such rights in certain situations, claiming that they are women, and must be dealt differently.

Suppose a man accepts the idea of 'gender-equality', keeping it in mind whenever he deals with 'female'. A woman, for him, is like a man. It is 'gender-equality'. He makes no distinctions in his treatment with both sexes.

Dealing with women as friends, he behaves in the same way he does with men. He takes the matter easy so that no one can blame him for violating the gender equality. He may phone one of these women either for work requirements or even as a personal relation as a friend or classmate.

The same thing may happen if he meets a woman in the street. He avoids not to neglect her, thinking that this is against 'gender-equality'. He may ask to take her home by his car instead of leaving her transporting from one bus to another. Innocently he deals with her. But a loud voice may stop him at once, charging him with 'rudeness', and 'shamefulness' for such a way of treatment with women.

At work, the same shit may take place. Having been responsible for a lot of work for a long period of time, thinking that it is a human duty to help women because they are 'fair sex'. As a project of 'gender-equality', he may suggest distributing work duties and responsibilities equally between the

two sexes. But the moment he does so, women may kick him out for being hard-hearted with them.

In terms of respect, the man may announce his full respect to women as he does with men. He never thinks badly of any one of them. His relations with them may get stronger, respectfully thinking that they are as friendly as men. But a war is suddenly launched against him for being a man of 'dead emotions', or may be 'cool instinct' if, at least, a women thinks of him differently.

A real situation happened once reminds me of 'gender-equality'. That was in a bus where a man and women were about to fight. The woman was in front of the man, keeping her eyes moving on every par of his body. The man might have remembered 'gender-equality' for he suddenly looked at her. He was about to be beaten by the woman and other passengers in the bus on the claim that he was looking at her. Is this the 'Gender-equality' that women call for?

In marriage, both men and women are in need of each other. But it is only the man who is responsible for everything. This is not meant only the marriage expenses, but also includes many procedures after. The man is responsible for on the first night of marriage, he is also responsible of satisfying her in all the aspects. It is not important whether he gets responsive reactions offered by her or not. He satisfies her by all the means, but she may not, advocating that she is 'a woman'.

With his family members, he may talk normally, expressing feelings and thoughts with no restrictions. No longer boundaries restrict him to deal and even to speak differently with the so-called 'fair-sex'. He feels happy with that. But soon he is blamed for being 'rude' or 'shyless' in his treatment with the 'Eve's daughters'.

I just wonder, is this the equality that women fight for. Is it only the aspects that please them, while other aspects are not equality to them? Is there any one to reply? Or it is a mere a trick, you, women, play whenever you feel to win. I hope, at least, one replies not only to me but to all those, male and female, who ask themselves thousands times what 'gender-equality' exactly implies. The answer, I hope, must not be through prejudice or selfishness but through the mind's eye.

Maged Thabet Al-kholidy is a writer from Taiz, currently doing his M.A. at English Dep, Taiz. Uni. He is an ex-editor of English Journal of the University

Only One

By: Abdul_nasser Al_Abdali
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All of us live sometimes and then die
This is a truth we must believe and not deny
That only Allah remains alive and will never die
With no any doubt for asking why
As it is mentioned in the Holy Quran
Before we deliver and see the sky
And keep forever as obvious proof and reply
Can everyone read and see by eye
As clear as the sun without confusion or lie
O, look at the birds when they fly
Up and up in the sky

By two wings can never make by
All of us whatever we try
Think of earth ;more wet than dry
And of air on which our lives do rely
Think if you asked when will you die
Today, tomorrow or on the day of cry
You still keep silent and then get shy
For only Allah who knows the reply
As all we have is given by
To live sometimes and then die
This is a truth we must believe and not deny
That only (Allah) remains alive and will never die.

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- 5- Accountant with good experience at high level of counting and good command of English and computer.
- 6- Commercial correspondent having experience in the same capacity as well as oil services. He /she should have solid knowledge of English, written and oral and good user of computer.

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فندق وأجنحة الخليج السياحي ت: ٠١-٦٠٣٥٥٠-٦٠٣٥٥٠/١معاهد
معهد يالي ت: ٤٤٤٤٨٢ ٢/٤-٤٤٤٨٢ ٣/٤-٤٤٤٨٢ ٢/٤-٤٤٤٨٢ ٣/٤
معهد اللغة الألمانية ت: ٢٠٩٤٥
المعهد البريطاني للغات والكمبيوتر ت: ٢١٦٢٢٢٢
فاكس: ٥١٤٧٥٥معدلات
معدلات كاروكوس ت: ٥٢٢٤٤/٥ فاكس: ٥٢٢٤٤/٦
معدلات كيك ت: ٢٤٠٨٣٣-٥١٠٦١٢ فاكس: ٢٥٥٥٧٧شركات للتأمين
الوظيفة للتأمين ت: ٢٧٢٧٣/٧٧٢٧٣٧٣ فاكس: ٢٧٢٧٣/٧٧٢٧٣
مأرب للتأمين صنعاء ت: ٢٠٦١٢٩/٨١٣
الشركة اليمنية الإسلامية للتأمين وإعادة التأمين صنعاء ت: ٢٨٤١٩٣مدراس
مدرسة رينبو ت: ٤١٤٠٠٠٠/٤٢٤-٤٢٤-٤٢٤
مدراس صنعاء الدولية ت: ٣٧٠١٩١/٢ فاكس: ٣٧٠١٩٣
مدرسة الزكية الدولية ت: ٤٤٨٥٨/٩
مدرسة الماجد اليمنية ت: ٢٠٦١٥٩سفرات
التسليم للسفرات ت: ٧٧٠٧٥٠
العالمية للسفرات والسياحة ت: ٤٤١١٥٨/٦٠مطاعم
مطعم ومخازن الشيباني (باسم محمد عبده الشيباني)
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سيارات

• عبد الكريم الحيدري، ميكانيك سيارات ولديه عدة شهادات خبره - مستواه جيد في اللغة الإنجليزية (محادثة).
• خبرة ١٠ سنوات خارج وداخل اليمن في الأعمال الإدارية، سكرتارية، علاقات عامة، تراسلات تجارية، تسويق، عبر الإنترنت، مهارات عالية جداً بمجال محركات البحث وما يتعلق بال Excel وال word وملحقاتها، يجيد اللغة الإنجليزية كتابة ونطقاً. يبحث عن عمل في أي شركة تجارية أو في مجال النفط.
• عبد الإله - بكالوريوس حاسوب - يجيد اللغة الإنجليزية كتابة ونطقاً - خبرة في المراسلات التجارية - عمل لسنوات في تنصيب وبرمجة شبكات وصيانة الحاسوب - عمل لسنوات في برمجة الحاسوب.
• للتواصل: ٧٧٧٠٦٢٢٦٢ - ٧٧١٨١٨٢٤.

عقارات

• للإيجار: فيلا مكونه من خمس غرف مع مجلس - حمامين ومطبخ وحوش يتسع لسيارة - قريبة من شارع تعز - الإيجار: ٢٥٠ دولار شهرياً
• للإيجار: فيلا دور مع البدرم - الموقع: بيت بوس. للتواصل: ٧٧٧٤٠٨٧١١

بقلوب مؤمنة بقضاء الله وقدره نتقدم بأحر التعازي وأصدق المواساة إلى

عبدالله علي سلام

عبد الله عبد الله علي سلام

لوفاة المغفور له بإذن الله تعالى الوالد /

علي سلام

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قص هذا الكوبون وارسله إلى صحيفة يمن تايمز على فاكس ٢٦٨٢٧٦ او على صندوق بريد ٢٥٧٩ - صنعاء
لمزيد من المعلومات اتصل ب (ت ٢٦٨٦٦١/٢/٣)

International award for Yemeni Islamic architecture

By: Yemen Times Staff

Yemen received two of nine Aga Khan Foundation (AKF)'s awards handed in Kuala Lumpur on Tuesday Sept. 4, 2007. Minister of Culture Dr. Mohammed Al-Muflihi received the two awards, on behalf of Yemen. The first award honors the historic Al-Ameriya Complex in the town of Rada', and the second recognizes the historic town of Shibam, Hadhramout province, whose architectural characteristics are still intact.

The Aga Khan Award was established in 1977. It is one of the most renowned international architectural awards. It is presented once every three years to projects of outstanding achievement in terms of design, technical innovation, service to society, and / or environmental sensitivity.

Al-Ameriya Madrasa

This historic landmark is significant as a wonderful and rare model of Islamic Yemeni architecture for it incorporates all Islamic decorative styles. This architectural masterpiece displays the characteristics of eastern and western Islamic decoration. It is rare to find such diversity in one place. It attracted governmental, nongovernmental and even international attention. The government



The restoration endeavor preserved the original remarkable spirit of Al-Ameriya in terms of design, architecture, decorations and construction raw material. Moreover, it resurrected old handicrafts and made use of the same raw materials as used in originally building Al-Ameriya under the reign of Sultan Amer bin Abdul-Wahab of the Tahirite Dynasty in 1504 A.D.

of the Netherlands participated in the restoration efforts of this historic landmark and provided financial and media support.

The Dutch participated in financing the woodwork and preparing the ground

floor, making it into a museum showing the different stages of restoration right from the miserable initial status of the building. In association with the Social Fund for Development, the Dutch also financed, cleaned and fitted color decorations.

The work was carried out by an Italian expert team, Yemeni Antiquities Authority specialists, and a number of Yemeni craftsmen from the area of Rada'.

According to the AKF's Award Committee, Al-Ameriya deserves this award for its architectural distinction as the restoration project involved a large number of craftsmen and archeologists and required the training of numerous laborers. These skilled people will play a role in the future in protecting and maintaining various architectural and historic sites in Yemen and the rest of the Muslim World and will contribute to the conservation of the human civilization heritage.

The restoration endeavor preserved the original remarkable spirit of Al-Ameriya in terms of design, architecture, decorations and construction raw material. Moreover, it resurrected old handicrafts and made use of the same raw materials as used in originally building Al-Ameriya under the reign of Sultan Amer bin Abdul-Wahab of the Tahirite Dynasty in 1504 A.D. (910 After Hejra). No modern-era materials have been used in the restoration process that was masterfully faithful to the original designs and contents of Al-Ameriya Complex. Al-Ameriya Madrasa and Mosque (Al-Ameriya Complex) in the town of Rada' have recently been nominated for international awards, most important of which is the Aga Khan Award for Architecture which Yemen received on Tuesday Sept 4, 2007.

Historic town of Shibam

Among the recipients of the 2007 Award is the Yemeni-German Shibam Urban Development Project. The project is a technical cooperation initiative aimed at rehabilitating the historic city of Shibam through an integrative approach that combines heritage conservation strategies with economic development for the local community.

In its verdict, the Jury highlighted "that the Shibam Urban Development Project has approached the city as a living community rather than a historical artifact frozen in time".

Since the year 2000 the Federal Government of Germany has provided funds in support of the efforts by the Yemeni Ministry of Culture to preserve, upgrade and develop the world heritage site of the historic city of Shibam. The German development agencies GTZ and DED implemented the project in collaboration with the General Organization for the Preservation of Historic Cities in Yemen (GOPHCY). The technical cooperation program has worked with community based NGO's, local government and the residents of the city to improve living conditions, restore historic houses, develop economic activities, and establish sound urban management practices. The Social Fund for Development of Yemen provided addi-



The Shibam Urban Development Project has approached the city as a living community rather than a historical artifact frozen in time.



Al-Ameriya Madrasa historic landmark is significant as a wonderful and rare model of Islamic Yemeni architecture for it incorporates all Islamic decorative styles.

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Government developed solid waste programs and infrastructure projects. Combined with the improvement of the historic houses,

These initiatives established "a viable alternative to the mundane mass architecture found in many economically depressed parts of the world", as stated by the Jury.

Restoration phases of Al-Ameriya Madrasa and Mosque in Rada'

The first phase extends from 1983 to Dec 1999: domes were maintained and ruined parts were rebuilt. The second phase from 2000 to 2005: restoration of interior decorations, internal and external gardens, installing lightings. Restoration expenses were increased. Worked continued uninterrupted from the second half of 2000 until completion in 2005. The costs of both phases were to the tune of 162 million riyals calculated as of work commencement in March 1983 until inauguration in Sept 2005. The third phase includes an action plan to finalize restoration efforts, add final touches and maintain prayer halls, accommodation rooms and the Madrasa.

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