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Thursday, 13 September, 2007 • Issue No. 1085 • Founded in 1991 by Prof. Abdulaziz Al-Saqqaf • www.yementimes.com Price 40 Yemeni Riyals



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Readers' Voice

Last edition's question:
 What do you think is the number one reason for the difficult traffic in Sana'a?

I don't know (17%)
 Yes it is serious (58%)
 It is a political ploy (25%)

This edition's question:
 Do you think utilizing the skills and experiences of former MPs is important for Yemen's development?

- Yes
- No
- I don't know

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Amidst heavy security protestors threaten to end regime

By: Yemen Times Staff

DHALE, September 12 — Demonstrators blocked the highway in Al-Dhale' on the Sana'a-Aden Highway, thereby deterring traffic of government vehicles, and causing traffic jams. The demonstration comes in protest against the detention of tens of citizens in security jails over riots that took place in Aden two weeks ago. Negotiations between government and protestors in Al-Dhale' governorate are going on to unblock the road that has been impeding traffic since Monday's morning. VIPs and military leaders from Al-Dhale' governorate left Sana'a on Tuesday in an attempt to convince demonstrators to unblock the Sana'a-Aden highway.

Negotiators demanded the opposition Joint Meeting Parties' leaders in Al-Dhale' to intervene. In return the Interior Ministry has to apologize for alleging that protestors opened fire at police in last Monday's rioting after policemen shot dead three protestors and injured eight others.

JMP in Al-Dhale' released a statement, describing the shooting of demonstrators as "a criminal and terrorist act" reflecting the regime's abuse of citizens. The opposition parties demanded that the injured must be treated at the state's expense. They requested locals to be patient and



Walid Abbadi, 25 years old died because of being shot in the neck by security trying to control the protest

not to allow mischief-makers to create violence. They encouraged peaceful opposition, as the best mean to demands and attain legal rights.

Baath and Nasserite parties and civil community organizations in Aden condemned the oppressive practices of authorities against citizens in Aden city and other governorates. These parties and organizations insisted on the government to immediately release any detained protestors and treat those injured during demonstrations in Al-Dhale', Aden, Mukalla, Taiz and Shabwa, and compensate those who suffered damages.

Price hikes cause more anger
 The new dose of price hikes timed with the advent of the holy month of Ramadan, with wheat's price jumping to YR 6,000 per 50 kg in Aden and other governorates, has increased public anger even further.

Retired soldiers, unemployed youth opposition have joined ranks in the demonstrations protesting against the difficult living conditions and discrimination they face.

The committee of coordinating between retirees, unemployed youth, and the liberation movement strugglers and martyrs societies organized a massive sit-in in yet another governorate south Yemen; Lahj. Attended by hundreds of citizens, the protestors denounced all state policies. It also condemned heavy security spread in the streets and limitation of mobility during the night.

In Lahj, masses of angry protestors in the district ascended nearby mountains and besieged Aden road.

The Ishteraki.net reported that military and security forces climbed up other mountains while the traffic from and to Aden was held up as the roads are blocked. Locals organized a peaceful sit-in on Monday demanding authorities to free citizens detained for participating in peaceful protests. Lahj sit-in grew into an angry protest following news that authorities were besieging the Yemeni Socialist Party's head-office and preventing citizens from staging a peaceful sit-in in Freedom Square in Khor Maksar.

Women protest as well
 In the same context, Mukalla city witnessed on Monday afternoon a huge



Two dead and seven injured in the riot in Al-Dhale' on Monday. Protests escalate in other governorates because of the security attack on demonstrators.

female sit-in. Women protestors demanded the government to release all those detained over participating in September 1 demonstrations in Aden, Hadramout, Al-Dhale', Lahj and Taiz. At the event, relatives of the injured and detainees, and female activists from JMP Women Sector gave speeches affirming: "The protest rejects all the forms of violence, and arbitrary arrests."

Personnel from Republican Guards and Central Security foiled a solidarity festival, which JMP organized in Taiz as part of a series of protests against the government's policies. The troops arrested many protestors. Following dispersal of the protestors, JMP released a statement calling on its supporters to be patient and tolerant. It advised Taiz citizens to continue their peaceful protest until law and order and equal citizenship are achieved. These parties threatened to escalate their protests in different governorates and districts and condemned authorities' crackdown on citizens in Mukalla, Aden and Al-Dhale'.

Sa'ada war continues into Ramadan

By: Mohammad bin Sallam

SA'ADA, September 12 — Sa'ada rebel leader Abdul-Malik Badr Al-Din Al-Houthi has released five military prisoners of war, tribal and media sources said. This is the second time Al-Houthi sets prisoners free. Some 91 prisoners had been freed earlier.

Al-Houthi handed over the five prisoners last Friday to a Sa'ada chieftain. The prisoners had been captured during the first days of recent war re-eruption and had been released on the occasion of the holy month of Ramadan and on humane basis.

The State did not claim their release via the Mediation Committee or other mediators nor did it stipulate conditions in Al-Doha Pact for freeing military and tribal prisoners held by the Houthists. It did not mention there were prisoners with Al-Houthi either.

Concerning the status in the field, tribal sources said the military continued to bombard Jum'a bin Fadhih villages with artillery throughout last Monday. No injuries among civilians had been reported by Tuesday night. The sources claimed the military bombard Al-Houthi positions in order to disturb their peace of mind and consequently compel them to leave. However, the Houthists would not react but remain in their hideouts and forts.

On the other hand, aleshteraki.net said tribal gunmen are besieging an area on Sana'a-Sa'ada road somewhere in Harf Sifian as of Tuesday morning.

The source added the tribesmen who fought together with the Army against the Houthists in the last Sa'ada war, set up

checkpoints at Al-Amaishah in Harf Sifian area because the military leaders failed to fulfill their promise to grant them military ranks and pay them salaries.

Numerous tribesmen fought alongside the Army against the Houthists under the promise of getting military ranks, joining the Army and pensioning the injured of them but the State has not kept its word, the source said.

Meanwhile, the Spanish organization of Doctors Without Borders (DWB) declared last Sunday its intention to provide human aids to the displaced people within Sa'ada province.

"The organization has signed an agreement with the Yemeni government, represented by the Ministry of Planning and International Cooperation in Sana'a concerning its operations as well as a sub-agreement with the Ministry of Health," a DWB official told the media.

"The organization's activities are focused on three areas: providing human assistance for the refugees and displaced due to Sa'ada war; providing medicine, treatment and water for them or for peo-

ple affected by disasters such as torrential rain; and providing the same assistance for critically urgent cases (casualties from tribal conflicts and traffic accidents)," the official explained.

Concerning the progress of negotiations between the State and Al-Houthi, well-informed sources stated that the committees responsible for the end-war mediation, have suspended their efforts until after Ramadan. The Qatari team, a main negotiation party, had left Sana'a earlier this month and promised to resume mediation after Ramadan.

Meanwhile, the State still tries to disconnect telephone communications in the province and deny the people the right to communicate through mobiles and the Internet despite the cautious calmness around the province.

The security authorities are striking a siege on some areas where the Houthists have a presence. This makes the locals unable to have access to the necessities such as food, medicine, etc. With Ramadan coming and winter looming, many observers believe the human situation would exacerbate.

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In brief

ADEN

Kindergarten care training

Sept 12 — UNICEF in Aden organized a five-day training for 37 female trainees on kindergarten and nursery care. The training included information on the psychology of children, educational tools that would facilitate children's learning and their development. The trainees will be working in the state based and public day cares in the governorate.

IBB

Plan to improve power supply

Sept 12 — One billion and 8 hundred million Yemeni Riyals is the estimated cost of a new project to improve power supply in Ibb governorate. According to the governor, 60 percent of the project is completed and citizens in the governorate will soon be provided with stable power supply.

AMRAN

International Red Cross visit Amran

Sept 11 — A delegation from the International Red Cross currently visiting Yemen has been on an official visit to Amran governorate. Amran is one of the governorates where the organization has projects in cooperation with the local government offices in human rights awareness especially during conflicts.

SANA'A

Child protection network

Sept 12 — The protection of children and youth initiative in its board meeting is working out the process for creating a network to protect children. This network is to include non-governmental organizations, government offices, academia, and individual activities working for the sake of protecting children and youth.

Youth and health project concluded

Sept 11 — The youth social development initiative, Naseej and the Yemeni medical association celebrated the conclusion of their four months project concerning youth and health. The project which was under the theme "For more effective youth participation in society", included seventy participants from Sana'a and Taiz. For four months the trainees were educated on health care, environmental protection, planning and project management and community mobilization.

MAHARA

Two tons of rotten food destroyed

Sept 11 — Environmental health authority in Al-Mahara governorate confiscated around two tons of expired and rotten food products during its routine inspection last week. The foodstuff includes dates, biscuits and canned pineapple which were being sold at whole sale shops and some small shops.

Hodaidah

Taiz artists caravan conclude

Sept 11 — A caravan of several poets and artists from Taiz has reached its concluding stop in Hodaidah after touring 13 governorate in the republic. The artists delivered in each of the 13 governorates various performances in poetry, sketches, singing and other forms of arts.

Female rural teachers trained on modern techniques

Sept 11 — After almost one month of training, 115 female teachers from three districts in Hodaidah governorate received their certificate on modern educational techniques. The training, funded by UNICEF, aimed at qualifying the rural areas female teachers in teaching skills, running classrooms, and planning school programs.

LAHJ

Citizens warned from eating locusts

Sept 12 — Ministry of agriculture office in Lahj warned its citizens in the governorate as well as adjacent areas from eating locusts. The locusts fled Shabwah, Hadramout and Abyan have been sprayed with chemicals and pesticides and would cause food poisoning if consumed. The field teams are still struggling to control the spread of locusts in the southern governorates.

By: Nisreen Shadad
For Yemen Times

SANA'A, Sept. 12 — More than one hundred former members of parliament created their own union in order to regain their status in the country. According to the main committee behind organizing this union is to ensure food on the dinner table.

"When we were parliamentarians, we were respected, and could easily meet important figures in the country. However, now that we are no longer work as MPs we are ignored."

"My salary before establishing this union was 20,000 Yemeni Riyals (about one hundred US dollars). It can neither feed my family not to pay the rent of the house. But now it is 50,000 YR," said Abdul Basit Al-Mashwali, member of the committee.

This is particularly the case of MPs who had been in position between 1990 and 1997. According to Al-Mashwali MPs elected post 1997 have better financial compensations.

The project has originally started two years ago, but because of logistics and financial constraints the formal launching of the union. Further, they are working to establish branches of the union in Taiz, Ibb, Hadramout, and Aden. Now

the union includes 120 members, and the number is still increasing.

The founding members insisted on having a union so as to be able to have branches around the country. Because in essence, MPs are representatives of the Yemenis from all governorates and hence share the same issues and concerns.

The union also involves people from different parties to come together for the same cause, according to the founding committee.

Wasted expertise

This union involved the elite figures of the country. Parliamentarians are of the most powerful as well as popular figures in the country. Muhammad Umran, member of the committee, comments on the waste of such skills and abilities:

"Being a parliamentarian for six years gives me experience in the country's policies and legislations. Many of those parliamentarians can help develop the country. However, we restricted this union to the former MPs because involving the current ones may create sectarian conflicts".

The former MPs hope to use their acquired skills to promote development in Yemen especially with regards to



One hundred and twenty former MPs created a union so as to become more effective in society and improve their financial conditions.

human rights, democracy, and freedoms.

More aims the union has established for as protecting the Yemeni union, fighting the sectarian conflicts as well as corruption, and defending human rights.

Abdul Aziz Abdul Ghani, the Chairman of the Shoura council called on former parliamentarians to become culture models in the community. Abdul Ghani said the experience the parliamentarians have, can add a lot to the

country.

The union consists of three assemblies, the general assembly, the secretariat-general and a consultative council. The selected head for the union is former MP Saif Al-Ammari.

National day to recognize blind people

By: Almigdada Dahesh Mojali

SANA'A, Sept. 10 — September 9, was announced as the national day for blind people in Yemen. This was announced in the annual celebration for blind females organized by Al-Aman Association for caring of blind females. The association is working on integrating blind females in public schools because lack of education is the main problem blind females face in Yemen.

So far, the association organizes special education for 350 blind girls learning state curricula in Brail language for levels from first to fifth grade. The students also study about practical skills such as typing, movement techniques for blind, and other vocational training that would help in their daily lives.

The school has been successful in enrolling 85 blind girls in public schools, and 20 in Sana'a University.

"Our main issue is how to integrate the blind girls in society, especially through education. So far 8 girls have graduated from Sana'a University and have been employed in government offices," said Fatima Al-Aqel director of the association.

After October, the association plans to inaugurate two branches in Taiz and Hodeidah, in order to support blind girls in those governorates.

Al-Aqel indicated that the association is looking forward to establishing a culture center that will enable blind girls to learn how to use electrical devices. Al-Aqel added that they need to establish a family guidance center. "The Association needs also to arrange some modern programs concerning dual handicaps," she said.



Al-Aman association blind students performing for the audience, let us see through your eyes they sang.

Lack of financial support is the main obstacle facing the Association as well as the lack of specialists. Another problem is to dealing with the families of the blind is another obstacle facing the association.

The association receives 300,000 YR from the Ministry of Labor and Social Affairs and 70,000 YR from the Sana'a Secretariat, per month. However, this sum is inadequate since they spend about one million YR per month. Al-Aqel mentioned that there are permanent and occasional private supporters, but that support doesn't exceed 5% of the expenditures. Al-Aman Association is committed to providing blind individuals with transportation, curriculums, and hostels (for those who come from other governorates), in addition to the help that

they will need to become independent.

During the celebration, president Saleh promised a Brail printing unit to support the education process for blind girls. The celebration was under the theme: "Let us see by your clear eyes and walk in your guidance". The attendees were moved by the performance of the association students and encouraged to support their cause.

The government has also committed to constructing a training and qualifying center for the blind through the Ministry of Labor and Social Affairs.

"The legislation and laws that integrate the disabled into society, and the generous accounts provided by the government are the best evidence of the state's support," said Abdulaziz Abdulghani chairperson of the Consultative Council.

Education of 3000 students disturbed because of schools' closure

TAIZ, Sept. 9 — Over three thousand students studying in five schools in Taiz started their academic year at home. Their schools were closed down causing their parents, over 200 individuals to hold sit-in in front of the governorate building in Taiz earlier this month. They protested against the decision made by the chairman of the local council in Al-Caherah district regarding closing these schools. These schools are O'mar Al-Mukhtar, Nusaibah, Al-Noor, Amar Bin Yasir, and Al-Ez Bin Abdull-Sallam.

The closure behind five schools in Taiz was explained by the overall closure of schools that had not been originally established as schools for formal education affiliated with the Ministry of Education.

The protest was resolved when the members of the parents' council reached to an agreement with the local council in the governorate as well as the district's local council. They agreed on investigating the problem along with its causes, forwarding a report on the results as well as the suggested solutions to be implemented so as not to deprive 3000 male and female students from receiving education this year.

However, some of the parents said that the main purpose behind closing these schools is that they are named (Scientific Institutes) and controlled by Islah party since then. They are closed to reduce the partisan exploitation practiced by some members of the Islah party.

Ali Al-Wassabi, one of the parents, said, "There is no any justification for closing these schools. These schools are administrated by competent staffs and they are much better than other schools."

In his press release, Mahdi Abdull-Sallam, the Director of the Educational Office in Taiz, denied what has been said by some parents. "The study is going on in these schools until they find other alternatives," he said.

Mahdi also added that the ministry has a plan to construct three educational complexes 35 classes each. They will open the Saudi complex which faced work obstacles for a long time.

He affirmed that most of the sit-ins taking place in Taiz are staged for partisan and political purposes.

Teachers protest causes fewer students

By: Fatima Al-Ajel

SANA'A, Sept. 12 — The Yali Teachers and Employees Union held a meeting with the U.S. Embassy Culture Division on Wednesday to solve the problem of teachers' contracts at the Yemeni American Language Institute (YALI).

However, the head representative of the union, Wajdi Shief, stated that the results of the meeting were inconclusive. "we are still employees of the institute and we will continue calling for teachers rights according to Yemeni Labor Law."

More than 64 teachers that took part in a sit-in were prevented from re-entering the building because of their protest. They have subsequently stated that they will not go back unless there is an apology from the administration. "We are looking for a formal apology from the YALI administration, in addition to our rights under the law", Shief mentioned.

Moreover, the union called on all the concerned authorities, to stand by the teachers and staff of YALI in their struggle. They also called on the Ministry of Labor and Social Affairs and the Ministry of Human Rights to interfere and enable YALI to continue its successful work in developing the skills and abilities of a wide range of Yemenis.

Nearing the end of their contracts, 71 English language teachers carried a sit-in in the institutes premises in order to put pressure on the management to increase their overall compensation.

As a result of the teachers' sit-in, the number of enrolled students at the Yemeni American Language Institute has decreased by at least one third. However, twenty or more of the teachers have already resumed teaching as the institute's management promised to give them more benefits if they are willing to complete the scheduled courses on time.

"Twenty five courses are already in progress, yet we will have to refund the other students whose education was interrupted by the strike. My fear is that with the decreasing number of students, we may not be able to rehire all of the teachers who used to work for the institute," explained Greg Olson, director of the institute.

According to Olson, the teachers went on strike without giving the management due notice or a chance to work out the problem. However, the teachers representative committee has a different point of view. "The new management has damaged the reputation of this well established institute. The problem is that we were working for almost a year without legal contracts. Now we want our rights," said Wajdi Shief.

Change of management or a change of heart?

In 2006, the management of the institute was transferred from the American embassy to an American non-profit organisation, AMIDEAST, in order to cut down on funding and time spent by the Department of State on such projects.

AMIDEAST recognized that the employment contracts for the eighty-two teachers had to be changed. It devised what they called "Independent contracts" which meant that teachers would be compensated on hourly basis. Their wages per hour increased but they lost other benefits that they used to receive, such as health insurance and a paid vacation.

"In October 2006, when the management changed, the teachers were called in individually and were given the new terms. It was like take it or leave it, and to be honest, we felt our livelihood would be threatened if we refused to sign, so we did," explained Hakim Al-Masmari, one of the teachers on strike and a member of the teachers' committee.

According to the teachers, the US embassy, prior to the change of contracts had met with the teachers and comforted them that the situation would be the same. However, when they realized that all the teachers were in the same situation, they decided to hire a lawyer to look things over.

Khalid Al-Anisi, representing the teachers, confirmed that the contracts they signed are illegal because there is no such thing as an 'independent contract' in the Yemeni Labor Code. "You either hire someone and give them their benefits or you don't. There is no in between."

However, AMIDEAST could not negotiate with the teachers on this issue because they did not have a formal body to represent them. It was only in April 2007 that a union for teachers was formally established.

"We hired a lawyer in order to fix the problem. He advised us that it is better to have contracts according to the Yemeni Labor Code. We are working on it and the new contracts will be ready in November," said Olson.

Despite this promise, many of the teachers have not yet resumed working and are still suspicious about the promises they were given.

Olson himself was quite frank about the promise to rehire all of the staff because of the operational high costs and decreasing number of students. "We will refund the money of those students who couldn't come to school during that week and we will give them the certificates as a temporary solution for the teachers' sit-in", Olson said.

Ramadan Kareem



and Yemen is happy!

Gender equality in Mahweet

By: Stephany Kersten
For Yemen Times

The division of tasks in the traditional families in Yemen is based on the notion that the man is earning the money and the woman is taking care of the family. However, women represent the main source of labor in rural areas, nearly 65 percent of which, are unpaid workers at their family farms or on land leased by their families.

It means that all the jobs which are considered strenuous and fetch a higher wage go to men. Women tend only to be hired when tedious but not so strenuous looking work has to be done. In fact, farm owners prefer to hire women for these jobs not only because it is hard to find men willing

to take up work which is traditionally considered women's but also because they will have to pay a much higher wage to men for the same job.

Despite this, women's contribution outside home in many places in Yemen is not seen as a participation in the public life. And hence, men do not share the responsibilities women shoulder assuming they are female's role in society. Men are often absent from the family and if things go wrong in the household, the women are blamed for it. These concepts and gender stereotyping are not instructed by Islam. Taha Hamood Al Azani, a teacher at the Supreme Institute for Teacher Training and an Imam in Sana'a explained that men also have to share domestic duties such as taking care of the children.

"It is not a task for women only, but

part of family life: men can wash the children for instance if that needs to be done, nothing prevents them from doing it," he said.

Women play a primary role in production in rural communities in Yemen, especially, in sustaining subsistence agriculture. They take care of major part of agricultural work including sowing, transplanting, weeding, irrigating, harvesting, thrashing, husking and storing. Alongside, they often contribute to family income in many other productive ways such as making handicrafts from khus, sewing and weaving. Still, when one talks to communities or decision makers, women do not figure in their agendas.

Gender equality awareness

As a part of the Rural Women's Empowerment Project implemented by CARE International Yemen, a three-day training was carried out last week for 11 men and 6 women from five villages from Al Mahweet governorate on gender from an Islamic perspective. The project, which will last until April 2008, is funded by the French Embassy in Sana'a. Trainers included Taher Hamama, University lecturer and religious scholar and Ibtesam al Sanani, chairperson of the Yemen Women's Union branch in Al Mahweet, supported by Faiza Hisham, the rural women empowerment project manager. Taha Al Azani facilitated the training.

The message of the training is that: Islam supports equality between men and women, including the need for women's empowerment, while this argument was supported by many examples from the verses of the Quran.

The gender disparity is visible in many aspects of life. Disparity starts from the birth through the reactions of men when a baby girl is the first-born. Many men are sad when a first-born is a girl: "my father gave my mother a chicken when I, the first child, was born, and again when my sister was born, but when my brother was born as the third child, he gave her a goat," said one of the female participants in the training.

Men (and women) should not distinguish between boys and girls, but treat them equally. Both boys and girls have to be educated, not only the boys in the family: "look at me", a male participant said, "I have gone to university, did my masters, but my sister is illiterate, and we are from the same mother and father".

The women empowerment project works with 15 women's associations to build their capacity in association management, income generating activities and literacy. This capacity building effort can only be effective if the context in which it takes place is right and allows the women to obtain new skills, hence the need for this training on explaining gender within an Islamic society; to enhance an enabling environment for gender equity.

Real life problems

Women in rural areas such as Mahweet suffer from some traditional practices that impact their well-being negatively. Early marriage is one of the taunting problems women suffer from in Yemen.

A recent report issued by the Central Statistics Organization stated that early marriages are spread among the age class of 15 to 18 since the rate reached 48 % of which 13 % have been married more than once.

The Base Survey on Reproductive Health in 2000 indicated that 24.6 % of women are married between the ages 10 - 14 years and 65 % between 15 - 19 years. The problem doesn't lie in early marriages but in early pregnancy and delivery.

The participants in the training commented that Mahweet Girls are getting married at an early age. Contrary to this, some girls in Mahweet complained that they are prevented from marrying because of being a source of income generation. These women often earn an income that they give to

their father. When they marry the salary will go to their husband, and the father will not get it anymore. By keeping his daughter at home he preserves her income for himself.

Other problems were addressed such as deprivation of inheritance, and limited mobility.

"Many men do not allow their female family members to go outside of the village, they use the excuse that there is no mahram [male relative to accompany a woman while travelling] available to go with them," commented one of the participants.

In case of illness this can have serious complications if a woman is not allowed to visit a (male) doctor. Women die because of this limited mobility. A solution, although partial, mentioned was to encourage families to have their daughters trained as health personnel to be employed by village health centres. Rural health centres often lack staff and women have to go further way from their village to attend their (reproductive) health issues.

Spread the message

With renewed knowledge on how relations between men and women (gender) are determined in the Quran and related writings, the participants now will spread the concepts to other people in their environment. A part of the training was dedicated to conveying the newly acquired knowledge to others. How to convince them that women and men are equal while explaining it by using evidence from the holy texts, good ways of communicating (like encouraging body language, making eye contact and the use of hands).

CARE will replicate the training for the remaining 10 villages included in the Rural Women's Empowerment Project in Al Mahweet in the coming months.



Women learning as members of a women's association



Presenting a real life problem by one of the participants



Training participants



Women's daily time consuming task: fetching water

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ANNOUNCEMENT

Yemen Scholarship Program Canadian Nexen Petroleum Yemen Sponsoring Nexen Scholars to Study in Canada

As a reflection of friendship and commitment to assist in Yemen's human resource development, Canadian Nexen Petroleum Yemen (CNPY) is pleased to announce a further 10 scholarships for post secondary studies in the University of Calgary and SAIT, Canada. The Nexen Scholars Yemen Scholarship Program was originally initiated to celebrate CNPY's tenth anniversary in Yemen. To date, a total of 90 scholarships have been awarded to deserving Yemeni secondary school graduates. This highly successful initiative was extended in August 2007 to include an additional ten scholarships to be awarded by the Scholarship Steering Committee to the qualified Secondary School students to Study in the city of Calgary, Canada.

- The ten (10) Nexen Scholarship recipients will commence their respective study programs in September 2008 or September 2009.
- Post-secondary study programs currently available for the Nexen Scholarship competition:

Southern Alberta Institute of Technology (SAIT)

4 Year Bachelor of Applied Technology (B.A.T.) Degree Programs
For more information on the program offered visit www.sait.ca

B.A.T. – Information Systems

University of Calgary

4 Year Degree Programs

For more information on the programs offered visit www.ucalgary.ca

B.Sc – Electrical Engineering

B.Sc – Civil Engineering

B.Sc – Chemical Engineering

B.Sc – Mechanical Engineering

B.Sc – Manufacturing Engineering

B.Sc – General Mathematics

B.Sc – Geophysics

- To qualify for a Nexen Scholarship, all applicants must satisfy the following requirements:

- Must be a Yemeni citizen residing in Yemen for the past two years
- Age 17-22 years
- Possess English-language abilities or be willing to commit to up to 400 hours of Yemen- based English-language training
- Minimum of 80% overall average on secondary school certificate
- Commitment to return to Yemen after completion of his/ her studies in Canada
- Submission of all the required documents that are requested in this announcement

Selection Process:

Candidate selection will be based on high academic achievement, possession of English language abilities, and a personal interview. Both the University of Calgary and SAIT will not grant formal admission to their respective institutions until the scholarship recipient achieves a minimum TOEFL score of 220 (computer based exam), 560 (paper based exam) and 83 (IBT). Applicants who are in a position to sit for the TOEFL/ITP TOEFL exam are encouraged to do so prior to submitting their applications. In order to broaden the accessibility of the Nexen Scholarship program, high-achieving Yemeni secondary students from rural areas, who have not been able to access necessary English language training, are given the opportunity to complete intensive English language training at AMIDEAST in Sana'a or Aden or Al Mukalla (fully paid for by Nexen) if selected as a Nexen Scholarship recipient.

For more details on the selection process, a detailed guide can be downloaded from the websites of Nexen and AMIDEAST (see section 4 of this announcement for more information).

Required Documentation:

- An application form completed in English
- Copy of secondary school grades or transcript
- Copy of personal ID card or passport
- Six certified passport- sized photos

- The Nexen Scholarship application forms can be obtained from the following application distribution/collection centers:

AMIDEAST, Inc.

Algiers St., House No. (66)
Sana'a

Tel: 01-400279/80/81

Contact Person: Mr. Abdulaziz Dada

AMIDEAST, Inc.

Khormaksar

Aden

Tel: 02-235069/70/71

Contact Person: Mr. Shakeeb AbdulHamid

Mohamed Ali Othman School

Near Road Constr. Authority

Taiz

Tel: 04-223671/2

Contact Person: Ms. Samar Ahmed Moh'd

AMIDEAST/Hadramout University

University Campus, Al-Fowah Area

Mukalla

Tel: 05-371560

Contact Person: Mr. Frank Swartz

Hodeidah University

Hodeidah

Tel: 03-250600

Contact Person: Mr. AbdulKarim Al-Ward

Or you may download the application from either of the following:

http://www.nexeninc.com/Sustainability/Community/Yemen_Scholarships.asp

or

http://www.amideast.org/whats_new/announcements/nexen.htm

- Completed application forms and requested documentation must be returned in a sealed envelope to any of the above noted application distribution/collection centers. Failure to comply with any of the information requirements will result in disqualification.

- The closing date for accepting applications is **November 7, 2007**. Under no circumstances will applications be accepted after this date.

- The Scholarship Steering Committee acting on behalf of Canadian Nexen Petroleum Yemen is committed to giving all Yemeni scholarship applicants equal, fair and competitive opportunities.



Yemeni Nationals Only

Canadian Nexen Petroleum East Al-Hajr Ltd. announces the following vacancy:

Government & Public Relations Coordinator **Field**

For further information or to apply for this position please visit our website:

<http://www.nexeninc.com/Careers/Yemen/>

Application Criteria:

- All applications must be submitted through our online application system.
- Online Applications must be submitted **NO later than September 26, 2007**.
- A member of our recruitment team will call you if you are selected for a test and interview.
- Selection will be based on the most qualified applicants.
- Applicants can check the status of their application online using the above URL.
- Please make sure that your Application contains all the needed personal, **contact** and **qualification** information.
- Faxed or Handed-In CV's will **NOT be considered**



Jannah Hunt Oil Company is currently recruiting for the position of rotating Field Doctor (28 days' on-28days off) to work in a clinic in a remote field facility. The qualified candidate will work alone on site, but under supervision of a fully qualified expatriate ER doctor. The minimum requirements for this position are as follows:

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Nationality: Yemeni

JOB REQUIREMENTS

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- Must possess a current valid international ATLS (Acute Trauma Live Support) certification and ACLS (Acute Cardiac Live Support) certification.
- Computer literacy in Microsoft Word, Excel, Internet use and Power Point
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يسر

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أعاده الله على الجميع بالخير واليمن والبركات

رفيقكم
محمد



مجموعة شركات الرويشان عنها: الشيخ/محمد بن يحيى الرويشان

رئيس مجلس الإدارة

الهنا

رمضان كريم مع زيادي الهنا

المؤسسة الوطنية لمكافحة السرطان
National Cancer Control Foundation

تأسست المؤسسة الوطنية لمكافحة السرطان في 2003/3/10 م كأول مؤسسة خيرية طوعية تهتم بمكافحة السرطان في اليمن

• يشرف على المؤسسة مجلس أمناء يضم نخبة من رجال المال والأعمال الخيرين على رأسهم الحاج عبد الواسع هائل سعيد رئيس مجلس الأمناء .
• ورغم حداثة نشأتها إلا أنها نالت ثقة شعبية واسعة واستطاعت بناء علاقات واسعة محلية وإقليمية ودولية حيث أصبحت عضواً في الاتحاد الخليجي لمكافحة السرطان عام 2006 م وعضواً في الاتحاد العالمي لمكافحة السرطان 2007 م .
• للمؤسسة مجلس علمي يضم نخبة من الأطباء المتميزين في مختلف تخصصات الأورام السرطانية وعلاجها .
• يدير المؤسسة كقادر وطني مهني متميز تم اختياره بعناية وفق معايير مهنية وعلمية بحثية .

إنجاز يسابق الزمن

خدمات ملموسة
للعام الخامس على التوالي تواصل المؤسسة الوطنية لمكافحة السرطان جهودها الخيرية لتخفيف معاناة المرضى وتقديم العون - الدواء المجاني - للمعسررين .. حيث استفاد من مشاريعها حتى الآن (4194) مريضاً ومريضة وبلغ إجمالي تكلفة الأدوية والفحوص المجانية التي قدمتها خلال السنوات الأربع الماضية مبلغاً وقدره 159.422.678 .

إنجازات متواصلة
حققت المؤسسة إنجازات هامة حيث استطاعت حتى الآن افتتاح وحدتين طبيتين في محافظتي (إب - الحديدة) وتوسيع لافنتاج وحدتين أخيرين في كل من (تعز وعدن) خلال الشهر الجاري . كما افتتحت وحدة الكشف المبكر عن سرطان الثدي بالمستشفى الجمهوري بالعاصمة صنعاء والذي استفاد منها (1500) حتى الآن .

طموح وعمل
تسعى المؤسسة الوطنية لمكافحة السرطان لبناء المركز الوطني للأورام بالعاصمة صنعاء وهو الأول من نوعه الذي تقوم به مؤسسة خيرية في اليمن .

الحملة الوطنية
تنفذ المؤسسة حملات وطنية سنوية حيث تعد الحملة الوطنية الخامسة هذا العام فاتحة عمل كبير تعزز المؤسسة تنفيذها من خلال البدء في بناء المركز الوطني للأورام في العاصمة صنعاء .

قوافل طبية
تقوم المؤسسة بتنفيذ عدد من القوافل الطبية في عدد من محافظات الجمهورية لتقديم الخدمات الصحية والدوائية لمرضى السرطان مجاناً بالإضافة للكشف المبكر والتوعية بأهم أعراض هذا المرض الخبيث .

www.nccfyemen.org

Ramadhan Kareem

رمضان كريم

تقدم مؤسسة يمن تايمز بأحر التهاني والتبريكات إلى عملائها وقرائها الكرام بمناسبة حلول شهر رمضان المبارك أعاده الله على الجميع بالخير والبركات.

Yemen Times presents its felicitations to its clients and readers on the occasion of the Holy Month of Ramadhan

We wish you abundance of blessings.

Ramadan 2007

I offer my best wishes to Muslims all over the world on the occasion of the month of Ramadan, and sincerely hope that this holy month will bring plenty, well being and particularly peace to all believers. So many Muslims, in Palestine, Chechnya, Kashmir, East Turkestan, Indonesia and other countries are entering this month to the accompaniment of violence, conflict and war. The sole desire of these innocent people caught in the ravages of poverty, hunger and disease is to be able to live by their religion, in an atmosphere of peace and stability, and to live their lives unmolested.



By: Harun Yahya
www.harunyahya.com

In order for all these problems to come to an end, therefore, all Muslims need to come together as one, make a serious effort to make the values of the Qur'an prevail, and cooperate to offer all assistance possible to their needy Muslim brethren. The month of Ramadan is particularly important as a time when cooperation and helping others come to the fore. The important thing here is for nobody to think "what good can any help from me do?" but to work with a sincere heart. What must not be forgotten is that it is Allah, the Lord of all the Worlds, who will permit these efforts to succeed and accept the prayers of the faithful.

The month of Ramadan is one of abundance, described in the Qur'an, itself sent down as a guide to all of mankind, as "better than a thousand months" (Surat al-Qadr: 3) and which contains the Night of Power. Throughout this month all the Muslims of the world carry out their fasting obligation as one and thank their Lord for the blessings He has given them. In Surat al-Baqara, Allah proclaims the following about the month of Ramadan:

You are the best nation ever to be produced before mankind. You enjoy the right, forbid the wrong and believe in Allah. (Surah Al 'Imran: 110)

The month of Ramadan is the one in which the Qur'an was sent down as guidance for mankind, with Clear Signs containing guidance and discrimination. Any of you who are resident for the month should fast it. But any of you who are ill or on a journey should fast a number of other days. Allah desires ease for you; He does not desire difficulty for you. You should complete the number of days and proclaim Allah's greatness for the guidance He has given you so that hopefully you will be thankful. (Surat al-Baqara: 185)

Fulfilling one's obligation of fasting in a manner pleasing to Allah is a sign of strong faith, purity, sincerity and fear of Allah. Fasting is an act of worship between Allah and His servant, since only Allah knows a person's intentions, sincerity, purity, and the care he takes over the lawful and unlawful as he fulfills this obligation. Nobody can know whether someone else fasts to impress those around him or else out of sincere intent. A person who fasts is recompensed for this act of worship only in the sight of Allah. Our Prophet gave believers great glad tidings in a hadith: "How happy are those who spend this month fasting, worshipping and in doing good deeds!"

Allah reveals the obligatory nature of fasting in Surat al-Baqara: **You who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). (Surat al-Baqara: 183)**

As is revealed in that verse, one of the reasons why fasting is obligatory is for people to avoid evil and restrain their desires. The only way to do that is to believe in Allah with a sincere heart, abide by His commands and recommendations and avoid the temptations of one's desires. Such a person's morality will grow ever more pleasing with time, his faith will mature and his fear of Allah grow stronger.

However, the important thing is that the pure faith, sincere prayer, care taken over the remembrance of Allah and attention to restraining one's desires acquired during the month of Ramadan should not weaken once it is over. A person with strong faith spreads the superior morality of Ramadan over every moment of his life. Allah has made fasting on certain days an obligation, and has commanded people to avoid wrongdoing. Yet one must avoid wrongdoing throughout one's life, listen to the voice of one's conscience, make efforts to win Allah's good pleasure with godly intent and turn only to Him. That is the morality that Allah will find pleasing. Doing the opposite, in other words only worshipping, praying and remembering Allah during the month of Ramadan, and then turning away from the truths revealed in the Qur'an once that month is over is behaviour condemned by Allah. That is because on the Day of Judgement a person will be asked to account for all his deeds, great and small, and will be appropriately rewarded for them. Those who avoided evil and listened to the voice of their conscience will be saved, and those who denied Him will suffer the endless torments of hell.

QUICK GRASP OF FAITH

• People, in general, pray only during

times of hardship. What does the Qur'an say about this?

People who are far from the Qur'an's morals pray to Allah only when they become sick, or face hardship or some other "disaster." At these times, they understand how helpless they are. However, those who seek refuge in Allah at such times and pray to Him continuously to free them from their troubles and grant them blessings change the minute the situation is resolved.

They forget to pray to Allah and thank Him for His blessings. As soon as they are freed from their difficulties, they immediately reveal their insincerity toward Allah.

Their hypocritical and insincere manner is described in the following terms:

When the waves hang over them like canopies, they call upon Allah, making their religion sincerely His. But when He delivers them safely to the land, some of them are ambivalent. None but a treacherous, thankless man denies Our Signs. (Surah Luqman, 32)

Whoever is not merciful towards people, will not be treated mercifully by Allah. (Ahmad ibn Hanbal)

• Has Allah sent a warner / Messenger to all nations?

The verse "There is no community to which a warner has not come" (Surah Fatir, 24), clearly states that Allah has done so. These Messengers explained Allah's religion to their people, as well as the rituals of worship that they should perform, gave them the glad tidings of Paradise, and warned them about the punishment of Hell. In addition, the Messengers have always been role models for their people, due to their meticulous fulfillment of Allah's religion, their good morals, and the intense awe of Allah that they feel. Another reason why Allah warns humanity through His Messengers is as follows:

Messengers bringing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers. Allah is Almighty, All-Wise. (Surat an-Nisa', 165)

This is a manifestation of Allah's superior justice. On the Day of Judgment, no one will be able to say that he or she was not warned of Allah's punishment or had not been told of his or her responsibilities to Allah. In other words, everybody will be justly paid in full. (For further reference, please see, Quick Grasp of Faith 1-3, by Harun Yahya)

**MIRACLES OF THE QUR'AN
LAND LOSS AT THE EXTREMITIES**

Do they not see how We come to the land eroding it at its extremities?... (Qur'an, 13:41)

... Do they not see how We come to the land eroding it from its extremities?... (Qur'an, 21:44)

The Earth is bombarded by proton, electron and alpha particles from the Sun. These solar winds are powerful enough to separate the atmosphere from the Earth. However, it will take about five times longer than the total life of the Sun at the Earth's present rate of matter loss (at most 3 kg per second.) for the atmosphere to be used up. That is because, thanks to the powerful magnetic field formed by the magnetosphere in the atmosphere, the Earth is to some extent protected from this powerful erosion. The loss of ions—oxygen, helium and hydrogen—dispersed over the Earth's ionosphere layer into the depths of space is of much smaller dimensions than the vast layer of air surrounding the Earth. Even so, the amount leaking into space is nevertheless of a significant size.

Thanks to NASA spacecraft, researchers have obtained concrete evidence that energy explosions on the Sun cause oxygen and other gases to disperse into space from the outer layer of the Earth's atmosphere. Scientists first observed that the Earth experiences a loss of matter from its outer layers on September 24-25, 1998.

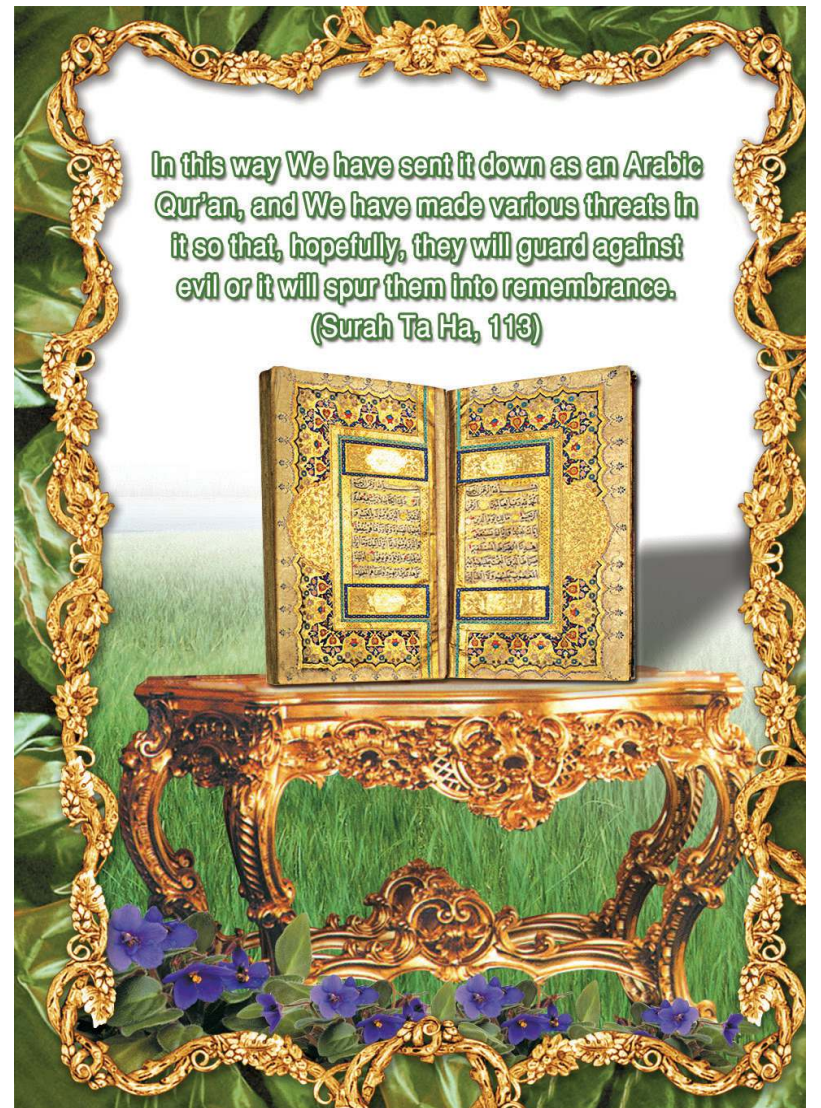
However, the above verses may also be referring to the loss of land on Earth in another regard.

At the present time, the polar ice caps are melting and the water level in the oceans is rising. The increasing quantity of water is covering ever more land. As coastal areas come under water, the land surface or total amount of land is decreasing. The expression "eroding it from its extremities" in the above verses may well be pointing to coastal areas being covered by water.

A New York Times report on this subject reads:

**THE MUSLIMS OF THE
WORLD GREET
THE MONTH OF
RAMADAN**

Over the last century, the average surface temperature of the globe has risen by about 1 degree Fahrenheit, and the rate of warming has accelerated in the last quarter-century. That is a significant amount... Previous studies of satellite and submarine observations have seemed to establish a warming trend in the northern polar region and raise the possibility of a melting icecap. Scientists at the Goddard Space Science Institute, a NASA research center in Manhattan, compared data



from submarines in the 1950's and 1960's with 1990's observations, demonstrating that the ice cover over the entire Arctic basin has thinned by 45 percent. Satellite images have revealed that the extent of ice coverage has significantly shrunk in recent years.

The findings made towards the end of the 20th century help us to understand the wisdom of Surat ar-Ra'd 41, and Surat al-Anbiya' 44.

This loss at the extremities, as revealed by Allah, may be understood in light of another scientific fact revealed in the Qur'an. The fact that the Earth, which revolves around its own axis, has a geoid shape, is a fact that has gained acceptance in recent centuries.

Research has revealed that the equatorial diameter of the Earth expands under the effect of the force stemming from this rotation, and that it is compressed at its extremities, in other words the poles. Furthermore, since the Earth is in constant rotation this change continues to occur. Indeed, the term "nanqusu" in Surat ar-Ra'd 41, translated as "eroding," shows that this process of erosion is an ongoing one.

It is the force of gravity that has given such celestial bodies as the Earth their spherical form. However, that shape is not exactly spherical; it flattens out somewhat at the poles and thickens at the equator. According to NASA figures, the radius of the Earth is 6,378.1 km (3,963.2 miles) at the equator but

only 6,356.8 km (3,949.9 miles) from pole to pole. This is a difference of some 0.3%.

This model of the shape of the Earth was suggested by Sir Isaac Newton in 1687. This fact, revealed in the Qur'an 1,400 years ago, is another of its scientific miracles.

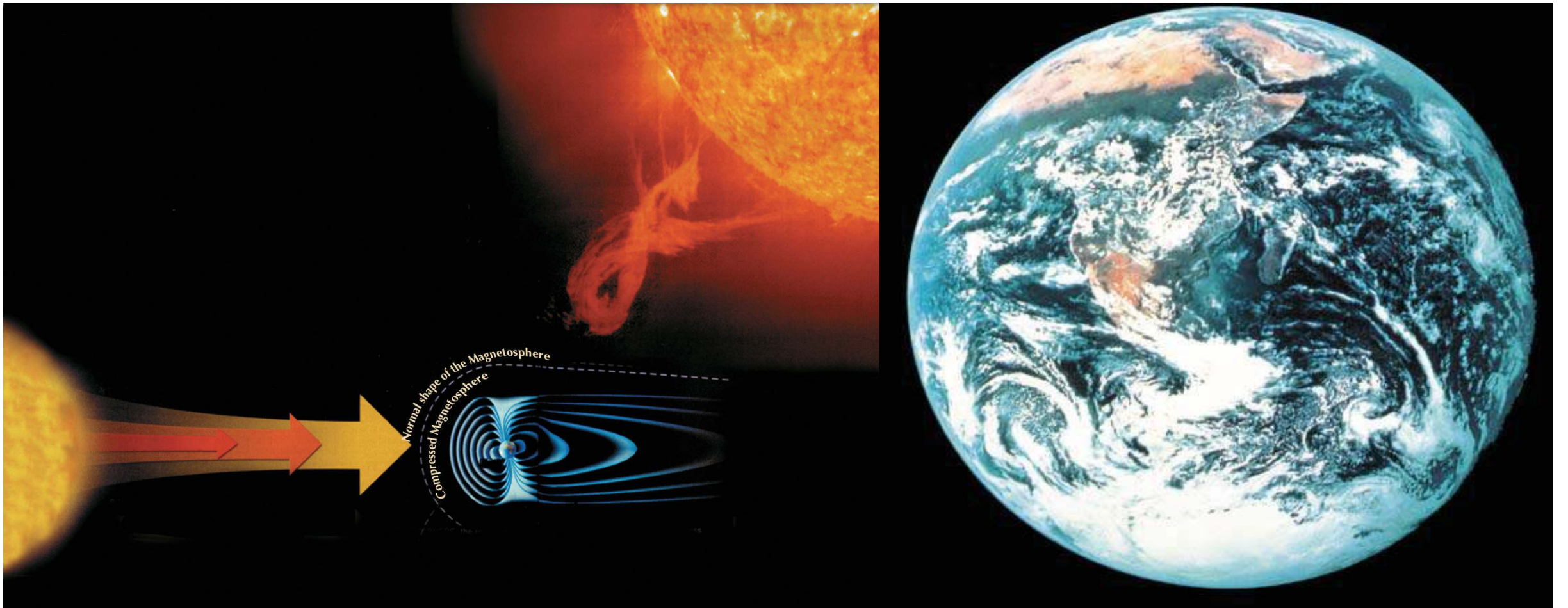
THE EARTH'S DIRECTION OF ROTATION

You will see the mountains and reckon them to be solid; but they go past like clouds—the handiwork of Allah Who gives to everything its solidity. He is aware of what you do. (Qur'an, 27:88)

The above verse emphasises that the Earth not only rotates but that it also has a direction of rotation. The direction of movement of the main cloud masses at 3,500-4,000 metres high is always from West to East. That is why it is generally the state of the weather in the West which is looked at in meteorological forecasts.

The main reason why cloud masses are pulled from West to East is the direction in which the Earth rotates. As we now know, our Earth spins from West to East. This fact, only recently established by science, was revealed in the Qur'an hundreds of years ago. (For further reference, please see, Miracles of the Qur'an, by Harun Yahya)

To purchase the works of Harun Yahya, please visit www.bookglobal.net



Dr. Dyer:

“There is a dire need to improve the links between what our schools deliver and what the economy needs”

Dr. Caroline Dyer is a developmental science professor at the University of Leeds in the UK. She has undertaken developmental research in many parts of the world including China, India and Yemen, where she worked with several developmental agencies and has researched child labour in the country. Yemen Times interviewed Dr. Dyer regarding some of the specific issues relating to child labour in Yemen.

Interviewed by Raidan Al-Saqqaf
alsaqqaf@gmail.com

In your research about child labour in Yemen, you argued that any intervention strategy that lacks an understanding of context is bound to fail. Can you elaborate on that?

Over several decades of educational interventions around the world, it's becoming more and more obvious that the 'one size fits all' approach to intervention doesn't really fit anyone.

One of the main problems is that what seems logical to a policy maker, or programme designer, or an international aid agency, doesn't necessarily match the logic and understandings of the people who will actually be implementing the

“Schooling might need to be orientated to recognise this; for example, part of the curriculum might be devoted to preparing children with relevant skills.”

innovation. This is a major barrier where change is designed and implemented in a 'top down' way – and furthermore lots of education change operates like this. Policy makers all too often see teachers as part of the problem, rather than agents of change who need to be consulted. They seem to forget that actually it's the teachers and not the policy makers who will be the ones who have to try and make the suggested policy changes work. This means that there can be a big gap between what policy expects and what teachers feel they can do about the problems policy is trying to address. This is one aspect of the question of context.

A second is that a country like Yemen is varied; there are local differences between the different geographical areas, and patterns of child labour also vary in the different areas.

If an intervention isn't informed about these two aspects of context, it's liable to make assumptions about what is wrong, what should be done about it, and what people on the ground are able to do. If a programme design isn't



Country like Yemen is varied; there are local differences between the different geographical areas, and patterns of child labour also vary in the different areas.

sufficiently in touch with these kinds of local realities, the likelihood of good intentions making any real difference is reduced. So educational innovation needs to have a good understanding of factors that are likely to shape its results, not make too many assumptions. In my article, my argument is that we need to take into account the levels of professional capacity of Yemeni teachers, and recognise that working children's educational needs are diverse, too. A programme that has all the right intentions about using schools to prevent child labour, but makes assumptions about teacher capacity and children's work, is more likely to fail than one that really tries to match programme intentions with individual and systemic capacity. And if there are problems there, instead of hoping it'll work out, one way forward is for a programme to include capacity improvement in order to better the fit between what needs to be done, and what is possible in local contexts.

To do the research needed to understand contexts takes time and it's expensive, but policy communities and aid agencies often want change to happen quickly, within budgets and timeframes that often lack sufficient flexibility. We have to aim for workable compromises.

“Yemen's a relatively young country that to me looks as if lots of entrepreneurial talent among its youthful population would be something the education system might usefully foster, for example.”

From your understanding about Yemen's context, what role can education play in tackling poverty in the country?

How education really helps to tackle poverty isn't nearly as well understood as it appears. It's not a simple relationship. All too often, people associate formal education with employment in the formal sector. But of

course the formal sector isn't capable of absorbing all school graduates. Probably, work in the informal economy is more likely for many people, and schooling might need to be orientated to recognise this. For example, part of the curriculum might be devoted to preparing children with relevant skills. The danger might be a reductionist view that has low aspirations for children of very poor families, so getting the balance right is important.

Underlying this argument is a concern that education can't impact very much on poverty if it's treated in isolation. Integrated development planning is really important – so the relationship between what school graduates do and the aspirations for growth of the wider economy informs the skills, knowledge and understandings children gain as part of their education. Yemen's a relatively young country that to me looks as if lots of entrepreneurial talent among its youthful population would be something the education system might usefully foster, for example.

“... concern that education can't impact very much on poverty if it's treated in isolation”

But isn't there income for the family justifying children's work in Yemen given its widespread poverty and meager returns to education?

One can adopt two positions on this. One is the pragmatic position that is reflected in this question, which argues that poverty is here to stay so children's work must be tolerated because it's unrealistic to expect families to survive otherwise. Work is then analysed into different categories and attention is focused on getting children out of the 'worst' kinds. It's very difficult to think otherwise in Yemen where poverty is so prevalent; but actually it lets the government off the hook by excusing its failure to implement stated policy which says all children must be in school. The other position is the idealist one that starts from a position of child rights – and Yemen has signed up to the Convention on the Rights of the Child so this position has to be considered. According to this view, formal education is a basic child right and if work is getting in the way of achieving that right then it is work that has to stop. Underlying this position is the idea that policy failure in respect of child's rights can't be tolerated or excused. Thus the focus is getting all children into school and keeping them there. At first in a context of poverty this seems illogical and quite unrealistic; but in the end workplace and employer expectations change because children aren't available and everyone is focused on

“It [families dependence on working children to supplement income] lets the government off the hook by excusing its failure to implement stated policy which says all children must be in school.”



Dr Caroline Dyer works in the Centre for Development Studies at the University at Leeds, where she teaches development practice. She has 15 years of experience in education for development, and specialises in the educational inclusion of minority groups.

getting stated policy implemented.

I admit that I have always adopted a pragmatist stance but I have recently learned about the work of an NGO called the MV Foundation in southern India. This NGO has adopted the idealist stance and through the use of educational bridge courses it has got working children into mainstream schools and helped create a local world view that children are of an age to study, not work. Even the poorest of families appear to prefer education for their children if this can be made possible. This has really made me wonder whether being pragmatic isn't just colluding with exploitation.

“If a few years of education do not provide any value added for children, then there's a problem with what that education is offering.”

How valid is the argument that working children – in Yemen - learn experiences that makes them more useful in the workplace compared to their peers who spend a few years at school?

This goes back to what I was saying earlier about the need to improve the links between what schools deliver and what the economy needs, as well as changing expectations that children are present in the workplace. Having children work appears to be driven by families' economic necessity; but if you talk to poor families and working children, they are often prepared to make huge compromises to get an education and they do see schooling as very important. If a few years of education do not provide any value added for children, then there's a problem with what that education is offering. The quality and relevance of that education has to be investigated as a matter of urgency. It is not correct to claim that working children are not interested in education; it is better to be honest in investigating why they don't enrol in schools, and why they don't necessarily stay there even if they do. Children who work can be stigmatised

“policy failure in respect of child's rights can't be tolerated or excused.”

in schools for all sorts of reasons – because they may come late, be poorly prepared, are often absent, may be tired, are perhaps not sufficiently respectful to the teacher or disruptive if they're bored... and thus it is the working child who is blamed, rather than a school that is not able to accommodate learners who are 'different'.

But if we take a rights stance, the argument becomes irrelevant because the children should not be in the workplace anyway.

What role should civil society and the government do in order to tackle the issue of working children in Yemen?

Civil society has an enormous role to play in working with the government to improve awareness of both legal frameworks, and people's rights. One of the problems in tackling child labour in Yemen is that it's so widespread that it's hard to see beyond this common acceptance that this is the way it has to be. I have heard teachers in Yemen speaking in the most defamatory way about working children with no apparent idea that such discrimination is entirely unacceptable.

The idea that working children are an inevitable part of Yemen's socio-

“One of the problems in tackling child labour in Yemen is that it's so widespread that it's hard to see beyond this common acceptance that this is the way it has to be.”

economic context for the foreseeable future has become too accepted. The task for us all now is to try and interrupt this and to make education work far better as one of a range of strategies to address what is, after all, an infringement of children's rights.

Business in Brief

Denmark supports Yemen by 6.2 million Euros

Deputy prime minister for economic affairs Al-Arhabi has stated that Denmark has approved a plan to fund Yemen's development by 6.2 million euros during the years 2007-2008. The assistance will include democratic development, decentralization, media development, human rights and participation of women.

Seche: U.S. is keen on supporting Yemen's Development

The recently appointed U.S. ambassador to Yemen Steven Seche has told media sources that assisting Yemen's development is one of his prime priorities during his term in serving as an ambassador for the U.S.

PM meets IFC delegation

Prime Minister Mujawar has met with a delegation from the IFC led by Frank Sader, chief strategist of the privet enterprise partnership program in the region, and discussed possible reform programs for the Yemen taxation system to become more efficient and formalized.

Fisheries ministry to undertake market analysis research

Undersecretary of the fisheries ministry Mr. Ghasi Ahmed stated that the ministry will undertake thorough market analysis research to gather data and understand the demand and supply of various types of fisheries in the local market, in order to plan the ministry's activities according to market demands.

Wheat importers to print retail prices on wheat sacks

After discussions with the ministry of trade, Wheat and flour importers have agreed to print the maximum retail price on Wheat sacks in order to ensure that wholesalers and retailers do not manipulate consumers and consumers know how much they should pay for the sacks.

WHO increases aid to Yemen to US\$ 24 million

Minister of Health and population Dr. Abdulkarim Rasea stated that the World Health Organization decided to increase its support to Yemen to US\$ 24 million within the coming two years.

Somali Mayor invites Yemeni investments

Mayor of the Somali capital Magdicho has invited Yemeni businessmen to invest in Somalia in the Trade and Agricultural sector, indicating that the Somali government looks forward to more economic cooperation with Yemen.

Hits Unitel (Y!) inaugurates its Central Hub in Sana'a

The newest GSM Telecommunications provider Hits Unitel has recently inaugurated its Central Hub in Sana'a, with a capacity to serve 500,000 mobile lines as an initial stage. The company will launch its services before the end of the year and plans to offer an aggressive pricing strategy to gain considerable market share.

Ramadhan sales: An opportunity for business and consumers

By: YemenTimes Staff

With the coming of the holy month of Ramadhan, it has become a phenomenon to find people spending more to buy many of the special foods and commodities which people feast on after a long day of fasting. Inline with that, many marketers and businessmen see Ramadhan as an opportunity to maximize their sales and increase their profitability, while considering Ramadhan to be an excellent season for sales and discounts.

A good example is the Ramadhan Sale expo, which is held annually and almost all local food companies participate in, this year's Ramadhan Sale expo promised to offer 10 percent dis-

counts on all food commodities which are in offer in the market, attracting many customers to head to the expo to buy their Ramadhan Items.

Organizers of the expo stated that 60 percent of the items offered are made in Yemen, while 25 percent are imported from neighboring gulf states, and the remainder 15 percent are imported from elsewhere, adding that it is important to present a complete portfolio of Ramadhan needs for the customers.

Interestingly, several salesmen within the expo stated that not only end customers come to buy from the expo, but also retailers come and buy in bulk at the discounted price in order to resell the items at their respective outlets.

Market exports stated that the huge demand of consumers and popularity of the expo is because of the 10 percent

discount, stating that Yemeni consumers are extremely price sensitive especially in foodstuff which is bought and consumed in large quantities considering the large size of Yemeni families. Adding that Ramadhan is not an opportunity for business and sales, but it is an opportunity for consumers to take advantage of the discounts resulting from buying in bulk.

Director of the Union of Yemeni Chambers of commerce Mohammed Abdu Saeed pleaded to businessmen to be ethical and socially responsible, and not manipulate prices taking advantage of the increase in demand; he added that any business found to manipulate prices will be dismissed from its respective chamber of commerce. He also added that sales festivals are planned to be held in all major cities in

the country.

Although the accompanying surge in demand and fluctuation in prices have become an annual habit every Ramadhan, this year it took a political dimension as well. Opposition parties have denounced the government's inability to control inflation or fix prices of commodities such as wheat and flour, this discourse forced the government to interfere within the local market and subsidize the government-affiliated Yemen Economic Corporation in order to buy, import and sell wheat directly to consumers at subsidized rates. The latest subsidy was of US\$ 40 million last week, where the cabinet instructed the finance ministry to pay the amount to the Yemen Economic Corporation to import more wheat for the local market.



The Increase in demand during Ramadhan is an excellent opportunity for retailers to maximise sales.

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

Dear Maged, Equality of rights, not of nature!

By: Noha Mohd Molhi
Nahnoha2000@hotmail.com

I never imagine myself taking a pen in order to write for a newspaper. But I have been aroused to by the words of Mr. Maged Thabet Al-kholidy in his article entitled "Gender-equality, is it a game dear women?".

In this article, I am not attacking Mr. Maged in person. However, I will critically comment on his ideas about the equality between women and men. It is only a matter of expressing opinions, dear Maged, and you should accept it open-heartedly.

Actually, I like some of the sensitive

ideas in his article. He, however, shows himself as a biased and emotional person.

He finds enough freedom to attack women through his- sorry to say- "blind eye". He wonders why a passing woman avoids accompanying a man who may offer her a ride. That may happen with some. Socially this will not be accepted as a personal behavior. If this happens, how can we be sure that men will not think badly of the woman? As a result, there will be a lot of moral problems.

Regarding the responsibility of marriage, it is a religious rule that it is man who must propose and offer dowry to the women. We follow Islam, and

respect its system. Furthermore, the responsibility of the first night of marriage is "manhood-test task". If the man can not be responsible for that, he shouldn't get married at all.

In fact, man and women have different duties as a husband and wife. The home's needs, and requirements are the responsibility of the husband. Similarly, the wife has a responsibility of home affairs, such as children, pregnancy, etc. This is enough equality, in my opinion.

I do not know how Mr. Maged forgets the fact that the nature of women differs from the nature of men. If they are equal, as Maged wants, men will not like women as wives. In other

words, women are sensitive, full of emotions, etc. these features make men like women, while they will reject them if they are harsh and tough like men.

These are the ideas that I reject in Maged's article. I, moreover, want to remind him and any other that gender-equality is demanded in terms of rights, i.e. the right of equal education, the right of work, the right of choosing husbands and so on, while the equality of nature is something genetic as created by God.

Finally, I hope that I logically, and convincingly argued the ideas, aiming not to offend Mr. Maged or any others, especially men.

THROUGH THE MIND'S EYE

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



Ramadan Kareem to all

Firstly, Ramadan Kareem to all dear readers. Most of us welcome this holy month with a strong faith that it comes with goodness and an inherent welfare for all.

There are many good features of this month. Working, however, to some people, is a source for disturbance, while to others, work has many positive aspects. Especially on the first days, work threatens the rest of some people particularly those who spend the whole night chewing Qat or watching TV. On the other hand, it proves to be significant for a perfect fasting, and for many, it has social and health benefits.

Let us take a day as a model for the whole month. On one of the first few days, some of us may feel lazy and not go to work, thinking that it is a holy month and that there is no need. The alarm clock suddenly rings. It is very disturbing and respects none. It must be kicked out, or better switched off, some of us may say: sleeping is sweeter than usual.

Modern clocks have a facility that gives a "snooze" for some time more (usually ten minutes). For ten minutes maximum, the clock rings again. "Oh damn", they may say, thinking again to kick it out. The only thing that reminds them is the calmness inside and outside of their homes. "It is Ramadan", they finally realize.

Having realized the time, one may start hesitating to go to work on the claim to save the fast. The work obligations shake their situation. Hunger, thirst, sun heat are some excuses they think of to convince themselves not to go. But no, many things at work force them to wake up.

Unwillingly, they wake up, cursing work, and sometimes abusing time that obliges them to hurry up. Having prepared themselves to venture out of their homes, they feel that they are going to the hell.

The daily routines at work start. They feel lazy and bored to do anything. By force they start doing their duties. But the more they work, the more active they feel. Time passes fast, as if they weren't thinking about anything at all.

The noon prayer takes sometime. Work tension is released by a spiritual mode in the prayer. Soon they work again with a will to do their best since finishing their tasks takes less hours during Ramadan in comparison with the other months.

Nothing stops them but the clock that reminds them of work's end. There might be some work left, however they do not leave it since they are still feeling like champions. Sometimes they even stay at work even if there is no noon prayer, this, however, never does happen in the other months. The afternoon prayer refreshes their minds. They start thinking of visiting friends, shopping, reading Quara'an etc, even doing all these at once.

Having a walk is interesting and wonderful. It gives them a chance to go many places that they might have been thinking to go for a year or more before. Through this they realize how people, poor and rich live, and how all cooperate to have a stable life during the holy month. This happens not only during Ramadan, but they never notice that since they keep themselves busy with the daily routines.

In this month they come closer to realize the situation of poorer people, and it is time to support them with charity. It is only now, they feel that they are in a better situation and, subsequently, thank Allah too much.

They reach home slowly, and calmly. They meet family members with a soft sound and a tone of respect. They laugh, joke, and sometimes play. Either reading Quara'an or watching TV is the best thing to do in the time before breakfast. It seems interesting to them and they enjoy so. Breakfast time soon comes. They are not in a hurry to have the breakfast. They are not so hungry or even thirsty as they were thinking in the morning. On the contrary, they feel happy for doing many things that are rarely done in other months. They wish as if the whole year is Ramadan through the mind's eye.

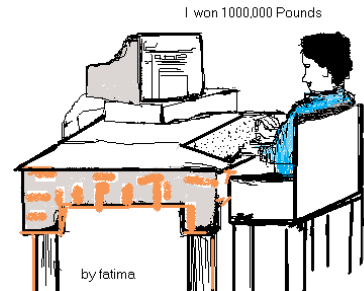
Maged Thabet Al-kholidy is a writer from Taiz, currently doing his M.A. at English Dep, Taiz Uni. He is an ex-editor of English Journal of the University.

Risks of the Internet Lottery

By: Fatima Al-Subban

We all know that the Internet is the driving force of this century; it is vital for communication between north, south, east, and west. Furthermore, the internet is leaving its mark in the field of business, shopping, science, news, and technology.

There are millions of web sites on the network that connect us in a simple and easy way to the modern world. They update everyday and provide us with the means of communication,



some for personal reasons such as MSM or for large multinational corporations like Microsoft. However, the internet is also making strides in the

fields of public lotteries. For example, could you imagine if you were sent an email saying that you have just won a fortune in the millions??? This happens everyday. First they send you a congratulations email with a corresponding lottery certificate. After that, an anonymous source sends an additional email to fill out certain forms to guarantee your winnings. However, the dream is short-lived as an additional message is sent telling the person to pay 450 British Pounds in the next 24 hours or else the prize is forfeit. This is a huge risk indeed, but also a huge scam against people all over the world.

Additionally, sometimes we get emails with texts saying that we have inherited millions from unfamiliar names, such as Hassan Michlouy. They demand that you help them recover lost funds with promises of a fortune, but this is also a clever scam to get people to thing. Furthermore, many of these emails contain viruses, so watch out!!

The internet can help us immensely in our everyday lives, however there are risks and dangers associated with it as well. We must check our emails carefully and not delve into false temptations.

Freedom: to what extent?!

By: lamis Abdulkarim Shuga'a
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Socially speaking, freedom can be related to freedom of people or of societies in which it can be represented by populations, expressions, rules, laws, etc. As it is known, personal freedom differs from one person to another according to habits, beliefs and opinions that everyone has acquired, and furthermore to customs and cultures of the society to which he belongs. Additionally, freedom is not doing whatever you want regardless of others' feelings. Instead, it is to restrict rules and laws as hard as you possibly can; otherwise you will almost certainly face terrible problems.

In short, freedom is doing what you like without being stopped by anyone. Freedom of societies, on the other hand, differs from one country to another regarding the culture, education and religion of each country. Whatever has been said about freedom, a question must be taken into account: Is freedom which is applied all over the world really for our sake?! In other words, can we consider all forms of freedom completely good and just?! The answer, of course, is 'no' and I'll explain why it is 'no'.

Let's take 'smoking' as a simple example.

It can be noticed that there are available areas for smoking, whereas there are specific places in which usually it is prohibited like hospitals, universities, offices, buses. However, smokers don't care about that, smoking wherever and whenever they need. Maybe they ignore the proverb that says "your freedom starts whenever others' freedom finishes". Furthermore, it is amazing to know that in Holland people can carry 'soft drugs'. Moreover, some are allowed to sell 'soft drugs' in some shops, but those shops must have a license to do so. Another form of freedom is in California in the USA where every citizen has the right to carry a gun if they wish to, just like in Yemen.

In many countries, on the other hand, military service is not a compulsory duty for all young men. Despite this, it is compulsory for all young men in other countries. For instance, in Poland and Germany, military service lasts from one year to eighteen months, whereas in Switzerland it is only for few weeks. In Israel, moreover, military service is compulsory: three years for men and two years for women.

In some countries, and because of scientific development, parents have the right to choose the sex of their unborn child if they wish. And in many western countries, boys and

girls have the right to live 'out of their parents control' after they reach a particular age. In some cases, it has happened that boys and girls are successful in suing their parents asking separation from them because they are faced with abuse.

The most difficult right and, at the same time, merciless one, in my opinion, is the right of terminally ill people who wish to die by their own hand. This case particularly is allowed in Holland. In addition, doctors who are responsible have to be more careful while accepting the cases; otherwise, they may be sent to prison.

What I want to say is that forms of freedom, today, somehow are changed in comparison to the past. In fact, they are not completely different but they have developed according to an up-to-date culture. In the past, nevertheless, there were strange and amazing rules and freedom. Some examples are as follows:

In eighteenth-century England, people had to pay a 'window tax' for each window in their house. Even though, this law was eventually changed because many poor people chose to live in houses without windows just so that they didn't have to pay! A reason beyond such a law, maybe, was to get more taxes from the rich whose houses consisted of several windows.

Another is example was during

the time of Peter the Great in Russia, noblemen weren't allowed to grow beards. If they wanted to keep their beards, they had to pay a special tax to the government.

Furthermore, there was a 'tiring' law which was applied in nineteenth-century Britain. The law stated that if you traveled in any motor vehicle, someone had to walk in front of you waving a red flag, or a red lamp at night.. This meant, in practice, that you couldn't travel at more than eight kilometers per hour!

Rules of the past, sometimes, were related to eating. In the Midwest of the USA in the 1880s you were not allowed to eat ice-cream soda on Sunday. Restaurant owners, however, solved this problem by serving ice-cream without soda, which became known as a 'Sunday' or a 'sundae'.

The most 'harsh' and 'bizarre' law, in my point of view, was that in the nineteenth-century, female teachers in the USA couldn't get married, or even go out with men. Additionally, if they got engaged, they had to resign from their job immediately. Male teachers, on the other hand, could get married and have children without any problem!

Finally, regarding what was (not) allowed in the past as well as what is (not) allowed in the present, we can imagine, for a couple of minutes: To what extent will freedom be extended?!

When silence talks

By: Mohammed Saleh Ali Almoqri
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Faculty of education
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When silence talks
The sea becomes calm
No movement to harm
Winds start to pause
When silence talks
Flowers stop growing
Artists forget drawing
Children quit playing
Eyes gave up crying
Travelers cancel walk
When it starts talk
I try not to give care
But, voices I can hear
Then I have to do share
As if I have nightmare
Surely she is so fair

Like a candle bare
When she to me whisper
Am I on vacation?
On a boat on an ocean
Or in some celebration
What a great occasion
It is never exaggeration
Just when she walks
Silence gladly talks
She waves saying hay
You have to be a way
Even if one single day
Never forget the way
That reaches you the bay
Use my white ray
To cross it you may
When silence talks
I said decision I took
My hear later broke
Go I am not a balk
My soul just shocks
When silence talks



Only One

By: Abdul_nasser Al_Abdali
abdul_nasser12@yahoo.com

All of us live sometimes and then die
This is a truth we must believe and no't 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 abvious 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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- للإيجار: شقق في حده ١ - ٥ غرف، ٣ حمامات ومطبخ. الإيجار: ٣٥٠ دولار.
- للإيجار: شقتين، كل شقة ٤ غرف، حمامين، مطبخ ومواقف لأربع سيارات. كل شقة ٥٠ دولار. للتواصل: ٧١١١١٠٨٢٣
- للبيع: فيلا في المدينة السكنية - حده - مساحة الأرضية حوالي ٨ لبن حر. ديوان، ٣ غرف نوم، حمامين، صالة طعام ومطبخ، حوش وموقف للسيارات.
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وظائف شاغرة

• تعلن صيدلية نموذجية في أمانة العاصمة عن حاجتها إلى صيدلانية من ذوي الخبرة والكفاءة ويشترط في المتقدمه التالي:
١- بك صيدلة + خبرة لا تقل عن سنة
أو دبلوم صيدلة + خبرة لا تقل عن ثلاث سنوات
٢- أن تجيد التعامل مع الكمبيوتر ويفضل أن تكون لديها خبرة في التعامل مع النظام المحاسبي للصيدليات. يُرجى إرسال السيرة الذاتية علي فاكس: ٥٢٢٣٨٠

باحثون عن وظيفة

- خالد - بكالوريوس طب وجراحة الفم والأسنان - تقدير (جيد جداً مع مرتبة الشرف) - خبرة سنتين - يرغب في العمل في الفترة المسائية في صنعاء. للتواصل: ٧١١٩٩٧٤٨٤
- شوقي أمين - ثانوية عامة - سنة ثالثة تجارة (قسم محاسبة) - جيد في اللغة الإنجليزية - دبلوم سكرتارية كمبيوتر - خبرة في مجال المخازن لمدة ست سنوات (أمين مخازن - مراقب مخازن - مشتريات متابعه) نوع المخزن (مخازن مستشفى - مخازن مصنع - مخازن
- محمد عبدالله - بكالوريوس
- هاني الشرفي - خبرة ١٠ سنوات في الكمبيوتر والإنترنت - خبره في مجال البرمجة وهندسة الكمبيوتر. - يرغب في العمل في شركة. للتواصل: ٧٣٣٥٣٧٦٤٨
- مسعد علي عبدالله - بكالوريوس هندسة تكنولوجيا المعلومات (جامعة عدن) - حاصل على شهادة CCNA - يجيد اللغة الإنجليزية كتابة ونطقاً - خبرة ست سنوات. للتواصل: ٧٧٧٨٨٣٩٨٥

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عدن ت: ٢٤٢١٢٤
فاكس: ٢١٣٤٨٩
المكلا ت: ٣٠٩١٠٠
الحديدة ت: ٢١٩٦٤٣

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مستشفيات
مستشفى الثورة ت: ٠١/٢٤٩٦٧-٦٦
مستشفى الجمهوري ت: ٠١-٢٧٤٣٨١/٧٧٠
مستشفى حدة الأهلي ت: ٠١-٤١٣٨١
المستشفى الاماني الحديث ت: ٠١-٦٠٠٠٠/٦٠٠٠٠
فاكس: ٤١١١١٦
E-mail: felixpene@hotmail.com

فنادق
فندق فرساي ت: ٠١-٤٣٥٧٧-١/٢
فندق شيراتون ت: ٠١-٣٣٧٥٠
فندق موفيك ت: ٠١-٥٤٦٦٦
فندق تاج سبأ ت: ٠١-٣٧٣٧٧
فندق ويلكس ان ت: ٠١-٤٤٩٨١
فندق وأجنحة الخليج السياحي ت: ٠١-٦٠٣٥٥ - ٦٠٣٥٥/٨

معاهد
معهد يالي ت: ٤٤٤٨٢ ٣/٤-٤٤٨-٣٩
معهد اللغة الألمانية ت: ٢٠٩٥٥
المعهد البريطاني للغات والكمبيوتر ت: ٢٦٦٣٣٣
فاكس: ٥١٤٧٥٥
معهد كاروكوس ت: ٥٢٤٣٤/٥
معهد لينك ت: ٢٤٠٨٣٣ - ٥١٠٦١٢
فاكس: ٣٥٥٧٧٧

شركات للتأمين
الوظيفة للتأمين ت: ٢٧٧١٣/٧٧٧٧٧
مأرب للتأمين صنعاء ت: ٢٠٦١٢٩/٨١٣
الشركة اليمنية الإسلامية للتأمين وإعادة التأمين صنعاء ت: ٢٨٤١٩٣
عدن ت: ٢٤٤٨٠
تجز ت: ٢٥٨٨١
شركة اليمن للتأمين صنعاء ت: ٧٣٣٨٠٦/٧٧٧٦١/٤٣
عدن ت: ٢٤٧٦١٧
تجز ت: ٣٥٠٣٤٥

مدارس
مدرسة رينبو ت: ٤١٤٠٠٣/٤٢٤-٤٢٢
مدارس صنعاء الدولية ت: ٣٧-١٩١/٢
مدرسة الزكية الدولية ت: ٤٤٨٥٨/٩
مدرسة الماجد اليمنية ت: ٢٠٦١٥٩

سفرات
النسيم للسفرات ت: ٧٧٠٧٠
العالمية للسفرات والسياحة ت: ٤٤١١٥٨/٦٠

مطاعم
مطعم ومخبازة الشيباني (باسم محمد عبده الشيباني)
تلفون: ٥٠٥٢٩٠ - ٢٦٦٣٧٥ - ٢٦٧٦١٩

الانظمة
تتمك
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Numbers
للإشتراك في هذه المساحة الإتصال على
تحويلة ٢١١ ٣٨٦٦١

طوارئ الكهربية ١٧٧، طوارئ الشرطة ١٩٩،
الطفاه ١٩١، طوارئ المياه ١٧١،
الاستعلامات ١١٨، حوادث (المرور) ١٩٤،
الشؤون الخارجية ٢٠٥٤٤/٧، الشؤون الداخليه ٢٥٣٧/١٧، الهجرة
٢٥٠٧٦١/٢، وزارة المواصلات (تلفون) ٧٥٢٢٢٠٢،
الإذاعة ٢٨٢٠٦١، التلفزيون ٣٣٠٠١/٢،
مؤسسة الباصات للنقل داخل المدن ٢٦٢١١١/٢،
وزارة المواصلات ٢٣٥١١٠/١/٢، السياحه ٢٥٤٠٢٢،
الصليب الاحمر ٢٠٣٢١٢/٢، تأمين ٧٥٢٢٢٢٧

البنوك
بنك اليمن والخليج فاكس: ٢٦٠٨٢٤، ت: ١٦٠٨٢٣-١-٩٦٧
فرع عدن ت: ٢٣٧٨٩٩ - ٢٣٧٨٩٩، فاكس: ٢٣٧٨٢٤
البنك التجاري ت: ٧٧٣٢٤، فاكس: ٧٧٣٢١
مصرف اليمن البحرين الشامل ت: ٣٦٤٧٥، ٣٦٤٧٠، ٣٦٤٧٠، ٣٦٤٧٠
فاكس: ٣٦٤٧٠، ٣٦٤٧٠، ٣٦٤٧٠
بنك اليمن الدولي ت: ٠١-٤٠٧٠٤٠
البنك العربي ت: ٠١-٣٧٥٥٥/٢
بنك التسليف الزراعي ت: ٠١-٥٢٣٨١٣
البنك المركزي ت: ٠١-٣٧٤٣٤

تأجير سيارات
زأويه (Budget) ت: ٠١-٩٦١٨٠-٥-٦٣٧٢، فاكس: ٢٤٠٩٥٨
يورب كار ت: ٣٧٠٧٥١، فاكس: ٣٧٠٨٠٤
هيرتز لتأجير السيارات صنعاء ت: ٠١-٤٤٠٣٠٩
فرع شيراتون ت: ٥٥٥١٥٥
عدن ت: ٢٠٢٤٥١٢٥

مراكز تدريب وتعليم الكمبيوتر
أبتك لتعليم الكمبيوتر (تركيز على الانترنت، مناهج، تجارة إلكترونية)
شهادة ايزو ١.
صنعاء ت: ٠١-٤٢٣٠٥
فاكس: ٠١-٤٧٤١٩
عدن ت: ٢٠٠٣٧١٩٩
تجز ت: ٤٠٢٥-٣٤٣
المكلا ت: ٥٠٣-٢٧٤٩٢

البريد السريع
FedEx
صنعاء ت: ٤٤٠١٧٠/٧٧
الحديدة ت: ٢٤٨٢٣
إب ت: ٤١١٨٨٨
المكلا ت: ٣٠٣٤١
شبه ت: ٢٠٣٣٦٦
سيئون ت: ٤٠٢٤٦٩

للإعلان في هذه الصفحة يرجى الإتصال على الرقم التالي 01/ 268661 وإرسال الإعلانات المجانية على فاكس 01/268276

كوبون للإعلانات الشخصية المجانية (كل الاعلانات الشخصية بدون أي مقابل)

- بيع
- شراء
- إيجار
- إستجار
- طلب وظيفة
- وظائف شاغرة
- غير ذلك

تفاصيل الاعلان:

عنوان التواصل:

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)

Aden folklore: A world of harmony, openness, love and beauty

By: Fatima Al-Ajel
fatimafnr@yahoo.com

Folklore has played a crucial role in increasing and establishing a dialogue that is based on diversity and the development of our culture. Moreover, Aden is the city which has amazed the world with harmony, openness and beauty through its folklore regardless of tribal bigotry and a sword culture that is bent on ostracism and marginalization.

Aden folklore has created an environment for love through its ancient souqs, cafes, songs, dances, fairy tales and myths. Furthermore, the simplicity of Adeni people has forced the classes to be one uniform society in an effort to spread the rule of law.

"Aden folklore" was the title of a two day workshop at the Folkloric House, which had the cooperation of the Antiquities and Cultural Heritages Foundation.

"The workshop aimed to open a communicative channel between Yemeni culture and its spiritual heritage with a message that folklore commands openness and beauty, regardless of the hatred that has resulted from one-way thinking", Arwa



The folklore dress shows the simplicity of Adeni women.



An Open e photography exhibition and a corner of popular Adeni dress were an activity during the workshop that gave chance for the attendees to see the Adeni folklore

Othman, the founder of the Folkloric House, said.

The participants showed folkloric papers about the history and heritage of Aden, which demonstrated its exceptional through its sites and its people. For two days, many papers focused on folklore during the last century and how it has played a role in changing life-styles.

According to many historical researchers, Aden can be described as a city of suffering and at the same time a city of harmonic life. Geographically, Aden is placed between a sea and a mountain, giving it a mix of rough terrain, along with the calmness and fruitfulness of the sea. Furthermore, Aden's name even carries with it the meaning of reality and dreams. "We can describe Aden as the desire for survival", Hashem Ali, Deputy of the Ministry of Culture, explained in his paper entitled "Scribbles in the Shamsan Mountains".

The special design of the buildings of Aden reflects the coexistence between different cultures and countries. "The buildings have a Hindi design that were specially fitted to

bring ventilation in case of hot weather." Ali added.

Moreover, Ali elaborated on the history of Aden before and after the British occupation. "During the occupation, there was a plan to make Aden a small city for fishers, but in fact many studies reported that Aden was a very big city." Adeni people were influenced by the culture of the British occupation and used English words in daily life as well as their native Arabic", Ali added.

Furthermore, the popular cafés instilled communication which created a free dialogue, away from the ideologies of intolerance. "The cafés were like conferences for the educated, the politicians, artists and the populars. They acted as a daily gathering in which they read newly published books and then discussed them, delving into new opinions for the public," said AbdulGather Al-Shabani, a researcher in Adeni culture, in his paper The Memory of Ancient Popular Cafés in Aden.

Because of the simplicity of the popular cafés design, the people considered them a special place for gathering, especially during Ramadan. At night during Ramadan, the cafés were open, receiving customers who finished their prayers. "There was a chance for the

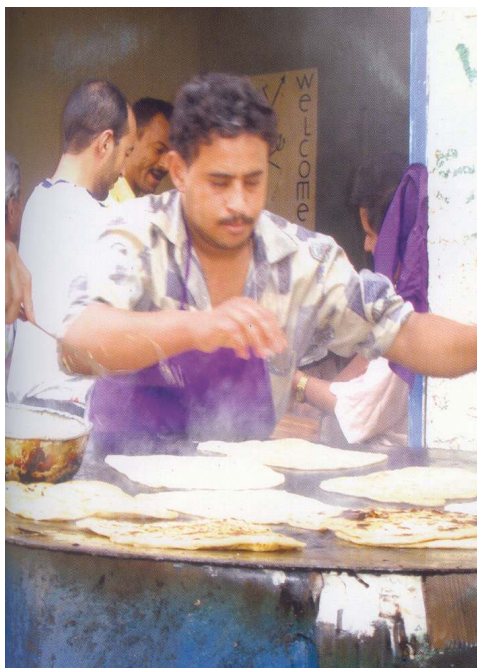
customers to solve their problems in the cafés", Al-Shabani explained.

One of the most interesting papers was about traditional children games in Aden because of the relative lack of resources with which to explore. Ahmad Al-saeed, a researcher on the subject mentioned: "I have been working and researching this subject since the seventies. There are some published articles in newspapers or magazines about Yemeni traditional children games but they didn't give the readers enough background into these games, thus some Yemeni researchers depended on Arabic studies which focused on the same topic."

Al-saeed expressed that we need to delve deeply into our heritage, especially with respect to these games, since they represented an ancient activity.



Adani girl shows off the Henna on her arms.



"Kabze Al-Tawa" is the popular food in Aden and many other states.



At night during Ramadan, the cafés are open, receiving customers. Kreater's café is a popular café in which people gather to play and enjoy time.

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Additionally, Adeni popular foods are a special window into folklore; they reflect the lifestyle of Adenis in the past, as well as showing new changes in the culture.

For example, 'Al-Awif' is a popular meal for Adeni people. Such a meal starts between lunch and dinner. Swisan Al-Ariqi presented her paper about Adeni popular kitchen which provides recipes (such as Al-Awif) to delicious foods. Thus, she tried to show off special cooking skills that Adeni women possess.

While walking in Adeni zones, the visitor might see a crowded shop with customers who come from all over the place to buy "AlKamear" for breakfast or "Al-Bajiea" for lunch. This restaurant is 'Al-Awif' by Uncle Fadel who is very famous for his popular Adeni dishes in Hassen. Uncle Fadel still keeps cooking Ramdan foods during the year and makes the customers live the Ramadan experience all year round.

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