

Yemeni women from social traditions perspective

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Abstract

The current study discusses the most common negative Yemeni traditions that are against women rights and social position. It sheds light on some popular proverbs related and used to confirm these traditions. The essential aim of this study is to identify these negative traditions and proverbs by showing their painful impact on Yemeni women. The researcher attempted to identify the reasons behind such beliefs and offer some solutions that can rule out or at least decrease following these discreditable traditional codes and proverbs. Furthermore, it tends to investigate the conflict between traditional conceptions and the awareness of women's status in society. Structured questionnaire and interviews were used for data collection. The findings show that most of Yemeni women are treated badly and their social position, rights, and existence as a substantial part of this society have no value. The study reveals that the majority of Yemeni people are affected by traditional beliefs as they regard them as essential parts of their identities and sacred codes. Consequently, the reasons behind such miserable traditions are the lack of education and misunderstanding of religion instructions.

Key Words: Women social traditions popular proverbs position rights.

1.0. Introduction

"The less there is to justify a traditional custom, the harder it is to get rid of it." Mark Twain One of the most famous English dictionaries, the Oxford English Dictionary [emphasizes] that tradition is the handing down of statements etc., especially by word of mouth or by practice, and not by writing. [T]he very notion of tradition as involving the transmission from generation to generation statements, beliefs, legends and customs orally or by practice implies recognition of the possibility of change (Cited in Rigsby, 2006).

Simply, several Arabic dictionaries define traditions as beliefs and deeds that include the inherited value and culture of human beings that are transmitted from the ancestors (Albaerwni, 2020). By taking a deep look at different definitions, traditions and customs are regarded as different concepts in some pointes for many Arabic jurists and scholars, however, there are many other jurists and scholars come to the agreement that there is no difference between customs and traditions concepts (Cited in Salah, 2015).

Generally, we can come to that traditions and customs are related and play important role to model the culture and identity of human beings in any society. As Ibn Al-Qaeem said "Young people are grown up by traditions and customs and old people are aged on them. Those who stand firm with traditions and norms are subjected to rottenness in their birth, darkness in their heart, trouble in their awareness, and quash in their brain." (Cited in Hamid, 2019)

It is well known that Yemeni society has its own privacy, it particularized being a tribal society that is controlled by special traditions and codes. There are different traditions for each side of human being's life. There

are traditions of birth, consolation, marriage, food, Eids and so on. In reality, many Yemeni traditions make one feels with honor and belonging such as generosity, bravery, solidarity, help and protecting strangers, etc. On the other hand, there are many negative traditions that destroy Yemeni society such as early marriage, taking revenge, discrimination and so on. Like different societies around the world, Yemeni people look at traditions as a treasure of their grand-grandfathers that should be preserved by following and practicing regardless of being negative or positive ones.

It is said that woman is the half of society who educates the other half. Due to this fact, this study investigates the negative traditions that are against woman's rights and social status. In fact, the most popular tradition that prevents Yemeni Woman from her rights and plunders her entity is the inferior view which can be the source of other negative traditions.

A majority of Yemeni males look at woman as a creature that has no value or should not have any value. This view is the same view of Arab world which is subjected to masculine intellect. Drastically, the inferior view causes harmful feeling for woman. The drawn picture of woman puts her in a narrow corner. Her role in society is limited to giving births and taking care of her husband and children. The famous current phrase in Yemeni society is 'you are just a woman' means a lot. It means you have no power, no right to speak, no right to learn, no right to inherit, no right even to exist or to live. Peculiarly, women themselves believe in this phrase. They use it to convince their daughters that boys are better than they are. This is not just an exaggeration. It is the reality of how Yemeni women are viewed. They suffer a lot to have respectable position in the society. This can apparently be

proven in the custom of detesting birth of girls as they are not able to carry their families' name and protect their properties. They think that birth of boys strengthens their status in the tribe. Women hardly get the right of working outside and have the role of instructing society.

According to a British report on Yemeni daily life and social customs, through nearly one-fourth of Yemeni Women obtain work outside the home, a woman traditionally earns most of her social status through bearing children, practically males. The birth of a male child is considered one of the most important social events in Yemeni society and is followed by almost immediately by a circumcision ceremony. Marriages are almost always arranged and frequently are undertaken at a young age. Although the opinion of a potential bride or groom might be solicited on the issue, the final decision on marriage belongs with the head of the household. (Encyclopedia Britannica Logo)

Ancestrally, girls cannot take a decision for their future. In Yemeni society, fathers or heads of the family are the responsible for choosing their daughters' spouses. The girl has no chance to choose the partner of her life. At any rate, early marriage and the marriage of consanguinity are the most grievous traditions and norms. Many families think that it is not good for their daughters to stay at home after the age of puberty. They fear that their daughter may have a boyfriend and may lose their reputation in society. Quoting the famous proverb, 'A woman has nothing but a husband or a grave' is a clear evidence of the limited view of woman. They are compelled to give in marriage their daughters to the first one who comes to engage them. The dangerous effects of such a tradition are that dispossessing woman of her right in education, collapsing her

health, and getting divorced. Many Yemeni women complain that they lose their health because they could not bear the pains of giving birth and taking responsibility in the age of childhood. In addition, some women get divorced because of the lack of taking responsibility and some others because of disagreement between them and their husbands.

In the light of a 2017 UNICEF study, it has been found that 32% of women aged 20-24 were married before age of 18 and 9% were married before age of 15 (UNICEF and ICRW 2017, cited in Hunersen, Kara., Attal Bothaina., Jeffery, Allison., Metzler, Janna., Alkibsi, Tareq., Elnakib, Shatha & Robinson, W. Courtland, 2021). Similarly, the tradition of consanguinity marriage causes many dangerous impacts. The most common are healthy problems. Regardless to its disadvantages, a lot of Yemeni people give in marriage their daughters to their relatives in the presence of that they are superior to strangers. Al-Sabeahy stated the marriage of consanguinity causes more than 20 genetic diseases. The most prevalent ones are Thalassemia, Mediterranean anemia, Hemophilia, Kidney cyst Sickle cell anemia, and many others that may be killer or cause permanent disabilities. (Cited in Salam, 2013)

According to a survey of the Ministry of Social Affairs in Yemen, there are about 10% of population suffer from audio disability. The rate of the disabled people is about 2000,000. They suffer from different kinetic, audio, visual, mental disabilities, etc. The marriage of consanguinity that is widespread between Yemenis represents about 50% and is the reason behind many kinetic and genetic diseases. (Salam, 2013)

"Exchanging marriage" is another form of gender-based discrimination although Yemeni rights activists say

the practice is now declining. A girl from one family is married into another family in exchange for a girl from that family being married into the first family. Neither family provides a dowry. This type of marriage is more common in poor rural areas. Families appear to resort to such marriage to avoid paying a dowry. If one of the marriages fails, the other must end too, even the couple is happy. (Yemen's dark side, 2009)

In fact, exchanging marriage can be regarded as one of Yemeni traditions that, sometimes, can be related to consanguinity marriage. It brings misery and troubles to many families. Likewise, inheritance dispossession of women is an image of traditions and customs that controls Yemeni society. The majority of men make trikes to give heiress women whatever they want or to give them nothing of their heritage.

"Many of Yemeni tribes take notice to distribute the heritage between males rather than women." As Fatima Mashhour, the manager of Yemeni Social Studies and the head of the Independent Women Net, stated that the heritage privation of women returns to cultural reasons, " they are related to social values system that still has inferior looking at woman's rights as a human being." (Cited in Abdalwahed, 2019)

Consequently, the common and noticeable reasons behind practicing these negative traditions and norms are as follows:

- 1- The nature of Yemeni society as a conservative society which has a strong relation with religion. They believe in verses and Hadiths that are diffused in wrong interpretations.
- 2- Hanging on the traditions as ancestors' inheritance that should be protected by practicing.
- 3- Yemen takes the lead of child marriage because of the increasing rate

of unemployment and poverty. This instigates families to give in marriage their daughters in return of generous material amount. Another reason may be the families' ignorance of child marriage riskiness. They regard marriage as "seter" protection for their daughters whatever her age. Additionally, poverty and unemployment lead many families to deprive their daughters of education because of study costs.

4- The lack of awareness of the importance of woman's role as an essential part who instructs society. Moreover, the lack of knowledge of the dangerous effects behind practicing and following such traditions. (Sharef Aldaeen, 2020)

1.1. Some Popular Yemeni Proverbs of Women

1. "Thee yawal banat kan baytah ala al saelah." (Jaber, 2019) This proverb means that a man who has only daughters is weak, has no power and is in danger. This proverb draws and supports the image of hating girls' birth tradition.
2. "Laa taear dabatak wala taser maratek." (ibid) Mischievously, they compare women to the female of the donkey. Because of the importance of their animals, they advise not to give or lend them to anyone. Similarly, they advise man not to tell his wife a secret. They think that women cannot keep a secret.
3. "Albint malaha illa alzawj aw alqabr." (ibid) This scary and famous proverb provides justification to the early marriage. They say that marriage is "seter" protection for the girl and family from shame and disgrace.
4. "Alrrajal men assab wa almarah men qassab." (ibid) This proverb detracts woman personality by comparing her weakness to the weakness of corn cane that can be

easily broken. In contrast, it portrays men to be very strong.

5. "La kabir alrejal dawwrt lih sabiah wa la ajjazet almarah zahamet laha alhaweiah."(ibid) This means that when a woman gets elder she becomes useless ,however, even if a man gets elder he remains young and needs to renew his life with another young woman. This reflects gender discrimination.

6. "Shawr almarah alssayeb yedee saba masayeb."(ibid) This means that even the right opinion of a woman still wrong and causes a lot of disasters. This proves the society inferior looking of woman. She has no right to say her opinion rather than participating in making decision in society.

7. "Ibn almeramilh naqas althileth."(ibid) This proverb disdains man's value only because his mother becomes widow. They think that he possesses some flaws and shortcomings of his mother.

8. "Almarah naqisat aqel wa dean."(ibid) This means that woman is not reliable or trustful and she is not equal to man.

9. "La taman alhayah walw ragadah."(ibid) They compare a woman to a snake that can play false any time. They warn a man not to trust a woman at any time and in any case.

1.2. Objectives of the study

1. Stating some negative traditions and proverbs that are behind Yemeni women's suffering at Albaydha governorate.
2. Elucidating the role of popular proverbs in extending social negative traditions and beliefs.
3. Investigating the contradiction between educated people's awareness and recognition of women's role and their traditional inherited conceptions and views.

1.3. Questions of the study

1. What are the most common traditions and proverbs that cause Yemeni women's suffering at Albaydha governorate?
2. Do the popular proverbs help to extend social codes and inherited traditions?
3. How do the awareness and recognition of women's role and social status contradict with the traditional conceptions and inherited views they believe in?

1.4. Hypotheses of the study

1. There are some negative traditions and proverbs behind Yemeni women's suffering at Albaydha governorate.
2. The popular proverbs play a powerful role in promoting and extending social codes and traditional beliefs against women.
3. The majority of educated people have realized the status and the importance of women's role in society but their awareness and recognition still contradict with the traditional conceptions and inherited views.

1.5. Significance of the Study

The current study presents the maltreatment of women in Yemen in general and in Albaydha governorate in particular showing the passive effects of the negative traditions and social codes. The findings could lead to social awareness of women's principal role in society. They may help eliminating men's beliefs in these traditions in order to respect women existence and give her deserved rights. Some real stories have been displayed from different areas in Albaydha governorate to reflect the reality of Yemeni women's suffering.

1.6. Limitations of the study

This study is limited to investigating some Yemeni traditions and proverbs that have negative impact

on women at some districts in Albaydha governorate.

1.7. Literature Review

The word tradition comes from a Latin word that means to deliver. This meaning is a clue as to what a tradition means. It is a custom that is handed over by a generation to the coming generation and one that has been passed down over successive generations. A religious or social custom that has been passed down over generations becomes a tradition. Customs are social practices that are common and are followed by most people in a society. Virtually, customs slowly and gradually take the shape of traditions as they continue to be handed down the generations. To sum up, traditions and customs are beliefs and practices that have evolved over a period of time and the only difference between them seems to be the length of time and observance by a larger section of the society. (Admin, 2012)

A proverb (from Latin: proverbium) is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and use formulaic language. Collectively, they form a genre of folklore. According to Mieder "A proverb is a short, generally known sentence of folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which is handed down from generation to generation." (Proverbs, Wikipedia)

Having reviewed the literature related to the topic of study, it has been found that a few studies have tackled the topic directly. Salah (2015) discussed different Yemeni traditions and habits that are against Islamic law. He strongly criticized and rejected these traditions by exploring some verses of the Holy Quran and some Hadiths,

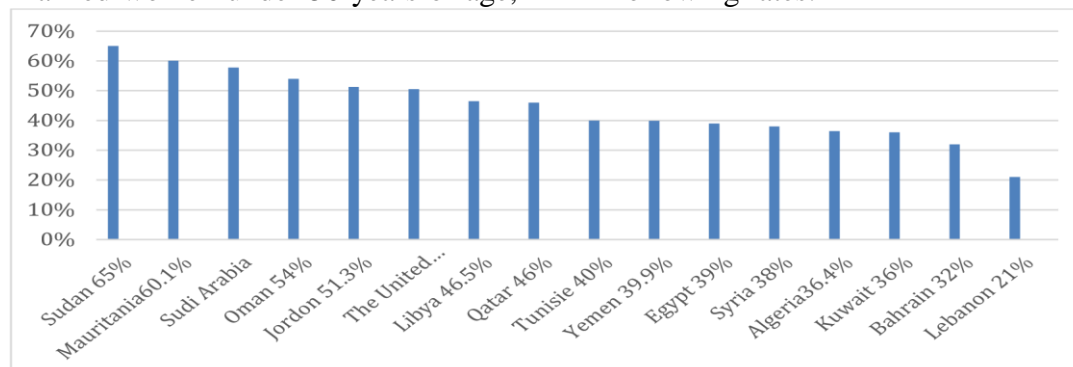
showing the importance of women entity in Islamic law. The applied research method was historical descriptive method.

Another study conducted by Hunersen, Kara., Attal Bothaina., Jeffery, Allison., Metzler, Janna., Alkibsi, Tareq., Elnakib, Shatha & Robinson, W. Courtland in 2021 dealt with the prevalence of and risk factors for child marriage in Yemen. The study adopted mixed methods, qualitative interviews and quantitative survey. Quantitative results show that girls displaced from Saada have four times the odds of being married than girls displaced from other governorates. As Saada is the governorate that experienced the earliest instances of violence, this could mean that longer exposure to conflict increases risk of child marriage; a phenomenon that has been found through the region (Lemmon 2014; Oxfam 2016; HPC 2017; Mourtada 2017; Baron 2019, cited in Hunersen et al, 2021). The qualitative results show that IDPs (internally displaced persons) face unique challenges which, in turn, increase the like hood of child marriage. Especially important to focus group participants were protection concerns for displaced girls now living strangers in close quarters. These concerns are validated by reports that show that sexual harassment and violence have increased in Yemen and other displacement settings (Lemmon 2014; OCHA 2015; UNFPA 2015; Oxfam 2016; Mourtada et al. 2017, cited in Hunerson et al, 2021).

The study of Rozzel and Saxen (n.d) discussed the reasons behind the prevalence and correlates of consanguineous marriage in Yemen with comparison to other Arab countries. The method was based on secondary analysis of the data obtained in the 1997 Yemenis Demographic and

Maternal and Child Health Survey (YDMCHS). The results show that consanguineous marriages are quite common in Yemen. Among ever-married women under 50 years of age,

more than one-third (39.9%) reported that they have a blood relationship with their husbands. Comparing with other countries, the study identified the following rates:



2.0. Methodology

2.1. Study Design

The descriptive analytical approach, which is categorized as qualitative research, has been used in data collection and analysis.

2.2. Instruments

The research data were obtained using two instruments, i.e. questionnaire and interview. The questionnaire type is multiple choice (Likert and dichotomous questions). It consists of two parts; the first part has nine questions. The second part has nine statements that should be marked by choosing the degree of agreement of the participants.

2.3. Setting, population and sample

This study was conducted at different areas of Albaydha governorate as a population of Yemeni society. The researcher randomly selected a sample consisting of 88 men and 8 women from Albaydha city, Rada'a, Al-Arsh directorate, Mawer village, Qaifah and Al-Reasheeah.

3.0 Analysis and Discussion

3.1. Data Analysis Procedure

After collecting the data, they were analyzed through two steps data presentation and conclusion drawing.

3.2. Analysis of the responses to the questionnaire

Table 3.1. Responses to the First Part of the Questionnaire

No	Questions	FRE	Yes	F. A	No	FRE	Missi ng
1	Do you prefer the birth of boys to the birth of girls?	23	26.1%	65	73.9%	0	zero
2	Do you support the tribal code that says " Cousins are more suitable husbands than strangers"?	27	30.7%	59	67%	2	2.3%
3	Does a father have the right to give in marriage his daughter whenever he wants without taking her permission?	30	34%	56	63.7%	2	2.3%
4	Do you agree to give in marriage your younger daughter before your elder daughter?	36	40.9%	52	59.1%	0	zero
5	Do you agree to work your wife or anyone of your female's relatives outside home?	47	53.4%	40	45.5%	1	1.1%
6	Do you support high education of women?	63	71.6%	23	26.1%	2	2.3%
7	Do you support the phrase of "women's voice is a shame"?	57	64.8%	30	34.1%	1	1.1%
8	Do you get embarrassed mentioning your mother's or wife's name?	28	31.8%	58	65.9%	2	2.3%
9	Do you mind going shopping or parking with your sisters or wife in front of people?	33	37.5%	55	62.5%	0	Zero

The first part was designated to ask the sample direct questions. The responses were either "yes" or "no". The results show the following:

The responses to the first question were 26.1% of "yes" response and 73.9% of "no" response. This reveals that the majority of the sample were against the tradition of hating and detesting girls' birth. This finding reflects that men have started to be aware of girls' value. The reason could be that many families complain their sons' maltreatment and disobedience especially when their sons get married. Boys usually do not care about their parents unlike girls. The responses to the second question show that 30.7% of the samples support the tradition of "Cousins are more suitable than strangers." whereas "67%" are against this tradition and 2.3 % is the missing rate. The missing rate could be attributed to the length of the questionnaire or lack of focus on them. This result reveal that most of the sample might be aware of the healthy dangers of consanguinity marriage. The responses to the third question show that 34% agreed with the father being responsible for giving in marriage his daughter without taking her opinion, 63.7% were the responses of those who disagreed and 2.3% was the missing rate. This suggests that many families started to break down this tradition and respect their daughters' personalities as human beings who have the right to choose their partner life. The responses to the fourth question show that 40.09% agreed to give in their younger daughters marriage before elder ones. On the other hand, the responses of those who disagreed were 59.1%. This proves that the majority of the sample do not accept to let their younger daughters to marry until their elder daughters got married. Hence, this tradition of Yemeni society seems to

be somewhat fixed. If the elder daughter had no chance to get married, she is called an obstacle because her sisters cannot get married until she gets. The responses to the fifth question show that 53.4% agreed to let their wives or any of their female's relatives to work outside while the responses of 45.5% were "no" and the missing rate was 1.1%. This is because most of the samples were educated and regarded a woman as an important component of the society. The responses to the sixth question show that 71.6% supported high education of women, 26.1% who did not support and 2.3% was the missing rate. This reveals that the majority of the sample were aware of the importance of women education. The responses to the seventh question show that 64.8% supported the phrase "women's voice is a shame." "34.1%" did not support and 1.1% was the missing rate. This indicates that there is a contrast between the findings of the fifth and sixth statements and the findings of this statement. It is unusual to be with women working outside and high education and in the same time regarding her voice as a shame. How can a woman work and educate without speaking?! This might refer to that the sample either pretended to be educated and conscious or they were educated but their traditional conceptions interfered with education and their awareness of the importance of educated women's role in the society. The responses to the seventh question show that 31.8% did not get embarrassed mentioning their mothers or wives' names, 65.9% who got embarrassed and 2.3 was the missing rate. This reveals the impact of traditions on Yemeni society reflected in the inferior looking at women. The majority of the sample, though being educated, got embarrassed when someone mentions the names of their

female relatives. They still regard women's voice and names as a shame. In fact, mentioning women's name in Yemeni society causes a lot of problems and sometimes it may lead to killing.

The responses to the last question show that 37.5% minded going shopping with their females' relatives in front of people, 62.5% did not mind and 2.3% was the missing rate. This

can be attributed to that most of the sample respect their female relatives. The others might have their special reasons behind minding accompanying their females in front of people. They sometimes might go with them at night. As some sample declared that their female's relatives caused them a lot of problems when they went shopping with them.

Table 3.2. Responses to the Second Part of the Questionnaire

No	Proverbs	FRE	Completely Agree	FRE	Somewhat	FRE	Strongly Disagree	FRE	Missing
1	"Thee yawal banat kn baytah ala al saelah."	12	13.7%	24	27.3%	52	59%	0	zero
2	"Laa taear dabatak wala taser maratek"	35	39.8 %	17	19.3%	34	38.6%	2	2.3%
3	"Albint malaha illa alzawj aw alqabr."	40	45.5%	8	9 %	38	43.2%	2	2.3%
4	"Alrrajal men assab wa almarah men qassab."	23	26.1%	20	22.7%	43	48.9%	2	2.3%
5	"La kaber alrejal dawret lah sabiah wa la ajjazet almarah zahamet laha alhaweiah."	31	35.2%	10	11.4%	44	50%	3	3.4%
6	"Shawr almarah alssayeb yedee saba masayeb."	38	43.2%	25	28.4%	24	27.3%	1	1.1 %
7	"Ibn almeramilh naqas althileth."	12	13.7%	25	28.4%	51	57.9%	0	zero
8	"Almarah naqisat aqel wa dean."	21	23.9%	23	26.1%	43	48.9 %	1	1.1%
9	"La taman alhayah walw ragadah."	25	28.4 %	13	14.8%	50	56.8 %	0	zero

The statements in the second part were assigned to examine the extent of the samples' beliefs in some negative popular proverbs. The sample had to choose the degree of supporting these proverbs.

As shown in table 3.2, the responses to the first statement reveal that 13.7% completely agreed with the proverb "Thee yawal banat kan baytah ala al saelah," 27.3% was the choice of those who somewhat agreed, 59% who strongly disagreed. The responses to the second statement reveal that 39.8% completely agreed with this

proverb "Laa taear dabatak wala taser maratek," 19.3% was the percentage of those who somewhat agreed, 38.6 who strongly disagreed, and 2.3% was missing rate. The reason behind the missing responses of this statement and some others might be the lack of focus on them. The responses to the third statement reveal that 45.5% completely agreed with this proverb "Albint malaha illa alzawj aw alqabr," 9% who somewhat agreed, 43.2% who strongly disagreed, and 2.3% was the missing rate.

The responses to the fourth statement reveal that 26.1% completely agreed with "Alrrajal men assab wa almarah men qassab," 22.7% was the percentage of those who somewhat disagreed, 48.9% for strongly disagree, and 2.3% was the missing rate. The responses to the fifth statement reveal that 35.2% completely agreed with this proverb "La kabir alrejal dawret lah sabiah wa la ajjazet almarah zahamet laha alhawiah," 11.4% was the choice of somewhat disagree, 50% for strongly disagree, and 3.4% was the missing rate. The responses to the sixth statement reveal that 43.2% completely disagree with this proverb "Shawer almarah alssayeb yedee saba masayeb," 28.4% for those who somewhat agreed, 27.3% for strongly disagree, and 1.2% was the missing rate. The responses to the seventh statement reveal that 13.7% completely agreed with this proverb "Ibn almeramalh naqas althileth," 28.4% for the choice of somewhat agree, and 57.9% for strongly disagree. The responses to the eighth proverb reveal that 23.9% completely agreed with this proverb "Almarah naqisat aqel wa dean," 26.1% who somewhat agreed, 48.9% who strongly disagreed, and 1.1% was the missing rate. The responses to the last statement reveal that 28.4% completely agreed with this proverb "La taman alhayah walw ragadah," 14.8% those who somewhat agreed, and 56.8% was the choice of strongly disagree.

The findings of the second part responses reveal that the most proverbs that the samples completely believe in are "Laa taear dabatak wala taser maratek," "Albant malaha illa alzawj aw alqabr," and "Shwer almarah alssaeab yedee saba masayab." This indicates how much these proverbs corroborated the traditions of early marriage and inferiority looking at women's status and opinion. Such

proverbs are related to the practice of negative traditions. Definitely, the importance of proverbs in any culture leads people to believe in them as popular heritage of wisdom.

3.3. Interviews Transcription

The first case

This woman is in the age of 30 and she is from Albaydha city.

Happily, she started her speech by saying "I have made a decision". I am going to get divorced. You know our society. Woman has no right to decide her future path. My suffering started when I was a child because my parents were divorced. Under the age of 12 I lived with my mother and I was deprived from my father's love. At the age of 13, I was taken to live with my father and I was restituted of my mother's tendency. I have studied till I got the certificate of the secondary stage. The disasters started, when my father died. Furthermore, my brothers regarded themselves responsible for me. They deprived my sisters and me from studying. Sometimes, they hit us when we were trying to convince them to let us complete our study.

The biggest tragedy of my life was when a man came to engage me. I didn't want to marry him so I did refuse but my brothers forced me to get married. They obliged me by saying the famous Yemeni phrase "marriage is seter"; "marriage is protection for a girl." After my marriage, I endured a lot. His family treated me badly. They treated me as a servant. I took a difficult responsibility for giving births and taking care of a large family in a young age. I faced a lot of problems with my husband and his family, my children got elder. Now, my children are getting elder and I cannot afford

more anguishing. I am going to get a divorce.

The second case

This woman is in the age of 35. She has two daughters and a son. She is from Albaydha city.

My uncle has prevented me from studying in elementary school. Then he gave me in marriage at the age of 15, I was ignorant about marriage and its responsibility. I have directly given the birth of my elder daughter after the marriage. I could not afford this suffering, so I got divorced. Unfortunately, my suffering has been repeated with my daughter as her father compelled her to marry at the age of 15. I have become a grandmother at the age of 35. Being divorced is not easy. A woman should have the responsibility to save life's needs for her and her children. Futility, I could offer an honorable life to my children, because I am not well-educated and I have no craft to work and get money. In addition, my elder brother treated me badly for being a divorced woman. He did not allow me to use a phone, to complete my study, and to go out home. Hence, I hated my life and felt that I am a millstone on my family and on my society.

I decided to marry another time to get rid of my brother's treatment and get better income for my children. I had a baby from my second husband but still suffering from his limited financial situation. I always shed tears because I lost my study. If I have completed my studies, I could help my children and my husband.

The third case

In a sad voice, she spoke. Traditions have destroyed my life and killed happiness, emotions and the desire of life itself. I suffered a lot. My father took a decision instead of me. He gave me in marriage to my cousin without my approval. In reality, I was in love with my neighbors' son who

came to engage me. Based on our traditions, it is not permissible for a girl to refuse the chosen husband by her father. In addition, it is a crime for a girl to choose the one she loves. In Yemeni society, to have passion or emotions to someone before marriage is a shame. Furthermore, to talk about this love or relationship may lead to discredit and sometimes to killing. Another suffering of traditions that I endured was the tricky way of my brothers for confiscation our inheritance. After my father's death, he left a huge heritage of lands but my brothers didn't give us our complete and real heritage. We as Yemeni women have no right to look for or to ask our inheritance because it is against traditions. A woman is just a woman who should respect her brothers' right or wrong decisions.

The fourth case

A woman in the age of 65. She is from Al-Aresh directorate

When the interviewer asked her about her suffering of traditions, she told her about her mothers' suffering.

My father had died when we were children. We were still under the age of adulthood. My father's family wanted to deprive us of our heritage justifying that we were still not adults. My mother rejected their stratagem. She claimed our rights in the court. This causes a lot of problems between my mother and her family. My mother's family opposed her claims of our right. Because of traditions, it is blemish and disgrace for a woman to enter courts. My mother's family put her between two choices to choose them or to continue defending our right. She did chose to continue looking for her children rights till she achieved her claims. Without any sympathy, my mother's family disowned her because they traditionally regarded her claims in the court as a shame. They thought that

court issues are special for men and women should not enter courts. However, they did not help her to take our rights. Their callosity continued more than 35 years. Even when my mother died before two months, they didn't attend her obsequies.

The fifth case

A woman in the age of 54. She is from Mawer village.

I lived with my uncle and his wife who was very kind and lovely. Education was prohibited for girls in our village but my uncle's wife offered me a chance to study outside the village. My uncle's wife was a dressmaker. Once, she decided to make me a special dress for school. That dress was short. It was the reason behind depriving me of completing my study. My family refused to wear that kind of clothes. They believe that it is against our traditions. Moreover, they regarded the school as a place which led to the loss of our traditions and customs.

With a painful sigh, she said "traditions killed my ambition and prevented me to be an important and effective person in society." Nowadays, I strongly try to grant my daughters the chance of education to recuperate them what I have been forbidden from." In spite of getting elder, I am still dispraised and mournful on my wasted youth that was full of aspiration and hope.

The sixth case

A woman from Al-Aresh director, she is in the age of 54.

Unfortunately, when my brother decided to marry, my family decided to marry him a girl in exchange with me. I got married to my sister-in law's brother. We loved each other, and lived happily. On the other

hand, the life of my brother and his wife was full of troubles and could not complete their wedlock life. They got divorced, consequently, my troubles started. My husband's family felt offended because their daughter was divorced. The traditions of exchanging marriage require that if a couple of this marriage gets divorced, the other couple should get divorced even they want to keep their marriage. My husband refused to make a divorce but his family compelled him to do that. They regarded our marriage continuance as a shame for their family. When we got divorced, his family was happy. They thought that they took their daughter's revenge.

The seventh case

A woman from Qaifah.

My father refused to marry me to the person whom I loved. He gave in marriage me to the man who I did not like to be his wife. Nowadays, I am in the age of a grandmother; however, I cannot forgive my father's callosity or forget the moment of my enforced marriage.

The eighth case

A woman from Al-Reasheah.

In a dejected voice and tearful eyes, she said "I couldn't forget my father's painful words when my husband came to engage me. My father told my mother that "my daughters' knot is going to be dissolved." He meant that I was an obstacle in front of my sisters. I was in the age of 14 when he gave me in marriage in spite of my disapproval. Because the traditions of my village state that if a girl is in the age of 14, she should get married. If she could not get the chance of marriage, they called her "hawaiah", i.e. an obstacle that would prevent her sisters' marriage.

Table 3.3. Interviews Frequency Count of Sample Responses and Percentage Equivalent

Case	Frequency	Percentage
Marriage Enforcement	5	62.5%
Education Deprivation	3	37.5%
Inheritance Deprivation	2	25%
Exchanging Marriage	1	12.5%

3.4. Interviews Analysis and Discussion

The finding of the first case in (table 3.3) show that 62.5% suffered from early marriage and marriage enforcement. The findings of item 2 show that 37.5% were forced to drop out their education. "25%" was the percentage of those who suffered deprivation from their rights of heritage. The findings of the last item show that 12.5% suffered from exchanging marriage.

The findings reveal that marriage enforcement was the most negative and dangerous tradition leading to troubles that tore down many women's life. In the light of the interviews transcriptions, most of the sample either had a divorce or planning to get divorce. The disagreement between them and their husbands was the natural result of marriage enforcement.

Conclusively, the findings of the questionnaire and interviews justify the acceptance of the first hypothesis. The majority of the Yemeni society generally and Albaydha society particularly have many negative traditions that sneer women. This is apparent through the sample responses to the questionnaire and the cases of interviews. The negative aspects of practicing and believing such traditions are represented in losing women's status and confidence to have effective role in the family and the society. There is a big difference between

educated women and those who are not educated. Education enlightens women's life to know her duties and rights. Educated women can instruct generation. Furthermore, she can help men to increase family's income. As shown in the findings of the interviews, the traditions of early marriage, marriage enforcement and inferior looking prevent women from their right of education, inheritance and the right of living happily.

The acceptance of the second hypothesis is proved by the attitudes of the sample towards those proverbs that are related to minor looking and early marriage. Most of the sample believe in such proverbs, especially, those which recommend the early marriage of a girl to protect her honor. They regard them as wisdoms that should be inherited and preserved from generation to another.

The last hypothesis is accepted in the light of the contrasting responses of the sample. Most of the sample supported high education of women and working outside while they regarded her voice as a shame. This proves that Yemeni people's awareness and recognition of women status and value is still in struggle with the traditional conceptions and inherited views.

4.0. Recommendations

4.1. For Government Authorities

- The government should activate its role to apply the laws and documents that protect and defend women's rights.
- The Ministry of Health should explain the riskiness behind marriage among relatives.

4.2. For Educational Foundations

- Educational foundations should throw light on the impact of practicing the negative traditions that disrespect women's status and plunder her rights.
- Paying a great attention to broadcast educational programs for girls dropped out of schools.

4.3. For Further Researchers

It would be more effective if researchers put all magnitude and expand the issues that related to women's role and worthy rights.

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