



AL-AIN ASSAHIRA

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An Aerial View of the Royal Opera House Muscat



Majlis Oman
A prominent Achievement of Oman's Blessed Renaissance



AL-AIN ASSAHIRA

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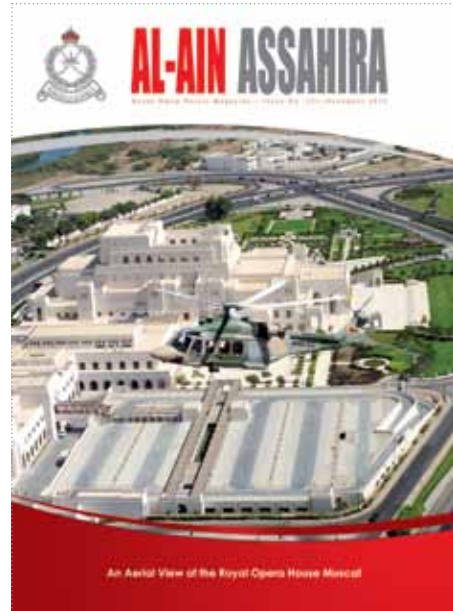
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C
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s



4



7



8



12

4	R O P N e w s
7	Graduation of Officers and New Recruits
8	ROP Traffic Safety Expo 2012, an Astounding Success
10	DISCIPLINE achieved through respect and understanding
12	K n o w l e d g e G a r d e n

Agreement Signed for Omani E-passport Consultancy



His Excellency Lt. General Hassan bin Muhsin Al-Shuraiqi, Inspector General of Police and Customs signed on 2/10/2012 a consultancy services contract with the German company, HLPCONSULYING, for the Omani e-passport.

Under the contract, the company will conduct a technical and advisory study, report on the application and specifications system, prepare a draft contract, carry out the negotiations, the technical, financial analysis and evaluation of the offers.



The new e-passport will meet the standards set by the International Civil Aviation Organization (ICAO), and will feature high security and technical specifications to ensure print of the details of the holder.



ROP Guests

His Excellency Lt. General Hassan bin Muhsin Al-Shuraiqi, Inspector General of Police and Customs received on 6/11/2012 HE Paula Amadi, the Italian Ambassador to the Sultanate of Oman.



His Excellency also received on the same day HE Yves Oudin, the French Ambassador, accredited to the Sultanate.



His Excellency received on November 11 Maj. Gen Kenneth Tovo, Head of the US Central Command's Special Operations Forces and his accompanying delegation.

The meeting was attended by the US ambassador to the Sultanate.



Cordial talks were exchanged and aspects of cooperation in different areas reviewed during these meetings at the Royal Oman Police Headquarters.

New Batches of Recruits Received



A new batch of citizens who joined Royal Oman Police went to the ROP training centres after completing the evaluation and employment procedures including medical tests and interviews.

The new recruits will undergo different stages of training including basics of police sciences, law, first aid and practical applications.

Employment by Royal Oman Police is an ongoing process, and more batches will be invited through the local media and the ROP website for application.

Royal Oman Police coordinate with the Public Authority for Registration of Manpower in all steps of employment of holders of the General Diploma, Higher Diploma and Batchelor Degrees.

ROP

Delegation Attends Exhibition, Qatar

A delegation from ROP led by Major General Salim bin Musallam Qatan, Assistant Inspector General of Police and Customs attended on 7/10/2012 the activities of the Milipol Exhibition, Qatar 2012.

Milipol is one of the major international security exhibitions for safety and security technical equipment.



Graduation of Officers and New Recruits

In a ceremony held on 17/10/2012 on the parade ground at the Sultan Qaboos bin Said Academy for Police Sciences batch 49 of the new police recruits was graduated under the auspices of Major General Noah bin Sabeel Al-Baluchi, Secretary General of the National Security Council, Royal Office.

The graduates parade saluted the chief guest of the ceremony, who inspected the first row, and the parade marched past the grandstand in slow march. Then he handed over prizes to top graduates, and made a speech in which he expressed his happiness to be the chief guest of this ceremony.

At the end of the ceremony the graduates performed the ROP song "Protectors of the Right", saluted the chief guest, and past out.

Leaders and officers of the military and security bodies, directors of government departments, dignitaries and the supervisory and training staff attended the ceremony.



ROP Traffic Safety Expo 2012, an Astounding Success



By Kabeer Yousuf



The Traffic Safety Expo 2012 which was held from October 16 to 18 had been an astounding success with thousands of visitors from various walks of life thronging to the numerous pavilions set by various public and private sector organisations.

the three-day mega informative display of traffic safety norms witnessed representatives from various sectors coming together under one roof to highlight the latest products, services and solutions related to traffic safety including representatives from various ministries, government bodies, automotive sector, oil and gas sector, banking sector, insurance sector, business organisations and NGO.

Acclaimed rally driver Hamed al Wuhaibi along with Amal al Zadjali of Auladna were some of the key focal areas of the public at the expo which took place at a time when the number of lives being lost on the roads is escalating like never before.

A brochure that shares safe driving tips in ten languages was also launched at the opening ceremony and is making its way into the various labour camps, other staff accommodations, motorists, and embassies in the country.

"A brochure of this sort is of high importance and I'm sure this will enlighten the people from these ten countries as to the safe driving habits and pedestrian crossing", Dr Ahmed bin Mohammed al Futaisi, Minister of Transport and Communication, after launching the brochure said.

In Oman the Oil and Gas Industry depends heavily on the use of road facilities for transportation purposes and since its operation extends to the entire country it would seem that parties related to this sector have a greater tendency towards being involved in road accidents. Incidents are minor at the workplace itself since enforced controls are in place, hence majority of incidents and injuries are sustained while on the road. A third of all industry accidents can be attributed to road transport accidents, with 80 per cent of industry work related fatalities related to the same.

Acclaimed rally driver Hamed al Wuhaibi along with Amal al Zadjali of Auladna are making it big at the three-day expo which takes place at a time when the number of lives being lost on the roads is escalating like never before.

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WHO forecasts 60pc increase in road accidents if mobile use is not curbed

If the usage of mobile phones while driving is not curbed effectively, we are to lose more lives on the roads, according to the ROP.

Quoting the recently released report of World Health Organisation (WHO) on road accidents, Al Rowas said an appalling 60 per cent rise in the number of accidents resulting in the loss of a substantial number of lives on the streets in RTA (Road Traffic Accidents) is projected.

"If we don't put a full stop to the usage of mobile phones while being behind the wheels, a 60 per cent increase in the number of accidents and respective loss of human lives are forecast".

Speaking on the sidelines of the Traffic Safety Expo announcement recently, he said the menace of using mobile phone has been increasingly posing greater threat to all the ROP road safety plans.

"Usage of mobile phone has been posing a great threat to our efforts in bringing the number of accidents to zero and as a result, we have substantially increased the punishments to the offences".

The number of fatalities has increased by 36 cases compared to the same last year. The reason could be attributed to more employments and better salary packages and the end result of more cars on the roads.

It is the carefree and negligent attitude of drivers that are to blame the most when the issue of speeding or violation of the traffic rules is concerned. Among the common causes for accidents on the road, over-speeding is the most frequent one. There was a 30 per cent increase in the number of deaths as a result of speeding from 2010 to 2011. In 2011 alone, the ROP issued over 2.24 million fines for speeding. Statistics show that speeding and reckless driving are responsible for 72 per cent of all accidents and 60 per cent of all deaths are caused due to speeding.

Drunken drive, fires, speed, recklessness, fatigue are repeatedly pointed as other major contributors to the staggering number of accidents in Oman.

Last year, the ROP registered 1203 offences of drunken driving. Driving under the influence of alcohol offences had led to as many as 167 accidents, 15 deaths and 99 injuries within the same period. At present the ROP is doing their best to contain the situation by fines, imprisonment sentences and suspension/ forfeiture of the driving licences depending upon the severity of situation.

Although modern vehicles are equipped with the latest technologies that minimise accident rates to a great extent, most drivers do not know how to react to vehicle fires. The causes for vehicle fires can be put down to high temperatures, negligence of maintenance, driving for long distances without stopping, individual acts.

"Although the ROP is initiating stringent punishments for traffic offences, it is the people who need to take care and everyone should think of their beloved ones at home before starting their engine next time".



DISCIPLINE achieved through respect and understanding

By
Jonathan Kuma Gavi



One day, ten years into my career as a primary school teacher in Ghana, while having my usual morning reflection, I found myself faced with the questions: How successful have you been as a teacher? What kind of relationship are you building between you and your pupils? What makes you different from the children you teach?

After a candid self appraisal, deep soul searching and a long sober reflection, I came to the conclusion that I could have done far better than I had done and that my relationship with my pupils had been too authoritative if not autocratic-in fact my pupils were until this time not able to approach me easily. I was feared as a strict disciplinarian! I also got enlightened that the only difference between

me and my pupils is that I happen to be older than them and that if we were all age mates, considering what some of them were able to do at their present age many of them could have been well ahead of me in some aspects of life's achievements.

This was the turning point in my teaching career, I resolved to take each of my pupils as a personal friend, correct their mistakes with love, and treat them with respect as one would treat a colleague. Above all I resolved firmly never to use the cane to discipline the children. Caning used to be widely used (thankfully things are changing) to control and keep order in the classroom, but it actually only subdues the children through fear. As the children later confided in me, it simply creates enmity and anger in the child against whoever is using it. A boy told me he insults his father in his mind (he dare not do it verbally) whenever he canes him.



However, it soon became hard to control the difficult children without resorting back to the cane, and I was becoming helpless in controlling aggressive behavior. A particular problem concerned the boys beating or kicking the girls. Just admonishing and talking to the boys was yielding no results. I then decided to use the traditional values of respect and honour to bring about a change. One day a girl came to complain to me that one of the boys had kicked her. After thoroughly questioning the boy, it became clear that the girl's only 'Offence' had been that she had crossed over the part of playground where the boys were playing football. I asked the boy whether he agreed with me that his action was unacceptable and therefore punishable. He nodded his head in agreement.

By this time a small group of the children had gathered around us. I then asked the girl if she would forgive the boy if he would apologize to her. She said yes.

Contrary to all their expectations, I asked the boy if he would kneel down and apologize to the girl by saying: "Please my lady, I am sorry. I will not kick you again." (In my community it is very uncommon for a man to be asked to kneel down before a woman to apologize to her, as the man is considered the head- and my boys know this only too well!) Just as I expected, he was reluctant to apologize in this manner. However, he mumbled an apology-but omitted 'my lady'. I insisted that he apologize properly. He did. Apparently, the girls were very happy, but not the boys. Their pride had been deeply hurt.

A week later, the boys in the class came to discuss the apology issue with me. Their spokesperson was emphatic that they did not like the new arrangement and would prefer being caned to kneeling down in front of the girls. The following day, I organized a class discussion for all parties (the boys, girls and myself) to make our stands clear. During the discussion, I explained to both sides that it was important for all of us to treat each other with respect, love and fairness. I also got the boys to understand that the girls feel hurt and dehumanized when kicked like an animal, just as they feel humiliated kneeling down to the girls. At the end we all came to one agreement and we were able to design a set of rules and regulations that govern conduct both in and out of class.

I must point out that the process was not as smooth and easy as it sounds here, but in the end, through patience, the strong will to succeed and persistence, I was able to establish a disciplined class without using the cane. A wonderful cordial interpersonal relationship was also engendered, creating the open climate in the classroom that was needed for effective teaching and learning to take place.

Source: The book ' Ubuntu! The Spirit of Humanity' by Helen Sayers



Knowledge

Definitions:



Captain/ Abdullah bin Said AlHarthy

Directorate of Public Relations

- **Kamikaze** (Japanese, “divine wind”): suicide squadrons organized by the Japanese air force in the last months of World War II. The term was originally applied by grateful Japanese to a typhoon that destroyed a Mongol invasion fleet in 1281. It was revived in 1945 and applied to pilots who flew their aircraft, loaded with explosives, directly into United States naval vessels. Kamikaze pilots, sacrificing their lives in a last-ditch effort to stop the American advance, sank about 40 ships. At first modified fighters and bombers were used; later, purpose-built craft were introduced. More than 2,000 kamikaze flights were mounted in all. Similar naval tactics were developed using explosive-packed speedboats and miniature submarines.
- **Tsunami**: Japanese word meaning “harbour wave” and used as the scientific term for a seismic sea wave, a large ocean wave generated by an undersea earthquake. A tsunami is thought to be triggered when the ocean floor is tilted or offset during the quake, creating a set of waves similar to the concentric waves generated by an object dropped into water. Another possible cause is an undersea landslide or volcanic eruption. Most tsunamis originate along the so-called Ring of Fire, a zone of volcanoes and seismic activity, 32,500 km (24,000 mi) long, that encircles the Pacific Ocean. Since 1819, for example, about 40 tsunamis have struck the Hawaiian Islands.

A tsunami may travel hundreds of kilometers across the deep ocean, reaching speeds of about 725 to 800 km/h (450 to 500 mph). On entering shallow coastal waters, the wave, which may have been only about half a meter (a foot or two) high out at sea, suddenly begins growing rapidly. By the time it reaches the shore, it may become a towering wall of water 15 m (50 ft) high or more, capable of destroying entire coastal settlements.



Garden

Tsunamis have erroneously been called tidal waves, but they have nothing to do with the diurnal pattern of high and low tides. Such waves, however, in combination with meteorological phenomena, can also sometimes be destructive. Storm surges (domes of water that rise underneath hurricanes or cyclones) can cause extensive coastal flooding when the storms reach land and are particularly devastating if they occur at high tide.

- **Nirvana (Sanskrit, “extinguishing”)**: in Indian religious philosophy, a transcendent state free from suffering and individual phenomenal existence, an ultimate religious goal most frequently identified with Buddhism. The word is derived from a verb meaning “to become cool”, or “to blow out”, as in the extinguishing of a candle. The connotation is that only in nirvana are the flames of lust, hatred, greed, and ignorance extinguished. With the attainment of nirvana, the otherwise endless cycle of transmigration is broken. Its nature has been much debated in Western scholarship, some scholars maintaining that it involves total annihilation and others interpreting it as eternal bliss. Both views are problematic, for nirvana is ultimately indescribable and can only be known directly. Mahayana Buddhists in East Asia interpret nirvana not as an external goal, but as one’s own innermost nature, which needs only to be recognized. They speak of it as Buddhahood, suchness, and emptiness.
- **Mythology**: body of myths of a particular culture, and also the study and interpretation of myth. Myth is a complex cultural phenomenon that can be approached from a number of viewpoints. In general, myth is a narrative that describes and portrays in symbolic language the origin of the basic elements and assumptions of a culture. Mythic narrative relates, for example, how the world began, how humans and animals were created, and how certain customs, gestures, or forms of human activities originated. Almost all cultures possess or at one time possessed and lived in terms of myths.

Myths differ from fairy tales in that they refer to a time that is different from ordinary time (see Folktales). The time sequence of myth is extraordinary—an “other” time—the time before the conventional world came into being. Because myths refer to an extraordinary time and place and to gods and other supernatural beings and processes, they have usually been seen as aspects of religion. Because of the all-encompassing nature of myth, however, it can illuminate many aspects of individual and cultural life.

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Arabic Literature

Arabic Literature is the literature of Arabic-speaking peoples, and one of the chief vehicles of Islamic civilization. It originated among the Arabs in Arabia but eventually was produced and appreciated from Spain to China.

Although classical Arabic literature was dominated by religious and scholarly considerations, its intrinsic literary and artistic value is great. The poems are forceful, dynamic, realistic, and vivid, in tune with the poets' harsh environment; and the richness of the Arabic language imparts variety and colour to obligatory, almost stereotyped, motifs. Arabic prose too is vivid in style. To the ancient Arab, language was the chief medium of art, and both poetry and prose were meant to be heard. To this day, poetry and oratory can rouse passion and enthusiasm in an Arab crowd.

Hundreds of odes and poems composed about a century before the Prophet's time still exist, some available in European translation. This poetry deals with the life of the Bedouins, their loves, travels through the desert, fights, rivalries, ambitions, and hatreds. The poets praise their tribes, the sheiks, and often themselves. They bitterly taunt their enemies, provoking them to fight back with the sword or with equally cutting satire. The most distinguished poets were al-Asha, Amr ibn-Kulthum, and Imru Al-Qays. The last two had their finest odes included among the seven prize poems called the Muallaqat ("Suspended", the poems allegedly having been suspended inside the great mosque at Mecca). Among other famous collections of pre-Islamic poetry are the Hamasa (Fortitude) of abu-Tammam; the Mufaddaliyat, named after its compiler, al-Mufaddal; and the Kitab al-Aghani (The Book of Songs.)

In the courtly atmosphere of Mecca after Muhammad's death, Umar ibn Abi Rabia composed love poems disapproved of by the pious. Poetry continued to flourish under the Umayyad dynasty (661-750) but tended to become artificial, perpetuating forms that represented a vanishing type of life. The outstanding poets of that period were al-Farazdaq and Jarir, whose long poetic feud with each other was famous. The 10th-century poet al-Mutanabbi is considered the last of the great Arab poets. During the succeeding centuries didactic poets, including Abul-Ala al-Maarri, dealt with philosophical and political problems.

Arabic prose, like poetry, flourished from early times. The oldest surviving works deal with pre-Islamic Aiyam al-Arab, stories commemorating tribal warfare. They too were written down long after the Prophet's death. Following the spread of Islam, research into the history of the Prophet and of the Islamic conquests dominated Arab and Muslim literature. The Arab historian Ibn-Ishaq wrote a biography of the Prophet. Another Arabian commentator, al-Tabari, produced

the Annals, an account of the world from the Creation to ad 914 and the most comprehensive history of early Islam. The search for norms in the conduct of religious, personal, and legal affairs inaugurated the literature of Hadith (Traditions) and Fiqh (Canon Law). Commentaries on these matters and voluminous biographical dictionaries on the authorities from which laws and customs were derived form the major part of medieval Arabic literature.

In such centres of Islamic life as Basra, Al Kofah, and Baghdad, as well as in the non-Arab lands of Iran and Spain, academies were founded for the study of philology, theology, law, and philosophy. Islamic philosophical thought had been stimulated by the study of the ancient Greek philosophers, whose works had been translated by Arab, Syrian, and Hebrew scholars into their respective languages. Neoplatonic philosophy too found its way into Arabic thought, most impressively in the writings of al-Farabi. One of the most outstanding works, The Ideal City, deals with a theory of statecraft presented in Neoplatonic terms. In contrast to this work, which idealizes the state as an emanation from the All-One (God) with the Prophet as its ideal leader, other works on statecraft, such as Principles of Government by al-Mawardi, deal with practical political and legal problems of the Muslim state. Conflicting ideas on the essence of God and on free will and the eternal nature of the Koran stimulated philosophical discussion and created dissenting schools of thought. In the 12th and 13th centuries Islamic Sufism, or mysticism, found literary expression in the poetry of Ibn al-Farid and Ibn al-Arabi and in the Writings of the Brethren of Purity. Some of the greatest medieval philosophers wrote in Arabic; their work was studied in the West and greatly influenced the development of Scholasticism. The most outstanding among these Arab philosophers were Averroës (Ibn Rushd), Avicenna (Ibn Sina), and al Ghazali.

Side by side with the works of the learned, a folk literature developed. It consisted of the narratives recited by storytellers in the bazaars of the old Near East and formed an oral tradition still vital in that part of the world. Heroes of antiquity and the famous 8th-century caliph Harun ar-Rashid became the centre of romantic and imaginative tales in the Romance of Antar and the well-known Arabian Nights. Because these romances were entertainment for the masses, they spurned classical style and language and were therefore considered unworthy of notice by the learned. More to the taste of the scholar and the well-born were the celebrated Maqamat (Assemblies) of the poet al-Hamadani and the Maqamat of the writer al-Hariri, which were meant to instruct as well as to amuse. Every line of al-Hariri's work was judged by the grammarian al-Zamakhshari to deserve "being written in gold."

After the brilliant intellectual life of the Middle Ages a long period of stagnation followed. For some six centuries scholarly activity was almost exclusively devoted to commentaries on the works of the earlier masters; to

digests of their historical, theological, and legal studies; and to anthologies of earlier books. Although not without value for the modern historian and scholar, these works accept tradition without reservation or critical analysis.

The Egyptian writer Naguib Mahfouz won the Nobel Prize for Literature in 1988. He was awarded the prize for his literary exploration of Egyptian society and culture, such as in his Cairo Trilogy (1956-1957), which enjoyed immense popularity around the world.

Khalil Gibran The Lebanese mystical poet and painter Kahlil Gibran (1883-1931), photographed in 1921. Gibran was born in Bisharri in the mountainous regions of North Lebanon but as a child immigrated with his family to the United States. He moved to New York in 1912, where he began writing in English and went on to attract an international readership. His best-known book is *The Prophet* (1923), which sought to infuse the Western way of life with elements of Eastern spirituality.

Only towards the end of the 19th century, and largely under the influence of the West, did a revival of Arabic literature begin. Egypt had long been the intellectual centre, but other Arabic-speaking countries soon began to contribute their share. Scholarly, literary, and political topics are popular subjects for discussion by contemporary Arab writers, and creative writings appear in all forms. One of the most acclaimed writers in Arabic is the Egyptian novelist, playwright, and screenwriter Naguib Mahfouz, winner of the Nobel Prize for literature in 1988; notable among his novels is the *Cairo Trilogy* (1956-1957). The novel is also represented by *Zainab*, an outstanding work by M. Hussain Heikal; poetry, by Shauqi and A. Z. Abushady; the short story, by Mahmud Taimur; and the literary and philosophical essay, by Taha Hussein. Among the modern writers, Hussein most consciously uses the rich cadences of Classical Arabic. Other modern writers, under Western influence, have begun to curb the traditional tendency towards florid language. The social life of the Egyptian countryside is vividly and wittily depicted in the *Diary of a Country Judge* by Tawfiq al-Hakim, and modern political and socioreligious problems have been freely and critically discussed by the Coptic writer Salama Musa and many others. Qasim Emin, in his important sociological study *The Liberation of Women*, opened the way to the emancipation of Muslim women. Ahmad Amin wrote a widely acclaimed *History of Islam*.

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Al-Azhar University

It is regarded the oldest religious academic institution in the world. Founded in Cairo, Egypt, in ad 972, the university developed around Al-Azhar mosque, built at the same time by Jawhar, the Sicilian commander of the Fatimid troops.

After a varied history that saw the university shift in emphasis and importance, and which saw it play an important part in the development of many fields of academic learning, especially theology, law, and the natural sciences, Al-Azhar University was granted the right to award degrees—Diplomas, BAs, MAs, and PhDs—in 1872. In 1930 its colleges and institutes were organized into three seats of learning: Islamic Theology, Jurisprudence, and Arabic. A new law in 1961 saw the establishment of the faculties of science, medicine, engineering, and agriculture. Other faculties at the Cairo campus now include: Arabic language; commerce; dentistry; education and instruction; humanities; Islamic and Arabic studies; Islamic Da'awa; languages and translation; Shariat; and theology. Women now study formally at Al-Azhar, although they had been able to attend “wisdom sessions” from the start. In Islamic tradition, the academic faculties for the sexes and the accommodation areas remain segregated, and women are only permitted to study in the faculties of commerce, Islamic and Arabic studies, medicine, science, and humanities, the last being for women only. Al-Azhar is notable for having been the first university in the world to introduce a system of hostels for its students to live in.

Teaching at Al-Azhar takes place both in Cairo and in surrounding cities. In addition to the main faculties, the university includes a diversity of scientific centres and research units: examples include The International Islamic Centre for Population Studies, The Centre of Studies on Women and Health, The Centre of Studies on Side-Effects of Medicine, and The New Desert Crops Centre.

Students at Al-Azhar University must be Muslims and must attend classes on a full-time basis. University policy is to consider applications from any Muslim student, regardless of race or country. In 1989-1990, for example, students came from as far afield as Tunisia, Iraq, Indonesia, China, Japan, France, and the United States to study at Al-Azhar.

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