In “Clothes, Camaraderie, and Qat” author Betsy Hiel writes of the feminist movement in Yemen to argue that American feminists should help the submissive and suppressed Yemeni women to get the rights and freedoms that they deserve. With her trip to Yemen she educates and brings more awareness to the American public on this rights issue. She meets Yemeni women working toward bettering the rights of all women in the nation who the Arab men call “‘whispering shadows’”(185). or “‘black moving objects’”(185); a hint that the men treat and think of the women as objects, rather than people who deserve equal rights. By beginning the essay in this way, the writer immediately evokes pathos from the reader by giving them a feeling of sorrow and even resentment for the oppressed lives of these “objects”.

Because the women are seen as objects, they do not typically receive much of an education, and therefore most are illiterate. Sorrow and empathy are further evoked from the reader as they learn the unfortunate truth of the women’s lives. However, a forward thinking woman named Sumaya Al-Rajaa changes the perception of women’s roles in the nation by being the first female presidential candidate of Yemen, as well as not wearing a veil in public; a virtually unheard of act in this society. Because Yemeni women would not be likely to read a text in English, this text is meant to target American feminists, specifically women, because they can most easily identify or sympathize with the Yemeni women and their struggle against male oppression. Hiel tries to educate this audience on the extent of which Yemeni men are keeping fully competent women from holding high job positions and living a life of equality in general.
The author, to be writing positively about the Yemen feminist movement and its members, presents herself as a feminist. Therefore, she promotes the literacy, education, and the basic rights of women. The audience can also see that Hiel is an American for she writes, "Despite Yemenis' widely-held belief that America will attack their country one day, these women welcome me into their homes with the warm customary Arabian hospitality" (193). In other words, although they may be afraid of war with the United States, they still treat Hiel and other Americans hospitably. This further shows how the hospitality is somewhat unexpected from the writer, a clue that this may be her first trip to Yemen. Because she is an American traveling to Yemen quite possibly for the first time, it gives her a greater connection to her audience who is also more than likely American and a stranger to this Middle Eastern nation.

Hiel sees this hospitality at the all women qat parties where she observes that the women only lose their freedoms in the presence of men. At the parties they feel free to dance, wear bright silk and satin gowns, and even chew qat, a narcotic plant. These parties reveal the logos in the text; it is logical that the women would need to express themselves, when in public they are forced to walk unnoticed, hidden under veils. The author then uses this essay to argue for the desegregation of the sexes in Yemen, and to allow the women to have more freedom as they do during the qat parties. For instance, a woman at one of the parties claims that "You have more freedom when you are just with women"(193). Thus, Arabian men suppress the women by taking away their freedoms and happiness. Women do not even feel comfortable talking around men in this society, which also shows logos or the logical way they would react under male oppression. This educational essay calling forth the help of American feminists to finally address the issue of inequality in Yemen is another great step toward real change in Yemen and other similar Middle Eastern societies.