



Al-Yemenia University Journal

مجلة الجامعة اليمنية

The Inferior 'Other' in Salmon Fishing in the Yemen

Dr. Khaled Abdulrahman Hasan Alahdal

Faculty of Arts and Education - Khawlan, Sana'a University, Republic of Yemen

Kaabdulrahman94@yahoo.com

Abstract. *The 'self and other' relationship has been problematic throughout the ages. History of mankind provides endless episodes of how man instinctively tried, and is still trying, to dominate and control the 'other', who is the contrasting picture of the self. This domination takes many forms and goes deep into endless layers and strata in the structures of societies.*

Wars for domination and control over the 'other' broke out in almost every part of the planet, resulting in taking territories and imposing a sort of political, social and even cultural behavior on the defeated, because the winner always develops a sense of superiority and this drives him to impose his own way of life on the 'other'.

The white-skinned people, Europeans to be specific, dominated many people in different parts of the world for centuries together in what is known as colonization. Not only did the Europeans during the age of colonization put their hand on the natural resources of the colonized countries and exploited them very badly, they also tried to impose their way of life on people there and forced them to follow the European style in every aspect of life.

This paper attempts to highlight and discuss the self and other relationship in Paul Torday's Salmon Fishing in the Yemen. Torday, a British writer, presents in this novel a sort of contact and interaction between Westerners, mainly Britishers, and Middle Eastern Arabs, mainly Yemenis. This contact is made to take the form of a superior-inferior relationship.



Introduction

Salmon Fishing in the Yemen is a lengthy novel that runs into 317 pages and centers around a Yemeni Sheikh wanting to introduce salmon and salmon fishing in Yemen. The idea of introducing salmon in Yemen, though laughed at and ridiculed by many characters in the novel who are one way or the other involved in the project, receives relatively indirect welcome and support from the British government, because of its economic and political benefit for the Britishers. Ultimately the project fails miserably and the Yemeni sheikh and the British prime minister, at the day of the inauguration, are drowned and their bodies vanish.

The narrative structure of the novel is basically made by the interaction of the different characters, who are, after all, identities created by the imaginative mind of the writer. So, whatever these characters say or do ultimately attributes to the writer. In other words, the writer presents his own views through the characters. It is true that opposing and sometimes contradictory views are introduced for the purpose of enhancing the dramatic and narrative structures, still, the accumulative views and arguments in the work remain the sole responsibility of the author and represents him one way or another. In *Salmon Fishing in the Yemen*, Paul Torday introduces many characters, Westerners and Middle Eastern Arabs whose views and arguments are stated showing, I argue, the irrational and stupid thinking of Arabs and hinting to their inferiority.

In his pivotal and influential book, *Orientalism*, Said elaborates on how the Westerners created the Orient and set it as a contrasting image of the West or the Occident. He says that, " Denys Hay has called the idea of Europe, a collective notion identifying "us" Europeans as against all "those" non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures. There is in addition the hegemony of European ideas about the orient, themselves reiterating European superiority over oriental backwardness," (Said p. 7)

Paul Torday, the writer of *Salmon Fishing in the Yemen*, continues in the same line and tries in this novel to produce a European identity that is superior and not in any way like the identity of Middle Eastern nations. He, through his novel, presents the image of Arabs and Muslims as it is deeply rooted in the European mind.

The Aim of the Study

The main aim of this paper is to trace the superiority-inferiority relationship presented in *Salmon Fishing in the Yemen*, and show that the superiority complex of the West is still at work. The researcher argues that the writer of the novel tries, consciously for sure, to create an image of Arabs and Muslims as irrational people who cannot produce any valid and worthwhile ideas and cannot add any contribution to the world.

Methodology of the Research

The discussion, interpretation and analysis of the material will mainly be based on postcolonial approach following the model of Edward Said, and it will fall into four categories. The paper will trace the reactions of different characters in the novel on the idea of introducing salmon and initiating the sport of salmon fishing in Yemen, which is the central and recurring event in the novel. It will also analyze the real motifs behind the involvement of the Britishers in the project. Then, a close look will be paid to the image of Middle Eastern Arabs as created by the writer through the European characters in the novel and see how that helps in creating a negative image of the Arabs in the European mind, which reinforces the inferiority of those Middle Eastern Arabs. Describing the location of the project is also of vital importance to shed some light on the way Europeans sense the geographical Middle East.

Views on the Yemen Salmon Project

Ms. Harriet Chetwod Talbolt, being one of the major characters in the novel, is a land agent and consultant in Fitzharris and Price foundation. She is the mastermind of the project of introducing salmon to Yemen; a project sponsored and financed by a Yemeni citizen who is also a client of the foundation. In her first email dated 15 May to Dr. Alfred Jones, who is working for the National Centre for Fisheries Excellence, Harriet acknowledges the ability of the Centre and Dr. Jones to research and manage the project, which is of "challenging nature" as she says. Later on Harriet, when talking with Dr. Jones about the project, she says to him, "I expect you think we are all absolutely idiot". (Torday 22) There is a hint here that people thinking of such a project like this must have been idiots.

In the course of the novel and in a correspondence dated 1 November between her and her fiancé, Captain Robert Mathew, Harriet, after almost six months, realizes as she says that, "the whole thing is so absurd: a man scheme to introduce salmon

fishing to a desert country". (Torday 185) Still in the same correspondence to her fiancé, Harriet also realizes that what she did is "an act of monumental folly". "I am sure", she continues, "it is. I am sure people will laugh at us and scorn us for the rest of our lives. You won't be able to marry me because I will always be the girl who once worked on the Yemen salmon project." (Torday 188). So Harriet believes eventually that the project of Yemen salmon is a sort of absurd and an act of folly, and she is part of it though.

Dr. Alfred Jones, a specialized person in salmon, in his reply, through his assistant, to the email sent to him by Harriet on 15 May, finds that the Yemen salmon project is "unfeasible". Harriet, in one of the letters to her fiancé, tells him of the initial reaction of Dr. Jones to the project and says, "He told me the whole project was a joke and not worth him spending five minutes even thinking about". (Torday 187). That is why his reply to her email was through his assistant not himself.

Moreover, when asked by his director to give the matter, the project of salmon in Yemen, his fullest consideration, he replies by saying, "I remain unable to see how we could help Fitzharris and Price and their client. The prospect of introducing salmon to the Wadi of the Hadramwat seems to me, quite frankly, risible." (Torday 4). He adds somewhere when he writes to his wife, who was not in London, complaining over the unreasonable pressure put on him by his director, "I am being put under unreasonable pressure by David Sugden to put my name to some totally insane project". He continues elsewhere in the same email by saying, "this project is not only totally absurd and scientifically nonsensical, but if we allow our name to be involved no one in the fisheries world will ever take us seriously again".

In his dairy dated 16 June, Dr. Jones writes, "I cannot help but feel resentful towards those people who have disturbed the relative tranquility of my life with their absurd ideas. (Torday 21). He clearly refers to his director David Sugden and the land agent Ms. Harriet and the idea of introducing salmon in Yemen, which he describes again as being absurd.

On the other hand, Mr. Peter Maxwell, the Director of communications in the prime minister's office, and in the interrogation with him, says that when he talked to Dr. Jones and asked him about the possibility of the project to work and whether the future generations of Yemenis will catch salmon in the Wadi during the summer rain, Dr. Jones "blinked and looked at me in surprise, then said, 'I shouldn't think so, no'". (Torday 110). Though at this stage Dr. Jones is already

involved in the project, he states his opinion very clearly to a senior person in office, Mr. Maxwell.

Furthermore, it is important to bring the view of Tom Price-William, a specialized person and an authority in this field. He is the head of Fisheries, Environmental Agency. When asked to give his opinion on the project by David Sugden, he replies in a tough and scornful language, writing, "My life would not be worth living if this proposal of yours ever become public, not that I would for a minute contemplate stripping English rivers of native salmon so that they would be shipped to a Middle Eastern desert." (Torday 117). Though it seems a view on the project, the language of this email carries a lot of despise to, not only the project, but those people who came up with the idea in the first place, the Yemeni citizen, sheikh Muhammad.

The Sun, supposedly to be a recognized newspaper in Britain, and *Trout and Salmon*, an Editorial interested in the field of salmon in Britain and abroad, publish articles revealing their stands regarding the project of salmon in Yemen. In an article dated 23 August, *The Sun* describes the project as a "crazy plan", (Torday 76) whereas, *Trout and Salmon* publishes an article which says that introducing salmon in Yemen seems like "a scientifically impossible project". (Torday 180). In the same line Andrew Matt, a BBC worker interviews the British prime minister and asks him, "isn't the very thought of salmon fishing in the Yemen an idea from way out on lunatic fringe?". Surprisingly enough, the prime minister answers, "Yes Andy, maybe to some people it does sound a little crazy". (Torday 104)

Last but not least, Tom Roger, the project field manager, who is also an American citizen from Texas, is another Western character in the novel. When he meets Dr. Jones for the first time in the field, the location of the project, he says in his Texan accent, "I guess those fish will just fry and die. You know that, don't you?". (Torday 211)

It is claimed here that all the views presented on the project of introducing salmon and salmon fishing in Yemen, which come deliberately from Western characters in the novel, are made to serve one purpose; that is the project is definitely a complete failure. Paul Torday weaves the events towards one end, which is the absurdity of the idea and the impossibility of the implementation. This appears clearly at the end of the novel when the British prime minister and Sheikh Muhammad, at the day of the inauguration, are made to drown and their bodies vanish in the water stream. The writer as if to say that the consequences of such

an idiot and stupid project are devastating. He, in other words, wants to say that Middle Eastern Arabs are good for nothing. When any one of them comes with an idea, that idea is but silly, idiot, stupid and leads to disasters. It is of great importance here to remember E. M. Forster as he says in *A Passage to India*, that when the East comes close to the West, the consequences are bad and harmful to both.

The Involvement of the Westerners in the Project

There was a kind of unanimity among the important British characters in the novel that the Yemen salmon project is a total failure. So, what makes them get involved in such a project which is doomed to failure? There are many reasons for the Westerners, Britishers to be specific, to get involved in this project. Beside the seemingly political reasons stated briefly here and there in the novel, the basic motif, I argue, is an economic one; economic exploitation as has been for many ages the worst form of imperialism.

The British prime minister, in an interview with Andrew Matt on BBC, says clearly, when asked about the project of Yemen salmon, " If we can manage to introduce salmon into Yemen, where else can we do it? Sudan? Palestine? Who knows what new export opportunities this will open up, and not just for the scientists, but for our world-class manufacturers of fishing tackle, fishing wear and salmon flies". (Torday 107). In the same interview the prime minister mentions something about improving the lives of the people who live in the Middle East, but ironically enough the lives of people in this region gets worse, as observed by many, when an attempt is made to improve their lives by Europeans. Iraq stands as a living example of this kind of improvement the West, namely the United States of America and the United Kingdom, introduced to the region.

The picture becomes clearer when Andrew Macfadzean, the Principal Private secretary of state for foreign and commonwealth affairs, writes in a memo in the beginning of the novel, "our masters tell us this project should be pushed on a bit. The sponsor is not a UK citizen, but the project can be presented as a template for Anglo-Yemeni cooperation, which of course has wider implications for perceptions of UK investment in the Middle East". (Torday 7)

Moreover, in an interview with Peter Maxwell, the director of communications in prime minister's office, he, when talking about the project and the person sponsoring it, states, "... and he had a power base in the Yemen that included a

share of oil revenues. Money is a key drive in these situations. If there's a pot of money somewhere in any project, you've cracked it almost before you start". (Torday 100). So, the British prime minister, the Principal Private secretary of state for foreign and commonwealth affairs, and the director of communications in prime minister's office are all important people and policymakers in Great Britain as made in the novel, and their statements on a project like the Yemen salmon count a lot and justify the direct involvement of NCFE (National Centre for Fisheries and Excellence) in the beginning. This is also the very reason that makes David Sugden, the director of the NCFE, try to convince Dr. Jones to be part of the project when he initially refused. David emails Dr. Jones, " given the recent reduction in grant-in-aid funding for NCFE, we should not be too hasty to decline work which apparently connects us to excellent private sector funding source". (Torday 4). The same person, that is David Sugden, somewhere later discloses frankly the real motif, being of an economic nature, for the NCFE to be involved in the project. He says to Dr. Jones, "He'll get his salmon river in the desert - or not, as the case may be. We get five million pounds whatever happens". (Torday 57).

Trout & Salmon, supposedly a recognized Editorial concerned with salmon, published an article pointing to the real motif for the Britishers behind taking part in the project. The article reads, "But money talks and the millions of pounds that Sheikh Muhammad of the Wadi Aleyn is spending are talking loudly enough to grab the attention of the NCFE and even (it is rumoured) the director of communication at Number 10 Downing Street". (Torday 89) .

Two of the major characters of *Salmon Fishing in the Yemen*, who state their opinions plainly on the idea of introducing salmon and initiating salmon fishing in Yemen, are ironically the ones working with sheikh Muhammad to implement and materialize the project; Dr. Jones, being the manager of the project and Ms. Harriet, the assistant manager. These two people, though showing a dis-easiness and initial rejection in the part of Dr. Jones, justify their involvement on economic basis. Dr. Jones, who is not 'well remunerated' as his wife from his current job at NCFE, says that, "Sheikh Muhammad is being liberal with his money. He questions nothing, he always responds to funding proposals and cost overruns by writing another cheque, and the project is now well outside original estimates.". (Torday 111). Ms. Harriet also reveals the reason why she gets involved in the project. In a letter dated 10 June, to her fiancé, Robert, Harriet writes, "the fact is it is ages since we had a really big deal". In the interrogation, she says, "I think

Oxfam asked for money too. Why not? We were spending it like water,". (Torday 153).

The striking point here is, as is realized, that none of the two characters, Dr. Jones and Ms. Harriet, has any kind of psychological conflict inside, as normally happens when one gets involved in something one really does not appreciate. There is no hint whatsoever to indicate any kind of regret, though Ms. Harriet once stated in one of the letters to her fiancé that, "it seems wrong to take any money from him for something as dotty as this, which is bound to fail." (Torday 76). The sense of guilt, if it is to be called so, does not disconnect her from the project, and this is simply because she does not really feel any guilt. According to her, it is, one way or another, the money of an idiot Middle Eastern guy who gets it from oil trading and doesn't know how to spend it. This raises many questions about the new imperialistic look towards the Middle East and demonstrates clearly how inferiorly the West looks at the Middle Eastern people, who represent the 'other' in the European culture. "So far as the West was concerned during the nineteenth and twentieth centuries, an assumption had been made that the Orient and everything in it was, if not patently inferior to, then in need of corrective study by the West." (Said, *Orient*. 40-41).

The Image of Middle Eastern People created in *Salmon Fishing in the Yemen*.

Sheikh Muhammad ibn Zaidi bani Tihama is the main Middle Eastern Arab character in the novel. He is a Yemeni citizen who suggests the idea of introducing salmon in his country, Yemen and offers his full sponsorship and financial support for it. He is given a name that has a significant connotation particularly in the Western culture. Throughout the last fifteen years the name Muhammad, as a symbol for Muslims, has been linked to violence and terror that broke out in the West. "Roosevelt", a former American president, "confessed privately in 1907 that 'it is impossible to expect moral, intellectual, and material well-being where Mohammedanism is supreme'." (Douglas 15). Paul Torday is fully aware of the negative impact the name of Muhammad has on Westerners, tries to further distort the image of Arabs and Muslims in every possible way. I, therefore, claim that the writer made up his mind right from the beginning to present those Middle Eastern Arabs and Muslims as violent, barbarians and good for nothing but killing. By doing this he draws a negative picture of the Middle Easterners and reinforces the idea, which is already there in the European mind, that those people are inferior and exactly the contrasting image of Europeans. "The orient has helped to define

Europe (or the West) as its contrasting image, idea, personality, experience". (Said *Orient*. 1-2)

Sheikh Muhammad is described by Dr. Jones, the British scientist, when he sees him for the first time as a "small man in white robes" and "dark-skinned with a grey moustache and beard". (Torday p. 50-51). The use of the word 'small' to describe the physical appearance of someone is degrading and indicate inferiority, because it inevitably suggest 'big' on the other side. Also the use of the expression 'dark-skinned' is indicative in creating the contrasting image of Europeans. It is known that Europeans, the majority if not all, are white-skinned people, so the 'other', who is of course inferior, has got to be dark-skinned. On page 218 of the novel the same physical description is given to a young Yemeni girl Dr. Jones and Ms. Harriet met by chance when they were on a tour in the location of the project. In the novel, Dr. Jones says, "Harriet turned around and we both saw a girl walking towards us. She was dark-skinned and thin, not veiled but dressed in a sitara". This is the physical description of the inferior 'other' the writer works very hard to produce through his novel.

"His wealth derives in part from oil". It is the piece of information Ms. Harriet passes to Dr. Jones when they sit together to talk about the project of Yemen salmon. Harriet is deliberately made to reveal the source of the wealth of Sheikh Muhammad. Also when Mr. Peter Maxwell is asked in an interview about the project of salmon in Yemen and the sponsor of the project, his reply is "he had a power base in the Yemen that included a share of oil revenues". Ms. Harriet and Mr. Maxwell are two main characters in the novel and they are made by the writer to tell about the source of the Sheikh's wealth, and therefore create the stereotype image already rooted in the Western culture of those wealthy Middle Easterners who spend their money on trivial things.

The writer brings to knowledge something of vital importance in the Yemeni society, which is the class differences among Yemeni citizens. When Sheikh Muhammad talks freely to Dr. Jones, he tells him frankly that there are class differences among Yemenis, but, he says, "everyone accepts these ranks without questions". (Torday 52). What the writer tries to achieve here is to create an image of Yemenis who have no hope for freedom and equality. They are just satisfied with their current life and feel happy with that. This is totally the contrasting image of people in the West who enjoy freedom and equality. This very point is also stressed on page 205 of the novel when Dr. Jones, in his diary dated 18 November, states that, "In this country faith is absolute and universal. The choice,

if there is a choice, is made at birth". Macfie elaborates on this point and says, "North African and Middle Eastern societies are defined not by their own characteristics, but by a cluster of absences – the missing middle class, the missing city, the absence of political rights, and the absence of revolutions". (94)

Another aspect of the Middle Eastern people, Yemenis to be specific, presented by the writer of the novel shows the barbarian nature of these people who kill in cold blood and for no reason. "Violence exists at every level of Arab life". (Laffin 47) The sheikh is made to describe his own people by saying, "We are impatient people, and sometimes violent, very quick to pick up a gun to finish an argument". (Torday 53). They are presented as people who do not know how to argue and present their ideas in a logical way. They are merely irrational, savages and barbarians. This is "the portrait of the Arabs as brave and brutal primitives, noble savages badly in need of Western guidance and tutelage". (Lawrence 29). Moreover, Ms. Harriet, in the interrogation, describes the sheikh guard as "tall Yemeni tribesmen – skinny, hawk-nosed, fierce-eyed men who look as if they would kill you for the price of a goat. Or less". (Torday 151)

In another place and in almost every place in the novel, the writer tries to produce a negative image of the 'other', being here the Middle Eastern people particularly Yemenis. He presents them as backward people who believe in supernatural things and metaphysical power which can accomplish for them anything they want. Sheikh Muhammad says to Dr. Jones on page 54 of the novel, "if God wills it, we will enable salmon to swim in the waters of Wadi Aleyn". This statement shows sheikh Muhammad, who is made to be a representative of his own people, the Middle Easterners, as a person who does not trust empirical sciences. He is made the contrasting image for the majority of secular Westerners, as has been stressed by Peter Maxwell, who says that they put their faith in facts and numbers. The same point is also emphasized when sheikh Muhammad says somewhere later in the novel, "if this project succeeds, then it will be God who has succeeded and God who should be thanked". And that will be "a miracle of God". (Torday 112). Sheikh Muhammad is depicted as a person who believes in miracles and metaphysical powers that will do everything for him just because he is a believer. This is the blind faith which leads to nowhere. This blind faith is mocked and laughed at by Mr. Peter Maxwell, who is one of the representatives of the secular Westerners. Peter says, "faith is for the archbishop of Canterbury and his dwindling congregations, ... Faith is for the people stranded in the last century and the centuries before that. It doesn't belong in the modern world". (Torday 113). He also says, "We put our faith in facts, in numbers, in statistics and in targets".

What the writer is trying to say through Peter Maxwell is that the basic difference between the Europeans and the Middle Easterners lies in what each of them believes in. In other words, the writer wants to say the Middle Easterners do not have faith in facts, numbers and statistics as 'we' and the entire world of reason do. This thing detach them from real life and make them live in a dream world. This is clear when Dr. Jones describes the Yemeni people who are in sheikh's house and says, "men reclined on cushion chewing Khat, exchanging gossip or dreaming of Paradise". One can sense that the language used is full of irony when describing those Yemeni people who are idle and do nothing but talk about unseen things.

The writer of the novel, furthermore, comments on an important aspect of the Middle Easterners' political life. He reveals as the events of the novel progress how corrupt the political life is. First, he hints at the lack of freedom in such societies as illustrated earlier. Then he accuses the political regimes of jeopardizing the lives of people, local or foreigners, and that is the cause for the death of the British prime minister and the sheikh Muhammad. Dr. Jones, in the interrogation, mentions that when he was going through the stages of materializing the project on the ground, he mentioned something related to the due permission by the Yemeni officials. Then, he says, "with a signal gesture of his hand, the sheikh indicated the absurdity and irrelevance of an environmental impact assessment". This shows how things, though very crucial, are being done in this region of the world, which is totally different, the writer says plainly, from how things are done in his own country. This point is highlighted also in the conclusion of the House of Commons Foreign Affairs Selected Committee. Article number (6) in the conclusion reads, "We conclude that insufficient attention was given to risk assessment by the project engineers and managers, notwithstanding that such assessments are not required in Yemeni law as they would be under the UK Health & Safety at Work Act". (Torday 316). It is understood, therefore, that Yemen is a country where the lives of people mean nothing. There is nothing in the law which gives any attention to risk assessment. This is the inferior picture of the 'other' regarding the political life in the Middle East. In Orientalism, Said writes, "The construction of identity [...] involves establishing opposites and 'others' whose actuality is always subject to the continuous interpretation and re-interpretation of their differences from 'us'". (332)

What is more is that a letter is sent to the editor of *The Times*, from a high Yemeni official in ministry of Fish Wealth who declares that his ministry does not have

any idea of any project like that to be implemented in Yemen. He writes, "It has been reported in your press that certain individuals are seeking to install a salmon fishery in our Yemeni watercourse. We have no official knowledge at this time of such proposal". (Torday 92). The work on the project is on now for several weeks, yet this high Yemeni official is not in the picture of what is going on. It shows that things, supposedly important, are done in arbitrary ways.

The last point to be discussed under this heading is what Peter Maxwell calls 'the war of ideas'. On page 236 of the novel, Mr. Maxwell says, "Images of people in the Middle East dressing like Westerners, spending like Westerners, that is what the voters watching TV here at home want to see. That is a visible sign that we really are winning the war of ideas – the struggle between consumption and economic growth, and religious tradition and economic stagnation". In the same line, Mr. Maxwell adds:

They watch TV and see how we live here in the West. They see children their own age driving sports cars. They see teenagers like them, instead of living in monastic frustration until someone arranges their marriages, going out with lots of different girls, or boys. They see them in bed with lots of different girls and boys. They watch them in noisy bars, bottles of lager upended over their mouths, getting happy, enjoying the privilege of getting drunk. They watch them roaring out support or abuse at football matches. They see them getting on and off planes, flying from here to there without restriction and without fear, going on endless holidays, shopping, lying in the sun. Especially, they see them shopping, buying clothes and PlayStations, buying iPods, video phones, laptops, watches, digital cameras, shoes, trainers, baseball caps. Spending money, of which there is always an unlimited supply, in bars and restaurants, hotels and cinemas. These children of the West are always spending. They are always restless, happy and with unlimited access to cash. I realized with a flash of insight, that this was what was bringing these Middle Eastern children out on the streets. I realized that they just wanted to be like us.

A lengthy but important quotation from the unpublished autobiography of Mr. Maxwell that sums up many distinctive things between European and Middle Easterners. He believes that this 'other' is so much taken by the European life style

and wants to enjoy that kind of life, but in vain. Those are inferior people, he indirectly says, and they will never ever be like us whatever they do or whatever we try to do for them.

Description of the Geographical place

The location of the project is described by the European characters in such a way to present it as unsuitable not just for growing salmon, but also for living. The location is described in a biased way to show it as disgusting as it could be.

First and foremost, it is of vital importance to emphasize that the writer of the novel talks about two different places in Yemen and refers to them as the same location of the project. On page 4 of the novel, the writer mentions 'wadis of the Hadramawt' as the location of the project. Then, on page 186 he mentions 'the mountains of Heraz'. Now Hadramawt and Heraz are totally different geographical places in Yemen. Hadramawt is located in the far east of Yemen, whereas Heraz is located in the western heights of Yemen. Most of Hadramawt district is located in the Empty Quarter and can be said that it is a desert area. On the contrary of that is the Heraz district. Heraz is one of the greenest places in Yemen throughout the year. It is a place, among other places of course, for growing Yemeni coffee of high quality. Whether the author is ignorant of this piece of information, or he deliberately refers to Heraz as a desert trying to create an image that the land of the Arabia, Yemen to be specific, is nothing but desert. He presents the place as a desert and its people as nomadic riding camels and living in tents. On page 117 Tom Price-Williams, as mentioned earlier will be against sending the native salmon to "Middle Eastern desert". Hamish Stewart, a member of the House of Commons, puts a question to the prime minister and says, "Will the prime minister explain to the House why this government is sponsoring the export of live Scottish salmon to die miserably in a desert country?"

The writer goes further and present the location of the project as a place of terrorists. He writes on page 87:

Some observers speculate that Sheikh Muhammad's initiative may not be universally welcome in his province. The area is home to several radical Wahhabi madrasas, religious training schools, and it is understood that salmon fishing is regarded as an unacceptable activity by some Wahhabi imams.

Ms. Harriet, moreover, describes the place as a place from another century. She for sure does not appreciate the antiquity of the place. She rather expresses the backwardness of the people in that place. She writes, "everything else about this place could be from any century except the present one". (Torday 227). The same point is highlighted in Macfie's *Orientalism*, when writes that the other in Western culture as, "backward, corrupt, irrational and uncontrolled". (60)

Concluding Observations

Fishing Salmon in the Yemen, the long novel which sheds lights on the contact between Westerners, Europeans to be specific, and Middle Easterners, possesses a great deal of despise and contempt for Arabs, particularly Yemenis, and present them as irrational, savages and barbarians. As seen in the discussion of selected passages and quotations, there is a unanimous agreement among almost all the major Westerner characters that the idea of introducing salmon into Yemen is absurd and nonsensical, because Yemen is not a suitable place for such species to live and grow.

What is, then, the thing which makes the Europeans get involved in such a project? As illustrated in the discussion, the basic and fundamental reason for those Europeans to take an active part in the project is merely economic. They are there because this project is a treasure for them, economically speaking. The idiot and stupid Yemeni citizen spends money like water on this project, as it is the habit of stupid wealthy Arabs, and has a blind faith in a miracle to happen, but ultimately he dies miserably with the British prime minister at the location of the project.

The inferior look on the Arabs and Arab societies is shown clearly in the analysis of the selected passages. They are presented as people good for nothing but killing each other and others for no clear reasons. They live in a dream world which is far away from reality. Most of their thinking is occupied by metaphysical things.

The image of the 'other' in this novel, being the Middle Eastern Arabs, is so negative and stand as what Europeans are not. Paul Torday presents Europeans are superior, as rational, as the masters of this planet, and the 'other' is just the opposite; inferior, irrational and people of second rate.

Work Cited

- [1] Forster, E. M. *A Passage to India*. Delhi: Surjeet Publication, 2007.

- [2] **Laffin, John.** *The Arab Mind Considered: A Need for Understanding.* New York: Cassell, 1975.
- [3] **Lawrence, T. E.** *Revolt in the Desert.* London: G. H. Doran, 1972.
- [4] **Little, Douglas.** *American Orientalism.* Chapel Hill and London: The University of North Carolina Press, 2004.
- [5] **Macfie, A. L.** *Orientalism.* Great Britain: Pearson Education, 2002.
- [6] **Michalek, Laurence.** "The Arab in American Cinema: A Century of Otherness." *The Arab Image in American Film and Television*, Special supplement to *Cineaste* 17, no 1, 1989.
- [7] **Patai, Raphael.** *The Arab Mind.* New York: Scribner, 1973.
- [8] **Said, Edward W.** *Orientalism.* London: Penguin, 1977.
- [9] **Said, Edward W.** *Culture and Imperialism.* New York: Knopf, 1993.
- [10] **Torday, Paul.** *Salmon Fishing in the Yemen.* London: Weidenfeld & Nicolson, 2007.