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***Stereotyping North Africa in Peter Mayne's A Year in Marrakesh
(1953)***

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Dedication

To our beloved families, friends and classmates who have been very supportive during our
research.

Acknowledgments

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Abstract

This research paper aims at analyzing Peter Mayne's *A Year in Marrakesh*. The purpose of this dissertation is to demonstrate stereotype issue in North Africa. To treat this subject, we have opted for the theory of David Joe Schneider's *The Psychology of Stereotyping* (2005). Our dissertation aims to show how Morocco as a North African country is stereotyped by the Westerners. The first chapter dealt with accurate and inaccurate stereotypes, where we found that stereotypical beliefs can be real perceived thoughts, we have also deduced that stereotypes are false thoughts about the Other. The second chapter is devoted to the study of David Schneider's principles in relation to Peter Mayne's novel namely categorization, schemas, implicit personality, in-groups and out-groups, prejudice, discrimination and generalization. In this part, we have focused on Peter Mayne's stereotypical representation of the Moroccan social life. We concluded that, Peter Mayne's novel *A Year in Marrakesh* is a vivid picture of the way North Africa is stereotyped by the other 'westerners'.

I. Introduction

This dissertation attempts to study and explore the issue of ‘Stereotypes’ in Peter Mayne’s *A Year in Marrakesh* (1953) which is one of his important travels writing novel in Marrakesh. The issue of ‘Stereotypes’ is a vast and universal matter; there is a wide range of definitions for this concept because of its intricacy and vastness. This word originated from the Greek words *stereos* that means “solid” and “typos” meaning “the mark of a blow” or a “model”¹. There are many definitions of stereotype. Some see that it is a set of beliefs or fixed ideas about a particular group. The term, stereotypes, was first used by Walter Lippmann who defines it in his famous book *Public Opinion* (1922) such: People create images in their imaginations about a social group without referring to any empirical studies².

People all over the world are stereotyped differently. When thinking about this phenomenon, individuals are inclined to believe that all stereotypes are negative assumptions that are made about people. However, this is exaggerated because stereotypical beliefs are perceptions that can be positive. That is, they are not always inaccurate and false. Individuals think that Stereotypes are always mythical, representing images created by the ruling class to derogate the others. In fact, this is not always the reality since even the derogated social groups stereotype others. Therefore, stereotypes are a generalization of concepts which are based on previous knowledge and past experiences. Some researchers claim that stereotypes are inaccurate and some of them define it as accurate.

This dissertation tries to examine the way stereotypes function by making reference to David Schneider’s basic principles. He classifies them in his theory ‘The Psychology of Stereotyping’ as follows: categorization, schemas, implicit personality, in-group and out-group, prejudice, discrimination and generalization in relation to Peter Mayne’s *A Year in Marrakesh*.

▪ The Review of the Literature

Consulting many sources, we noticed that there are no previous studies and analyses of Peter Mayne's *A Year in Marrakesh* (1953) by scholars. Even though there are no critics of this work. Mayne's novels considered as a map that should be used before travelling to Morocco by this we perceive that he describes the real life in Morocco and North Africa as being seductive, therefore, it is worthy of being visited.

It is said in Waterstones (2002) which is a British book retailer that Peter Mayne appreciated Muslim life while living in Pakistan³. After his arrival to Morocco, instead of enjoying his time by discovering different places, Mayne chooses writing to reveal Moroccans culture and to make a lot of friends to avoid misjudging them. As it is claimed :

[...] the Tangier people suppose that I too am admiring them and there Sunday evening walking-clothes, I would like to tell them that am doing nothing of the sort. My eyes may be open, they may glint like little chips of coal but it is not with desire⁴.

In other words, Mayne seems arrogant and insensitive towards Moroccans and views himself as superior to them. He does not acknowledge their presence and does not value them as only human beings. Despite his attitude, Mayne learned Arabic and tried to adhere to the local culture, including its festivals and parties.

Furthermore, another critic, Tamason Gamble regards Peter Mayne's *A Year in Marrakesh* worth reading.⁵The difficult circumstances in his first house in Derb-El Shems such as the lack of water and electricity astonished Mayne. This is evident in his quote as he says: "There are also no mice since my assault on them during the past few nights. I have blocked their holes, too"⁶. Peter Mayne finds himself a Marrakeshi⁷ as he learns two languages which are Arabic and French. In a nutshell, the critic believes that Mayne's novel is not a guide book and that it should be read from the outset with that in mind⁸. That is to say,

Gamble perceives Mayne's *A Year in Marrakesh* as a novel that depicts not only the real situation in Morocco but also shows the authenticity of Marrakshis towards their culture⁹.

Moreover, Michael Palin writes that Mayne's *A Year in Marrekesh* captures the essence of Morocco as African country and its people. Palin also maintains that Mayne's novel is not really considered as a travel novel in the true sense of the world. It is a report of a personal experience in the foreign country beyond the tourist eye where he pictures North Africa in a hot and spicy air¹⁰. This is well illustrated in the first pages of the novel for the year¹¹. Palin claims that after a time period of Mayne's experience in Marrakesh, he was fascinated by the extraordinary charm of Moroccan nature¹².

▪ **Issue and Working Hypothesis**

From these rare reviews, it is noticed that no serious study has been devoted to Peter Mayne's *A Year in Marrakesh* even the issue of stereotyping which is a prominent themes in the novel is neglected by critics. Thus, our dissertation attempts to show how the concept of stereotypes is portrayed in Peter Mayne's novel. The aim of this research paper is to analyze the portrayal of North Africa as tarnished by stereotypical views. Our purpose is to display the inaccuracy and accuracy of stereotypes in the novel. To confirm our hypothesis, we have borrowed some concepts from David Joe Schneider's theory on Psychology of stereotyping. In addition, our intention is to demonstrate the Western travel writer's views in the process of picturing North Africa.

Our research follows the IMRAD method and it is divided into four sections. In the first section, the conception of stereotypes is introduced. Then a review of the literature where we point out some critics is provided. This is followed by elaborating the issue and the working hypothesis. The second section is composed of the necessary methods and materials chosen to achieve our aim. Both an overview of David Joe Schneider's theory and a summary

of Peter Mayne's novel are provided. While the third section will be devoted to the results and the findings of our research, the discussion section will be divided into two chapters. The first one deals with accurate and inaccurate stereotypes in Peter Mayne's novel *A Year in Marrakesh*. In the second chapter, we will approach Schneider's principles of stereotypes in Peter Mayne's novel with much focus on categorization, schemas, implicit personality, ingroups and outgroups, prejudice, discrimination and generalization. We finish with a general conclusion which is a synthesis of our work and the most important deductions will be set.

Endnotes

¹David, Schneider. *The Psychology of Stereotyping*. New York: Guilford Press, 2005, 8

²<https://www.waterstones.com/book/a-year-in-marrakesh/peter-mayne/9780907871088>

³www.travellingbookjunkie.com

⁴Peter Mayne. *A Year in Marrakesh*. London: Eland, 1953, 60

⁵www.travellingbookjunkie.com

⁶Peter Mayne. *A Year in Marrakesh*. London: Eland, 1953, 60

⁷Ibid, 62

⁸Ibid, 64

⁹www.travellingbookjunkie.com

¹⁰www.abebooks.fr

¹¹Peter Mayne. *A Year in Marrakesh*. London: Eland, 1953, 8

¹²www.abebooks.fr

II. Method and Materials

1. Method

Our research is about stereotypes in Peter Mayne's *A Year in Marrakesh* (1953). In order to develop and analyze the previously mentioned, we will rely on the theory of the American Psychologist David Joe Schneider: *The Psychology of Stereotyping* (2005). "Stereotypes" is a complex concept which is a belief or a fixed idea about a particular group¹. The concept was first coined by Walter Lippmann in his book *The Public Opinion* (1922). Lippmann shows how individuals use tools such as stereotypes to form their opinions.

Furthermore, he defines stereotypes in his book as "the world outside and the pictures in our heads"². That is to say, man cannot surround the whole world through his talent; therefore, he restores to create images in his imagination of the world which he could not perceive through his senses as he writes: "The pseudo environment or pictures in our heads, resulted partly from censorship, but also from our urge to simplify the complex, and our fear to face facts which undermine cherished beliefs"³. According to the American psychologist David J Schneider: "Stereotypes are ubiquitous, infectious, irritating and hard to get rigid of"⁴. Thus stereotype is in everywhere and affects everyone. Also, he acknowledges that stereotype is based on generalization about group of people, as he includes in his book: "to give up our capacity to form stereotypes, we would probably have to give our capacity to generalize"⁵.

Many researchers confused whether stereotypes are inaccurate or accurate. Therefore, they provided some reasons that explain the correctness or the wrongness of stereotypes.

a) Inaccurate Stereotypes

According to David Schneider stereotypes are inaccurate⁶, by consulting many studies and researcher's views. Stereotypes are incorrect due to the lack of past experience with

stereotyped individuals, and the prejudiced ideas that control them. Self-judgment lead to develop false beliefs to justify injustice.⁷

b) Accurate Stereotypes

Stereotypes accuracy means, the correspondence between individual's beliefs and ideas they assess about the others and the real qualities and traits they hold.⁸ David Schneider and some theorists as William Swann, argue that we can be accurate about what traits other possess. Although much depends on how they are measured and what criteria are used on its conceptualization.⁹

From all these studies and theoretical ideas the issue of stereotyping has been studied by different psychologists. To examine how stereotypes function we made reference to the basic arguments and principles that Schneider develops in his theory: categorization, schemas, implicit Personality, ingroups and outgroups, prejudice, discrimination and generalization.

a) Categorization:

Categorization is one of the most important principles of stereotypes. David Schneider says that, everything in the world is categorized into groups according to a given qualities and traits.¹⁰ Stereotyping and categorization, are a cognitive perceptual processes which help the perceiver of the world to understand, make distinctions between categories and make inferences about social groups.¹¹

b) Schemas

Schemas can be defined as notions we have about categories. They function as frameworks for understanding what we see and hear.¹² Schneider says that our knowledge structures our schemas and help us in the recognition, interpretation and labeling of stimuli. It

provides default information values for missing information. Schemas contribute to the process of information and make people's interaction with the world's that effective.¹³ Schneider says that Schemas that we have in our minds affect what we remember, and help us to go beyond immediately presented data to infer additional features and other information.¹⁴

c) Implicit personality

David Schneider says that, implicit personality is a cognitive structure used during the social perception and interaction. It is implicit because it functions unconsciously or a subconscious reflex. A method used by the mind to begin processing information about a person, and this process occurs differently from one person to another. In another word, it is a personal process that depends on a person's experience and history. Stereotypes can be easily seen by the stretching of implicit personality.¹⁵

d) Ingroups and Outgroups

In-groups and out-groups are considered as a fundamental principles involved in stereotypes area. The first means a social category group with which we identify strongly, and the second means a social category with which an individual does not identify. Most of the time people prefer their own groups over the other groups. Discrimination between in-groups and out-groups is a matter of ethnocentrism that is, favoring the in-group and derogating the out-group.¹⁶

e) Prejudice

This term refers to prejudgment about a person without knowledge¹⁷. Many psychologists like David Schneider claim that positive and negative prejudicelimit individual's experiences and it refuse important information,¹⁸this means that they consist of

individual opinion without dealing with experiences to make their images realistic and believable without confirmation.

f) Discrimination

According to Schneider, discrimination refers to individual behavior. He considers it as “the unjustified use of category information in making decisions about others”¹⁹, which means that an evaluation of one group usually influence them negatively. An example given by Schneider the distinction of most universities and colleges based on the levels of examination as it is showed: Most universities and colleges discriminate on the basis of test scores and high school grades; some businesses may hire people with certain kinds and amounts of education, plus what they take to be relevant skills²⁰. Also, discrimination can be defined as the differential treatment of individuals.

J) Generalization

Stereotypes can be defined as a generalized belief about the characteristics of a group. According to Schneider stereotypes are based on generalization²¹. It referred to “inaccurate generalization”²², because it is based on prejudice ignorance and social realities. Schneider claims that we cannot divorced stereotypes from people’s thought due to the generalization that have about a group of people²³. That means; due to the generalization that they have about a group of people we cannot separate stereotypes from people’s ideas.

II: Materials

A) Historical Background

Peter Mayne (1908-1979) is an English travel writer who wrote about his experiences in North Africa especially in Morocco .When he had finished his education in England he

went to Bombay at the age of twenty and worked as an assistant in a firm of merchant-shipper. Mayne admired the Muslim life while living in Pakistan, where he worked as secretary to the Ministry Refugees and Rehabilitation, until he moved to Morocco to write his first novel entitled *A Year in Marrakesh* (1953). In the same year, he was able to acquire a little bit of Moroccan culture and learned their language to interact with inhabitants to understand them deeply. He could also capture the way of life to the reader. Later he moved to Athens where he wrote *The Narrow Smile*, *The Saints of Slind*, *The Private Sea* and *Friends in High place* (1975).²⁴

After establishing control over Algeria in (1830) and Tunisia in (1832), Morocco becomes the new destination for France that aimed to extend its domination long Africa.²⁵ Morocco became officially under French control since the endorsement of 'Fez' or 'Fes' Treaty with Sultan Abd-Elhafid and the French authorities in March 30th, 1912. The latter states that the French government and the Sultan mutually agreed about the establishment of French economic, administrative and military reforms in Morocco ²⁶. Also, the treats, provides the French Commissioner Resident shall be the sole intermediary in all foreign relations ²⁷. After that, in April 17th, in the same year Moroccans started rebelling against the French officers. This revolt surprises the French authorities that engaged in a direct fight with rebels, a confrontation that resulted in the death of hundreds of Moroccans.²⁸

The Second World War marked the transition of the Moroccan nation, *The Atlantic Charter* avowal of the right of the people self-determination and to choose the system of government desired by them, motivated the Moroccans towards independence against France. Then, the meeting between the American president Roosevelt and the Sultan, during the Casablanca conference in January 1943, is considered as a crucial factor in the development of the alliance between the Nascent Moroccan Nationalist Movement and the Royal palace.

'The Tangier Speech' was the first public demonstration of the closeness that had developed between the Nationalist Movement in the form of the Istiqlal Party and Sultan Mohammed. This was the first incident, which gave the Nationalist Movement power and respectability. It also enabled Istiqlal independence to extend into the whole Morocco. This movement faced a great react with all the population, which in turn astounded the French administration, because the speech was sanctioned by the Sultan with all his moral and religious authority as a commander of the faithful (the descendent of the prophet). The event of murdering of a Tunisian leader in 1952 marked the turning point between Moroccan relations with French authorities. In 1953, Sultan Mohammed V was exiled to Madagascar, and two years later, Moroccans demanded the restoration of the Sultan by raising violence. Therefore, French authorities brought him back to the country. In late 1955, Sultan Mohammed succeeds in negotiating the Moroccan independence with a framework of French-Moroccan interdependence. The Sultan agreed to transform Morocco into constitutional monarchy with a democratic system of government; in March 2, 1956 Morocco restored its full independence.²⁹

The colonizer left Morocco's people think that they can finally enjoy their independence in peaceful environment; a huge reconstruction still waited them psychologically and economically. In August 1957 Mohammed V assumed the title of king to build a new government. Nevertheless, the French influence in Moroccan culture still persisted. The 'neo-colonialism' period started, and the French colonizer imposed his system and the way of life to the Moroccans. Again it is under these conditions that Moroccans lives remained disturbance and conflict. French colonizer considered the Moroccans as primitive and uncivilized people. This is what caused their stereotyping which is well is well revealed in Peter Mayne's *A Year in Marrakesh* (1953)

B) The Summary of the Novel

A Year in Marrakesh (1953) is a novel written by the English writer Peter Mayne during his journey to Morocco. The events of the novel begin with Mayne and a native Moroccan conversation, in a coffee-house 'Café de France' who suggested to him to stay in a hotel. Mayne preferred to settle in Marrakesh and experience the real life as one of the inhabitants rather than enjoying it as a privileged tourist in hotel. Through this novel, he shows the essence of the Moroccans life, where we see how the westerns stereotyped North African world and what kind of images and ideas they have about the Arab Muslim world, by using some dehumanizing words as "a big negro".

Throughout this novel, we have learned that the writer displayed a kind of racism by depicting Morocco as the dark world, and praises himself as a white person. In just one year, Mayne moves houses three times from Derb el-Bir to Der-esh-Shems then Riadez-Zitoun. He tried to make friends with local people, as he engaged in conversations with them using their mother tongue. Mayne is fascinated by the Moroccan traditions and culture, including their way of clothing, gastronomy, celebrations and their feasts such as the month of fasting 'Ramadan' or 'Aid El-Sghir'. Through his journey in Morocco, Mayne notices that North African people, whatever intellectual state, always remain in their oriental mood. Despite all negativities and hard life in Marrakesh, Mayne enjoys life there. When he was asked by one of his friends, Breandon, about the real secret for his coming to Marrakesh it is clear through his answer that there is no serious reason, claiming that Marrakesh influences and attracts him and he is so happy to live there. At the end of the novel, Mayne returned to his country England, wishing to stay more in Morocco or at least to have a chance to visit again this country.

Endnotes

¹David, Schneider, *The Psychology of Stereotyping* (New York: Guilford Press, 2005)

²Walter, Lippmann. *Public opinion*. New York: Macmillan, 1922,4

³Michael, Curtis, Walter Lippmann. *Public Opinion . With a New Introduction* .New Brunswick: transaction, 1991, 9

⁴David, Schneider. *The Psychology of Stereotyping* (New York: Guilford Press, 2005),1

⁵Ibid, 8

⁶David, Shneider. *The Psychology of Stereotyping*.New York: Guilford Press, (2005),

331⁷Ibid, 337

⁸Ibid, 300

⁹Galen, Bodenhausen, Jennifer, Richeson. *Prejudice, Stereotypeing, and discrimination*. Social Psychology the state of the science. Oxford: University press(2010), 34

¹⁰David, Shneider. *The Psychology of Stereotyping*.New York: Guilford Press, (2005)

¹¹Ibid, 64

¹²Ibid, 64-65

¹³Ibid, 120

¹⁴Ibid, 122

¹⁵Ibid, 122

¹⁶Ibid, 123

¹⁷Ibid, 174

¹⁸Ibid, 175

¹⁹Ibid, 173

²⁰Ibid, 267

²¹Ibid, 27

²²Rupert, Brown. *Prejudice Its Social Psychology*. London: Blackwell, (1995),36

²³David, Shneider .*The Psychology of Stereotyping*. New York: Guilford Press,(2005),29

²⁴Ibid, 28

²⁵Najm A ,Najm. *Negative Stereotypes of Arabs*,the Indian journal of social work: Tata Institute of Sciences.Vol.80,No,2019,87

²⁶David, Shneider. *The Psychology of Stereotyping*. New York: Guilford Press ,2005, 562

²⁷Ibid, 562

²⁸Peter,Mayne .*A Year in Marrakesh*.London: Eland,1953,190

²⁹Najm A,Najm. *Negative Stereotypes of Arabs*,the Indian journal of social work: Tata Institute of Sciences.Vol.80,No,2019,89

III. Results

From our reading and studying of Peter Mayne's *A Year in Marrakesh* in the light of David Schneider's theory *the psychology of stereotyping*, we have reached the following results: in the first chapter of our research, we tried to answer the question whether stereotypes are accurate or inaccurate. Many researchers claim that stereotypes are not often inaccurate but they may rather be accurate regarding some reasons. Thus, we have demonstrated the way Peter Mayne stereotyped the Moroccan people in his novel *A Year in Marrakesh*. Through Mayne's description, we can assess his stereotypical beliefs. From this, we can consider it as accurate or not accurate.

In the second chapter of our work, we have developed Schneider's principles, applying them on Mayne's novel. In the first part entitled "categorization", we have studied the way Mayne categorizes and classifies the Moroccans. The second part demonstrates "schemas" we have highlight how the writer uses his knowledge to judge the Moroccans. The third part deals with "implicit personality" where we show the way Mayne uses his cognition to make stereotypical judgments'. In the fourth part, we have analyzed "In-groups and out-groups" we emphasize the writer's manner in which he favors the social category to which he belongs and derogates the Moroccan society. Concerning "prejudice", we have noticed that is related to the westerners prejudgment of the North Africans and false ideas that they developed to judge Moroccans.

The fifth part is devoted to "discrimination" in which Mayne discriminates himself as a white man from the Moroccans and privilege his skin over the natives. Our findings end with the last part entitled "generalization". Through our research, we have noticed that stereotype based on generalization about a group of people, ignoring the differences that characterized on individual from the others.

IV. Discussion

Chapter One

▪ Stereotypes Inaccuracy and Accuracy

As it has been mentioned, stereotypes are beliefs about social groups who do not belong to another group and do not identify themselves within that group. Stereotypical beliefs push social scientists and researchers to ask whether stereotypes are accurate or inaccurate. Some of them tend to assume that stereotypes are by definition inaccurate and this prevented the thorough study of the accuracy issue.

A) Inaccurate Stereotypes

Stereotypes are a set of beliefs about a social group. These beliefs can be accurate or not accurate. Many researchers define stereotypes as inaccurate, but no one has claimed explicitly that all beliefs about all groups are inaccurate.¹The rejection of defining stereotypes as inaccurate does not mean that stereotypes are accurate. The degree of stereotypes' accuracy or inaccuracy cannot be assumed, but must be evaluated empirically.²Some studies prove that stereotypes are inherently inaccurate providing two possibilities. The first possibility is that all stereotypical beliefs about groups are inaccurate. The second one is that not all beliefs about groups are stereotypes but are the subset of all beliefs about groups that are inaccurate.³

David Schneider in his theory *The Psychology of Stereotyping* (2005) claims that “researchers assumed that stereotypes are by definition inaccurate”.⁴ He also thinks that the answer to the question of whether stereotypes are accurate or inaccurate remains a great deal. However, Schneider tends to assume that stereotypes may be inaccurate by providing some reasons that legitimate his point of view. First, Individuals prejudice other people's beliefs.⁵In other words, Schneider insists on the first reason that peoples hold an image about a given group before knowing them. From this standpoint, it can be deduced that Peter Mayne's A

Year in Marrakesh confirms his thought of stereotypical beliefs that could be inaccurate and erroneous. We notice that Mayne's ideas about the Moroccans are prejudiced. Before meeting and interacting with them, at the very beginning of the novel, Mayne displays his anxiety and fear of the Moroccans by depicting them as "creatures"⁶ rather than humans.

Peter Mayne describes Morocco as a place of darkness instead of giving a beautiful image about Morocco and North Africa in general. Also, we notice that Mayne's travel to Marrakesh is made on purpose and that it can be a mission rather than a journey as a visitor, this is demonstrated when he says "this was not just an excursion"⁷. He has a role of an observer who is taking notes about the locals. Mayne exaggerates his feeling through his saying "I have sat myself behind carefully-chosen defences"⁸. That is, it refers to the ideas that he formed in his mind about Moroccans. This is well confirmed when he says: "This is what they say"⁹. This uncertainty makes his beliefs either true or false. Many stereotypical ideas are created by the westerns to keep control over the eastern by referring to them as savages, uncivilized and uneducated to justify the westerns prejudice.

Then, we feel that Mayne was obliged to come to Marrakesh when he writes "Anyway, here I am. My back is against the wall"¹⁰ showing to the readers that he is in Marrakesh to transmit truth about Moroccans. He felt that he is responsible for converting the Arab image to the westerns through writing this novel *A Year in Marrakesh*. Mayne tries to reveal the ambiguity about this world. He is not really fascinated by the Moroccans traditions or sacred habits, and this is shown through his carelessness about their "Sunday-evening or walking clothes"¹¹. Mayne's attention is more serious than enjoying times or discovering Marrakesh culture. He considers this as a waste of time. Clearly, his attention is to satisfy his curiosity whether the ideas that he had about the inhabitants are accurate or inaccurate. This is described in the following quotation: "My eyes may be open, they may glint like little chips of coal, but it is not with desire. I have chosen to focus upon infinity"¹². Mayne describes his

eyes like a chip of coal even if they are open but he does not see anything in Morocco. And that confirms the westerners' ignorance and vanity towards North Africans.

Mayne chooses to focus on the emptiness rather than looking at the Moroccans. His contempt is well expressed in: "they have no power to melt my heart or fascinate me".¹³ In the sense that Moroccans do not surprise him because he sees himself as superior and more civilized comparing to the natives who are ordinary for attracting him. Such depictions serve to darken the image of Morocco and may also lead to other false prejudgments and beliefs. Furthermore, we can easily understand Peter Mayne's reason for holding all these stereotypical beliefs even before his arrival to Morocco, and to interact with Moroccans then to judge them positively or negatively, when he says "yet this was what I had chosen, out of all the possibilities in the world. it was in order to be here and nowhere else that I had laid my plans, solemnly, as if it mattered profoundly, with neither knowledge nor experience to guide me".¹⁴ Even if he admits that Morocco is a touristic place, he immediately reduces it by saying that the strangers are the ones who feed the Moroccans. That is, Moroccans are unable to make money in their own country; consequently they rely on tourism as a source of income.

Second, many inaccurate stereotypes are due to the lack of experience or direct interaction with stereotyped individuals, sometimes people generalizing individual behavior is inaccurate.¹⁵ Psychologists think that anyone can create stereotypes.¹⁶ Peoples rely on their stereotypes only when the personal information is absent or ambiguous to justify their ignorance. In fact, these beliefs may not refer to a specific group and are not applied to all individuals. Even Peter Mayne's stereotypes may be driven either from his false impression or his lack of objectivity about Moroccans. The fact that he lets himself think in a negative way is already a delusion. After his arrival to Marrakesh, Mayne met a lot of people, and some of

them offered him their help. Moulay Hamed is one of the natives who notice Mayne as a stranger and proposes his assistance and guidance in Morocco. However, Mayne's fear urges him to reject the natives because he does not know them or may be because of his stereotypical beliefs that he had before reaching Marrakesh. Despite Moulay Hamed's generosity, Mayne's response is cruel: "leave me in peace".¹⁷ Mayne refuses others' help and pretends to be capable of arranging everything alone. However, Moulay Hamed insists on convincing him when he says "sir look at me! Turn and look! You will find that I am a nobleman of Morocco"¹⁸

Mayne's prejudgment on Africans may be related to views and opinions that are unconsciously stored in his mind. Moreover, the nobleman starts to speak in English to captivate Mayne's attention and to prove that he is a well-educated man, who is able to speak in fluent English. He says: "I have learned so fluent from a Swedish gentleman"¹⁹, and after all his efforts, he finally succeeds to change a little bit Mayne's mind. Subsequently, Mayne starts to examine him from the first impression that he is a "poor creature"²⁰ using the verb "he seemed"²¹ which means he confirms his stereotypes about the Moroccans without knowing them. Despite his stereotypes, Mayne realizes that he was mistaken about Moulay Hamed when he claims: "I knew then that I had been mistaken, that the seigneur was after all at the top of his profession".²² He confesses that Moulay Hamed was truly generous and kind because he tries his best to make him at ease.

Therefore, one can say that some stereotypical beliefs are based on the absence of experience and are established through the indirect interaction with stereotyped people, thus, these may be unjust and inaccurate. David Schneider argues that stereotypes inaccuracy is defined in terms of self-judgment. That is to say, we cannot trust people's judgments according to their own personality traits and self-assessments with no evidence and arguments, that depend on their self-reports and interpretations.²³ Self-judgment is manifested

when subjects interpret the individuals in their manner they do nothing to enhance the truthfulness of people's assessments, out of touch with reality and exaggeration based on small kernel.²⁴

Third, researchers assume that not all stereotypes are accurate especially the negative ones.²⁵ Since some negative stereotypes are accurate this leads others to contrast and assume that all stereotypical ideas are accurate. Indeed, stereotypes have negative connotations that are basically established through expectations and bad interpretations. Stereotypes are often used to justify injustice and discrimination since Mayne tries to show the real life in Morocco, as a result, his portrayal of this space can be inaccurate even if it is positive or accurate even if it is negative.

We notice that Mayne's description of the hotel where he lodges is extremely unpleasant for him. He depicts the room as a "luminous box".²⁶ He also complains about the bad service of the hotel especially in terms of neglecting the comfort of the client and focusing on the cost and money that they will get from visitors. From this stand point, we may understand that Mayne focuses only on the negative side of Morocco. He proves that the previous ideas which stereotyped the Moroccans as disorganized and unclean people can be accurate and real judgments. Nevertheless, researchers do not believe that stereotypes are sometimes accurate that is why they state them inaccurate. Besides, Mayne's occurrence in Marrakesh reveals many realities and assures some of truthfulness about the inhabitants and the Arabs.

B) Accurate Stereotypes

David Schneider says that stereotypes accuracy has been ignored or avoided because stereotypes in fact are negative, since they bring negative consequences by creating social problems between social groups and it makes grimy and dirty work, then prejudiced people

made it seem an untrue element.²⁷ He adds that stereotypes accuracy refers to the correspondence between beliefs and criteria of a person or social group towards the others or it is the resemblance of people's thoughts and the real images given to them. The accuracy question concerns the correspondence between personal beliefs and the truth²⁸. Probably the researchers prefer to ignore the study of stereotype accuracy because it affronts humanitarian feelings, and regardless of the consequences, they cannot deny the possibility of stereotypes accuracy either those which are positive or negative. In fact, there is no empirical data used or any direct experiment which validates and confirms stereotypes inaccuracy.²⁹

The presence of accurate stereotypical thoughts is manifested at the very opening of Mayne's *A Year in Marrakesh*. When he describes the hot nature of Morocco, we deduce that he is astonished by the Moroccans who are able to resist the weather conditions. Even the title "Derb el-Shams" advocates the writer's idea of warmth. It seems from the novel that Mayne is providing a bad image of Morocco as well as Mediterranean countries. However, the writer's remark cannot be denied because of its accuracy since the African continent in general suffers from severe heat and drought, and people acknowledge the harshness of their climate. This idea, though stereotypical, it is accurate, but we may find some high places that do not suffer from temperature and testify to humidity.³⁰ Throughout the novel, we remark that Mayne tries to capture Marrakesh in an unpleasant picture. That is, he represents it as a poor part of the world where it is very difficult to adapt due to hard living conditions and the lack of life necessities. He mentions that he is suffering from the lack of water in Derb-El Bir³¹. This seems ironical since 'El Bir' in Arabic is a source of water.

The writer qualifies Morocco as a dirty place as he claims: "there no mice since assault on them during the past few night, I have blocked their holes"³². He means that mice are found always in dirty places.

Through Mayne's reporting of the Moroccan's speech, we remark how Moroccans are influenced by the French language. That is, there is a kind of mixture between their mother tongue and the language of the 'French' colonizer. Though this quality holds a sort of negativity, it remains true because this case exists in many North African countries that experienced French colonization as he writes: "My woman makes nimeru wahed"³³. The writer observes that in Marrakesh the Moors utter some French letters incorrectly. From this, we feel that he mocks the Moroccans' way of speaking. Even though this stereotype is accurate, we note that he is trying to show his level of education and knowledge. Despite his American nationality and his English language, he is able to speak French correctly and to notice any spelling mistakes committed by others. He is also able to easily communicate with the local people as it is mentioned in the novel: "I notice that when Moors make use of French 'u' sharpens still further and becomes 'i' Nimeru"³⁴

The presence of accurate stereotypical beliefs is apparent through Mayne's description of the way Moroccans think about all what happens to them in the present time or what will happen to them in the future. For them, everything depends on the will of God. Mayne writes: "they don't care what happens and in any case are satisfied that god will determine their futures as he pleases. So they don't have to strive for success, and this makes living amongst them such a wonderful relief".³⁵This can be considered as fully accurate because the majority of Muslims have shared this belief. Nevertheless, the negativity of this cannot be ignored because it may signify that Arabs do not put all chances on their side, and they always rely on god to achieve what they want. This is well revealed by the Moroccans' repetition of the word "Inshaa Allah" each time they speak about their plans or something else. Stereotypes accuracy in this sense consists simply of knowing whether the direction of the perceived location of the group on the attribute dimension is correct³⁶.Schneider says that the best we can do about stereotypes accuracy is to say that some stereotypes held by people towards the out-groups are

sometimes accurate. Despite much depend on how they are measured and what criteria are used within its conceptualization³⁷.

Schneider says that, stereotypes between social groups can be regarded accurate if the stereotyped groups agree on the 'autostereotypes'. That is to say, the target groups accordance and agreement about the traits and criteria given to them. For example, when saying the black efficiency in athletic domain is better than the whites, this can be estimated accurate if the whites and blacks accept to be stereotyped like that. Often stereotypes are defined in terms of consensus judgments; that is to say, they are considered accurate if a given judge links the consensus of other judges³⁸. Researchers make distinction when studying the accuracy of stereotypes. In other words, stereotype accuracy can be first regarded as 'discrepancy' or a score which indicates how close perceivers stereotypes come to perfectly accurate, second it is seen as 'correspondence' which means how well people's beliefs identify with the criteria or the correlation between perceptions and qualities³⁹.

The women's position within Islamic society is well manifested in Mayne's *A Year in Marrakesh*. Mayne sees that women's role in this patriarchal society is very limited. That is to say, women's schema starts from a daughter to married woman then turn to a housewife and a mother. It appears for him that women are considered as slaves to fulfill men's needs. He mentions in the third content: "then why don't I get a fiancée? Then she could look after me, who cook. Must I really fetch the water myself? Why don't I get the water carrier to bring a skin each day".⁴⁰ The reality of women's oppression and discrimination cannot be disguised. Women for centuries until our days, still suffer from inequality and misfortune of this patriarchal society. Many feminist writers in the world have adopted the issue of women oppression. For example, the Algerian writer Malika Moqadem in her famous novel *L'interdite* criticizes the Muslim patriarchal society.

Moreover, through the novel, we realize the extent to which sexism and inequality lead women to suffer from the simplest things. Mayne never mentioned that women are in picnic day or in coffee-house, they are not allowed to roam as they like. Aysha Mayne's friend says that Moorish ladies are not permitted to go to 'Café de France' even with gentlemen.⁴¹ If women face problems or danger in the places where they are not allowed to go, they will not be defended nor protected. Mayne says: "the girls struggled and kicked, but the men simply took a firmer hold and lugged them off like animals".⁴² Men perceive that women's place is at home, and the street is made only for men.

In order to make a decision about the disconnect between stereotype inaccuracy and abundant evidence of stereotype accuracy, psychologists claim that stereotypes accuracy based on studies reporting empirical data rather than sources declaring stereotypes to be inaccurate or just exaggerations without data. Psychologists also try to put their focus on the necessity to stop confusing levels of analysis by declaring that stereotypes are inaccurate because they do not apply to every individual. It is important to review the entire relevant literature before making suggestions about stereotype accuracy or inaccuracy. Researchers must empirically demonstrate that judgment deviate from a priori normative model of rationality⁴².

We feel stereotypical images by Mayne towards Moroccans social lives. He addresses to some people by referring to their regions as 'Elmeknassi', and justifies this by the Arab Muslim tradition of giving their children the names of their ancestors this is well explained in the following quotation: " In a society where probably not more than a dozen personal names are commonly used, it is obvious that even linked with the father's name, thus Mohamed Bin Hamed, or Hamed Bin Mohamed a good deal of confusion must result"⁴³, this shows how Moroccans and Arabs in general are attached to religion. It is known that Mohamed is the most holy respected one, because it is the name of the prophet. Mayne's judgmental thoughts

correspond perfectly the Moroccan real traditions and criteria. These features are characteristics of most Muslim countries; however, we may find families that do not apply this kind of life style.

From Mayne's way of dealing with Moroccans, we feel that he underestimates and belittling them, for instance when he was asked by one of his Moroccan friend about what is he doing he answered "am writing a book a novel how to explain what a novel was"⁴⁴, and when the Moroccan asked for more details because he cannot read Mayne says "let us forget about it".⁴⁵ Then, this suggests that he thinks that no matter how hard he explains to this Moroccan, he will not be able to understand. From here we acknowledge how Westerns privilege themselves as the more educated and civilized people of the world. In fact he is giving an accurate image of the way white races think about the out-groups especially the orient world. Additionally, there is another fact that is related to the importance of education, , most people particularly at the colonized period are not educated or literate. Even at the present time still some people who do not know how to read and write especially those from isolated areas.

The matter of regional problems is well exhibited within the novel; Mayne mentioned that it was not easy to go to public Muslim bath where ordinary people in Marrakesh take their showers. The reason is due to his religious faith, Christians are not allowed to share with them such things: "the mul-l-hammam looked rather sternly at me and said that Christians were not allowed".⁴⁶ Mayne probably wants to demonstratethat racism is everywhere and this is not only a feature of Westerns. We feel as if he wants to say that the oppressed world that suffers from discrimination and racism is behaving the same way as the oppressors. He has indicated the Arab Muslims also have drawn certain limits which keep a distance between the ones who do not belong to their social groups: "it is not generally proper for a Christian to try to embrace a Muslim higher than the hand".⁴²In addition this stereotypicaljudgement can be

real. Because, there are still some Muslims who think that way. People can be agree with this think this way even in the present time. In spite of this, we cannot fully claim its accuracy since we may find other social groups with another religion living with Muslim and the best example of this is Peter Mayne presence in Marrakesh. All people around him respect and help him to discover things and to get his needs they even, invite him to their parties and join their trips without any hindrance.

Moreover, through Mayne description of the Moroccans by some dehumanizing words as “big negro”⁴³ we realize how his position toward people remains racist. The recurrent use of the word ‘slave’ is not random; he sees his white skin as an advantage which makes him different from this dark world as he names it. It seems to us that Mayne underestimates and mocks Moroccans, he treats them as non humans and he compares them to strange living being by saying they are algae⁴⁴, as he expresses the way he ignores them and their traditions just to show that all these things around him in Morocco do not make any sense for him: “if the Tangier people suppose that I too am admiring them and their Sunday-evening walking-clothes, I would like to tell them that am not doing nothing of the sort”⁴⁵. Even if is fascinated with the native culture, we feel that he wants to maintain his privileged position as a Westerner, he said “ The language and the prospect were equally fascinating but I said coldly, ‘if you do not leave me, I shall leave you’”⁴⁶. From this we may conclude that what his actions contradicte what he says. These perceived stereotypical images convey with the real state of the westerners existence in North Africa in the name of the authoritarian and powerful nations of the world. No matter how hard life can be in this uncivilized part of the world as it is depicted by the colonizers, but still it remains the most desired place where westerns tourists prefer to spend and enjoy their holidays.

In this chapter, we have attempted to study stereotypes categories in relation to their inaccuracy and accuracy. Through it we have discussed Mayne’s stereotyped thoughts about

the Moroccans where we notice some of them are accurate in the sense that the stereotypical beliefs toward the Moroccans correspond with the real qualities of them. Some other stereotypes however are inaccurate beliefs about social group. Since Mayne holds prejudiced ideas, his views and opinions are unconsciously stored about Moroccans in his mind.

Endnotes

¹Lee, Jussim, Kent, Harber, Florette, Cohen. *The Unbearable Accuracy of Stereotypes* (2009),200

²The Inaccuracy of national character Stereotypes, *Journal of Research in Personality* (2013),5

³Lee, Jussim, Kent, Harber, Florette, Cohen. *The Unbearable Accuracy of Stereotypes* (2009),201

⁴David, Schneider. *The Psychology of Stereotyping*. New York: Eland (2005), 300

⁵Ibid, 300

⁶Peter, Mayne. *A Year in Marrakesh*. London: Eland (1953), 1

⁷Ibid, 1

⁸Ibid, 1

⁹Ibid, 1

¹⁰Ibid, 1

¹¹Ibid, 2

¹²Ibid, 2

¹³Ibid, 2

¹⁴Ibid, 20

¹⁵David, Schneider. *The Psychology of Stereotyping*. New York: Eland (2005), 300

¹⁶Lee, Jussim, Kent, Harber, Florette, Cohen. *The Unbearable Accuracy of Stereotypes* (2009), 201

¹⁷Peter, Mayne. *A Year in Marrakesh*. London: Eland (1953),3

¹⁸Ibid, 3

¹⁹Ibid, 3

²⁰ Peter, Mayne. *A Year in Marrakesh*. London: Eland (1953),4

- ²¹Ibid, 4
- ²³Carey, Ryan. Stereotype Accuracy. *European Review of Social Psychology*(2010),5
- ²⁴,David, Schneider. *The Psychology of Stereotyping*. New York: Eland (2005), 300
- ²⁵Ibid, 300
- ²⁶ Peter Mayne. *A Year in Marrakesh*. New York: Guilford (1953), 18
- ²⁷Charles,Judd. Bernadette, Park. *Definition and Assessment of Accuracy in Social Stereotypes*. vol,100. No, (1993).110
- ²⁸ David, Schneider. *The Psychology of Stereotyping*.New York: Eland (2005),
- ²⁹Peter Mayne. *A Year in Marrakesh*. New York: Guilford (1953), 8
- ³⁰Ibid,
- ³¹Ibid, 60
- ³²Ibid, 76
- ³³Ibid, 23
- ³⁴Ibid, 85
- ³⁵Charles, Judd, Bernadette, Park. *Definition and Assessment of Accuracy in Social Stereotype*.vol.100, No.1(1993), 110
- ³⁶ David, Schneider. *The Psychology of Stereotyping*.New York: Eland (2005), 337
- ³⁷Ibid, 332
- ³⁸Lee, Jussim. *Stereotype (In)Accuracy in Perceptions of Groups and Individuals*(2015),5
- ³⁹Ibid, 8
- ⁴⁰ Peter Mayne. *A Year in Marrakesh*. New York: Guilford (1953), 32-33
- ⁴¹Peter Mayne. *A Year in Marrakesh*. New York: Guilford (1953), 64
- ⁴²Ibid, 64
- ⁴³Ibid, 69
- ⁴⁴Ibid, 93

⁴⁵Peter Mayne. *A Year in Marrakesh*. New York: Guilford (1953), 75

⁴⁶*Ibid*, 9

Chapter Two

▪ Reading Peter Mayne's *A Year in Marrakesh* in David Joe Schneider's *The Psychology of Stereotyping Theory*.

This part of our dissertation aims at elaborating the subject of stereotypes in Peter Mayne's *A Year in Marrakesh* (1953) in the light of Schneider's theory *The Psychology of Stereotyping*. Our study will cover the following principles of stereotypes: categorization, schemas, implicit personality, in-groups and out-groups, prejudice, discrimination and generalization.

1) Categorization

According to David Schneider, categorization is a helpful process that simplifies the world by inferring information about other groups to fulfill and justify the missing knowledge¹. It refers to the process of mapping external stimuli onto internal representation². In that sense, categorization is a method used to classify all what is out of society to which a person belongs by taking into consideration the differences and similarities of other groups. Cognitive portrayal of social groups plays a considerable role in determining which group belongs to a given category and generates conclusions about social group membership.³

Peter Mayne's *A Year in Marrakesh* (1953) covers many stereotypical ideas. He tries to make categorization about society in Marrakesh based on his life experience there as a foreigner and observer of the Arab Muslim society. First of all, categorization can be shown when he says: "It seems that the whole of this enclave is the property of a Berber family who are feudal landlords in the foothills of the Atlas and have for centuries enjoyed a great power"⁴. From this, we notice that Mayne tries to categorize and classify 'enclave' in Berber social group according to his knowledge. He does so directly without asking for information since

categorization is an intellectual system which functions through giving maximum information with least cognitive efforts as it makes the observer or perceiver of the world an interchangeable member of the social group.⁵

Another example from the novel that shows social categorization is when Mayne writes: “My earlier impression that Moors have three kinds of face was accurate as far as it went, but I have now been here long enough to recognize infinite varieties within these types. You have the three basic faces –Arab, Berber and Negroid”⁶. From the above quotation, it is clear that categorization about a given social group’s characteristics is a serviceable tool for the establishment of a meaningful representation of others⁷. Throughout Mayne’s recognition of Moors with different characteristics, we understand that he wants to show to some extent that Morocco is a country of cultural diversity. In addition of this, we sense that the aim of this novel is not only to narrow the realistic daily life of Moroccans, but it rather goes beyond this. In fact, we feel that the roughness of the white race prejudice is still rampant and that people of black skin still suffer from racism and discrimination. This novel also carries racial stereotypes since the author uses the word ‘Negro’ which is defined in the oxford dictionary as “a very offensive word for a black person”.⁸

Mayne categorizes Moroccans as Persians which is seen when he compares the lifestyle of his Moroccan friends when he was on a picnic with them in Auguedal in Derbesh-Shems. For instance, he portrays Europeans’ picnic as a deliberate attempt to simulate the simple life; however, the Moroccans do not see things this way nor do the Persians. He often depicts the life of Moroccans with hardship, thus, we realize that Mayne tries to say that people in this country could not escape living a hard life. We also feel that he tries to preserve the prestige and good taste of Westerns in their taste in life.⁹

Through Mayne's depiction of Moroccans, we understand that he considers them a hypocritical society. This is seen when he asks his friend Idrees to accompany him to drink alcohol who refuses because Muslims are forbidden by Quran and also because the Sultan banned the sale of alcoholic drinks to Moorish Muslims. Mayne states that when he was in the bar, there were many Moroccan clients who were drinking.¹⁰ In a way, we feel that Mayne denounces this intentionally with the aim of showing that Moroccans are not really satisfied with the faith they follow. Their religious doctrine makes them pretend that they are strong believers. In effect, it is just a mask to avoid troubles with the ruling system and society in general.

2) Schemas

Schneider sees schemas as cognitive patterns that help in the recognition and the interpretation of what is seen and heard by linking the personal experience and prior knowledge of individuals' own interpretations¹¹. Schema is a cluster of related pieces of information, knowledge or memory that are stored in the mind, and a system for categorizing and organizing information which can influence people's cognition and behavior. Schemas help people to make sense of the complex world of information that they are living in. Stereotypes are an example of social schema and how one can generalize about groups of people to save cognitive energy.

Through Mayne's novel we observe the set of ideas conserved in his mind about the Muslim society when he was living in Peshawar in Pakistan:

Then suddenly a woman in a violent headscarf started screaming at me from a neighboring roof. She was unveiled and carried an armful of washing. Her screams affronted me. I was for a moment transported back to another Muslim city, Peshawar, I would have known what to shout back if I had still been living in Peshawar, where women aren't allowed to scream at strangers. But here I was tongue-tied and helpless, and angry too.¹²

From this, we understand the way Mayne links the knowledge stored in his mind to make decisions about the situation he faced. For him, the Muslim society stands for modesty and total conservation, but he was surprised, for instance, when he notices that women are forbidden to show themselves unveiled to the foreigners or to exchange talk with them. Here, we realize that Mayne realistically portrays the Moroccan society as full of hypocrisy since the society's principles and religious values on which their lives are based are not applied as they claim.

Through the novel, we notice that Mayne's transact with the Moroccans shows an inferior vision towards them. Even though he has not yet discovered their society, he already started to judge the Moroccans. This demonstrates that there is information that has been entrenched in his mind. At the beginning of the novel, Mayne addresses the Moroccans by an informal word "Moors" as if they have no academic nationality. Mayne was expecting people in Marrakesh to be useless and helpless as he already has some ideas stored in his mind concerning Moroccans which make him take a quick decision based on stereotypes. By the way he talks to people; we feel that he knows them or that he has certain information concerning this category of people. He treats people as barbaric and ignores them without showing any respect to those who want to exchange talk with him. For example, when he was asked by one of the citizens to share a table with him, he refused. After getting help when he decided to go Marrakesh, he confesses that he was mistaken and says that there are people who do their jobs efficiently "I knew then that I had been mistaken, that the seigneur was after all at the top of his profession".¹³

3) Implicit Personality

According to Schneider, implicit personality is an unconscious cognitive structure during social perception and interaction. It is a method used by the human mind that automatically starts processing information about others¹⁴. People expect traits to be patterned in other people in the same way that they are patterned in the self, and the individual self is connected on a proportional as a source of information about the social world. Most demonstrations about the nature of social judgment as being egocentric might be accounted for by one of two explanations. First, the self is a readily accessible exemplar and thus an egocentric viewpoint serves as a natural anchor when it comes to the social world. Second, the self may take an egocentric perspective in judging others to conduct and guide its own motivational needs.¹⁵

In *A Year in Marrakesh*, we notice the presence of implicit personality from the religious perspective, yet during a discussion with the local people, Mayne recognizes how much religion influences the Arab World in every sphere. He said that the environment in Marrakesh was pulsing with *Insha Allah* and people giving up to the god's will and what he decides is regarded as the very essence of Islam¹⁶.

Any reference to the future requires that *Insha'Allah* should be added, and if the speaker forgets (which is unthinkable) somebody else must say it for him. This does not mean that a simple repetition of the formula will secure whatever it is that you are hoping for, but not to say it involves serious risk of failure¹⁷.

Through Mayne's interaction with people, he tries to rate implicitly; basing his views on implicit measures dependent on his perception of the world around him. This helps in capturing and evaluating the attributes and qualities of the targets without requiring participants to transfer and give a subjective assessment of those qualities. He says: "The girls glanced round with the most convincing anxiety and saw for the first time"¹⁸, "Do you think they aren't virgin after all?" I suggested to Maurice. 'And that the man is the one who collects the takings?'"¹⁹ This explains how the phenomenon of stereotypes is exemplified within

Mayne's novel, and from the given quotation, we understand how the implicit personality operates. Mayne, without asking his friend or even trying to know about the judgment of that situation, he judges that the girl is not a virgin. This is due to her being seen by the man for the first time without clothes. He also judges that the man is obliged to take her because it is familiar within Arab Muslim community that a woman is only allowed to show her body to her husband.

4) In-groups and Out-groups

The in-groups are social categories in which an individual has the same attributes and identifies with that social group. The out-groups, on the other hand, are social categories with which an individual is considered as foreign, he does not identify²⁰. This is clear in Mayne's novel as he writes: "My skin seemed too white and of a strange luminosity in this world of darkness and bodies the colour of dusk"²¹. This explains the way westerners negatively stereotype the Arab Muslims in North Africa. The writer privileges himself by associating himself with good positive qualities and derogates Moroccan people in terms of skin color. He also refers to Morocco as a dark world. In fact, this ethnocentric phenomenon that is privileging one group over the other is considered a fundamental feature in all societies. Within social groups, people always compare their own groups (in-groups) with the others. The out-groups are considered as concurrent, thus, the in-group members find themselves in a competitive state with the out-groups in order to maintain their pride and self-esteem²².

When Mayne meets his friend Brandon who insistently asks him stressful questions about the real reason of his presence and living there between Moors, he answers: "Do you really want to know why I have come here to live? Do you want to know? Yes? Because I suddenly realized that I was an illiterate intellectual! That's why!"²³. This reveals indirectly how westerners favor themselves as being intellectual people, and where he is now is the

space where people have not thing to do with education. Another idea which highlights this belief is Mayne's comment on one of his Marrakeshi friends Maurice: "he is a curious man. Intellectually, he is purely french, and of a high order at that-but temperamentally he is oriental"²⁴.Therefore, the Europeans still have a negative stereotypical vision towards the out-groups especially those of the Arab Muslim world. Discrimination between in-groups and the out-groups is the matter of favoritism of the first and derogation of the second. Most of the time, people seem to have stronger and more negative stereotypes about groups to which they do not belong to than to those to which they do²⁵.

The issue of favoritism of the in-group over the out-group is illustrated through Mayne and his friends Moulay, Yacoub and Idrees. Every one of them glorifies and privileges his leader, the Sultan Mohammed of Morocco and the Queen Elizabeth of England. Mayne thinks that all the people who hold the name of 'Moulay' are descendants of the family of the prophet. For him, the rank of the Sultan Moulay Mohammed is the same as the one of the Queen Elizabeth who has advantages over the rest of the population. Yacoub tries to show the rank of their Sultan as the noblest person since he is the descendant of the prophet of Allah and he says that his Sultan cannot be compared with the others even Queens or Kings.²⁶ Idrees says: "Moulay is very special. We too honour you're your Queen but we cannot that she is lalla, unesharifa, because she is not of the family".²⁷From here, we realize that he is proud of the history to which his leader belongs to and that in his eyes, it is sacred and holy with no comment on it.

5) Prejudice

David Schneider defines prejudice as a kind of prejudgment.²⁸That is, prejudice is holding an opinion before having facts or evidence that either confirm or infirm those opinions. It also gives an individual a false identity. Prejudice can also be considered as "the

set of affective reactions we have towards people as a function of their category membership”²⁹. The same definition was given by Gordon Allport in his book *The Nature of Prejudice* (1954) by which he regards prejudice as “affective and primary judgment”³⁰. In other words, prejudices are negative feelings and emotions held towards a group of people. Schneider argues that the concept of prejudice “has the connotation of a negative judgment”³¹.

Therefore, prejudice gives an individual a false sense of identity and pushes him to react differently, and this makes individuals judge negatively. Allport defines prejudice as “an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed-it may be directed toward a group as a whole or toward an individual because he is a member of that group”³². Prejudice is generally the way one thinks or the way he feels hostility and violence towards the other social groups.

Mayne’s journey in Marrakesh demonstrates how Europeans stereotype the orient. All of his prejudgments are formed by his first impression about the local people. We simply understand how the westerners make a negative prejudice over the North Africans. Mayne proves this aspect in his novel when he hesitates to show his air ticket to his friends which indicates the abnormality of Mayne’s travel to the Europeans and describes the way his friends make fun of him when he announced to them that he will travel to Morocco. He writes: “they had been happy to explain how stupid I was. I had even shown my air ticket to one...and he looked at me like peoples look at children they are ready to humour a little”³³. In other words, Mayne’s friends mock him because he chooses to visit Morocco, and they depict him as being ridiculous and foolish by taking such decision. However, it can be noticed that Mayne intentionally mentions this conversation in the novel to show how the westerners perceive Africans and to demonstrate the ideas that are shared about Moroccans among the westerners, as well as to justify his prejudice. In addition to proving his thoughts that stereotyped the eastern as primitives and inhuman. Stereotypes which are cognitive and

prejudices that are attitudes must be closely linked.³⁴ These two terms maybe used intolerably because they are synonymous. It is assumed that stereotypes and prejudice need to be evaluative compatible, we cannot disassociate them³⁵.

Schneider claims that “it is only possible but likely that we employ stereotypes to justify prejudices as well”.³⁶ Mayne further points out that the Moroccans do not respect time and have no value for their country. It is shown when Monsieur D confesses that “time is unimportant here”³⁷ which means that they are not busy with work and that they have time to slowly manage their affairs. Mayne prejudiced the Moroccans as lazy people to justify his stereotype and to elevate his own self-esteem. It can also be a conviction to the Moroccans themselves that they are useless people and they are failures in their lives. This is demonstrated when Mayne describes the room service as bad waiters when he demanded a cup of tea and waited a lot of time to receive the tea by saying “the tea hadn’t come”³⁸. He claims that after waiting a long time, he received the tea very cold to explain how the Moroccans lack of generosity. This image given by Mayne can strengthen the stereotypical beliefs about the Arabs and Muslims in general.

Then, Schneider mentions Katz and Braly’s studies (1933) as he writes: “prejudice or attitudes towards groups as really attitude towards labels or race names”³⁹, meaning that stereotypes and prejudice are connected. Thus, beliefs subsequently affect the behavior that the individual chooses. In many cases, positive and negative attitudes change with moods, experiences and salience of goals⁴⁰. In other words, our negative prejudice depends on our moods and experiences that we faced in the past. This negative prejudice is shown in Mayne’s *A Year in Marrakesh* he says:

I had turned round on him again and spoke with an indignation that must have shocked him. He seemed crestfallen he was obviously a very unsuccessful guide. you had only to look at the oth-

ers with their flashing self confidence to know that this poor creature was a failure. I even felt sorry for him.⁴¹

The above quotation shows how Mayne feels sorry for the Marrakeshi 'MoulayHamed' without looking at him or knowing him. In addition, Mayne recognizes his fault when he admits "and suddenly I found myself with his wallet in my hand and seigneur Hamed no longer behind the grill. I knew then that I had been mistaken, that the seigneur Hamed was after all at the top of his profession".⁴² Mayne recognizes his mistake and confesses that he was completely wrong about MoulayHamed as he realizes that he is the demanded one. This personal revision confirms the wrongness of the western attitudes towards the natives.

6) Discrimination

According to David Schneider, 'Discrimination' is a term which refers to individual behavior; to discriminate means "to separate and divide"⁴³. Schneider defines it "as the unjustified use of category information to make judgment about other people"⁴⁴. It means that we make unfair decisions and judgments about others in unjustified situations. In general, stereotypes result from our behavior towards others. When stereotypical beliefs are combined with prejudicial attitudes and emotions like fear and hostility, they can derive the behavior that we call discrimination. Moreover, discrimination is behavioral and observational.⁴⁵ In other words, people discriminate others on the basis of race, color, national origin and religion as well as features associated with these categories.⁴⁶ Discrimination can also be defined as treating someone differently due to differences such as skin color.

This kind of discrimination is well revealed in Mayne's novel. Mayne shows a kind of racism through the superiority of white people. We can notice his distinction in skin color in the third content 'Derbesh-shems' when he goes to the Hammam with his new friend Abdeslam. Even though the mul-l-hammam does not allow him to enter because he is Christian, but he thinks that a sum of money can arrange everything which is indeed the case.

He says: “I had had the good sense to engage his services and promise a generous pourboire. So we were allowed in.”⁴⁷ After his entry, Mayne describes the place as being dark. Moreover, he associates himself with luminosity in darkness. He demonstrates race discrimination and privileges his skin color over the Moroccans when he says:

The floor was littered with bodies. Some were stretched flat, some squatted, many were being massaged or were themselves massaging their next-door neighbor. I felt stupidly shy. My skin seemed too white and of a strange luminosity in this world of darkness and bodies the color of dusk. I didn't belong here and my sponsor was nowhere to be found.⁴⁸

The writer confesses that he does not belong to the Moroccan society because of his skin color. Therefore, Mayne's confession proves the westerners' discrimination by treating North Africans differently based on the social meaning attached to their skin color.

In addition, Mayne classifies three kinds of faces of the natives: long, square, and round, and distinguishes the variety of colors from black and pink. He states that the black color refers to the Africans and that the pink may refer to the Europeans, emphasizing the difference between them. From this, it can be noticed that through Mayne's discrimination, he shows the variation of Moroccan form and color face, contrary to the Europeans who have the same color; the whiteness that characterizes them from other peoples in the world.

It is worth to add that discrimination is also considered as an obstacle for the achievement of the objective of gender equality. According to Schneider “people see race and gender as a greater vehicle for discrimination”.⁴⁹ It means that people are discriminated both in terms of race and gender. Women discrimination in Mayne's novel is portrayed through his writing about the forbiddance of Moroccan women from entering the cafeteria which is named ‘café de France’. So, women are excluded from this space to have coffee like men. This is a kind of women discrimination shown by Mayne when he invites Aysha to the ‘café

de France' for a cup of tea but she answered him saying that "Moorish ladies are not accustomed to go there, as you must know"⁵⁰

7) Generalization

Generalization is one of the basic principles of stereotypes. According to David Schneider, "stereotypes are simply generalization about groups of people."⁵¹ He adds: "to give up our capacity to form stereotypes we would probably have to give up our capacity to generalize and that is a trade none of us should be willing to make."⁵² Walter Lippmann also defines generalization in his book *The Public Opinion* (1922) as: "the real external environment is too big, too complex and too fleeting for direct acquaintance by citizens"⁵³.

Additionally, human judgment is based on stereotypes generalization to justify their ignorance about one group by making a general decision instead of individual experience which is based on capacity and competence. Moreover, stereotypes give people a feeling of security, a feeling that something complex is understood. It is also a type of hypothesis, or guess, of what we expect to encounter when we interact with a certain culture⁵⁴.

At the very beginning of Mayne's novel, we notice the writer's generalizing attitude towards the Moroccans and the image that he had in his mind before travelling to Morocco. He uses stereotypical beliefs to cover his ignorance about this country and does not make efforts to understand the natives. This could be understood when he says: "I am a stranger in these parts and Tangier feeds on the flesh of strangers. This is what they say, but no one has yet had so much as a bite out of me because I have sate myself behind carefully-chosen defenses from which I shall slip unnoticed and be gone an hour from now"⁵⁵ This quotation shows how Peter Mayne generalizes that all tangier people get their food only when strangers go there. These stereotyped ideas push him to choose his defense and protect himself.

Morocco was colonized by France; consequently most of Moroccans speak French. This is shown in the novel when he says: "...tivois, monsieur, camarche pas"⁵⁶. From this quotation, we understand that Peter Mayne generalizes the French pronunciation of the Moroccans and notices that all of them speak in a broken language.

Overall, in the second chapter we have dealt with Peter Mayne's *A Year in Marrakesh* in relation to the major principles of stereotypes classified by Schneider in his theory *The Psychology of Stereotyping*. We have shown the way Mayne categorizes the Moroccans and the way uses his knowledge to judge them. Also, we have noticed that is related to the westerners prejudgment of the North Africans are based on generalization about a group of people.

Endnotes

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- ³Galen, Bordenhausen, Sonia, kang, destiny, peery.*Social Categorization and The Perception of Social Groups*(2011), 320
- ⁴Peter, Mayne. *A Year in Marrakesh*.London: Eland (1953),39
- ⁵Andre,Klapper et all.*Four Meaning of 'Categorization'*: A Aonceptual Analysis of Research on Person Perception, 3
- ⁶ Peter, Mayne. *A Year in Marrakesh*.London: Eland (1953),42
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- ⁸Oxford Advanced Learner's Dictionary of Current English, S. Wehneier, (Oxford University Press, 2005)
- ⁹Peter Mayne. *A Year in Marrakesh*. London: Eland (1953), 123
- ¹⁰Ibid, 151.152
- ¹¹David, Schneider.*The Psychology of Stereotyping* .NewYork: Guilford press (2005),122
- ¹²Peter, Mayne. *A Year in Marrakesh*.London: Eland (1953), 25
- ¹³Ibid, 10
- ¹⁴David, Schneider.*The Psychology of Stereotyping* .NewYork: Guilford press (2005),175

- ¹⁵An Explanation of Egocentric Pattern Projection. Cornell University (2010), 1
- ¹⁶Peter, Mayne. *A Year in Marrakesh*. London: Eland (1953),33
- ¹⁷Ibid, 33
- ¹⁸Ibid, 33-34
- ¹⁹Ibid, 103
- ²⁰David, Schneider. *The Psychology of Stereotyping* .NewYork: Guilford press (2005),230
- ²¹Peter, Mayne. *A Year in Marrakesh*. London: Eland (1953),71
- ²²Idhamsyal, Eka, Petra. *The Role of Ingroups and Outgrouping Metaprejudice in Predicting Prejudice and Identify and Understanding*. Journal of peace Psychology. Vol.20, No. 4.(2014), 575
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- ²⁴Ibid, 95
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- ²⁶Peter, Mayne. *A Year in Marrakesh*. London: Eland (1953),151
- ²⁷Ibid, 152
- ²⁸David, Schneider. *The Psychology of Stereotyping*.NewYork: Guilford press (2005), 267
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- ³⁰Christian, Grandall, Shaller. *Social Psychology of Prejudice, Historical and Contemporary Issues*. New York: Lewinian press, (2004), 328
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- ³³Peter, Mayne. *A Year in Marrakesh*. London: Eland(1953),20
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- ³⁹Ibid, 9
- ⁴⁰Ibid, 267
- ⁴¹Peter, Mayne. *A Year in Marrakesh*.London: Eland (1953), 10
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- ⁴⁵Ibid, 291
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- ⁴⁸Ibid, 71

⁴⁹ David, Schneider. *The Psychology of Stereotyping*. New York: Guilford press (2005), 303

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V. Conclusion

This research paper has examined the theme of stereotypes in Peter Mayne's novel *A Year in Marrakesh* (1953), by making reference to David Joe Schneider's theory *The Psychology of Stereotyping* (2005). Stereotype is linked to human existence and his behavior towards the world that surrounds him. This issue is considered as negative regarding the troubles it brings to individuals. Peter Mayne's novel is an outstanding social literary work which pictures the social life in Morocco and the way North Africa is stereotyped by the westerners.

In our work, we have used *A Year in Marrakesh* context as a mirror to show the social circumstances in Morocco during the French colonial period, and the way Morocco is portrayed by the westerners. Within our research, we have recognized how people suffer from poverty and miserable life conditions. Despite the fact that hard life but the North Africa is the most desired continent to be visited by the westerners.

Through this dissertation we attempted to analyze the major principles of stereotypes in relation to Peter Mayne's novel. We deduced that stereotypes are generalizations about the others which can be considered inaccurate positive assumptions, as it can be accurate negative beliefs. In the second chapter, we dealt with the major principles of stereotypes classified by Schneider in his theory in relation to Mayne's *A Year in Marrakesh* which provided stereotyped description about the people in Morocco.

Unfortunately, the framework of our research did not permit us to deal with all the issues of the novel. We hope this research work is helpful for a better understanding of the theme of stereotypes. Moreover, we believe that *A Year in Marrakesh* (1953) is still rich with research topics. And by the end, we shall incite other students to study this novel under other perspectives and theories.

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B) The Summary of the Novel

A Year in Marrakesh (1953) is a novel written by the English writer Peter Mayne during his journey to Morocco. The events of the novel begin with Mayne and a native Moroccan conversation, in a coffee-house 'Café de France' who suggested to him to stay in a hotel. Mayne preferred to settle in Marrakesh and experience the real life as one of the inhabitants rather than enjoying it as a privileged tourist in hotel. Through this novel, he shows the essence of the Moroccans life, where we see how the westerners stereotyped North African world and what kind of images and ideas they have about the Arab Muslim world, by using some dehumanizing words as "a big negro".

Throughout this novel, we have learned that the writer displayed a kind of racism by depicting Morocco as the dark world, and praises himself as a white person. In just one year, Mayne moves houses three times from Derb el-Bir to Der-esh-Shems then Riadez-Zitoun. He tried to make friends with local people, as he engaged in conversations with them using their mother tongue. Mayne is fascinated by the Moroccan traditions and culture, including their way of clothing, gastronomy, celebrations and their feasts such as the month of fasting 'Ramadan' or 'Aid El-Sghir'. Through his journey in Morocco, Mayne notices that North African people, whatever intellectual state, always remain in their oriental mood. Despite all negativities and hard life in Marrakesh, Mayne enjoys life there. When he was asked by one of his friends, Breandon, about the real secret for his coming to Marrakesh it is clear through his answer that there is no serious reason, claiming that Marrakesh influences and attracts him and he is so happy to live there. At the end of the novel, Mayne returned to his country England, wishing to stay more in Morocco or at least to have a chance to visit again this country.