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**Escapism in Driss Ben Hamed
Charhadi's *A Life Full of Holes* (1964)**

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Dedication

To:

My dear mother Fazia a woman like no other,

Who sacrifices her youth and dreams over her own happiness to raise us

My dear brothers Mehdi and Nassim whom I love a lot

My dear sister Sonia who is my pride and strength

My dear maternal aunt Rebiha who is a second mother

My dear maternal aunt Saida who is a friend, and a confident

My dear aunts Ouiza and Baya whom I love a lot

My beloved grand-mothers Tassadit and Rosa whom I love a lot

My friend Toufik who is always by my side, the kind of person we only meet once in a
lifetime

My dear friend Melady who is my life- long companion and family

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Abstract

This dissertation is an attempt to study the theme of ‘escapism’ in Driss Ben Hamed Charhadi’s novel *A Life Full of Holes* (1964). In order to develop our issue, we have borrowed some concepts from Abraham Maslow theory of *Human Needs* and John Longeway’s theory *The Rationality of Escapism and Self Deception* . Our reliance on Maslow theory is due to the fact that his pyramid of need has a direct link escapism in the sense that each unsatisfied need leads the individual into an escapist state. The reference to Longeway theory, however, has allowed us to categorize the forms of escapism in Charhadi’s narrative. Our reading of the novel in the light of the Maslow’s theory has come to the conclusion that most of Charhadi’s characters flee their daily realities due to unfulfilled needs. Our reference to Longeway theory on the other hand has served to conclude that in Charhadi’s novel escapism takes two form: rational and irrational. While the former is associated only with male characters, the second is embodied by both male and female characters.

I. Introduction:

In their daily lives, human beings are exposed to various worries and issues that make them react differently. While some accept their problems, others escape them. According to Alan Brinkley, an American author of culture and politics, escapism is the new tendency that diverts the mind from daily struggles during the Great Depression in the United States as a mean to help people mentally escape from mass poverty and economic downturn due to the stock market crash in 1929¹. The term escapism is strongly linked to protective instinct, which is a psychological defensive mechanism against powerlessness and psychological distress. It is argued that escapism can be healthy when it allows individuals to realign themselves and approach reality with a more positive perspective and harmful when it causes individuals to act as if they neglect reality². However, there is no established definition of escapism so far it is often referred as a form of entertainment a tendency to distract oneself from something unpleasant³. Literary texts deal with escapism as a need to avoid thinking about life matters which is more close to a defense mechanism. Accordingly, this dissertation aims to study the issue of escapism in Driss Ben Hamed Charhadi's novel *A Life Full of Holes* (1964).

A. Review of the Literature:

While handling Driss Ben Ahmed Charhadi's novel *A Life Full of Holes* (1964) an amazing narrative translated by the well known American writer Paul Bowels, i have noticed that there was no work that has reviewed it at the exception of some short articles of newspaper reactions from some readers on "Good reads". Therefore, focus will be directed to the review of escapism in relation to different literary works to show the evolution of this concept from one meaning to another.

First, during the 19th and 20th century and the tendency of escapism was depicted in the English romantic poetry as an imaginative activity. Romantic poets such as William Wordsworth, John Keats, and Percy Shelley have expressed the need to escape their cruel realities to a world full of perfection, love and beauty⁵. William Wordsworth desire to escape from materialistic world to a world of nature illustrates greatly escapism. In his famous poem *The Solitary Reaper* (1807), Wordsworth throws light on the simple and hard life of a poor solitary reaper girl who lives in the lap of nature. According to him, the girl is a pure soul because she lived in nature far from mundane and city life. In his poem *The World is too much with us* (1807), the poet attacks the growing materialism of his age, exhorting the people of his time to show sympathy towards the beauties of nature suggesting to return on it for peace and satisfaction⁶.

In the same area, John Keats's escapism's also resides in his desire to create a world of beauty and truth. He wanted to skip away from the miseries of the world to a less painful one. In his poem *Ode to a Nightingale* (1819), the poet shows the need to escape from a life filled with pain and tears to the happy world of birds⁷.

Even, Percy Shelley's escapism is represented through his cry of pain and melancholy and desire to create a dreaming world of idealism. Shelley occupies a distinct place among the poets of the romantic revival. In fact, his need of evading can be seen in both personal and impersonal lyrics. In his poem *Ode to the West Wind* (1918), the poet wishes to escape from an old to an idealistic world where all mankind are free from all types of tyranny⁸.

Second, in fiction literature escapism is used in a way that helps the reader to better and clearly understand texts and their deeper meaning⁹. Ernest Hemingway's novel *The Old Man and the Sea* (1952), for instance, exposes escapism through various ways including alcohol as an influential mean. Hemingway lights the fact that alcohol is on the one hand viewed as a

cure that solves a lot of conflicts and traumas, therefore as an escape door from reality into a comfort zone. On the other hand, he provides a justification for alcoholism exposing the inner reason behind people's resort to this escaping method. According to him, drinking could bring decency to man because it procures self satisfaction, joy, pleasure, eradicates fear, worries, frustration. It also releases the individual from pain and torments¹⁰.

Third, escapism is also a prominent theme in children's literature, it is depicted as an activity or a form of entertainment which leads the opportunity to escape from reality to a world of wonder¹¹. Classics of British children's literature such as "Alice in Wonderland" (1865) by Lewis Carroll, tells the story of a girl named Alice who escapes the cruel world of adults to a world of fantasy. As a matter of fact, the garden seen at the beginning of the novel is a physical representation of the idea that adulthood is a secret garden which is full of wonder and surprises. Escapism in this sense allows us to explore common societal notions such as maturity and the journey to adulthood. It is in these words of wonders which defy logic, that Alice gain insight into adulthood. Escapism in this type of literature plays a crucial role as it provides knowledge, entertainment and education¹².

B. Issue and Working Hypothesis:

From this review of literature, it can be noticed that escapism is a familiar concept in various literary works belonging to English romantic poetry, fiction and juvenile literature. In their dealing with escapism, however, it is surprising that most works put stress on the harmless advantages of escapism and put aside the harmful disadvantages of this concept. So, it remains our task to show both positive and negative effects of escapism in Driss Ben Hamed Charhadi co-work with Paul Bowels. In order to achieve our goal, this work will be relied on both Abraham Maslow "Hierarchy of Needs" and John Longeway's Theory "the

Rationality of Escapism and Self Deception'' . The reason behind the choice of these theories is due to their fitness to our objectives. While Maslow's theory serves to explain the reasons that lead to escapism, Longeway's theory will help us to prove that escapism is a more dangerous vice than a virtue .

C. Methodological Outline:

We intend to undertake our piece of research following the IMRAD method. Our work starts with an introduction, which states our issue, our working hypothesis, and the different reviews that are made on the concept of escapism in English romantic poetry, fiction literature, and juvenile literature. In the methods and material section the summary of both theories and the novel will be provided, and a brief historical background of Morocco and the biography of Driss Ben Ahmed Charhadi are included. In the result section, we will set the findings of our research .The discussion section will examine the escaping stratagems of the characters. It is divided into two chapters. The first chapter will explain the primary moves of escapism in relation to Abraham Maslow's theory of human needs. The second chapter deals with both rationality irrationality of escapism in reference with John Longeway's theory The Rationality of Escapism and Self Deception. Our work will be ended by the general conclusion.

End notes:

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3 Ibid page 94.

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5 DR. Swati Chauhan, ‘ Tendency of Escapism in the Poetry of Keats, Wordsworth, Shelley and Coleridge: A Critical Study’ , *IOSR Journal OF Humanities And social Science (IOSR-JHSS)* , Volume 24, Issue 5, ser ,1 (May, 2019) 49-53 .

6 Ibid page 53.

7 Ibid page 50.

8 Ibid page 51.

9 Mattia Ravasi, *Getting constructively lost: Narrative of Escapism in contemporary American Fiction*, Department of English literature, 2019.

10 Ibid

11 Mazour, Abbigail ,*The Reality of Escape in Fantasy* (2018) Homor theses, University of Nebraska –Lincoln.54.

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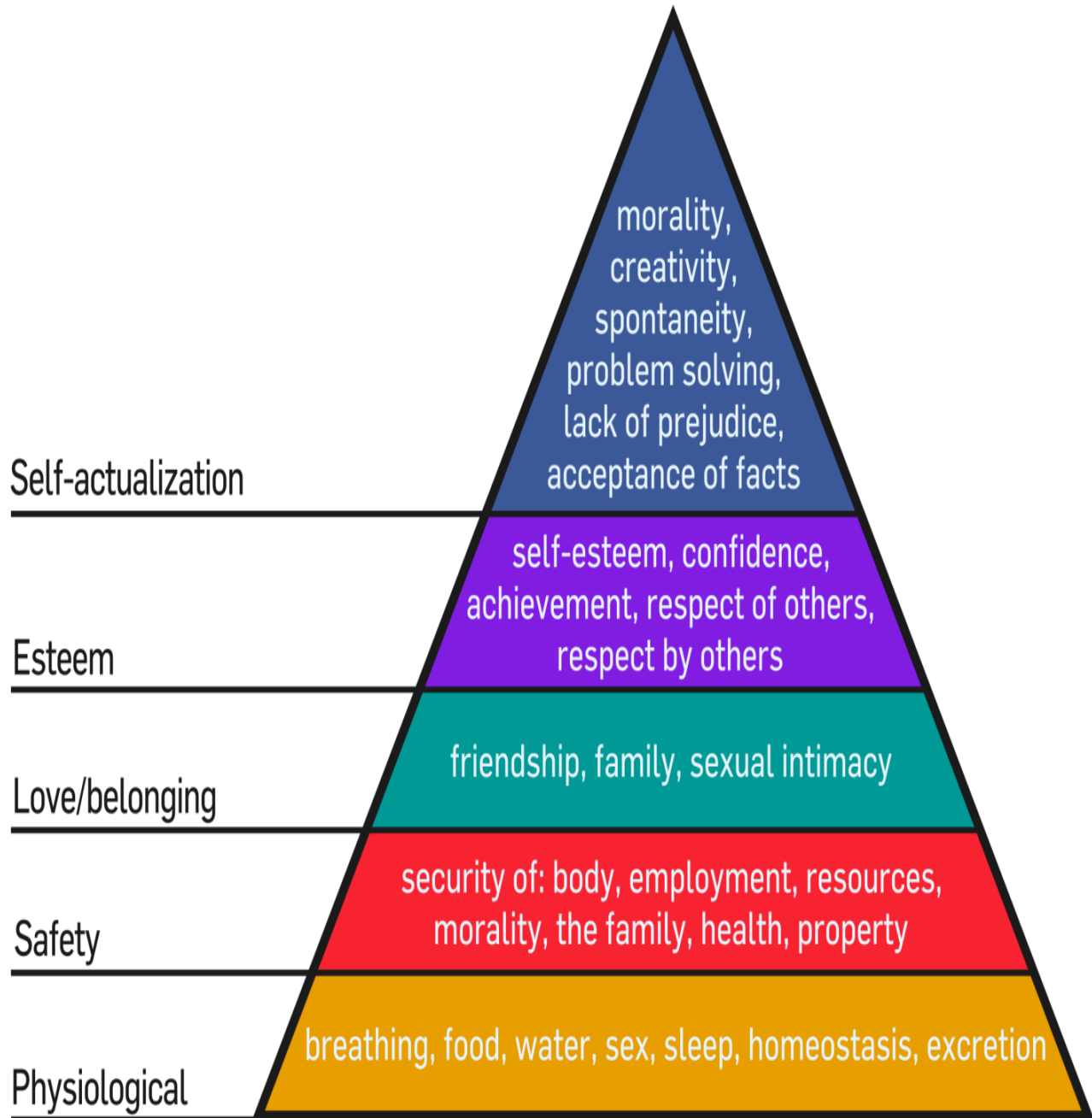
II. Method and Materials.

1. Methods:

1. Abraham Maslow Theory of Human Need.

According to Abraham Maslow, humans need a number of essentials to survive. He states that these prerequisites go beyond food and water. They have included both physical and non physical elements which are required for human growth and development. In fact Maslow draws a pyramid of needs where each need has a specific ranking or order. Maslow's hierarchy of needs starts with basic items such as food, water, and sleep as physiological needs. Once we get enough of them, these needs are followed by safety and security needs such as the need for structure, predictability stability. Once we feel safe, we seek for love and belonging needs such as the need to have strong ties with family, friends and being accepted. Then, self esteem which is the next step is needed to be recognized by oneself and others as competent and capable. This stage includes the need to know that one has some effect or repercussions on his environment. The last level of pyramid of needs is related to self actualization or personal fulfillment, or the need to reach one's potential in all areas of life. If each of these needs are satisfied, the next need becomes dominant, but when these needs are not reached, this leads to harmful repercussions and disruptive emotional reactions¹³. The included diagram with shows clearly the human's basic needs which are organized by Maslow in the following way: physiological needs, safety, love and sense of belonging, esteem and finally self actualization.

Abraham Maslow's Pyramid of Human Needs ¹⁴



Maslow states that the failure to fulfill all these needs according to their hierarchy may lead to illness. People's lives will be deficient and painful due to the non-satisfaction of these needs. When the physiological needs such as food, water or sleep are not satisfied this can lead to illness, and often may drive to death. Unreached needs of safety and security may lead to posttraumatic stress. Individuals who do not feel love belonging or esteem may experience depression and anxiety¹⁵.

In such context people may be more likely to turn to escapism when they are not satisfied with some aspects of their lives, they may seek a method of achieving a more desirable state. Escapism is a process which tends to avoid dealing with stressful times. Besides escapism does not only tend to avoid difficulties and worries, but it also constitutes their way to find alternative approaches to solve problems and fulfill unsatisfied needs. From this standpoint, it is obvious that Maslow's theory of human needs and escapism are strongly linked. It is clear that escapism is a complementary need to individual's lives. In other terms escapism it deserves a place for a more comprehensive hierarchy of need, when it is wisely used.

2. John Longeway's Theory the Rationality of Escapism and Self Deception.

According to John Longeway, escapism is a mechanism of avoidance which attempts to keep unwanted beliefs and feelings like guilt, anxiety, and anger out of consciousness. For instance, someone who experiences an embarrassing event may escape the displeased situation by falsifying the tale on his favor. In fact Longeway classifies escapism into two categories, which are conditioned by the time factor to rational and irrational escapism.¹⁷

First, rational escapism tends to keep temporary intrusive beliefs out of mind. This type of escapism is based on good pragmatic reasons and should be abandoned once it has accomplished this aim. For instance, a wife facing the fact that her husband is unfaithful might try to keep deliberately the unwanted belief out of consciousness for a short period of

time in order to not to be reminded. In fact denying the truth for a transient period can be helpful, since it gives the opportunity to deal and absorb the shocking reality, as long as the unwanted beliefs brought back to consciousness¹⁸.

Second, irrational escapism tends to keep undesired beliefs permanently out of mind. This sort of escapism seems to violate the theoretical reason and seeks intransient avoidance of fears, worries, and realities. According to Longeway, most people try best to maintain a durable avoidance of beliefs. Dealing with the same example of jealous wives, a wife who refuse to admit and accept the infidelity of her partner on a long-term will systemically resort to various stratagems in order to substitute the belief and find excuses to justify the act of her husband. This type of escapism may lead to the disequilibrium of the belief system, mental disorder and irreversible outcomes¹⁹.

in his theory, John Longeway exposes the link between escapism and self deception. According to him, self- deception is a technique that changes the nature of a belief it gives individuals the ability to avoid active awareness of unwanted reality it also provides a different perspective to see the world the way we wish it to be rather than the way it really is. Longeway claims that self deception is the ultimate form of escapism since it constitutes a mean to trick one's individual beliefs and reality, he lights the fact that self deception is the extreme form of escapism due to the negative and dangerous repercussions such as it causes irreversible damages in brain functions, lose touch with reality , and leads to mental illnesses.²⁰

To conclude, John Longeway's *Theory of Escapism and Self Deception* give us the opportunity to better understand the notions of escapism with both its rational and irrational forms and their link to self deception as the extreme form of escapism .

2. Materials.

a) Summary of Driss Ben Hamed Charhadi *A Life Full of Holes* (1964).

A Life Full of Holes (1964) is a collaborated work between two astounding figures: Driss Ben Hamed Charhadi and Paul Bowles. The novel is catalogued as a particular literary work since it was first written in (Moghrebi) an Arabic dialect, then recorded and translated into English, and published by Harper Collins in 1964. The narrative is set in Morocco during the post war period though the Moroccan characters are represented as being still traumatized by the effects of French colonialism.

Charhadi's novel depicts the social and the economic conditions of life in Morocco. The era is characterized by illiteracy and poverty. Thus character's ambitions are limited to the primary needs such as food and clothing. This north African novel is the undeniable narrative struggle for survival of a neglected fatherless child named Ahmed that reflects Charhadi's real life.

Trying to portray his own life and experience as an ordinary man who is not rescued from the miseries of his time, Charhadi makes much focus on Ahmed, a young boy of eight years old that embodies his own childhood and adolescence. Being driven from his household, Ahmed is forced to work at a young age at various jobs such as a shepherd, baker's helper, watchman and housekeeper. The poor boy hustles to keep a roof over his head, food in his belly, and shoes on his feet.

Ahmed's mother marries again to an unwelcomed man who does not want to support another man's child, he shifts from an innocent child into a deviated person. In his way he encounters frequent police abuse, brutality, injustice and betrayal from his relatives and friends. He also deals with various practices and activities such drugs and Kif and sexuality.

He adopts different escapist stratagems that have helped him to deal and manage his emotions and beliefs. Despite his crushing poverty and misfortune, he remains positive and optimistic for a better future accepting his destiny.

The novel portrays also an encounter between Arab Muslim characters and western Nazarenes. Unexpectedly, Ahmed is sheltered by the Nazarenes François and Marcel who have welcomed him in their house and he has been rejected by the Muslims who try to exploit him in different ways. Thus, the Nazarenes constitutes a refuge for Ahmed and a main space of escapism and liberty .

b) Context and Biography :

As it known, *A Life Full of Holes* (1964) is a product of a collaboration between Driss Ben Hamed Charhadi who narrates the story and Paul Bowles who writes it. Driss Ben Hamed Charhadi's real name is Larbi Layachi. He was born on 24TH March 1937 in Menarbiyaa, Morocco, he passed away in 1986. He was an illiterate Moroccan story teller working as a house servant in Tangier. Around the year of 1940 he gets the opportunity to meet Paul Frederic Bowles an American expatriate author, composer, and translator. Born on December 30, 1910 in New York in the United States, and deceased on November 18th, 1999 in Tangier, Morocco. Bowles translates and records Charhadi's story from Arabic into English giving birth to this unique and unusual collaboration ²⁰. It is work mentioning that Bowles has translated the Moroccan oral version and this novel is the original version which is written in English.

Charhadi's narrative *A Life Full of Holes* published in (1964) coincides with some major events that happened in Morocco after its independence in 1956. The consequences of the French colonialism, which were very harsh for the Moroccan citizens, have influenced and shaped Charhadi's perception and representation of life in his novel.

The establishment of French and Spanish colonies in Morocco created a disequilibrium in the social, political and economic life. This leads to the raise of hazardous conditions of living for the Moroccan people who fall down under poverty and delinquency due to financial inequality and high unemployment²¹. There was also the raise of illiteracy among Moroccan population due to the recruitment of Moroccans by colonizer in French army, to work in industry and miner²². The immigrant's impact caused to the diversification of ethnic groups and diversification of cultures, the propagation of many religions such as Muslims, Christian and Jews. The spread of various languages such as Arabic, French, and Spanish²³.

Charhadi's narrative illustrates well the negative repercussion of the French war on the daily life of Moroccans after the independence. Most his characters are oppressed by the social and economical conditions during this particular period of time. The era in which the novel was published characterized by the rise of illiteracy, the spread of political conflicts and harsh poverty, ignorance, unconsciousness, and deviant behaviors such as prostitution and stealing due to the lack of knowledge and limited skills.

End notes:

13 Mc LEOD Saul , Maslow's *Hierarchy of Needs*, Published May 21,2014.

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15 Ibid page 15

16 Ibid

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18Ibid page 2

19 Ibid

20Ibid page 3

21 OZGEBilgli, SILJA Weyel , *Migrants in Morocco: History, Current Trends and Future Prospects*, Maastricht Graduate School of Governance , December 2009.

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III. Results :

Our study has dealt with the issue of ‘escapism’ in Driss Ben Hamed Charhadi’s *A Life Full of Holes (1964)* with reference to both Abraham Maslow’s Theory of *Human Need* and John Longeway’s Theory *the Rationality of Escapism and Self Deception*. Our reading of the novel in the lights of these theories has come to the following result

First, Charhadi’s novel represents Morocco during a particular period of time characterized by crushing poverty, literacy, political conflicts, wars and hazardous conditions of living. Thus he portrays characters that show a crucial and vital need to escape their harsh reality. In other words, we have noticed that all most of Charhadi’s characters have manifested a strong need to escape and evade their daily life.

Our reference to Abraham Maslow *Theory of Human Needs* has allowed us to better understand the human needs and their link to the issue of escapism. We have made it clear that each reached need gives the opportunity to access to another level of hierarchy. The satisfaction of these needs leads personal accomplishment from both physical and emotional perspectives. This is the case with the Nazarene character Marcel who reaches the two stages of Maslow’s pyramid of needs. The failure to reach those needs, however, may create undesirable emotions, such as anxiety and depression. Charhadi’s characters such as Omar, Khemou and Francois embody the negative repercussion of the failure of unreached needs. Therefore, escapism takes place in such circumstances as an alternative stratagem to deal with both the unreached needs and unwanted emotions.

Besides of Abraham Maslow Theory, John Longeway’s *The Rationality of Escapism and Self Deception* has served us to better understand the notion of escapism as a “mechanism of avoidance” which attempts to keep undesirable beliefs and unpleasant realities out of consciousness. Longeway’s Theory has focused on the fact that escapism is classified into

two categories which are conditioned by the time factor to rational and irrational escapism. On the one hand, ‘rational escapism’ is said to be healthy and beneficial since it tends to keep temporary intrusive beliefs out of mind. It also gives the opportunity to manage the shocking reality whenever any unwanted belief is brought back to consciousness. On the other hand, ‘irrational escapism’ is said to be harmful, it tends to keep the undesired beliefs permanently out of mind. It leads to violation of theoretical reason and irreversible outcomes such as mental ill disorders, addictions.

By stressing these two types of escapism in Charhadi’s *A Life Full of Holes*, we have concluded that ‘rational escapism’ is represented only male characters whereas ‘irrational escapism’ is embodied by both male and female characters. More importantly we have deduced that every single character in this novel deals with various unreached stages of Maslow’s pyramid of needs, and each of them exposes a deep motivation to satisfy them. By doing so, they illustrate at the same time both rational and irrational escapism under a specific form which is related to their situation.

IV. Discussion.

In this part of our work, we are going to analyze Driss Ben Hamed Charhadi narrative's *A Life Full of Holes (1964)* in the light of Abraham Maslow *hierarchy of needs* and John L Longeway theoretical approach *The Rationality of Escapism and Self Deception*. First we intend to expose the strong link that connects Maslow's theory and escapism, and then we analyze some of Charhadi's characters' needs. Secondly, we are going to study both rational and irrational representation of escapism in this novel.

I. Chapter One: The Prime Moves of Escapism in Charhadi's *A Life Full of Holes (1964)*:

This chapter intends to explain the moves of escapism in Charhadi's novel in the light of Maslow's thoughts. As it has been explained in methods, Maslow considers the non satisfaction of some human needs such as: physiological, security and safety needs as the trigger factor which leads individuals to depression and anxiety. In order to overcome this depressive state, some choose escapism as a solution for their suffering. In Charhadi's novel each character reflects the need to escape overwhelming and disruptive feelings. This is noticeable throughout their lives and interaction with their surroundings. In fact, Maslow's pyramid of needs is well reflected in this novel since a deep motivation and determination is highly expressed to fulfill various needs through other alternatives.

1. Prime Moves of Escapism of the Moroccan Muslim Characters .

1.1 Ahmed.

To begin Charhadi's main character Ahmed is portrayed as an orphan, poor Muslim boy who struggles to survive after the death of his father. The neglected fatherless child embodies both physical and emotional abuses, and he is forced by his step father's tyranny to live his household and to start working at a very young age. Through our analysis of this

character we have noticed that his childhood is unconventional and hazardous. As time passes, he encounters many traumatic experiences such as physical abuse, the abundance of his household, labor force, and his stepfather's tyranny after the birth of his stepbrother.

Then my mother gave birth, it was a boy. When her husband saw the baby, he did not like me anymore. He began to tell my mother; that boy of yours isn't learning anything. Everything he does is wrong.

After that he could not say anything good about me .I'm not going to give him any more of my food, he told my mother

You know best, she said. But if you're willing, please let him stay in school. He's nothing but an orphan, I know. But it would be good if you would let him go to school. The boy has no one in the world.

No, he said. I can't let him study anymore and I can't give him any more of my food. He can go out and work²⁴.

As a matter of fact, Charhadi's main character is a victim of circumstances. He is still a child who needs love, affection and support. Facing such hostile environment is always followed by irreversible consequences. Through our reading, it is clear that he shows some difficulties to reach various stages of human needs such as the basic items of livelihood, security and safety, love and belonging needs.

First, Ahmed practices various works such as a shepherd, baker's helper, watchman and housekeeper. He intensifies his struggle looking for his physiological needs. As we move forward in his childhood we notice that he is underestimated, blamed, put down, mocked and tormented by his stepfather's absolutism .It is well known that children who are being emotionally abused are subject to emotional restrictions that affect their development. In fact growing up in such conditions where he is always belittled and living with a constant fear leads him to experience problems such as worthlessness and insecurity. From this stand point it is obvious that Ahmed fails to satisfy his safety and security needs.

Another move of Ahmed's escapism is his detachment from his family and his attachment to the fondoq en Nedjar, an orphanage located in Tettaouen, opened to every child

and woman who has no family. As a matter of fact, his connection a to this place is related to love and belonging needs. He expresses his sense of belonging as follows:

When my mother came to see me, I told her: No. I won't go. It's better here .I can study and everything, and, on Fridays we go to the mosque with the Khalifa and afterward we go to the beach at Rio Martin. I sleep well and I eat well and I like to study .It is the place I like best ²⁵.

From this passage, it is obvious that Ahmed has finally met his love and belonging needs .He tells his mother that he finally feels love, security and happiness among the other children and members of the orphanage, where he quenches his thirst of attention and affection.

1.2 Omar.

First, introduced by François and Marcel as their friend. Omar is a Black Tanjaoui Muslim, who lives in Hasnona. This character has attracted our attention after Ahmed's first impression and analysis of his clothing and behaving when he comes for the first time to the Nazarenes house for lunch.

The boy was tall. He had dark skin. He came in with his hands in his pockets .He took out one hand, and I shook it. How are you?
His trousers were very tight over his legs. He had a white shirt, but the collar was almost black with dirt ²⁶.

Ahmed's description of Omar way of behaving and clothing divulges his lower social class and position. His dirt and worn clothes could easily attest that he belongs to the lower classe . It also reflects his difficulty to meet the basic items of livelihood such as having clean and adequate clothes. Moreover the representation of Omar's hands in his pockets reveals the fact that he is conditioned to a certain level of education.

In addition to the failure to satisfy his physiological needs, Omar also shows a failure to meet safety and security needs, and more specifically financial and psychological security . His poverty and lack of resources constitute a constant problem which interferes in his peace

of mind and wellbeing .In fact the non satisfaction of his need has driven him into an unconventional practice well known as the industry of male sex work with a Nazarene as a mean to satisfy his unreached needs and reach better standards of living .

1.3 Khemou.

First, introduced in this novel as a woman of pleasure, Khemou is depicted as an illiterate blond girl, with high standards of beauty such a soft skin and white lighted hear. This character is very similar to Ahmed and Omar since both of them fail to meet the basic levels of Abraham Maslow's hierarchy of needs. Her direct link with Paradona's house of ill repute and involvement in sex work proves that she resorts to this kind of practices as a means to deal with her physiological needs as it is mentioned in the following quotation:

The Paradona brought another lemon soda for her .I was just looking at the girls. They were sitting in two rows, all dressed in fine caftans. This is something new, I thought.

In a little while Mustapha turned to me which one do you like? he asked me.

That one in the middle. the light-haired one, I told him .

That one? yes?

yes.

and how much are you going to pay her ?

I've got ten rails on me .

I can pay her ²⁷

In addition to her failure to satisfy her physiological needs, this female character reveals another unmet stage of Maslow's pyramid of needs through her zoophilic experience with a dog as exposed in the followed passage :

Be careful. Look out for her. She was broken in by a dog .She's the blonde who used to work for a woman who lived on the Boulevard. The woman's husband had a big dog .And when the women and her husband went away they left the dog for her to take care of, and she took down her clothes and made the dog come and do it to her .And she was a virgin, too. That dog was her first lover .²⁸

Khemou suffers from a lack of love and affection. Her sexual relationship with a non humane reflects the unfulfillment of her love and belonging needs. That voluntary act of sharing her intimacy with a dog means that she unconscionable cries of distress. Her deliberate choice to lose her virginity with an animal rather than with mankind is related to the various abuses she has encountered in her life with all human beings. This leads her to lose faith in mankind and creates a bridge which prevents her from reaching love and belonging needs with humans.

1.4 Cherifa Bou Ralem.

Introduced in this narrative as cherif Bou Ralem's wife, and Farid's mother, Cherifa is an illiterate housewife mother of two sons and two daughters who earn their life by watching cows and farming. In addition to Khemou, this character highlights another failure level of Maslow's hierarchy of needs which are self and esteem needs. She successfully exposes an inflated view of the self through her two daughters Aicha and Seudiya as a mean to compensate her lack of esteem. She presents her two daughters as her most prizes possession, and she depicts them as her pride. She portrays them as beautiful, smart and hard workers in a society which shows no mercy to women especially when they are illiterate during that particular period of time in Morocco after the French war .

She even compares her two daughters to her two sons in a way that flatters the young girls and embarrasses the boys. "Farid's mother say's : Think of it ! I have two daughters, and they're both working. and I have two sons and neither one of them works " ²⁹

Cherifa's lack of self esteem is translated into pride and arrogance as a mean to compensate her low self-worth and inferiority complex. She satisfies her Ego and constant need for recognition, lack of self esteem by manipulating the inferior taking advantage with her young girls as it is demonstrated in the following extract. "Everybody was talking about

the wedding: See how shameful they are, they've done it again. Ahmed isn't the first. They promised her to the garbage collector, and then they wouldn't let them marry. ”³⁰

From this analysis, it is obvious that both male and female characters mentioned above share a common point linked to Abraham Maslow's pyramid of human needs. Each of these character exposes an inability to reach the basic stages of this hierarchy due to a variety of reasons, and which differ from one another. They also reflect a deep motivation to fulfill those needs. Escapism takes place as a mean to deal and manage the negative outcomes when these needs are not reached.

2. Prime Moves of Escapism of the Western Nazarene Characters.

2.1 François.

In this narrative, the French carpenter well known as François shows an unconventional attraction to Omar. His sexual orientation to the same sex presents homosexuality in Charhadi's narrative, and which is clearly seen throughout the following passage:

Each morning when I got to the house they were asleep. And they slept in the same bed. Once I said to them: Is that a good idea, for two men always to sleep in one bed?

They laughed. The younger one, Marcel, said: Yes. Why don't you sleep with us, too? That would make three.

No. it's better for two, I told him

They were always joking with me like that. One day Marcel came into the kitchen and told me: look! Today I'm going to make the lunch. You go upstairs and get into bed with François. He's waiting for you.³¹

From the above passage, it is evident that François portrays homosexuality. The act of sleeping in the same bed with another man demonstrates clearly his sexual orientation, presenting Marcel as his lover. In addition to the nature of his orientation, the French carpenter's involvement in sexual relations with different men such as Marcel, Omar, and Mseud, shows his constant need of love and affection. As it is well known, people dealing with homosexuality expose a strong need for love and belonging due to the fear of rejection

and solitude. In the case of this François, his inner fears of loneliness and abundance are linked to his lack of love and belonging needs. In fact, Marcel's decision to return to Portugal has caused severe repercussions on François's life after his friend and lover has left him, François becomes melancholic this is very apparent in both his behavior and attitude. The need to find someone else to live with him becomes urgent, that is why he takes the decision to live with Omar who has caused his self harm.

Another day he called to me. Look. Now we don't have much work to do. You'll have to tell Farid that we can't keep him any longer. Marcel is in Portugal and I'm here alone. The four of us are going to live here now. You and I and Khaddouj, And Omar. He's coming to live here with us.³²

As the above quotation demonstrates, it is obvious that his decision to live with Ahmed, Omar, and Khaddouj under the same roof is related to love and belonging needs. Unconsciously, the departure of Marcel creates a hole in his life dynamiting his insecurities and fear of loneliness.

2.2 Marcel.

In this narrative, Marcel is a Portuguese immigrant depicted as a young and handsome man who works as a carpenter in a carpenter shop with François. Through this male character, Charhadi depicts the issue of homosexuality by making him François's lover. Marcel deals with escapism in a strange manner. In contrast to the Muslims characters, Marcel succeeds to satisfy the deficiency needs which are (physiological, safety, love and belonging needs). Thus, he embodies escapism as a mean to avoid the toxicity of everyday life and the killing routines. Marcel shows a particular interest to new experiences and new adventures as an alternative way of entertainment and escapism. This is well exposed in the following discussion with Ahmed:

One day when we were eating, Marcel said to me: that big tunnel beyond Merkala, where the water runs into the ocean. Why do the people go inside of it ? What are they doing in there?

I don't, I said. Probably they're having fun with each other . Haven't you ever gone inside ? Yes. I went in once. And I found a very nice boy in there.

You liked him?

A little, he said.

That's between you two.

And you, he said. Don't you like boys?

No, I don't. Girls are better .

We always talked together like that while we ate.³³

From this passage, it is evident that Marcel shows a particular attention to discover new experiences in order to get rid of the boring side of life. His journey to Merkala to have a good time with a strange boy, reveals the fact he gets a sense of pleasure from new experiences as a mean to escape from his routines. In addition to his adventures at Merkala, he proposes to Ahmed to join Francois in bed. Charhadi writes, "The younger one, said: Yes. Why don't you sleep with us, too? That would make three."³⁴ Through this invitation to share his privacy space Marcel depicts his thrust of new experiences as a mean to escape tedious aspects of life.

3. 'Self-Deception' as the Highest Degree of Escapism in Charhadi's *A Life Full of Holes*.

In his theory *The Rationality of Escapism and Self Deception*, John Longeway has claimed that 'Self deception' is the extreme form of escapism³⁵. For him, self deception is the individual's unconscious denial of the consequences of their actions. In other words, it is the individual's attempt to flee the truth by trying to justify their deeds in order to avoid collision with reality. Accordingly, this part aims at showing the tremendous form of escapism for both western Nazarene characters and Moroccan Muslim characters in Charhadi's *A Life Full of Holes (1964)*. Indeed, each character has a personal vision to escapism which is destined by his own living conditions.

Charhadi's novel is set in a particular period marked by some political issues such as : the French and the Spanish wars, immigration and the spread of various languages and religions in Morocco. The diversity of races has created a variety of ethnic groups, cultures and religions. Thus, each character reflects a given social and economic context, specific customs, and most of all certain religious beliefs.

3.1 The Moroccan Muslim's Self-Deception.

First, in his novel, Charhadi depicts the Muslims as illiterate and necessitous due to the social and political conditions of Morocco. Most of male and female Muslims characters such as Ahmed, Omar, Paradona, and Khemou show difficulties to satisfy the basic items of livelihood. Therefore, they have failed to satisfy the first stage of Abraham Maslow's Pyramid of Human Needs, and which is composed of three needs (Physiological needs, safety and love/belonging). Escapism takes place in their lives through various escapist methods as a mean to deal with the hardships of life and the negative feelings such as stress, anxiety and depression. Indeed, their despair is caused by their unreachd needs.

3.2 Women's Self Deception.

In Charhadi's novel, *A Life Full of Holes*, female characters are depicted as being more exposed to self deception due to their harsh living conditions. Consequently, they try to forget their unwanted realities and emotions by different escaping stratagems. The following outline will show how characters such as Khemou and Paradona illustrate greatly the concept of self deception.

a. Khemou.

Khemou embodies self deception through her deviant behaviors. She deliberately involves in prostitution as an escaping stratagem to escape poverty and traumatic experiences with human being. She considers prostitution as any form of decent work that provides a salary. Khemou exposes self deception through rationalizing women's involvement in sex

work, she justifies adultery as legitimate due to the urge of circumstances characterized by a crushing poverty and famine. Indeed, she unconsciously denies the fact that prostitution is illegal and harmful. She also rejects the fact that this practice causes negative impacts in societies since such deviant act incites young generations to debauchery and delinquency. It also interferes with rational judgment in the way that it changes the nature of beliefs from irrational to rational.

b. Paradona.

Paradona's state of self deception is reflected by her unreasonable acts. For instance, her domicile is known as "a house of ill fame" and is transformed to refuge for people in crisis to escape both their miserable social conditions and unwanted realities. Self deception is the main reason behind such escapist methods. With time, this deceived woman justifies and rationalizes the spread of deviant behavior such as libertinage and prostitution. Indeed, Paradona's brothel constitutes a shelter and financial source for both her and the girls who work for her such as Khemou. The place also represents a rest house for her clients such as Ahmed who perceives it as a place of distress and escape from life issues.

In Charhadi's novel, the self deception of female characters takes place in the sense it interferes and shifts the individual's rational thinking in to irrational one. Paradona's house which is ill reputed, for example, constitutes a refuge and a place of evasion where irrational practices and various falls take place. In fact, such illegal places illustrate the existence of perversity spaces and derision that promote delinquency, crimes, and prostitution instead of procuring, enjoyment and freedom in the Muslim world. Besides, Paradona's actions restrict her to a position that degrades her social statue to a prostitute rather than to a Samaritan and charitable person, a fact that mirrors well her self-deception.

3.3 Male Self Deception :

In Charhadi's narrative *A Life Full of Holes* self deception is not only reflected by female characters but it is also represented by male characters such as Omar and Mseud.

a. Omar.

Omar's adultery embodies self deception as an escapist stratagem. He resorts to male sex work as an alternative mean to escape and avoid poor social and financial conditions due to his crushing poverty. Indeed, he consciously prefers to get involved in sexual practices with Francois as a mean to reach some physiological needs such as food and clothing .From his unconscious acts, it is very clear that Omar is deceived. He rationalizes and justifies his involvement in prostitution as a mean to satisfy the basic items of livelihood. His deception is also related to his perception to himself. He considers himself as a smart person by escaping his poverty and becoming rich in an effortless way, denying at the same time the reality that he is cataloged as a male prostitute , relegated to an inferior position, seen as a sexual object who sells his body for some money and food.

b. Mseud.

Just like Omar, Mseud embodies self deception through the same escapist stratagem. Mseud also resorts to Male sex work as a mean to reach physiological needs as well as financial security. Indeed he consciously chooses to get involved in sexual practices with Francois just like Omar since Francois represents the solution to all his issues. Self deception takes place with Mseud in the sense he, like Omar, justifies his escapist stratagem as being rational. His deep deception prevents him to engage any questioning about his life. His rational thinking is limited. He becomes the play of his escapist aspiration, as a consequence it reduced his judgment abilities to recognize the gravity of his actions by getting involved in sexual practices with another man.

To conclude, most of Charhadi's characters have experienced a state of self deception due to the accumulation of unsatisfied desires. Their behaviors and reactions match well with John Longeway's belief that self deception is the illuminate form of escapism since constitutes are represents the most dangerous form of escapist stratagems. Deception causes irreversible effect on individuals' brain functions and abilities to perceive reality, and this is exactly the case with Charhadi's characters who have lost their reasoning.

3.4 Western Nazarenes Self-Deception.

Charhadi depicts western Nazarenes as being civilized and wealthy in contrast with the Muslims Characters who are not educated.

a François.

Francois, a French carpenter who travels a lot and who finally settles in Morocco embodies Charhadi's depiction of Nazarenes. While Francois reaches the satisfaction of the first stage of Maslow's hierarchy of needs, he fails to satisfy the other stage of this pyramid. In fact, he finds difficulties to reach esteem needs due to his sexual orientation; hence he resorts to some escapist stratagems to reach his missing needs. In fact, François resorts to obsessive love as an irrational mean to escape his lack of love. His escapism is also a means to deal with unpleasant emotions such as fear of loneliness and anxiety. Francois' self deception which reflects his highest degree of escapism is revealed through some unconscious acts such buying his on domicile and depriving himself of his on properties to remain alone in the end.

b Marcel.

Another Nazarene character that has experienced self-deception is Marcel. The latter is a Portuguese man who also travels a lot and who speak various foreign languages. His self deception is caused by the betrayal of his own friends. First, he is deceived by François who rejects him to frequent the Muslim Omar. The latter also has betrayed Marcel by separating

him from his lover Francois. As consequence Marcel has returned to his own native country as a result of his deception by both François and Omar

End notes:

24 Driss Ben Hamed Cherhadi, *A Life Full of Holes* ,Recorded and translated by Paul Bowles, Harper Collins,1964.

25 Ibid page 5.

26 Ibid page 249.

27 Ibid page 75- 76.

28 Ibid page 77.

29 Ibid.

30 Ibid page 241.

31 Ibid page 225-226.

32 Ibid page 253.

33 Ibid page 232.

34 Ibid page 226.

35 John L Longeway, *The Rationality of Escapism and Self-Deception* ,Department of Philosophy, University of Wisconsin at Parkside,vol8 , number 12, 1990.

II. Chapter Two: Forms of Escapism in Driss Ben Hamed Charhadi's *A Life Full of Holes* (1964).

This chapter intends to study the rationality of escapism in Driss Ben Hamed Charhadi's novel *A Life Full of Holes* (1964). In the first place we intend to deal with rational escapism, and then in the second place we will analyze Charhadi's rational escaping stratagems.

Section One : Rational Escapism and its Forms.

Rational escapism is the most basic form of intentional detachment and distraction from the real world. It allows a momentary reprieve from daily circumstances, and gives us a chance to escape temporarily before we jump back into the fairy. It is a tool in our possession in the way that it helps the individual de-stress and provides a break from daily life in a constructive way. It allows to deal with both life and emotional issues, and escaping requires both a refuge and safe space³⁶.

Just like the prisoner of Malabata jail who resort to escaping activities such as narrating and listening to stories or playing domino as a mean to escape mentally the walls of the jail. In fact the positive effects of rational escapism are only temporary. This means that they only push away these negative emotions instead of eradicating with them.

Using escapism in a constructive way helps the individual to de-stress and provides a reprieve from daily life, processing like this is important because it refreshes the mind and prepares oneself to tackle more difficult tasks in the future. This is noticeable with Charhadi's main character Ahmed who resorts to his spirituality as an escaping technique which helps him to accept his miseries and at the mean time to avoid unwanted emotions.

As we deal with this narrative it is evident that the majority of Charhadi's characters resort, to escapism activities, which takes place over various forms .Each one of them expose a different aspect of rational escapism used as a mean to handle their emotions, negative believes. *In A Life Full of Holes*, escapism takes the following forms .

1. Spiritual Escapism.

Spirituality and religion play an important role in Charhadi's novel. In fact all along this narrative Ahmed exposes his misfortune and misery encountering various traumatic experiences as a mean to deal with his unwanted beliefs. He resorts to spirituality as a core concept which lies the ideas of boundless freedom, true connection with the self with others, and all what surrounds us. As it is known individuals who are spiritually minded have use their spirituality as a mean to escape the material world.

Spiritual escapism is clearly seen through Ahmed's constant use of expressions such as Incha'Allah³⁷, If it's written³⁸.He resorts to this kind of coping stratagem as a mean to be more compassionate and to relax more about life. Ahmed's spiritual escaping technique is well used when the Bou Ralem family betrays him:.

That's the way it is, he told me. I'm just telling you the price. There's a man in oued Bahrein who'll give it. If you can pay for her, you can have her .I you can't, he can. That's all I have to say.

Yes. Well. Good –bye, I can't talk any more.

And I went away. I was thinking: I don't have to get married. It's not worthwhile trying to marry a girl who's going to cost that much. If I've got to beg in the street to be able to have a wife, I'd better stay single. Allah will send me someone some day.³⁹

As it is seen in the above passage, the expression “Allah will send me someone someday” reflects a spiritual escapism as an avoidance mechanism which neutralizes serious issues related to fact of being betrayed and manipulated by the Bou Ralems after they promised him to marry Aicha and they lied to him and this happens once again when Cherifa

promised him to marry Seudiya . This happens with Khaddouj when she stole from François's house. Ahmed's resort once again to this escaping stratagem as a mean to be more comfortable with his personal decisions and judgments to keep feelings such as guilt and anxiety out of his consciousness.

To sum up , spiritual escapism provides Ahmed a temporary cut from the uncertainty of life and its troubles . It allows him to make a break with his daily sufferings and to overcome his dilemmas

2. Narrative escapism.

Narrative is another method that is used by some characters in Charhadi's novel in order to escape their state of suffering. Mrrakchi, a prisoner in Malabata jail, who is well appreciated and loved by the majority of prisoners for his tales and stories. He is the embodiment of narrative escapism as imaginative entertainment which provides psychological escape from the hostile life at Malabata. Every night before sleeping, prisoners ask Mrrakchi to narrate a story since it represents a source of enjoyment and entertainment. The followed passage attests it.

Ah Mrrakchi, somebody said, you've got to tell us a story now. Oukha .I'll tell one if you want .But you've all got to be quick. Nobody else can talk. We all stopped talking. The Mrrakchi began to tell a story about Sidi Ali of long ago, when there was war. We all listened .Then each one of us began to go to sleep while he was still talking .⁴⁰

Attentive listening to Mrrakchi's tales provides the prisoners a physiological escape through imaginative skills. In fact to be immersed in a story is to be detached from the hardships of reality, to be absorbed in a narrative world . Mrrakchi's narrative escapism gives the prisoners the ability to temporarily escape the material world to a fictional one. Such

deep involvement in active listening this stories brings prisoners great pleasure, and it constitutes a mean to transform the negative attitudes, beliefs, and moods into positive ones.

To sum up, this escaping stratagem provides Mrrakchi a mean to deal with his emotions. It also gives him the opportunity to boost and regulate his psychological and social well being.

3. Artistic Escapism.

In Charhadi's narrative, artistic escapism is an escaping method which opens the door to another perspective it can be defined as a pastime or means of entertainment that diverts the mind from daily struggles. El Mernissi a prisoner of Malabata who is known for his crimes after the bloodshed he has done at Haouama dl Binder, as it is mentioned in the following passage:

You'll see my sacrifice, he told them and he ran down the street .In the Haouama dl Binder he began to cut Jews and Nazarenes with the knives ,one in each hand . Everybody was running .He even killed an English tourist who had just come from the ship. Eight people died in five minutes .The other went to hospital.⁴¹

As we know there are endless forms of art, it can takes the form of hand-drawing, written words, photographs, dance, acting, and of course music. El Mernissi embodies artistic escapism through visual and performing art as an escaping door from reality for a brief point in time that helps to heal and take a break. The followed passage attests his interest for art :

Does he sing like this every night ? I asked him .
He sings three or four songs and the he stops and goes to sleep .
And his room ?What's he got in it?
You'd be surprised if you saw his room , he told me .
He's drawn all kinds of pictures on the walls. Tanks , airplanes, pistols,
machine guns, submarines, everything ⁴²

El Mernissi's draws images like tanks, airplanes, and pistols on the wall of his prison cells, besides of his interest around Om Kaltoum and Abd of el Wahab songs constitutes a bridge between artistic escapism and serenity a state of mental health.

Listen. He's sings a song of Om Khartoum's. He knows some fine songs. But only the ones of Om Kaltoum and Abdof el Wahab. ⁴³. In fact it represents a therapy based on engagement in artistic activities such as painting, drawing, and singing as a means of creative expression and symbolic communication expressed by individuals suffering from mental and emotional disorder, or cognitive impairment.

This artistic escapism works as a therapy for El Mernissi. A therapy that allows him to flee his complex world, in fact it helps this character to deal with life at Malabata jail. On the one hand it helps him to exteriorize and evacuate his repressed emotions due to the bloodshed he has done at Haouama dl Binder, On the other hand it helps him to express his blocked emotions which releases his conscious from guilt and torments.

One can say this escaping method provides El Mernissi the ability to temporary escape and break from reality. Besides, it gives him the opportunity to transform his melancholy into constructive art form. It allows him and his companions to make a trip to another imaginary world which is completely different from their real one.

4. Chemical Escapism.

Chemical escapism is another method that is used by some Characters in Charhadi's narrative in order to escape unwanted reality, and emotion such as stress, and depression . Prisoners of Malabata jail embody Chemical escapism which is an escaping stratagem based on the use of drugs which are chemical substances, when taken in or administered into one's system. They affect mental process such as perception, consciousness, cognition or mood and emotions .The use of drugs such as kif is well spread among prisoners in jail. <<No one of us

had any kif on him. We knew we could get kif inside the jail. When a man smokes he forgets he is in jail .He forgets everything. A packet of kif costs a pack cigarettes⁴⁴. In fact, the use of hallucinogenic substances such as kif, constitutes for the prisoners the most effective way to enhance reality or to enjoy more the world around them despite the hazardous and miserable conditions of living at Malabata jail.

In this narrative, some prisoners' lives are described as painful due to the hazardous conditions of living and the hard work they do in Malabata jail and traumatic due to the crimes they have done in their lives. Prisoners resort to chemical substances such as drugs and kif as a mean to escape temporary their reality , in fact the consummation of drugs affects the brain functions and the rest of the body ,the use of such substances alters chemically their state of mind, which cause changes in mood and induces a feeling of happiness, euphoria, and calmness. But only for a short period of time .

According to the Prisoners of Malabata jail the use of chemical substances such as kif and drugs constitute a beneficial and useful mean to manage life in prison, since it is a coping skills for handling stress, but also and a coping mechanisms for mental health issues. This escapism method helps them to reduce negative emotions such as stress, guilt and anxiety. Providing them at the same time an escaping door to an imaginary and idealistic world freed from worries .

To sum up, chemical escapism through the use of chemical substances constitutes an escaping mean to avoid temporary unwanted reality and emotions even if for short period of time. It is in this sense that, the use of drugs helps prisoners of Malabata to deal and manage hostility of life in prison. However, the effects of consuming drugs seem pleasurable at the first sight, but it outcomes are destructive, since it cause irreversible health problems and brain damages.

5. Escapist Games.

It is well known that games play an important role in human's life since they allow them to enjoy their moment of rest with their family and friends. In Charhadi's novel, in addition to Chemical escapism, the prisoners of Malabata resort to another escaping stratagem which is presented as escapist games. Every night, they gathered around a table with a cup of tea in a hand playing domino until the guard turns of light . In fact, playing games such adomino allows the Malabata's prisoners to break from reality and fully immerse themselves in an alternative world for a few fleeting moments, the players "lose themselves" in the game as they feel the bliss and release of being in control, they are transported in a world a place where they can be whoever or whatever they want , without worrying about how they act and look, putting aside life problems.

This escapist stratagem represents the perfect break from reality, since it constitutes a mean to avoid temporarily everyday pressures of life . In addition, escapist games provides a sense of distraction, since it stimulates creativity which leads to the evasion into an imaginary world. That's why prisoners of Malabata jail resort to this kind of practice , since it attempt to release them from past memories, due to committed crimes.

To sum up, escapist games represent a healthy escapism technique since it constitutes a temporary way to run from the real world and its issues. Instead of portraying prisoners who are violent and aggressive with each other, Charhadi represents captives who try to flee their harsh past experiences ,besides escapist games provide a variety of hidden benefits such as the development of problem-solving skills, stress relief, and develops better social skills .

From this analysis, it is obvious that each character in Charhadi's *A Life Full of Holes* shows a need to escape a specific experience. This may be due to unwanted belief, living circumstance, or feeling of guilt. Escapism is said to be rational when it provides positive repercussions on individuals' life. As seen in this chapter each character deals with a different perspective of escapism. However it is hard to give a precise form of rational escapism since it takes various and multiple forms. In this narrative escapism takes different forms. There are spiritual escapism, narrative escapism, chemical escapism, artistic escapism, and escapist games. Despite its diverse representation, all these types share the same common point which is providing a temporary escape from the harsh life and its difficulties.

Section Two: Irrational Escapism in Driss Ben Hamed Charhadi's *A Life Full of Holes* (1964).

This chapter intends to study the irrationality of escapism. In the first section we have dealt with female irrationality throughout the analysis of female characters such as Khemou, Cherifa Bou Ralem, and the Paradona. Then, in the second part we intend to move to male irrational escapism with characters such as François, Omar, and Mseud.

1. Women's Irrational Escapism.

In his novel, Charhadi's depicts women as irrational in their escapism. In fact, they relate their happiness to money and wealth. This is why, they accept to remain dependent and submissive to men:

What a race of creatures women are! See how they act when a man has money, and how different they are when he has none. They think only about what they want and how they're going to get 'it. It is hard to believe anybody could be like that⁴⁵

From the above quotation it is obvious that in Charhadi's narrative women try to escape their state of poverty by running after rich men. Since they are not educated they are

not able to have another refuge where to escape. From this passage it is obvious that women convey a negative view which promotes old notions of women's inferiority and weakness since they are continually associated with emotions and irrationality.

In this novel, it is noticeable that most female characters, have experienced sex work due to extreme poverty and illiteracy. According to them, trading sex for money, food or for other basic livelihood was the only option they have to provide life necessities. Women adhere to sex work as a full time job since it represents for them an escapist door from poverty and misery. Many female characters such as Khemou, Mekheria resort to prostitution as an escapist technique. In order to manage their social and economic conditions. Thus, Charhadi tries to construct a sheltering space for poor woman by eroticizing the space they frequent.

1.1 Khemou.

At the first place Khemou embodies irrational escapism through her zoophilic relationship with a non human being , then through her involvement in sex work with Paradona as a mean to escape her social condition. First, she expresses her attraction for non human being, by having zoophilic relationship with a dog.

Be careful. Look out for her. She was broken in by a dog .She's the blonde who used to work for a woman who lived on the Boulevard. The woman's husband had a big dog .And when the women and her husband went away they left the dog for her to take care of, and she took down her clothes and made the dog come and do it to her .And she was a virgin, too. That dog was her first lover⁴⁶.

This proves that Khemou tries unconsciously to escape the traumatic experiences and abuses that she encounters in her life. Her escapism is irrational in the sense that it may provide emotional evasion from her fears and traumas eventually caused by human, but such practice violates the balance of nature, and it may lead to mental disorder and illness.

Then, her involvement in sex work with Paradona shows her irrational interpretation of escapism. In fact, she faces difficulties to reach some life necessities due to her crushing poverty and limited skills. She resorts to prostitution as a mean to reach her necessities and at the same time to escape her socio-economic situation. Irrationality takes place with this stratagem in the way it discredits women's social position in societies. This practice contributes to the objectification of women and normalizes violence against them, which leads to marginalization of the female gender .

To sum up, Khemou's escapism is said to be irrational, due to its outcomes which may affect the whole members of community, women position in society leading to stereotypes and chaotic disorders in human nature.

1.2 Cherifa Bou Ralem.

Another aspect of irrational escapism is exposed by Cherifa Bou Ralem who suffers from an inferiority complex, due to her unreached needs of self esteem, as it has been mentioned in the previous chapter. This character exposes a desire to satisfy her lack of self-worth and bad standards of living. Thus, she resorts to an escapist technique ,which is more close to a commercial activity than marriage .In fact, she promises her daughter Aisha's and Seudiya to the first man who knock at her door, then she breaks her promise.

"Ahmed isn't the first . They promised her to the garbadge collector, and then they wouldn't let them marry ⁴⁷. From this fragment it is noticeable that Cherifa's practice rely on manipulating her two daughters' suitors, in fact this female character finds pleasure to belittle and mistreat both Aicha and Seudiya's aspirants as mean to deal with her low self worth flattering her ego at the meanwhile .

In addition to the satisfaction of her esteem needs, Cherifa Bou Ralem embodies materialism ,she develops a machiavelic attitude as a mean to escape her crushing poverty. In fact, she feels no shame to use her two daughters in order to get better standards of living.

"One day Farid's mother said to me: why were you so angry when Aicha got married? Look at Seudiya. She's prettier and younger .If you want her, we'll give her to you cheap".⁴⁸ From this quotation it is evident that Cherifa seeks empowerment, her deliberate act of to naming a price on her own daughter Seudiya, lights the fact that she tries to use Seudiya's bride price as a mean to empower herself and escape her poverty as it is shown in the following passage:

First they want fifty kilos of flour. Then they want a sheep and ten liters of oil. And twenty kilos of sugar. And you have to buy her a haik and wedding slippers with gold on them. And a pair of shoes for every one of the family. And her grandmother wants a pair, too. That's very good, I said. With a few more pairs they could have a rugby team. Do people get married so their family can open a store .⁴⁹

Cherifa's escapist stratagem is irrational in the way that it dehumanizes her and it portrays her as heartless. She uses her own daughters' integrity as a mean to escape her oppressive condition of living and lack of self worth .By representing female characters who act blindly to get money ,Charhadi emphasize woman irrationality .

1.3 Paradona.

Paradona , an interesting character who struggles to survive in a society cursed by poverty, famine, illiteracy and delinquencies due to the social, economic, and political conditions of Morocco after the French war. Like most citizens of her country, she has witnessed many traumatic experiences and oppressive poverty .She shows a need to escape her lived experiences and social condition. She reflects irrational escapism like Cherifa and Khemou through her absence of morality and ethics with her house of ill fame, which is

described as a dwelling place of debauchery and excess. Her domicile becomes an escaping door from both her financial situation and traumatic experiences.

Paradona's reputation is a synonym to this kind of practices as a mean to deal with her basic needs of livelihood such as providing food, clothing, and other necessities. Like Cherifa she takes profit from human misery for the sake of material benefits, according to her judgment the end justifies the means. In fact this female character takes advantage from the poor and necessitous girls which are portrayed in this narrative as orphans or homeless with limited skills. Those young and pretty girls find themselves working as prostitutes for Paradona's in exchange of some money or material benefits. Indeed, some of the girls consider Paradona's joyful house as a safety place where they can find compassion, support and financial security due to its chaotic situation.

To sum up, Paradona's escapism stratagem reveals irrationality in various manners. First, it promotes prostitution, delinquency, and the spread of deviant behavior. Then it discredits women from their worth and place in society. Finally this kind of irrational escapism reduces the rank and title of women to housewives or prostitutes.

2. Men's Irrational Escapism.

One noticeable fact in Charhadi's novel is that irrationality is not only depicted by women, but also seen and illustrated with male characters. Indeed, men's thirst of power and pride represent an infinite source of irrationality. Dealing with some characters like Omar, Mseud, or François give us the opportunity to explain men's irrationality.

2.1 François.

First, irrationally escapism is well pictured by François who suffers from a lack of love and belonging needs. As it noticeable, this character shows an unconscious fear of loneliness and abundance due to the nature of his sexual orientation. His several sexual

partners such as Marcel, Omar, and Mseud confirms his constant need of love and affection. Francois exposes an unconditional love for Omar which is exposed as obsessive "Ahmed, François said this love I have for Omar is the greatest love I have ever had in my life. „Yes! Por Dios! He said Omar is the best man I've ever Know".⁵⁰ He deals with obsessive love as an irrational escapist stratagem which not only a mean, to compensate his lack of love and affection, but also as a mean to deal with his fears of loneliness.

This type of escapism stratagems is irrational ,in the sense it becomes toxic and self destructive this is well seen through Francois's behaviors. In fact his lover become his prime priority at the detriment of himself and his carpenter shop. The love he feels for this young boy is obsessive, François is obsessed by Omar's love he is unable to recognize the reality and what happens around. His irrational love will precipitates his downfall.

one day Francois told me: we're going to empty everything out of the house and take it to another house. What house? I said Omar's. You know he's going to get married. And I'm going to stay here in Tanja. I see. We began to carry all the furniture from the house on the mountain up to Marshan, where Omar was going to live. I saw François taking all the wood and the machines and tools from the carpenter Why are you taking those things ? Does he want them, too? Yes. He's got two houses One's going to be the carpenter Shop. That way he can make a little money. Ah, I said. We kept filling the care at one house and emptying it at the other, until there was nothing left in the house on the mountain.⁵¹

From the above passage, it is evident that François' escapism method is irrational. In Fact such stratagem leads to mental disorder, self harm and illnesses, the rich Nazarene who used to live in a luxury house in the mountain with all modern commodities finds himself living in a small Muslim house in order to be around him . It is obvious that his obsessive need for love and affection drives him to his to his own destruction.

In addition to obsessive love, the French carpenter resort to sexuality as a mean to compensate his lack of love and affection, he speaks openly about his experience and preference with both Omar and Mseud

We were talking we talked about women and men and other things . Then Francois said: You know what we're going to do? Wha't that ? I said.We're going to find out who has the longest one .You or Omar or Mseud. Yes? How are you going to find out ? Are we all going to take off our pants right here? No, no you don't have to take anything off , he said. He bent my middle finger across my hand .then he did the same to Omar, then to Mseud and Omar are the same , he told them. They were laughing. But which of the two do you like better? I asked him .I like them both, said Francois .But Mseud is better than anybody else. That's fine , I said . Go on having good time .But I wonder where it's going to take you⁵²

From the passage, it is obvious that Francois's act of sharing his intimacy and bed with both Omar and Mseud provides him comfort and love. It constitutes an escaping door from his inner fears and anxiety but this practice take some form of irrationality in the way that it is an unconventional practice which perverts the mind and often drives to addictions.

To sum up Francois escapist technique is irrational in the way it drives individuals to mental disorders and illness such as paranoia and addictions. It often drives people to self destruction and delinquency.

2.2 Omar.

Omar, who is a poor, oppressed Muslim boy, presents another form of irrational escapism due to his deep motivation to escape his daily struggle to reach basic items of livelihood. Therefore, he represents another form of irrational escapism. Omar resorts to unconventional and forbidden practices which betray the principle of Islam in order to satisfy his physiological needs .To reach his basic needs, he gets involved in a love relationship with François ,then he resorts to witchcraft and other forbidden practices .

Look, brother I said to Omar. Tell me the truth. By your father, you've got to tell me what you gave this Nazarene to eat. How did you make him this way?

What did you give him that time when you went to Hajra den Nhal? Tell me the truth.

I gave him a donkey's tongue, he said

Are you telling the truth?

I swear!

Where did you get the donkey?

There was a dead donkey outside the village in a field we cut off its tongue and its ears

What did you mix it with? What sort of food did you put with it?

We just put it with the other meat, he said.

Do you know how to do that? I asked him.

What do you think? You think I don't know how?

You did a fine piece of work there, I told him. You changed him into another man⁵³

From the above dialogue, it is clear that Omar resorts to "tseuheur" as an irrational escapist technique. In fact the tongue and the ears of a donkey are used for witchcraft rituals. By associating Omar with witchcraft, Charhadi belongs to the whole oriental world that used to believe such practices as an alternative way to forget their daily suffering. Most of all Moroccan people are associated to witchcraft and magic mainly by Paul Bowels the American author who translates Charhadi's oral story into *A Life Full of Holes*.

Omar takes advantage of François's misjudgment, but when he regains his consciousness Omar moves to another escaping method which is the world's oldest profession well known as prostitution. In fact he gets voluntarily involved in a sexual relationship with François in order to satisfy his needs.

They were talking together all the time, every day. I would hear Omar telling François I need everything for my wife I need a house, and furniture and all sorts of things How am I going to get it all with the little money you're leaving me? Marriage is the most important thing in a man's life.

François would say: Even if you get married, you'll still always come to sleep with me? Yes, yes, said Omar.⁵⁴

From this passage, it is evident that Omar makes sexual services to François in exchange of materials goods and other benefits. He resorts to this practice as a mean not only to get money and the necessities for his wedding but also as a mean to escape from an

oppressive reality. He even justifies irrational thinking in this sense by legitimating and rationalizing his unconventional practice as an any form of descent work .Charhadi says,

know he did you a big favor . You didn't even have enough to eat for one night .you got more money from him than you've ever seen in your life .he paid for you to get married ,and got you a good house .And you still say you half his money ?He's done nothing for me , said Omar. Everything I got from him I got in spite of him. He never gave me anything because he wanted to .got everything by myself. I worked hard to make him give it to me .⁵⁵

To conclude, one can say that Omar escapist stratagems are irrational in the way that they transgress both the divine laws of God and the rationality of human mind .He behaves unconsciously and his acts drives him into an animalistic state because he does not think of the consequences of his deeds.

2.3 Mseud.

Mseud is a black Muslim boy who finds difficulties to reach his first basic needs, due to his social and economic situation. He exposes his involvement in such practices, Charhadi provides the same reasons and motives like Omar Mseud resort into male sex work . <<if you don't want to sleep with him it's simple. Don't come any more to the house, I told him. Mseud sleeps with him every night, anyway.^{56>>}

According to Mseud, getting involved in such practices is a mean to escape his reality and at the same time to get empowered. It is very noticeable that this character becomes easily the new owner of Francois's possessions. His irrationality is seen through his behaviors: he shows no shame for his actions, he sells his body for some benefits and he takes advantage from the situation. The effects of his stratagem are well reflected in the following passage:

The Soussi said: Yesterday the black one told me not to give anybody any more food unless they paid for it . Only the Nazarene and the black one .Why? I said. It was shameful that he did not trust me .Who gives the orders , the Nazarene or the azzi.⁵⁷

In fact, relying on such practices may seem beneficial but it is an irrational act in the sense that experiencing prostitution is a dehumanizing process. The act of providing services gives him the opportunity to get access to better standards of living , financial resources, and empowerment ,but it deprives him of his humanity and self esteem. He rejects all the qualities that define him as an individual and becomes a sexualized body.

From our analyses of both male and female characters, it is clear that all of them share a common point which is the driving force to escape unmet needs leading them in one way or another into unconventional, punishable and forbidden practices.

In fact, their thirst of a better future and desire to escape their poverty has blinded them. They easily become irrational and convinced that the end justify the means and no matter what it costs for better standards. One better example is the French character François who causes his own self destruction because he is blinded by his need of love and belonging. He loses everything. At first , he loses Marcel, who really cares about him, then his work shop , house at the mountain, his money and mostly his self respect. Just like him, Omar and Mseud the two Muslims suffering from a crushing poverty resort to adultery in order to satisfy their physiological needs. However, their methods rely on a against nature relationship , this left them without any decency or humanity .In addition to them Khemou and the Paradona like all most women who gets involved in prostitution, usually do not have viable alternatives and later find themselves marginalized, ill reputed and more susceptible to suicide.

End notes:

36 Anna Zeuge , *The Sweet Escape –A Research Agenda on Escapism in information Systems Research*, University of Siegen, Siegen, Germany

37 Driss Ben Hamed Cherhadi, *A Life Full of Holes* ,Recorded and translated by Paul Bowles, Harper Collins,1964.

38 Ibid page 244.

39 Ibid.

40 Ibid page 103.

41 Ibid page 96-97.

42 Ibid page 97.

43 Ibid.

44 Ibid page 96

45 Ibid page 78.

46 Ibid page 77.

47 Ibid page241

48 Ibid page 242.

49 Ibid page 243.

50 Ibid page 258.

51 Ibid page 275.

52 Ibid page 284.

53 Ibid page 268.

54 Ibid page 274.

55 Ibid page 279.

56 Ibid page 281.

57 Ibid page 282

V. Conclusion.

Through our research , we have attempted to analyze the issue of escapism in Driss Ben Hamed Charhadi's *A Life Full of Holes (1964)* . In order to reach our aim, we have relied on both Abraham Maslow Theory of Human Need and John Longeway's Theory the Rationality of Escapism and Self Deception. Our works tried to draw a link between Maslow's and Longeway's' theories and Charhadi's novel.

First, in the first chapter we have analyzed the prime moves of escapism of both Muslims and Nazarene characters. Throughout this analysis we have noticed that Muslims characters finds difficulties to satisfy the physiological needs such as food and clothing in contrast to Nazarene's character such as Francois who reach the first level of Maslow's hierarchy and expose the failure to satisfies emotional needs. In fact each character deals with distinct needs. Khemou for instance fails to reach physiological needs and Francois fails to satisfy love and belonging needs. Then, we have relied escapism to those unfilled needs as an alternative stratagem in order to deal with unwanted emotions caused by these unreachd needs.

Next, in the second chapter entitled "Forms of Escapism in Charhadi's *A Life Full of Holes*, we have first analyzed rational escapism and its forms such spiritual, narrative, artistic, chemical, and games escapism through male characters in the first section . Then, in the second section, we have dealt with irrational escapism and its forms on both male and female characters such as Paradona, Khemou, Francois, and Mseud. The daily practices of these characters have served as best means through which we have explained the forms of escapism in Charhadi's narrative which are categorized into rational and irrational. Indeed, each category can take various forms which can be used in the right way as it can be used in the wrong way. Besides, we have found a variety of forms and aspects for the conception of

escapism and the criteria that define it as rational or irrational. While timing is the first factor, place the significance of the act of escaping is the second element. In the end, we would like to incite other students to study Charhadi's novel *A Life Full of Holes* under other perspectives and theories such as Marxism and Feminism and even a historical approach or a cultural materialistic one.

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