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Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)**The Journey of Self-Actualization of Ebla in *From A Crooked Rib* by Nurrudin Farah****Muhammad Talha Khan**

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The current research is an attempt to examine the protagonist Ebla's quest for searching meaning for her existence in From A Crooked Rib (1970) by Nurrudin Farah, a Somalia novelist whose main subject is African Women. She is fetched with all her basic needs (food, clothes, shelter), but there are certain needs of every person that are beyond basic needs. She has been through thick and thin throughout her life, and she has been struggling for searching an anchor to place her meaning of existence. Unable to find any meaning in her being, she keeps on searching, and experimenting with new things in her life. The study is qualitative and the data is collected from the text (primary source) while secondary sources such as books, journals, articles, blogs, etc. are also used for assistance through the close reading method. Ebla's journey of self-actualization is explored by applying Abraham Maslow's Hierarchy of Needs (1943). The results show that Ebla actualizes herself and devises meaning of her existence in the world.

Keywords: Self-actualization, human needs, existence, Ebla, Hierarchy of needs, From a Crooked Rib.

Introduction

The term *Self-actualization* is used in psychological theories commonly. It defines a person's knowledge about himself such as realizing potential, talent, passion, the purpose of being, or above all true self. Moreover, it is simply said that this term is used to identify a person's expression of his creativity, a journey for spiritual enlightenment, or pursuit of knowledge; in short, it varies from person to person in the world (Maslow, 1970). The German Neurologist/Psychiatrist Mr. Kurt Goldstein coined the term *Self-actualization* in his book, *The organism: A Holistic Approach to Biology Derived from Pathological Data in man* (1939). As stated by Modell (1993), Mr. Goldstein researched the real purpose of a person in initiating something in life the tendency to know (actualize) himself is the foremost fight, which is known as the fight of self-actualization.

The concept of *self-esteem* caters to a person's confidence in his values and capabilities, commonly resulting in others' respect towards the particular person (Maslow, 1954). The feeling of esteem governs by the accomplishment of a person's self-fulfillment that welcomes others' appreciation towards the particular person (McLeod, 2007).

After the publication of Abraham Maslow's theory *Hierarchy of Needs* (1943), the concept of self-actualization flourished in the world. Maslow explained this term, "*what a man can be, he must be. This need-we may call self-actualization*" (Maslow, 1943). This term can also be explained in this way, "*the psychological process aimed at maximizing the use of a person's abilities and resources. This may vary from one person to another*" (Couture et al., 2007).

There are lots of people in the world who have achieved the status of self-actualization as claimed by Abraham Maslow and others. One of those great people in the world is Theoretical Physicist Albert Einstein who still lived in the heart of people by dint of his scientific achievements. Let us throw light on his journey of self-actualization. Keeping in view his family background, he belonged to a middle-class Jews family in Germany; his father was a salesman

and an engineer by profession, and his mother was a housewife. In his early life, he confronted no difficulties and his basic needs were fulfilled easily because he had strong support from his family. As school days finished, the storm of issues hit his life and he had to stand on his legs for better survival in the world. He completed his graduation from Polytechnic Institute; after his graduation, his life reaches the lowest point. He revolted against the corrupt education system and recorded protests by skipping classes and starting self-study. His self-study was comprised of natural science, geometry, and philosophy; he got mastery over these subjects by studying books in his way (Weinstein, 2013).

On the contrary, his professors created resistance to his bright career by issuing poor performance letters for the post-graduation jobs. Einstein's struggle for earning hindered him from achieving higher status in his life causing no great discoveries in his era explored by Maslow. With time, Einstein's life changed suddenly. He availed job of evaluating the patent applications for electromagnetic devices, but it needed mastery which he lacked in. Additionally, he had free time to think independently that enhanced his creative thinking. All of a sudden, Einstein's name was in the list of the well-known scientists all over the world after the publication of the principle of relativity. Ironically, as his professional life went up his personal needs (his basic needs, and consequently his security and safety needs) went down. His family life getting destroyed, and his spouse and siblings were moving away from him. Nothing can be said about his self-fulfillment. In relation, Einstein quoted, "*My relationship with Jews got stronger.*" It is reported in history that he spent a lot of his time with Jews during the World War-II days. On November 2, 1952, Prime Minister David Ben Grunion asked him to be the second President of Israel (Federer) as he was highly appreciated for caring for Jews in the miserable time. This act shows that Einstein never neglected his love and belongings' steps toward self-actualization. He was highly supported and accepted by the Jews and Scientific community. After excessive affairs, he remarried the woman Elsa Rosenthal whom he loved by heart. His undeniable achievements paved the path for more achievements in his life that further helped him in self-actualization (Folsing, 1997).

Lastly, the most important level of Maslow's Hierarchy of Needs is *Self-actualization*. Psychologically, it is said that self-actualization is a realization of a person's talent and potential that fill his life with success. It is a state in which a person knows himself and finds out the true meaning and purpose of his life. In this regard, Albert Einstein's life is presented as a model of self-fulfillment to the readers in this research. It is confirmed that Albert Einstein achieved the status of self-actualization at the end; as he said himself too, "*I want to go, when I want...I have done my share, it is time to go. I will do it elegantly*". (Folsing, 2007)

Concerning the chosen topic, the protagonist in the given novel *From A Crooked Rib* (1970), Ebla, a Somalia young girl is seemed embarking on the journey of self-actualization to find the meaning of her existence. She has to face various issues and challenges for that purpose. The researcher conducts his study to explore the journey of self-actualization of Ebla.

Research Statement

Self-actualization is the concept that emphasizes the worth of individuals in the world. All successful people of the world have realized that they paved the path for their success. Simply, it is a struggle for searching meaning in life on the individual level. Concerning to this novel, the work done on this text is not at a larger extent but the researcher attempts to explore the term self-actualization in this study. The researcher explores the new terminologies and presents the unique ideas from the existed stock of knowledge. The present study *The Journey of Self-actualization of Ebla in From A Crooked Rib* by Nurrudin Farah is designed to highlight the importance of self-actualization in life. Abraham Maslow's *Hierarchy of Needs* (1943) is comprised of five steps that help people in self-actualization. In this regard, the protagonist Ebla seems to go for actualizing herself in the novel *From A Crooked Rib* (1970) by Nurrudin Farah which is being analyzed through the application of Maslow's *Hierarchy of Needs* (1943).

Research Objectives

- 1) To explore Ebla's vision of freedom in the novel *From A Crooked Rib* by Nurrudin Farah.
- 2) To analyze the factors involved in the self-actualization of Ebla in the novel *From A Crooked Rib* by Nurrudin Farah.

Research Questions

- 1) What is Ebla's vision of freedom in the novel *From A Crooked Rib* by Nurrudin Farah?
- 2) What are the factors involved in the self-actualization of Ebla in the novel *From A Crooked Rib* by Nurrudin Farah?

Literature Review

Lestari et al. (2018) explore the self-actualization of the main characters and the structure of the novel *Hujan* (2016) by Tere Liye. The quantitative research method is used through content analysis. The structural and psychological approaches of Abraham Maslow's *Hierarchy of Needs* (1943) are used to investigate the protagonist's quest for actualizing himself through fulfilling a few basic needs, and all of the six needs are not fulfilled by the other characters. In short, self-actualization can be achieved by fulfilling some of the six basic needs.

Emzir et al. (2019) highlight the struggle for self-actualization of the protagonist in John Grisham's *Ford County* (2009), to analyze the psychology of literature, particularly by using the psychological theory of *Humanistic* (1950). Maslow's *Hierarchy of Needs* (1943), and Carl Roger's *Self-actualization* presented in *On Becoming a Person* (1961) are used to get the appropriate data. The study focuses on the self-actualization of the main characters in the seven short stories of *Ford County* (2009). The result of the study shows that the main characters in the stories *Blood Drive*, and *Fish Flies: Roger and Mack* are found on the D-Motivation level in their self-actualization journey. Whereas, the other characters are found on the B-Motivation level in their self-actualization struggle.

Lin et al. (2022) conduct their study to throw light on the self-actualization of the protagonist in Charlotte Bronte's *Jane Eyre* (1847). The research concentrates on Maslow's *Self-actualization* (1943) and Charles Fourier's *Feminism*. The study reflects Jane Eyre's (protagonist) actions and utterances to unfold her personality traits of her and expose her feminist approach. Conclusively, Jane Eyre expresses the five traits of self-actualization and becomes a charming personality of self-esteem.

Reshma et al. (2021) tend to study the protagonists of Paulo Coelho's *The Alchemist* (1988), and *Eleven Minutes* (2004): Santiago, and Maria. Both of them are seen to actualize themselves throughout the stories of both novels. The study explores the way for the readers to know the purpose of their lives and keeps on struggling till their last breath.

Farid (2019) states that self-actualization process comprises the person's inner journey to realize, the potential and purpose of being in the world. The researcher conducts the study to throw light on the

journey of self-actualization of the protagonist in the novel *The Bell Jar* (1963) through the lens of Abraham Maslow's *Hierarchy of Needs* (1943) and *New Criticism*.

Tahir (2021) aims to analyze the struggle of the protagonist Tris to fulfil her basic needs to actualize her and achieve a sense of belongingness in Veronica Roth's *Divergent* (2011) with the use of Abraham Maslow's *Hierarchy of Needs* (1943).

Siswanto (2009) conducts a study on the self-actualization of the protagonist in Henry James's *Daisy Miller* (1878). The researcher applies Abraham Maslow's *Hierarchy of Needs* (1943) to explore the protagonist Daisy, who embarks on the journey of self-actualization that is completed at the end successfully.

Diniar (2015) conducts his research on the self-actualization of the protagonist Pi Patel in the selected novel *Life of Pi* (2011) with the use of Abraham Maslow's *Hierarchy of Needs* (1943). The researcher investigates that Pi Patel achieves his status of self-fulfillment by keep believing in God.

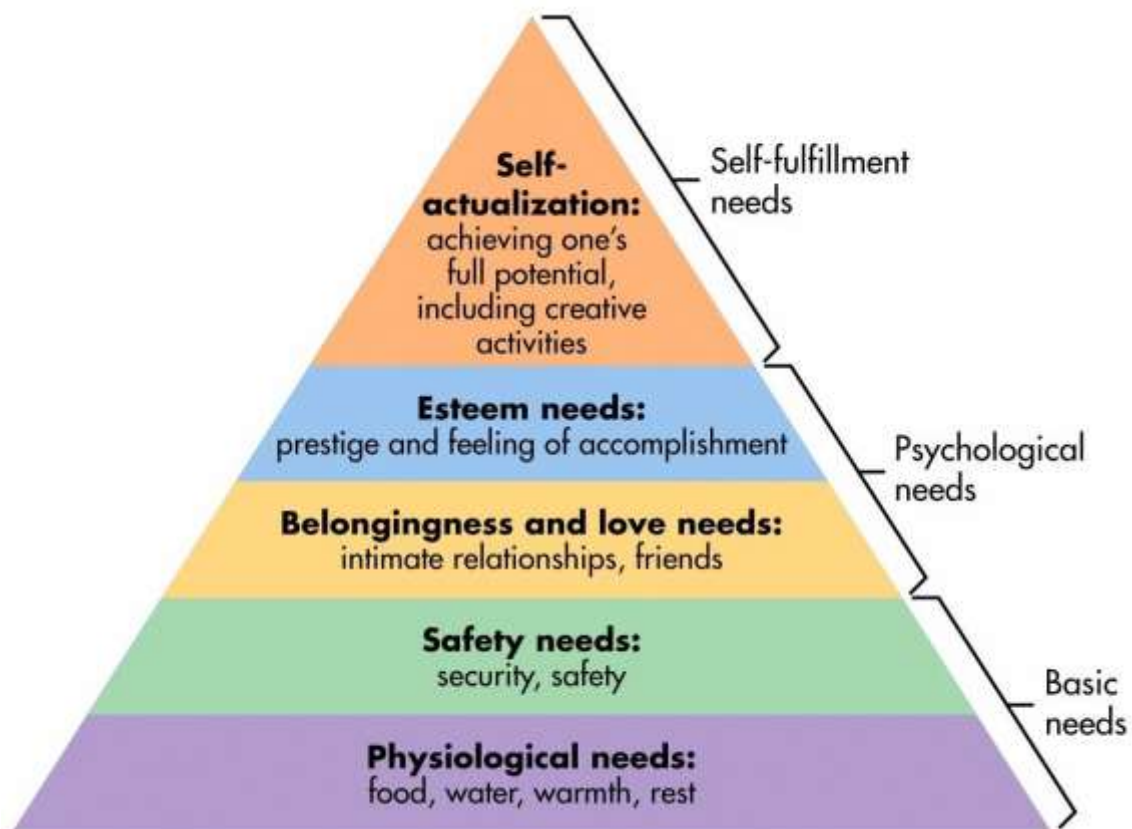
Rayahu et al. (2020) explain the self-actualization of the main characters in the novel *The Rainbow Troops* (*Laskar Pelangi*, 2005) written by Anderea Hirata. The reason behind conducting the research is to mirror the self-fulfillment of the characters (self-actualization) that help in the shape of business, difficulties, and achievement.

Research Methodology

The present study is theoretical and the nature of the research is qualitative. To analyze the primary text *From A Crooked Rib* (1970), the analysis of the text is taken as a research method. The research observes, studies, and inspects the research variable self-actualization competently. The research focuses on the specific details of the text for the sake of picking out the meaning at the deepest level in the text by using the close reading method. The researcher explores the journey of self-actualization of the protagonist Ebla in different chapters of the text by reading carefully. On the other hand, the secondary data has been collected from other resources such as books, journals, articles, blogs, and websites.

Theoretical Framework

Abraham Maslow's *Hierarchy of Needs* (1943) has been selected as the theoretical framework for the current research. The theory provides a steep way to explore the journey of self-actualization of the protagonist in the selected novel *From A Crooked Rib* (1970). According to Maslow, people need to fulfil their basic needs, psychological needs, and self-fulfillment needs to survive well in life. Following this theory, the fulfilment of these aforementioned needs is called self-actualization. Furthermore, basic needs consist of physiological and safety needs; psychological needs are consisted of belongingness and love needs; self-fulfillment consists of self-actualization. In the spirit of this theory, the fulfilment of these aforementioned needs is called as self-actualization. Abraham Maslow's *Hierarchy of Needs* (1943) is discussed below in detail.



By taking a view of Abraham Maslow's *Hierarchy of Needs* (1943), it is stated that basic needs are necessary to be fulfilled in life. All and sundry needs them to survive better in the world. According to Maslow, basic needs consist of physiological and safety needs. Physiological needs consist of food, water, warmth, and rest. Safety needs consist of security and safety. People can never live without fulfilling their basic needs because things added to the basic needs are required for every human being. For self-actualization, Maslow states that basic needs must be fulfilled before reaching the next needs.

After having a glance at Abraham Maslow's *Hierarchy of Needs* (1943), it is stated that the next level is comprised of belongingness and love needs, and esteem needs. Psychologically, the researchers come to the point that human beings need love and esteem in their successful life. Love is a feeling that is inherent in every human being and love is the base of every relationship. People who remain mentally stable have their friends and intimate relationships. On the other hand, esteem is considered as respect for a man. Esteem upheavals grace in human beings. In short, for self-actualization, Abraham Maslow states that psychological needs must be fulfilled before moving to the next needs.

Self-fulfillment includes self-actualization. Self-actualization is a realization of a person's potential, talent, creativity, etc. According to Abraham Maslow, this is a person's knowledge about himself. He gains self-fulfillment at the end which not everyone can reach. Historically, all successful people of the world have actualized themselves that made them successful.

In the novel *From A Crooked Rib* (1970), the protagonist Ebla is seemed to strive for actualizing herself for better survival in the world. The researcher initiates to explore the journey of self-actualization of the protagonist Ebla in the current research.

DATA ANALYSIS

The current research is conducted to figure out the self-actualization of the protagonist Ebla through the lens of Abraham Maslow. Abraham Maslow's *Hierarchy of Needs* (1943) is comprised of five

major steps that play key roles in persons' self-actualization. These five steps are physiological needs, safety needs; love and belongingness needs, esteem needs, and self-actualization and these points are engraved in three major steps such as basic needs, psychological needs, and self-fulfillment. Similarly, the protagonist Ebla in the chosen novel *From A Crooked Rib* (1970) is in the quest for searching meaning for her existence in this world [self-actualization]. Step-by-step development in Ebla's life during his journey of self-actualization is discussed below in detail.

The story begins with the presence of Ebla at her home with her grandfather. Ebla appears as an orphan girl whose parents have been died a long ago so her grandfather brings him up to the present day can be analyzed in the lines of the text to justify the aforementioned statement:

Ebla was a member of this Jes. She had been on the move with them from the time she was born...He always got through to the people, and was very much respected. And his word was very much listened to. (Farah, 1970, p.17)

The question is that what are the factors that compel Ebla to embark on the journey of self-actualization? The text shows that Ebla has to face disappointment in her life many times. She is rejected by society. She remains to fail to achieve the utmost happiness in her life. She is betrayed by the people. She runs for her better survival in the world. She always thinks of being respected and graceful among people. The lines taken from the text are justifying this statement:

Ebla became disappointed with life many times—in people more than a dozen times. But these occasions were not grave: the circumstances were minor, at least in the way she approached them...Ebla roughly means 'Graceful' and she always wanted her actions to correspond with her name. (Farah, 1970, p. 18)

Ebla plans for leaving home, her beloved grandfather too; who has been dearest to her. She decides to run for searching her soul, to leave everything for her better survival. She knows too she is leaving her basic needs like shelter, food, warmth, security, etc. but remains determined to leave everything as seemed in the lines:

Ebla had been toying with the idea of leaving home for quite some time...She loved her grandfather, but maybe she mistook pity for love. Anyway, it was only when she thought of her grandfather that she felt the wringing of her heart and a quick impulse not to leave him. (Farah, 1970, p.18)

Ebla wants to stay away from her grandfather because he accepts the proposal of the old man of forty-eight Giumaleh for Ebla in exchange for camels. This looks like a deal for pennies, not attaining love for making a marital relationship. This is the main problem that provokes the idea of leaving home in Ebla's mind as seemed in the lines:

Problems are created by people, Ebla thought, still lying on her mat in the hut...But should I think of someone who does not think of me? It is he who has given my hand to the old man, exchanging me for camels. (Farah, 1970, p.18)

But why is a woman, a woman? To give companionship to man? To beget him children? To do a woman's duty? But that is only in the house. What else?' she asked herself. 'Surely a woman is indispensable to man, but do men realize it? (Farah, 1970, P. 21)

This is the trigger point of Ebla's journey of self-actualization. But the main thing that disturbs Ebla is where to go now:

Something rang in her mind. But where would she go to? And to whom? And with whom? (Farah, 1970, p.19)

But who or what should she escape from? This was the real question which needed to be answered. Inside her, she knew why she wanted to escape...Her escape meant the divine

emancipation of the body and soul of a human being. (Farah, 1970, p.21)

Ebla gets no answer to the abovementioned questions but never changes her decision of escaping from home as seemed in these lines:

But Ebla had no answers to the questions how to escape, where should she escape to, whom should she go to, and when she should escape. To escape. To be free. To be free. To be free. To escape. These were interrelated. How to escape? Where to escape to? (Farah, 1970, p. 22)

The biggest challenge in Ebla's life is to fulfil her basic needs at first. Ebla needs shelter to live and security for her survival. Her short basic needs are necessary to be fulfilled above all. By taking everything for granted, she joins a caravan going to Belet Wene:

She knew what she should do: escape alone and join the caravan going to Belet Wene, which would leave after a while, she told herself. 'After a while,' she repeated to herself. After a while. (Farah, 1970, p.22)

1. Basic Needs

The main concern of Ebla is to fulfil her basic needs as early as possible basic needs involve physiological and safety needs without fulfilling them no one can live. Undoubtedly, her basic needs were fulfilled at her home; she had shelter and safety there but escaping from home brought unavailability of these facilities. She was in the shelter as depicted in this line:

Ebla stood up and dusted her robe, a very big robe wrapped around her body. (Farah, 1970, p. 19)

2. Physiological and Safety Needs

Although she had all physiological basic needs leaving home for making her secure and finding the meaning of her life welcomed emptiness. She has to struggle more now to regain her status again. She starts her journey at the mercy of her fate. The notion can be analyzed along these lines:

Destiny and fate can be worked out,' she told herself. 'One dies only once, and only when one's Time comes. Nobody knows when Time will knock on his door. And when it does, it will be welcome. But until tomorrow, let me try to tackle my problem. Maybe Death will escort me. (Farah, 1970, p. 23)

Now she is empty-handed. She travels from her hometown to Belet Wene. She does not know where to go and where to stay. She thinks of this notion again and again. She is very anxious about her future as analyzed in these lines:

If I am asked by the caravan people where I am going, what shall I say? I suppose I must tell them the truth. But what is truth—that which corresponds to the notions we have in mind or that which corresponds to our doings? Why do we think differently from the way we behave? (Farah, 1970, p. 25)

As the caravan moves on her tension about the shelter and security gets increased as well. All of a sudden, she plans about staying at her cousin Gheddi's home in Belet Wene as seemed in these lines:

She had queried people about her cousin and his wife, whether or not they were nice... The wife was pregnant and she needed a hand; Ebla felt that she could help. 'But this is Belet Wene,' she thought. 'Oh, my Lord, what a large town!' (Farah, 1970, p.30)

Ebla does not know where her cousin's home is situated but she has to explore at any cost because there is no other way for her in this strange town. One of the passengers of the caravan, a young man guides her toward her cousin's home. She walks with him but feels insecure. After a while he leaves her at the door of her cousin's home and then she feels alone as shown in the text:

She was alone. The man had left her. She knew why the young man had left her: the townspeople never liked anyone who brought them guests from the country... 'But this time I shall have to

cope,' she encouraged herself. 'It is absolutely necessary.' (Farah, 1970, p. 32)

Ebla is afraid of being helpless. She is not secure in this strange town. Physiologically, she is not satisfied as seen in the abovementioned lines. Ebla seeks shelter in his cousin Gheddi's home. She serves his pregnant wife, cares for his beasts, and takes responsibility for his home. She does not know how many days to be spent here but she stays here temporarily. Gheddi's wife asks her about the length of the stay but she remains silent as shown in the text:

'And when will you go back?' Ebla thought how hard it must be for her to talk. (Farah, 1970, p.36)

After listening to these words she hesitates to reply. In the fullness of time, she replies:

I don't know.' They both kept silent. (Farah, 1970, p.36)

Ebla takes some rest after getting tired of the day-long travel as shown in the text:

'The whole bed is not jumpy,' she realized. Her hand preceded her. (Farah, 1970, p.38)

Ebla migrates to Mogadishu with her husband Awill. She seeks shelter there. She feels secure there. She is seemed to fulfill her physiological needs as seen in these words:

She had spent seven days in bed: the most comfortable seven days of her life but for the ephemeral pain of breaking her chastity...Rest, she had taken rest for seven days. Imagine! Seven whole days! (Farah, 1970, p.113)

In the aforementioned lines, Ebla is caught in the state of rest for which she has to struggle for a long time. She walks many yards since she left her home for better survival. She satisfies her basic needs-physiological and safety needs such as shelter (rest) and security specifically. She is served food where she lives with her husband. Her husband leaves for Italy but appoints Asha for safety and security. She takes responsibility for herself completely.

Without a doubt, she gets shelter temporarily but her physiological and safety needs are fulfilled at this point. Now she has shelter, warmth, food, and rest on the contrary security and safety. On her cousin's side, she is secure and safe having no fear of being suppressed anymore. She is also getting food and other basic needs here. She fulfils the first step of Maslow's *Hierarchy of Needs* which is Basic Needs. The lines of the text have proved this notion right.

3. Psychological Needs

For better survival in this world, the psychological needs of a person are necessary to be fulfilled. The psychological needs are comprised of two subtypes such as belongingness and love needs, and esteem needs. The former consists of intimate relationships and friends while the latter covers prestige and feeling of accomplishment according to Abraham Maslow. Furthermore, he puts psychological needs in the mid-way and correspondingly sets belongingness and love needs and esteem needs one by one.

Similarly, Ebla is seemed to fulfil her psychological needs in the novel. She tries many times to grab the attention of the people to befriend her; and also goes for developing her esteem to be graceful in society. All the efforts she made to satisfy her psychological needs are to be analyzed here with textual evidence.

4. Belongingness And Love And Esteem Needs

As Ebla fulfils her basic needs, she desires to fulfil her psychological needs afterwards. She feels a sense of emptiness in intimate relationships, and friends. She speaks to one of the beasts while pouring feeds in the cot as seen in the text:

'You and I are friends, aren't we?' (Farah, 1970, p. 41)

This line confirms that Ebla intends to have a relationship in a non-native city. She needs someone with whom she can spend a lot of time and get rid of loneliness. Afterwards, she also keeps eyes on the widow who assists her in her cousin's house and to live safely in the town seen in the text:

Ebla later learnt that she was a widow, and they were to become intimate friends, but she

dreaded the encounter. (Farah, 1970, p.46)

Ebla further thinks of being knotted the tie of her marital relationship with Awill. She is impressed by Awill's personality of him so as he. Ebla is lonely and she wants true love to fulfil her life as it is said that man is completed after attaining love. She wants to propose to him by holding her hand but is afraid of being inferior to him. She is uneducated while he is an educated person as he found reading novels and appeared as a clerk in an educational institute. In addition, she thinks that the girls are not highly respected when approaches males for marriage in Somalia land as seen in the line:

And people don't think highly of a girl who asks a man to marry her. But why should one marry after all? To beget children? To raise a quiver-full of children? Only that? Or is it to love also? To love a man? In the history of love in Somaliland. (Farah, 1970, p.84)

In the meantime, she is afraid of being sent to a booker in exchange for money. Her cousin sold her to a booker for securing his life. But she longs for being married to Awill that is way to escape from his cousin's home and to be safe from being sold to a booker, as depicted in the line:

'Why not get married to Awill?' (Farah, 1970, p.84)

At sixes and sevens, she reaches Awill to propose but he already moves a step forward as seen in the line:

'I want to marry you.' (Farah, 1970, p.87)

Awill expresses love to her and takes her to Mogadishu. Ebla gets secure from being enslaved and wins her love. She comes to the level of love and belonging needs in the long run. Ebla feels lonely in the strange city Mogadishu. She is an introvert by birth. She never has been countered by so many people in her life. Moreover, she has never been all alone in life but her decision to break the traditional chain of society insisted her to leave her belongings. She longs for having a true friend in her life. She befriends the widow in Belet Wene and misses her in the city. Her loneliness can be seen in this line:

She was alone now. 'But my husband will come back. He will come back very soon, but after two days he will go to the white man's land. (Farah, 1970, p. 114)

The idea of befriending someone provokes into her mind, all of a sudden. She says that it is not bad to befriend Asha. She is seemed to fulfil her desire of making friends as seen in the line:

Perhaps Asha will explain it to me when he has gone,' she told herself. 'After three days he will have gone, won't he? Asha will explain. The widow has explained things; occasionally my cousin's wife Aowralla did, and now Asha will. Why shouldn't she? She seems to be a nice woman. (Farah, 1970, p. 113)

Ebla does not bear cheating by her husband. Her feet freeze when she sees her husband with a naked-white woman in a photograph. She considers this a big fraud by her husband in life. She wants to love and to be loved but this time she is seemed to lose her love and to be lost by her love. But she marries another person named Tiffo who is the business tycoon in the city at the suggestion of Asha. She claims to love and to be loved in these lines:

Tell Tiffo that I am willing to marry him secretly. Maybe he will also want that. And if Awill comes back and doesn't want to return to me, then I will stay with him. I love life, and I love to be a wife. I don't care whose. (Farah, 1970, p. 119)

Everybody wants to be graceful and prestigious in the world. Similarly, Ebla seems to develop self-esteem inside her. She needs self-esteem. She thinks of being treated respectfully. She wants people to give importance to her words. She expects the world not to take her easy. She stops being used by the people. The desire created of fulfilling self-esteem needs is triggered in the text:

She never expected anyone to be grateful to her, neither would she want anyone to be annoyed with her... 'That proves either that I am an exceptional idiot, or the reverse.' (Farah, 1970, p. 66)

On flip side, Ebla also tries to be graceful in the society she lives in. Being a woman, she has to fight for gaining a respectable status/position in the male-dominated society of Somalia as seen in the text:

Ebla became disappointed with life many times—in people more than a dozen times... Ebla roughly means 'Graceful' and she always wanted her actions to correspond with her name. (Farah, 1970, p. 18)

Ebla feels bad because of being involved in sexual intercourse without marriage. At first, she resists doing so but Awill promises of marrying her the next day softens her heart to share bed with him. She says that Awill is bad because he is like common males who just want to use their wives as a tissue paper and waste them after fulfilling their sexual desires. She expresses her anger and develops her self-esteem in these words:

To Ebla, Awill was a bad example of the male sex... Men should consider that the existence of a woman is not just a means to an end, but that she can be an indispensable companion for life. (Farah, 1970, p. 105)

In the above-mentioned lines, Ebla is looking to upheaval her self-esteem. She does not want to be assaulted by the males at all. She endeavors to be respected in society.

Ebla is seemed to fulfil her self-esteem when she receives an envelope in which her husband is photographed with a naked-white woman in Italy. She claims herself to be a worthier one. She thinks that she is not to be easily cheated on by her husband. She plans for taking revenge on her husband. She is suggested by Asha to cheat her husband- to marry a rich businessman in the city named Tiffo. She questions herself about the permission of remarriage [before being divorced] in her religion but accepts this suggestion later seen in the lines:

'Tell Tiffo that I am willing to marry him secretly. Maybe he will also want that. And if Awill comes back and doesn't want to return to me, then I will stay with him. I love life, and I love to be a wife. I don't care whose. (Farah, 1970, p. 119)

Ebla is not satisfied with behaviors of her both husbands. She also looks deep inside her. Conclusively, she promises to not to be a harlot as she says in these lines:

And I would not want to be one,' was Ebla's final word. 'Come what may, I am not going to act like a harlot. He is my husband. (Farah, 1970, p. 135)

In the abovementioned lines, Ebla takes the review of her situation with open eyes. She admits her wrongdoing- to remarry as revenge on her husband. She retrieves her self-esteem being a woman.

5. Self-Fulfillment Needs

Self-actualization is the key to success. When one decides to do something big then one has to take some necessary steps; one has to search for oneself; means to boost up the inner potential and to set the purpose of life. According to Maslow, this is the highest level of psychological development in which an individual's potential is truly realized and reaches the level where inner self is idealized fully.

By the same token, Ebla is found in a quest for soul-searching; leaving no stone unturned to search for the meaning of her existence in the world. She questions herself as seen in the text:

Why is a woman, a woman? To give companionship to a man? To beget him children? To do a woman's duty? But that is only in the house. What else? (Farah, 1970, p. 21)

From then on, she embarks on the journey of achieving her full potential and energy which is known as self-actualization.

6. Self-Actualization

Ebla seems disturbed about her miserable life as she has been offered worldly affairs by her patrons. She decides to chase her dream of living freely. She wants liberty. She wants peace. She wants respect. Above all, she wants to break and change the hypocritical society.

First and foremost, she quits her hometown and stays in the city for better survival. In due course, she contemplates to God to guide her and grant success in her life as seen in the text:

Oh my Lord,' she reasoned with Him, 'if You think I should stay on here, although I feel quite strange and rejected at the same time, then say it...I haven't sinned: I am just following my own intuition to get good answers for my actions. (Farah, 1970, p. 41)

Ebla notices a wave of love for Awill but dreads to express it as society does not allow females to approach males by their wishes. Meanwhile, she raises one more question related to self-fulfillment in the text:

Why should I? I am only an intruder into this world. And I could not abandon life. It has not yielded fruits to me as yet but I always put my hopes on the morrow. But the future is black. I have undergone an absolute shattering of my spirit and the mirror of my existence. (Farah, 1970, p. 72)

And people don't think highly of a girl who asks a man to marry her...To beget children? To raise a quiver-full of children? Only that? Or is it to love also? To love a man? (Farah, 1970, p. 84)

Ebla realizes that her life has been under the cloud since her birth. She has always been pressured by others. But she raises her voice in a favor of self-respect, esteem, or we may say worth. She prepares herself for bringing freedom in life. She decides everything by her wish. She wants to please herself. She concludes that the real life is full of freedom in every respect as seen in the text:

To her, life meant freedom, freedom of every sort. 'One should do whatever one wants to—that is life. That is what I love.' Freedom: that was what she worshipped... (Farah, 1970, p. 120)

Ebla's self-actualization leads her to become liberal to survive well in the world as shown in the above-mentioned lines.

Ebla ponders over her the decisions she has taken in life. Consequently, she assumes throughout her life she pays attention to others' suggestions. She never gives importance to her opinions. She reviews that when she marries Tiffo as revenge on the suggestion of Asha, and reviews that she married Awill on the suggestion of the Widow and pressurized by her grandfather to marry an old man. She perceives that she either accepted or rejected suggestions. She blames others for making her life more difficult; she associates this life with poison—that is for dying and she is being slowly. But she realizes that she will change her life and actualizes her importance in the world as seen in the lines:

The suggestion to marry Tiffo was Asha's, the one to marry Awill was the widow's...This is the medicine we live on, the medicine we eat and drink, but do we realize it? (Farah, 1970, p.122)

In the hours of assessing her life, she realizes that she is mistaken about marrying another person in the absence of her husband. She also feels that this step will turn her into a harlot- to go into everyone's bed. She actualizes her worth and the importance of her existence in the world seen in the text:

And I would not want to be one,' was Ebla's final word. 'Come what may, I am not going to act like a harlot. He is my husband. (Farah, 1970, p. 135)

Ebla's notion of freedom gets nourished. She allows them not to pose their nose into her affairs as she makes up her mind to stop Asha's interference:

'Asha doesn't have to tell me what to do and what not to do. I am twenty, or almost twenty. It is

me who marries or is divorced, so she doesn't have to put her nose into my private business. (Farah, 1970, p. 135)

All she does only for achieving the status of self-actualization. She masters up the courage to live life in her way without the interference of others. She knows herself. She idealizes herself as being independent. She wants to hear the voice of her own heart. She wants to use her full potential. She appreciates her efforts to be liberal as seen in the text:

In future I will be myself and belong to myself, and my actions will belong to me. And I will, in turn, belong to them...I am master of myself. (Farah, 1970, p. 136)

Ebla examines her life which has been in a state of great distress many times. She feels guilty about her misconduct in life. She regrets marrying Tiffo. She admits that she made a mistake hurriedly. She must have waited for a while before taking revenge on Awill as seen in the lines:

I am guilty of one thing: my marriage to Tiffo. I should perhaps have waited for a while, but I was bitterly annoyed and I wanted to take revenge upon Awill. (Farah, 1970, p. 145)

Furthermore, she evaluates that her wrongdoing did not benefit her. She destroyed her life by her own life. She criticizes herself for crossing the limits of her religion Islam which restrains women to remarry before divorce but allows men to marry maximum four women at a time. She wonders if her illegal act can entitle her a prostitute that she never wants to be. She repents to God for her misdeeds and vows to be modest in her remaining life as seen in the text:

But what did that do to me? Whom did it benefit—him or myself? In any case, I was the victim...I wonder if I am a prostitute; I wonder how many people think that I am one. (Farah, 1970, p.145)
My soul has never had a partner and it will never get one...One never knows whether one will be treated with mercy or punished, though. (Farah, 1970, p.146)

Ebla confesses wholeheartedly. She promises to live life as per the command of her God seen in the line:

But I respect God and He knows that I do, and I promise that I will say my prayers five times a day as usual if my wish is fulfilled. (Farah, 1970, p. 146)

Ebla starts questioning the real culprit of her sorrowful life- is she or God? But she believes in her fate; blames people as well whose cruelty compelled her to reach the edge of great regret. From her grandfather to Awill she loads the burden of her painful incidents on their shoulders. But she decides to set all things right in her life as seen in the lines:

But who is responsible for my miserable situation? God or myself...They may be sleeping with other women for all I know—they could be doing anything. (Farah, 1970, p. 145)

Eventually, Ebla sets all things right in life. She examines her mistakes and corrects them. She reviews the experiences she has gained from her life. She takes divorce from Tiffo and lives with her loving husband Awill and vows to be loyal to her till her last breath. She actualizes herself lastly. She concludes that women are created from a crooked rib. They must not be treated like animals. They are also human beings. They chase love. They can be corrected by loving them. In fact, those who want to straighten them will break them she said to Awill as seen in the text:

But don't tell me. Let me tell you that they were created from the crooked rib of Adam.' After saying this, Awill kept silent for a while. Then Ebla, who had been also talking and not listening to him, added, 'And if anyone tries to straighten it, he will have to break it. (Farah, 1970, p. 166)

Ebla's quest for self-actualization is completed at this point. Her real existence in the world is exposed to her. She fulfils her need for freedom-she is all in all in life now. Finally, she gets independent and free in her life that is the main purpose of her life.

CONCLUSION

Keeping in view the objectives of the present study, the researcher investigates the journey of self-actualization of Ebla in the novel *From A Crooked Rib* (1970) by Nurruddin Farah. The researcher explores and analyzes the life of an orphan girl Ebla who suffers throughout her life and then comes to ease at the end. The data shows that Ebla's struggle for soul searching completed in the novel and explored with the application of Abraham Maslow's *Hierarchy of Needs* (1943) to get the desired results. According to Maslow, one can only be actualized through fulfilling one's basic needs, psychological needs, and self- fulfillment needs. Concerning the nature of the study, it is found that the study is theoretical and the qualitative approach is used to find out the desired results.

According to the lens of the researcher, Ebla's life in the novel is spent chasing freedom. She is marginalized many times in life. She has to suffer a lot. She ponders over her existence in the world. She wants to achieve a magnificent and respectable status in the male dominant society of Somalia. She tries hard to finally sort out the true meanings of her life. The relevant line in the text shows the desire for Ebla to actualize her existence in the world: "*Why is a woman, a woman? To give companionship to a man? To beget him, children? To do a woman's duty? But that is only in the house. What else?*" (Farah, 1970, p.21), Maslow's *Hierarchy of Needs* (1943) is quite applicable and valid here. Ebla fulfils her basic needs, psychological needs, and self-fulfillment needs one by one.

Conclusively, the textual analysis of the novel presents Ebla's quest for self-actualization that comes to the point that seems as the essence of this novel, a Somalia proverb: "*God created women from a crooked rib, those who try to straighten it, will break it*" (McLanaghan, 2018), presented in the text: "*But don't tell me. Let me tell you that they were created from the crooked rib of Adam.' After saying this, Awill kept silent for a while. Then Ebla, who had been also talking and not listening to him, added, 'And if anyone tries to straighten it, he will have to break it.'*" (Farah, 1970, p.166). In the long run, she realizes her existence in the world. She believes in her fate written by God. She vows to be loyal to her husband Awill throughout her life. She knows that this is the only thing that was to be searched; to create a strong relationship with God and to become loyal to her husband that is the divine notion. The novel with this line: "*tomorrow we will discuss things, take rest now and beloved*" (Farah, 1970, p.167). At the end, the line foreshadows the better future of Ebla.

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