

PORTRAYAL OF MASLOW'S SELF-ACTUALIZATION IN KAFKA'S 'A HUNGER ARTIST'

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ABSTRACT

Because of his creativity, Kafka's works have discussed and analyzed by the scholars for years. Interpretations of Kafka's work has been done in various field of study, and among his writings, 'A Hunger Artist' is considered as the most transparent and clearest piece. However, the piece shows many bewildering complication of details. The artist's obsession towards fasting has raised a number of questions; if he is into fasting then why he has to exhibit himself? This research aims to analyze the artist's peculiar behavior by using Maslow's concept of self-actualization. Maslow believed that in order to be able self-actualizing, a person must be brave enough to leave his comfort zone. This study shows that the artist fails in achieving Maslow's concept of self-actualization as he stubbornly cling to the easiest thing he knows how to do, fast. Being able to fast more than forty days is not the expression of self-actualization because fasting is the comfort zone that he refused to let go. In addition, the artist's obsession towards the spectator's admiration has prevented him from enjoying the exploration of his life and he lives in a constant depression. Ironically, the artist dies in hunger, an art that he totally masters.

Keywords: psychoanalysis, maslow, self-actualization, kafka, a hunger artist

ABSTRAK

Karena kepiawaiannya dalam menulis, karya-karya Franz Kafka telah menjadi perbincangan dan objek penelitian selama bertahun-tahun. Ilmuan dari berbagai bidang telah mempelajari dan membedah karya-karya Kafka, dan dari karya-karyanya, 'A Hunger Artist' dianggap menjadi karya tulis yang paling transparan dan jelas. Uniknyanya, karya ini justru menyimpan banyak teka-teki dan detail. Ketertarikan sang seniman terhadap puasa yang ekstrem telah menggugah pertanyaan banyak orang, sebagai contoh jika memang sang seniman hanya ingin berpuasa mengapa ia harus mengekspos kegiatannya tersebut di muka umum? Riset ini bertujuan untuk menganalisa perilaku sang seniman berdasarkan konsep aktualisasi diri dari Maslow. Maslow percaya bahwa untuk dapat mengaktualisasikan dirinya, seseorang harus berani untuk keluar dari zona nyamannya. Hasil riset menunjukkan bahwa sang seniman gagal dalam memenuhi unsur-unsur konsep aktualisasi diri dari Maslow atas buah dari kekeraskepalaannya untuk terus berpuasa tanpa henti. Momen di saat sang seniman memutuskan untuk berpuasa lebih dari empat puluh hari tidak bisa dimaknai sebagai ekspresi pengaktualisasian diri, sebaliknya berpuasa adalah zona nyaman yang tidak sanggup ia tinggalkan. Juga, kebutuhannya akan puja-puji para penonton menghalanginya untuk dapat mengeksplor hidupnya dan menyebabkan depresi. Ironisnya, sang seniman justru meninggal karena rasa laparnya, sayangnya rasa lapar itu tak pernah terpuaskan.

Kata Kunci: psikoanalisis, maslow, aktualisasi diri, kafka, a hunger artist

INTRODUCTION

For years, the works of Franz Kafka have become a prominent issue and are discussed and analyzed by many scholars from

various field of study. Since the arise of the first wave Kafka criticism, various interpretations of Kafka's works also had been done in the field of theology, sociology, existentialism, ethnic, psychoanalysis, even

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medical because Kafka is known as a creative artist (Steinhauer, 1962, p. 28). In addition, Kafka is known as a writer who creates allegories and parables (Steinhauer, 1962, p. 29) and describes wholly irrational fantasies (p. 29) for Kafka has no style and no literary diction (p. 31). Frederick R. Karl, a professor of literature at New York University and the author of prominent works of literary criticism, stated that Kafka has the quality of multifarious complexities (as cited in Edwards, 1991). Thus, the charm of his fiction lies accurately in the puzzle-solving itself (Steinhauer, 1962, p. 31). One of his notable works entitled 'A Hunger Artist' which was first published in 1922. Interestingly, among all Kafka's works, 'A Hunger Artist' is considered as the most transparent and clearest piece. Yet a closer reading of this piece shows many bewildering complication of details (Steinhauer, 1962, p. 30). With this in mind, the analysis of Kafka's 'A Hunger Artist' has become a compelling research.

A study has been conducted by Juliasih (1994), in which she analyze how expressionism is depicted in this piece. She claimed that the story became the perfect example of expressionism style as the artist in the story perform things beyond human imagination; as Malcom Pasley (as cited in Furness, 2018) stated that expressionist author used various anti-naturalistic or "abstracting" scheme (p. 1). Logically, there is no human being who seeks for satisfaction by harming themselves. However, the hunger artist continuously fast up to the point when he looked like he was in the brink of death (Juliasih, 1994, p. 36). Also, she added that the idea of how the impresario manipulated the hunger artist merely for his own business; and how easily the existence of the hunger artist was replaced by a leopard also considered as the clear portrayal of expressionism writings (p.37).

Furthermore, a study of psychosemiotic has been done by Bushra Naz (2011). Naz believed that 'A Hunger Artist' also represented Kafka's unconscious and subconscious being, because Kafka pierced his own neurotic problems in his writings (p. 67).

Naz also added that the hunger artist's signifier can be vaguely understood that he is not only an artist but also a man seeking for salvation (p. 69). Naz added that the signifiers of clock, bar cage, and straw bed represented man struggle in the world (p. 70) as Kafka was haunted by all sort of fears and the burden of original sins (p. 71). Lastly, Naz added that the connection of signifiers "food" and "appetite" is written constantly to intensify the difference of instinct and soul (p. 72). In other words, Kafka was expressing his dilemma being a modern man, who has lost God and in a continuous search of relation with God (p. 72). Thus, 'A Hunger Artist' showed the signifiers to enunciate Kafka's aesthetics, fears, predilections, fears, desires, loneliness, etc., which are significantly expressed his writings (p. 75).

In 2014, Hooti and Borna studied the symbolic manner and sense of dissatisfaction in 'A Hunger Artist' and compared it with Rumi's 'A Man of Baghdad'. They argued that there is a symbolic contradiction in Kafka's work that is dramatized by showing the needlessness to physical food while at the same time the artist also longed for the people's attention to see him (p. 54). Furthermore, they argued that the hunger in the story is not merely about food but symbolically it represents the artist immense need of being seen, since the artist is trying to prove something (p. 55). Hooti and Borna also added that audience's negligence also symbolically represents the behavior of society in modern times, in which nobody values honesty and truthfulness from others and this condition caused the artist's dissatisfaction (p. 55). In conclusion, they believed that the artist had finished his work with no sense of satisfaction (p. 57).

On the whole, a considerable amount of research had successfully spotlighted various interpretations of the hidden issue in Kafka's 'A Hunger Artist'. However, none of the studies above really observed how the artist's achievements in relation with Maslow's notion of self-actualization. Juliasih (1994) analyzed how expressionism is depicted in this piece; Naz (2011) observed the portrayal of Kafka's

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unconscious and subconscious neurotic problems in his writings, while Hooti and Borna (2014) studied the symbolic manner and sense of dissatisfaction. Kafka's 'A Hunger Artist' tells a story about a professional fasting artist who longed to be able to fast as long as he desired. However, even after the artist finally is able to explore his talent to the fullest by fasting more than forty days, he still does not experience the characteristic of self-actualized person. In the same way, Steinhauer (1962) also questioned the same puzzle, is the hunger artist a genuine saint or is he too living by the pleasure principle (p. 41)? If his concern is about fasting, why must he exhibit himself? Why does not he fast in hiding (p. 42)? Yet, these questions remain unanswered in Steinhauer's writing. Therefore, this research is aimed at answering the following question:

1. To what extent Maslow's concept of self-actualization is portrayed from 'A Hunger Artist'?

THEORETICAL BACKGROUND

Maslow (2012) defined the term 'self-actualization' as an ongoing pursuance of potentials, capacities and talents, as fulfillment of call or fate, as a fuller knowledge of, and acceptance of, the person's intrinsic nature, as an increasing aim towards union within the person himself (p. 33). However, Maslow added that since he only found self-actualization in older people, the term itself tends to be seen as a final stated of being, rather than a process of becoming (pp. 34-35). He strongly believed that basic needs and self-actualization do not contradict each other because at the higher level these basic needs; such as the needs for safety, belongingness and love are all clearly 'deficit' while the needs of self-actualization is endless (p. 35). In other words, the desire of attaining self-actualization can be experienced all time in the life history when it is also defined as the action of pursuing growth (p. 35).

According to Maslow, there are twelve definite differences between a 'deficiency-

needs-motivated' person and a 'growth-motivated', or self-actualizing person:

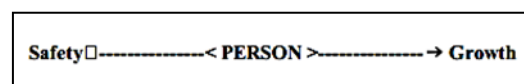
1. Maslow explained that a growth-motivated person will have the sense of 'pleasurable' tensions in achieving his goal. A self-actualizing person welcomes his creative impulses and enjoy expanding his talents (p. 37). On the contrary, a 'deficiency-needs-motivated' person thinks that the process of uniting needs and drives are annoying, irritating and unpleasant because the process is seen as techniques for reducing discomforts (p. 36).
2. Secondly, as life is not seen merely as a defensive removal process of irritating tension, 'growth-motivated' will see the process of growth as rewarding and exciting process (pp. 38-39) so the appetites of advancement become intensified (p. 39).
3. Then, in the case of clinical effect, Maslow added that growth satisfactions produce positive health (p. 40).
4. In addition, Maslow stated that the surfeit of 'deficiency-needs-motivated' person can be defined as a 'relief' — which must be less stable, less constant and more likely to be disappear while the self-actualizing person experiences 'higher' pleasure of production, creation and insight (p. 41).
5. The satisfaction of 'deficiency-needs-motivated' person tends to be episodic and climatic because when it finally achieves a peak moment of success the pleasure falls rapidly (pp. 41-42). On the other hand, in the situation of self-actualizing person there is no end-state because growth is a continued development (p. 42).
6. Also, Maslow believed that the deficit of basic needs is shared by all human beings, while self-actualization is peculiar and

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- personal since every person is different (p. 42).
7. More importantly, Maslow believed that self-actualizing person is more self-sufficient and self-contained as the determinants of his own being are inner ones not social nor environmental. In contrast, 'deficiency-needs-motivated' person must be more afraid of the environment because his completeness comes from other people such as people's approval, goodwill, and affection (p. 43).
 8. Furthermore, Maslow argued that in essence, 'deficiency-needs-motivated' person is far more dependent upon other people because they are seen not as wholes, as unique individual but rather from the point of view of usefulness (pp. 44-45). Holistic acceptance of the whole person is more possible for self-actualizing people (or in the moment of self-actualization) when a person is loved because he is love-worthy not because he gives out love (p. 45).
 9. In term of the complex attitude towards self or ego, Maslow explained that a self-actualized person in a person who can be very self-forgetful, very spontaneous which makes him can leave self-consciousness behind and deal with the world objectively (p. 46). In other words, a self-actualizing person sees reality more clearly, he grasps human nature as 'it is' not as they would prefer it to be (Maslow, 1954, p. 156).
 10. Furthermore, Maslow (2012) added that when a self-actualizing person faces problem, he can rely upon himself because in principle many his tasks are intrapersonal; such as making plans, the discovery of self (p. 46). Moreover, a self-actualizing person is not a problem for himself and is not generally much concerned about himself as contrasted with the deficiency-needs-motivated' person who has ordinary introspectiveness because he is insecure (Maslow, 1954, p. 159). This needs deficiency-needs-motivated' person supplies of his basic necessity from other people thus they need interpersonal therapy (Maslow, 2012, p. 47).
 11. In term of change, a self-actualizing person usually experience a character-change learning which is very complex and highly integrated and makes him become a 'new person'; while a deficiency-needs-motivated' person usually just stay as the same person with some added habits as external possession (p.48).
 12. Lastly, Maslow stated that since a self-actualizing person is not seen as a tool and he disliked of being used, it is easier for him to become non-valuing, non-judging, and non-condemning towards others. A self-actualizing person is seen a continuum without trying for (p. 49).
- Maslow strongly believed that every human being has both sets force within him. One set clings to safety and defensiveness out of fear, hanging on the past, afraid to jeopardize what he already has, and afraid of independence. While on the other side, the force urges him forward toward the wholeness of Self and uniqueness (p. 55). Maslow put the idea in the schema below:

Figure 1. Maslow's schema of human forces (2012)



The schema above shows human basic dilemma and or conflict between defensive forces and the growth trends which imbedded in the deepest nature of human being. In order to be able to grow, a person must be able to take a step from his safety zone. However, Maslow stated that the process of healthy growth to be never ending series of free choice

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situations, in which a person must choose between the delights of safety and growth, dependence and independence, regression and progression (p. 56). Like a child, in order to be able to grow, a person must feel safe enough to dare to choose the new step ahead, but he must make his own choice to take his step. Only he can ever really know the right time. Nobody can choose for him to often because it will enfeeble him, cutting his self-trust and disorienting his ability to perceive his own impulse, judgement and internal delight of experiencing things (pp. 57-58).

RESEARCH METHODOLOGY

The writer is using qualitative method. In analyzing the literary work, the writer choose a short story by Franz Kafka titled 'A Hunger Artist'. This short story is selected to be observed because the character of 'the artist' shows interesting problem about human's failure in attaining the stage of 'self-actualization' which was proposed by Maslow. The writer is focused on the portrayal of Maslow's twelve concepts of self-actualization.

The data collection procedure of this research is started by reading the 'The Hunger Artist' written by Franz Kafka three times in order to be able to grasp the essence of the story. Then, the writer reads various previous studies which help the writer to find the niche. Afterwards, the writer examine the theory of self-actualization from Maslow in order to answer the research questions. Lastly, the writer collects the excerpts from the material and analyze them by using Maslow's theory.

FINDINGS AND DISCUSSION

According to Maslow (2012), the very first sign that a person is considered self-actualizing is when as a talented person enjoys using his talents. He does not see the act of expanding his talents as a case of tension-reduction or getting rid of an annoying stated because the states are not annoying (p. 37-38).

Unfortunately, the artist does not enjoy the process of fasting, both when he is still under the control of the impresario and after he joins the circus group.

He had to put up with all that, and in the course of time had got used to it, but his inner dissatisfaction always rankled, and never yet, after any term of fasting— this must be granted to his credit— had he left the cage of his own free will. (Mays, 2017, p. 640)

From the lines above, it can be seen the artist feeling towards his exploration of his talent, that is fasting. The spectators always suspicious and the impresario does not allow the artist to fast more than forty days. Consequently, the artist does not feel happy, on the contrary he feels upset. It is written that the artist is rankled.

...while he sat in a kind of half-fainting trance, to the accompaniment of cheerful patter designed to distract the public's attention from the artist's condition; after that, a toast was drunk to the public, supposedly prompted by a whisper from the artist in the impresario's ear; the band confirmed it with a mighty flourish, the spectators melted away, and no one had any cause to be dissatisfied with the proceedings, no one except the hunger artist himself, he only, as always. (Mays, 2017, p. 641)

In addition, from the lines above, it can be seen that even after the fasting process is done, and everybody is happy with the result, the artist remains irritated. The absence of happiness and pleasure in fasting still happen even after the public shows their amazement towards the artist's achievement. What is more, it is also written that eventually the artist fast not because he wants to develop and explore his skill, yet the action is done because he cannot find the food he likes, as written below:

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...with his lips pursed, as if for a kiss, right into the overseer's ear, so that nosyllable might be lost, "because I couldn't find the food I liked. If I had found it, believe me, I should have made no fuss and stuffed myself like you or anyone else." (Mays, 2017, p. 644)

From the lines above it can be seen that the actual reason of fasting is because the artist cannot find the food he likes. Maslow (2012) stated that, a self-actualizing person has the sense of 'pleasurable' tensions in achieving his goal while a 'deficiency-needs-motivated' person thinks that the process of uniting needs and drives are annoying, irritating and unpleasant because the process is seen as techniques for reducing discomforts (p. 36). From the extract above it can be clearly seen that the artist does not feel any enjoyment through the process of fasting for years, also, he actually fasts merely because he cannot please his taste bud. In other words, he fasts to reduce his discomforts for not finding the food he likes. Thus, the artist actually fails in self-actualizing himself through the act of fasting.

Secondly, Maslow (2012) stated that a self-actualizing person will take the process of growth as rewarding and exciting process (p. 38-39) so the appetites of advancement become intensified (p. 39). Sadly, as the artist keep fasting for years, he does not see his achievement of fasting more than forty days as a rewarding process. Below, it can be see that the artist really wants to fast more than forty days and he is very angry when he does not have the chance to do so:

Why should he be cheated of the fame he would get for fasting longer, for being not only the record hunger artist of all time, which presumably he was already, but for beating his own record by a performance beyond human imagination, since he felt that there were no limits to his capacity for fasting? His public pretended to admire him so much, why should it have so little patience with him; if he could

endure fasting longer, why shouldn't the public endure it? (Mays, 2017, p. 411)

From the lines above it can be seen that the artist longs to break his own records. He believes that the impresario's rules and also the spectators' endurance in watching him fast prevent him from pursuing his talent more. Thus, deep inside his heart, he begs for the chance to fast as long as he wants. However, when he is allowed to fast longer, he does not feel accomplished.

...and so the artist simply fasted on and on, as he had once dreamed of doing, and it was no trouble to him, just as he had always foretold, but no one counted the days, no one, not even the artist himself, knew what records he was already breaking, and his heart grew heavy. (Mays, 2017, p. 644)

From the lines above, it can be seen that the artist does not experience a fulfilling sense as he is allowed to fast more than forty days. The artist's heart even breaks as he realize that there is no spectators to witness his talent of fasting. The artist's ultimate drive to fast is not because he pursue of some advancement in fasting, yet to show off to people that he can fast longer than any human being can do. Maslow (2012) stated that self-actualizing people enjoy life in general and practically all its aspects, while most other people enjoy only single moments of triumph of achievement (p. 40). In addition, he pointed out that planfulness and looking into the future are the central stuff of healthy human nature (p. 40). Thus, it is important for self-actualizing people to keep exploring and setting the new goal as the appetites of advancement become higher. In this case, it can be seen that the artist does not take the act of fasting as an act of exploration of his talent, an art that he actually master, yet only a medium to boast to people. Thus, when he does not get any credits of what he has achieved his heart goes weary and the excitement of fasting allays. Consequently, the

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urgency of planning and exploring the art of fasting in any kind of way also vanish. If the artist fasts solely because of the art itself, thenless public recognition will not make his heart goes weary.

Thirdly, Maslow (2012) added that growth satisfactions produce positive health (p. 40). Yet, the artist is describe as a person who does not really care about his own health, as written below:

...it was not perhaps mere fasting that had brought him to such skeleton thinness that many people had regretfully to keep away from his exhibitions, because the sight of him was too much for them, perhaps it was dissatisfaction with himself that had worn him down. (Mays, 2017, p. 640)

From the lines above it can be seen that the artist is in a constant state of depression because of dissatisfaction of his act of fasting. His dissatisfaction has affected him that much so that he becomes very thin as he feels hopeless all the time. Towards the end of his life, there is no explanation that he becomes healthier even after his sole need of fast longer is achieved. Ironically, the artist dies of hunger, an art which he mastered for his life.

More importantly, Maslow believed that self-actualizing person is more self-sufficient and self-contained while in contrast, a 'deficiency-needs-motivated' person must be more afraid of the environment because his completeness comes from other people such as people's approval (p. 43).

And that was the reason why the hunger artist, who had of course been looking forward to these visiting hours as the main achievement of his life, began instead to shrink from them. (Mays, 2017, p. 643)

From the extract above it can be seen how the artist waits eagerly for the visiting hours when the spectators walk by his cage.

He even thinks that the attention of the spectators' is actually his main achievement of his life. Maslow (2012) stated that a 'deficiency-needs-motivated' person cannot really govern himself because he must be bounded to the source of supply which can be gained only from others. In contrast, a self-actualizing person is far less dependent, and since they depend less on other people they are less needful of their praise and their affection (p. 43). Considering this, the stage when the artist finally able to fast as long as he wants cannot be seen as the indicator of his self-actualization. His primary completeness does not come from the act of fasting. As a result, the artist 'shrinks' when the spectators does not give him the expected praise and admiration. He does not become a full human being by exploring his talent, yet his completeness comes from the attention and praise from the spectators, as shown from the lines below:

"I always wanted you to admire my fasting," said the hunger artist. "We do admire it," said the overseer, affably. "But you shouldn't admire it," said the hunger artist. "Well, then we don't admire it," said the overseer, "but why shouldn't we admire it?" "Because I have to fast, I can't help it," said the hunger artist. (Mays, 2017, p. 644)

From the lines above it is shown clearly that the artist biggest drive was not just simply breaking his own record of fasting. Yet, his motivation was to gain the admiration from the public. Also, it can be seen how the artist gives interesting contradictive statements. On one hand, he wants people to admire his fasting. On the other hand, he does not want it to be gained freely as he knows that fasting isn't art that he master but just an act to ease his pain for cannot please his palate. Hence, it can be said that the artist has not successfully becoming a self-actualizing person.

Furthermore, Maslow (2012) stated that holistic acceptance of the whole person is

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more possible for self-actualizing people (or in the moment of self-actualization) when a person is loved because he is love-worthy not because his point of usefulness (p. 45). Below, it can be seen that the artist is well-treated not because his wholeness as human being:

...then by natural transition he went on to mention the artist's equally incomprehensible boast that he could fast for much longer than he was doing; he praised the high ambition, the good will, the great self-denial undoubtedly implicit in such a statement; and then quite simply countered it by bringing out photographs, which were also on sale to the public, showing the artist on the fortieth day of a fast lying in bed almost dead from exhaustion. (Mays, 2017, p. 642)

From the extract above, it can be seen how the artist is never actually seen as a whole human being. Right from the start, the impresario never taken the artist's plea to fast seriously. He always the limit period only for forty days, in which Steinhauer (1962) believed that as a professional promotor, the impresario must have used the latest psychology in his manipulations in setting the rules of forty days based on a scientific calculation of the audience's endurance. Also, the celebration at the end of each fasting period is merely a gimmicks, along with the wrong points speeches towards the wrong people as well (p. 35). Furthermore, from the previous passage, it can also be seen how the artist's condition is commercialized by the impresario. Instead of honoring his ability to fast, the impresario monetizes the photographs of the artist laying almost dead from exhaustion just to counter the public suspicion towards the artist's ability to fast.

Lastly, Maslow (2012) added that when a self-actualizing person faces problem, he can rely upon himself because in principle many his tasks are intrapersonal; such as making plans, the discovery of self (p. 46). Below, it can be seen the part when the artist

realize that the public interest towards fasting has decreased, he does not make plans, but he keeps clinging to the public's admiration:

Fasting would surely come into fashion again at some future date, yet that was no comfort for those living in the present. What, then, was the hunger artist to do? He had been applauded by thousands in his time and could hardly come down to showing himself in a street booth at village fairs, and as for adopting another profession, he was not only too old for that but too fanatically devoted to fasting. So he took leave of the impresario, his partner in an unparalleled career, and hired himself to a large circus; in order to spare his own feelings he avoided reading the conditions of his contract. (Mays, 2017, p. 642)

From the lines above, it can be seen that even it is impossible to earn living from fasting, the artist remains stubborn and clings only to his devotion. He depends on the applause of thousands people, thus he refuses to move one, to grow. Maslow stated that a self-actualizing person is not a problem for himself and is not generally much concerned about himself as contrasted with the deficiency-needs-motivated' person who has ordinary introspectiveness because he is insecure (1954, p. 159). This needs deficiency-needs-motivated' person supplies of his basic necessity from other people thus they need interpersonal therapy (Maslow, 2012, p. 47).

From the last excerpt, it is shown that the artist pigheadedly keep fasting because his supplies of his basic necessity is from the people's approval. Accordingly, he does not want to explore any other option of job. The spectators' adoration is too important for so that he joins a circus without reading the contract. Taking this into account, the misfortunes that follow him next; such as his suffering from the stench of the menagerie, the animals' restlessness by night, the roaring at feeding times which acutely bothers him from

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his cage, are actually the result of his inflexible decision.

Also, from the discussion above it can be seen that to the artist, the act of fasting is merely a medium to gain the public's praise and affection rather than an art that he wants to develop. Here lies the first reason on why the artist keeps on exhibiting himself, and also the reason of why he does not fast in hiding. When his fame is fading and the impresario is no longer able to put him on a show, the artist can just end his exhibition. Even if it is stated that he is too devoted into fasting, he has the choice to fast in hiding and just continue his life. Maslow stated that a self-actualizing person grasps the world as 'it is' not as they would prefer it to be (1954, p. 156). Unfortunately, as it has been discussed above, the artist cannot accept that fact that he should stop performing fasting. He extremely depends that much to the public's acceptance and fondness. Hence, the artist never dare to explore what is more on him to survive.

Finally, Maslow strongly believed that every human being has both sets force within him. One set clings to safety and defensiveness out of fear, hanging on the past, afraid to jeopardize what he already has, and afraid of independence while the other sets urges him to move forward and grow (p. 55). In the time of needs, the artist does not dare to take a step yet he continue linger on the past. The artist is afraid to jeopardize what he already has. First, he is afraid of losing approval and admiration from the spectators. Second, he is afraid of jeopardizing the easiness of fasting. As fasting is the only thing the artist knows to do, thus it becomes the artist's safety zone, as shown in the excerpt below:

For he alone knew, what no other initiate knew, how easy it was to fast. It was the easiest thing in the world. He made no secret of this, yet people did not believe him, at the best they set him down as modest; most of them, however, though he was out for publicity or else was some kind of cheat who found it easy to fast because he had discovered a way of making it

easy, and then had the impudence to admit the fact, more or less. (Mays, 2017, p. 640).

As it was previously discussed, even after he knows that the public has lose interest of his performance, he stubbornly decided to continue fasting. Here lies the second reason on why the artist keeps on exhibiting himself, and also the reason of why he does not fast in hiding. From the extract above, it can be seen that for the artist, fasting is the easiest thing to do in the world. In other words, by keep fasting the artist refuses to leave his comfort zone. If the artist has to find another job in the hard times, it means he has to stop fasting, in which the easiest thing he can do. Therefore, as the artist is afraid to jeopardize the spectators' admiration and the easiness of fasting, he fails in attaining Maslow's concept of 'self-actualization' and chooses his own path to die in vain.

CONCLUSION

From here it can be concluded that the artist fails in achieving Maslow's idea of self-actualization. First, the artist does not feel any enjoyment through the process of fasting for years. He fasts merely because he wants to reduce his discomforts for not finding the food he likes. Secondly, the artist is in a constant state of depression because of dissatisfaction of his act of fasting. Ironically, the artist dies of hunger, an art which he mastered for his life. Also, the artist primary completeness does not come from the act of fasting but from the admiration of the spectators. In addition, the artist's condition is commercialized by the impresario. The impresario never taken the artist's concern seriously, and the circus management simply forgets his existence and leaves to die in the cage. Lastly, the artist extremely depends on the applause of thousands people and the easiness of fasting. Here lies the second reason on why the artist keeps on exhibiting himself, and also the reason of why he does not fast in hiding, that is because he does not want to leave his

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comfort zone. Therefore, he fails in attaining the concept of 'self-actualization'.

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