

## Chapter 1

### Santiago and His Dream

Paulo Coelho's *The Alchemist* tells about a struggle of a young Spanish boy named Santiago. The novel portrays cultural manipulation through the main character who experiences the cultural plurality via his journey of subjective enlightenment. To overcome his journey with full of transformation, he has to make choices. Unlike many people who just follow the crowd, Santiago has to consider each choice. This illustrates that Santiago has the freedom to choose. The freedom enables him to understand his reasons of choosing. Although his decisions are not the same with the crowd's opinion, Santiago is not afraid of making such decisions. The most important thing for him is to give meaning to his life. Moreover, the freedom of choosing obliges Santiago's responsibility towards his choices by being consistent to survive and keep struggling although he faces many obstacles.

Santiago does not pay attention to the choice of the crowd. His subjectivity plays important role in the cultural manipulation process. The subjectivity signifies that Santiago is the one who has the authority to decide what he wants. He is the controller of self, not the crowd. However, Santiago still opens self to the community, the one who shares the same idea. Santiago makes his own consideration in his cultural manipulation although he still listens to the community's opinions. Santiago's process of cultural manipulation is an interesting subject of discussion since it is related to existentialism. Therefore, Coelho's *The Alchemist* is worthy to be researched.

The issue of power of coloniality is raised in Coelho's works such as *The Alchemist* (1988). *The Alchemist* is a depiction of power exercise of Santiago the protagonist, in the foreign land through different means like language, knowledge,

intellect, etc. In *The Alchemist*, he tries to display how native people are easily colonized by the protagonist. The purpose of this research is to explore the character of Santiago who attempts to fulfil his desire by dominating native and indigenous people.

Santiago as a visitor sets up his journey from Andalusia to Egypt to collect treasure. His journey to Tangier leads him to the desert of Egypt. He meets Alchemist there who leads him to Pyramid. When he visits different places of Africa, he begins to listen to the local dialects and observes their social characteristics and then skilfully impresses them. While he is travelling from Andalusia to Egypt, he makes his own policies to manage the problem of diversity and multiplicity so that he can easily govern the native people. When he meets different people, he challenges their faith, language, and politics. The native people feel dehumanized with, feeling of self-doubt in the presence of Santiago. He imposes his tactics and distorts their world views. While Alchemist and Santiago continue travelling through the desert, a tribe of Arab soldiers captures them. At that time, he uses different types of tricks to manipulate those soldiers to get released from the trap.

Along his way towards the pyramid, Santiago faces various obstacles. He tries to learn different languages, cultural practices, and daily life style and then gradually imposes his power over them. Firstly, he meets a Gypsy woman and impresses her with temptations of giving her one third of his sheep. Then he meets old king and after that a crystal merchant. While he is working in the merchant shop he uses his excessive power over the merchant through his intellectual power and ideas.

This novel is a story about Santiago who has recurring dream. In the dream, a child tells him about the treasure which remains beneath the pyramid in Egypt. Since then he makes a strategy to collect this treasure and makes of his own by hook or

crook. He uses his knowledge, intellect and materials to influence and impress native people in one way or the other. In the beginning, he has faced many challenges and difficulties. Ultimately, he is able to overcome them. In this present era of globalization, only one cultural identity is not enough to identify oneself. So, multicultural knowledge is necessary to assimilate one in different parts of the world. The attempt of the study is to analyze the power exercise of the protagonist in *The Alchemist*.

The choices are personal matters so that in many ways it is often related to individual's perspective closely associated with subjectivity. Subjectivity plays an important role in those choices because it does not rely on what the crowd's opinions are. The subjectivity illustrates the big spaces of freedom in human cultural manipulation because cultural behaviour provides the space for freedom and empowerment. Yet, each individual who fully authorizes the freedom must take the consequences because the freedom of choosing obliges the responsibility to run the risk. Moreover, freedom of choosing tempts to make people to be aware of the consequences.

A study of cultural manipulation in *The Alchemist* also highlights the ways in which it tries to reflect the protagonist's power exercise. For instance Santiago visits different parts of Arab and Africa to learn their language and culture in order to collect treasure. By learning local dialects, social activities and practicing culture, he easily dominates indigenous people. In this way, after reading the novel and determining the topic, this study tries to explore how Santiago is portrayed with his motives behind his tricks to manipulate the natives people of Egypt. Furthermore, it highlights how he is successful in his mission of colonizing the locals.

Regarding the statement of the problems portraying above segment, this

research determines the following core research objectives: to know Santiago's experiences in dealing with his life journey transformation thereby manipulating different cultural behavior in his life, and to discover the meaning of Santiago's life as seen in *The Alchemist*. It explores Santiago's motives behind his journey. It identifies his successful mission in colonizing the locals with the process of cultural manipulation through the mechanism of power of coloniality.

The significance of this study is to gain the knowledge about an international best seller novel entitled *The Alchemist*. Moreover, the issue about transformation which is discussed in this novel is something familiar with everyone's life. It arises the fact that every human being faces a difficult cultural manipulation experience, which is often caused by some choices. It contributes to the analysis of literary work which significantly deals with the issue whether minorities people are colonized or not. It shows that every human being can be colonized by exercise power. Thus, this study examines the colonial power of Santiago through physical, economical and intellectual factors. This study is about how the power of the protagonist colonizes the indigenous people ultimately.

As nature of library research, this study is concentrated only on the secondary sources of data reflecting the solo inquiry agenda entitled power of colonility and cultural manipulation. Although, the main character Santiago experiences various obstacles due to his journey, this inquiry only seeks the cultural manipulation dimensions and power of coloniality. It analyzes the factors of subjectivity, freedom, and dread which are related to the process of cultural manipulation and power of coloniality.

*The Alchemist* can be interpreted from different parameters. This study is limited to how Santiago governs the different community or people. People from

different parts of Arab and Africa are easily impressed with his physical, mental and material factors. Though he seems an innocent visitor, he tries to colonize native people through cross-cultural practice.

The method of study applied in this study is library research while the main source is the novel itself, *The Alchemist*. Critical books, journal, articles and book reviews on the author and the novel will be taken as secondary sources. Nonetheless, this study will be overviewed by colonial perspective. Colonialism is a practice of domination which involves the subjugation of one person to another. The practice of colonialism usually involves the transformation of power and population to a new territory, where the arrivals lived as permanent settlers by dominating and exploiting native people.

The protagonist's daily activities are analyzed using cultural manipulation and transformation and the theory of power influence in the novel. In order to make a complete analysis, this inquiry applies the qualitative method by using empirical information about the world, not in the form of number. It means, in doing the analysis, I have used descriptive analysis and explanation through the events and action in the story related to the identification process of cultural manipulation done by Santiago in novel. The analysis elaborates monologues, dialogues, and the narrator's voice in the novel.

### **Review of Literature**

Coelho published his first book *Hell Archive* which failed to make any kind of impression. After publishing his next book *The Pilgrimage* in 1987, he then wrote the book *The Alchemist* in 1988. It is based on a Jorge Luis Borge's *Tale of Two Dreamers* which in turn is based on a tale from the book of *One Thousand and One Nights*. It is a highly symbolic book which reflects his eleven years of studying

alchemy. This book is well-known after releasing the book *Brida*. He is especially renowned for *The Alchemist*; he has sold more than 650 million copies and translated into 67 languages. His writing *The Alchemist* is in the conversation sense. The protagonist's experience is similar to everyone sharing his experience with people and instructing them the right way of life. His writing can be understood more by the words of Chester E. Eisinger who opines, "This is the reason behind the fame of Coelho which he has achieved by using only those people as character which he himself has lived" (145). Coelho attempts to learn alchemy as the protagonist, Santiago does try to learn it.

Stephen M. Hart opines that *The Alchemist* celebrates Cultural Hybridity. Coelho's eyes are those of hybrid in which there is no single overriding monofocal vision of reality. In his essay "Cultural Hybridity, Magical Realism and language of Magic in Paulo Coelho's *The Alchemist*," he remarks, "The protagonist is portrayed as standing of the crossroad between various ancient culture: he simultaneously is intersected by Christian, Hebraic and Arabian culture. The forces of different culture melt into each other" (311). The journey of Santiago draws intersected culture within his experience. He becomes a character who has learnt various ancient culture of the world. The protagonist Santiago is portrayed as standing at crossroad between various ancient cultural. Apart from this, he speaks the Arabic language better than his own. Salman Rushdie told that the novel has some similarities with the Arabian Nights:

*The Alchemist* after all is "a bit of this and a bit of that." It is important to note that Santiago's name is chosen deliberately attending to the patron saint of Spain and yet his journey takes him to the hearts of Arabian culture. He understood generic sense, through Morocco and on toward the pyramid of Egypt, such that this journey re-enact some

of the topic of the Arabian Nights. (96)

Rushdie says that Coelho sees the world with Brazilian eyes. His eyes are those of the hybrid in which there is no single, over riding mono-focal vision of reality. Instead, it is cultural of palimpsest in which different cultural surface slide over one another,

There is a wide range of existential part. People's consciousness about themselves begin with the existential attitude. Existentialists believe that emphasis on individual existence define human being and world of their own. David E. Robert believed that "Freedom which people in making choice is not only related to how free they are, is there anybody else who influences them or not. Freedom means that we have a hand in making ourselves what we are to become" (174). In this freedom, man is free but he is conscious of responsibility, of remorse, of guilty for what he has done. Hence, there can be no simple answer to what man should do with freedom.

Coelho's works help in study of nature and development of society and social behaviour. His books have changed what it means nowadays to be a Latin American author. His works are not novel but something more. For Antje Jacklen, the use of the elements of fable in *The Alchemist* raises Coelho above the level of many would-be-wise guide for successful life. She shows the existential aspect of the novel. In her essay "Why is Soren so Popular?", She states, "*The Alchemist* falls short of reaching the depth of a master of irony like Soren Kierkegaard. But the difference lies in the ability and willingness to deal with the tragic" (103). He directly objects his journey in the search of treasure without heaving knowledge and information. His short sightness and gullible nature lead him toward difficulty.

Similarly, Peggle Parell opines that *The Alchemist* is novella about heroic person where the boy's journey and metamorphosis are subject of the tale:

The alchemist present the tale about the old king, the alchemist, the

Englishman etc have been faced. This book is about the people with gypsies, old man, and the Alchemist who describes Santiago's fate. Along with this, the real sketch of the desert is described with due attention. It also highlights that the Alchemist just tells the tale of those heroic persons'. (53)

Parell talks about the parable of the persons who are considered as a bit important person. He specially finds Santiago's eagerness and devotion on his aim. Santiago along with the old king is much highlighted in the novel. The Englishman and the alchemist are colonized in the novel.

Estella Gutierrez Zamano explains *The Alchemist* as a simple fable based on simple truth and place. She views, "*The Alchemist*, a story of a young shepherd who leaves a safe but pedantic existence to satiate his curiosities about the world and fulfil his deep yearning for meaningful committed life" (1-2). Zamano views Santiago as a full forced individual on his learning and achieving goal of his life. He is heading towards the full fetched achievement of his aim in life as a leader following his pedantry role.

Octavida Wijayanti focuses on the intrinsic element of the novel. She describes the life of Santiago's journey to pyramid. Concerning with the beginning and the destination of Santiago, Wijayanti states:

Andalusia is the place where Santiago begins the story, while Tangier, the desert and pyramids are the place where his journey to get the treasures in his dreams take place. Santiago is seen as a social young man who is at the same time curious and naive. He believes in God though he leaves the monastery. He loves to travel that's why he becomes a shepherd. (2)



Wijayanti observes Santiago as a social being possessing curiosity and naive quality with him. She also asserts that he believes in God since he possess social qualities. She views Santiago as a simple young man who faces everything as strange and goes ahead making everything familiar to him. His struggle starts during his journey in the deserts where the pyramids are located; Santiago chooses the life of a shepherd leaving the monastery just to achieve his goal.

Different critics have views this novel form different perspective such as intense material desire, failure in materialism aim etc. For instance, Rushdie views Santiago from a hybrid eyes as he moves form Christianity to Muslim in course of his journey and Parello highlights the fate of Santiago as a tale of heroic person. Similarly analyses this novel with the ideology and technology and techniques of magical realism. Zamano analyses this novel as a simple fable based on the realization of truth in life and Wijayanti observes Santiago as a social being having dream of achieving treasure in life. But all of them seem to fail to analyze spiritual achievement of Santiago through the suffering he experience in his journey in search of materialistic accomplishment. Therefore, the present study seeks to show this novel as it highlights the power of protagonist through cultural manipulation. Having a cononial power, he is able to manipulates natives easily and conlinized them until he sustains there.

## Chapter 2

### From Self-Transformation to Cultural Manipulation

This section divides the discussion into two parts. The first part is to give descriptive explanation about Santiago's transformation that explains how power of coloniality influences in his entire journey. The second part explains Santiago's cultural manipulation seen over indigenous people of Africa and Arabian countries.

#### Self-Transformation of Santiago

*The Alchemist* begins in the Andalusia region of Spain, where Santiago is a shepherd who dreams of travelling beyond the confines of his life. However, he is content with his routine and takes comfort in caring for his sheep. Santiago is not prepared to abandon his entire life just to travel until he meets a mysterious and magical man who changes his outlook. The man tells Santiago that each individual has a Personal Legend, something that they truly desire, which is their purpose in life to accomplish.

Before Santiago sets off on his journey, the magical man tells him a story about a boy who seeks the secret of happiness from a wise old man. From the story, Santiago learns that while he should never lose sight of his destination; he should also enjoy the experience of getting there. Santiago embarks on a quest to fulfill his Personal Legend, and Coelho gives a beginning that immediately captivates the reader, transporting into Santiago's world.

The book has many subtle philosophical messages, perhaps the most noteworthy is about culture and religion. Through Santiago's experiences, Coelho infers that there is only one God, but men interpret him differently. Although some men allow their interpretation of God and the rules of their religion to define them, there is an unwritten universal language with which we all can communicate. When

Santiago is able to relate to those he meets during his travels, Coelho shows that humanity has commonalities that run deeper than cultural differences. God brings people together. Santiago holds a unique view of God that his beliefs are nebulous rather than codified. His religion is based on personal experience instead of an institutional prohibition. As a result, Santiago is able to take multiple religious views into perspective.

The cultural transformation begins when Santiago's parents want him to be a priest. For his parents, as a simple farm or family, having a son who becomes a priest is full of pride and gives them a sense of being important in the society. Therefore they even send their son themselves to the seminary since he was a child. However, Santiago himself does not care with the pride he may get from the society because in his mind the most important thing in his life is travelling and knowing the world.

In spite of being a priest, on his young age, Santiago decides to be a shepherd. Santiago's motives for this decision are his subjectivity and his financial background. Since Santiago was child, he wanted to know the world. It means that he wanted to be a traveller. Moreover his financial condition gives him the only choice to be a shepherd, as his father said, "The people who come here have a lot money to spend, so they can afford to travel. Amongst us, the only ones who travel are the shepherds" (9). Becoming a shepherd does not diminish his spirit to pursue his dream because it is not a matter of being a tourist or a shepherd; the most important is he is able to travel, wandering around the country.

Santiago's perspective distinguishes him from the crowd. In this transformation, his parents' and society's opinion are considered as the crowd. The difference between Santiago and the crowd is they want Santiago to be priest but Santiago wants to be traveller. Santiago prefers thinking and trying to pursue his

dream to travel. The difference is caused by the fact that Santiago is only concerned with his personal consideration. His personal consideration influences his perspectives toward his parents as he says, "They worked hard just to have food and water, like the sheep" (8). It shows that hard work is not paid. They work as sheep do, their work is only for food and water.

Santiago's choice to be a shepherd illustrates that Santiago has the freedom to choose. The freedom is entailed by his responsibility, to enjoy his days as a shepherd, although this decision causes him apart from his family. This joy is experienced by Santiago since he could pursue his dream as he utters, "It is the possibility of having a dream come true that makes life interesting" (11). He has his own choice to enjoy the freedom.

As the consequence of his choice to be a shepherd, Santiago accepts all the responsibilities. Being a shepherd also means that he has to be alone, his sheep are the only friends he has. Although he is still able to meet other people when he arrives in his home he spends most of his time in the field with his flock. Those conducts do not make him sad and fell lonely.

Another transformation occurs after he becomes a shepherd. In the following transformation, he has to choose whether to be a shepherd in order to meet the merchant's daughter or to leave his job as a shepherd in order to look for the hidden treasure in Africa after he dreams about finding a hidden treasure. In this dream, he is in a field when a child appears and begins to play with his sheep.

This dream happens when it is only four days until he meets the merchant's daughter he admires. Santiago is very enthusiastic about the meeting because the last meeting really impresses him. But he doubts whether the merchant's daughter still remembers him or not.

Santiago worries his future meeting with the merchant's daughter because he is afraid that it would make him to stop travelling as he states, "...like seamen and like travelling salesmen, always found a town where there was someone who could make them forget the joys of carefree wandering" (6-7). Those choices puzzle him. Both, the merchant's daughter and the hidden treasure are unsure matters. It means that both choices do not promise the certain results. Santiago doubts whether he should pursue one of the choices or not; going to Africa and sacrificing all his sixty sheep for something he knows nothing about or meeting the merchant daughter whom he is not sure that she still remembers him. It is complicated choice. This circumstance illustrates that Santiago thinks very carefully of all the possibilities and the consequences of each choice he takes.

After a daylong thinking about the options, Santiago decides to accomplish his dream, looking for the hidden treasure. Before it, Santiago asks a Gypsy woman to interpret his dream but he is very disappointed since there is no precious good fortune he gets from the fortune teller. He asserts, "In spite of it, the Gypsy woman wants one-tenth of his treasure as the payment if he could find it" (14). This meeting makes him feel cheated and discourages his plan for the hidden treasure. This event illustrates that Santiago is a sceptic person. It is caused by the fact that his own perspective, his subjectivity, is his basic reason of deciding.

Shortly after his meeting with the Gypsy, he has a conversation with Melchizedek, the King of Salem. Although at the first time of their meeting he does not really care about Melchizedek, on the following meeting Melchizedek gains Santiago's spirit of finding the treasure. In this transformation, Melchizedek has function as the community because Melchizedek supports Santiago's decision.

Melchizedek tells Santiago about many things such as about the world's

greatest lie, Personal Legend, and the omens. Melchizedek also tempts to attract Santiago's will to travel by telling Santiago about a baker who wants to travel. The baker once thinks to become a shepherd but he decides to buy his bakery and put some money aside because bakers are considered to be more important people than shepherds, as Melchizedek assert, "...bakers have homes, while shepherds sleep out in the open. Parents would rather see their children marry bakers than shepherds" (23). This statement draws a distinction between Santiago and the crowd, when Santiago already has sixty sheep he does not think to put his money aside in order to have his own business because he enjoys travelling. On the other hand, the baker, as the crowd, prefers having any other businesses which are considered important among their society.

Even though Melchizedek seems to impress and challenge him, Santiago does not trust him immediately. In the last moment of the first meeting, Melchizedek asserts, "He will show Santiago how to find the treasure but he asks one-tenth of Santiago's sheep" (21). He gives Santiago a day to think about the choices. Although all the subjects of his conversation provoke Santiago but it is Santiago who has full authority of himself because Melchizedek leaves him when Santiago makes decision. Melchizedek has the same function as Santiago's father has in the first transformation. Melchizedek's presence is to give him guidance to his dream. In his presence, Santiago makes the consideration, Melchizedek does not meet him to avoid influencing too much.

Santiago decides to go to Africa in order to find the hidden treasure. After Santiago makes a decision, Santiago meets Melchizedek for the second time. Here the function of Melchizedek is to help Santiago to firm up his decision. He gives Santiago two stones called Urim and Thummim. Urim is the black stone and it signifies 'yes',

while the white stone is Thummim which signifies 'no'. In this regard old man says, "Those stones will help Santiago to read the omens if he is unable" (31). But Melchizedek suggests Santiago to make his own decisions if he can. This point shows that Melchizedek teaches Santiago to trust himself because it is only him who has a full authority of himself, not the stones or the crowd.

Santiago's freedom is a responsible freedom. It means that when Santiago decides to do something, he must accept all the consequences. As he chooses to look for the hidden treasure in Africa, Santiago must sell his sixty sheep which he takes care for two years in order to get the money to go to Africa. Santiago does not lament his condition although his decision results in leaving his good life as a shepherd and also his dream to meet the merchant's daughter. This is the proof of Santiago's responsibility towards his choice.

This is not an easy choice. Most people would not leave their good life and to pursue their dreams such as the baker. Although the baker once thinks to become a shepherd, he decides to buy his bakery because "Bakery is a good career prospect than to become a shepherd" (23). The writer categorizes the baker's opinion as the crowd opinion. On the contrary, Santiago's decision is classified as the decision opposed to the crowd. He prefers to be a shepherd because he is able to travel around the country. Although the crowd argues that a shepherd is not considered as an important person in the society but he does not follow what the crowd wants because he believes that 'the crowd is untruth'.

When Santiago arrives at Tangier port in Africa, a man robs all Santiago's money. Santiago is depressed by this condition since he thinks "The man would be his guide to the Pyramids" (37). The worse is he does not know anything about this continent especially about the language spoken in Africa. This condition puts him into

transformation whether to go back to Spain or to continue the journey to the Pyramids. It makes Santiago laments his drastic change which occurs between sunrise and sunset:

...He recalled that when the sun had risen that morning, he was on another continent, still a shepherd with sixty sheep, and looking forward to meeting with a girl.... But now, as the sun began to set, he was in a different country, a strange in a strange land, where he couldn't even speak the language. He was no longer a shepherd, and he had nothing, not even the money to return and start everything over.

(40)

Soon after this incident, he wants to get back to Spain again, a place where he knows all about. The incident leads him to question God's unfair as the narrator says, "...he wept because God was unfair, and because this was the way God repaid those who believed in their dream" (41). His lamentation of his decision is assumed as his experience of feeling the dread.

In this problematical situation, he once thinks to sell the stones and buy the ticket. But then the stones remind him about all Melchizedek's statements. It relieves Santiago because he feels like Melchizedek still accompanies him in this journey. The feeling of being accompanied by Melchizedek is the feeling of longing into community because it is the community who supports him.

If the crowd experiences this, the crowd may not be as positive as Santiago. Although Santiago once thinks to give up, but then he is sure that he could pass this problem. He is optimistic about his next day in Africa because he changes his perspective. He is not a victim of a thief in a strange land but he is an adventurer in a new land.



In the next morning, Santiago welcomes his new adventure happily. He walks to the narrow street of Tangier. In this street, he finds a crystal shop. Santiago offers an exchange to the crystal merchant:

“I can clean up those glasses in the window, if you want,” said the boy.

“The way they look now, nobody is going to want to buy them.”

The man looked at him without responding.

“In exchange, you could give me something to eat.” (48)

This occasion illustrates how a positive person he is. In a short time, he does not lament his condition again. He tries his best to look for the way to get food. This is the proof of his commitment to stay in Africa.

After cleaning the crystal, Santiago asks for food. The crystal merchant invites Santiago to eat out. At this time, Santiago’s spirit to look for the hidden treasure gets suddenly disappeared because the crystal merchant’s response to Santiago’s statement about the money he needs to get to Egypt the merchant laughs and reacts, “Even if you cleaned my crystal for an entire year ... even if you earned a good commission selling every piece, you would still have to borrow money to get to Egypt. There are thousands of kilometres of desert between here and there” (49). The statement above weakens Santiago’s spirit. He is more hopeless when the crystal merchant adds that he can give Santiago the money he needs to get back to his country. This statement really diminishes his spirit. It becomes the reason why Santiago decides to work for the crystal merchant and says, “he needs the money to buy some sheep, not to go to Egypt” (49). The transformation ends at this point. He has already decided to work for the crystal merchant to earn money to buy some sheep.

Santiago is someone who does not have anything in this new continent. He does not have knowledge about the continent, he cannot speak the language, he does

not have the money, and also he does not know how far the Egyptian pyramids are. This point signifies that Santiago is a realistic one. He considers his own ability whether he is able to continue the journey or not. This aspect also influences his pending journey to the Egyptian pyramids and working at the crystal merchant's shop.

As the proof of his responsibility towards his previous decision to work at the crystal merchant's shop, Santiago works hard and seriously. He offers the crystal merchant two innovative ideas, to build a display case, and to sell a tea in the crystal glass. The day he passes with the crystal merchant involves him in some debates with the crystal merchant. Through those debates, the writer examines the different perspectives between Santiago and the crystal merchant. Those differences are used to distinguish him from the crowd, the crystal merchant.

The debate begins in the first month he works at the crystal merchant. It happens when Santiago offers to build a display case for the crystal. According to Santiago, they need to take the advantage when the crystal merchant's business improved. On the other hand, the crystal merchant is afraid if the people pass, they would break his crystal. Santiago disagrees with the crystal merchant's perspective, Santiago argues, "Well, when I took my sheep through the fields some of them might have died if we had come upon a snake. But that's the way life is with sheep and with shepherd" (53). Santiago's awareness of the consequences he may take is implied by the statement above. His courage is followed by his responsibility to run the risk of his choices. Unlike Santiago, the crystal merchant is considered as someone who is afraid of running the risk that is why the crystal merchant does not want to make any innovative progress.

Santiago wants to impress the dwellers by showing his crystal display. But, merchant has been doing the some business for 30 years. The business of Santiago

gradually improves and attracts the customers. This situation hamper the business of others. Merchant is not happy with the flourishing business of Santiago and tells, “If he makes a mistake, it doesn’t affect him much. But they two have to live with their mistakes” (55). This reason really differentiates the crystal merchant from Santiago. Santiago, in the previous transformation, made a mistake by giving all his money to the robber. It affects him so much but he does not have to live with his mistake. Santiago tries to improve his mistake and does something. It shows that he has commitment when he already decides to do something.

He continues his statement to Santiago, “You dream about your sheep and the Pyramids, but you’re different from me, because you want to realize your dream. I just want to dream about Mecca.... But I’m afraid that it would alley a disappointment, so I prefer just to dream about it” (55). This crystal merchant’s statement illustrates the difference between Santiago and the crystal merchant. Most people do not pursue their dream because they are afraid of the risk they may come in future and such risks. It is not the same with Santiago, he rather concerns on the satisfaction of realizing his dream. The risk he may run is not something important to think about because he comprehends that every action obliges him to make commitment to accept the following consequence.

The display succeeds to attract many people to come to the shop. Afterward Santiago tempts the crystal merchant again to make new innovation. Santiago encourages the crystal merchant to sell tea in the crystal glass. This offer is really innovative because there is no one who sells tea in the crystal glass. By selling tea in that way, the crystal merchant will get double profits because the consumers would enjoy the tea and want to buy the glasses.

After the shop is closed, the crystal merchant gives his argument. He is afraid

of changing his way of life if his shop is expanded because the crystal merchant does not know how to deal with change. The crystal merchant continues his talk to Santiago:

You have been a real blessing for me. Today I understand something I didn't see before: every blessing ignored becomes accurse. I don't want anything else in life. But you are forcing me to look at wealth and at horizons I have never known. Now that I have seen them, and now that I see how immense my possibilities are, I'm going to feel worse than I did before you arrived. Because I know the things I should be able to accomplish, and I don't want to do so. (60)

The crystal merchant's statement shows that Santiago inspires him so much. It is Santiago who makes the crystal merchant becomes aware of himself. On the contrary, Santiago is a person who has a high self-awareness of what he wants, how he reaches it, and what his responsibility is.

Santiago's experiences when he deals with his transformations signify that he has the freedom of choosing because he has to consider each choice. Santiago's freedom is responsible freedom. This responsibility is revealed on his action to take all the risk of his choices and his commitment to stick to his decisions although he faces many obstacles.

In the first transformation, Santiago thinks about the two choices whether becoming a priest or a traveller. Being a traveller allows him to wander along the country. Moreover, Santiago thinks, "Travelling can give him many experiences about God and Man's sin" (8). Unlike becoming a priest which could limit his chance to get new experience, becoming a traveller will make him an open minded mind as he said, "I couldn't have found God in the seminary, he thought, as he looked at the

sunrise" (10). It is sufficient for him to have the knowledge which he gets from the seminary, the knowledge about God and man's sin.

The responsibility he has after he makes decision to become a shepherd is Santiago who takes all the consequences such as being separated from his family. It is a new situation that he must face. Being a shepherd also means that he has to be alone, his sheep are the only friend he has. Those things do not make him sad and feel lonely.

He brings a jacket and a book along his journey. Sometimes the jacket's weight annoys Santiago but he tries to remember how helpful the jacket. It is useful for him to protect from the cold. For this essence, he asserts, "he was grateful for the jackets weight and warmth" (8). He also has a book which he reads in the day and he uses it as a pillow when he sleeps. Those illustrate that Santiago enjoys his days as a shepherd by accepting the consequences. It is the proof of his responsibility towards his decision.

In the second transformation, Santiago also considers two choices whether to become a shepherd or to look for the hidden treasure. Being a shepherd does not promise him to be able to meet the merchant's daughter again. However, the option of looking for the hidden treasure requires Santiago to leave his well-steady life as a shepherd because he already has sixty sheep. But this choice also does not promise that he could find the hidden treasure. Those two choices are understood well by Santiago. He considers:

Here, I am between my flock and my treasure, the boy thought. He had to choose between something he had become accustomed to and something he wanted to have. There was also the merchant's daughter, she wasn't important as his flock, because she didn't depend on him.

Maybe she didn't remember him. He was sure that it made no difference to her on which day he appeared: for her, every day was the same, and when each day the same as the next is, it's because people fail to recognize the good things that happen in their lives every day that the sun rises. (28)

The statement above obviously explains that Santiago is aware that the flock is something he is accustomed to. Then, for him, the merchant daughter is not important as his flock. Those consideration means that the flock is the most important of all. Not only considering about the flock and the merchant's daughter, Santiago also thinks about his will of travelling as the following, "The boy felt jealous of the freedom of the wind, and saw that he could have the same freedom. There was nothing to hold him back except himself. The sheep, the merchant's daughter, and the fields of Andalusia were only steps along the way to his Personal Legend" (29). The narration above illustrates that Santiago associates his freedom with the wind. His will of travelling is getting stronger and he understands it well.

As he decides to look for the hidden treasure, he lives with his choice. It is a proof of his responsibility towards his choice. Santiago sells his flock without lamenting his effort to expand his flock for two years. This occurrence explains that Santiago makes his decision wholeheartedly which means that if he already decides to do something then he does it seriously.

Then, in the third transformation, after losing the money, Santiago considers the choice whether to go back to Spain or to stay in Africa. Santiago's reason why he wants to go back to Spain is "when I had my sheep, I was happy, and I made those around me happy. People saw me coming and welcomed me" (41). On the other hand, staying in Africa is a problem for him because Santiago does not have money and he

does not know anything about Africa, especially the language spoken in Africa.

Santiago decides to stay in Africa. As a person who has responsibility towards his choice, Santiago tries to be consistent. Although he encounters the obstacle, losing his money, Santiago keeps trying to focus on his goal to find the hidden treasure. As the narrator exclaims:

After all, what he had always wanted was just that: to know new places. Even if he never got to the Pyramids, he had already travelled farther than any shepherd he knew... As he mused about these things, he realized that he had to choose between thinking of himself as the poor victim of a thief and as an adventurer in quest of his treasure. (44)

The statement above shows that Santiago is conscious that staying in Africa means he has to change his perspective towards Africa. Africa is not a strange land, but it is a new land which must be learned. Moreover, Santiago tries his best to look for the way to get food as the proof of his commitment to stay in Africa. He must be tough to be able to pass the obstacle. This action shows that Santiago's decision is something which has to do with responsible actions. When Santiago decides to work at the crystal merchant's shop, he does it seriously. His innovative ideas to expand the shop are the proof of his seriousness. His innovative ideas are he offers the crystal merchant to build the display for the crystal and to sell tea in the crystal glasses. It obviously explains that Santiago is responsible towards his choice.

After Santiago earns much money, Santiago is in transformation between going back to Spain and continuing the journey to the Pyramids. He always wants to go back to Spain because he already understands the sheep; the sheep is not problem for him. On the other hand, Santiago does not know anything about the desert where his treasure is located. However he makes his own considerations "I don't know if the

desert can be a friend, and it's in the desert that I have to search for my treasure. If I don't find it, I can always go home. I finally have enough money, and all the time I need. Why not?" (67). The statement explains that Santiago knows well the reason of choosing each choice. When he decides to continue his journey to the Pyramids, Santiago knows the worst possibility of his choice that is he does not find the treasure. But he already considers it and thinks that it is not a big deal for him because he has already enough money and time to go back to Spain. This shows that Santiago thinks about each choice carefully. He convinces himself that "man dream more about coming home than about leaving" (123). Santiago convinces himself telling everyone has a dreams to return home.

Santiago sometimes feels afraid of making mistakes by choosing something wrong. This happens when someone robs his money after he decides to look for the treasure, the narrator says:

He recalled that when the sun had risen that morning, he was on another continent, still a shepherd with sixty sheep, and looking forward to meeting with a girl.... But now, as the sun began to set, he was in a different country, a strange in a strange land, where he couldn't even speak the language. He was no longer a shepherd, and he had nothing, not even the money to return and start everything over.

(40)

Throughout the narrator's voice above implicitly signifies Santiago's feeling. The decision to look for the hidden treasure leads him to lose all his money. At this time, Santiago experiences dread after he makes choice because he thinks that he makes a mistake by deciding to look for the treasure.

When Santiago decides to continue the journey to the pyramid, he also



experiences difficulties which he feels is when he decides to leave Al-Fayon oasis because leaving Al-Fayoum oasis means leaving Fatima whom he loves. Further he adds, “To continue his search for the treasure meant that he had to abandon Fatima” (124). Thinking about Fatima signifies that Santiago feels dread. This dread occurs after Santiago decides to leave Al-Fayoum oasis.

### **Santiago's Cultural Manipulation**

The term colonization is derived from the Latin word 'colore' which means 'to inhabit'. It involves migration and takes over the existing indigenous people of new territories. It is the extension of political and economic control by a state whose nationals have occupied the area and usually possess organizational or technical superiority over the native population. It may consist simply control over the territory by military or civil representatives of dominant power.

The colonizer dominates the native people and imposes culture, art, language, tradition and interest over indigenous people. The native people have split personality. Neither they totally leave their own culture and tradition nor they totally assimilate with the culture of the colonizer. They lose their purity and originality.

Colonization was linked to the spread of millions from western European states to all over the world. In many settled colonies, western European settlers formed a large majority of population, for instance, America, Australia and New Zealand. These colonies were occasionally called 'neo-Europe'. In other places, western European settlers formed minority groups, who were often dominant in their places of settlement.

Colonization manipulates the culture of the colonized society. The beliefs, explanation, perception, values and mores are imposed by the ruling class and they become the accepted cultural norm and the dominant ideology. Regarding domination

of the colonizer, C.L. Innes states, "The colonizer impose a language, a culture, and a set of attitudes, and agree to which the colonized peoples are unable to resist, adapt to or subvert that imposition" (2). Cultural manipulation makes the native people inferior through colonisation process. When people are colonized they are seen as mentally and physically adapted only for menial labour or routine clerical position. They lose self-respect and self-government. Colonizers easily manipulate the indigenous by using double identity. In this regard, Peter Barry says, "The notion of the double or divided or fluid identity which is characteristic of colonizer" (189). Colonizer show the fluid and unstable nature so they can colonized the native people. Double and flexible identity help them for transformation.

Cultural manipulation creates and conserves the uneven relationship between the cultures of native people and the ruler. It favours more powerful culture which most often is characterized with western ideologies in law, science, social institutions, moral concepts and ideas of beauty. It reinforces cultural hegemony. Cultural hegemony constructs manipulation that implies an action of managing or influencing skilfully the action and feelings of people in an unnatural manner. Edward said, an American philosopher notes, "The earliest studies of the colonial were based on studies of domination and control made from the standpoint of either a completed political independence or an incomplete liberationist project" (353). Said considers colonialism to be a type of studies based on the different perspectives of domination and control.

Colonialism is usually about oppression or subjugation. In this regard John Macleod asserts, "Colonialism is perpetuated in part by justifying to those in the colonising nation the idea is right and proper to rule over ranking in the colonial order things-a process we can call colonizing mind" (18). Colonizer people try their best to

justify their presence is necessary and unavoidable by manipulates native mind.

Colonizer spend their materials, knowledge and experience to manipulates indigenou people's mind so colonialism lasting forever.

When Santiago reaches in the street of Tangier, he meets the crystal Merchant, who feels same anxiety every morning for thirty years. He is Arabian Merchant who always thinks how to become rich. But in the lack of proper knowledge and idea, he is unable to earn enough money. When Santiago begins working there, Merchant finds drastic change in his business. The Merchant says, "Business has really improved" (54). It indicates that the Merchant is really satisfied and manipulated by Santiago's knowledge and intelligent. He is paid more money than he deserved, because the Merchant gives much money and offer the boy high commission rate. It is Santiago's tactics by whom merchant is easily manipulated.

When Santiago have been working, he assimilates Arabian culture, and habits. He dresses Arabian cloth that is linen. He puts it in the place and secures it with a ring made of camel skin. After working for a year in Merchant shop. He is really impressed by Santiago's intelligent. He says, "I am proud of you, you brought a new feeling in for my crystal shop" (63). It portrays that Santiago's skill and knowledge are enough to manipulate and impress Arabian Merchant.

During his journey to Egypt he meets camel driver. When caravan begins to move, he becomes friendly with camel driver who travels with him. He tells himself, "Don't be impatient he repeat to himself" (94). This sentence explains that he is determinant to assimilate and manipulate the Arabian people. Santiago tells them about his life as a shepherd and his experience at crystal shop. Santiago learns Arabian dialect and proverb to impress the caravan passengers.

Meanwhile, Santiago reaches the oasis where he finds Arabian girl Fatima. He

tells her about his journey and dreams. As the reaction, Fatima says, "You have told me about your dream about the old king and your treasure and you've told me about omens. So now, I fear nothing, because it was those omens that brought you to me. And I am a part your dream, part of your destiny" (102). Santiago's wisdom is like the weapon which simply and gradually colonizes the foreign people. Santiago is able to manipulate even a Muslim girl. Santiago is Christian, even though Fatima gets influenced by him. In spite of Arabian girl, Fatima falls in love with Santiago and wishes being part of his life. Fatima further says, "I am a desert woman, and I am proud of that. I want my husband to wander as free as the wind that shapes the dunes" (103). She is deeply impressed and wishes him as her husband.

Santiago gets assimilated with Muslim religion in order to colonize the native of Oasis. In the conversation with strange horse man he says, "Allah created the armies, and he also create the hawks. Allah taught me language of bird. Everything has been written by same hand" (116). It shows that despite being a Christian, he articulates the "Allah" to impress the local people. The stranger is satisfied with the answer of him. Santiago pretends that he is naturally following the religion and culture of the native people. His positive behaviour on the religion and tradition makes the native people believe him. The assistance that he gets from them supports him to overcome his challenges. It is the power of influence of Santiago and clear example of power of the colonizer. A person needs to understand his subjectivity to manipulate the native people. The will to rule over the people is connected to the subjectivity of a person who run cultural hegemony.

Santiago starts his own journey understanding his subjective feelings which is beyond the crowd and other people. The subjectivity in the term in which one finds the identification of one self. It helps to find the answer of who am I? It puts oneself

separated from other people, it is generalized as subjectivity. The decision to be a Shepherd which is opponent to parent's interest is also his subjectivity.

After analyzing Santiago's cultural manipulation, it can be argued that Santiago's transformation are based on his subjectivity. He always asks himself about what he wants to choose. This makes Santiago the centre of truth for his own transformation. Beside this fact, however, being someone who really pays attention to his subjectivity, Santiago's choices are different from the crowd's opinion. The concept about 'the crowd is untruth' is automatically related to the concept of 'truth is subjectivity'. It is related because when someone believes that 'the crowd is untruth' in many ways his subjectivity becomes the centre of the truth for himself.

In the first transformation, Santiago chooses to become a shepherd because he himself wants to be traveller, wandering along the world. Becoming a shepherd allows him to travel. This reason of deciding to be a shepherd shows that his basic consideration is his own subjectivity. His subjectivity also influences him not to pay attention to the crowd's opinion and the pride he may get if he follows the crowd. Furthermore, Santiago's decision, to be a shepherd, is opposed to the crowd's opinion which is to become a priest. His belief that the crowd's untruth leads him to criticize the one who belongs to the crowd. It is stated in the first transformation that even Santiago himself criticizes his parents, as he says, "his parents work hard just to have food and water, like the sheep" (8). He thinks that he is different from his parents because in his life he has a dream and he attempts to pursue his dream so he has a meaningful life, his life is different from the sheep's life.

Later, in the second transformation, when Santiago wants to look for the hidden treasure, the narrator states, "The boy felt jealous of the freedom of the wind, and saw that he could have the same freedom" (29). Association of the freedom of the

wind and his own freedom illustrate that Santiago's subjective consideration becomes the basic reason of looking for the treasure. It is not the only subjectivity in this transformation. Then, in the second meeting with Melchizedek, there is a butterfly that flutters around them when they talk about the treasure. For Santiago, it is a good omen. This belief strengthens his previous decision. Those become his reason of choosing.

Moreover, the decision to look for the hidden treasure is completely opposed to the crowd. By choosing it, Santiago also chooses to leave his job as a shepherd by giving one-tenth of his flock to the king and selling the rest of it. If the crowd already has well-supported life, the crowd would not leave it. In this transformation, there is a presence of a baker as the crowd who prefers not to leave his well-steady life as a baker to reach his dream, as a shepherd, "Bakers have a home, while shepherd does not have" (23). Bakers are the important people than Shepherd.

The third choice made by Santiago is also based on his subjectivity. When he is hopeless since a man robs all his money, Santiago finds the stones given by Melchizedek, the old king. As remembering about the use of the stones to read the omens, Santiago asks the stones. When Santiago asks about whether he should pursue his Personal Legend or not, the two stones fall to the ground. For him, it is an omen. He realizes that it is he himself who must make the decision. His belief in the omen is the proof of his subjectivity which leads him to decide to staying in Africa. Moreover, Santiago's decision to stay in Africa is opposed to the crowd. If the crowd is in the same condition as what happens to Santiago, the crowd would choose the opposite choice to Santiago's while Santiago decides to stay in Africa and continue his journey to the Pyramids although all money he has is robbed.

Whilst Santiago chooses to work at the crystal merchant's shop. Santiago

adopted cultural behaviour based on his subjectivity. His belief that he needs money to continue his journey to the Pyramids leads him to accept the crystal merchant's offer. Although this choice is the only choice which is not opposed to the crowd, Santiago's subjectivity still plays important role in making decision, he says, "I was happy and I made those around me happy" (41). It clarifies that Santiago was a one who can take decision of self. His pending journey is caused by the fact that he has no money. It is logic of decision because without money he could not continue his journey. After working for the crystal merchant for almost a year, Santiago earns much money which is enough for him to start a better life in Spain.

Furthermore, Santiago's choice to leave his lover, Fatima, is opposed to the Crowd's opinion. Santiago himself presents a story about the married shepherd he knows. The married shepherds have difficult times to convince their wives when they have to go to the distant fields because love requires them to stay with the people they love. From Santiago's story about the married shepherd, it draws a distinction between Santiago and the married shepherd. Then, it also distinguishes between Santiago's choice and the common concept about love which requires the people to stay with their lover.

Santiago's process of cultural manipulation can be seen from theory of power colonialism which explains about his freedom and subjectivity. Because of the freedom, he must consider each choice in every transformations. Santiago experiences six major transformations in his living life. The transformations are being a shepherd, looking hidden treasure in Africa, staying in Africa, working in the crystal merchant's shop, continuing the journey to the pyramids, and the last transformation is leaving Al-Fayum. His subjectivity becomes the basic reason of cultural manipulation. That is why consideration plays significant role. He uses his knowledge, intellect and

materials to influence and impress native people in one way or the other. In the beginning he faced many challenges and difficulties. Ultimately he is able to overcome them. After transformation Santiago able to colonizes the native and indigenous people. He culturally manipulates native people and makes them inferior through colonization process.



## Chapter 3

### Colonizing Culture

*The Alchemist* tells the story of a young shepherd named Santiago who is able to find a treasure beyond his wildest dreams. Along the way, he learns to listen to his heart and, more importantly, realizes that his dreams, or his Personal Legend, are not just his but part of the Soul of the Universe.

Santiago is a humble shepherd whose desires are few he wants to be free to roam with his sheep, to have some wine in his wineskin and a book in his bag. Fate intervenes in the form of the recurring dream of a great treasure hidden thousands of miles away at the base of the Egyptian Pyramids. When Santiago meets Melchizedek, a strange wise man who claims he is a king from a far-off land, he decides to seek his treasure. The next day, Santiago sells his sheep and embarks to Africa to pursue his dream.

Upon arriving in Africa, though, it becomes apparent that things will not be as easy as he thought. The first day Santiago is in Tangiers, he is robbed and left completely alone, unable to speak a single word of Arabic. At first Santiago contemplates giving up and turning around. He remembers the words of the wise man and decides to carry on—getting a job at a local crystal shop. After working at the crystal shop for a year, learning much about life and about his Personal Legend, Santiago earns enough money to buy a new flock of sheep and return home. At the last minute Santiago decides to risk it all and join a caravan to Egypt.

Once in the caravan, Santiago meets an Englishman who has come all the way to Africa to seek a renowned alchemist. As they travel through the desert, the Englishman tells Santiago about the secrets of alchemy. Santiago finds the Englishman's ideas to be very similar to Melchizedek's. They both speak of a Soul of

the World to which we are all connected and of the necessity of following our heart's true desires or our Personal Legend. Santiago, however, prefers to learn these secrets by observing the world, while the Englishman prefers to learn from complex books. While they travel, they begin to hear rumours of a coming tribal war.

When they finally arrive at the Al-Fayoum oasis—the home of the titular Alchemist—Santiago meets a beautiful girl named Fatima with whom he immediately falls in love. He discovers that love, like the Personal Legend, comes directly from the Soul of the World. While walking in the desert, Santiago has a vision of an upcoming battle. He rushes back to warn the elders at the oasis and, when his vision is confirmed, they offer him a position as a counsellor. Santiago considers staying at the oasis with Fatima, but the Alchemist finds Santiago and tells him that he will lead Santiago to his treasure.

When Santiago reaches near to his destination and asks what he is doing there, Santiago replies that he had a dream of a treasure buried at the base of the Pyramids. One of the robbers laughs at him, and says that he has had the exact same dream, except that in his the treasure was buried in Spain. Santiago realizes that the treasure was back in Spain the entire time. The story then jumps forward in time and finds Santiago digging a hole at the base of the tree where he had had his first dream. Sure enough, he finds a trunk full of gold—enough for him and Fatima to live happily for a long time. Based on this thematic finding of the novel, *The Alchemist* is a depiction of power exercise of Santiago the protagonist, in the foreign land through different means like language, knowledge, intellect, etc. In *The Alchemist*, he tries to display how native people are easily colonized by the protagonist. The purpose of this research is to explore the character of Santiago who attempts to fulfil his desire by dominating native and indigenous people.

*The Alchemist* shows that Santiago experiences six major cultural transformations in living his life. The transformations are being a shepherd, looking for the hidden treasure in Africa, staying in Africa, working at the crystal merchant's shop, continuing the journey to the Pyramids, and the last transformation is leaving Al-Fayoum oasis. Likewise, Santiago's cultural manipulation process leads him to experience dread. The dread occurs before and after Santiago transformation.

Santiago feels the dread because Santiago himself must consider each choice. His confusion when he makes decision is the result of the dread he feels. Moreover, the dread which occurs after he makes choices is caused by Santiago sometimes doubts his previous Cultural manipulation since he is afraid of choosing something wrong.

Moreover, Santiago's subjectivity becomes the basic reason of cultural manipulation. That is why his consideration plays significant role. He does not care about the crowd. He is regardless the crowd's opinions so his decisions are against the crowd. The crowd is considered as the untruth because the crowd possesses the power. If the individual wants to be authentic individual, Santiago must not follow the crowd.

This study depicts how Santiago is able to colonize the native and indigenous people through cultural manipulation process by using knowledge and intellectuality. Santiago's personal consideration leads him to achieve this success via different transformation. Coelho's *The Alchemist* can be interpreted from different parameters. This study will be limited of how Santiago governs the different community or people. People from different parts of Arab and Africa are easily impressed with his physical, mental and material factors. Though he seems an innocent visitor, he tries to colonize native people through cultural practice.

## Works Cited

- Barry, Peter. "Postcolonial Criticism". *Beginning Theory: An Introduction to Literary and Cultural Theory*. New Delhi: Viva Books, 2010. Print.
- Coelho, Paulo. *The Alchemist*. Trans. Alon. R. Clerk. London: Harpercollins, 1993. Print.
- Eisinger, Chester E. "Coelho, Paulo." *Contemporary Novelist*. Illinois St James, 1999. Print.
- Hart, Stephen M. "Cultural Hybridity, Magic Realism, and the Language of Magic in Paulo Coelho The Alchemist." *Romance Quarterly*. 51.4 (2004): 304 – 11. Print.
- Innes, C.L. "Introduction: Situating the Postcolonial". *The Cambridge Introduction to Post Colonialism Literature in English*. New York: Cambridge U.P. 2007. Print.
- Jacklen, Antje, "Why Is Soren so Popular?" *Dialogue: A Journal of Theology*. California: Black well, 45.(2006): 101-105. Print.
- Mcleod, John. "From Commonwealth to Postcolonial". *Beginning Post Colonialism*. New York: Manchester UP, 2007. Print.
- Parello, Peggle. "Book Review: Fiction." *Library Journal*, 118. 11 (2005). Print.
- Robert, David E. *Existentialism and Religious Belief*. New York: Oxford UP, 1957. Print.
- Rushdie, Salman. *The Critical Tradition: Classic Texts and Contemporary Trends*. 2<sup>nd</sup> ed. Mumbai: Kansans Brother, 1995. Print.
- Said, Edward. *Orientalism*. New York: Pantheon, 1978. Print.
- Wijayanti, Octovinda. *The Influence of Setting Toward Santiago's Characteristics as Seen in Paulo Coelho's The Alchemist*. Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma U, 2007.

Zamano, Estella Gutierrez. *Learning to Surrender: Accessing the Meaning in Education. Spiritually in Higher Education Newsletter*. Vol. 1, California: Scripps College, 2004. Print.