

## **Search for Maria's Struggle for Existence in Paulo Coelho's *Eleven Minutes***

This paper explores Maria's struggle for existence in Paulo Coelho's *Eleven Minutes* through existential perspective. Existentialism is concerned with finding self and the meaning of life through will, choice and personal responsibility. The notion is that humans exist first and then each individual spends a lifetime changing their essence or nature. On the other hand, the belief is that people are searching to find out who and what they make choices based on their experiences, beliefs and outlook. As a major character Maria struggled a lot to achieve ways to survive in this world.

*Eleven Minutes* is a novel by Paulo Coelho published in 2003. *Eleven Minutes* is an adventure novel. *Eleven minutes* is the novel about sexual act itself that only takes about eleven minutes. But to make the eleven-minutes means for its customers. Paulo was interested in writing *Eleven Minutes* novel because he was inspired by an author named Irving Wallace who wrote a novel with title *The Seven Minutes* that told about the censorship practice mass media in America that was forbidden by American Government. In 2000 Paulo found the manuscript sent by Sonia. The manuscript told about a true story of a Brazilian prostitute, her problems in law and all about her journey. Sonia sent her manuscript to a publisher in Brazil, but it was rejected. Paulo was interested in writing about sex, but he did not have plot of the story and the character, but from his vacation to Langstrasse he got the lesson to write the holiness of sex. Finally he wrote *Eleven Minutes* in which Maria has played the role on main character at this novel.

The Brazilian author Paulo Coelho is considered one of the most influential authors of modern times. He worked as a director, theater actor, song writer and a journalist. His collaboration with Brazilian composer and singer Raúl Seixas gave some of the greatest classic rock songs in Brazil. In 1986, a special meeting led him to make the pilgrimage to Saint James

Compostela in Spain. The Road to Santiago was not only a common pilgrimage but a turning point in his existence. A year later, he wrote *'The Pilgrimage'*, an autobiographical novel that is considered the beginning of his writing career.

*Eleven Minutes* firmly rooted in Western spirituality and have myths about the story of a prostitute whose sins are forgiven by Jesus because he showed his love by washing his feet. Maria is a young girl from a Brazilian village, daughter of a seamstress and a traveling salesman. She passed through some complicated love stories and that do not bring anything except suffering girlhood. She became convinced that she will never find true love. However, she did not lose her dream to find true love.

After she finished senior high school, she worked in cloth shop. When she felt that her savings money was enough, she intended to spend the holiday for one week in the Rio de Janeiro. She enjoyed her holiday at the beach then she met Roger who offered Maria to be an actress in Switzerland with five hundred dollar as her salary. Then she decided to go to Switzerland. Apparently she was not being an actress but she worked as a Samba dancer that made her leave her work. Maria worked only three months because she broke the regulation in her office and her salary was not appropriate with the contract. Maria was infuriated and she also threatened Roger.

Finally Roger gave five thousand Swiss franc, as compensation money and Maria was resigned from her work. She became unemployment and depended on money from Roger. Actually she could come back to Brazil, but of course it would make her parents disappointed. Finally, she decided to survive in Switzerland. She searched a job vacancy, she learned French and every day she came to library until someday she met a model agency and she sold her virginity to earn one thousand Swiss franc. Since that moment, she felt that she could not do anything to survive in

Switzerland; she felt that she could survive only by selling her body. Finally she decided to become a prostitute. She also felt that she would not find her soul mate forever. She decided that none of the above was true and only undergo whatever lay before him.

Maria who was in a dilemma between choosing to stick with her dark life that was just lustful or fight for true love she had ever dreamed. Finally, she meets a handsome young painter named Ralf Hart, who helped her to change her life. She finds love with Ralf Hart and she never feels disappointed. Ralf sees itself not only as an outlet for passion but he says that he has an inner light, and he began to see himself in a more positive way. Then she decided to stop working as a prostitute and was determined to return to his hometown and wants to test the sincerity of love of Ralf Hart. Maria really hopes that Ralf will seek.

Maria was a young girl from a remote village of Brazil, who first encounters with such lover who had left her heartbroken. She then goes to seek her fortune in Switzerland. She works for a time in a nightclub but soon becomes dissatisfied and after a heated discussion with her manager one night, she quits her job. She tries to become a model but is unsuccessful. Because she is running out of money, she accepts 1000 francs from an Arab man to spend the night with him. She then decides to become a prostitute and ends up in a brothel on Rue de Berne, the heart of Geneva's red-light district.

There she befriends Nyah who gives her advice on her "new profession" and after learning the tricks of the trade from Milan, the brothel owner, she enters the job with her body and mind shutting all doors for love and keeps her heart open only for her diary. Quickly she becomes quite successful and famous and her colleagues begin to envy her. Months pass and Maria grows into a professionally groomed prostitute who not only relaxes her clients' minds, but also calms their souls by talking to them about their problems.

Her world turns upside down when she meets Ralf, a young Swiss painter, who sees her "inner light". Maria falls in love with him immediately and begins to experience what "true love" is. According to the author, it is a sense of being for someone without actually possessing him/her. Maria is now split between her sexual fantasies and true love for Ralf. Eventually she decides that it is time for her to leave Geneva with her memory of Ralf, because she realizes that they are worlds apart. But before leaving, she decides to rekindle the dead sexual fire in Ralf and learns from him about the nature of Sacred Sex, sex which is mingled with true love and which involves the giving up of one's soul for the loved one.

*Eleven Minutes* has been researched by many researchers using different issues and theories, some of them focuses on the main character by using an Individual Psychological Approach by Alfred Adler, as follow: The first is analyzing the struggle and survival of Maria to get an improvement of life ( Wiedaninggar, 2008), second is analyzing in finding the obsessions of Maria ( Hanimasari, 2010), third is revealing Maria's strategy to survive as a deceptive victim ( Triutami, 2014) and fourth is showing how Maria struggles to get a better life in Geneva (Astuti, 2011). The fifth research using different theory which is Sociological Approach, focusing on the struggle of Maria after as fraud victim in humans trafficking (Ningsih, 2015).

However, based on the previous studies, some of the researchers are just focusing on the characteristics of Maria as the main character. The researcher found that the issue of seeking a meaningful life has never been researched yet. Besides, seeking a meaningful life is one of the most important things to do as a human being. It is needed in seeking purpose, significance, fulfillment, and satisfaction of life (Steger, 2009). Living a meaningful life is also being discussed by philosopher and psychologist. Another central factors of meaningfulness is also connected with psychological issues ( Ryff & Singer, 1998). Frankl (1997) also stated that the

significance of value is the primary part of living in a meaningful life. It can be defined that meaning is including human life as the most important part in the experiences of life. This study conducts *Eleven Minutes* novel with the issue of seeking a meaningful life by using an existentialist perspective. It aims to describe how the issue of seeking a meaningful life is depicted.

In this paper, the researcher also found that seeking a meaningful life is not only can be approached intrinsically but also can be approached extrinsically which involves with the external elements of literature itself ( Wellek and Warren, 1949). It can be concluded that literature affects in developing human's ideas, feelings, and interests to the readers. This paper contains introduction in the beginning writing followed by literature review of the text. The chapter analysis and discussion help to finalize its conclusion.

Existentialism is a philosophical movement that arose in the twentieth century that is centered upon the analysis of existence and of the way human find themselves existing in the world. It concerned with finding self and the meaning of life through will, choice and personal responsibility. The notion is that humans exist first and then each individual spends a lifetime changing their essence or nature. On the other hand, the belief is that people are searching to find out who and what they make choices based on their experiences, beliefs and outlook. Personal choices become unique without necessity of an objective form of truth. An existentialist believes that a person should be forced to choose and be responsible without the help of laws, ethnic rules or traditions. For existentialist a man is free and responsible for his own action.

The general concern of existentialism is to give an account of what it is like to exist as a human being in the world. Epistemology, it is denied that there can be an absolutely objective description of the world as it is without the intervention of human interests and actions. The

world is a 'given' and there is no epistemological skepticism about its existence; it has to be described in relation to ourselves. There is no fixed essence to which beings to be the issue of freedom and choice are of crucial importance in existentialism.

Oxford Advance Dictionary writes "Existentialism is the theory that human beings are free and responsible for their own action in a world without meaning" (532). The Encyclopedia of Philosophy defines

"Existentialism is a philosophy that puts special emphasis on personal existence, on the problems and peculiarities that face individual human beings. It tends to distrust abstractions and over generalized formalities of human nature, on the grounds that each of us, in some important sense, makes his or her own nature."

(323)

Existentialistic ideas came out during the World War II, when there was a deep sense of despair and great depression among the people due to great material and spiritual destruction. There was a spirit of optimism in society that was destroyed by First World War and its mid-century calamities. This despair has been articulated by existentialist philosophers well into the 1970 and continues on to this day as a popular way of thinking and reasoning. But dating back to early period, existentialist-type themes appear in early Buddhist and Christian writings including those of St. Augustine and St. Thomas Aquinas. In the 17<sup>th</sup> century, Blaise Pascal suggested that, without a God, life would be meaningless, boring and miserable, much as later Existentialists believed, although, unlike them, pascal saw this as a reason for the existence of a God. His near contemporary, John Locke, advocated individual autonomy and self-determination, but in the positive pursuit of Liberalism and Individualism rather than in response to an Existential experience.

Existentialism belongs to contemporary philosophy. It was established and produced by the 19<sup>th</sup> century philosophers. It was introduced first in Denmark and was pioneered by Soren Kierkegaard. In its recognizable form it was also inspired by the 19<sup>th</sup> century philosophers like Friedrich Nietzsche, Martin Heidegger, Karl Jaspers and Edmund Husserl, and writers like Russian Fyodor Dostoevsky and the Czech Franz Kafka, Georg Wilhelm and Arthur Schopenhauer were also influences on the development of existentialism. Kierkegaard and Nietzsche, like Pascal before them, were interested in people's concealment of the meaninglessness of life and their use of diversion to escape from boredom. They considered the role of making choices on fundamental values and beliefs to be essential in attempt to change the nature and identity of the chooser. Kierkegaard puts complete faith in himself and in God, as described in his 1843 work *Fear and Trembling*. In Nietzsche attains without resorting to the "other-worldliness" of Christianity, in his books *Thus Spake Zarathustra* (1885) and *Beyond Good and Evil* (1887). Martin Heidegger was an important early philosopher in the movement, particularly his influential work *Being and Time* (1927). His discussion of ontology is rooted in an analysis of the mode of existence of individual human beings and his analysis of authenticity and anxiety in modern culture make him very much an Existentialist in the usual modern usage. Existentialism came of age in the mid-20th century, largely through the scholarly and fictional works of French existentialist like Jean-Paul Sartre, Albert Camus, Simone de Beauvoir and so on.

Existentialism stands as a branch of philosophy that studies the path of man's effort to exist in the world. A person is best when struggling against their individual nature and fighting for life and human nature is chosen through life choices. There is a wide variety of philosophical religious and political ideologies that make up existentialism. So there is no universal agreement

in an arbitrary set of ideas and beliefs. Many existentialists wrote their ideas about the definition of existentialism through their works. We may find difficulty in determining the exact definition of it. Thus, in order to understand the definition of existentialism in simple way, some opinions are listed below:

Soren Kierkegaard defines existentialism as “The thing is to find a truth which is true for me, to find the idea for which I can live and die”. He was a Danish religious philosopher, passionate protestant theist. His legacy was his belief that our response to God should be one of unrestrained passion toward our beloved. He perceived God and existence of life from a humanistic view emphasizing the total autonomy of man. His postmodern writings deeply affect Christians and philosophers. His writings about man’s existence, individualism, personal choice and personal responsibility were published before the existentialist movement became popular in the 20th century. He claimed that the individual is fully responsible for their faith in God without doctrinal influence.

Jean Paul Sartre in his book *Existentialism and Human Emotions* states that “existentialism as one of the anthropology philosophies that expresses on human existences, freedom and responsible. It is strongly different from another philosophy studies which existentialism focus its studies on human existence. An existentialist could either be a religious, moralist, agonistic relativist or an amoral atheist”. Kierkegaard a religious philosopher, Nietzsche, an anti- Christian, Sartre and Camus fall under atheist existentialist. Atheistic existentialists like Sartre and Camus are in agreement about the non- existence of the God and religious. So, they believe that there is no absolute meaning in life and man is necessarily expected to create his own meaning and values. Therefore, man is thrown into the world.



Albert Camus is a French existentialist, his views contributed to the rise of the philosophy known as absurdism. The Absurd is a contradiction that can be reconciled, and any attempt to reconcile this contradiction is simply an attempt to escape from it. Facing the Absurd is struggling against it. The absurdity of life, the inevitable ending (death) is highlighted in his acts. His belief that the absurd –life being void of meaning, or man’s inability to know that meaning if it were to exist – was something that man should embrace. He wrote: “There is only one really serious philosophical question, and that is suicide.” Kierkegaard explains that the absurdity of religious truths prevents us from reaching God rationally Sartre recognizes the absurdity of individual experience. Camus thought on the absurd begins with his first cycle of books and the literary essay *The Myth of Sisyphus* , his major work on subject. The absurd is created because man, who is placed in an unintelligent universe, realizes that human values are not founded on a solid external component, and it is the result of the “confrontation between human need and the unreasonable silence of the world.”

Another existentialist Martin Heidegger who was “existentialist” philosophy begins with a profound anti-cartesianism, an uncompromising holism that rejects any dualism regarding mind and body, the distinction between subject and object, and the very language of consciousness, experience, and mind. Thus, he begins with an analysis of Dasein (literally being-there). But the question emerges, because we are the “ontological” (self-questioning) creatures we are, just who this Dasein is. Thus Heidegger’s philosophy becomes a search for authenticity or “own-ness”, or personal integrity. This search for authenticity will carry us into the now familiar but ever-renewed questions about the nature of self, and the meaning of life. Heidegger affirmed that “Human existence cannot have a relationship with being unless it remains in the midst of nothingness.” He showed in his masterpiece “*Being and Time*” (1927), the relationship between

the self and the world. Heidegger regarded “concern” to be the fundamental aspect of that relationship, in so far as it is the individual’s concern to obtain the things that are necessary for him and even to transform them with his work as well as to exchange them so as to make them more suitable to his needs. Concern demonstrates that the individual is “thrown into the world”, into the midst of other beings, so that in order to project himself he must exist among them and utilize them. Being thrown means, for humans, being abandoned to the whirling flow of things in the world.

Simone de Beauvoir was one of the most pre-eminent French existentialists, philosophers and writers. Working alongside other famous existentialists such as Jean- Paul Sartre, Albert Camus and Maurice Merleau- Ponty, Beauvoir produced a rich corpus of writings including works on ethics, feminism, fiction, autobiography and politics. Her method incorporated various political and ethical dimensions. In *The Ethics of Ambiguity* (1947), she developed an existentialistic ethics that condemned the “spirit of seriousness” in which people too readily identify with certain abstractions at the expense of individual freedom and responsibility. She begins this work by asserting the tragic condition of human situation which experiences its freedom as a spontaneous internal drive that is crushed by the external weight of world. Human existence, she argues, is always an ambiguous admixture of the internal freedom to transcend the given conditions of the world and the weight of the world which imposes its manner outside of our control and not of our own choosing. In order for us to live ethically then, we must assume this ambiguity rather than try to flee it. In all her writing, regardless of genre, Simone de Beauvoir seeks to establish a meaning to human existence; a meaning is that is the particular creation of each individual, but that also acknowledges the ambiguity that characterizes the human condition.

Jean Paul Sartre is another well-known existentialist. As an atheist existentialist he is noted for bringing the international attention to existentialism in the 20th century. Sartre's *Being and Nothingness*, *Nausea* and *No Exit*, helped to popularize the movement. Sartre is commonly regarded as the father of existentialist philosophy. His writings set foundation for the existentialist view significantly in the decade immediately after the Second World War. He made existentialism accessible to the people all around world through his stories, novels, and plays. He also created a great deal of serious nonliterary works in philosophy. As a leading existentialist, Sartre advocates the radical freedom of individual. He frequently repeated statement, 'existence proceeds essence' which sets the basic understanding of the existentialist thought system. Sartre in *Existentialism and Humanism* says, "Man is nothing else but what he makes of himself is built upon this understanding is the first principle of existentialism (28)". Sartre states "At first man is nothing. Only afterward will he be something and he himself will have made what he will be." Sartre claims that human beings have a different kind of reality because of their freedom and existence that distinguishes them from other non-human things. According to Sartre as Linda E opines "existence involves freedom of thought action. Both our ability to be self-conscious and our ability to branch ourselves into action are aspects of human freedom." Freedom of thought manifests in the free interpretation of self and own actions. Our consciousness is not able to identify who I am but also to decide who I should be and how should I make my future. Therefore future is individuals own creation.

The individual self is an important theme in existentialist philosophy. It is often said that we are self-conscious beings, and this is exactly what an existential being is, one who is self-conscious. However, it is not always clear what this means. What are we conscious of when we are self-conscious? What is the self and how does it function?

Much is done to explain what an existential being goes through in an effort to assert or maintain freedom; however, it is still unclear what this individual is like or how he appears in society.

Most existentialists believe that man is free and Jean-Paul Sartre also agrees with this view. "I am condemned to be free. This means that no limits to my freedom can be found except freedom itself or, if you prefer, that we are not free to cease being free." (2) Even when man tries to refuse freedom, he is still making a conscious, free decision. It is his choice to give another being the opportunity to make a choice, and he must still be responsible for that decision. Sartre goes on to explain, "Human reality may be defined as a being such that in its being its freedom is at stake because human reality perpetually tries to refuse to recognize its freedom" (3). We are all free beings; although, we do not all accept this freedom. Freedom is the actual being of man and how he constructs himself, and therefore, is also our consciousness of being. This is because the acts of freedom are not distinct from my being, but "it is a choice of myself in the world and by the same token it is a discovery of the world" (5). We are always threatened by the burden of having to choose ourselves. Our construction of our own reality and being rests upon our freedom to choose that reality and being.

Sartre also believes, though, that freedom is not without responsibility. In this sense the responsibility of the for-itself is overwhelming since he is the one by whom it happens that there is a world; since he is also the one who makes himself be, then whatever may be the situation in which he finds himself, the for itself must wholly assume this situation with its peculiar coefficient of adversity, even though it be insupportable. He must assume the situation with the proud consciousness of being the author of it, for the very worst disadvantages or the worse threats which can endanger my person have meaning only in and through my project; and it is on

the ground of the engagement which I am that they appear. It is therefore senseless to think of complaining since nothing foreign has decided what we feel, what we live, or what we are.

This responsibility is not resignation to our freedom. It is the accepting of the consequences of our freedom. Sartre also argues that there is no non-human situation. It thus follows that man is always what is happening to him and how he reacts to the consequences. “Everything that happens to me is mine (9)”. The existential individual will embrace freedom and own up to all of his choices, regardless of the consequences. We are responsible for everything that occurs in our own lives because we make decisions on what to do and how to react to others’ choices.

Following this view of freedom and responsibility, Sartre believes that there are no accidents in a life. Every event that happens in my life is “in my image and I deserve it,” (10) because I have chosen it. Most of the time, however, Sartre believes that we flee from freedom through anguish and bad faith. In this attempt to overcome our freedom, we lie to ourselves about who we are and what we are.

Sartre defines anguish as the consciousness of one’s own freedom. Anguish is a type of self-consciousness and is experienced by man when he realizes that any conduct is possible. It is his choice and his responsibility as to which conduct is made actual. He literally has the freedom to choose any action, and he must accept the consequences for those actions. Anguish is different from fear in that “fear is fear of beings in the world whereas anguish is anguish before myself (11)” You can fear or be afraid of death, but anguish occurs when you are afraid of being afraid. You become filled with anguish before yourself in this situation.

“A situation provokes fear if there is a possibility of my life being changed from without; my being provokes anguish to the extent that I distrust myself and my own reactions in that situation (12)”.

Anguish is always over oneself and arises from what I will do to myself. On the contrary, one fears what someone or something will do him. Oaklander gives his interpretation of anguish.

In anguish I am conscious that the decisions I make in the future are of the utmost importance to me now, since I am that future person, and yet now I am powerless to affect my future. Anguish with respect to the future involves the realization that, because of my radical freedom (that is, the spontaneity of consciousness), I have no more control over my future than I have over your future. In anguish ‘I apprehend my freedom as being the possible destroyer in the present and in the future of what I am.’(13)

The existential individual realizes that freedom has this effect on his life. Being conscious of one’s freedom and the impact of future decisions is what create anguish.

The existential being accepts freedom and the consequences of his freedom, and while most people try to avoid anguish by becoming beings of habit, the existential being does not. Many people will live tomorrow just as they lived yesterday and today. When we do this to ourselves, we are denying ourselves the freedom of choice. Many people claim that they must live every day the same: I must go to my job at this time and I must talk to the same people; however, this is not the case. This is merely an example of avoiding different consequences by deferring the choice to habit. The existential individual does not live by habit. Every time an existential person comes upon a decision, instead of reverting to habit, he realizes that he must remake that decision during that time. It may be the case that he does indeed make the same decision several times in a row, but it is because he is consciously using his freedom to make this

decision. He realizes that he is responsible for this choice and does not claim that it was not in his power to choose. Most of the time; we flee freedom by using bad faith. In order to understand how most individuals use this mechanism to escape the anguish caused by freedom, we must first fully understand what bad faith encompasses. Sartre states that bad faith is the attitude “which is such that consciousness instead of directing its negation<sup>14</sup> outward turns it toward itself”(15). This can be identified with falsehood in that bad faith is a lie to oneself.

The essence of the lie implies in fact that the liar actually is in complete possession of the truth which he is hiding. A man does not lie about what he is ignorant of; he does not lie when he spreads an error of which he himself is the dupe; he does not lie when he is mistaken. The ideal description of the liar would be a cynical consciousness, affirming truth within himself, denying it in his words, and denying that negation as such.

In the instance of bad faith, the person sees the truth and denies that truth at the same time. The person guilty of bad faith is lying to himself about his own facticity. “The one who practices bad faith is hiding a displeasing truth or presenting as truth a pleasing untruth (17)”. The present research is about the struggles and hardships of Maria, a major character of *Eleven Minutes* written by Paulo Coelho.

The concept of the ‘Struggle for Existence’ concerns the competition or battle for resources the needed to live; it can be refer to human society, or to organisms in nature. Struggle for existence in human society is very similar in general character to that found in the animal world. Struggle is a necessary and permanent feature of human society. Struggle for existence is manifested between individuals of the same group or community. There is another aspect of the struggle between different groups, nations or races.

In *Eleven Minutes*, Maria struggled for her dreams. As a human being she has freedom to choose whatever she wants to do that's why she chose to go to foreign land to complete her dreams. She had arrived with the dream of earning lots of money, learning about life and who she was, buying a farm for her parents, finding a husband, and bringing her family over to see where she lived. She had had only four adventures- being a dancer in a cabaret, learning French, working as a prostitute and falling in love hopelessly. In Switzerland she struggled with new people, new culture, new language, and new occupation. She learned French language and withstand in every worse situation because human beings have to be responsible for their own situation. In Switzerland, she worked in the Roger's night club as a samba dancer but she was not paid well as in the contract by Roger so she left there because she knew that she could not succeed in her dreams if she were continued there. Later on she tried hard to be model but she could not get succeed. Eventually she attracts in the prostitution to earn money in short period of time. However, she knew that is not better choice but at that time she accepted prostitution as a work and she did it with full of respect.

The core idea of existentialism as "Since we have the freedom of choice and we decide our future, we ourselves are solely responsible for who we become", it can be observed with the major character of novel Maria. She struggled with customers and co-workers who used to do envy in her progress because she was succeeded to make special clients and made enough money for her dreams. As a special client she encounters with Ralf Hart who becomes her true lover, always appreciates her inner beauty. The following dialogue between Maria and Ralf Hart express their love.

How does light enter a house? Through the open windows. How does light enter a



person? Through the open door of love. And her door was definitely shut. He must be a terrible painter; he didn't understand anything.

'I've finished,' he said and started collecting up his things.

Maria didn't move. She felt like asking if she could see the painting, but that might seem rude, as if she didn't trust what he had done. Curiosity, however, got the better of her; she asked and he concurred. He had painted only her face; it looked like her, but if, one day, she had seen that painting, not knowing who the model was, she would have said that it was someone much stronger, someone full of a 'light' she didn't see reflected in the mirror.

'My name's Ralf Hart. If you like, I can buy you another drink.'

'No, thank you (34).

In the case of true love also she struggled with her thought because she thought they are different worlds. She has two goals at that time: -going back to Brazil...I'll be going back to Brazil soon ... (37) on chosen date and -buying a farm there.

After one year's struggle in the foreign land she succeeded to earn enough money to buy a farm for her family in order to improve their social condition she decided to go back to her homeland and in the way to her homeland her true lover Ralf proposed to her in Paris and promised 'We will always have Paris' (89). In this way she succeeded to get her dreams and made her existence in the society. Further, she had had only four adventures- being a dancer in a cabaret, learning French, working as a prostitute and falling in love hopelessly. Throughout the struggle she earned money, new friends and love of life. She felt she had discovered herself through independence, despair, love, pain, and again back to love.

The reason Paulo Coelho addressed seeking a meaningful life in the novel because it is one of important issues in his life journey. He also wants to reveal about seeking a meaningful life and also to give motivation to the readers about the quality of meaningful life.

In analyzing the novel, the researcher found the existentialist perspective using the principle of Six Basic Tenants of Existentialism (Bigelow, 1961), the researcher found that Existence before Essence, Freedom, Fear and Trembling, and Alienation have the role in seeking a meaningful life of Maria. Existence before Essence can be seen in Maria's decisions to survive and meeting living needs in Geneva. Freedom can be seen in the determination of Maria by choosing freely her own life such as moving out from Brazil to Geneva and ended up being a high-class prostitute at Copacabana in Geneva. There are two Alienation can be found in the novel as follows: Alienation from God and Alienation from Self. Alienation from God can be seen in the estrangement between God and Maria, Alienation from Self can be seen in the estrangement of her own self such as losing of hope and losing of finding her true love. Fear and trembling can be seen in the consciousness of Maria about her mistakes and willingness to repent to God and then starting a new meaningful life in her hometown, Brazil.

The concern of the author is the impotent issue in existentialist perspective mainly, the efforts of giving meaning to life through decision making or choice making. The issue of seeking a meaningful life also includes some other banal issues in existentialism such as existence before essence, freedom, alienation, and fear and trembling. In this novel, the researcher found five indicators of seeking a meaningful life, namely meeting living needs, increasing living standard, improving the quality of life, choosing the right friends, and willingness to change. Some of the indicators of seeking a meaningful life depicted in the novel are; meeting living needs, increasing

living standard, improving the quality of life, choosing the right friends, willingness to change etc.

Meeting living needs refers to the struggle to survive and to fulfill the living needs. It is depicted when Maria struggles to survive in Geneva after being fooled by a Swiss man named Roger. First, she has to work as a Samba dancer seven nights a week. Second, when she loses her job, she decided to register on a model agency. Third, failed to be a model, she was desperate in looking job. She decided to be a prostitute as the easiest way to earn a lot of money.

Similarly increasing living standard is about the standard of living in the level of wealth, higher income, material goods and necessities to be achieved. It is depicted when Maria becomes a high class prostitute in Geneva after working for about three months. She has paid for three hundred and fifty francs a day, five days in a week. Through this job, it increases her income quickly. With all money she has, Maria moves to a better apartment, buys all the things she had always dreamed of. In fact, her hardest decision as being a prostitute leads to increase her living standard

As a result she is able to manage the life satisfaction and meaningful life, including family life, future plans, and safety. It is depicted that having a job as a prostitute is uneasy to Maria. Her life was one of constant, day-to-day frustrations. She has the greatest dream to get married and has a secure life. She also has future plans, such as return to Brazil, buy a farm, live together with her parents, and start her new life in business work.

Choosing the right friends affect and to influence many things in life in a better way. There are two friends who morally supporting Maria in seeking a meaningful life. First, Maria has best friend and librarian named Heidi, she always advices Maria to stop and leave her job and starts learning a bit about life. The following lines show her feelings.

... She looked at the woman standing in front of her and, for the first time, she asked what her name was (she only knew her surname). Her name was Heidi, she was married for thirty years and never - never! - during that time had she asked herself if it was normal not to have an orgasm during intercourse with her husband ... (79).

Second, Maria also falls in love with the young painter named Ralf Hart who made her realize about her mistakes and change to be a better person.

Willingness to change refers to the willingness and determination to behavior change. It is depicted from Maria's diary, she realized that all the things she did were gone wrong. She wants to leave her job and go back to Brazil. She wants to live a new meaningful life when she gets back to her home town, Brazil.

There are three steps to depict the issue of seeking a meaningful life in the novel, such as through characters/characterization, style, and plot/ events. Character or characterization is the character presentation and creation of image/idea of the character by the author. The researcher found three characters depicted in the novel; the first character is an eager to change character. Maria is the major character of the novel, who has an eager to change her life. Maria's characteristics include all the aspects; she is an ambitious, innocent, independent woman. The second character is the morally supporting character. The researcher found two morally supporting characters depicted in the novel, they are Ralf Hart and Heidi. First, Ralf's characteristic includes the aspects of a wise, loving, and romantic man. Second, Heidi's characteristic includes the aspect of a wise woman. The third character is the abusive characters. The researcher found two abusive characters in the novel, they are Roger and Terrence. First, Roger is one of the abusive characters in the novel. He is also an antagonist character who

promised and fooled Maria to help become a professional Samba star in Geneva. Second, Terrence is another abusive character in the novel. He makes Maria falls deeply into her darkness life as a prostitute.

Similarly, Paulo Coelho uses figurative language, symbolism and diction to represent seeking a meaningful life in the novel. Figurative language is a kind of language including words or expressions aims to make the characters and story lines become alive and real in the reader's mind. There are some figurative languages that can be found in the novel are as follows: The first is Personification that refers to give human characteristics to inanimate objects, things, etc. It can be seen when Maria portrayed Geneva as the face of the love of her life who is Ralf Hart. The second is Metaphor that can be seen in Maria's diary when she portrayed the metaphor of life 'is like a roller coaster, dizzying game, parachute jump, and mountaineering' which show her own opinion about her self-destroying life. The third is Hyperbole refers to the words or expressions that involve an exaggeration of ideas for emphasis. It can be seen when Maria describes the pressure of managing her self-control by using the words the earthquake and the volcano of soul.

Symbolism is a kind of style that is used as a representation and also to give a special meaning to the objects. It can be seen in the novel, as follows: The first is Road to Santiago as a symbol which portrayed as the right path in seeking a meaningful life journey. The second is Copacabana as a symbol of a silence and quiet place which encourages Maria to fall deeply in life as a prostitute in Geneva. The third is Geneva as a symbol of the cold and the darkness of her life journey. It is also portrayed as the self-destroying in her life.

Diction is known as word choosing aims to reveal the author's idea. It is depicted in Maria's diary when she wrote the very wise thoughts by using the metaphor of the roller coaster,

parachute jump, and mountaineering as the portrayal of surviving in Geneva by herself. It can be concluded that she is wise, independent, and responsible to her life.

There are four plots or events found in the novel which depicted the issue of seeking a meaningful life. The first is dreaming for a better life. After Maria working for two years saved enough money and goes to a vacation in the city of her dreams, Rio de Janeiro. At Copacabana beach, she meets Roger; a Swiss man appears and offers a luxurious life as a Samba dancer with three hundred dollars a night. As an innocent girl who dreams of a better life, she accepts his offer without thinking carefully. The second is struggling to survive in Geneva. After she was fooled by Roger, she also loses her job as a Samba dancer. Maria, left with no choice, needs to survive in Geneva for a few months before she gets back to Brazil. Knowing that being a prostitute is the easiest way to earn a lot of money, she has to engage herself to prostitution. She works as a prostitute at Copacabana located in Rue de Berne. The third is seeking a right path in life. Maria met Ralf, a famous and successful young-painter in Geneva. At their first meeting, he told that Maria had an “inner light” as a person not a woman. He has shown to Maria a certain element that could bring her happiness: love and companionship. The fourth is living a new meaningful life. Maria finally decided to leave a prostitution life at Copacabana, planning to return to her home town in Brazil, buying a farm for her parents. She wanted to start her life over again and lives a new meaningful life along with her parents and Ralf Hart.

After analyzing the findings and discussion of this study, the research comes to three conclusions, as; first, there are five indicators of seeking a meaningful life: meeting living needs, increasing living standard, improving the quality of life, choosing the right friends, and willingness to change. Second, there are three steps to depict the issue of seeking a meaningful life depicted in the novel, such as through character, plot or events, and style. Third, the reason

of Paulo Coelho addressed the issue of seeking a meaningful life in the novel, because, it is one of important issues in his own life journey. He also wants to reveal about seeking a meaningful life and also to give motivation to the readers about the quality of meaningful life. Indeed the struggle of Maria in *Eleven Minutes* reveals the true essence of existentialisms.