



**AN ANALYSIS ON THE CONSTRUCTION OF ORIENTALISM
IN PAULO COELHO'S *THE ALCHEMIST***

THESIS

**Composed by:
MALIK FAHAD
090110101095**

**FACULTY OF LETTERS
ENGLISH DEPARTMENT
JEMBER UNIVERSITY**

2015



**AN ANALYSIS ON THE CONSTRUCTION OF ORIENTALISM
IN PAULO COELHO'S *THE ALCHEMIST***

THESIS

A Thesis presented to English Department, Faculty of Letters,
Jember University, as one of the requirements to obtain
the award of Sarjana Sastra Degree
in English Studies

Composed by:

MALIK FAHAD

090110101095

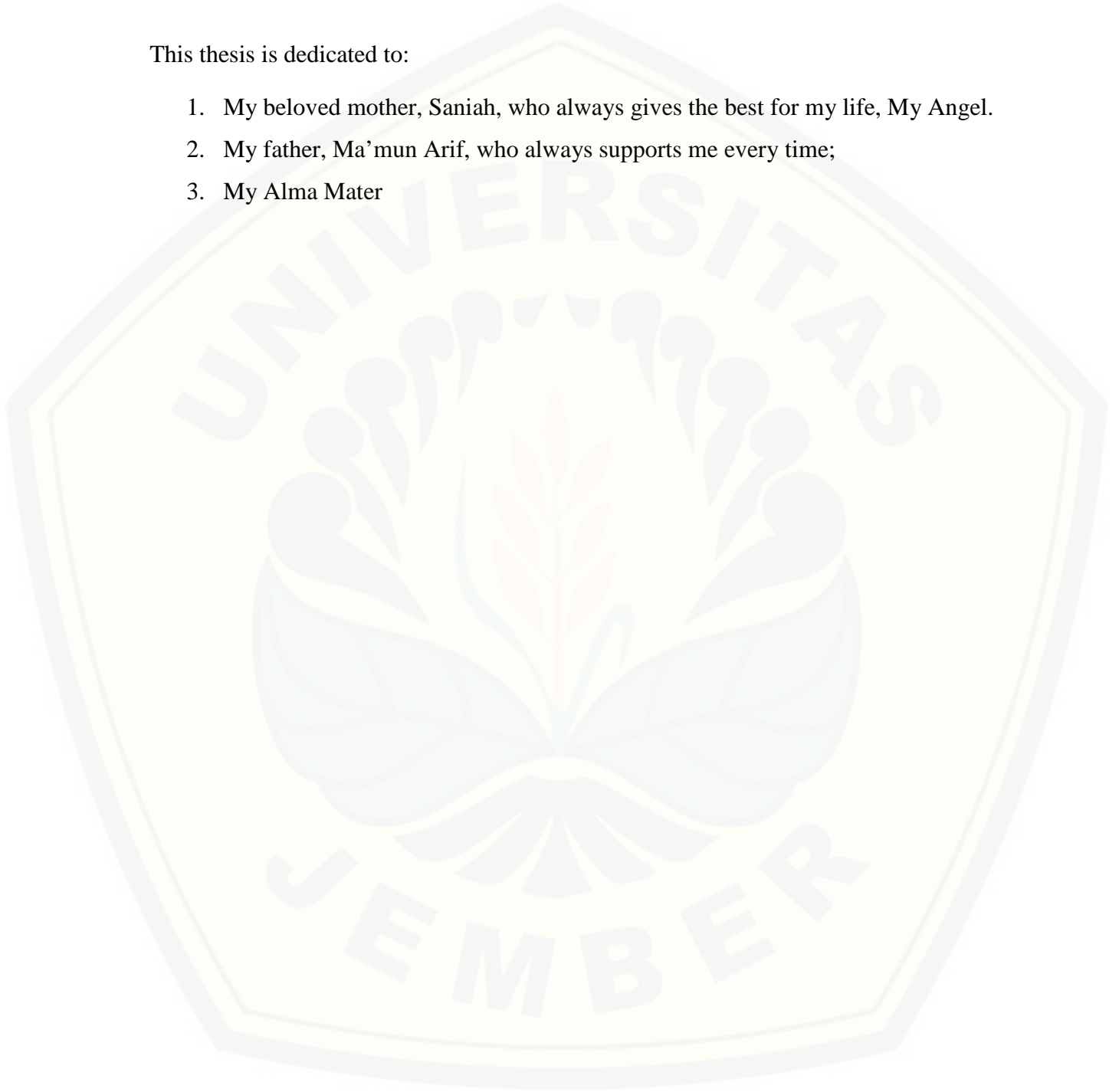
**FACULTY OF LETTERS
ENGLISH DEPARTMENT
JEMBER UNIVERSITY**

2015

DEDICATION

This thesis is dedicated to:

1. My beloved mother, Saniah, who always gives the best for my life, My Angel.
2. My father, Ma'mun Arif, who always supports me every time;
3. My Alma Mater

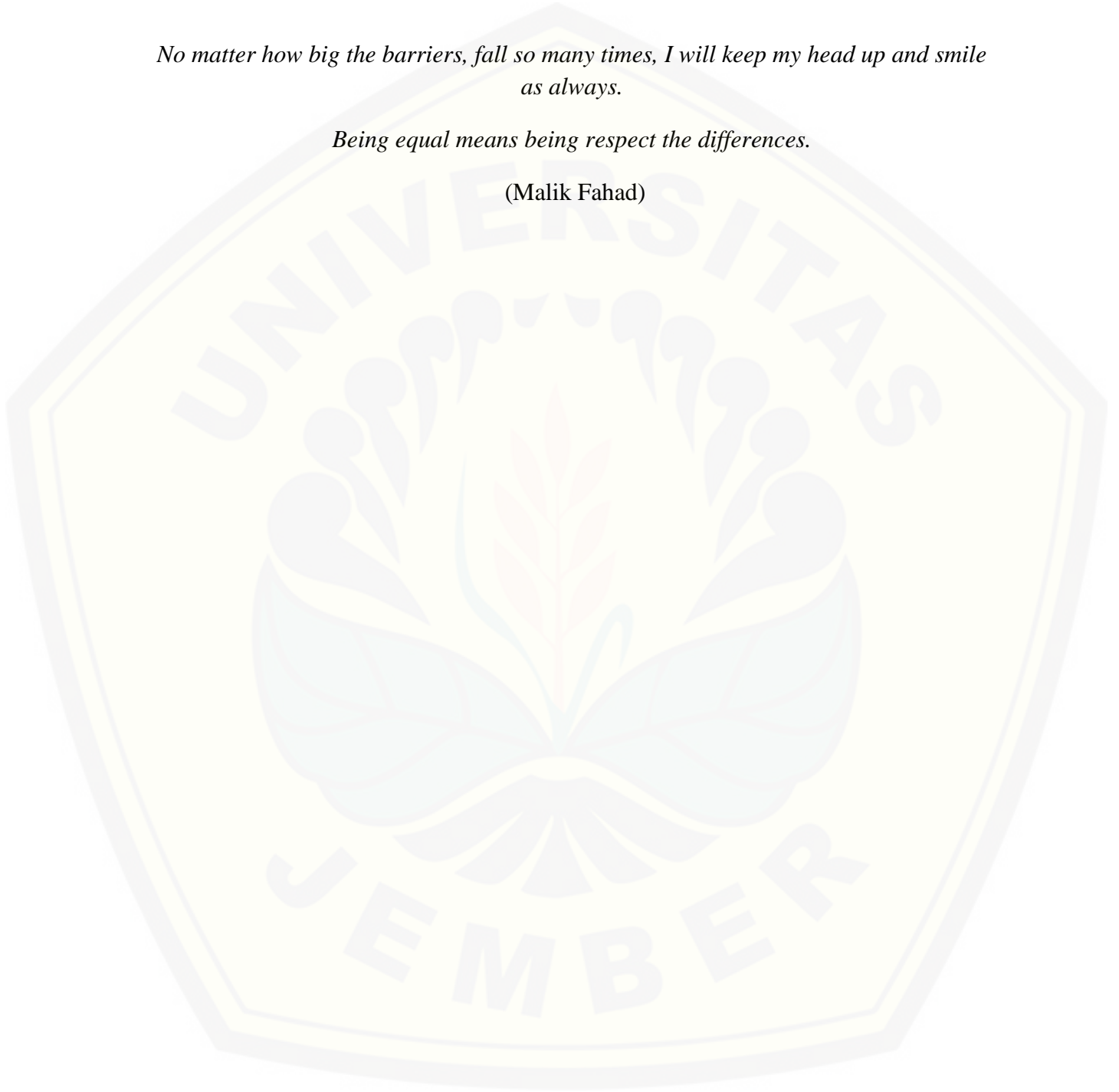


MOTTO

*No matter how big the barriers, fall so many times, I will keep my head up and smile
as always.*

Being equal means being respect the differences.

(Malik Fahad)



DECLARATION

I hereby state that this thesis entitled “*An Analysis on The Construction of Orientalism in Paulo Coelho’s The Alchemist*” is an original piece of writing. I state that the analysis and the research described in this thesis have never been submitted for any other degree or any publications.

I certify to the best of my knowledge that all sources used and any helps received in the preparation of this thesis have been acknowledged.

Jember, May 12th 2015

The Writer,

Malik Fahad

NIM 090110101095

APPROVAL SHEET

Approved and received by the Examination Committee of English
Department, Faculty of Letters, Jember University.

Jember, May 12th 2015

Chairman,

Secretary,

Dr. Ikwan Setiawan, S.S, M.A.

NIP. 197806262002121002

Dra. Supiastutik, M. Pd.

NIP. 197407052005012001

The Members:

1. Dra. Meilia Adiana, M.Pd. (.....)
NIP.195105211981032002
2. Dr. Eko Suwargono, M.Hum (.....)
NIP.196511061993031001

Approved by the Dean,

Dr. Hairus Salikin, M.Ed.

NIP. 196310151989021001

ACKNOWLEDGEMENT

All praises to the highest Allah, the almighty God to whom I kneel down and pray for His blessings and mercies so that I can finish my study. I would also like to express my deepest gratitude and appreciation to those who have given me great and helpful contributions in supporting my study. Thanks to:

1. Dr. Hairus Salikin, M.Ed, the Dean of Faculty of Letters, Jember University.
2. Drs. Albert Tallapessy, M.A., thank you for your permission to give me a chance of writing this thesis.
3. Dr. Ikwan Setiawan, S.S, M.A, my first advisor, and Dra. Supiastutik, M.Pd, my second advisor who is also the Head of English Department, thank you for your guidance and advices for better writing of my thesis.
4. All of the lecturers of the English Department who have taught me the valuable knowledge during my academic year.
5. The librarians of Jember University and the operator of Faculty of letters.
6. My loveliest younger brothers and my elder sister, Rasyidi Ahmad and Ida Fatmawati who always be the reason I survive everyday;
7. PSM MESRA, for teaching me about brotherhood, togetherness, art, soft skill, and experience.
8. All of my friends at Faculty of Letters, especially for Elok, Fitri, Bagus Bani, Dita, Devi, Yasinta, Johan, Riska, and Nara for supporting me along the process.
9. Abangloe members: Bayu Apriliyanto, Edo, Andi, Andre, Chandra and Sandi.
10. Rachmawati Ayu Putri, the one who understands, helps, encourages, and supports me sincerely.

Hopefully, this thesis can give contribution towards the English Studies, especially those who intend to develop their knowledge on the study of literature.

Jember, May 12th 2015

Malik Fahad

SUMMARY

An Analysis on the Construction of Orientalism in Paulo Coelho's *The Alchemist*; Malik Fahad, 090110101095; 2015: 52 pages; English Department Faculty of Letters Jember University.

This research tries to analyze some issues related to the representation of orientalism between the West and the East. It is portrayed in Paulo Coelho's *The Alchemist* which represented by some various characters. This is an interesting novel to be analyzed because Paulo Coelho as one of the western people who represents the eastern people through the characters. As the same as many scholars from the West who writes about the East, Coelho also shows the western superiority in one comparison with the inferior of the East. From that representation, the West also has an ideological interest toward the eastern subject. In order to know the ideological interest, Edward Said's theory is used in this research entitled "*Orientalism*". In addition, this research has two goals of the study. The first goal is to provide a description about how is the West and the East constructed in narrative structure of the novel. The second is to describe the ideological interest beyond orientalism in the novel.

This research is qualitative research and a documentary method is used to collect the data. This research is divided into two kinds of data, primary data and secondary data. The primary data are taken from Paulo Coelho's *The Alchemist*. The data in this thesis are the selected dialogues and narrative structure. I also use journals, theses, articles, other books and websites as the secondary data in this research. An inductive method is used to analyze the problems. It means that the way of transferring the idea in this analysis is shown from the specific to the general.

After discussing this research, it can be concluded that Paulo Coelho represents the orientalism through the representation of the West and the East. This is linear to Edward Said's orientalism that the West is superior and the East is inferior, backwardness and subordinated. Those constructions are the result of

the author's experiences or his ideological interest in the social environment portrayed in the novel. As what Coelho constructs the East as the subordinated is linear to Said's orientalism that the West tries to do the practice of viewing the East based on their point of view. In other word, the West tries to stereotype the East. From analyzing the novel, it is not only the representation of the West and the East but also the ideological interest beyond it. Hence, the idea of stereotyping the East by the West discourses is to continue the process of colonialism. Therefore, the reinforcement of their discourses is generally to hegemony even to conquer the Eastern world.

TABLE OF CONTENTS

	Page
FRONTISPICE	i
DEDICATION	ii
MOTTO	iii
DECLARATION	iv
APPROVAL SHEET	v
ACKNOWLEDGEMENT	vi
SUMMARY	vii
TABLE OF CONTENTS	ix
CHAPTER 1: INTRODUCTION	1
1.1 The Background of the Study	1
1.2 Research Topic	4
1.3 Reasearch Problem	4
1.4 Research Question	4
1.5 The Scope of The Study	4
1.6 The Goals of The Study	5
CHAPTER 2: THEORETICAL FRAMEWORK	6
2.1 The Previous Researches	6
2.2 Literature and Orientalism	8
2.3 Edward Said’s Orientalism	10
CHAPTER 3: RESEARCH DESIGN AND METHOD	13
3.1 The Type of the Research	13
3.2 Data Collection	14
3.3 Data Processing and Data Analysis	15

CHAPTER 4: AN ANALYSIS ON THE CONSTRUCTION OF ORIENTALISM IN PAULO COELHO'S <i>THE ALCHEMIST</i>	17
4.1 The Representation of the West	17
4.1.1 Western Characters and Attitudes	18
4.1.2 The Condition of the West	26
4.1.3 Western Culture	27
4.2 The Construction of Oriental, the East	30
4.2.1 Stereotyping the Eastern Subject	30
4.2.2 The Condition of the Eastern	42
4.2.3 The Eastern Culture	45
4.3 The Ideological Interest Beyond Orientalism	48
CHAPTER 5: CONCLUSION	52
REFFERENCES	53

CHAPTER 1. INTRODUCTION

In the beginning of this chapter shows the introduction and an overview of conducting this thesis in order to give a clear explanation to the readers related to the topic discussed. The topic of this thesis is orientalism constructed in literary work. Hence, the background of the study, the research topic, the research problems, the research questions, the scope of the study, and the goals of the study are provided to make this thesis well understood.

1.1 The Background of the Study

Conceiving colonial discourse is interesting for those people who realize that colonialism still exists in economy, education, and culture as the West's interest in the East called the orient. The western style for dominating and making an excessively statements over the Orient open the entry point to justify the process of colonialism by using civilizing arguments colored by hegemonic relation. It is also said that the colonizer as the superior group and the colonized as inferior group.

Colonization started when the western travellers came to the East land. Thus the East was studied by the intellects of the West. After that, the western started to elaborate and compose some guide of books, translations, journals and etc. Then the West put their authorization over the East. It can be said that they have interest to the East. Because of so many discourses of the western writer, the West wants to dominate the East. Their domination toward the East is proved by some evidences. Some evidences of colonization are the use of English language by the eastern people. The second is the West do the invasion to the East. The third is literary works produced by the West deals with all about the East. The European still believes that the orient is almost the West invention, the exotic place, remarkable experiences and the antique side. Therefore, the West defines the

Orient based on their arguments, orientations, perceptions and literary works. In other word, the practice of viewing the Orient based on the western perspective or the western standard is called orientalism (Said, 1979:36).

Orientalism is never far from what Denys Hay has called the idea of Europe, a collective notion identifying “us” European as against all “those” non-Europeans. It can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European people and cultures (Said, 1979:7).

Orientalism is interesting to be analyzed because it is not only a created body of theory but also as a tool of the West having authority, defining and restructuring over the Orient (Said, 1979: 5). Nowadays, there are more than one play writers, policy makers, scholars who have an interest to the orient. Therefore, anyone who teaches, writes, concerns and studies about the orient is called orientalist. They, the orientalists, are especially European and American writers. Here, an American writer like Paulo Coelho is part of Western people who deliberately or accidentally concerns to the orient. Paulo Coelho is known as the famous novelist from Brazil who has written a number of novels that have always been best sellers and his works have been translated into 71 languages (<http://www.gradesaver.com/author/paulo-coelho/>, retrieved on March, 7th 2014). At the age of 40, he started writing novels before he pursued his own dream of being a writer, traveller writer exactly. He is now one of the most successful writers in the world.

One of Coelho’s best seller novels is *The Alchemist* published in 1993. *The Alchemist* is one of the most widely read books in the world. This novel has been a major subject for many articles, books, and studies. *The Alchemist* tells about a young shepherd boy called Santiago who pursued himself to find the treasure and wanted to meet his personal legend. In that journey, Santiago encountered some various characters such as a King of Salem, an Old Gipsy Woman, The Englishman–The Europeans /British travellers, The Alchemist–The mysterious

character on the desert, Fatima—The local woman from Egypt and also the other local resident.

Obviously, the characters in the novel depict some different cultural values, styles, physical appearances, languages, religion, culture, and attitudes between the western and the eastern. The westerns are identical with their rationality, scientific, and logic. Then, it is contradictory with the East. The East still believes in spiritual like meditation, magic and etc. (www.1000ventures.com/business_guide/crosscuttings/cultures_east-west-phylosophy.html, (retrieved on April, 21th 2014).

Like those explanations above the characters in this novel have some different characteristics. The Englishman with his books represents British person who is an educated person, logic, ambitious and realistic. An Old Gypsy Woman with her prediction represents the local or the orient who always believes in something beyond the reality. Santiago with his belief to overcome the obstacles represents a young man who wants to find the truth and to make his dreams come true as the same as the western did. Fatima is the Middle East woman represents her love, patience, admire and faithfulness to Santiago. The Alchemist with his mysterious and his way to change the stone becomes gold. The Crystal Merchant helps Santiago when he lost his money in Africa. However, the novel also shows the implied message to the readers that the West entirely underestimates the East subjects. The representation of the West and the East in the novel creates some differences.

The explanation above indicates that this novel still represents discourses of Orientalism thought through its characters, dialogues and settings. The novel consists of many socio-cultural problems, such as discourses of stereotyping process toward the Eastern subjects—people, religion, values, and knowledge. It makes me interested to know the reason of creating the western superiority over the East. Overall, the use of Orientalism theory by Edward Said helps to reinforce the critical point that Paulo Coelho as the author of *The Alchemist* unconsciously represents Orientalism and he shows the difference between The West and The East.

1.2 Research Topic

Through *The Alchemist* Paulo Coelho represents the interest of the West to the East. Thus, the research topic of this thesis is orientalism constructed in literary work. Before this thesis is discussed, I myself should provide a general description which explained in the background of the study previously. According to Murray, a research topic is the broad subject matter addressed by the study (2005:42). It means that I should describe first before explaining it generally in this thesis.

1.3 Research Problem

Through *The Alchemist*, Paulo Coelho represents the West and the East. The encountering between them emerged some problems. Firstly, the perceptions and the stereotypes of the West to the East happened. Secondly, Coelho ties the ideological interest of the western by some various ways in the novel. Based on some problems that I found, Edward Said's orientalism theory is used in this research in order to find out the orientalism in Paulo Coelho's *The Alchemist*.

1.4 Research Questions

The main point of the research is how *The Alchemist* is showed as the representation of the orientalism through the characters of the novel. As a result, the problems in this thesis will be discussed into two questions as follows:

- (1) How are the West and the East constructed in narrative structure of the novel?
- (2) What is the ideological interest beyond orientalism in the novel?

Those two questions will be answered in the following chapters of this thesis by using theory of orientalism by Edward Said.

1.5 The Scope of The Study

In writing a thesis, limitation of the study is required to get the discussion of the topic not too general. This thesis focuses on the construction of the West and the East and the ideological interest beyond orientalism through characters,

narratives, and settings in the novel. The orientalism used as the basis of theoretical review in this research is taken from Edward Said's theory. Moreover, people have their own point of view, so this limitation also reduces misinterpretations which possibly appear.

1.6 The Goal of The Study

This study should be achieved to have some goals. The first goal is to provide a description about how the West and the East constructed in narrative structure of the novel. The second is to describe the ideological interest beyond orientalism in the novel. Besides, I do hope that my research could help the other students who are interested in writing about Paulo Coelho's *The Alchemist* and doing research in the field of orientalism. Significantly, this research contributes to enlarge our thought about the equal position of the West and the East in humanity aspect. This research is used to inform the readers about human right equality. In fact some communities have different religions, cultures, and backgrounds of history. They actually should have an equal position.

CHAPTER 2. THEORETICAL FRAMEWORK

The theoretical framework is used to support the analysis and to make the whole discussion easy to understand. This chapter contains the previous research and theory used to analyze the data. Theory of orientalism by Edward Said is used to analyze the construction of orientalism in *The Alchemist*. Those previous researches were written by Mohamad Jawad and Nawang Wulan. Besides, the theory of orientalism which is explained in this chapter and the previous research about *The Alchemist* are useful to analyze the subject matter in this thesis. Blaxter (1996: 111) says that “the main functions of literary review are to discuss relevant research carried out on the same topic or similar object”. On the other hand, the theoretical framework of this thesis is the explanation concerning to the subject matter, the theoretical concept and the preceding researcher.

2.1 Previous Researches

Previous research is important because it will show some references that are related to the chosen topic in the thesis. By explaining them, the whole discussion will help the writer get better understanding about subject matters. Besides, the readers will acknowledge this thesis as a different research from the other previous researches. Ultimately, I have chosen two works that are related to my research. The first is Mohamad Jawad’s thesis (2014) entitled “Misconception of the West towards the East in Paul Bowles’ *The Sheltering Sky* and the second is Nawang Wulan’s thesis (2010) entitled “Mendengar Hati, Mengejar Mimpi Dan Realitas Dunia: Interpretasi Makna Simbol Dalam Novel *The Alchemist* Karya Paulo Coelho“. So that, I explain of each previous research as follows.

The first previous researcher is Mohammad Jawad, a graduate of University of Jember in 2014. He discusses misconception between the West and the East in the novel entitled *The Sheltering Sky*. He entails three major questions: how is the east represented in this novel through the characterization of the west? how does the west represent their colonial attitude in this novel? what are the effects of the western's colonial attitudes to themselves?

Mohamad Jawad in his thesis wants to discuss misconception between the West and the East, as the novel depicts orientalist thought. The western characters analyzed in this thesis depict the orientalist attitude, as their attitudes simply do not appreciate the existence of the eastern characters. Thus, his analysis emphasizes on the plurality of cultures and their mutual misconception in *The Shelteirng Sky* by analyzing the encounters between Americans, French, British, Algerians and Moroccan. Stereotypes and misconception in recognizing other custom often appear when the western people encounter the eastern people. Their judgments towards the East here in this novel are depicted as a reason why the western people have some difficulty in dealing with the local residents and the strange nature they have not been encountered before. The encounters between the West and the East offer us some misconceptions in ways to recognize other religion, identities, and culture.

The descriptive method is used in this research to show the description of the encounter between the West and the East in *The Sheltering Sky*. Said's Orientalism theory is especially the Western's perspective applied to describe the data collected.

I use this thesis as one of my previous researches because I find that we have the same topic to discuss, it is about the representation of the West and the East. In addition both of us also use Edward Said's theory to analyze the data. This research helps me to study about orientalism and how to use Said's theory to analyze the data from a different novel, *The Alchemist*.

The second previous researcher of my thesis is D. Nawang Wulan E.P.S. Nawang Wulan is one of the Magisters of Art of Diponegoro University in 2010, Semarang. The research concerns to the meaning of the symbols of *The Alchemist*.

“*Mendengar Hati, Mengejar Mimpi Dan Realitas Dunia: Interpretasi Makna Simbol Dalam Novel The Alchemist Karya Paulo Coelho*“. The primary data are taken from *The Alchemist* novel written by Paulo Coelho in 1997. The thesis uses semiotic analysis and Pearce’s theory to define the meaning of the symbols in the novel.

Nawang Wulan presents three major goals in his thesis. The first is to describe the relation between the story of narcissus in prologue with Santiago’s story. The second is to describe the meaning of the symbols that appeared in *The Alchemist* novel. The last is to describe the moral message of the whole story in the novel. She also uses the qualitative research as the method of analyzing the data, *The Alchemist* novel.

There are some differences and similarities between my thesis and Nawang Wulan’s research. We use the same novel, *The Alchemist*. The differences are on the problem to discuss and the theory. She uses semiotic analysis and Pearce’s theory to define the meaning of the symbols in the novel while I analyze the construction of orientalism by using Edward Said’s theory. This thesis can be used as a proof that my research has not been done by anyone and it is not a plagiarism. Besides, this thesis will help me to look at the structure of the novel.

2.2 Literature and Orientalism

Understanding the general concept of orientalism is better before discussing it in advance. The orientalism written by Edward Said is about the analysis of the encounters between the western orientalist and the Orient as a form of the representation of other or non-western society and its people. His success in composing the orientalism theory and he owes the Michael Foucault concept of discourse as his methodology which allows him to talk about orientalism as a body of text. Said also relies on the Antonio Gramsci concept of hegemony, to explain the supremacy-differential between the West and the East. Orientalism derives the power through the superiority and hegemonic of the West over the East. The subjugation of the East is attained not only by the invasion but also by

the representation through composing a large amount of text-ranging from travel writers, novels, translations, historical documents, and etc. Its text is able to claim the representation of the East and it becomes an important thing on the West behalf to the orient-the East (Said, 1979:14). It means that the orientalism analyzed as a discourse and the discourse is one of the products of literature. The discursive formation to the orient, of course, makes them known as the western superiority and the eastern inferiority. The analysis of stereotyping process is important because there is the operation of power relation conducted by the western orientalist.

Furthermore a very large mass of writers, such as: poets, novelists, philosophers, political theorists, economists, and imperial administrators, have accepted the basic distinction between East and West as the starting point to elaborate theories, epics, novels, social, descriptions, and political accounts concerning to the Orient, its people, customs, destiny, and so on. Taking the late eighteenth century as a very roughly defined starting point, orientalism can be discussed and analyzed as the corporate institution for dealing with the Orient (Said, 1979: 5). Moreover, the literary scholar and philosopher are trained in literature because it's containing of much perspective and ideological behalf (Said, 1979: 14). The particular aspect of orient such as; oriental literature, travel books, oriental fantasies in a certain discourse or in institutions-schools, libraries, and foreign services gives the authority toward the East (Said, 1979:20). Without the emphases of the West to the orient, the effectiveness of orientalism would be just another idea (Said, 1979:23).

In the world of literature and criticism, orientalism provides the interrelations between history, textuality, and society. Moreover, the cultural role of the orient in the West correlates orientalism with ideology, politics, the logic of power to literary community or the Western thought (Said, 1979:24).

Since the middle of the eighteenth century, the Western people grown and raised in the systematic knowledge about the Orient. Knowledge of orient is reinforced by the colonial and the widespread of their interest. It is exploited by the sciences, comparative anatomy, and history. Furthermore, the systematic

knowledge added into literature produced by the novelist, poets, translators, and travellers. The other form of the relation between West and East is that the West is always in a good position, means that the West has the authority toward the East (Said, 1979: 39).

Nowadays, orientalism trully become a movement or development in many aspects. Certainly, Said in his book also worries if the orientalism influences the East (Said, 1979: 356). Orientalism also spreads in America after money and natural sources of Arab. It makes American intellects enthusiathic examine or study about the Orient. In fact, orientalism is successful to be accommodated as a new imperialism. This paradigms supports the structure of imperialism in continuing to dominate the East (Said, 1979: 357).

2.3 Edward Said's Orientalism

In Orientalism, Edward Said discusses many aspects of the term "Orientalism", including its origins, the primary ideas and arguments behind orientalism, and the impact of orientalism among the West and East. The term orientalism is based on term "orient" which means the East. British and French are always considering themselves as Pilgrims if they are in the East land.

Orientalism also described the geography of the world and it was shaped by the colonization of the Europeans. There was a quest for geographical knowledge which formed the bases of orientalism. Said then talks about the changing circumstances of the world politics and changing approach to orientalism in the 20th century. The main difference was that where the earlier orientalists did not interact a lot with the orients, whereas the new orients lived with them as if they were one of them. This wasn't out of appreciation of their lifestyle but was to know more about the orients in order to rule them properly (1979: 216).

In Said's term are called as Orientalism, discourses where the Western subjects start to stereotype to the Eastern subjects in systematically way (Said, 1979:4). The stereotyping of western people actually opens to justify the colonialism by using civilizing arguments along with hegemonic style, where the

West is superior and the East is inferior people. Said in Gilbert (1997:63) further argues that:

“Orientalism’s predominant vision of future world history is essentially one in which relation between the West and the non-West would continue to be characterized by pervasive divisiveness and conflict as the inevitable and continuing consequence of, and reaction to, the violence engendered by the history of colonialism”.

The quotation above means that orientalism is the main tools for the future as it is a history about the West and the East. Orientalism is also the way of the West to conquer the East. It can be argued that the West wants to make a role over the orient and the West also continues the conflict over the East.

Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles (Said, 1979: 2). Orientalism is the practice of viewing the East based on the standard of the West; there are westerner and the eastern subject. But, the East categorized as subordinate race because they live outside Europe (Said, 1979: 2). In this case, the generalization of the Orientalism is fully interpretation and it might be conception of thoughts made by the European to the Orient. The Orient signifies a system of representations framed by political forces that brought the Orient into West interest. The Orient exists for the west, and is constructed by and in relation to the West. It is inferior and alien (“Other”) to the West (Sered, 1996).

Orientalism is the practice in which the orient described as something strange, uncivilized, uneducated, irrational, barbarian, backward, retarded and cannibal. Orientalism is never far from what Deny’s Hay has called the idea of Europe, a collective nation identify “us” European as against all “those” none-European (Said, 1979:7). There are Westerners and there are orientals. The former dominate, the letter must be dominated (Said, 1979:36).

However, orientalism can be regarded as the way of writing, studying, defining, and examining to the object (the Orient) that can be orientalized. It is dominated by many assumptions, perceptions, and ideological interest which

suited to the Orient. The Orient is taught, administrated, dominated, and spoken with a certain way (Said, 1979: 202).

On the other hand, the Orient which appears in Orientalism is the system of representation that constructed by whole power that brought the East into western studies, western consciousness, and western politics. Said also reveals that orientalism is the study of the Orient, its civilizations, peoples, localities as the object of interpretation. It can be seen when European people discover the orientalism object which edited texts, translated it, wrote dictionaries, and composed the new studies. So, we can see how orientalism constructs or constructed by the culture leaning to the consciousness of the differences between two sides; the Europe and the Asia. It can be argued that orientalism fundamentally a political doctrines which not only represents the Orient as the object of interpretation because the Orient weaker than the West, but also it can merge the Orient and its weakness.

Said argues about the West with the East, they simply define themselves as educated, civilized, logical, etc. That concept is created by the West as the most significantly the negative stereotype over the East. Said state in his book *Orientalism* below:

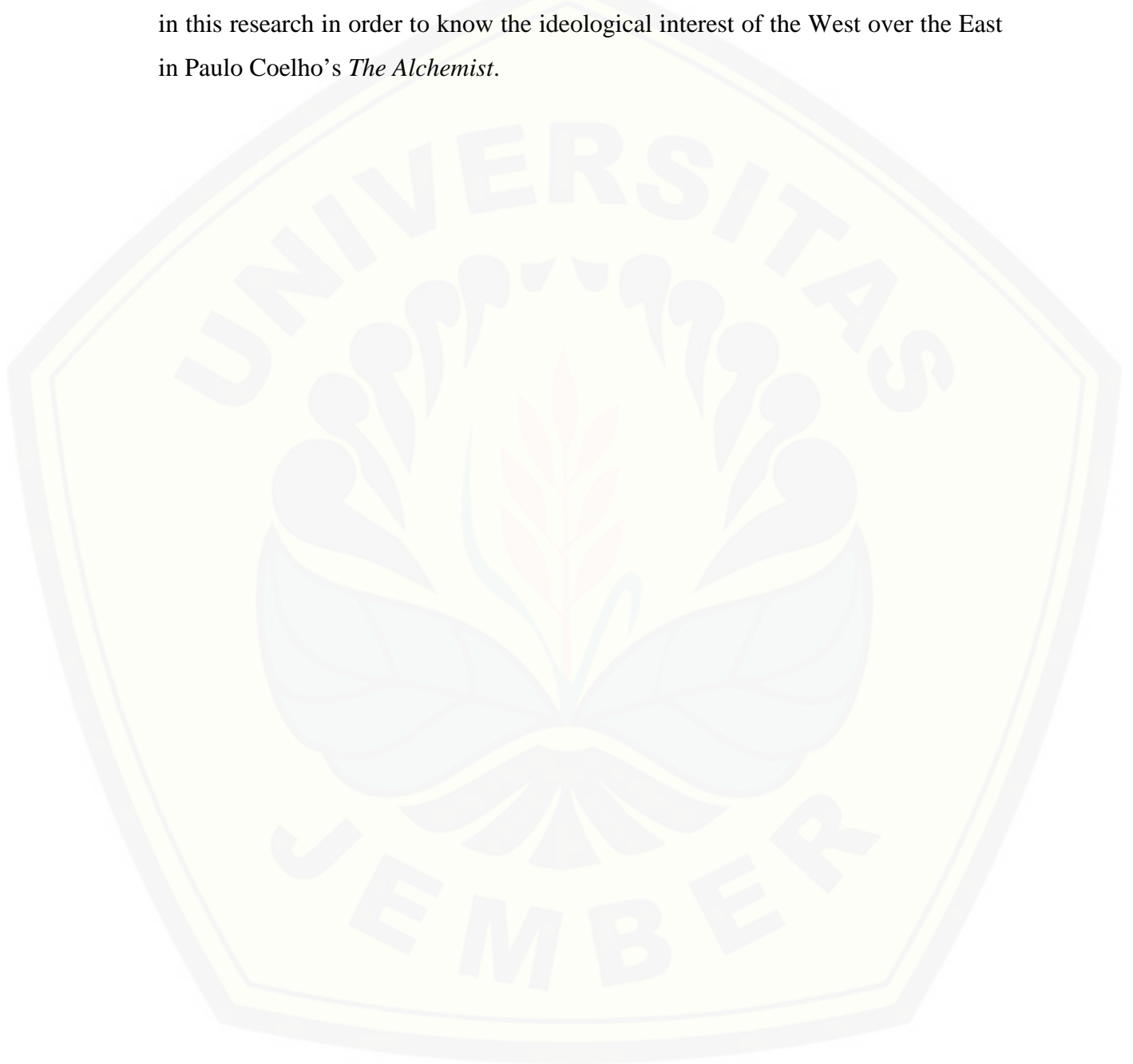
“Postmodern world is that there has been a reinforcement of the stereotypes by which the Orient is viewed. Television, the films, and all the media's resources have forced information into more and more standardized molds. So far as the Orient is concerned, standardization and cultural stereotyping have intensified the hold of the nineteenth century academic and imaginative demonology of "the mysterious Orient" (Said, 1979:26).

Based on the definition above, the stereotyping the East by the West still exists till nowadays. The East can be analyzed from the discourse, mass media, books, and etc. In a quite constant way, Orientalism depends on its strategy on this flexible possible superiority, which puts the West in a whole series of possible relationships with the Orient.

The West stereotype is full of glorification in the East's eyes. The East assesses that the West is modern, educated, handsome, smart, and awesome. Thus,

these points of view emphasize the superior position of the West compared to the East. It makes the West in a superior position than the East.

As I have stated above that Orientalism is used to analyze the representation between the West and the East. Therefore, the Orientalism is used in this research in order to know the ideological interest of the West over the East in Paulo Coelho's *The Alchemist*.



CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

Research design and methodology are important not only concerning about how this thesis is formulated into a good thesis, but also concerning about how the data are properly used. This chapter consists of three subchapters. The first subchapter talks about the type of the research while the second one explains how the data are collected. The data processing and the data analysis in the third subchapter are used as the explanation about how the data are processed.

3.1 The Type of Research

Due to this research, qualitative research is used as the type of this research. In a qualitative research, the using of method is through observations, interviews and the utilization of documents. Denscombe (2007:248) defines qualitative research as a research which tends to be associated with words or images as the unit of the analysis. Qualitative research means the data collected are qualitative data, which is analyzed descriptively. The qualitative data are taken from the dialogues and other statements of the novel which have been sorted and carefully selected in accordance with the topic of the research. Denzim and Lincoln (2005: 2) also state “qualitative research as a research that uses natural background, aiming to interpret the phenomena, and is done by involving various methods”. Qualitative research is used to explain and explore the information and the facts.

“Qualitative research can take many forms and results from the use of data gathering instruments such as observations, interviews, questionnaires and document analysis. The researchers usually concern with theory building, interpreting the data to build concepts and categories that can be brought together into theoretical frameworks”. (Gray, 2004:320).

In the following of Gray's statement above, I use qualitative research because I want to analyze the data of *The Alchemist* by Paulo Coelho in order to know the construction of orientalism. Based on the theory of orientalism by Paulo Coelho which is explained before, the discussion will go to selected data in the novel which will be analyzed by using the theory. Thus, this thesis is compatible to use qualitative research since it supports written information and the facts that are essential to the study of this thesis.

3.2 Data Collection

The most important process of conducting a research is collecting data. The information to expand our perceptive related to the topic of the research. It is impossible to conduct a research without gathering information or data. Blaxter et al. (2006:154) state that there are four methods of data collection. They are interview, observation, questionnaire and documentary method. As the technique of data collection, this study applies documentary method. Blaxter, et al (2006:154) states that document is a method in collecting data by using written materials as a basis for the research. In addition, Blaxter, et al (2006:167) explain "researchers are expected to read, understand and critically analyze the writings of others, whether fellow researchers, practitioners or policy-makers". On the other hands, the process of studying, watching, classifying, categorizing and analyzing the data critically are collecting data by documents.

The document-based data collection is conducted in this research so that this research does not require approaching to respondents. This research is arranged by the data from *The Alchemist* in the form of quotation and discussed using orientalism theory. In order to find the other information related to the topic, reading some sources like articles, books, journals and websites is needed.

The primary data are taken from Paulo Coelho's *The Alchemist*. The data in this thesis are the selected dialogues and narrative structure between the West and the East. The secondary data are the supporting data about orientalism which are taken from books and websites that are used to answer the problems in the discussion. I also use a guide book of theory by Edward Said entitled *Orientalism*

as a tool in this research. The other sources are taken from the thesis and journal which I use as the previous data.

3.3 Data Processing and Data Analysis

This thesis tries to figure out the orientalism which constructed in *The Alchemist*. The analysis started from collecting the data which are used later in the process of analysis. The theory of orientalism provides and supports the essential conception in the process of encountering the West and the East. Actually, the data processing is a part of a research where all of the data are categorized.

Therefore, there are several steps in order to achieve the subject matters of this research. The first step is collecting data related to subject matter and deleting the data which are considered irrelevant or are not correlated to this analysis. The second step is classifying data into two categories related to the issue of Edward Said's orientalism. The first category is the representation of the West. The second category is the representation of the East. Those data are explained in order to answer the first question in this research. The third step is finding out about what the ideological interest beyond orientalism based on the representation of the West and the East through *The Alchemist*.

By interpreting the data based on Said's theory about orientalism, here this research has examined the construction of the West and the East from narrative structure, then the ideological interest beyond orientalism in the novel. Furthermore, this thesis will place the novel as part of Said's criticism, to ensure proper data for the analysis in this thesis.

To analyze the data, this research uses descriptive method and inductive method. Solving the problem of the research by giving some description or showing the objects of discussion based on the data is descriptive method's way. McMillan (1992:12) says that "the descriptive method can be considered as the procedure to solve problems of the research by using current facts and phenomena, and this method describes the facts and explains the phenomena". However, descriptive method is used to describe the data and characteristics about the topic discussed in the novel. Descriptive method is used to know the

construction of the East by the West and the ideological interest of the West in *The Alchemist*.

As the method of doing the analysis, this research uses inductive method. Inductive method is the process of reasoning that is applied to conclude the subject matter. It means that “the discussion goes from particular to a whole group of ideas, phenomena, or situations” (Young, 1982: 10). Shaw (1972: 107) also states that “by doing an inductive method, it means that a movement of thought is expressed or implied for the specific to the general”. This is the process of transforming idea to general beyond particular data related to the novel.

CHAPTER 4. AN ANALYSIS ON THE CONSTRUCTION OF ORIENTALISM IN PAULO COELHO'S *THE ALCHEMIST*

This chapter is divided into three subchapters. The first subchapter discusses the representation of the West. The second subchapter discusses the representation of the East. The last subchapter describes the ideological interest beyond orientalism constructed in the *The Alchemist*.

4.1 The Representation of the West

Discussing orientalism is like the process of recognizing the knowledge between two worlds. The world is divided into two important parts, the West and the East. Actually, the representation of the West and the East are different. The former is shown as ordinate and the latter is subordinated one as well. Obviously, that construction has been published since the World War II ended and became prevalent in the discourse. It is printed and published as a brand of new knowledge through the mass media, books, communities, lives, and literary works. In *The Alchemist*, there are so many proofs about the West construction by Paulo Coelho as the writer of the novel. The writer, who is part of the West, plays an important role in leading the story based on his experiences of his life. He also has the authority to represent everything about the West and the East in the novel. There are several numbers of constructions of the West including the characters, settings, perceptions about the East and stereotypes in the novel. Meanwhile, the construction of the West is divided into some categories. They are linked each other as a proof in the novel. This subchapter explains how Paulo Coelho constructs the West in the novel and Edward said's theory of orientalism is used in this research. Those categories in this subchapter place into different sub-subchapters and all of them are explained with appropriate proofs taken from *The Alchemist*.

4.1.1 Western Characters and Attitudes

The characters who are described in this sub-subchapter are Santiago and an English Man represented in the novel. As it is mentioned in the previous chapter, according to Edward Said (1979: 7) the West is typically superior in one comparison with the orient or the East. This novel provides some characters that support the West representation, or how the West should be constructed instead of their attitudes to the Orient. There are some characteristics of the West superiority when encountering the orient in the novel. One of the West characteristics and attitudes is smart. The characters are not only constructed with a smart description but some books are also brought by Santiago and the English Man in everywhere, as well as it is written in the novel. There are many proofs match with the statement that most of the West characters in the novel are able to solve the problem and they always bring a book wherever they are.

Despite of what Said states about West superiority, that West subject assumes them as the perfect creature in this world because of their knowledge. The characters such as Santiago and the English Man are smart. The quotation below shows the proof of western subject.

“Actually, he was thinking about shearing his sheep in front of the merchant's daughter, so that she could see that he was someone who was capable of doing difficult things. He had already imagined the scene many times; every time, the girl became fascinated when he explained that the sheep had to be sheared from back to front. He also tried to remember some good stories to relate as he sheared the sheep. Most of them he had read in books, but he would tell them as if they were from his personal experience. She would never know the difference, because she didn't know how to read” (Coelho, 1993:16).

The character in the novel shows his ability to tell a story and remembering something happened with his experience as a sphere boy. From that story, he wants

to make the other admire at him because of his knowledge and he believes that someone who talked to him does not know it before.

There are two situations favor the textual attitude and they are commonly used by the West. Firstly, when someone confronts with something unknown or threatening and a distance place. In that case, one has recoured not only use his previous experience to the novelty but one also read a book of it. Guidebooks and travel books are almost the same as natural books. Those books have logic composition with the other books. Those books are generally used by people when they felt worry about something strange or threatening and in a distance place. Many travelers and pilgrims find themselves saying of an experience in a new country that it was not what they expected before (Said, 1979: 93). This means that the fact is contrary with a guidebook that they brought. Exactly, many traveler writers compose some travel books and guidebooks in order to assume that this country is, colorful, expensive, exotic, interesting and so forth. Therefore, people, places and experiences are always be described by a book. So, that book has the authority and use, even greatest than the actuality, experience and object.

The second situation favoring the textual attitude is the accuracy of a book with the reality. It means that someone who reads a book from the writers stated that a lion is a wild animal, thus accidentally man meets a wild lion. He can easily believe that the writer's story is true and he will read that book deeply. It is same as the book which brought by Santiago when he travels to Egypt. That book indirectly gives some clues to him or the English Man how to have a business with strange people or in a distance place. Thus the suggestion from the writers can be trusted by the readers and it also caused the writers compose another suggestion books or guidebooks (Said, 93: 1979).

Smart, always bring a book, and feeling excited on knowledge are stereotypical description of the western characters in the novel, including Santiago and the English man.

“But he had to move on. He believed in omens. All his life and all his studies were aimed at finding the one true language of the universe. First he had studied Esperanto, then the world's religions, and now it was alchemy. He knew how to speak Esperanto, he understood all the major religions well, but he wasn't yet an alchemist. He had unraveled the truths behind important questions, but his studies had taken him to a point beyond which he could not seem to go. He had tried in vain to establish a relationship with an alchemist” (Coelho, 1993:66).

The statements above explain the desire of the West to find the truth. Santiago, as the western person, had learned so many studies but he never satisfied with his knowledge. Santiago starts to travel the world in order to have a new experience. Santiago also hears that there are so many lands which have a lot of treasure. He also never stops to recognize the thing that he does not know before. After travelling the world, the West meets so many people. In fact, the West confronts the eastern people. While the West is in the eastern part, the West begins to learn the East. The West defines the East as strange, primitive, the other, dangerous, and etc. Actually, it is the first step to know everything about the East because the West has some interest to them. It is not enough if the West just makes assumption, perception or else. They keep in touch with the East in order to understand the East language because the West convinces that the East is the biggest invention in the world. Moreover, the West believes that the East becomes an important field of studies (Said, 1979: 79).

“The caravan moved toward the east. It traveled during the morning, halted when the sun was at its strongest, and resumed late in the afternoon. The boy spoke very little with the Englishman, who spent most of his time with his books” (Coelho, 1993:72).

Books are very important for the West. They can be a guidance of traveling in a new region. Books give not only some information but they also persuade the reader to convince the actual fact about a certain thing. They are also the western people's

way to face the Eastern people. From the previous books, the traveller may also compose a new book to make some instructions or to strengthen kinds of assumption made by the former writer. It can be shown in the novel that the English Man spends his time to read a book during his journey on the desert in Egypt. That is a fact that the West prepares everything before they meet up the Eastern people. Making sure that guidebooks were made by some former writers is true. Like other orientalist, Flaubert reveals that he must deliver the information of the East to himself, to the readers, and it is his experience of it in books (Said, 1979: 109).

"I waited all afternoon and evening," he said. "He appeared with the first stars of evening. I told him what I was seeking, and he asked me if I had ever transformed lead into gold. I told him that was what I had come here to learn" (Coelho, 1993:95).

The English Man had already learnt about enormous studies which make him excited to know the truth behind the study of the alchemist. In this novel, the writer wants to show that the English Man is always learning everything which he did not know before. Therefore, he prepares his books although he is in the desert (Coelho, 1993: 23). This is the proof that there is a phenomenon of orientalism playing inside the story. Almost the West have a lot of desire for knowledge and no matter where it leads into some intuition or any kinds of ideologies outside the West. They always do something better for the benefit of being West instead of interpreting everything about the other. Along with the libraries emerges the writer or someone who creates the discourse, at least some ideological interest. In other words, behind the success of modern Western societies, with their science and technology even their knowledge, have a way of looking at the world by interpreting it, recognizing, and rectifying problems (http://www.city-journal.org/2008/18_1_snd-west.html, retrieved on February, 24th 2015). Moreover, because of the modern Western societies, the majority of the eastern confesses them as the superior. As what Said asserts that the Western, through their knowledge and accommodating power, controls, contain and

otherwise give an authority to the other (Said, 1979: 47). The superiority of the West enables them to widespread their domination over the other, the oriental. The more they have learnt something, the more they are confessed by the other, all non Western societies.

Another characteristic of the West character in *The Alchemist* is able to solve the problem. This means that whenever he faces the problem, he can overcome it even though the problem has been brought by the western subject. In other word, the West is still known as the superior one in comparison with the others. There are some proofs about such construction. This statement is strengthened by his sentences in the novel, said by Santiago, one of the West characters.

"I'd like to build a display case for the crystal," the boy said to the merchant. "We could place it outside, and attract those people who pass at the bottom of the hill" (Coelho, 1993:52).

"Let's sell tea to the people who climb the hill."

"Lots of places sell tea around here," the merchant said.

"But we could sell tea in crystal glasses. The people will enjoy the tea and want to buy the glasses. I have been told that beauty is the great seducer of men" (Coelho, 1993:57).

It is clear that Santiago can be told as a brilliant boy. He offers the merchant to set the display of the crystal. When the crystal is placed in the display, there will be a lot of pilgrims and travelers stop to buy the crystal. The Santiago's idea is continued to the next idea. He persuades the merchant to provide the pilgrim by drinking of tea with the glass of crystal. This shows that the West with their superiority can solve the problems including the East problems. As called as a part of the Western people, Santiago comes to the desert and he meets the Merchant who sells the crystal. By helping the Merchant to make the travelers to stay for a while and drinking some tea, he obviously represents the West as a smart people. The intelligence of Santiago in showing how to survive and create some innovation to make a better life, of course

makes the Merchant think twice about the selling products. Therefore, as what Santiago did, the writer wants to show the reader that the West has influences and more dominant than the other.

“Looking around, he sought his sheep, and then realized that he was in a new world. But instead of being saddened, he was happy. He no longer had to seek out food and water for the sheep; he could go in search of his treasure, instead. He had not a cent in his pocket, but he had faith. He had decided, the night before, that he would be as much an adventurer as the ones he had admired in books. (Coelho, 1993: 42)”

The West subject is able to overcome their obstacle because of their optimism. Optimism is commonly thought as someone who sees the silver lining in every cloud, means that looking at the bright side in every moment in life (<http://www.centreforconfidence.co.uk/pp/overview.php?p=c2lkPTQmdGlkPTAmaWQ9NTU=>, retrieved on February 25th 2015). If someone feels optimistic when he encounters the obstacles, he is going to change his perception that life will be better than before (<http://www.edu.pe.ca/southernkings/emotionsoptimism.htm>, retrieved on November 7th 2014). Santiago believes he can be an adventurer. He also believes that no matter how big and small the obstacles, he will pass them. This optimism leads Santiago to his dream and to be strong in his journey. The West especially has an optimistic view in facing their problem outside the West place. This is also strengthened by the statement below.

“He was learning a lot of new things. Some of them were things that he had already experienced, and weren't really new, but that he had never perceived before. And he hadn't perceived them because he had become accustomed to them. He realized: If I can learn to understand this language without words, I can learn to understand the world” (Coelho, 1993: 43).

Coelho, as the West people, delivers his idea about the West through the characters. It is said in the quotation that people of the West have to know the language instead of understanding the unspoken language. As Coelho constructs the

West character in the novel, Santiago is a fast learner. By having optimism, he tries to learn the unspoken language of the East in order to know the East language. This fact is considered to be the Western ability to comprehend everything outside the Western includes the language because without optimism, he will not be able to adapt to the environment surround him, the West. He also had accustomed to what happened in the East so far. There are so many reasons that can be criticized from Santiago's statement about understanding the language without word. Reconstructing one of the most famously used arguments by the West, Santiago implies that all the Eastern languages are strange or alien. This can be an interesting point that he feels regarding in representing the Other, the East. In other word, the West tries to justify the East and the possibility of stereotyping the representation of the Other. This discussion of the Other is already discussed by Said without hostility and aggression (Said, 1979: 325).

Foucault took an example sentence "ritual of speaking" to understand practice of speaking or writing which involves not only utterances or texts but also the location of the speaker within a social space which includes the persons speaking, body language or action, and affected by the word (Calia, 62: 2007). Drawing the Foucauldian analysis, Calia describes that the problem with speaking for others exists in the very common speaking based on the location of the speaker. It is also discursive practice in speaking. Realizing that there was a power in other's speaking, Calia prevents to retreat from them. She has an alternative way to keep communication with them. Based on her experiences and research, she creates some dialogues with other and also assessing their speaking (Calia, 2007: 63). Henceforth, Santiago tries to assess the East speaking from their utterances and their acts. So, Santiago understands the East language when he was in Egypt. There are some factors in helping Santiago to understand the East language such as an omen, the condition, and also his experiences while he was in the East.

The superiority of the West that Paulo Coelho sets in the novel is not only high intelligence but also willing to have a big desire to reach their goal or pursuing a

dream. The characters, Santiago and an English Man, have a desire to reach their goal. First, the English Man wants to meet the Alchemist that stays in desert by learning how to chance metal into gold. Second, Santiago has desire to find his treasure around the pyramid located in Eastern part. It means that they have a bravery to come out from their country and to explore the East part without any doubt. "I'm going to find that damned alchemist, the Englishman thought. And the odor of the animals became a bit more tolerable" (Coelho, 1993: 57). They have made an exploration through the Eastern part. This condition is the same as many people from West interested in an exotic place called the East.

This corresponds with Said's statements that western people who have a journey by continuing and expanding European exploration to the rest of the world are important. Nevertheless, the West in their exploration needs to give their influences to all non-European. Besides, the increasing influence of travel literature, moral voyages, and scientific reporting brought the orient into sharper and more extended focus (Said, 1979: 116).

"The stranger seemed satisfied with the answer.

But he kept the sword in his hand. "What is a stranger doing in a strange land?"

"I am following my destiny. It's not something you would understand."

The stranger placed his sword in its scabbard, and the boy relaxed.

"I had to test your courage," the stranger said. "

Courage is the quality most essential to understanding the Language of the World (Coelho, 1993: 111).

Although Santiago meets the mysterious and strange people in another place that far away from his country, he still has a bravery to answer those question. He ensures the strange people that he comes to the East land to follow his destiny and finding a treasure in Egypt. Courage is the practice of confronting danger and uncertainty. It is an important part of person's life. We can understand the world, but there are too many factors to predict the future. Even danger is present. There is no

completely way to avoid danger. We can lessen the risk in many ways, but we cannot leave it entirely. Courage has to conquer the fear, danger, and uncertainty. They must be in our self in order to get achievement (Jeff and Rowlands, 2001: 2).

Courage comes from one's mind. It is the same as Santiago that he feels no worry while confronting the East people because he wants to know everything about the East instead of understanding the language of the world. It means that he wants to learn the East language in order to get an accurately information. From the courage in studying the East includes Arab, the West can get to know the East way of life, their language, their thought, and so on (Said, 1979: 293). On the other hand, the courage of Santiago is the weapon or the equipment in conquering his fear. As what Santiago does in the novel, he is one of the representations of the western people. There is no information which they get if they have not courage inside.

The writer shows the character in the novel that has a big desire and brave although he encounters with the people who threatened him. Why almost the West characters should be imaged as the superior? Paulo Coelho, the author of *The Alchemist*, has his reasons behind the construction. The further discussion is explained in the third subchapter of this thesis, as well as its relation with Edward Said's theory.

4.1.2 The Condition of the West

It is clearly mentioned in the second chapter of this thesis that the West has been known as European and American people against all non European people (Said, 1979: 7). The West position is in Europe. From the following statement, it can be argued that the Spain is part of western people. "The shepherd told her of the Andalusian countryside, and related the news from the other towns where he had stopped. It was a pleasant change from talking to his sheep" (Coelho, 1993: 5).

He comes from Andalusia, one of the regions in Spain, Europe. The writer shows the setting of place of the West by describing the Andalusia. The statement above is strengthened by the following quotation below.

“He decided to return to his friend's stable by the longest route possible. As he walked past the city's castle, he interrupted his return, and climbed the stone ramp that led to the top of the wall. From there, he could see Africa in the distance. Someone had once told him that it was from there that the Moors had come, to occupy all of Spain” (Coelho, 1993: 26).

The quotation above is the description of Spain actually. The main character, Santiago, passes by the city's castle and climbs the wall. It means that the West region contains of many castles, high building and modern. He is also described himself in a border of Spain. He climbs the wall in order to see the Africa in distance. That statement describes the World War II at that time. During and post Second World War, the United States have the interest in the Middle East. It was an extraordinary thing. Cairo, Teheran, and North Africa become strategic places of war. It is also the exploitation of its oil and exploitation of human resources pioneered by Britain, France, and United States. They also prepared for a new postwar imperial role (Said, 1979: 295). Previously, the Spain, which part of the West, is conquered by Islam armies. At the end of the seventh century, Islam in either its Arab or North African dominated the Europe such as; Spain and Rome. Islam outstripped Rome and it still remembers in the mind of European past or present (Said, 1979: 74).

4.1.3 Western Culture

People were born and grow in the different part of the world. Therefore, they have an enormous race, language and otherwise the culture. The different culture, of course emerges some questions or perceptions upon them. As the analysis in this thesis, especially in this subchapter, culture is something special in life. This relates to Said statements which are based on Gramsci that culture can be found in the civil

society among their operation and it's provides the influence of ideas, of institutions, or other works (Said, 1979:7). It means that the culture and the society related to main character, Santiago's culture, in the novel. Santiago is one of the people that represented the Western culture. According to Said based on Denys Hay that:

“Orientalism is never far from what Denys Hay has called the idea of Europe, a collective notion identifying "us" Europeans as against all "those" non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison. with all the non-European peoples and cultures” (Said, 1979: 7).

This means that the Western culture gives some domination or has the purposes to all non-European people and cultures. The idea of Europe is obviously embedded in the East society. Therefore, the idea of Europe is viewing all non-European based on their standard. Henceforth, the Eastern subject is viewed as subordinate because of the divergence. It is strengthened by the statement below.

“The idea of certain individual, human rights, for example, is not experienced as the product of thinking, but instead is experienced as traits that are natural or “inalienable.” Experienced this way, there is no inclination to examine critically. This blind spot about the nature of thinking makes possible paradoxical notions in the Western mind about self and other, and these paradoxes have been exposed at the “thresholds” of Western culture. (Foster&Froman, 2002: 2)”

The inclination of the Western to the Eastern society through their experience, of course, makes the cause of Western conception. They think that there are “self and others” in this world (Said, 1979: 7). However, it has been popular to the Western culture. They, the other, must be examined to be the knowledge of outside the Western culture. As what a certain individual who did the research in the field of Eastern culture, they are consciously continuing the critic and giving some

perceptions to the East by their point of views. The Western culture is shown in the novel through the sentences below.

“The boy was surprised at his thoughts. Maybe the church, with the sycamore growing from within, had been haunted. It had caused him to have the same dream for a second time, and it was causing him to feel anger toward his faithful companions. He drank a bit from the wine that remained from his dinner of the night before, and he gathered his jacket closer to his body. He knew that a few hours from now, with the sun at its zenith, the heat would be so great that he would not be able to lead his flock across the fields. It was the time of day when all of Spain slept during the summer” (Coelho, 1993: 9).

The Western haunted the church as the place where they have prayed to God. They have drunk some wine and having dinner with their parent or their friends. The West always sleeps a long time or stays in their hometown during the summer. From those facts, the writer wants to show the habit of the Western people in their daily life from the representation of the characters, Santiago. The proof of the Western Culture is also showed in the following quotation below.

"He knew what I was thinking," the boy said to himself. The old man, meanwhile, was leafing through the book, without seeming to want to return it at all. The boy noticed that the man's clothing was strange. He looked like an Arab, which was not unusual in those parts. Africa was only a few hours from Tarifa; one had only to cross the narrow straits by boat. Arabs often appeared in the city, shopping and chanting their strange prayers several times a day” (Coelho, 1993: 16).

Santiago, instead of being irritated by the old man that leaf through the book without saying anything, tries to guess that the old man does not have a good attitude. He also thinks that the man was an Arabian because of his dress does not same as the western wore, like what Santiago’s dress. Santiago decides to across the narrows, as soon as he looks at the Arabian in that city. He feels so strange in that place because he has never met those people. It is the evidence that the Western

subject distinguish the other culture by using the West standard. So that, every man who has a different language, culture and appearance is categorized as strange. This is the reason why the Western inputs the East as part of their studies. By identifying the other, all non European, they consciously want to deliver the information about the East. This is proof that the West has the interest to the East and it becomes their ideology.

4.2 The Construction of Oriental, the East

After discussing about the construction of the West in the previous subchapter, the opponent one, the East will be discussed in this subchapter. The East is drawn by the author of this novel. As the same as the previous sentences in the previous subchapter, the author has the power to construct everything in his novel includes the construction of characters, settings and the other element. After collecting the data about the construction of the East in the novel, I put them into some categories. There are three categories about the East construction. The first construction is about the stereotypes of the Eastern subjects for instance; the East characters, attitudes and perception upon them. The second one is about the East condition. The third explains about the construction of culture which contains of religion, language and tradition of the East. All of those categories are put into different sub-subchapters and each of them is explained with some proofs taken from the novel. This subchapter explains about how Paulo Coelho constructs everything deals with the East in the novel and the analysis of it using Edward Said's theory of orientalism.

4.2.1 Stereotyping the Eastern Subject

Defining the East is not only from the term representation and perception, but the way of the West also stereotyping over the orient. Stereotypes can be defined as generalizations about a group of people whereby we usually defined their characteristics and it is also described as changing of minds or giving a perspective

based on one point of view (<http://changingminds.org/explanation/theories/stereotypes.htm>, retrieved on January 8th 2015). The stereotypes can be positive or negative for example the several of nation, race, and language are stereotyped as good or bad, kind or strange, superior and inferior. The explanation above portrays in *The Alchemist*. There are some facts that can be a good quotation which is the East concerned by the West and of course the stereotyping of the East are focused on the negative image. The West usually calls the East as subordinate race because they thought the orient is never realize about the important of knowledge and its world.

In *The Alchemist*, there are a lot of proofs about the stereotyping of the Eastern subject and it contains of some perceptions to them. Santiago, shepherd boy, stereotypes the East after having experience with the East. Santiago with his argument states that the orient is not interested in the knowledge especially by reading books.

“Yes, their days were all the same, with the seemingly endless hours between sunrise and dusk; and they had never read a book in their young lives, and didn't understand when the boy told them about the sights of the cities. They were content with just food and water, and, in exchange, they generously gave of their wool, their company, and—once in a while—their meat” (Coelho, 1993:7).

Their life seems following the daily routines when the sun rises till the dusk comes. Santiago thinks that the East is poor of knowledge. They never read a lot of books when they were young. His stereotyping of the East also constructs new information that East is subordinate and they will be examined by the West. Besides, the West under their stereotyping over backwardness of East is also stereotyping the East religion. So, the West, Santiago makes some stereotypes over the East because of the difference of religion. Santiago images the Muslim as infidel. It can be seen from the quotation below.

“He was sitting in a bar very much like the other bars he had seen along the narrow streets of Tangier. Some men were smoking from a gigantic pipe that they passed from one to the other. In just a few hours he had seen men walking hand in hand, women with their faces covered, and priests that climbed to the tops of towers and chanted—as everyone about him went to their knees and placed their foreheads on the ground. "A practice of infidels," he said to himself. As a child in church, he had always looked at the image of Saint Santiago Matamoros on his white horse, his sword unsheathed, and figures such as these kneeling at his feet. The boy felt ill and terribly alone. The infidels had an evil look about them” (Coelho, 1993: 33).

That sentence gives an illustration that the East being stereotyped by the West, while eastern people do prays to their God. It also gives a new knowledge that everything about the East will be studied by the West. The West tries to define the East based on their perspective, especially by making controversial issues or stereotypes. Every European traveler in the East Region has had to protect himself some various influences. Someone like Lane occasionally writes the possible thing about the orient. The strange of Oriental life, its exotic skin, their strange languages, odd languages, its perverse morality, their religion activity were defended by Lane (Said, 1979: 166). It means that the West came to the East and they brought some Christian values even though the East religion has a different religion. The West also views the East as the strange community and it is based on the West point of view. In addition, the movement of Christianity at that time had been carried out instead of the invasion or colonizing the East.

In *The Alchemist*, the East is the object of Western dealing with. The strangeness of East representation definitely emerges the Western perception. Therefore, the perception of the East will make them obviously different. The perception here is a sensory experience of the world around which involves both the recognition of environmental stimuli and actions in response to these stimuli (<http://psychology.about.com/od/sensationandperception/ss/perceptproc.htm>, retrieved on December 23th 2014). Having a perception, in order to someone is able

to create experiences in his mind, he also acts in responding the experiences. This subchapter describes the West characters includes Santiago and The English Man perception when they encounter the East people and also their ways to respond their experience in their mind about it.

Santiago is a shepherd boy who lives in Andalusia and he starts to pursue his dream by leaving his country. His dream about finding treasure in pyramid, Egypt, is not easy. Throughout the journey, he encounters the people who live so far from his country. They live on the desert and have some strangest language, culture, appearance and behavior. The encountering of Santiago with the local inhabitants in the desert makes him to create the perception about them. The perception of the East is stated in Edward Said's statement in *Orientalism*. It can be seen in the quotation below.

“These are the lenses through which the orient is experienced, and they shape the language, perception, and form of the encounter between East and West. What gives the immense number of counters some unity. However, is the vacillation I was speaking about earlier. Something patently foreign and distant acquires, for one reason or another, a status more rather than less familiar (Said, 1979: 58).”

The encountering between them are made the perception, judgment or defining the orient. They are defined by the West as a strange creature in this world. This fact is proven by the following Santiago's statement from the novel.

“He looked like an Arab, which was not unusual in those parts. Africa was only a few hours from Tarifa; one had only to cross the narrow straits by boat. Arabs often appeared in the city, shopping and chanting their strange prayers several times a day” (Coelho, 1993: 18).

Santiago's perception of his encountering with the orient, he assumes that the eastern style is strange and different with him. He also describes that those people like Arabian have a strange habitual. It is the evidence of western subject defines the other strange based on their point of view or they directly judge the East for the first

meeting. Exactly, there are a lot of reasons and interests behind Santiago's perception to the other characters, the East, of this novel. The further description about it will be discussed in the last subchapter of this chapter.

During the journey, Santiago has perception to the East people. Those people who have different appearance with the common Western subject is called strange or something unusual. He has encountered with African and Arabian people, tradition, culture, different language and their attitudes. Therefore, the western perception about the East is strengthened by Santiago's Father, as it is mentioned below.

"I found these one day in the fields. I wanted them to be a part of your inheritance. But use them to buy your flock. Take to the fields, and someday you'll learn that our countryside is the best, and our women the most beautiful" (Coelho, 1993: 9).

After facing the strange people of the East, finally Santiago has to consider that his home land and the people were living in the West are better than the others, the East. His father tries to distinguish the orient with the occident. Not only Santiago and his father who have perception about the East, but the English Man also has the perception after living on the desert and facing the eastern people.

The English Man is equipped with many books in his suitcases and one revolver in his belt. He has them as his way to trust the desert people, the East, as the quotation below.

"To the boy's surprise, the Englishman took a chrome-plated revolver out of his bag and gave it to the men who were collecting the arms.

"Why a revolver?" he asked.

"It helped me to trust in people," the Englishman answered" (Coelho, 1993: 9).

There is one important thing in the quotation above. The important thing is how the English Man can trust the desert people by bringing a gun. He thinks that the East land and its people are dangerous. Therefore the West is already to fight in the desert if they threat him. So, his implied perception of trusting the East is especially

disbelief with the orient. He thinks that he never knows what will happen if he decided to leave out from his country. He also thinks that the possibly of war would happen in the desert because between the ethnic groups and the other groups will force each other. This is another English Man's perception about the East and he always pays more attention to the condition on the desert. It is well said in the following quotation below.

“Then one day the boy returned the books to the Englishman. "Did you learn anything?" the Englishman asked, eager to hear what it might be. He needed someone to talk to so as to avoid thinking about the possibility of war” (Coelho, 1993: 83).

The English Man tries to talk to Santiago because he does not want to think about the perception, the perception about the possibility of a large number of ethnic groups which threatened him so much. The English Man thinks how they can avoid that war. The desert extremely threatens them anytime, so they must be able to prepare that condition.

There are some various characters who encounter with Santiago. They are the Old Gypsy Woman, the Alchemist, King of Salem, Fatima, and the Merchant. Some of them are represented as the certain of East characters who support as proofs in this thesis. As it is mention in the chapter two, according to Said (1979: 7) the European identity as a superior one and the orient as backward or inferior one. Therefore, in this novel, the characters of the East are drawn with magic and cause someone to fear. The proof will be shown in the following quotation below.

“It sounded like a Gypsy prayer. The boy had already had experience on the road with Gypsies; they also traveled, but they had no flocks of sheep. People said that Gypsies spent their lives tricking others. It was also said that they had a pact with the devil, and that they kidnapped children and, taking them away to their mysterious camps, made them their slaves. As a child, the boy had always been frightened to death that he would be captured by Gypsies, and this childhood fear returned when the old woman took his hands in hers” (Coelho, 1993: 12).

The Old Gypsy Woman is described as the witch and ready to kidnap a child and taking them away in the mysterious place. Instead of the appearance and the history of Gypsy who frightened the boy, she also can interpret a dream. There is a hasitation of Santiago to believe the Old Gypsy. So, the interpretation of the Gypsy is entirely not true. From the statement, we, the readers have to think with rational, as it is mentioned below.

"It's a dream in the language of the world," she said. "I can interpret it, but the interpretation is very difficult. That's why I feel that I deserve a part of what you find.

"And this is my interpretation: you must go to the Pyramids in Egypt. I have never heard of them, but, if it was a child who showed them to you, they exist. There you will find a treasure that will make you a rich man" (Coelho, 1993: 14).

Santiago is being interpreted by the Gypsy to follow his dream to the pyramids in Egypt. Even though it is hard to interpret his dream, she asks that boy to go. This means the eastern interpretation is unreasonable because the Old Gypsy does not give a proof. Therefore, the information from the Old Gypsy Woman makes him in doubt because the West does not believe of what the other says and the West prefer to rational.

In the novel, another characters who is represented as a person that believe in magic and irritated Santiago is King of Salem.

"My name is Melchizedek," said the old man. "How many sheep do you have?"

"Enough," said the boy. He could see that the old man wanted to know more about his life.

"Well, then, we've got a problem. I can't help you if you feel you've got enough sheep."

The boy was getting irritated. He wasn't asking for help. It was the old man who had asked for a drink of his wine, and had started the conversation.

"Give me my book," the boy said. "I have to go and gather my sheep and get going."

"Give me one-tenth of your sheep," said the old man, "and I'll tell you how to find the hidden treasure" (Coelho, 1993: 20).

Those sentences portray the eastern character, the King of Salem that appears and disturbs the boy. He also asks his wine for drink. He tells Santiago how to find the treasure and Santiago thinks that he says nonsense. Besides, the King of Salem gives Santiago a couple of magic stones which is called Urim and Thummim. They usually used by Jewish to decide the two choices thing. (<http://www.crystalinks.com/urim.html>, retrieved on January 9th ,2015). Giving Santiago the magic stones in order to be a guidance of his journey when he faces the two choices is the way of him to persuade that boy, it is mentioned below.

"Take these," said the old man, holding out a white stone and a black stone that had been embedded at the center of the breastplate. "They are called Urim and Thummim. The black signifies 'yes,' and the white 'no.' When you are unable to read the omens, they will help you to do so. Always ask an objective question.

"But, if you can, try to make your own decisions. The treasure is at the Pyramids; that you already knew" (Coelho, 1993: 30).

It is not only King of Salem that has irritated Santiago but also another character, The Alchemist, who emerged as the mysterious one. The Alchemist is dressed in black and brought the sword. This is one proof of the East that they are mysterious and dangerous. It can be seen in the following quotation.

"When the blinding dust had settled a bit, the boy trembled at what he saw. Astride the animal was a horseman dressed completely in black, with a falcon perched on his left shoulder. He wore a turban and his entire face, except for his eyes, was covered with a black kerchief. He appeared to be a messenger from the desert, but his presence was much more powerful than that of a mere messenger" (Coelho, 1993: 109).

Santiago meets another person on the desert dressed in black and his face covered with a turban, except his eyes. He also has a falcon perched on his shoulder.

Therefore, the appearance of the mysterious person makes Santiago worried. Santiago thinks that almost the desert people are strange. He feels aware of being a traveler and meeting some strange people. From this condition, he also has a perception that what will happen with him if he stays for a long time on the desert. He continues to ask for himself about what will happen to him because he thinks he will die soon. The other proofs which strengthened the East as a strange in their appearance is mentioned through the following quotation below.

“At other times, mysterious, hooded men would appear; they were Bedouins who did surveillance along the caravan route. They provided warnings about thieves and barbarian tribes They came in silence and departed the same way, dressed in black garments that showed only their eyes” (Coelho, 1993: 77).

The term Bedouin is derived from Arabic word ‘Badawiyin’ which is a generic name for a desert-dweller. 'Bedu'in the Arabic language refers to the one who lives out in the open, in the desert. They are recognized by their nomadic lifestyles, special language especially Arabian language, social structures and culture (http://www.bedawi.com/Bedouin_Culture_EN.html) retrieved on January, 9th 2015). In Massignon’s ideas about the Orient, the Islamic orient was spiritual, mysterious, tribalistic and also extremist or radical (Said, 1979: 271). It is drawn in the novel that the representation of the East threatens the new comer, the West.

Several women dressed in black came to the well for water, but the boy would speak to none of them, despite the Englishman's insistence. Then a man approached (Coelho, 1993: 91).

“They were tribesmen dressed in blue, with black rings surrounding their turbans. Their faces were hidden behind blue veils, with only their eyes showing” (Coelho, 1993: 138).

That is proof of the East construction, especially the characteristics of them. Verdi in Said remarks that the West traveler must describe all the events of the journey to the other region, the East part. These are the beauty and the ugliness of a country, the possible and the impossible thing, the condition, or the language, and etc (Said, 115: 1993).

This is the illustration about how the East is represented as some weird people. All of them are dressed in black and the women wear a veil to cover their faces except their eyes. In this case, Santiago thinks that the desert people, Arabian, are weird and mysterious. Almost the Arabian women wear veil to cover their body in order to obey the rule of their religion, Islam rules. In other words, the West feels like aware when they encounter the East because of the eastern symbolized as the one who has never seen by the West before. They make their own perspective about the Arabian and also defining them with the contrary facts.

Another character is the Crystal Merchant. He is a person who sells his crystal on the hill. He is a stubborn person and always defends his argument. There are so many dusts around those crystals but he does not care about it. He believes that God will always give him livelihood from many pilgrims who cross over his crystal shop. Santiago meets him in the place who are many pilgrims passed by. The Merchant asks Santiago to live with him. Thus Santiago begins to help and learn how to sell the crystal. In fact, the merchant doesn't like the change even that boy offers him to provide a display for selling those crystals, it can be seen as follows.

"I'd like to build a display case for the crystal," the boy said to the merchant. "We could place it outside, and attract those people who pass at the bottom of the hill."

"I've never had one before," the merchant answered. "People will pass by and bump into it, and pieces will be broken" (Coelho, 1993: 43).

The East doesn't like a change. It is clear that the author draws the East as primitive people. In Vico and Rousseau, there were moral generalizations in conducting the figure that it's called giants, heroes, and primitive man and soon (Said, 1979: 119). It is shown as the cause of moral problems, even the problem of linguistic issues. In other word, the East is almost correlated to some universal genesis as the primitive condition, exotic characteristics, and their special background. Therefore, this mainstream is finally strengthening the structure of

institutional and intellectual from modern orientalism (Said, 1979: 119). That is why the Eastern like the Crystal Merchant constructed as a primitive man.

One of the East characters that represented in the novel is Fatima. She is a desert girl who is waiting for the man that she loves, it is strengthened by the statement below.

"I have been waiting for you here at this oasis for a long time. I have forgotten about my past, about my traditions, and the way in which men of the desert expect women to behave. Ever since I was a child, I have dreamed that the desert would bring me a wonderful present. Now, my present has arrived, and it's you" (Coelho, 1993: 97).

"The desert takes our men from us, and they don't always return," she said. "We know that, and we are used to it. Those who don't return become a part of the clouds, a part of the animals that hide in the ravines and of the water that comes from the earth. They become a part of everything... they become the Soul of the World" (Coelho, 1993: 98).

The West travels to the Orient part. They also learn, investigate, examine, and write about them. Therefore, after composing guidebooks and travel books by traveler writers the West continues to explore the East. However, the continuing of so many travelers from the West, the East ultimately recognized the West as superior. In the novel, the woman named Fatima is really glad to see Santiago. The Author here wants to inform the readers that the Eastern women admired at the Western people because the Western people were smart, handsome, tall, having with skin and etc. From the word "You" (Coelho, 1993: 97), the author delivers the message that the West is a wonderful present for the Arabian Desert women. It happened in the real fact that almost the Eastern women admired at the Western men. The orientalist in continuing their studies over the Orient through their perceptions, stereotypes or their judgment ultimately convinces the Eastern people that the West is remarkable.

"Some do come back. And then the other women are happy because they believe that their men may one day return, as well. I

used to look at those women and envy them their happiness. Now, I too will be one of the women who wait” (Coelho, 1993: 98).

Those statements above means that the East, the desert woman, is represented as the girl who stays and keeps waiting for the person she loves. It is clear that, this representation is like the Arabian girl. They always depend on their husband. According to Navarro, states that “women of other cultures were almost absent from politics and were only portrayed as mothers and nice consumable objects. The Eastern is represented as a housewife who keeps their house clean, keeps an eye on their children and also waiting for their husband (2010: 4). However, the construction about the eastern is reinforced them to accept this condition.

The West stereotyping deals with *Orientalism* as what Said states in the subchapter. Even, Said also states that European writes on Africa, India, parts of East and the Caribbean. European dominates a distant lands and people in order to stereotyping them (Said, 1994: 8). However, the stereotyping of the East by the West obviously has some reasons. The Author, Coelho, has the aim of making this novel includes the stereotypes. The more discussion will be shown in the last subchapter related to Edward Said’s theory. Here, the additional facts about the eastern subjects which are constructed in the novel will be discussed in the next subchapter.

4.2.2 The Condition of the Eastern

The West grows immediately and also known as a super power country, superior, sophisticated, fashionable, rational and well-educated. In comparing with the East, is weird, irrational, primitive, far away, uneducated, barbarian, backward and inferior (Said, 1979: 107). These two distinctions running together but they never blend. It means that both West and East are never be the one or equal. So far, the West is more dominant than the East.

In *The Alchemist*, there are some evidences as proofs of the construction of the East based on their place. The setting in the West and also in the East. In this subchapter of this thesis I concern to the setting of the East that is represented by the

author. As Said's statement in the previous chapter, the East is particularly parts of the orient like Egypt, Arab, Africa, Japan and also China (Said, 1979: 17). As the following quotation below that shows the eastern side.

“They walked together through the narrow streets of Tangier. Everywhere there were stalls with items for sale. They reached the center of a large plaza where the market was held. There were thousands of people there, arguing, selling, and buying; vegetables for sale amongst daggers, and carpets displayed alongside tobacco. But the boy never took his eye off his new friend. After all, he had all his money. He thought about asking him to give it back, but decided that would be unfriendly. He knew nothing about the customs of the strange land he was in” (Coelho, 1993: 37).

Tangier is a harbor as well as the city in Morocco, Africa, which connects to south of Spain (<http://www.britannica.com/EBchecked/topic/582513/Tangier>, retrieved on December 9th, 2014). The condition of that land is full of activity such as market place, traveller, seller, and etc. It is always crowded and busy. Santiago is in doubt because his money is brought by the young boy. The crowded place in Tangier portrays the gloomy atmosphere. This illustration emerged the image of the East place which is always crowded and unsafe condition. There are large amounts of desert in this area. In the novel, the author shows that the desert is full of damages.

“The times rush past, and so do the caravans, thought the alchemist, as he watched the hundreds of people and animals arriving at the oasis. People were shouting at the new arrivals, dust obscured the desert sun, and the children of the oasis were bursting with excitement at the arrival of the strangers. The alchemist saw the tribal chiefs greet the leader of the caravan, and converse with him at length” (Coelho, 1993: 86).

The desert represents the place which has unpredictable situation. It is strengthened by the emerging of the strange tribal and the caravan. They worry about this situation because they know what will happened if the tribal comes, whether they have to move or they are ready to defend their groups from them. The West, in the early of their arrival to the East region, learns and writes about the wonder that they

had never seen before. Of course, the object of their study is the East. After generation to generation, the new orientalists started to have authority over the East behind their interest. The West sees many opportunities to exploit the East oil, human resources, and other sources. Furthermore, the West also shows their superiority including the English language, their roles, and their authority in the East. Eventually, the East is proud of what the West did. From time to time the East generation is doctored to have some perceptions that all the Western people are superior.

Therefore, there are many of us are very excited. We are also proud to theirs. The West in their interest over the orient also composes a large amount of discourses. In the recent decades, the West creates the discourse about the Arabian terrorist happens in Middle East. From that discourse and their information, the West attempts to convince the East that some of them are dangerous and radical. In this case, the West has some strategies or purposes behind the composing of oriental discourse. It is called as propaganda by Said. He reveals that the academic writing which has a purpose of a certain object and it's being propaganda (Said, 316: 1979). Thus the language of oriental is part of the instrument which is examined by the West and it will support propaganda.

"You must not let up, even after having come so far," he continued. "You must love the desert, but never trust it completely. Because the desert tests all men: it challenges every step, and kills those who become distracted (Coelho, 1993: 111)."

This statement means that the notion of the West that they must be aware of the situation in the desert. The West has to survive on the desert. Though, it's threatening them. Coelho also tries to convey the reader that the desert is something that we must not trust it a lot. In other word, the desert tests all men and also it will kill the people who stay for a long period. It would be a serious situation if we are on the desert. It also portrays that the Eastern part will be a danger or terror for the Western because the Eastern is always drawn as the terrorist. It is also the message of the Eastern people to the West that they cannot define or examine even exploiting

their natural oil resources. The situation on the desert portrays many threats. Tribes also ready to force the West. This means that the extremist gives a bad treatment or perhaps kills the West.

“The desert was all sand in some stretches, and rocky in others. When the caravan was blocked by a boulder, it had to go around it; if there was a large rocky area, they had to make a major detour. If the sand was too fine for the animals' hooves, they sought a way where the sand was more substantial. In some places, the ground was covered with the salt of driedup lakes. The animals balked at such places, and the camel drivers were forced to dismount and unburden their charges. The drivers carried the freight themselves over such treacherous footing, and then reloaded the camels. If a guide were to fall ill or die, the camel drivers would draw lots and appoint a new one” (Coelho, 1993: 54).

These statements actually talk about the difficulties and the scary things in the desert, the Eastern place. The possible and impossible thing will happen on the desert. If some group of people begins to travel on the desert and meet the boulder, they have to move around quickly finding a right way. That lake is covered by a large amount of sand. In other word, they have to be more pay attention to that area. The wind also blows strongly and it makes the damage.

“The caravan began to travel day and night. The hooded Bedouins reappeared more and more frequently, and the camel driver—who had become a good friend of the boy's—explained that the war between the tribes had already begun. The caravan would be very lucky to reach the oasis (Coelho, 1993: 65).”

The East place, especially in the desert, leads the West in dangerous situation. Though, the condition on the desert can sometimes kill Santiago, he still believes that he can pass it all. Besides, Santiago is threatened by the tribes instead of the war between groups of tribes. This condition, which is drawn by the author, completely gives some illustrations of the East. The West are threatened by both the eastern people and the condition of the East area. Almost the eastern subjects and their place are dangerous, strange and mysterious. Moreover, the construction of the East, such

as religion, culture and different language, will be discussed in the next sub-subchapter below.

4.2.3 The Eastern Culture

The East is always being the comparison with the West. All about the East must be compared with the West standard. It commonly happens in the different culture, language and also religion. In the novel, the writer shows some evidences about the construction of the East based on their culture including tradition, religion and language.

The differences of both cultures of West and East become the important thing of the knowledge. As Said states, a second qualification is that ideas, cultures, and histories cannot seriously be understood or studied without their force, or more precisely their configurations of power, also being studied (Said, 1979: 5). In the novel, the culture of the eastern subject is definitely different. So, when Santiago meets the Arabian or the desert people, he thinks that he is in the strange culture. The statement about the East culture is shown below.

"Good afternoon, ma'am. I'm trying to find out where the alchemist lives here at the oasis."

The woman said she had never heard of such a person, and hurried away. But before she fled, she advised the boy that he had better not try to converse with women who were dressed in black, because they were married women. He should respect tradition (Coelho, 1993: 91).

The Arabian women are always dressed with veil. The woman who dressed in black color is categorized as a married woman. Men must respect the Arabian women because they obey the Islam rule. Men have to keep their eyes and avoid a little conversation with the Arabian women, especially for the married woman, because it's the Eastern tradition. Because of the Eastern tradition and the rule of Islam, the Eastern woman is observed or written by the West. Sometimes, as highlighted by Gema Martin Munoz, the representation of veiled women is as a sign of mystery of submission and oppression. In fact, a person who wears a veil is

normally represented as a lacking of individual or personal attitudes (Martin, 213: 2005).

"We always observe the Tradition. The Tradition saved Egypt from famine in those days, and made the Egyptians the wealthiest of peoples. The Tradition teaches men how to cross the desert, and how their children should marry. The Tradition says that an oasis is neutral territory, because both sides have oasis, and so both are vulnerable" (Coelho, 1993: 107).

Saving Egypt means that the tradition of the Orient, especially the Arabian people. Therefore the Orient tradition is obviously strengthened by the local people. The orient was known as the traditional exoticism. For its exoticism, the West tries to dominate the East tradition and it is continually happen till nowadays. The obedient of the East people from their tradition and the rule of Islam may keep them away from the West domination, especially the dominance of Western culture. The East culture is surprisingly the West, Santiago. He is being informed by some eastern people then he must respect the tradition of the East. The woman in the East, Arabian woman who dressed in black, is categorized as married woman. It means that the man is not allowed to communicate with them. Besides, the tradition of the East is the way how to survive for living in the desert.

The East occasionally uses an Arabic language. This is also the tradition of the East people to communicate with, even when Santiago faces the East people. He thinks that the language is so strange. He never heard the language before and he also hates to the people who speaks Arab.

"The men fell into an animated discussion. They spoke in an Arabic dialect that the boy didn't understand, but, when he made to leave, the guard told him to stay. The boy became fearful; the omens told him that something was wrong" (Coelho, 1993: 106).

The West came to the East and attempted to understand the East language. It did not enough if they just assume their strange language. Previously, the East languages are different from the West language. The West under their domination attempts to force the others to follow their common language, English language. We

know that the English language is a global language. Everybody must be able to use this language because they realize that they can communicate easily with various people in the world. In case, the oriental languages are the important instrument as a certain object study. If the West can understand the East languages, they can also define or dominate the East. Without language people cannot deliver some information or purposes to other people.

“Two more months passed, and the shelf brought many customers into the crystal shop. The boy estimated that, if he worked for six more months, he could return to Spain and buy sixty sheep, and yet another sixty. In less than a year, he would have doubled his flock, and he would be able to do business with the Arabs, because he was now able to speak their strange language” (Coelho, 1993: 56).

The strangeness of the East languages make the West is so hard to communicate with. Therefore, the author constructs the west character as the superior one. He, Santiago, is finally able to speak Arabic a little even in the first encountering with the East he could not speak and understand it. Because of his journey to Egypt, he has to master in that language. The native language, the East languages, is very important to be analyzed and it will be a guidance of Western people in defining the orient as the discourse. The orientalist can imitate the orient easily. They can learn the orient's behavior and languages. Lane reveals that the East therefore must be understood as his concerns over them, the orient. He also has the power that exists among the East. Its power is something that the East does not have. He composes the knowledge of the Orient. It is also intended as useful knowledge for European or the West. It is as dissemination on the knowledge of orient (Said, 160: 1979).

Defining the East is not only its culture but also its religion. The East religion is constructed in *The Alchemist* and also being accurate evidence of the West concerned to the East. Said explains that there is a necessity over the orient by the West in languages, cultures and religion (Said, 1979: 137). Almost the eastern people

are Muslim. So, the Muslim in this novel is constructed by the author. Another fact about the religion of the East in the novel will be shown below.

“As he waited, a priest climbed to the top of a nearby tower and began his chant; everyone in the market fell to their knees, touched their foreheads to the ground, and took up the chant. Then, like a colony of worker ants, they dismantled their stalls and left (Coelho, 1993: 38).”

The West defines the East from many aspects. Therefore, the East is drawn as strange people, religion, culture, language. It indicates that the writer of the novel, Paulo Coelho has the purpose to the readers. He constructs everything about the East. What is the ideological interest of the West, the author, behind the construction of the East in the novel? The explanation related to the ideological interest of the West, the author, behind the construction of the East will be discussed in the next subchapter.

4.3 The Ideological Interest beyond Orientalism

There is a connection between *The Alchemist* and the role of the author. The experiences and life of the author which he gets from the social environment can give influences to what he writes in his literary works. According to Bennet and Royle (2004: 19), “The literary game ... has to do with the relationship between fiction (a novel) and truth (biography or autobiography), as well as between an author and a narrator.” In the novel, the author may have the interest or may not have the interest at all in drawing his opinion or his idea to the reader through the representation. The whole story of *The Alchemist* is fiction or something does not happen in the real life, but there is a construction of orientalism in it.

As the author, Coelho represents the Eastern and Western subjects in his novel based on his perception and ideas. In the first subchapter, he shows the West includes the characters, setting and the culture of the East. Therefore he gives his ideas beyond the construction of the novel. He shows that the West is superior, powerful and modern. From the novel, he tries to give the image of West is good and also gives the stereotypes over the East. As Said states that the East is stereotyped and concerned by

the West (Said, 1979: 4). While in the second subchapter, Coelho shows the representation from giving some perceptions and stereotypes through the characters, condition and the culture of the East. He gives an inaccurate image of the eastern that the East commonly strange, primitive, full of magic, extremist instead of groups of people who give a large amount of violence.

The author, from his idea, draws the East as the opposite one, non European part or other cultures. Coelho represents not only the distinction between them, but also leads the readers to understand his idea. However, from the novel, the image, the stereotypes and the construction of East is permanently known as subordinate one. The dominance of the West that Coelho constructed in the novel is fully the way of making a justification of the East that their representation is absolutely right. All the information about the representation of the East in the novel has emerged the misconception about the East-the orient, Arab, African people and Muslim exactly. Regarding the stereotypes of ignorance and submission concerned with the East. It becomes the general studies in the Western thoughts. Therefore, the stereotypes of the East has been reinforced by a power of discourses toward the East.

This generalization of the negative images of the eastern world is entirely making the process of colonialism or cultural hegemony upon them. Therefore, the process of drawing and stereotyping is as a tool and instrument to conquer the Eastern through literary world. In fact, the stereotyping of the East is based on the religion, culture, studies, mass media and text or literary works. It is also the way that Coelho used in his literary works to support the other scholars of West to define the East into western thoughts. Nowadays, mass media has become an important thing to give some influences to society, particularly in sustaining orientalist discourse.

The classic role of mass media is to inform, entertain, persuade, and even educate the people. They can change in attitude of the society by underlining certain issues. The role of media has influenced men for centuries. Therefore, the books as well as the literary works, newspapers, magazines, articles, radio, television and internet based on website are now widely used to give inaccurate information, facts

and believe. The media in the modern world has a potential to make some new images in shaping politics, culture and the public believes. In other word, the audience has known or even generalized the East as subordinated, inferior and dangerous.



CHAPTER 5. CONCLUSION

The Alchemist, portrayed life of a young shepherd boy named Santiago who has a journey to Egypt to follow his dream. Starting from the Andalusia, Spain, to Egypt, he tries to find the treasure. Although Santiago is part of the Western region, in his journey, he encounters many people from the East. The encountering Santiago with the East people makes him conclude some perceptions. By analyzing the novel, Coelho represents the West and the East through the characteristic of the characters, deeds, conditions and both cultures.

Both representation of the West and the East are different. The West is described as positive and the East is described as negative. This is linear to Edward Said's orientalism that the West is superior and the East is inferior, backwardness and subordinated. Those constructions are the result of the author's experiences or his ideological interest in the social environment portrayed in the novel. The West can solve all their problems, feeling optimistic, smart and full of struggle. They are also described as helping each other whether Santiago helps the merchant to earn more money. Therefore, the representation of the East in the novel is negative. It is contrary with the fact. The East always brings some troubles to the West people. The East is also described as strange, primitive, stubborn, full of magic and lies. Besides, the condition of the East, the desert, is dangerous place. As what Coelho constructs the East as the subordinated is linear to Said's orientalism that the West tries to do the practice of viewing the East based on their point of view. In other word, the West tries to stereotype the East. From analyzing the novel, it is not only the representation of the West and the East but also the ideological interest beyond it. Hence, the idea of stereotyping the East by the West discourses is to continue the process of domination

and colonialism. Therefore, the reinforcement of their discourses is generally to hegemony even to conquer the eastern world.

In orientalism perspective, the absolute goal is to reach the equality, not only of the different between the West and the East, but also of the humanity. Every part in the universe has to be equal in their lives, especially in distinguishing proportion of the West and East in this world. In so far, it is believed that there are so many distinctions upon them but, it should not be a gap to live together. It should not be a stereotyping, negative image, bad perception and also domination. It is related to the East representation in the novel and Paulo Coelho as the writer, wants to make a good story in order to enrich the literary works because the social life can give the influence to the writer as well.

REFERENCES

Books:

- Bennet, A., Royle, N. 2004. *An Introduction to Literature, Criticism and Theory*. London: Pearson Education Limited.
- Blaxter, et al. 1996. *How to Research*. Philadelphia: Open University Press.
- Blaxter, Loraine., Hughes, Christina., and Tight, Malcolm. 2006. *How to Research*. Third Edition. New York: Open University Press.
- Coelho, Paulo. 1993. *The Alchemist*. New York: Harper Collins Publisher.
- Denscombe, Martyn. 2007. *The Good Research Guide: for small-scale social research projects*. New York: Open University Press.
- Denzim, N. K, Lincoln. Y. S. 2005. *The Sage Handbook of Qualitative Research*. California: The Sage Publication.
- Gilbert, Bar Moore. 1997. *Postcolonial Theory – Context, Practices, Politics*. Biddles Ltd. Guildford and King's Lynn.
- Gray. D. E. 2004. *Doing Research in the Real World*. London: Sage Publication.
- Hornby, A.S. 1995. *Oxford Advanced Learner's Dictionary*. Fifth Edition. Oxford University Press.
- Landauer, Jeff., Rowlands, Joseph. 2001. *The Importance of Courage*. New York.
- Mc Millan, H.J .1992.*Educational Research*. New York: Harper Collins Inc.
- Murray, R. 2005. *Writing For Academic Journals*. England: Open University Press.
- Said, Edward. 1979. *Orientalism*. New York: Vintage Books.
- Said, Edward.1994. *Culture and Imperialism*. New York: Vintage Books. A Division of Random House, Inc.
- Shaw, H. 1972. *Dictionary of Literary Terms*. New York: McGraw Hill Book Company.
- Young, P.V. 1982. *Scientific Social Surveys and Research*. New Delhi: Prentice Hall.

Theses and Journals:

Calia, Phillipe. 2007. *Representing The Other' Today: Contemporary Photography In The Light Of The Postcolonial Debate*. United Kingdom: University of Westminster.

D. Nawang Wulan's Thesis: "Mendengar Hati, Mengejar Mimpi Dan Realitas Dunia: Interpretasi Makna Simbol Dalam Novel *The Alchemist* Karya Paulo Coelho".

Foster, John., Froman, Wayne. 2002. *Thresholds of Western Culture: Identity, Postcoloniality, Transnationalism*. London and New York: Trivium Publication.

Lopez, Alfred J. 2001. *Posts and Pasts: A Theory of Postcolonialism*. State University of New York.

Mohamad Jawad thesis (2014) entitled "Misconception Of The West Towards The East In Paul Bowles' *The Sheltering Sky*."

Navaro, Laura. 2010. *Islamophobia and Sexism: Muslim Women in the Western Mass Media*. France. OKCIR Publication.

Internets:

<http://www.gradesaver.com/author/paulo-coelho/> [March, 7th 2014]

Scout, Alex. 2001. Michel Foucault's The Archaeology of Knowledge [Serial online]. <http://www.angelfire.com/md2/timewarp/foucault.html>. [February, 26th 2013].

Sered, Danielle. 1996. *Orientalism by Edward Said*.
<http://plato.stanford.edu/entries/orientalism/> [April, 20th 2014]

Unnamed. www.1000ventures.com/business_guide/crosscuttings/cultures_east-west-phylosophy.html [April, 21th 2014]

Unnamed. (<http://www.edu.pe.ca/southernkings/emotionsoptimism.htm>) retrieved on November 7th 2014.

Unnamed. (<http://www.andalucia.com/history/home.htm>) retrieved on December, 7th 2014).

Unnamed. (<http://psychology.about.com/od/sensationandperception/ss/perceptproc.htm> retrieved on December 23th 2014)

Unnamed. (<http://changingminds.org/explanation/theories/stereotypes.htm> retrieved on January 8th 2015).

Unnamed. (<http://www.crystalinks.com/urim.html> retrieved on January 9th ,2015).

Unnamed. ([http://www.bedawi.com/Bedouin Culture EN.html](http://www.bedawi.com/Bedouin_Culture_EN.html) retrieved on January 9th ,2015).

Unnamed. (<http://www.britannica.com/EBchecked/topic/582513/Tangier> retrieved on December 9th, 2014).

Unnamed. (http://www.city-journal.org/2008/18_1_snd-west.html) retrieved on February, 24th 2015

Unnamed. <http://www.centreforconfidence.co.uk/pp/overview.php?p=c2lkPTQmdGlkPTAmaWQ9NTU>