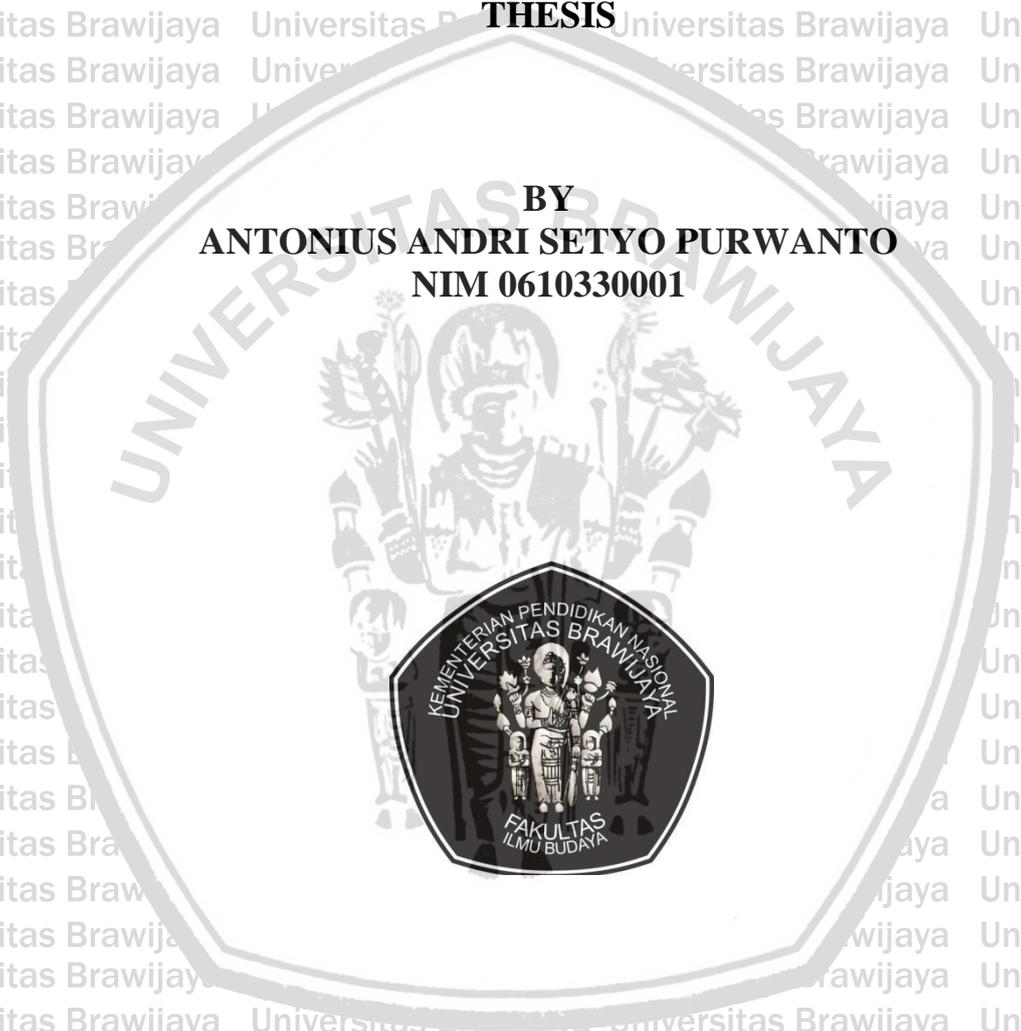


**SELF RELIANCE PORTRAYED ON ATHENA
IN PAULO COELHO'S *THE WITCH OF PORTOBELLO***

THESIS

**BY
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

2012

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THESIS

**Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***

**BY
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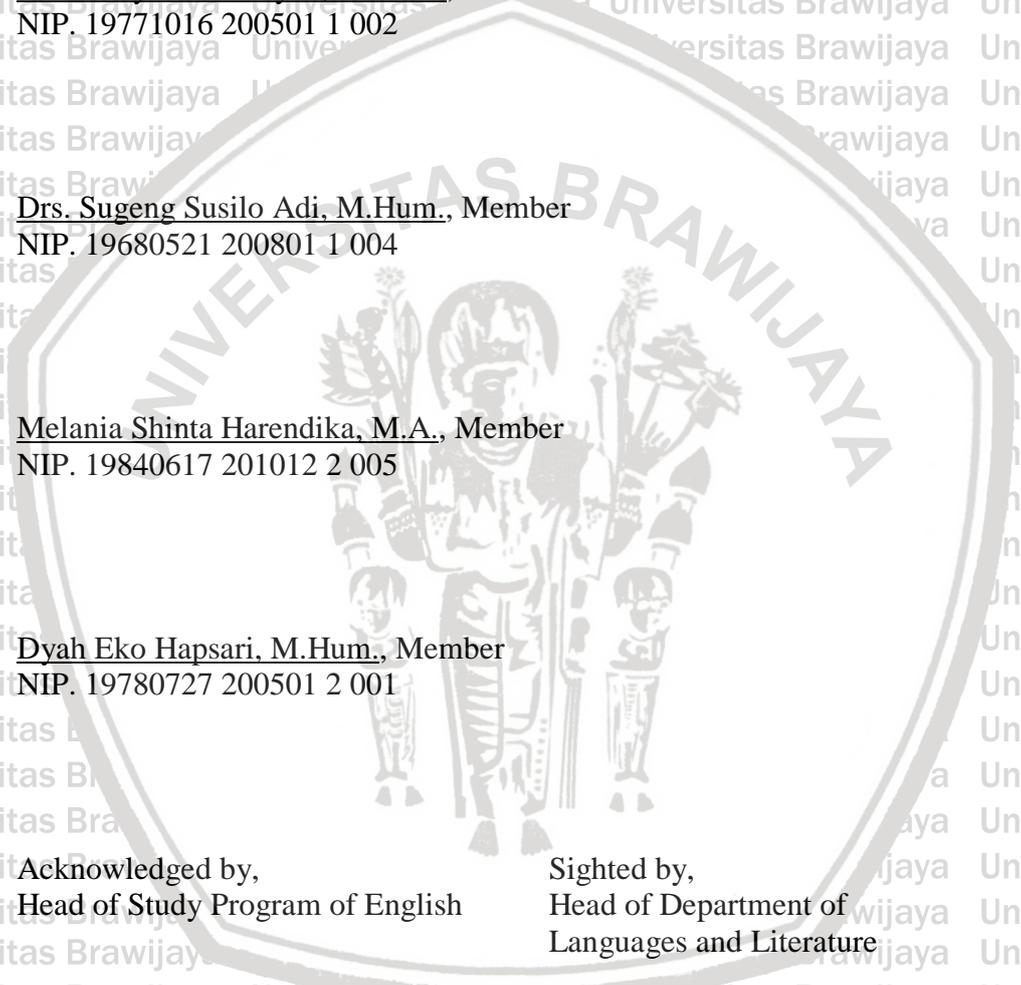
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ABSTRACT

Purwanto, Antonius Andri Setyo. 2012., **Self Reliance Portrayed on Athena in Paulo Coelho's *The Witch of Portobello***. Study Program of English, Department of Languages and Literature, Universitas Brawijaya. Supervisor: M. Andhy Nurmansyah; Co-Supervisor: Sugeng Susilo Adi

Keywords: transcendentalism, self reliance, inner voice, independent act.

The existence of human as individual in a society needs to be respected because of her/his ability to shape the society with his/her opinions, thoughts, and actions. The importance of independent and critical thinking of individual in making personal decisions or in rendering thoughts to society is clearly illustrated in Paulo Coelho's *The Witch of Portobello*. Further, transcendentalism, especially self reliance, provides concepts needed to be an independent individual. Therefore, in this study, the writer analyzes the portrayal of self reliance concepts on Athena, the main character of *The Witch of Portobello*, which is formulated around how self reliance is portrayed on Athena in Paulo Coelho's *The Witch of Portobello*.

This study reveals that two key points of self reliance: (1) to trust inner voice, and (2) to act independently are applied by the main character. The writer finds several ways used by Athena in finding and trusting inner voice: praying and contemplating, dancing, and finding teachers. The finding process is required because inner voice is different from egoism or personal interest. By trusting inner voice, Athena finds her own thought without adopting others' opinion. Then, the thought is applied in independent act as an offer of new paradigm from different point of view.

The writer suggests other researchers to analyze the role of dance as a way of self reliance. Else, the change of concept of God in the novel can be an interesting subject to be analyzed.

ABSTRAK

Purwanto, Antonius Andri Setyo. 2012., **Sikap Berdikari yang Tergambar pada Athena dalam Novel *The Witch of Portobello* Karangan Paulo Coelho.** Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Universitas Brawijaya. Pembimbing (I) M. Andhy Nurmansyah (II) Sugeng Susilo Adi

Kata Kunci: transcendentalisme, sikap berdikari, suara hati, aksi independen

Keberadaan manusia sebagai makhluk individu dalam sebuah masyarakat perlu dihargai karena kemampuannya dalam menentukan masyarakat dengan opini-opini dan pemikiran-pemikiran, dan tindakan-tindakan. Pentingnya peran individu yang kritis dan independen dalam keputusan-keputusan pribadi maupun menyumbangkan pemikiran terhadap masyarakat tergambar dalam novel *The Witch of Portobello* karangan Paulo Coelho. Lebih lanjut, transcendentalisme, terutama sikap berdikari, memiliki konsep-konsep yang diperlukan untuk menjadi individu yang independen. Oleh karena itu, dalam studi ini penulis meneliti penggambaran sikap berdikari oleh Athena, tokoh utama novel *The Witch of Portobello*, yang dirumuskan dengan “Bagaimana sikap berdikari diperankan oleh Athena dalam Novel *The Witch of Portobello* karangan Paulo Coelho?”

Hasil studi menunjukkan bahwa dua poin kunci sikap berdikari, yakni (1) mempercayai suara hati, dan (2) aksi independen telah diaplikasikan oleh tokoh utama. Penulis menemukan beberapa cara yang digunakan oleh tokoh utama cerita dalam menemukan dan mempercayai suara hati, yakni berdoa dan berkontemplasi, menari, dan mencari guru/pembimbing. Proses tersebut diperlukan karena mempercayai suara hati berbeda dengan menuruti egoisme atau keinginan pribadi. Dengan mempercayai suara hati, tokoh menemukan pemikiran yang menjadi buah pemikirannya sendiri, tanpa perlu mengadopsi pemikiran orang lain. Hasil pemikiran inilah yang kemudian diwujudkan dalam bentuk aksi independen sebagai sebuah bentuk tawaran paradigma dari sudut pandang yang berbeda.

Penulis menyarankan kepada peneliti selanjutnya untuk mempelajari lebih dalam peran tarian sebagai sebuah cara dalam proses sikap berdikari. Selain itu, perubahan konsep Tuhan dalam novel ini dapat menjadi topik yang menarik untuk diteliti.

ACKNOWLEDGEMENTS

Great thanks to God who always gives blessing so this thesis can be finished. The process of thesis writing is an important part in the writer's achievement in academic field. There are challenges and findings during the process. All of those things give valuable experiences to the writer for facing future life.

Indeed, this thesis cannot be finished without helps and supports from many people. So, in this page, the writer would like to thank M. Andhy Nurmansyah, M.Hum., the writer's supervisor, who gives advices, supports, and word "be successful"; Drs. Sugeng Susilo Adi, M.Hum., co-supervisor who supports the writer to finish this thesis quickly. The writer also says thank to Universitas Brawijaya, especially Faculty of Culture Studies, which provides great opportunity to develop the writer's knowledge and skills.

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Keep dreaming, quit talking, do the best, and let God do the rest.

Malang, 23 July 2012

The Writer

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CHAPTER I

INTRODUCTION

1.1 Background of The Study

From anthropological point of view, human being's roles in the world are said to be as individual, social, and cultural being. As individual, human being is unique in physic, character, personality, and ability that make one different from others. Meanwhile, the fact that human being does not live alone, but groups with others, and needs other humans' help, indicates human being's role as a social being. Then, human beings, all together, establish a society in which there are system, rules, and values to be obeyed. Here shows human being's role as a cultural being.

Discussing human being as individual being means discussing the relationship between an individual and himself/herself. This "self conversation" is a special characteristic because a human being is blessed with intelligence and feeling which other living creatures do not have. Moreover, human being is also blessed with spiritual realm in the inner part of self that makes human being able "to communicate" with the Creator. At that time when an individual goes into the inner part of his/her being, relating life experiences with his/her existence, questions like "Who am I?", "Why do I live for?", or "Does God exist?" emerge.

It describes the process of individual in entering spiritual realm as Fuller (2001) notes,

We encounter spiritual issues every time we wonder where the universe comes from, why we are here, or what happens when we die...when we become moved by value, such as beauty, love, or creativity that seem to reveal a meaning or power beyond our visible world. (p.8)

The process urges every individual to live his/her life perfectly by actualizing all potentials, be unique and original, and be a meritorious individual.

Indeed, this effort makes an individual explore his/her potentials, and trusts his/her ability. On a certain level of exploration, an individual who is exploring his or her individuality is potential to contradict his/her actions with the demand to obey social rules. Therefore, it is likely that rules coming from religion, or society, or others, tend to be in contradiction for individual's creativity or thought.

Society as a communal living form consists of rules and bureaucracy to maintain stability in social life harmony. For an individual, this condition becomes a factor that must be considered in order to fully express individual potentials. There will be a 'pressure' to restrain an individual thought or idea, and to consider social rules. Breaking the social rules will cause bad effect for an individual. However, following all rules straightly will threaten individual uniqueness. This kind of a dilemma appears to be interesting in the process of individual exploration.

Talking further about one source of rules in society, religion is included in it. According to Oxford Dictionaries (2012), religion is "particular system of faith and worship." Formed from a very long history, religion offers values manifested in scriptures, practices, traditions, that help individual to develop his/her spiritual life. Above all, religion helps individual to have relationship with God, who is

believed as the Highest Power and the Creator. Through religion, individual also learns all about humanity, good or bad things, immaterial realm, and existence of God.

Because of its system, thus religion is organized. Religion has specific rules, traditions, and rites of praying/worship. It means that when an individual believes in a certain religion, he/she must follow rules, traditions, and structured rites of the religion. Since there are so many religions exist, individual has the right to choose a certain religion to be believed freely. The freedom indicates that religion is also a personal or private matter concerning with individual's effort to have intimate relationship with God, even in communion with God, in praying, meditating, or any social activities. Therefore, the choice of religion is fully depended on the individual.

In fact, there are sometimes conflicts between religion as an institution and a private belief. As an institution, religion has rites of praying, doctrinal interpretations, rules that must be accepted and followed in order to have good relationship with God. On the other side, as a private belief, religion is all about private relationship between individual and God. Conflicts often happen when religions are considered not enough in order to develop relationship with God spiritually. One of factors that cause the conflict is the perspective of leader and followers of religion. When religion is interpreted by its member as rules that judge only about right or wrong, allow or disallow, then the value of religion is reduced. Abraham Maslow (Cited in Fuller, 2001, p.5) writes a warning about potential antagonism between the private realm of religious experiences and the

public realm of formal religious practices, “when people lose or forget the subjectively religious experience, and redefine religion as a set of habit, behaviors, dogmas forms...at the extreme [this causes spirituality to become] entirely legalistic, bureaucratic, conventional, empty, and in the true meaning of the word, antireligious.” Then, this conflict forces individuals to develop their own spiritual life, which leads to the emergence of many practices or movement for personal spiritual development, such as New Age movement in this 20th century.

New Age movement that began in England in 1960s has become a way to develop individual’s spiritual life. It was a reaction of people’s distrust of organized religion because its doctrines, dogmas, rites, and so on were considered to be failed in fulfilling spiritual need. Then, it can be found New Agers’ expression to fulfill their spiritual need: meditation, astrology, human potential movement, etc. This condition leads to what John Naisbitt and Patricia Aburdene said as *Spirituality Yes, Organized Religion No!*(cited in Sukidi, 2000, para.2).

Brian Zinnbauerr (cited in Fuller, 2001) provides futher brief explanation about the Spiritual but not Religious group as the following:

Less likely to evaluate religiousness positively, less likely to engage in traditional form of worship such as church attendance and prayer, less likely to engage in group experiences related to spiritual growth, more likely to be agnostic, more likely to characterize religiousness and spirituality as different and nonoverlapping concepts, more likely to hold nontraditional ‘new age’ beliefs, and more likely to have had mystical experiences. (p.6)

Activities purposed to look for new ways in growing spiritual life, and/or criticizing established religions occur so many times in history. In America, there

was transcendentalism, a movement which began flourishing in the early 19th century. The publication of Ralph Waldo Emerson's *Nature* in 1836 marked the beginning of this movement. The essay was also considered as a systematic exposition of transcendental philosophy. Along with among other Amos Bronson Alcott, William Henry Channing, Margaret Fuller, Henry David Thoreau, Theodore Parker, Emerson established the principal concept of Transcendentalism, as Wilson (1998, para.4) writes "the oneness of individual souls with nature and with God gave dignity and importance to human activity and made possible a belief in the power to effect social change in harmony with God's Purpose." The principal concept encourages people to have a direct relationship with God and nature. Transcendentalists try to break established and rigid Unitarianism by practicing what Emerson states in *Introduction* section of *Nature* (1836), "The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe?" (para.1)

In addition to *Nature*, another Emerson's essay, *Self Reliance* is regarded as most fully developed statement on the philosophy of individualism that characterizes the transcendentalist movement. In the essay, Emerson explains his transcendental thought and its relationship with an individual. *Self Reliance* itself seems to be guidance for being a transcendentalist. As in *Nature* (1836), Emerson states that there is a direct relationship between man, God and Nature, *Self Reliance* (1841) urges an individual to trust thyself, to be genuine, and to believe that self reliance can bring reform to society, even religion. Regarding the

concept, this thesis will understand it more through the reading of the main character's actions of Paulo Coelho's novel entitled *The Witch of Portobello*.

Sherine Khalil, or well known as Athena, is a character created by Paulo Coelho in his novel entitled *The Witch of Portobello*. Athena was born from a gypsy mother, Liliana, who had slept with a *gadje* (a foreigner, not a gypsy man).

One week after the birth, Liliana abandoned the baby in an adoption center because she did not want her baby to be stigmatized in the tribe as a *gadje* and a fatherless child.

Then, Athena was adopted by Shamira L. Khalil. In her childhood, Athena showed strong religious vocation: spending all her time in the church, experiencing visions, and reading about life of Catholic Saints. As she grew older, Athena's strong religious vocation led her into an awareness of her inner voice as a revelation of God or universal spirit. She decided to follow her inner voice, and it brought Athena into some experiences that strengthened her inner voice: becoming a mother, exploring dance, learning calligraphy, seeking for her birth mother, and teaching people to listen to their inward voice.

Conflicts appeared when Athena's decision to follow inner voice often makes no sense for other people, even contradicts with social conformity. Indeed, Athena's efforts to be independent thinker have to face against the power of conformity. In the story, it is clearly seen when activities of Athena's group are protested by local religion. The group's activities, such as some collective dancing, followed by the invocation of a being known as Hagia Sofia, of whom people are free to ask questions, and ended with a sermon and a group prayer to

the Great Mother, are judged as “the Satanic Cult at the heart of England”. As told in the story, this incident happens in Portobello Road, and makes Athena known later as The Witch of Portobello, which is used as the title of the novel.

Furthermore, Athena’s efforts to be an independent individual are the central problems of this novel, as written on the novel’s back cover, “*How do we find the courage to always be true to ourselves – even if we are unsure of who we are?*” Athena’s struggles to be an independent individual are interesting to be analyzed under the perspective of transcendentalism, especially self reliance.

Paulo Coelho, as the writer of *The Witch of Portobello*, is an inspirational writer. Themes of his works, which are related to life value such as love, passion, joy, sacrifice, potentially influence the readers. In *The Witch of Portobello*, Coelho offers unique perspective to reveal the main character. The story of Athena is told by other character who knows her well or hardly at all: family, friends, or even other character who only meets Athena once or twice. The perspective enables one character to have different opinion about Athena from the other characters. Moreover, the theme itself, the search for spirituality and its consequences, makes this novel very intriguing to be analyzed.

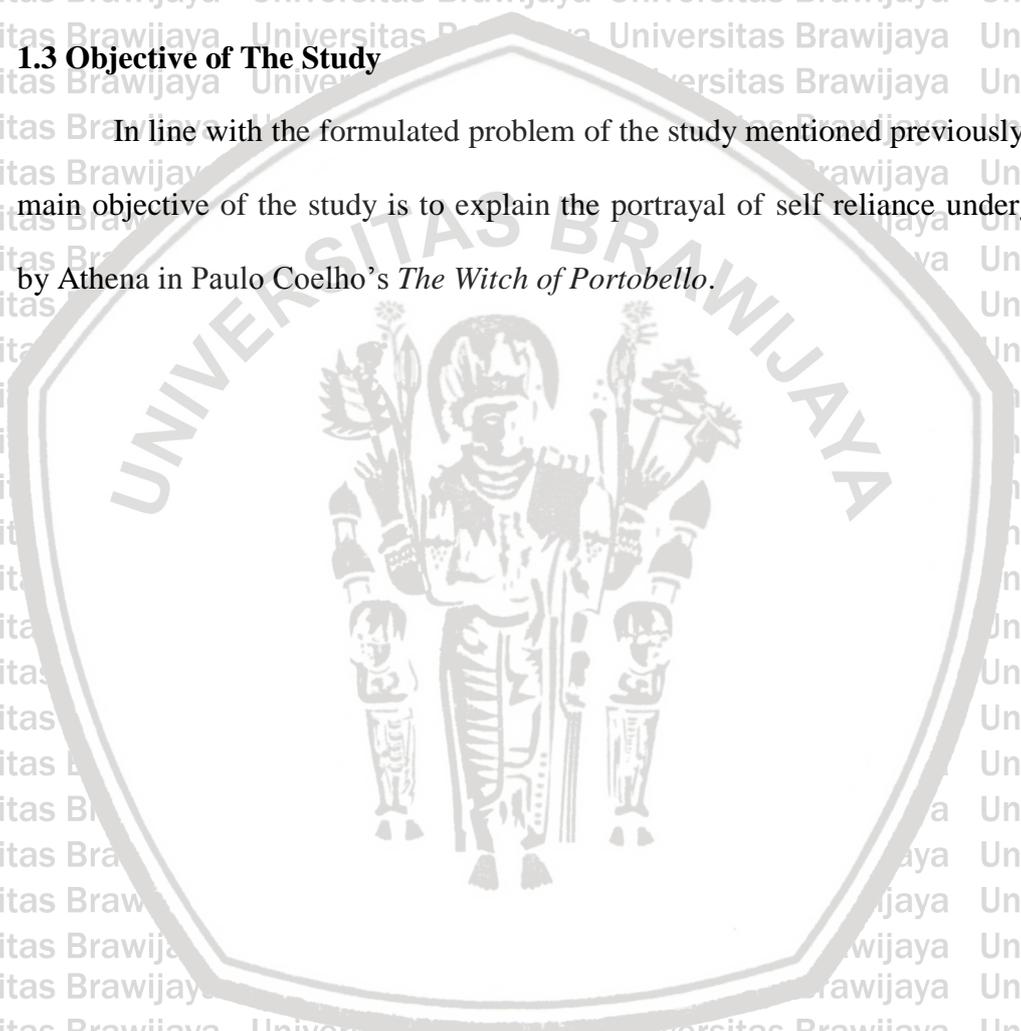
Based on the explanation, the writer is very interested to analyze Athena as the main character in Paulo Coelho’s *The Witch of Portobello* in the term of transcendentalism, especially self reliance. Therefore, this thesis is given a title “Self Reliance Portrayed on Athena in Paulo Coelho’s *The Witch of Portobello*.”

1.2 Problem of The Study

To reveal the portrayal of self reliance in the novel, this thesis problem will be formulated around how self reliance is portrayed on Athena in Paulo Coelho's *The Witch of Portobello*.

1.3 Objective of The Study

In line with the formulated problem of the study mentioned previously, the main objective of the study is to explain the portrayal of self reliance undergone by Athena in Paulo Coelho's *The Witch of Portobello*.



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides explanation about transcendentalism as a concept used to limit the analysis of the work in the next chapter. To systematize the explanation first, it will be explained the basic tenets of transcendentalism and continued later with the concept of self reliance. To complete this chapter, it also covers the previous studies related to this study.

2.1 Transcendentalism

Transcendentalism emerges in New England as a reform movement that threatens the established system. New England is a region located on northeast corner of United States of America. Consist of six states, New England is one of the most historic and culturally rich regions of USA. Boston is the capital and the largest city in Massachusetts (one of New England's states) which helps to introduce transcendentalism to the world. Felton (2006) notes the role of Boston in transcendentalism's growth. Cambridge, just across the river from Boston, provided young people with a well education system, and Concord, a small village of west Boston, with its natural scene, became the heart and soul of transcendentalism because many activities of transcendentalism were held there.

(p.7)

Although the sequence of events can be easily identified, it is not quite easy to find the exact definition of transcendentalism. Contemporaries have tried

to define the movement, but did not result satisfied definition. For example, Wilson, (2011, para.1) just defines Transcendentalism as “a religious, philosophical, and literary movement that began to express itself in New England in the 1830s and continue through the 1840s and 1850s.” It is clear that the definition does not reach the root of the movement. One of the reasons that explains the difficulty is expressed by Joel Myrson (2000, p.xxv) in his book *Transcendentalism: a Reader*, “The Transcendentalist were essentially syncretic, borrowing from various philosophies, literatures, and religious whatever they felt was appropriate to their developing beliefs, and forging these borrowings into a new system.” In the other side, Myrson’s opinion gives implicitly clues about root and purpose of the movement. It shows close observation of transcendentalists on what are happened in the society, relates it with good values from any sources, and brings them into a new system that will be used to reform religious and social life. Emerson, through his explanation about transcendentalism on his lecture *The Transcendentalist*, on December 23rd 1941, gave a close definition of the movement to the extended one. On the first paragraph of the lecture, Emerson (cited in Myrson, 2000) states,

The first thing we have to say respecting what are called new views here in New England, at the present time, is, that they are not new, but the very oldest of thoughts cast into the mould of these new times. (p.366)

At first, New England transcendentalism was a religious enthusiasm and revolution movement. Therefore, transcendentalism history could not be separated from religious system at the time, Unitarianism. A sense of “newness”, especially on religious system, was felt in the society when Unitarianism replaced the former

Calvinism of Puritan. One of the “newness” was Puritan beliefs on original sin in humankind replaced by Unitarian’s human effort, which salvation could be reached by reaching good quality of life. The “newness” became nothing when Unitarianism gained the upper hand, and dominated the religious system. They did not bring religion to life, but tended to maintain forms. Myrson (2000) explains that this condition resulted in a remote and arid church, which Emerson called: corpse-cold Unitarian. The situation really disturbed some of the Unitarian Minister. Then, it was not surprising that former Unitarian minister became key figure of transcendentalism. (p.xvii)

Transcendentalism began to appear in 1836. Wayne (2006, p.viii) explains that the year sometimes called the ‘annus mirabilis’ of transcendentalism. Transcendental Club, a meeting space for free discussion of theological and moral subject, was formed and held the first meeting in September 1836. Also in the same years, several key texts that supported the basic foundation of transcendentalism were published. Among the texts published, Ralph Wardo Emerson’s essay *Nature*, which was anonymously published in 1836, became the most important work. Wilson (1998, para.1) notes, “*Nature* was a systematic exposition of the transcendental movement.” In the long essay which includes an introduction and eight separate sections, Emerson explains the philosophy of nature. The essay also shows Emerson’s rejection of Lockean Empirism, which is admitted by Unitarianism. The essay establishes Ralph Wardo Emerson as the primary intellectual force behind the transcendental movement. The concept of

nature then becomes one of the most consistent and significant that appears in much of transcendentalists' later writing.

In 1838, an Emerson's address to the graduating class of Harvard Divinity School became a signal of separation of transcendentalism from Unitarianism.

Wayne (2006) explains that in the address Emerson urged audience to replace the 'common God' or Biblical God with God as divinity of God, Human and Nature, and questioned others scriptural basis of orthodox Christian beliefs. He also shifted this purely theological issue into more literary and philosophical. Later, it made transcendentalism more than a theological break between generation, but also a philosophical, literary, and social reform movement. The shift gave 'room' for other participants, such as Margaret Fuller and Henry David Thoreau, who did not come to Transcendentalism through Unitarianism, but literary and philosophical interest. (p.viii)

Transcendental movement as a social reform was also influenced by a major shift and sensibility in American life at that time. Industrialization and materialism have changed people's life. As money became more valuable, people began to give all their energy to earn money and prosperity. It made people ignore their surroundings, even disengaged from it. This condition was clearly illustrated by Myrson (2000):

Thoreau makes this point in *Walden*, where he contrasts someone putting in hard day labor in order to buy a ticket for a short journey on the railroad train to Fitchburg with his own leisurely pace on foot toward the same destination, and his ability to observe and interact with the people and scenery on the way. (p.xxxi)

The illustration clearly shows people's ignorance to their surroundings. They just focus on their destination, but ignore everything that happen along the process, in this case the journey itself. This makes nature not become the important part for human life anymore, except as a market of commodity. Meanwhile, nature is the most important thing in transcendentalism concept.

Emerson and other transcendentalists, such as Amos Bronson Alcott, Cyrus Bartol, Orestes Brownson, William Henry Channing, James Freeman Clarke, Margaret Fuller, Theodore Parker, Elizabeth Palmer Peabody, George Ripley, Henry David Thoreau, expressed the Transcendental Philosophy in a variety of ways. Transcendental Club created a Journal, *Dial* (1840-1844), as a medium for disseminating their ideas into larger public.

Wilson (2011) explains that there are also several activities to which transcendentalists devote their energy: teaching and educational reform, and establishment of experimental living communities. Education is naturally the prime area because the intuitive nature of knowledge is a part of transcendentalists' outlook. They replace teaching method which in the century is characterized by rote memorization, with more intuitive method. By using a Socratic question-and-answer technique and student journals, transcendentalists emphasize the importance of original, creative, and synthetic thinking.

(para.24-32)

The establishment of experimental living communities is designed as an experiment in living and an attempt in applying transcendental value. Some of the communities were Fruitland, established by Bronson Alcott and Charles Lane

(1843-1844), Brook Farm, established by George and Sophia Ripley (1841-1847).

Moreover, Henry David Thoreau built a cabin and lived alone in Walden Pond, located in Walden Woods, outside of the village of Concord, in order to live intimately with nature.

2.2 Basic Tenets of Transcendentalism

Although influenced by Puritan Calvinism, enlightenment thought (Unitarianism), Quakerism (with its emphasis on the “inner light” and social justice), German Philosophers Johann Wolfgang von Goethe and Immanuel Kant, English Romanticist Samuel Taylor Coleridge, transcendentalism ultimately develops as an independent philosophy that synthesizes several religious, philosophical, historical, and literary tradition.

Although transcendentalism in some way prizes highly the concept of individuality, there are three basic tenets that are believed, The Oversoul, the worth of individual development, and the power of intuition. Myrson (2000) concludes that these three concepts are interrelated to answer the basic questions of transcendentalists, “How do we see the world?” (p.xxvi)

The first basic concept is The Oversoul. Wilson (2011, para. 9) describes the Oversoul as “a kind of cosmic unity between man, God, and nature.” Wilson’s description has its root on what Emerson states on the beginning of his essay, *Nature*. In the *Introduction* section of *Nature*, Emerson (1836, para.1) writes,

“The foregoing generations beheld God and nature face to face; we---, through eyes. Why should not we also enjoy an original relation to the universe?” For the transcendentalists, God, or divine spirit is present in each and every man and in all

of nature. So, each particular example of nature or humanity is a reflection of the divine. Therefore, human must be an observer, to study and reflect everything that is provided by nature. By playing the role, human will find that natural world reveals the truth about human existence and morality. However, in this effort, Emerson emphasizes the importance of psyche's role. He states in *Nature* (1836, para.2), "All natural objects make kindred impression, when the mind is open to their influence." This indicates that in attempting to approach the nature, human must focus on what nature reveals to human, more than scientific observation.

This Oversoul or divinity makes human so worth because they have God's aspect in their selves. Emerson explains this very clear in *Nature* (1836), that he experienced the divinity:

Standing on bare ground, -my head bathed by the blithe air, and uplifted into infinite space, - all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. (para.2)

The second concept is the worth of individual development. Because a man is a part of the Oversoul, or divinity, man is highly valued.

Transcendentalists believe that nature mirrors our psyche. It means that by studying nature human also studying himself. Moreover, it is said that if human cannot understand himself, may be nature will help. This understanding is also stated by Wilson (2011, para.9), "The presence of the divine spirit in both nature and the human soul made a direct understanding of God and openness to the natural world avenues to self-understanding. Self-understanding led to the perception of higher truth." As implication, this understanding then challenges

transcendentalists to foster a belief in their own selves in order to bring about personal improvement by practicing self reliance to enhance the divinity within them. Self reliance is all about individuality, urgency for uniqueness, originality, independence, and freedom of thinking.

The third concept is the power of intuition. At the very basic, the intuitive thought is the basic tool for transcendentalist to approach nature. An article entitled *Transcendentalism, Transcendence* (1997, para.3) notes, “They (transcendentalists) were committed to intuition as a way of knowing, to individualism, and to belief in the divinity of both man and nature.” Moreover, for them intuition is the birthright of every human being. It means that all human have same ability to have the Oversoul. While the society, especially Unitarianism adapts John Locke’s Empirism, believing *tabula rasa*, Transcendentalists adapt the concept of Immanuel Kant that there is preexisting knowledge. Intuition is the way to grasp the preexisting knowledge.

Although transcendentalism tends to be the individual philosophy, social reform is one of the products of transcendental movement. For them, social reform is an automatic result of transcendentalism as Myrson (2000, p.xxxiv) states, “...if we act on the basis of intuition rather than sensory experience...

Then, naturally, the result is religious, philosophy, literary, and social change.” It means that when every individual reaches the Oversoul, they will be able to live in harmony with nature.

From the understanding of basic concept of transcendentalism as elaborated above, the understanding of the main character, Athena, is channeled

to. However, the next concept about self reliance will help me more to analyze further the activities of Athena.

2.3 Self Reliance

According to Buell (2003, p.77), self reliance is “an ethos or practice intended to retrieve a person from the state in which adult people usually languish, acting, and thinking according to what is expected of you rather than according to what you most deeply believe.” Similar explanation is also stated by Wayne (2010), that self reliance is,

A call to individual to declare his or her independence from society...Self reliance is not egotism but the foundation of a society made up of individuals who, in eschewing ‘consistency,’ questioning authority, and seeking authentic meaning in their lives, create more perfect society. (p.238)

Both Buell’s and Wayne’s explanation above are a “down to earth” explanation about self reliance. The core concept of self reliance has root in Emerson’s essay entitled *Self Reliance*. The essay was published in 1841 in a collection entitled *Essays*, and in 1847 as revised edition of *Essays*. This essay actually includes materials from Emerson’s journal notes and several of lectures of the 1830s. It becomes popular essay because it relatively easy to be understood.

As Wayne (2010, p.235) notes, “It has since become one of his most widely read essays, the foundational statement of Emerson’s Transcendentalist philosophy and of American individualism in general.” Buell (2003, p.59) also notes the similar thought about self reliance in his book, *Emerson*, “What he (Emerson) liked to call Self-Reliance is the best single key to his thought and influence.” Moreover, Wayne (2010, p.235) states that *Self Reliance* becomes a significant reference to

understand transcendentalism, “One therefore cannot speak of Emerson’s philosophy, of American Transcendentalism, without the core idea of self reliance.”

Ignon and H. Rose (para.3) explain that *Self Reliance* is divided in to three main ideas that are importance of self reliance, self reliance and the individual, and self reliance and the society. These three main ideas explain clearly Emerson’s beliefs and its correlation with individual and society, so reader can understand how the beliefs can be applied in individual and society scope. There are two key points of self reliance: (A) To Trust Inner Voice and (B) To Act Independently (non-conformist).

2.3.1 To Trust Inner Voice

Emerson begins his essay *Self Reliance* (1841) with putting a Latin line, “Ne te quaesiveris extra” that means “do not seek outside yourself.” The line brings the reader to look at himself as the source of truth. Emerson urges to trust human’s intuition or inner voice, not other people opinion and other sources. As Emerson (1841, para.1) emphasizes, “To believe your own thought, to believe that what is true for you in your private heart is true for all men – that is genius.” The sentence asserts the importance of looking within and appreciates our own thought, and our individual experiences, rather than look to the thought of others.

In order to believe our own thought, Emerson (1841, para.1) urges his reader to aware for the flow of thought, by stating, “A man should learn to detect and watch that gleam of light which flashes across his mind from within.”

The call to rely on the inner voice has root in basic tenets of transcendentalism. Because of transcendentalists' beliefs on the power of intuition and unity between man, God, and nature, individual can make a moral decision without relying on information gained through everyday living, education and experimentation. For them, all educations and tuitions are about self discovery and self acceptance, because knowledge is to be cultivated within ourselves, not derived from others (Wayne, 2010, p.236). The pride on this individuality, or listening to inner voice, is so important, because it will be very helpful in expressing individual's original ideas. Therefore, to rely on other's opinion will hamper individual's effort to express the original ideas.

According to Emerson, to trust inner voice was not merely egoism. It is a gift from the overwhelming source. As he states in *Self Reliance* (1841),

What is the aboriginal Self, on which a universal reliance may be grounded? ...The inquiry leads us to that source, at once the essence of genius, of virtue, and of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. (para.21)

It can be seen from the explanation that intuition is the source of inner voice. Intuition is deeper than any kind of emotion, such as hope, gratitude, or even joy, as Buell (2003, p.65) also states, "The Me at the bottom of the me, the 'Trustee' or 'aboriginal self' on which reliance may be safely grounded, is despite whatever appearances to the contrary not a merely personal interest or entity but a universal." However, Emerson does not explain clearly what he means by intuition. In *Self Reliance* (1841, para.21), he just writes, "If we ask whence this comes, if we seek to pry into the soul that causes, all philosophy is at fault. Its

presence or its absence is all we can affirm.” Meanwhile, Emerson continues his statement with:

The relations of the soul to divine spirit are so pure, that is profane to seek to interpose helps. It must be that when God speaketh she should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives a divine wisdom, old things pass away, - means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it...time and spaces are but physiological colors which the eye makes, but the soul is light. (para.22)

With the statement, Emerson wants to assert the divinity of inner voice as a source in which individual must rely on. Furthermore, by trusting inner voice, Emerson (1841, para.18) urges everyone to trust thyself, and to “Let a man know his worth, and keep things under his feet.” When individuals trust inner voice, what will be happened is not a condition that people expect: the absence of conviction, but an acceptance of same ideas (Ignon and H. Rose, para.5). As Emerson (1836, para.2) also notes in *Nature* section, “All natural objects make a kindred impression, when the mind is open to their influence.” So, Emerson (1841) expects everyone can do something with his worth, and be a man in front line,

And, we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark. (para.3)

Afterwards, to trust inner voice is first step in order to be a self reliant individual. This is more a process that happens within inside individual involving

mind, heart, intuition, and even soul. Finally, the principle does not only elevate, but also energizes individual to do the next step of self reliance, that is to act independently.

2.3.2 To Act Independently

Emerson (1841, para.7) asserts, “Whoso be a man must be nonconformist.” By stating it, he asserts the importance of an individual resisting pressure to conform external norms, one of those is society. According to Emerson, society is a threat for self reliance. What Emerson means is that society requires conformity. While a man enters a society, there are so many things to be considered, such as reputation, approval, the opinion of others. It makes the authentic self will be silenced. Emerson (1841, para.6) explains this condition: “These are voice which we hear in solitude, but they grow faint and inaudible as we enter into the world.” It means that every individual must conform to external norm, a pressure that is challenged by Emerson.

Emerson’s words seem to be a radical. But, it is the consequence. It is not enough just to trust thyself, but must express it in actions. In other words, to act independently asserts the integrity of mind. One thing that Emerson (1841, para.9) states clearly is “What I must do is all that concern me, not what the people think...the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.” The statement also explains that individual should not withdraw from society in order to be a nonconformist individual. Individual just need to do all that concern him/her without cares whether the actions are praised or ignored. One thought that must exist on mind is

a hope that the actions inspire, and even make unique contribution to society.

Emerson (1841, para.10) makes it simple: "Do your work, and I shall know you."

Except society, there is another thread for self reliance: consistency of past actions or words. To remain consistent with past actions and beliefs inhibit the full expression of an individual's nature. This thread makes individual just look back without exploring new ideas or thought. If individual remains in this condition, it means that he/she is in a comfort zone of the past. Therefore, it is very important to constantly review and reevaluate past decisions and opinions, and if necessary, to escape from old ideas by admitting that those ideas are faulty. And, Emerson (1841, para.14) states it, "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines...To be great is to be misunderstood."

By nonconformist action, individual is urged to be different, as Ignon and H. Rose (para.24) describe that individual should "place truth before politeness, value integrity more than comfort, and abandon hypocrisy in favor of honesty." It means that self reliant individual must not be beholden to society. Although society may remain stagnant, the individual must constantly changes, growing more virtuous and noble.

In the ending part of the essay, Emerson (1841, para.35) states his hope that self reliance should take part in social changes, "It is easy to see that a greater self reliance must work a revolution in all the offices and relations of men." This is based on Transcendentalists' beliefs that self reliance is the basis of social change, for in building better individuals we build a better society.

In this point, it can be concluded that self reliance requires two process, that are individual's process and social related process. Buell (2003, p.65) writes that "Self reliance involves not a single but a double negative: resistance to external pressure, then resistance to shallow impulse." It is not easy steps, but better than live in conformity; that to be self reliance is great. Emerson (1841) concludes his essay with a promise:

A political victory, a rise of rents, the recovery of your sick, or the return of your friend, or some other favorable event, raises your spirits, and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles. (para.50)

The concepts of self reliance explained above are useful to find the portrayal of the concepts in Athena as the main character in Paulo Coelho's *The Witch of Portobello*. Each key points of self reliance will be applied to evidences throughout the story in order to find its relevance. By analyzing evidences throughout the story, and its relevance with two key points of self reliance, then, the portrayal of self reliance in character Athena can be clearly revealed and explained.

2.4 Previous Studies

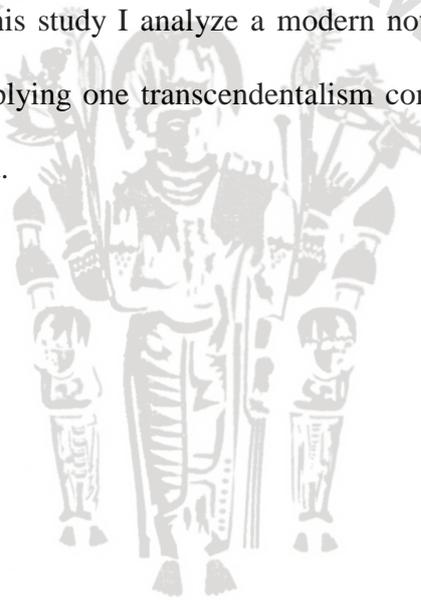
Some studies using transcendentalism theory has been done before by Claudius Bona from Universitas Kristen Petra, Surabaya, in 1998, with his thesis entitled *Transcendentalism As Seen Through Ishmael In Melville's Moby Dick*.

Another researcher who used transcendentalism theory was Firstino Wimphy Hermanto from Universitas Brawijaya, Malang, in 2009, with his thesis entitled

Religious Development Manifested in Emily Dickinson's Poems as The Influence of Puritanism and Transcendentalism.

Claudius Bona revealed the transcendentalism concept in characters of *Moby Dick*, which is a classic novel written in 19th, the time surrounding transcendentalism event. On the other side, Wimphy tried to find the influences of transcendentalism in Emily Dickinson's Religious Development which is manifested in his poem. These previous studies are useful for the writer to construct the understanding of self reliance.

Moreover, in this study I analyze a modern novel written in 2006 taking particular focus on applying one transcendentalism concept, self reliance, on the main character, Athena.



CHAPTER III

FINDING AND DISCUSSION

In this chapter, the portrayal of self reliance on Athena, the main character of Paulo Coelho's *The Witch of Portobello*, is begun to be explained. As mentioned in the previous chapter, self reliance is a call for individual to declare his or her independence from society; to think originally and to act independently; to live based on his or her own principles gained from inner voice. Then, to be a self reliant individual, there are two key points to be followed: (1) to trust inner voices and (2) to act independently (nonconformist).

Buell (2003, p.70) states that "Self-Reliance never comes 'naturally' to adults because they have been so conditioned to think nonauthentically that it feels wrenching to do otherwise." Considering Buell's statement, the analysis will be done in two steps. First, it analyzes Athena's efforts to trust inner voice, which is an individual process. Second is the analysis of Athena's independent acts based on her inner voices and its relationship with social norms. When the first analysis pictures unnatural ways to gain inner voice, the second analysis explains Athena's conviction against norms or society. Following Buell's explanation that self reliance involves double negative: resistance to external pressure, and resistance to shallow impulse (2003, p.65), evaluating Athena's conviction is also conducted to complete understanding of Athena's self reliance throughout the story.

3.1 Athena's Efforts to Trust Inner Voice

As mentioned in the previous chapter, the role of inner voice as the source of truth is an important foundation to be a self-reliant individual. However, to trust inner voice is not an automatic process. Individual efforts are needed to detect, recognize, and trust the inner voice. Myrson (2000, p.xxviii) writes that the cosmic unity is only perceivable by individual that lives in harmony with the spirit. It requires individual and even spiritual approach, because inner voice is deeper than emotion or shallow impulse.

Throughout the story, there are several ways done by Athena in order to achieve her inner voices. Her ways change based on her life's experiences. In one way, Athena convinces inner voice as God's voice, and in other way, she convinces it as a Soul or universal truth. The similarity is that all inner voice comes from the deepest inward of Athena. The complete analysis about each way done by Athena is explained below.

3.1.1 Praying and Contemplating

In *The Witch of Portobello*, Athena's story begins to be told by her foster mother, Samira L. Khalil. She tells that Athena is blessed with strong religious vocation since Athena was child. "She spent all her time in the church and knew the Gospel by heart" (Coelho, 2006, p.18). Religious vision also happens when Athena was a child. Athena experiences religious vision, such as seeing some angels and "a woman in dressed in white, like Virgin Mary" (Coelho, 2006, p.18).

Moreover, one day, Athena also experiences a vision about the future. "She (Athena) had an experience very similar to that of St. Therese of Lisieux: she had

seen the streets running with blood” (Coelho, 2006, p.30). This vision is experienced in a short time before the civil war in Beirut, Lebanon, -which causes 40,000 people die, 180,000 are wounded, and a thousand make homeless-, broke out.

Furthermore, Athena’s strong religious vocation does not decline when she lives in London after the civil war. Father Giancarlo Fontana is a priest of local church in London who discerns Athena’s strong religious vocation, until he gives following testimony: “Athena has always intrigued me. Ever since she first started coming to the church, it seemed to me that she had one clear ambition: to become a saint” (Coelho, 2006, p.30). Moreover, Father Giancarlo also tells, “...Athena was a strong soul. So strong that she spent hours in deep contemplation” (Coelho, 2006, p.31). It is not exaggeration testimony. It is based on the fact that Athena is used to bring her guitar each morning and spends some time in the church singing to the Holy Virgin before going off to her class (Coelho, 2006, p.31), and Father Giancarlo’s experience when he followed Athena’s morning praying for the first time. Father Giancarlo says,

I can still remember the first time I heard her. I’d just finished celebrating morning mass with the few parishioners...when I realized that I’d forgotten to collect the money left in the offering box...I heard some music that made me see everything differently, as if the atmosphere had been touched by the hand of an angel. **In one corner, in a kind of ecstasy, a young woman of about twenty playing her guitar and singing hymns of praise, with her eyes fixed on the statue of the Holy Virgin.**...Then I sat down in one of the pews, closed my eyes, and listened. **At that moment, a sense of paradise, of “possession by the sacred,”** seemed to descend from the heavens...And I was conscious that **I was experiencing something unforgettable, one of those magical moments which we only understand when it passed. I was entirely in the present, with no past, no future,** absorbed in experiencing the

morning, the music, the sweetness, and the unexpected prayer. **I entered a state of worship and ecstasy and gratitude for being in the world...** In the simplicity of that small chapel, in the voice of that young woman, in the morning light flooding everything, I understood once again that the grandeur of God reveals itself through simple things...After that, we became friends, and whenever we could, we shared in that worship through music. (Coelho, 2006, p.31-32)

From the evidence, Athena's strong religious vocation can be seen. Father Giancarlo's feeling reflects Athena's vocation. It can be imagined how deep Athena's contemplation is, so it makes other people come into such spiritual consciousness illustrated as "a sense of paradise", "possession by the sacred", and "magical moments." Related to Emerson's words, this spiritual consciousness is relevant with situation explained in *Self Reliance* (1841, para.22), "Whenever a mind is simple, and receives a divine wisdom, old things pass away, - means, teachers, text, temples fall; it lives now, and absorbs past and future into the present hour." Father Giancarlo's feeling of present existence, as he says, "I was entirely in the present, with no past, no future", is absolutely an illustration of mind's simplicity in receiving divine wisdom. All of those feelings are created by Athena who has ability to achieve ecstasy through her music. It gives her opportunity to go alone, and has self conversation with her soul and also God. Then, Athena's strong religious vocation becomes an important foundation to hear and trust inner voice.

Athena's experience in morning praying and contemplation influences her daily life. It is indicated when she expresses her thought in a conversation with Lukas Jessen-Petersen, her senior in campus, later becomes her husband, as below:

When I sit still, or when I'm feeling very agitated I feel as if I'm **vibrating along with the whole Universe**. And I know things then that I don't know, **as if God is guiding my steps**. There are moments when I feel that everything is being revealed to me. (Coelho, 2006, p.27)

Athena's expression clearly shows that she experiences a unity with God.

The unity is so deep until she believes that God guides her life. The feeling of unity is relevant with Emerson's experience when he united himself with nature and God. As he writes in *Nature* (1836):

Standing on bare ground, -my head bathed by the blithe air, and uplifted into infinite space, - all mean egotism vanishes. I become a transparent eye ball, I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. (para.2)

Both Athena's and Emerson's words express the same sense: spiritual experience with God within their heart or inward part of self. The experience indicates awareness and deep conversation between individual and inward part of self.

Then, this awareness brings individual into the meaning of human existence as a part of universal creatures, and also the Creator. The feeling of the unity has great impact for Athena's life. It makes Athena reflect every moment in her life as God's guidance. In this perspective, it is not surprising that Athena feels revelation of everything in her life. This spiritual circumstance gives more strength and certainty to trust inner voice.

It is told in the story that about almost a semester since Athena's conversation with Lukas, Athena has got a strong inner voice to become a mother when she was 19 years old, a first year university student. Actually, to be a mother is a normal future dream for a woman. However, for Athena, it is not just a future

dream, but an inner voice that must be accepted. It can be analyzed from her conversation with Father Giancarlo. Athena tells Father Fontana as cited below:

When I come here to praise the Virgin with my music, **I'm not bothered about what other people might think**, I'm simply sharing my feelings with her. And that's how it's always been, ever since I was old enough to think for myself. **I'm a vessel in which the Divine Energy can make itself manifest. And that energy is asking me now to have a child**, so that I can give it what my birth mother never gave me: protection and security. (Coelho, 2006, p.32-33)

Line 1-4 shows Athena's resistance toward other people's opinion. As mentioned previously, Athena has individual way in praying and contemplating through music that she used to do every morning in the church. Sentence "I'm not bothered about what other people might think" indicates that Athena does not worry about other people's opinion about her individual action. Based on Buell's explanation about self reliance, other's opinion is expectation from outside that must be resisted. Emerson (1841, para.9) also states, "What I must do is all that concern me, not what the people think." Athena's decision to ignore other's opinion shows her independence and conviction to do what she believes.

Line 4-7 explains Athena's inner voice to be a mother is a result of an inward relationship between Athena and God. Phrase "I'm a vessel in which the Divine Energy can make itself manifest" shows that Athena feels so close, even unites with God. The unity is represented by word "vessel" that symbolizes Athena's self as a place in which God manifests the Divine Energy. The symbolization of vessel means an openness of Athena's self to experience God as a part of her. She believes God guides her life. From this evidence, it can be concluded that Athena achieves a step that transcendentalists believe: a cosmic

unity with God and nature. Athena's expression clearly has the same meaning with Emerson's when he writes, "I am part or particle of God." (1836, para.2) In brief, Athena's unity with God gives the evidence that she reaches deep "conversation in her inner self", that also means conversation with God.

Feeling of unity with God absolutely gives Athena confidence that her inner voice is God's voice. It makes her does not doubt the voice: "that energy is asking me now to have a child." She listens to voice from the deepest of her heart that suggests something to be done. From Athena's experiences above, it can be concluded that listening to inner voice is not merely listening to the voice of ego. It requires unity with God and nature first, and it is done by Athena through her pray and contemplation, especially the morning pray.

3.1.2 Dancing

Dancing is Athena's natural talent. She loves dancing. When she was senior high school, Athena has followed dance class. The natural gift is acknowledged by Father Giancarlo Fontana, "She (Athena) had a special gift for music; they say that she danced very well too" (Coelho, 2006, p.31). As mentioned previously, Athena has an individual way to praise God with her music and dance. Because Church is not an appropriate place to dance, Athena just uses music, especially guitar, to praise God. She begins to explore dance after deciding to leave Catholic Church. Athena tells Pavel Podbielski, the owner of apartment in which Athena lives, "There was a time when I was determined to become a saint, praising God through music and movement, but that path is closed to me forever

now” (Coelho, 2006, p.50). Then, Pavel introduces Athena to Vertex, as quoted below:

We can let ourselves be guided by the light emanating from the Vertex...It’s the culminating point, the goal of all those who, like everyone else, make mistakes, but who, even in their darkest moments, never lose sight of the light emanating from their hearts...the **Vertex is hidden inside us, and we can reach it if we accept it and recognize its light.** (Coelho, 2006, p.51)

In order to reach the light of vertex, Pavel has a community that meets routinely. The main activity of the community is dancing as explained below:

Dance to the point of exhaustion, as if you were a mountaineer climbing a hill, a sacred mountain. Dance until you are so out of breath that your organism is forced to obtain oxygen some other way, and it is that, in the end, that will cause you to lose your identity and your relationship with space and time... know that, at a certain moment, your eyes will, quite naturally, close, and **you will begin to see a light that comes from within, a light that answer your question and develops your hidden power.** (Coelho, 2006, p.53)

Based on the explanation, Pavel introduces a different way to reach inner voice: through dance. According to Pavel, inner voice is manifested in what he calls as Vertex, a light that hides inward of individual. Compared to Emerson’s statement in *Self Reliance* (1841, para.22): “Whenever a mind is simple, and receives a divine wisdom, old thing pass away – means, teachers, text, temples fall; it lives now...,” it is implied that there is relevance. Phrase “dance to the point of exhaustion” can be interpreted as an effort to achieve the simplicity of mind. It can be seen from Pavel’s explanation that when an individual gets the point of exhaustion, individual loses the identity and relationship with space and time. On that moment, individual will be in a state of ecstasy and the mind is simple. Individual will experience intimate relationship with the inward of self,

and sees a light that comes from within. Then, individual receives divine wisdom, or in Pavel's opinion, light of vertex. The relevance indicates that Pavel's dance aims to the same source: divine wisdom or intuition, which transcendentalists believe. The relevance is also found when it is compared to Athena's inner voice gained through praying and contemplating. The difference is: Athena interprets that the Divine Energy is manifestation of God, and Pavel's interprets of the light is a Divine Spirit called vertex. In the term of self reliance, both Athena's and Pavel's interpretation refer to the same source: inner voice. As Myrson (2000) states:

The transcendentalists generally replaced this anthropomorphic God with a nonanthropomorphic force or spirit, one that was present in all thing, and one that could be learned about by studying not just God but people and nature as well, since all are emanations from the same source...and that all divinity is perceivable by each individual who lives a life in a way that is in harmony with spirit. (p.xxviii)

Myrson's statement clearly describes transcendentalists' effort to extensify the understanding of God from Biblical God to a universal spirit, a cosmic unity between God, human and nature.

This is the act done by Athena. After leaving church and meeting Pavel, Athena replaces religion's God with God as a universal spirit, a guide for universal truth, which exists in the human soul. Athena determines to reach her inner voice without praying and contemplating, but by dancing. She joins the community everyday, except Sunday, to dance to the point of exhaustion. From time to time, Athena feels getting closer with herself and the higher power. Then, she dances every morning before going to work because she feels the urgency of dance in order to make every second of her day more valuable.

Although I get tired when I'm dancing, when I stop, I seem to be in a state of grace, of profound ecstasy... I need to dance in the morning so that I can spend the rest of the day paying attention to everything that's going on around me. (Coelho, 2006, p.55)

It is implied from the statement that Athena reaches a condition of ecstasy through dance. Dance gives a condition of ecstasy as she reaches through contemplation. It is relevant with Father Giancarlo's feeling when he followed Athena's morning praying. Moreover, morning dance gives her more energy to do her jobs enthusiastically. Finally, Athena finds that dance is important for herself to reach inner voice by saying, "Dance is a way of rising up into space, of discovering new dimension while still remaining in touch with your body. When you dance, the spiritual world and the real world manage to coexist quite happily." (Coelho, 2006, p.58) So, it can be concluded that dance brings Athena to an intimate meeting with her inward, and of course, her inner voice. It energizes Athena to her self trust in order to be an original individual.

The effect of Athena's morning dance can be seen at Athena's workplace. Peter Sherney, manager of a branch of a bank where Athena works, notices a change in the office. Athena who first seemed to work with least enthusiasm became more relaxed, more communicative. Then, the condition also happens to other staff. The department's productivity makes a giant leap. Peter describes, "Our customers seemed much happier...The employees seemed happy too, and even though their workload had doubled, I didn't need to take on any more staff because they were all coping fine" (Coelho, 2006, p.61). Indeed, the bank's condition takes bank executives' interest. In a board meeting, Peter explains Athena's influence, "Sherine, who likes to be known as Athena, brought into the

workplace a new kind of emotion – passion...People simply started living differently because Sherine, or Athena if you prefer, taught them to dance before facing their daily task” (Coelho, 2006, p.66). This evidence shows dance’s effect in helping Athena and other employees to have intimate relationship with their inward. It develops their self to be original individual.

Athena also finds life’s guidance from the light, as she finds when she receives an inner voice to be a mother. She expresses,

Ever since I was child, I’ve felt that I should grow closer to God, but life always took me farther away from him. Music is one way I’ve discovered of getting closer to God, but it isn’t enough.
Whenever I dance, I see a light, and that light is now asking me to go further. (Coelho, 2006, p.74)

From statement above, it is implied that Athena needs spiritual journey, and believes in the light as guidance in her journey. When she is a Catholic, she believes that the inner voice is God’s voice. After leaving church, Athena finds, through the Vertex dance, Athena believes inner voice is in the form of guidance light: light of Vertex. Athena still believes that the light is the revelation of inner voice. So, she follows the light as inner voice. Phrase “that light is now asking me to go further” indicates that Athena still believes the light as a form of inner voice that guides her spiritual journey. In *The Witch of Portobello*, the light of Vertex leads Athena to some experiences that strengthen the sound of inner voice. Some experiences are learning calligraphy, meeting with her birth mother, and discovering her origin as gipsy clan.

Finally, her spiritual journey guided by the light of vertex brings Athena to awareness that she has a mission in her life. Athena summarizes her experiences

and spiritual journey in a conversation with Deidre O'Neill or Edda below (the writer changes the dialogue into direct conversation):

Athena : The Earth I'm standing on now has laid out many strange for me, from a village in Transylvania to a city in the Middle East, from there to another city on an island, and then to the desert and back to Transylvania. From a suburban bank to a real estate company in the Persian Gulf. From dance group to a Bedouin. **And whenever my feet drove me onward, I said yes instead of saying no.**

Edda : What did you gain from all that?

Athena : Today I can see people's auras. I can awaken the Mother in my soul. **My life now has meaning, and I know what I'm fighting for.** (Coelho, 2006, p.232-233)

The mission is also explained to her foster mother with statement below:

I feel that I have a mission. While we were celebrating life and nature, I discovered things I didn't even know existed. What I thought could be found only through dance is everywhere. And it has the face of a woman... Suddenly I felt as if everything around me were one and the same thing. I wept with joy when the flames of fire seemed to take on the form of a woman's face, full of compassion, smiling at me. (Coelho, 2006, p.126)

One conversation with Heron Ryan makes the statement of Athena's mission clear and brief. Athena tells the mission briefly in a conversation with her friend, Heron Ryan (the writer changes the dialogue into direct conversation):

Heron : What was your mission?

Athena : You know what it was. You were there from the start. Preparing the way for the Mother. Continuing a Tradition that has been suppressed for centuries, but is now beginning to experience a resurgence. (Coelho, 2006, p.258)

It is clearly expressed that finally Athena discovers her real mission in her life, which is a result of her long spiritual journey for years. The mission is "preparing the way for the Mother and continuing a tradition that has been

suppressed for centuries.” According to Antoine Locadur, a historian, the tradition is the worship of the Great Mother, as he states,

...nature worship is more important than reverence for sacred book. The Goddess is in everything and everything is part of the Goddess...If God is Mother, then we need only gather together with other people and adore her through ritual intended to satisfy the female soul, rituals involving dance, fire, water, air, earth, song, music, flower, and beauty. (Coelho, 2006, p.140)

3.1.3 Finding Teachers

Although to trust inner voice is an individual process, it does not mean that the process stands alone. All secondhand teachings, which Emerson calls tuition, are required to support self discovery and self acceptance. It is not purposed to be imitated (Wayne, 2010, p.236). Throughout Athena’s life, there are two individuals considered as Athena’s teachers that help her find the inner voice. The teachers are Nabil Alaihi and Deidre O’Neill or Edda.

Nabil Alaihi is a wise man who lives in a desert in Dubai. Athena wants to learn calligraphy from him because Nabil approaches God with his calligraphy: “I watched you dancing today – well, I do the same thing, except that it’s the letters, not my body, that dance. My way of approaching Allah – may his name be praised – has been through calligraphy” (Coelho, 2006, p.75). Athena’s will to learn calligraphy is also guided by her inner voice. When Nabil suggests Athena to learn other thing, Athena answers, “The light of the Vertex told me that I should continue” (Coelho, 2006, p.76). After learning calligraphy, Athena understands that dance is not the only one way to find inner voice, but through calligraphy, even all activities. The key point is as long as an individual does something with

all heart, and open heart, inner voice will appear. But, Athena still believes that dance is her individual way. When Nabil said, “Calligraphy is just one of the ways which Allah – blessed by his name – places before us. It teaches objectivity and patience, respect and elegance, but we can learn all that.” Athena answered quickly, “through dance” (Coelho, 2006, p.82). It indicates that Athena does not imitate Nabil’s way to approach inner voice, but Nabil’s way gives comprehensive understanding in order to trust inner voice.

The second teacher, Deidre O’Neill or Edda, is Athena’s spiritual friend. They have same vision in trusting inner voice. It is stated by Edda, “Athena was the same age the first time she went into a trance while dancing. But that’s the only thing we had in common - the age of our initiation” (Coelho, 2006, p.10). It means that Edda makes first in trusting inner voice than Athena. So, her roles in the story as a teacher are to support Athena to trust inner voice in all her heart. In several meeting occasions, Edda advises Athena, such as “believe in your abilities” (Coelho, 2006, p.132), “teach people to be different” (p.134), “You have the knowledge, it’s simply a matter of being aware” (p.150), “Don’t let yourself be weighed down by what other people think” (p.177). All Edda efforts are purposed to energize Athena in resisting to external pressure in order to be a self reliance individual. Edda’s supports can be clearly seen when Athena’s group is protested by Rev. Ian Buck and his parishioners. Athena stays in Edda house, and Edda accompanies Athena to support her with advices that make Athena feel to be loved, wanted, and protected. The presence of individual who has same vision is important for transcendentalists because it will make a greater chance of social

change that transcendentalists aim. This is also expressed by Emerson in *Self*

Reliance(1841):

I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints. If you are noble, I will love you...if you are true, but not in the same truth with me, cleave to your companions; I will seek my own. (para.30)

Edda is an individual who sets seal to Athena's convictions. She is a friend who also trusts inner voice, but does not brave enough to act independently. It is indicated from her words, "In every other aspect, we were totally and profoundly different, especially in the way we dealt with other people" (Coelho, 2006, p.10), and "when I reflect upon the life and death of my pupil, it seems to me that I had better change the way I behave too." (p.13)

The roles of teacher in Athena's story are different from general concept of teacher's roles. Nabil Alaihi has his own concept about being a teacher: "Teacher is not someone who teaches something, but someone who inspires the student to give of her best in order to discover what she already knows" (Coelho, 2006, p.78). Edda also has her own concept: "The teacher never tells the disciple what he or she should do...The true teacher gives the disciple the courage to throw his or her world off balance." (Coelho, 2006, p.213)

From two teachers' concepts above, it is implied that the role of teacher is not an individual who teaches something to disciples, but as an individual who inspires disciples to explore the best potentials, and shows it. With this teacher's role, Athena maintains her original thought and inner voice. It can be seen from Nabil's attitude. Although Calligraphy is Nabil's way to approach Allah, he does

not impose his way to Athena. He teaches all aspects of calligraphy, but finally he lets Athena choose her individual way, that is dance. Edda also does the similar thing. When she accompanies Athena after the protest from Rev Ian Buck and his parishioners, Edda just tells,

At such moments, a teacher must say nothing, only bless the disciples. Because however much the teacher may want to save her disciples from suffering, the paths are mapped out and the disciple's feet are eager to follow them. (Coelho, 2006, p.233)

Edda's expressions clearly show that in a pressure condition (Rev. Ian Buck protest) that may endanger Athena, Edda will not save her. She just blesses Athena so she faces the moment bravely. The teachers' decision reflects concept that transcendentalists emphasize, that is experience individually, think originally, and be independent individual. Those are the basic foundation of self reliance.

As a conclusion, efforts explained above are Athena's efforts to recognize and trust her inner voice. As the body grows up, so does the soul. Athena's inner voice grows up until she finds the real mission. Beginning from having inner voice to become a mother, leaving church, learning calligraphy, searching for her mother, and culminating in an inner voice, her real mission of her life is to prepare the way for the Mother.

3.2 Athena's Independent Acts

According to Emerson (1841, para.6), "Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater." Emerson's words implies that for Emerson society is a comfort zone, in which people who follow

social conformity will live in a comfort condition (*for the better securing of his bread*), on condition that people must do the society's rules. Hence, Emerson considers society as aversion of self reliance. The reason is clear: that society which is manifested in institution demands people's loyalty to rules, rituals, traditions, norms, dogmas, etc. People who do not obey the rules will be 'punished'. Influences of social rules are sometimes so strong, and it makes individual gets difficulties to be a self reliant individual. Emerson also adds the following statement in *Self Reliance* (1841, para.6) to emphasize strong influences of society: "These are voice which we hear in solitude, but they grow faint and audible as we enter into the world."

In order to declare the independence from society, Emerson asserts a principle in *Self Reliance* (1841) in order to resist to external pressure of conformity:

What I must do is all that concerns me, not what the people think...It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. (para.9)

Although to be an independent individual is a declaration of conviction and independence, it does not mean an alienation from society. An independent individual enters society to question, even to deconstruct the 'dead' rules occurred in the society. By doing that, a self reliant individual offers new paradigm and a way to social change. This is the purpose of transcendental movement, especially through self reliance. By building better individuals, transcendentalists build a

better society (Wayne, 2010, para.1). That is the great man, which Emerson (1841, para.9) means by, “is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.”

3.2.1 Leaving The University

Athena, who trusts inner voice, also tries to ignore other's opinion in order to act independently. This is always experienced by Athena when she decides to follow her inner voice. When she has gotten inner voice to be a mother, Athena explains her thought related to other's opinion:

I'm only happy when I think that God exists and listening to me; but that isn't enough to go on living, when nothing seems to make sense. **I pretend a happiness I don't feel; I hide my sadness so as not to worry those who love me and care about me...** I know I have a mission, which I've long rejected, and now I must accept it. That mission is to be a mother. (Coelho, 2006, p.33-34)

Athena's thought above shows the relevance of Emerson's words that the inner voice grows faint and audible when the other's opinions exist. Other's opinions make the situation complicated when an individual wants to be a self reliance individual. In this case, people, “who love me and care about me”, become Athena's obstacle. For people who love her, Athena pretends to be happy.

On the other side, she hides her sadness because she cannot do something that she really wants to do. The situation makes her feel that she lives for nothing, “when nothing seems to make sense.” Emerson (1841, para.10) determines this condition of disguise as “the foolish face of praise,” that is “the forced smile which we put on in company where we do not feel at ease in answer to conversation which does not interest us.” An action is done just to satisfy other people. Of course, it is a

contrary to self reliance. Then, by ignoring other's opinion like Athena does, it is easy to make decision based on the inner voice.

Moreover, Athena also faces social conformity. In doing so, she criticizes norms, even deconstructs it, and acts independently based on her inner voice. It is shown in the novel when Athena is a university student. She criticizes education which is considered as a way to get degree, not knowledge. She says:

...this morning I went to see my hairdresser. She worked day and night so that her daughter could finish her sociology degree. The daughter finally graduated and, after knocking on many doors, found work as a secretary at a cement works...Most of my parent's friends and most of my parents' friends' children also have degrees. This doesn't mean that they've managed to find the kind of work they wanted. Not at all; **they went to university because someone, at a time when universities seemed important, said that in order to rise in the world, you had to have a degree.** And thus the world was deprived of some excellent gardeners, bakers, sculptor, and writers. (Coelho, 2006, p.27-28)

Based on fact happened on her hairdresser's daughter who studies Sociology, but works as a secretary at a cement works, and her father's friends' children who do not always find the kind of work they want, Athena questions the role of degree. Phrase "in order to rise in the world, you had to have a degree," implies that a degree is highly valued by the world, or social conformity. In other words, to have a degree is the most important requirement in order to rise in the world; that individual without a degree is nobody in the world. The paradox is, people, like the hairdresser's daughter, still do not find the work they want although they have a degree.

Athena has independent thought that a degree is not a guarantee to rise in the world. As Athena says, excellent gardener, baker, sculptor, can be a famous

and success individual although they do not have a degree. Those people do work that they really want whether they have a degree or not. Through this criticism, Athena does not mean that a degree is not important. She emphasizes individual, inner voice, and something that he/she really wants to do/achieve. For Athena, university or degree is not the only way, but a way to help an individual in achieving dreams. When someone's dream does not require a degree title, then it does not necessary to get a degree. Inner voice is the most important because a degree is just a standard determined by society. Individual without a degree can also rise in the world; can be a successful individual.

The thought and also criticism above are considered when Athena has an inner voice to be a mother while she is a university student. She feels that her mission is urgent, and must be done soon, as she says, "I must carry out that mission or go mad" (Coelho, 2006, p.34). By considering the situation in order to determine which step she needs to do or not to do, Athena has a better understanding. Her inner voice is to be a mother, and she thinks that a degree is not necessary to be achieved. So, she decides to quit her study.

From her decision, it can be seen Athena's independence from society. She does not follow the society automatically, but criticizes first to know whether the norms is appropriate or not to be followed. In this case, her inner voice is to be a mother. When the inner voice does not require an academic degree, she bravely quits her study than finish her study just to fulfill the social norms.

Related to the criticism of degree, one time Athena also shows her independent thought about the role of knowledge. In a conversation with Heron

Ryan, her friend who is a journalist, Athena questions the meaning of learning (the writer changes the conversation into direct conversation):

Athena: What does learning mean: accumulating knowledge or transforming your life? Is learning just putting things on a shelf or is it discarding whatever is no longer useful and then continuing on your way feeling lighter? How many books have you got? Over a thousand, I'd say. But most of them you'll probably never open again. You hang on to them because you don't believe.

Heron: I don't believe?

Athena: No. You don't believe. Full stop. Anyone who believes will go and read up about theater as I did when Andrea asked me about it, but after that, it's a question of letting the Mother speak through you and making discoveries as she speaks. (Coelho, 2006, p.154)

The dialogue clearly shows Athena's trust to the worth of individual. Individual's experience is better than adopting knowledge from books, etc. As Wayne (2010, p.236) states, knowledge is cultivated within ourselves, not derived from other. The function of books, preachers, etc is a medium of self discovery, not an idea to be adopted or imitated. Sugg also states, "Thought should free and should not be weighed down by historic dogma but rather new and creativity" (para.15). Emerson (1841, para.3) himself states that every individual must "Trust Thyself." Both statements from Wayne and Emerson have its relevance on Athena's action. She learns knowledge that is needed to be learned, that is theater. The next process is "letting the Mother speak through you." It means that Athena considers the knowledge gained from book as an inspiration to develop her original thought. So, when she teaches, the idea expressed is her original thinking, not an imitation from other sources. Emerson (1841, para.22) explains this process with his words, "Whenever a mind is simple,

and receives divine wisdom, old thing pass away, -means, teacher, text, temples fall; it lives now, and absorbs past and future into the present hour.”

3.2.2 Leaving The Church

Athena also shows her independence from society when she criticizes Church. This is probably Athena’s radical act. Athena, who develops individual and private relationship with God since her childhood, criticizes Church which emphasizes rules more than its essential values.

As a manifestation of an institution, Church has laws, rules, dogmas, and doctrines. One of the laws is a prohibition to receive Holy Communion for divorced people. Because Holy Communion in Christianity is believed as the body of Jesus Christ in the substance of bread, there are some prerequisites to receive it, such as, is baptized, is not in a state of mortal sin, and has proper intent.

According to Church’s law, an individual is allowed to receive Holy Communion again or not will be determined after Church investigates the motive of divorce. (Ratzinger, 1994, para.3) In addition to the law, church’s parishioners also become a manifestation of conformity, as Father Giancarlo statements when he is going to give Holy Communion to all parishioners, including Athena:

I think most of the congregation knew what was happening. And they were all watching me, waiting for my reaction. I saw myself surrounded by the just, by sinners, by Pharisees, by member of Sanhedrin, by apostles and disciples and people with good intentions and bad. (Coelho, 2006, p.44)

In the case, most of congregation knows that Athena will sign divorce paper. So, they wait Father Giancarlo’s reaction: gives Holy Communion to Athena or not. It can be seen that the parishioners give a kind of pressure to Father

Giancarlo resulting on the decision not to give Holy Communion to Athena although several days before the mass, he thought about as mentioned below: "I spent several nights praying for an angel to bring me inspiration and tell me whether I should keep my commitment to the Church or to flesh-and-blood men and women." (Coelho, 2006, p.43)

Athena's experiences in building relationship with God individually and privately are in contradiction with religious institution. According to religious institution, someone can or cannot meet God depended on the obedience level of the one to the church. Athena expresses her criticism for religious institution, especially Catholic Church as the following:

A curse on all those who never listened to the words of Christ and who have transformed his message into a stone building. For Christ said: 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Well, I'm heavy laden, and they won't let me come to him. **Today I've learned that the Church has changed those words to read: 'Come unto me all ye who follow our rules, and let the heavy laden go hang!'** (Coelho, 2006, p.45)

For Athena, The Church's refusal to give her the Holy Communion means Church's rejection. She was very disappointed, as she said,

Once more, I've abandoned by a family, and this time it has nothing to do with financial difficulties or with the immaturity of those who marry too young. A curse upon all those who slam the door in the face of a mother and her child! **You are just like those people who refused to take in the Holy Family, like those who denied Christ when he most needed a friend.** (Coelho, 2006, p.45)

From the statements, it is indicated that Athena feels an urgent need to get closer with God, especially in facing her divorce. As a Catholic, she believes that Holy Communion is the manifestation of Christ. Facing the conflicting interests between private needs and institution rules, Athena recognizes a great difference

between private God and religion God. This is what she means by the transformation of the word of Christ into a stone building. For Athena, everyone can build relationship with God, and also can receive God's gift. But, Church becomes a judge who determines who can receive God's gift. This is something rejected by Athena.

The situation reminds to the existence of Transcendentalism as a movement in America. At first, transcendentalism is a movement that threatens religious institution. At that time, when Unitarianism is dominant, Emerson calls it as "corpse-cold Unitarianism." The situation makes transcendentalists replacing anthropomorphic God with ananthropomorphic force or spirit. (Myrson, 2000, p.xxvii-xxviii). Transcendentalists' action is radical at that time, but Emerson also explains in *Self Reliance* (1841):

The objection to conforming to usages that have become dead to you is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-society, vote with a great party either for the government or against it, spread your table like base housekeepers, - under all these screens I have difficulty to detect the precise man you are. (para.10)

As Emerson thought above, to conform something that "dead to you" is useless. Like Emerson, Athena thinks it is useless to maintain institution of "stone building": institution, which, according to her, changes the meaning of "Come unto me all ye that labor and are heavy laden, and I will give you rest" into "Come unto me all ye who follow our rules, and let the heavy laden go hang!" Once more, Athena shows her independence by leaving Catholic Church. Athena's decision seems to be a refusal to church religion. But, Kateb (2002, p.17) provides

an explanation: "I do not say that self reliance is independence from religiousness.

To the contrary Emerson's ultimate meaning of self reliance is to be properly religious." Kateb's explanation answers and gives explanation about Athena's decision that she just leaves the Church religion, but not her religious spirit. This can also be seen throughout the story.

The decision is also not merely egoism. It is a revelation of universal truth.

It can be analyzed from Father Giancarlo Fontana's response. After the mass, he said, "That Sunday, I was faced by a philosophical dilemma: I had chosen to respect the institution rather than the words on which that institution was based" (Coelho, 2006, p.46). It is implied that the priest believes that there is a truth in Athena's word. He understands well that the Christ's word is the basic foundation of Church. Church rules, for Father Fontana, are a way to keep the holiness of Christ's word, as he said:

...I believed that for all its errors, it really is trying to put things right. This will take decades, possibly centuries, but one day, all that will matter is love and Christ's words...I've devoted my entire life to the priesthood and I don't regret my decision for one second. However, there are times, like that Sunday, when, although I didn't doubt my faith, I did doubt men. (Coelho, 2006, p.46)

Then, it can be concluded that Athena's inner voice, especially in leaving Church, is not egoism. Inner voice is revelation of Universal truth, the light of Divine Energy. Father Giancarlo understands that there is a truth in Athena's words. But, because of his priesthood, he cannot do independent act like Athena does.

3.2.3 Teaching People to Follow Inner Voice

After some experiences that make Athena act independently, she begins to inspire other people to find and trust their inner voices. In this story, Athena uses the symbolization “the Mother” for the inner voice. Beginning from an opportunity to teach a group of theater, her group grows quickly. In the meeting, Athena helps other people to find their inner voice using her ability to read aura, and urges them to act based on the inner voice. Although in this process Athena pretends like one who is possessed by spirit named Hagia Sofia, Athena explains that it is not other spirit, but her inner self. “That (Hagia Sofia) was my idea. “It’s the name of a really beautiful mosque I saw in a book” (Coelho, 2006, p.201). Athena also explains below:

I may have two names, but I am only one – or else all the people in the world...because I am one and everyone, the spark that emerges when I go into a trance gives me very precise instructions. I remain semiconscious throughout, of course, but I’m saying things that come from some unknown part of myself, as if I were suckling on the breast of the Mother, drinking the milk that flows through all our souls and carries knowledge around the earth. (Coelho, 2006, p.200)

Based on her explanation, Athena clarifies that the process in her meeting is not a mystical process. It is an inspiration from her inner voice indicated in phrase: “things that come from someone unknown part of myself.” But, Athena sometimes acts like a paranormal who detects a disease, or reveals someone’s hidden potentials. There is no clear explanation why Athena uses a mystical approach like a paranormal. Probably she learns much how to attract people from her experiences when she worked at the bank. When Athena was asked by her

manager, Peter Sherney, about how the dance worked to change bank's productivity, Athena just answered with smile:

Don't worry about describing the technique in the same terms we've been using here. I reckon even a bank's board of directors are people like us, made of flesh and blood, and interested in unconventional methods. (Coelho, 2006, p.64)

It is indicated from her answer that Athena seems know much about techniques to attract people. So, it is easily for her to gather people. But, she emphasizes, that her job is not to cure, or to predict future. She is just a provocator that urges everyone to listen to inner voice, and lives in its guidance. It is implied in her words at one meeting:

You are not here to receive definite answers. My mission is to provoke you...For those of you who came to meet Hagia Sofia wanting her merely to confirm what you hoped to be true, please do not come back. Or else start dancing and make those around you dance too...Anyone who has decided that they cannot behave any differently will be destroyed by routine. (Coelho, 2006, p.198)

It is clearly stated that her purpose is to provoke other people to live under inner voice's guidance. Athena states that everyone who comes to her to find an answer will not receive it. Athena merely asks them to dance. It means that Athena urges them to find inner voice by themselves rather than just to ask Athena to give the answer. By doing this, Athena asserts everyone to rely on their inner voice rather than other's opinion.

To live in guidance of inner voice rather than social norm is a challenge. It sometimes requires actions that are in contrary with the society, and it will cause negative responses from society. It can be seen in Athena's movement in encouraging people to trust their inner voice. When the meeting grows fast and is

followed by about two hundred people, Reverend Ian Buck, minister at the Evangelical Church in Kensington, protests the movement that he calls “the Satanic cult at the heart of England” (Coelho, 2006, p.223). According to Rev. Ian Buck,

The movement’s followers swear that they are capable of awakening hitherto unknown gifts and they deny the existence of an All-Powerful God, replacing him with pagan divinities such as Venus and Aphrodite. For them, everything is permitted, as long as it is done with “love.” But what is love? An immoral force that justifies any end? Or a commitment to society’s true values, such as the family and tradition? (Coelho, 2006, p.249-250)

Rev. Ian Buck’s statement above, as a symbol of conformity, clearly shows that individual’s interpretation of religiosity is limited by society. By stating that love is a commitment to society’s value more than the power of life, Rev. Ian Buck illustrates that to live in society’s norms is a must, and everyone who doesn’t follow it is a deviant.

Athena responds Rev. Ian Buck’s statement with a simple statement:

“Whenever we do something that is not in accord with state-instituted and state-approved religions, there is an attempt to crush us” (Coelho, 2006, p.226). The condition implies that to be a self reliance is a big challenge, especially when faces a dominant, well established institution like religious institution. As seen in the story, just because Athena’s group has different rites, Rev. Ian Buck judges it as a “Satanic cult.”

Although reacting to the protest, Athena’s movement continues because of its ability to reveal something hidden by society: individual expression guided by inner voice. In the end of the story, Athena disappears, and then is reported to be

killed. But, her idea of the importance to rely on inner voice still remains. It is stated below:

My informant said that, contrary to everyone's expectation, her cult was growing with frightening speed: other similar groups were being created, and people turning up claiming to be the "heirs" of Hagia Sofia. The newspaper photograph of her holding Viorel was being sold on the black market, depicting her as a victim, a martyr to intolerance. Occultists started talking about an "Order of Athena," through which – upon payment – one could be put in touch with the founder. (Coelho, 2006, p.265)

Sugg (para.29) notes that "reform does not come at once with an immediate confrontation but rather with forbearance." Sugg's statement is clearly reflected in the story. The reform may require longer time, because of the dominance of society. But, transcendentalists believe that by building a better individual, we build a better society. Athena's effort to be a self reliance, in some way, is failed because she is not successful. But, it can be seen from statement above, Athena inspires other people to follow her way. There are many new communities appears to continue Athena's mission. This is Athena's success as a self reliant individual. Athena disappears, but the idea is still alive. If people who follow her grow from time to time, and they continue the mission with forbearance as Sugg notes, it is not impossible that a social change is going to happen.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

From the discussion, the writer concludes that self reliance is portrayed by

Athena, the main character of *The Witch of Portobello*, by revealing two key points of self reliance: to trust inner voice and to act independently.

Athena finds and trusts inner voice by developing close relationship with God or universal spirit: has intimate relationship with inward of individual, removes egotism, and finds the revelation of Divine Energy of God. There are several ways done by Athena in order to develop close relationship with God or universal spirit: praying and contemplating, dancing, and finding teacher. Through those ways are inner voice followed by Athena can be identified as different from her egoism or her personal interest.

After determining the inner voice followed by Athena, it can be concluded that Athena does independent acts also as the result the Inner voice. Here, Independent act emphasizes individual's integrity and conviction against conformity. Athena's integrity and conviction are expressed in her criticism on social norms, even religion rules and her ability to 'read' and refuse 'dead' conformity.

Finally, the portrayal of self reliance through the understanding of two basic concepts in *The Witch of Portobello* has revealed the overwhelming of transcendentaslm in Athena's life. Through the analysis, it is found that the main

character's life has portrayed self reliance. Therefore, the analysis has been clearly able to answer the question as formulated in the first chapter of this thesis. This conclusion may also answer the question of this Paulo's work: "How do we find the courage to always be true to ourselves – even if we are unsure of who we are?" Then, the answer is by self reliance.

4.2 Suggestion

The Witch of Portobello is an interesting work written by Paulo Coelho.

There are so many topics that are interesting to be analyzed, especially when it relates to individual's spiritual journey, even the concept of God. The story itself has relevance with recent world, in which there are many people begin to think that religion reaches its limit, and people begin to be a spiritual individual, but not religious. Other researchers can analyze the role of dance in Athena's life more specific, because dance has great influences in Athena's life. Other topic that is interesting to be analyzed is the change of concept of God in this work.

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No.	Tanggal Konsultasi	Materi	Pembimbing	Paraf
1.	9 November 2011	Konsultasi Draft Bab I dan Bab II	I	
2.	10 November 2011	Konsultasi Draft Bab I dan Bab II	II	
3.	23 November 2011	Revisi Bab I, Konsultasi Bab II	I	
4.	30 November 2011	Revisi Bab I	II	
5.	6 Desember 2011	Konsultasi Bab II	I	
6.	15 Februari 2012	Revisi Bab II, Konsultasi Draft Bab III	I	
7.	22 Februari 2012	Revisi Bab II	II	
8.	28 Februari 2012	Acc Bab I dan II, Konsultasi Draft Bab III	I	
9.	1 Maret 2012	Acc Bab I dan II	II	
10.	19 Maret 2012	Seminar Proposal		
11.	4 April 2012	Revisi Bab I dan II	II	
12.	11 April 2012	Revisi Bab I dan II, Konsultasi Bab III	I	
13.	18 April 2012	Konsultasi Bab III	I	
14.	3 Mei 2012	Konsultasi Bab III, IV	I	

15.	9 Mei 2012	Revisi Bab III	II	
16.	15 Mei 2012	Revisi Bab III, IV	II	
17.	21 Mei 2012	Acc Bab I, II, III, IV	I	
18.	22 Mei 2012	Acc Bab I, II, III, IV	II	
19.	6 Juni 2012	Seminar Hasil		
20.	20 Juni 2012	Revisi Keseluruhan Bab	I	
21.	21 Juni 2012	Revisi Keseluruhan Bab	II	
22.	26 Juli 2012	Ujian Skripsi		
23.	30 Juli 2012	Revisi Ujian	I	
24.	1 Agustus 2012	Revisi Ujian	II	

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