

**MARIA'S STRUGGLES THROUGH BOUNDARY SITUATIONS
TO BE AN AUTHENTIC INDIVIDUAL
IN PAULO COELHO'S *ELEVEN MINUTES* NOVEL**

THESIS

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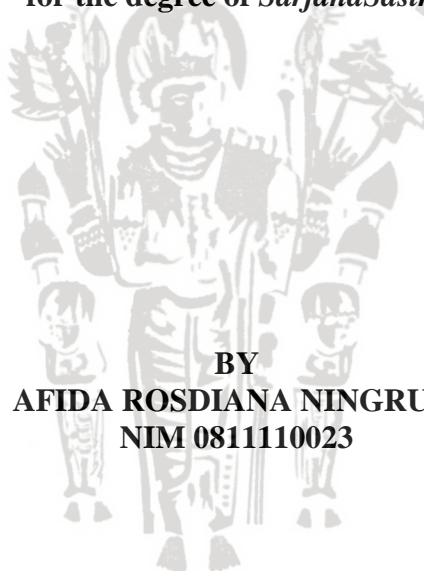
**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

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THESIS

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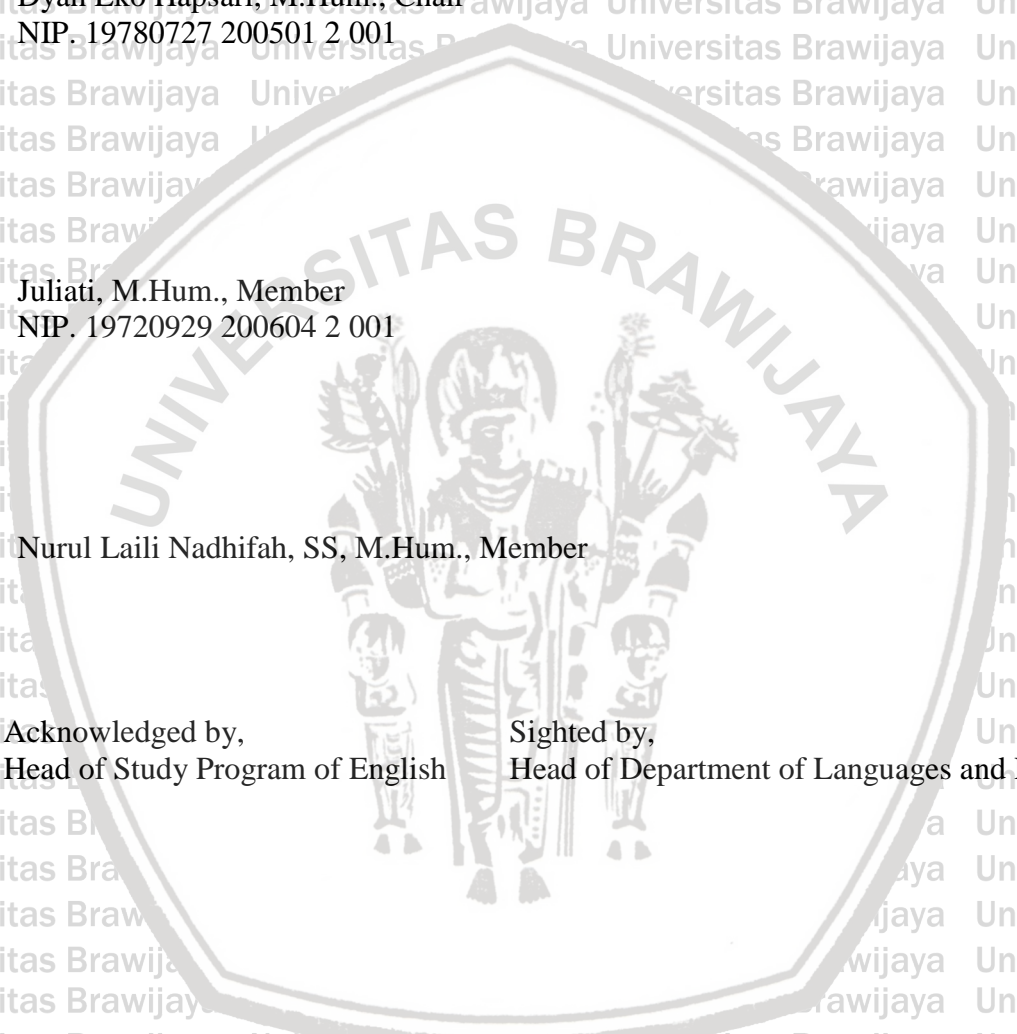
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ABSTRACT

Ningrum, Afida Rosdiana. 2013. **Maria's Struggles Through Boundary Situations To Be An Authentic Individual In Paulo Coelho's Novel *Eleven Minutes***. Study Program of English, Department of Languages and Literatures, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Dyah Eko Hapsari; Co-supervisor: Nurul Laili Nadhifah

Keywords: struggles, authentic individual, existence, boundary situations, transcendence

The question of meaning of life is a common question that people ask. People look for reasons of their being in this world and other questions related to their existence in this world. People need to find out their meaning in their own life. They need to be aware of what kind of life that they undergo so that they are able to decide what kind of act that they will take. The questions about human existence and their action to maintain their existence are the central notion of existentialism. The writer conducted a study about human existence in *Eleven Minutes* novel which shows the struggles of Maria as the main character in revealing her authentic self. This study is conducted to analyze how Maria struggles in revealing her authentic self through boundary situations as portrayed in Paulo Coelho's novel *Eleven Minutes*.

This study belongs to qualitative research which particularly literary study was used in relation to the use of clear and systematic description about the phenomena being studied. Existentialism approach was used to guide the writer to keep her study focus on existentialism fields in analyzing phenomena happened in the novel related with the research problem.

This study reveals that Maria has passed through boundaries in her life to be an authentic individual. She flies to Geneva inexperienced, decides to become a prostitute, and gets addicted to pain as source of pleasure and struggle to conquer her own self of love. Those boundaries teach Maria the essentials thing of life. Even though she has to maintain pain, suffering, guilt, and struggling, she has succeeded to find her authentic self. Maria has her own freedom and decision toward things in her life. She takes the consequences and in the other side, she is aware that there is another more powerful being which is beyond her grasp. It is the transcendence.

ABSTRAK

Ningrum, Afida Rosdiana. 2013. **Perjuangan Maria Melalui Situasi Batas Untuk Menjadi Individu Otentik pada Novel Berjudul *Sebelas Menit* oleh Paulo Coelho**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Dyah Eko Hapsari (II) Nurul Laili Nadhifah

Kata Kunci: perjuangan, individu otentik, eksistensi, situasi batas, transenden

Pertanyaan tentang makna hidup adalah hal biasa yang dipertanyakan oleh manusia. Mereka mencari sebab dari keberadaan mereka di dunia ini serta pertanyaan lainnya berkenaan dengan eksistensi mereka. Manusia perlu mengetahui makna hidup mereka. Mereka perlu menyadari kehidupan seperti apa yang mereka jalani sehingga mereka dapat memutuskan tindakan seperti apa yang akan mereka ambil. Pertanyaan akan eksistensi manusia dan tindakan mereka untuk mempertahankan eksistensi mereka adalah gagasan utama dalam eksistensialisme. Penulis melakukan penelitian tentang eksistensi manusia dalam novel *Sebelas Menit* yang menunjukkan perjuangan Maria sebagai karakter utama dalam mengungkap keotentikan dirinya. Penelitian ini ditujukan untuk menganalisis bagaimana usaha yang dilakukan Maria dalam mengungkapkan keotentikan dirinya melalui situasi-situasi batas sebagaimana tergambar dalam novel *Sebelas Menit* karya Paulo Coelho.

Penelitian ini termasuk penelitian kualitatif dengan menggunakan studi sastra berkaitan dengan deskripsi yang jelas dan sistematis mengenai fenomena yang diteliti. Pendekatan eksistensialisme digunakan penulis untuk fokus pada kajian eksistensialisme dalam menganalisa fenomena yang terjadi dalam novel yang berkaitan dengan masalah penelitian.

Hasil penelitian menunjukkan bahwa Maria telah melewati situasi-situasi batas dalam hidupnya untuk menjadi individu yang otentik. Dia pergi ke Jenewa tanpa bekal pengalaman tentang kota itu, memutuskan untuk menjadi wanita penghibur, dan mengalami kecanduan akan rasa sakit sebagai sumber kebahagiaan dan berjuang untuk menaklukkan dirinya sendiri akan cinta. Berbagai situasi batas tersebut mengajarkan Maria hal-hal penting dalam hidup. Meskipun Maria harus merasakan sakit, penderitaan, penyesalan dan perjuangan, dia berhasil menemukan keotentikan dirinya. Maria memiliki kebebasan dan keputusannya sendiri akan hal-hal dalam hidupnya dan di sisi lain, dia juga menyadari akan keberadaan kekuatan lain yang lebih besar di luar dirinya yang disebut transenden.

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The Writer

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CHAPTER I

INTRODUCTION

This chapter presents introduction of the study consisting of background of the study, problems of the study, and objectives of the study.

1.1 Background of the Study

Some people keep asking “Why are we being here?”, “what is being?” and other questions related to their existence in this world. Some think that they have already found the answer in religion and wealth. Some become desperate, wasting their life and wealth, trying to gain a full understanding of everything. The others just leave the question without trying to find any answer and live the life only at that time, no more care about its consequence. The questions about human existence and their action to maintain it are the central notion of existentialism. It is explicitly stated on Hadiwijono (1980, p. 148) that existentialism is a philosophy which sees any issues based on human existence; how human exist in the universe is different from other creatures since human is conscious about their existence meanwhile others are unconscious.

Existentialism has become popular not only in France but also all over the world. Soren Kierkegaard and Friedrich Nietzsche had been known as the father of existentialism (Flynn, 2006, p. 3). Some names who had been known as existentialist are Soren Kierkegaard, Jean Paul Sartre and Karl Jaspers. Each of

those existentialists develops their own ideas about existentialism although sometimes they are influenced by others' thought. For instance, Jaspers is associated with the philosophy of existentialism because he traces largely upon the existentialist roots of Nietzsche and Kierkegaard. Despite their difference views on the existence of God, it is also because the theme of individual freedom bases his work. Existence-philosophy... is the way of thought by means of which man seeks to become himself, as Jaspers (1965, cited in Finkelstein 1965, p.100) have demonstrated.

Jaspers' works in existentialism field firstly present a system in which there are two states of being: the *Dasein* and *Existenz*. Previously, Heidegger had used *Dasein* term to name existence in its most minimal sense; *Dasein* is the realm of objectivity and science. Nevertheless, this does not address the 'real' self or origin (*Ursprung*) which for Jaspers possesses *Existenz*. Here, the term *Existenz* is not the same as the English word "existence". Jaspers (1971, p.xx) in his book, *Philosophy of Existence*, states "Because the ordinary English word "existence" would be a misleading translation of *Existenz*, I have incorporated this German term in the translation and have treated it as an English word." Jaspers says in Dwivedi (2004, p.21), "'existenz' is the real existence endowed with freedom, choice and determinism." In addition, it is this choice, in fact, that makes me aware of my original freedom, because only there do I know myself as my true self as Jaspers (1932, cited in Wisser 1993, p.237) has demonstrated. Existential freedom as resolution in choice is the creation of self that it can be and ought to

be. Therefore, the real self cannot be grasped through the theoretical concepts employed to discover *Dasein*; it is accessible only through lived experience.

Existenz is the “real self”, which is unique and not objective. It is always open to new experiences. In real life, human always bind on particular situations.

Living and behaving as human mean changing and creating situations. Despite how big the change we make, we always bind to situations. We are always in the undeniable situations. It is in line with Flynn’s (2006, p. 24-25) statements “...the time-bound nature of the human condition requires that existing as an individual is always dynamic and under way, never static and complete. And depending on the circumstances, it may also involve considerable risk.”

Jaspers (1954, p. 7) states that “the Stoic philosopher Epictetus says that philosophy has its source in situations which causes us to be aware of our own weakness and helplessness”. He calls such ultimate situations “boundary situations” (*Grenzsituationen*). These ultimate situations include doubt, death, suffering, guilt, chance, and many more are situations which we cannot elude or change. Jaspers sees those as sources of anxiety but if we face them, then we might become conscious of ourselves as human beings. Furthermore, when our consciousness of being changes, we become ourselves. Therefore, at the same time, he regards anxiety and the feeling of loneliness as the sources for hope since those feelings can emerge human courage to strive to live authentically; despair is transformed into hope.

We may see how someone strives toward boundary situations, which is obviously depicted, in Paulo Coelho novel entitled *Eleven Minutes*. Paulo Coelho

is a Brazilian author who is well known since his *The Alchemist* novel has become the best-selling novel all over the world. *Eleven Minutes* was written by Paulo Coelho in 2003. This novel tells a story about Maria, a Brazilian young girl with her beauty who leaves her hometown to go to Geneva, Switzerland, in hopes of great adventure and great love. Her situation does not prove to be what she had hoped, which makes her pursue a career in prostitution to make money quickly to return home. During her time in Switzerland, Maria experiences pain, pleasure, and love. Besides, she must decide the correct path for her life.

The short summary of the novel above drives the writer to pick this novel as the thesis material since the writer thinks that this novel obviously depicts conflicts which is closely related to human life. Since humans are bound to situations which are undeniable, humans are obliged to cope with them and find their way to reveal their authentic self; that is by their making decisions and their actualization of their own freedom. The one who can reveal his or her authentic self is the one who is brave enough to fulfill his freedom and take the risks, being responsible for his or her choice.

The writer also thinks that *Eleven Minutes* novel by Paulo Coelho is quite related to the phenomena inside society. Since humans always face particular situations in which they have to solve, there must be choices between to do it or just leave it behind, between choosing the good decision or the worst one.

Therefore, this is interesting material to be conducted. There are various ways that people take in their life as they are free to decide. One of them can be seen from the main character of this *Eleven Minutes* novel, Maria's strive toward her life.

After reading this thesis, the writer hopes that the readers, especially the students of English Department of Universitas Brawijaya, can understand more about existentialism particularly about how human strives toward boundary situations which is clearly depicted in Paulo Coelho novel *Eleven Minutes*. Furthermore, the writer also hopes that her study will become an additional referenceto assist the students who take Literature as their major in conducting further studies on Karl Jaspers' Existentialism with different object materials.

1.2 Problem of the study

In this study, the problem that the writer formulates is "Howdoes Mariastruggles to reveal her authentic self portrayed in Paulo Coelho novel *Eleven Minutes?*"

1.3 Objective of the Study

Based on the problem of the study, the objective of the study is to analyze Maria's struggles in revealing her authentic self as portrayed in Paulo Coelho's novel *Eleven Minutes*.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter elaborates a brief description and explanation about the theoretical framework and the research method which are related to the study.

2.1 Theoretical Framework

The theoretical framework consists of three subchapters. They are Existentialism, Transcendence, and Boundary situations. These subchapters are included to help the writer in analyzing her study since the object lies on the theme of existentialism, in this case is the one by Karl Jaspers. To get deeper comprehension of Karl Jaspers' existentialism, it is important to understand fully about the term Transcendence and also the concept of Boundary situation which are the keys to answer the problem of the study.

2.1.1 Existentialism

Flynn (2006, p.3) says that the history of existentialism as a school of philosophy can be detected back from the beginning of 19th with Kierkegaard and Nietzsche as its most leading figures. Existentialism has come into being and discussed much about human being in terms of the search of the meaning of human life in the world. Flynn (2006, p.3) also states that under the influence of

those two fathers of existentialism, existentialism has made this school of philosophy not as a doctrine or a system of thought but as a way of life.

There are five basic themes (Flynn, 2006; 11) that the existentialist appropriates each in his or her own way. Rather than constituting a strict definition of “existentialist,” they depict more of a family resemblance (a crisscrossing of the themes) among these philosophers.

1. *Existence precedes essence.* What you are (your essence) is the result of your choices (your existence) rather than the reverse. Essence is not destiny. You are what you make yourself to be.
2. *Time is of the essence.* We are fundamentally time-bound beings. Unlike measurable, “clock” time, lived time is qualitative: the “not yet,” the “already,” and the “present” differ among themselves in meaning and value.
3. *Humanism.* Existentialism is a person-centered philosophy. Though not anti-science, its focus is on the human individual’s pursuit of identity and meaning amidst the social and economic pressure of mass society for superficiality and conformism.
4. *Freedom/responsibility.* Existentialism is a philosophy of freedom. Its basis is the fact that we can stand back from our lives and reflect on what we have been doing. In this sense, we are always “more” than ourselves. Nevertheless, we are as responsible as we are free.
5. *Ethical considerations are paramount.* Though each existentialist understands the ethical, as with “freedom”, in his or her own way, the underlying concern

is to invite us to examine the authenticity of our personal lives and of our society.

This study focuses on the life of the main character of *Eleven Minutes*, Maria, particularly on her way of taking decision in her life, also her huge responsibilities of each action she takes. These five definitions of existentialism help the writer in analyzing in what way Maria can be classified in undergoing a philosophy of existentialism in her life.

2.1.2 Existentialism in Karl Jaspers' Perspective

Jaspers' philosophy is known as "Existenz philosophy", a name that Jaspers proposed by himself as the title of one of his books, *Existenzphilosophie* (1938).

"Existenz philosophy" is a thought which employs all objective knowledge and also cope with that objective knowledge (Hamersma,1985;9). Through that thought, humans want to become their own self because humans think and they explain it by their own way. "Existenz philosophy" is not a philosophy which contemplates a truth but a practical thing. That is experiencing a truth, It is simply to say that the truth of humans' way of thinking is proved by their actions which are based on that thinking.

For Jaspers, this kind of existence has the highest value and the most authentic thing in humans' self. Existence is the real "I" which is unique and is not objective. This existence is open to new possibilities and new experiences.

Jaspers' works in existentialism field firstly present a system in which there are two states of being: the *Dasein* and *Existenz*. The existence of humans is included in empirical world. That is called *Dasein* in Jaspers' philosophy. It is said by Peach (2008, p.33) that "*Dasein* is embedded in the world of experience, involved in practical aspects of everyday life, and always in a situation."

Meanwhile, *Existenz* is a possibility, progression, or decline in a way to strive an "eternal" being. It is added more by Peach (2008, p.36):

Existenz does not refer to any particular individual and is not a possession. It is said to be a unique existential possibility which can be actualised in every individual in that its reality depends on the actual moment of choice and decision. *Existenz* has no reality without *Dasein*, and only through *Dasein* can it be represented in the empirical world.

Both of the mode of being, *Dasein* and *Existenz* are interrelated one to each other. In other words, one cannot come without the other's existence. *Existenz* exists because *Dasein* does too. In addition, this study investigates the *Existenz* of Maria. Therefore, to understand about the authentic self, the *Existenz*, it is important to know and understand about *Dasein* formerly.

Besides those two concepts of modes of being, *Dasein* and *Existenz*, there are also important key terms in Jaspers' *existenz* philosophy. They are transcendence and boundary situations which are explained as followed.

1. Transcendence

In regard to philosophy of Karl Jasper, the term "transcendence" is quite popular to be discussed. The word transcendence itself has two possible

meanings. In line with what Sagut (2009, p.1) explains that, "First, the word transcendence seems to suggest particular state or being that is beyond what is perceivable by the senses... the transcendence is also about something human."

For the first meaning, transcendence seems to be likened to beings that are non-worldly like the spirits, the angels and significantly the Divine. It is something that goes beyond our grasp and comprehension; the transcendence which at the same time is Unknown. The latter meaning gives understanding that transcendence is about a struggle in actual life. It is about the series of confrontation that a human has to face and undergo in order to form himself or herself as a person. Transcendence is about human growing. It is about going beyond boundaries and limitations.

Both senses of transcending, as the Divine and as an act of growing, are descriptions of a human person's journey towards his or her being. Self-realization as *Existenz* is inextricably bound to an awareness of transcendence.

Gordon (1999, p.229) found the following:

In becoming *Existenz* by confronting boundary situations... a person learns that self-realization is not the result of rational planning or managing efforts. It is a gift from a transcendent source. Self-realization as *Existenz* means the realization of autonomy and freedom; yet one also becomes aware of one's fundamental limits and has to recognize the human being is not the absolute foundation of Being.

The concept of transcendence will guide the writer in conducting this study. The core problem of this study concerns on Maria's attempts, means that there is a process undergone by Maria to be an authentic individual; a self-realization. The transcendence concept will help the writer in describing the self-

realization, whereas it does not merely depend on human's own being but there is also something non-worldly, the Divine.

Jaspers (1954, p.7) notes that "the Stoic philosopher Epictetus says that philosophy has its source in situations which cause us to be aware of our own weakness and helplessness." In a concrete life, human cannot be apart from certain situations. Living and acting as human means changing and creating situations. Yet how big the changes human has made, there is a fact that we always bond to situations. Human lives in situations which cannot be denied. That is called boundary situations.

2. Boundary Situations

Like many other existentialists, Jaspers also sees all human beings as the ones who constantly involved in situations. We cannot leave a situation without entering another. Sometimes, human beings face unexpected events, or as Jaspers calls them, *Grenzsituationen* (the term includes "boundary situation," "limiting situation," "borderline situation," and "ultimate situation"). As stated by Gadamer and Linge (2004, p.137-138) that "boundary situations are those situations in human life in which the individual must choose and decide without being guided by the certain knowledge provided by science." In other words, someone has to undergo such extreme situations of decisions and choices in his own existence. Furthermore, it is also about how one faces up to them.

Webb (2009, p.15-16) mentions that the boundary situation includes struggle, death, accident, guilt and encounter with mystery, experiences that give

rise to ideas of possible transcendence. Furthermore, Miron (2012, para.4) mentions "various kinds of boundary situations, such as death, guilt, suffering, and struggle." Therefore, the writer concludes that boundary situations include death, suffering, guilt, and struggle.

One of the most specific boundary situations in human life is the inevitability of death. When death becomes a reality and not just a concept of an end to a person's life, the person is forced to face his present for it can never be ignored anymore.

Another specific boundary situation is suffering, which Jaspers prefers to have "active suffering" that is the opposite of resignation. It implies effort to be happy despite suffering. It is in line with what Salamun (2006, para.24) states that "... human beings always have two basic options in confrontation with boundary situations: an option of resignation, pessimism and nihilistic despair, or in contrast, the option of optimistic confidence in the meaning of life.

Moreover, the boundary situation of guilt can bring a person the insight that both action and non-action can always bring unexpected and unintended consequence that will affect others. It is in line with what Tymieniecka (2009, p.245) says "Man is guilty whether he acts or avoiding acting." One's guilt brings the person to his present, as no one can totally escape guilt once the guilt has stricken him or her.

Yet another boundary situation – inevitable struggle – makes us conscious of the everlasting life. Salamun (2006, para.25) states that in struggle, one's success is necessarily accompanied by the defeat and suppression of other

person's demands. Struggle may be violent and coercive. Jaspers in Salamun (2006, para.25) contrasts the violent struggle for existence with an authentic moral attitude, which he calls the "loving struggle" for *Existenz*. The loving struggle is a non-violent, non-coercive form of relation to another person, the dominant norm of such relation is solidarity.

Those boundary situations impose the present "situation" to the person. There is no way of escaping them. It is in this sense that these limiting situations bring the person to his or her *Existenz*. Yet, the boundary situations are somehow ironic. Sagut (2009, p.3) says "because they are the means or ways for a person to be liberated and to practice authentic freedom." It is in line with Tymieniecka (2009, p.244) who says that "the concept of boundary is likewise typified by duality, portraying the limit of the possibilities of human experience and understanding, and at the same time the human desire to go beyond the boundaries of existence and consciousness."

The deep explanation of boundary situations and each type of it will help the writer in analyzing in what kind of situations that Maria undergoes. By knowing what the boundary situations that Maria undergoes are, the writer will analyze and describe what kind of attempts that Maria takes through those boundary situations to be an authentic individual are.

2.2 Previous Studies

In order to support this study, in this part, the writer presents some previous studies which have been conducted by some previous researchers. First,

a study conducted by LiaSolicha (2010) from Brawijaya University entitled “*Veronika’s Rebellion Success toward Absurdity: Reading on Albert Camus Existentialism on the Novel Veronika Decides to Die by Paulo Coelho*”. This study discusses about human’s way to gain success to conquer absurdity problem which is particularly represented by the main character, Veronika. By considering Albert Camus’ work *Myth of Sisyphus*, the study concludes that Veronika, as the main character of the novel, faces absurdity problem. That is the problem showed by the symptoms particularly gaining the meaningless of anything exists in the world.

The next previous study is conducted by Renung Aghasta Wias Putra (2010) from Brawijaya University entitled “*Rebellions toward ‘The Four Pillars’ Portrayed in The Movie Entitled Dead Poets Society*”. This thesis discusses what rebellions toward ‘the four pillars’ portrayed in this movie are and how the spirit of *carpe diem* influences the characters in the movie. The writer of this thesis focuses on Sartre’s existentialism about “existence preceded essence” and his statement “humans are left alone and free to create and recreate their own existence, again and again, through their choices and their actions”. By applying the theory, the study concludes that characters (Keating, Neil, Todd, Charlie, Knox, etc) on the movie have fulfilled their existence through their rebellions and their actions which are based on the spirit of *carpe diem*, seize the day. Their rebellions show how they get their own values by their own choices and actions and they know that they are free men who decide their own choices and actions to determine their meaning in their live. The spirit of *carpe diem* also changes their

way of thinking. They become human beings who have their own existence and no one can interfere that.

The similarity between this study and those previous studies is that these three studies focus on existentialism theme although the objects are different. The first study uses novel, the second study uses movie and this study uses novel as the object. Yet the differences among these three studies are on the theory. The first study done by LiaSolicha, shows that she applies Albert Camus' work *Myth of Sisyphus* to answer the absurdity problem as her problem of the study. Meanwhile, the second study done by Renung Aghasta shows that he uses Sartre's existentialism about "existence preceded essence" and theory of Rebellion. Therefore, the study entitled "Maria's Attempt to be an Authentic Individual Through Boundary Situations In Paulo Coelho's *Eleven Minutes* Novel" is a worth study since this study uses different theory, that is the theory by Karl Jaspers of existentialism particularly of boundary situations which has never been conducted by any researchers.

2.3 Research Method

The writer would like to discuss some important points regarding the research method the writer applies in her thesis. They are deciding the material object and interpreting and analyzing the data.

2.3.1 Deciding the Material Objects

The question of meaning of life is a common question that people ask. People look for reasons of their being in this world and other questions related to their existence in this world. People need to find out their meaning in their own life. They need to be aware of what kind of life that they undergo so that they are able to decide what kind of act that they will take. Such phenomena are well-portrayed in Paulo Coelho's *Eleven Minutes* novel. The main character, Maria, has to face her own life which consists of various situations that she has to undergo. From the novel, the writer sees that there is a problem. That is, her desire to be an authentic individual which can be gained only by undergoing boundary situations.

This novel obviously depicts the conflicts which are closely related with human life. Human are time-bound beings, means that human are obliged to cope with time and situations which are undeniable and find their own way to reveal their authentic self. That is, by making their decisions and their actualization of their own freedom. The one who can reveal his or her authentic self is the one who is brave enough to fulfill his or her freedom and take the risks, being responsible for his or her choice.

The writer also thinks that *Eleven Minutes* novel by Paulo Coelho is quite related with the phenomena inside society. Humans always face particular situations in which they have to solve problems, to take choices, and to be responsible of what they had taken. This is an interesting material to be conducted. There are various ways people take in their life as they are free to

decide. One of them can be seen from the main character of this *Eleven Minutes* novel, Maria's strive toward her life.

2.3.2 Interpreting and Analyzing Data

Based on Aryet. al (2002, p.465), data analysis in a qualitative research includes organizing, summarizing and interpreting the data. First of all, in organizing the data, the writer reads *Eleven Minutes* novel many times. To conduct this study, the writer uses existentialism philosophy as the approach. As it is explicitly stated on Hadiwijono's (1980, p. 148), that existentialism is a philosophy which sees any issues based on human existence; how human exists in the universe is different from other creatures. This approach is the most suitable one since the central problem of this study lies on how a person exists in this world, particularly a life undergone by Maria in *Eleven Minutes* novel.

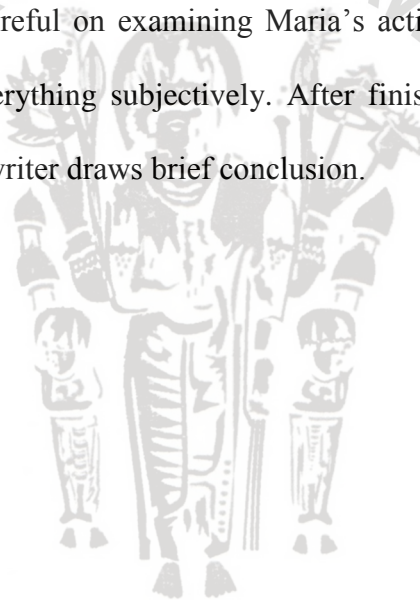
Existentialism approach will guide the writer to keep her study focus on existentialism fields by considering the elements related to existentialism, such as time, decision, freedom, responsibility, etc.

The next step is summarizing. In summarizing the data, the writer identifies what in the data are. The writer enlists the situations in which the main character, Maria, involves. That is, by using the concept of boundary situations by Karl Jaspers. That is a concept of extreme situations of decision and choice in human's own existence, and precisely how one faces up to them. This concept is the most helpful instrument in scrutinizing this study. Using this concept, the

writer will identify what kind of boundary situations that Maria undergoes on her life.

The last step is interpreting the data. In interpreting the data, the writer goes deeper into the data. In this step, the writer has to figure out and explains thoroughly the answer of the problem of the study that has been stated in the first chapter. Revealing Maria's attempts to be authentic individual is challenging. The reason is, the writer has to find out firstly what the boundary situations are, and also the acts taken by Maria toward the boundary situations that she involves in.

The writer must be careful on examining Maria's action since the writer is not supposed to judge everything subjectively. After finishing the interpretation of Maria's attempts, the writer draws brief conclusion.



CHAPTER III

FINDING AND DISCUSSION

In this chapter, the writer presents discussion toward the problem of the study as stated in the first chapter. The writer divides this chapter into two sub chapters for more elaboration. The first sub chapter discusses about Maria's being as *Dasein*. In the second one, the writer discusses briefly about how Maria struggles in becoming authentic self. The writer relies on Jaspers' concept of *Dasein*, *Existenz*, the theory of boundary situations, the theory of transcendence to scrutinize the discussion, and also the theory of existentialism in general as additional theory.

3.1 Maria's being as *Dasein*

As mainly stated in the previous chapter, humans always put big concern on their existence and actions. They are looking for reasons why they are created, which make them to try to find answers about how they have to act to fulfill their existence. It is because how the way humans exist in this universe is different from other creatures' way of existence. Regardless the similarity of having brain, either human or non-human creatures, in this case is animal, they are distinctively different. One thing that makes it different is the existence of consciousness. Humans have this consciousness. They are conscious about their existence and on the other side, creatures are unconscious about it.

Being conscious will affect the action that humans take because in conscious act has intention. In other words, humans have intention to do something and vice versa, humans also intentionally decide not to do something.

It is the essence of humans' being; their action. It is the principle of existentialism stated by Sartre (1946, para. 10) that "man is nothing else but what he makes of himself". Therefore, consciousness takes a big role in humans' being since it is related with humans' action. As stated by Flynn (2006, p.20) "in every case, being conscious is a way of being in the world".

Jaspers' works in existentialism field firstly present a system in which there are two states of being namely *Dasein* and *Existenz*. Both of those mode of being is interrelated each other. It is in line with what Peach said (2008, p.36) that *Existenz* has no reality without *Dasein*, and only through *Dasein* it can be represented in the empirical world.

Meanwhile, this study is aimed to investigate what struggles that Maria does to be an authentic individual. The term authentic individual itself is a term which is used to refer to a human who is brave enough to fulfill his freedom and take the risks, being responsible for his or her choice. In Jaspers' existential philosophical term, this authentic individual is named *Existenz*. *Existenz* can be achieved only through experiencing what is called as boundary situations which will be elaborated in the next sub chapters.

It is stressed more by Peach (2008, p.39) that the unity of the two distinct aspects of the human being, namely *Existenz* and *Dasein*, are crucial because one cannot attain self-being without their unity (2008, p.39). Since this study is aimed

to investigate how Maria struggles to be an *Existenz* through boundary situations, therefore, to know Maria's being as an *Existenz*, the writer firstly has to investigate how Maria's being as a *Dasein*.

The first mode of being as human can be seen empirically; consists of human's body, the appearance. That is what Jaspers calls *Dasein*, which means being-there. *Dasein* reaches its peak in this world. It is a complete, finished thing.

Maria... was born both innocent and a virgin (Coelho, 2004, p.1). Meanwhile, Sagut (2009, p.2) states that the *Dasein* of Jaspers is the being that is busy with the day to day affairs, and is occupied by his mundane concerns. In Maria's life, it is showed from the novel that "...she learned geography and mathematics...she studied in order to get on in life, at the same time looking for someone whom she could share her dreams of adventure" (Coelho, 2004, p.7).

Furthermore, Harrison and Berbet (1969, para.1) state that "...*Dasein* relates to man's existence in time as revealed through perception and knowing." This kind of existence is a kind of empirical existence. From the novel, it is told that "...Maria learned that certain things are lost forever...the world was vast and her own town very small, and that, in the end, the most interesting people always leave" (Coelho, 2004, p.4). Maria feels this kind of feeling when she is left by her first love without even expressing her love to him. The boy just left the town and Maria feels she can do nothing since she realizes that the world was vast, while her own town is very small. Therefore, at last she concludes that the most interesting people always leave.

In this novel, it is told that Maria lives in a family whose father is a traveling salesman and whose mother is a seamstress. They live in a small city in Brazil which only has one cinema, one nightclub and one bank. Those situations make Maria dream about having a charming prince who one day will pick her up from the city and take her away to go together to conquer the world. In fact, when she is eleven, she falls in love with a boy en route from her house to school. One day the boy asks for a pencil on the walk to school. It does not seem to be what Maria has dreamed. Maria just keeps silent and lets the boy go away; missing a chance to talk with him, moreover to express her love to him. She waits for another day to come to lend the boy a pencil but there is no another day. The boy has left the city and never comes back. Maria feels suffered of losing her first love. These series of life are the reality, the world that Maria, as a being, has to experience.

When she turns fifteen, she again falls in love with a boy who has got her first kiss. Maria feels everything goes wrong since she has not opened her mouth while kissing, from her diary "...And yet if something goes wrong, there is nothing left! No herons, no distant music, not even the taste of his lips. How is it possible for the beauty that was there only minutes before to vanish so quickly?" (Coelho, 2004, p.9). From that day, the boy disappears. Until one day, in a party, Maria sees him holding a friend of her. Maria survives until the end of the party but when she comes home, she cries all night, suffers for the next eight months and "concluded that love clearly wasn't made for her and that she wasn't made for love" (Coelho, 2004, p.10).

At this stage of age, she discovers three things: kiss with your mouth open, love is a cause of suffering, and masturbation. For the last discoveries, it happens almost by chance when she touches her genitals while waiting for her mother coming home. She used to do this since she was child and she likes the feeling. By this experience, she gets her first orgasm. At the same time, she falls in love for the third time and the fourth. She now knows how to kiss. She touches them and they touch her back. Something always goes wrong and the relationship ends when Maria is sure that she has already found the person whom she wants to spend the rest of her life. Maria as the *Dasein*, the empirical existence, writes on her diary "... My aim is to understand love. I know how alive I felt when I was in love, and I know that everything I have now, however it might seem, doesn't really excite me" (Coelho, 2004, p.16).

In addition, Peach (2008, p.33) explains that man as *Dasein* is confronted with the world. That is why he has needs and wants and makes decisions accordingly. Maria's being as a *Dasein* has needs like people normally do. She dreams of having a charming prince and aims to understand love. Nevertheless, since she is merely a *Dasein*, besides having needs and wants, she is confronted with the world. It is stated from the novel:

Although my aim is to understand love, and although I suffer to think of the people to whom I gave my heart, I see that those who touched my heart failed to arouse my body, and that those who aroused my body failed to touch my heart (Coelho, 2004, p.16).

She has failed in love since she does not find any connection between love and sex. As a *Dasein* whose needs and wants are confronted with the world, Maria

makes decision accordingly. From the novel, Maria writes on her diary that “I simply don’t fall in love” (Coelho, 2004, p.16).

As time passes, Maria is nineteen and works in a draper’s shop whose boss promptly falls in love with her. However, Maria knows how to use a man well without being used by him. And it all comes from her experiences. She doesn’t let him touches her yet she still gets extra payment of her overtime for working late since her boss likes having her around him. Maria is aware that this is because the power of her beauty. She knows how attractive she is but she never forgets her mother’s words that “...Beauty, my dear, doesn’t last...” (Coelho, 2004, p.17).

With this in her mind, Maria still keeps the boss in her arms without even letting him take her into bed. This is how Maria exists in her nineteen-world. Maria as *Dasein* is aware of how she has been created as a beautiful woman.

It is important to notice that other than in Jaspers’ philosophy, the concept of *Dasein* is also found in Heideggerian philosophy. Although in both cases *Dasein* is an empirical mode of Being, Jaspers’ concept of *Dasein* has a transcendent aspect which Heideggerian *Dasein* lacks. It is stressed by Peach’s (2008, p.33) statement that Jaspers indicates this transcendent aspect of the human being by stating that empirical existence as such is not human reality as a whole, but only human reality as it appears to us. He also suggests that there must be more than mere appearances. What the writer tries to elaborate is that, reality as a whole includes a transcendent realm that is connected to the transcendent aspect of man. In the novel, it is depicted from Maria’s diary:

Everything tell me that I am about to make a wrong decision, but making mistakes is just part of life. What does the world want of

me? Does it want me to take no risks, to go back where I came from because I didn't have the courage to say 'yes' to life? (Coelho, 2004, p.25).

It is also emphasized by Flynn (2006, p.66) that transcendence functions somewhat like the 'intentionality' of consciousness.

What Maria has written in her diary above shows that it is her contemplation toward her life. Previously, it is told that Maria (Coelho, 2004, p.21) "...convinced that the Virgin had presented her with this chance, convinced that she must enjoy every second of her week's holiday." She believes that the Virgin, has chosen her to undergo such experience. That is her first forty-eight hours alone taking bus to be somewhere far away from her hometown which she never leaves for her whole life ever. It is her first time to be alone. Maria believes that the Virgin, which in this case is called transcendence, wants Maria to be brave to face anything happens in her life. It is stressed from Maria's diary (Coelho, 2004, p.26) that "Of course it's risky, but is the risk any greater than the chance of the bus that took forty-eight hours to bring me here having an accident? ...I have, first of all, to be faithful to myself."

From this journey, everything gets started. Maria faces the situation that never even she imagines before. Harrison and Berbet (1969, para.1) explain that thus the real self cannot be grasped through the theoretical concepts employed to discover Dasein; it is accessible only through lived experience. In other words, Maria as *Dasein* is bound within situation that needs her to take a concrete decision and be responsible for it. She struggles to be an authentic life, the *Existenz*, by facing boundary situations.

3.2 Becoming Authentic Self

In this subchapter, the discussion will be elaborated in answering the problem of the study of this research. That is about how Maria struggles to reveal her authentic self as it is portrayed in Paulo Coelho's novel entitled *Eleven Minutes*. The term that is being given marked is authentic self since it is the center of the object which is being researched. Authentic self, which is also known as the real self, refers to unique self and is not objective. It always opens to new experience. Such term agrees with the term *Existenz* which is formulated by Jaspers in his philosophy of existentialism. It is stated by Peach (2008, p.36) that *Existenz* does not refer to any particular individual. It is said to be a unique existential possibility which can be actualized in every individual in that its reality depends on the actual moment of choice and decision.

From that statement, an understanding is gained that *Existenz* is a unique existential possibility. Why is it a possibility? The latter says that *Existenz* is actualized in every individual in which its reality depends on the actual moment. In other words, *Existenz* is an existential possibility since it depends on the actual moment which is marked by the existence of choice and decision. It is a possibility because the way people choose or decide something will not be the same one to another. The *Existenz* can be this or that depending on people's deep thought and reflection toward the things happen in their own life.

Furthermore, it is added by Peach (2008, p.36) that *Existenz* has no reality without *Dasein*, and only through *Dasein* it can be represented in the empirical world. In brief, *Existenz* exists if *Dasein* also exists in the empirical world because

through *Dasein*, the *Existenz* can be explained. To understand about *Existenz*, it is important to have knowledge about the *Dasein* first. That is why the writer has explained about Maria's being as *Dasein* in the previous subchapter in order to investigate more about the authentic self, the *Existenz*, of Maria.

In addition, besides actualizing as *Dasein*, there is another prerequisite to become the *Existenz*. It is said in Jaspers' existential philosophy that the individual who longs to become an authentic self has to pass through what the so-called boundary situations. As stated by Gadamer and Linge (2004, p.137-138) that boundary situations are the situations in human life in which the individual has to choose and decide without being guided by certain knowledge provided by science. In other words, someone sometimes has to undergo extreme situations of decisions and choices in his own existence only by using their own self without being dependent on other people's thought. It must be pure from their deep down thought after a contemplation that takes times. It is in line with what Peach (2008, p. 58) states that:

Boundary situations require a fundamental shift in one's mode of thinking and attitude towards situations ... acute awareness of boundaries urges one to view them in a new light, and in some cases enables one to transcend these boundaries in terms of transcending-thinking.

The existence of boundary situations pushes someone who experiences them to have basic changes concerning on the way he thinks, the way he treats the situations. As time passes, those who have had such shifting in awareness toward boundary situations will treat the situations in a new perspective. Therefore, they

are able to transcend their experiences of undergoing boundary situations into the so-called transcending thinking.

In regards to philosophy of Karl Jasper, the term “transcendence” is quite popular to be discussed. The word transcendence itself has two possible meanings. Sagut (2009, p.1) explains that, “First, the word transcendence seems to suggest particular state or being that is beyond what is perceivable by the senses...

the transcendence is also about something human.” For the first meaning, transcendence seems like beings that are non-worldly like the spirits, the angels and significantly the Divine. It is something which goes beyond our grasp and comprehension. The latter meaning gives understanding that transcendence is about a struggle in actual life. It is about the series of confrontation that has to be faced and undergone by human in order to form himself or herself as a person.

Transcendence is about human’s self development. It is about going beyond boundaries and limitations. Both senses of transcending, as the Divine and as the act of growing are descriptions of humans’ journey towards his or her being. Self-realization as *Existenz* is inextricably bound to an awareness of transcendence.

Sagut (2009, p. 1-2) finds the following:

To transcend suggests a person’s discernment so that one may find the Being of his being. But to speak of transcendence as an act of outgrowing the old self, we describe the human’s journey towards his or her authenticity. Hence, to transcend is first to acknowledge the presence of boundaries and definitions that are surpassed or overcome in the act of transcending.

It can be seen clearly from the quotation above that there are two kinds of ways in writing the term ‘being’. The first being which is written in capital letter,

'Being', has different meaning with the being with small letter 'being'. 'Being' with capital letter describes humans' journey to reach the authenticity of their mere 'being' in this world. In 'Being', there is consciousness toward the presence of boundaries which are being overcome to reach what the so-called authentic self.

The thing that is being underlined by the writer here is that, there is a bonding between being as an authentic self, or the *Existenz*, with the transcendence. In human's journey to reveal their authentic being, they need awareness toward transcendence. Meanwhile, to transcend first is to acknowledge the existence of the boundaries that they have to undergo in the journey of searching of their authentic being. In short, it is so much alike a circle which consists of the journey of the *Dasein*'s self-realization to become the *Existenz*. It needs awareness toward transcendence and the very first way to transcend is by passing through the boundary situations.

Actually, this novel uses two types of point of view. The first is third person point of view. This type means that the narrator is apart from the characters in the novel. The characters are described by name. When it comes to the end of each chapter, the point of view of the narrator becomes the first person point of view. It is because the end of each chapter is a diary which is written by the main character, Maria. There, the character "I" which can be seen is Maria herself. This is very much helpful for the researcher to investigate the main character, Maria, deeper into this novel. It is especially in the pattern of her thought and the deep contemplation before she finally takes a decision since taking decision is one of the principles of existentialism themes.

As stated previously, the writer has found that in her journey, Maria's being as *Dasein* is in the search for adventure, money, love and in search to discover her own limit. The searching of those stuffs is the realization of Maria's being as *Dasein* to become an authentic individual, *Existenz*, since Maria needs to face the boundary situations which covers the journey. The struggles of Maria to become an authentic individual are explained briefly as follow:

1. Maria's Leaving For Geneva

The first thing that the writer will elaborate of what Maria's being as *Dasein* pursues to be an authentic self is her searching for adventure. It is written in the novel that "... she saved up enough money to go and spend a week's holiday in the city of her dreams, the place where film and TV stars live, the picture postcard image of her country: Rio de Janeiro!" (Coelho, 2004, p.18). It is added more from the novel that:

... the truth was quite different: she didn't want anyone, anyone at all, to spoil what would be her first week of total freedom. She wanted to do everything-swim in the sea, talk to complete strangers, look in shop windows, and be prepared for a Prince Charming to appear and carry her off for good (Coelho, 2004, p.18).

It agrees with one of the five themes of existentialism: humanism. Flynn (2006, p.8) explains that "Existentialism is a person-centered philosophy ... its focus is on the human individual's pursuit of identity and meaning amidst the social ... and conformism". It is a person-centered philosophy because there are efforts or actions in achieving the meaning and the identity of the being. Maria decides to fly to Geneva by herself even though she has no knowledge about the

city. She wants to prove that she is able to do so therefore she does not need anyone to accompany her and ruin her trip. These actions are the form of the conformism that Maria does to be called a total freedom which has been dreamt by Maria.

Since it is her first alone and far-from-home journey, Maria feels free to do what she really wants although at first she rejects the strangers who come up to talk with her. From the novel "... now that she had chance to do anything she wanted, why was she behaving in this ridiculous manner?" (Coelho, 2004, p.19).

Maria considers herself doing a ridiculous thing when she thinks that she absolutely has the chance to do what she really wants but in fact, she just avoids speaking to the stranger who comes to her. For having a contradiction between her thought and her action, she considers herself as being ridiculous. Luckily, the stranger man reappears and invites her to have dinner. He who comes from Switzerland cannot speak Portuguese and that makes Maria confused. Therefore, Maria rejects the invitation. Later, an interpreter who introduces himself as the person in charge of foreign tourists and security in the hotel where Maria is staying suggests that Maria should have accepted the invitation. Finally, Maria decides to come for dinner after the Swiss stranger man sends her a beautiful dress accompanied by an expensive pair of shoes. It is told from the novel "... convinced that the Virgin had presented her with this chance... and because a visit to a good restaurant would provide her with something to talk about when she went home, she decided to accept the invitation" (Coelho, 2004, p.21). The conversation during dinner is simple. The Swiss man only says "... 'Works?

Dollars? Brazilian star?” (Coelho, 2004, p.24) which all of those three are something that Maria wants.

That night Maria writes on her diary “... Everything tells me that I am about to make a wrong decision, but making mistakes is just part of life” (Coelho, 2004, p.25). The phrase of *wrong decision* shows that she is uncertain whether what she decides may be a mistake again. Yet, it is not a problem for her since she believes that making mistakes is just a part of life that should have been passed.

In brief, the most highlighted reason behind Maria’s decision is the guilty feeling which is one of the boundary situations. The shadows of the past haunt her present, the “now” where she has to decide which seems hard for her. It is stressed from Maria’s statement “What does the world want of me? Does it want me to take no risks, to go back where I come from because I didn’t have the courage to say yes?” (Coelho, 2004, p.25). The phrases *take no risk, go back where I come from*, and when she keeps saying ‘no’ are such reminders of what she had done in the past. It is such a guilty feeling of the past in which Maria thinks she can do much better at that time. In fact, the past only brings guilty feeling.

Such guilty feeling has to be undergone by Maria. She has to face her own guilt of her past. By passing through it, only she can achieve her authentic being.

It is told from the novel that Maria writes down in her diary:

... I made my first mistake when I was eleven years old, when the boy asked me if I could lend him a pencil; since then, I’ve realized that sometimes you get no second chance and that it’s the best to accept the gifts the world offers you (Coelho, 2004, p.26).

It is added more from the novel that "... She had spent a lot of her life saying "no" to things to which she would have liked to say "yes" (Coelho, 2004, p.29). Tymieniecka (2009, p.245) says that "Man is guilty whether he acts or avoids acting. One's guilt brings the person to his present, as no one can totally escape guilt once the guilt has stricken him or her." Saying-no experience has taught Maria to move on in her present. It has awoken herself to face the reality of saying "yes" to new experiences that comes to her life. It is written in the novel that "... She could always says 'no' but would she then spend the rest of her life brooding over it ... She could always say 'no' but why not trying saying 'yes' this time?" (Coelho, 2004, p.29).

On the next day Maria with Mailson, the translator, go to the city centre to get a document provided by the Swiss consulate since she has agreed to sign the working contract. Somehow Maria feels she is facing the world where she has never known before. It is unknown. From the novel it is said that "... how could she possibly deal with the challenges and the dangers of a life she did not know? ... Why had the Virgin decided to go this far?" (Coelho, 2004, p.28). Maria realizes that there is something beyond her world which somehow cannot be grasped by her. It is written in the novel "... She made a silent prayer and again asked the Virgin Mary's advice, and second later, she seemed perfectly at ease with her decision to go ahead, because she felt protected" (Coelho, 2004, p.29).

Maria steadily accepts to work as Samba dancer in Europe, since "... she could always come back if she didn't like it, and she had already learned that opportunities are made to be seized" (Coelho, 2004, p.29).

Finally, Maria flies to Geneva, Europe, to become Samba dancer. In fact, she has been deceived by the contract she signed. She knows it from Vivian, another young Brazilian woman who works for the Swiss man, Roger.

Meanwhile, Vivian, for the very first time she meets Maria, says bluntly that Maria is just as same as other women who work there. They all are same in searching of adventure, money, or husband. In fact, it is stated from the novel that:

... as for adventure, it's too cold to do anything, you won't earn enough to go off travelling ... as for money, once the cost of room and board has been deducted, you'll have to work for nearly a whole year just to pay for your flight back home ... and as for a husband, every time a girl gets married, she represents a great financial loss for Roger, so we're forbidden to talk to the customers (Coelho, 2004, p.35-36).

Maria feels the ground shifting beneath her. She can no longer dream about five hundred dollars a week that has been promised by Roger to her. It is said in the novel that "... if you had read the contract you signed, you would know exactly what you are getting yourself into, because the Swiss don't lie, they just rely on silence to help them" (Coelho, 2004, p.36). It is very hard for Maria to accept that what she has expected, her dream, is ruined. It is stated from the novel, that during her second week in Switzerland, Maria writes down her thought on her diary:

... According to Vivian's calculations, that will take a year, which means that during that time there's no escape. And what's the point of escaping? I've only just arrived. I haven't seen anything yet. What's so awful about having to dance seven nights a week? I used to do that for pleasure, now I do it for money and fame (Coelho, 2004, p.37).

From the statement above, it is clearly shown that Maria is ready to endure the situation. She is being responsible of what she has decided. From the very beginning part, inside Maria's self, there is a longing to have adventure. She goes to Rio de Janeiro and meets someone who promises to make her become a star of Samba dancer. She agrees and flies to Geneva inexperienced. She is not equipped enough with the knowledge of Geneva, Swiss, Europe. Maria is deceived by the working contract. Nevertheless, it is all Maria's decision. She takes the decision by herself without any interference from others. Meanwhile, taking decision cannot be separated from the consequences as the result of deciding. Jaspers in Peach (2008, p.67) states that "Since one's sense of guilt cannot be avoided, one must, as possible *Existenz*, take responsibility for the consequences of one's actions."

Enduring the situation where Maria is in the disadvantaging side, Maria should have felt kinds of suffering. She realizes that she is completely dependent on Roger since she has no knowledge of the country, the language and the weather. She is the one who is being lack of since the money which has been promised to her is not paid fully in order to pay back the flight and the room where she is staying. She has to maintain fixed smile while dancing in front of the customers, although her legs ache. Keeping such smile is difficult for her. In fact, she bears such situations. It is stated from the novel "as I can choose to be a victim of the world or an adventurer in search of treasure. It's all a question of how I view my life" (Coelho, 2004, p.37). Maria chooses to be an adventurer in search of treasures. It is called treasures, for Maria, because it is precious yet is

hidden somewhere therefore Maria has to go to look for it. The treasures can be money, love, or specifically, the adventure itself; the journey of the search of Maria's authenticity being, *Existenz*.

In Jaspers' theory, he prefers to have "active suffering" that is the opposite of resignation. It implies effort to be happy despite suffering. It is added by Salamun (2006, para.24) that "... human beings always have two basic options in confrontation with boundary situations: an option of resignation, pessimism and nihilistic despair, or in contrast, the option of optimistic confidence in the meaning of life." Maria writes down in her diary, four weeks after arriving in Geneva:

... No, I can't go back like that. I'd rather throw myself out of the plane as it's crossing the ocean. Since you can't open the windows in the plane ... I will die here. But before I die, I want to fight for life. If I can walk on my own, I can go wherever I like (Coelho, 2004, p.41).

Maria does not surrender nor feel despair and pessimistic toward her condition. She decides to face the boundary in front of her. As the form of Maria's struggle toward the injustice she endures, in the following day, Maria enrolls herself into a French course. Maria thinks that she will never find what she is looking for if she cannot express herself. In order to do that, she needs to learn the local language which she lacks of. Three months later, she has an affair with Arabic man who is studying French with her in the same course. Roger, her boss, who is afraid of losing one of his dancers, knows about the affair therefore he warns Maria. Yet Maria does not let him does so. Even though Maria is still young, she fights back once the Arabic man says that the Swiss employment law

is strict, and the nightclub kept back a large part of her salary. One day "... She went back to Roger's office, this time speaking reasonable French, which now included the world 'lawyer' (Coelho, 2004, p.44).

She fights back because she feels that she is being used as a slave. She struggles for her own self to get what she deserves. Salamun (2006, para.25) explains that in struggle, one's success is necessarily accompanied by the defeat and suppression of other person's demands. In such condition, Maria is being suppressed by Roger. He wants to get many advantages by employing Maria as his dancers and he denies Maria's rights. Maria does not get proper salary. At last, it is stated in the novel that "... She left with a few insults and five thousand dollars in compensation – a sum of money beyond her wildest dreams" (Coelho, 2004, p.44). Even though she gets dismissed but "... now she was free to spend time with her Arab lover, buy a few presents, take some photos of the snow, and go back home in triumph" (Coelho, 2004, p.44). In Maria's diary, after spending a day outside a funfair, she writes:

... I stood for a long time by the roller coaster, and I noticed that most people get on it in search of excitement, but that once it starts, they are terrified and want the cars to stop. What do they expect? Having chosen adventure, shouldn't they be prepared to go the whole way? (Coelho, 2004, p.47).

Maria who is in search of adventure wonders why people cannot enjoy what they have chosen in their life. Maria cannot understand why people need to get terrified on something they just have chosen. According to Flynn (2006, p. 24-25) that Existing as an individual is always dynamic and under way, never static and complete. Depending on the circumstances, it may also involve considerable

risk. This is called the *Existenz*. As *Dasein* who is in search of the authentic self being, Maria is aware of it. Later, it is seen from Maria's diary that:

... I am here because I chose this fate. The roller coaster is my life; life is a fast, dizzying game; life is a parachute jump; it's taking chances, falling over and getting up again; it's mountaineering; it's wanting to get to the very top of yourself and to feel angry and dissatisfied when you don't manage it (Coelho, 2004, p.47).

The first struggle to reveal her authentic life has been done by Maria.

Maria's being as *Dasein* is an innocent girl who dreams about searching for adventure which includes the searching of money and love, new experiences, and new world besides the interior of Brazil. She has passed through three boundary situations: guilt, suffering and struggle. The guilty feeling haunts her when she is about to make decision whether to accept the job offered and fly to Europe as Samba dancer, or just leave the offer behind. She also remembers that this fate has been chosen by The Virgin for her. That is why she prays to the Virgin while she takes decision. Maria as *Dasein* is aware of the transcendence. She feels suffered when she gets in Switzerland, there is none of what she expected comes true.

From Maria's diary it is written that "... If I must be faithful to someone or something, then I have, first of all, to be faithful to myself" (Coelho, 2004, p.26).

Second, Maria has passed suffering, one of the boundary situations, bravely and chose to enjoy it. It is the journey of the *Dasein*'s self-realization to become the *Existenz*. It needs awareness toward transcendence and the very first way to transcend is by passing through the boundary situations. Maria has done so. Therefore she comes to her authentic self, the *Existenz*, when she finally writes down on her diary "... I can choose to be a victim of the world or an adventurer in

search of treasure. It's all a question of how I view my life" (Coelho, 2004, p.37).

Maria stands as an authentic self when she proposes two options to herself; to be a victim or an adventurer in search of treasure. There are possibilities to be one of those two options. And all of the final answer depends on how Maria views all questions in her own life. It is supported by Earle (1939, p.11) who states that ...

Existenz is but a possibility for men ... It must be enacted inwardly if it is to be at all; and it need not ever be. It is the possibility in men of coming to themselves, of the self rejoining itself for a moment.

Third, Maria being as *Dasein* has also passed the struggle as one of the boundary situations. When she makes herself able to speak the local language and struggles to get what she deserves which has been taken by Roger. She realizes that her life is such a roller coaster which moves fast, makes her dizzy. Life for Maria is such a parachute jump which makes her to take chances, where there is time to fall over and then get up again. Maria in all her struggle believes in a value. It is written in her diary that:

... if I believe that the track is my destiny and that God is in charge of the machine ... it becomes exactly what it is, a roller coaster, a safe, reliable toy, which will eventually stop, but the journey lasts, I must look at the surrounding landscape and whoop with excitement (Coelho, 2004, p.48).

Maria being as *Dasein* is a mundane being who lives in the empirical world. Maria being as *Dasein* needs the world as much as she needs transcendence to become the *Existenz*. According to Peach (2008, p.59) that "...

As an empirical self, man is in the objectivity of mundane being. He cannot exist without the world, yet he can never achieve self-being without Transcendence."

2. Becoming Prostitute As The Way

Beside the searching of adventure, the thing that Maria's being as *Dasein* aims to achieve in her life is money. It is different from her first thought that all she needs is only adventure and new land to explore. It is told from the novel that "... She was aware now that the reason she had been dismissed was so that she could find her true destiny, as a model" (Coelho, 2004, p.45). Since she has been dismissed by Roger, she already speaks French fluently and has a sum of enough money which is given as the compensation. For Maria, five thousand dollars is only enough to buy a ticket to return home and current visa. That is all. Maria cannot buy a house for her parents, the farmland, therefore she cannot show to her friends that she has become a famous Samba dancer and that will make her parents sad. That is why Maria decides "... knowing that she could always go back and marry her former boss, she decided to try to earn money with her looks" (Coelho, 2004, p.45).

Taking decision is a normal thing since Maria's being as *Dasein* is an empirical existence who lives in the world. According to Peach (2008, p.33) that Empirical existence is involved in 'worldly' activities and constitutes man's mundane being. Then, Maria sends her photograph to some agencies of models and also to magazines in the city. She keeps waiting for a call or such news that she is accepted yet it takes a long time.

The time when Maria feels so depressed, finally the phone rings. It is an Arabic gentleman who works in the fashion industry in his country. They arrange to meet in a restaurant. The Arabian man talks about stuffs which Maria thinks so

unnecessary. Maria says bluntly about her aim is to talk about fashion show. It is shocking when the Arabian replies Maria with "... If you come up and have a drink with me in my hotel room, I'll give you a thousand francs" (Coelho, 2004, p.52).

Maria understands it and at once a bunch of questions come up in her mind. It is written in the novel that "... Was it the fault of the model agency? Was it her fault?" (Coelho, 2004, p.52). Maria keeps thinking but the only reason she gets is that "... It wasn't the agency's fault, or hers, or the man's: this was simply how things worked" (Coelho, 2004, p.52).

It is told from the novel that Maria should have known she will end up getting such proposals since she has come in search of adventure, money and possibly a husband. It is told more from the novel "To the man's surprise, she began to cry" (Coelho, 2004, p. 52). The man is afraid to cause a scandal yet in the other hand he instinctively wants to protect Maria. Therefore he asks the bill to the waiter. Knowing it, Maria says "...pour me some wine and just let me cry for a while" (Coelho, 2004, p. 53).

During that taking-decision time, Maria's mind is filled up by what she had done in her past and what she had already deserved in return.

... about the little boy who had asked to borrow a pencil, about the young man who had kissed her and how she had kept he mouth closed, about her excitement at seeing Rio for the first time, about the men who had used her and given nothing back, about the passions and loves lost along the way (Coelho, 2004, p. 53).

In the middle of the flashback memory, Maria then realizes that "...despite her apparent freedom, her life consisted of endless hours spent waiting for a

miracle, for a true love, for an adventure with the same romantic ending she had seen in films...” (Coelho, 2004, p. 53). Maria feels suffered for the hours spent with wine and the man sitting next to her waiting for her decision. Maria is still unable to give the answer.

In fact, it really does take much time for Maria to decide directly. Maria’s mind suddenly crossed with a writer’s words that love can change someone’s life.

She blames the writer since the writer only knows one side of love which for Maria, it has two sides. “...perhaps love really could transform someone, but despair did the job more quickly.” (Coelho, 2004, p. 53). In the end of Maria’s thought, she asks the man to pay the bill and have the drink the man previously offered in his hotel room. The next day, Maria writes down something on her diary:

... I remember everything, although not the moment when I made the decision. Oddly enough, I have no sense of guilty. I used to think of girls who went to bed with men for money as people who had no other choice, and now I see that it isn’t like that. I could have said “yes” or “no”; no one was forcing me to accept anything (Coelho, 2004, p.55).

It is obvious enough that Maria is in a sufficient awareness when she decides to go to the Arab’s hotel and lets him take her body for a thousand francs.

She is the one who takes control of her own life when she prefers saying “yes” to “no”. Furthermore, she adds that she is not being controlled by other people. It is really what she chooses.

According to Jaspers’ says in Dwivedi (2004, p.21) that *Existenz* is the real existence endowed with choice, freedom and determinism. In Maria’s situation,

all choices are in her hand. The freedom to choose is there. All determinism is back to Maria's final contemplation. Yet is it all that Maria really wants to do with her life? Still in the same page of Maria's diary, it is written:

... I don't feel in the least bit sorry for myself. I am still not a victim, because I could have left that restaurant with my dignity intact and my purse empty ... I could have responded in all kinds of ways, but – like most people – I let fate choose which route I should take (Coelho, 2004, p.55).

In the *Way to Wisdom* Jaspers, as cited in Peach (2008, p.98) writes "... In life, freedom gives us a sense of receiving help from transcendence ... The highest freedom is experienced in freedom from the world, and this freedom is a profound bond with transcendence." From the statement, there is an understanding which can be dragged that *Existenz*, freedom and Transcendence are inseparable, and represent the transcendent aspect of the human being. It is in line with Gordon (1999, p.229) that "...Self-realization as *Existenz* means the realization of autonomy and freedom; yet one also becomes aware of one's fundamental limits and has to recognize the human being is not the absolute foundation of Being."

Maria being as *Dasein* is endowed with freedom and independent autonomy of self which both are sufficient materials to compose her decision. Yet, Maria lets "fate choose which route she should take" (Coelho, 2004, p.55) since she considers her freedom is a gift from the transcendence. Maria thinks that it is best to let fate chooses what ways she should take. It does not mean that Maria neglects her right, determinism, and freedom to choose what she is going to do with her life. It is more like something beyond her grasp. Maria has recognized that there is other power besides her being which is more powerful yet her own

being is not absolute. And by doing so, Maria is becoming *Exiztenz* which is tightly entangled with freedom and transcendence.

In the following day, Maria seems to be more confident with her own self.

She decides to focus on thinking about her own self without being preoccupied by what other people think about her. In some occasion, when Maria goes for a stroll around the city, “She had never noticed her presence before, but there she was.

She smiled at the invisible woman beside her who looked like the Virgin Mary, Jesus’ mother” (Coelho, 2004, p.58). Maria feels that she is being accompanied by the Virgin and they have a conversation.

The Virgin Mary tells her to be careful but Maria ignores her advice since Maria is a grown-up therefore she is responsible for her own decisions. “The invisible woman at her side said again that things weren’t that simple, but Maria...asked her not to interrupt her thoughts” (Coelho, 2004, p.59). Maria is about to make decision of the possibility of going back to Brazil or staying in Geneva to earn more money. She still wonders how she can easily earn a thousand francs from drinks offered by a man. She considers the possibility of coming back to Brazil with the consequence that her friends will laugh at her for her inability to become an international star. Furthermore, Maria is afraid if her mother will be sad since she cannot send her a sum of money monthly, and also her father who will look at her with that I-told-you-so view. Maria needs to collect money as much as possible to show her friends, her mother, and father that she has been a successful person. Meanwhile, the way to make it true is that by becoming a prostitute.

The invisible friend of Maria, the Virgin, has warned her not to choose that way, Maria keeps insisting, 'What are you trying to say: that people will condemn me? No one will ever know – this is just one phase of my life'. With a sad, sweet smile, the invisible friend disappeared (Coelho, 2004, p.61). The disappearance of the Virgin shows that she is no longer there, accompanying Maria. The Virgin seems disagree with Maria's decision, considering what Maria chooses is inappropriate with the religion value and the value that grows in society. Becoming a prostitute is inappropriate in society's value. People will keep themselves away from the existences of prostitutes, and furthermore, they who become prostitutes will be expelled from the society. Without being afraid with the possibility of being avoided by the society, Maria insists that no one will condemn what she does. People will not ever know because it is only a phase of her life that she has to pass, just like anybody else who is passing the phases in their life.

In the last part of Maria's diary on that day, she writes "... I'm not the only one, even though my fate may put me outside the law and outside society. In the search of happiness, however, we are all equal: none of us is happy" (Coelho, 2004, p.56). The fate which has chosen the route for Maria to walk to has put her outside the laws and society. In fact, Maria considers it and absolutely aware of such consequence. Meanwhile, according to Jaspers' thought, it is exactly the *Existenz* who breaks the established pattern in the society. Jaspers (1971, p. xx) states that "It is man as *Existenz* who continually breaks out established patterns

to create new historical organizations at the level of existence, new knowledge and understanding at the level of consciousness...”

After going around the city and having fun in the funfair, that day, Maria writes on her diary “What have I got to lose if, for a while, I decide to become a ... it’s difficult word to think or even write ... but let’s be blunt ... what have I got to lose if I decide to become a prostitute for a while?” (Coelho, 2004, p.62).

That is how Maria starts her life with her new way to earn more money. It is stressed from the novel “She wasn’t there in search of pleasure, however, but work” (Coelho, 2004, p.63). In the following day, Maria goes to a street called Rue de Berne. She chooses random bar named Copacabana. There she starts her new job as prostitute.

Furthermore, there is also another aspect which participates when Maria is about to take decision to become a prostitute. According to Jaspers (as cited in Peach, 2008, p.66), “Since existence is a struggle, when one confronts this predicament one can try to deal with it existentially by taking decisions that are derived from one’s own historical background.” In other words, the historical background of someone also influences the process of taking decision. It is written in her diary that:

Honor. Dignity. Self-respect. Although, when I think about it, I’ve never had any of those things. I didn’t ask to be born, I’ve never found anyone to love me, I’ve always made the wrong decisions – now I’m letting life decide for me” (Coelho, 2004, p.62).

Being born with the lack of honor, dignity and self-respect makes Maria decide to let the life decides for her. Maria realizes that her being in this world is

held by something more powerful. Maria has not asked to be born. It is settled by other thing beyond her grasp. That is why no matter how hard she thinks that she will have honor, dignity and self-respect, in fact she never really owns them.

Those are gifts from the unknowable, transcendence. Sagut (2009, p.7) explains that:

As a person searches for Being, he has to pull together the two senses of transcendence, that is, he has to create and authenticate himself through his choices (I am what I chose myself to be), and at the same time, he starts his journey towards the beyond, or the unknown.

Briefly to say, Maria with her choice is creating and authenticating her Being to become *Existenz*. The Being, with capitalized B, means that it does not merely exist with body and physical appearance. The Being is the *Existenz*, which is more than being since it is undergone with decisions and struggles as the consequences of the decisions. At the same time, Maria who is pursuing her authentic self, the *Existenz*, is in the same time crossing through the beyond, the unknown in her life. Maria has to pass through difficulties and boundaries in her life which is sometimes beyond her grasps. This is the journey of life which she does not know where the life will place her. Even though Maria sometimes does not know what the life wants from her, she keeps struggling to pass through the boundaries in her life to be authentic individual. From the novel it is said "...she was fighting for herself, she wasn't some helpless person... she wasn't a victim of fate... she was running her own risk, pushing beyond her own limits" (Coelho, 2004, p.70).

In the last part of the story it is told that Maria feels guilty of what she does. Peach (2008, p.67) explains that “Since one’s sense of guilt cannot be avoided ... one must, as possible *Existenz*, take responsibility for the consequences of one’s actions; one must confront and deal with the ‘unavoidable guilt’ existentially.” Becoming a prostitute is Maria’s own decision with her all freedom. Behind its freedom, there is a responsibility that must be taken for the consequences which are following the freedom. Therefore, Maria has to get deal with her guilty feeling. Still in the same page of her diary, Maria writes, “I’ve struggled long and hard before writing this, before accepting how unhappy and dissatisfied I am – I needed and I still need to hold out for a few more weeks” (Coelho, 2004, p. 206). Maria may either try to avoid the consequences after deciding to become a prostitute, but she chooses to take the responsibility to hold out for a few more weeks. Maria chooses to confront it and struggles for the rest weeks.

The rest of her diary on that day is written, “But I cannot simply do nothing, pretend that everything is normal, that it’s just a stage, a phase of my life. I want to forget it” (Coelho, 2004, p. 206). It is included in the major theme of existentialism about freedom and responsibility. Flynn (2006, p.11) explains that “Existentialism is a philosophy of freedom. Its basis is the fact that we can stand back from our lives and reflect on what we have been doing.”

3. Pain As A Source of Pleasure

Since deciding to become a prostitute, for temporary of course, Maria has faced various types of men. By doing such work, she learns many things.

Becoming a prostitute does not merely talk about sex. Maria finds out that the men who come to her just simply need to talk a little. It is stated from the novel that "They wanted to talk about the pressures of work, about their unfaithful wife, about how lonely they felt" (Coelho, 2004, p.80). Those who come to Maria are mostly businessman and executives who ask Maria to have talk. Therefore, Maria needs to improve the quality of her service. Maria comes to the library, borrows some books and reads more. Maria, then, is known as an intellect prostitute.

Then it comes to one day when Maria is introduced to a special client, named Terence. He gives Maria a thousand francs which reminds her about the night she meets Arabic man who gives her the same amount. In return, Terence wants pain, suffering and a great deal of pleasure. Maria knows what Terence wants. She rejects it at first but then she follows Terence's play after listening to Terence's story. He tells Maria the story of Black Death disease which, he thinks, was sent by God because of mankind's sins. It is told from the novel:

'Then a group of people decided to sacrifice themselves for the sake of humanity. They offered the thing they most feared: physical pain. They began to spend days and nights walking across these bridges, along these streets, beating their own bodies with ships and chains. They were suffering in the name of God and praising God with their pain... Pain was no longer a cause of suffering, but a source of pleasure because they were redeeming humanity from its sins. Pain became joy, the meaning of life, pleasure' (Coelho, 2004, p. 146).

Maria is not afraid anymore. She asks Terence to carry on the play. She is asked to be punished. Maria says “If necessary, you can punish me for my rebelliousness. I’ve lied and betrayed and maligned the very person who protected and loved me” (Coelho, 2004, p. 147). Maria obeys to Terence’s order who asks her to kneel down and keep her head down. It is the very first time Maria is treated that way. Maria offers herself as a sacrifice. From Maria’s statement, it seems that she feels guilty for betraying the One who protects her. That is the Virgin. Somehow, Maria feels that she deserves to be humiliated for all she had done in her life.

In the following days, Terence comes to Maria again. Different from the previous meeting, which is only the introduction of pain is pleasure, this time Terence uses handcuffs, leather thongs and whip. Maria knows that the play is sadomasochism. She is undressed and her body is whipped. Maria is asked to walk up and down with her head lower down seeing the floor. It is a sign of obedience and humiliation. She can either stop the play but she remembers what Terence says the first time they meet, “you only know yourself when you go beyond your limits” (Coelho, 2004, p. 179).

Meanwhile, Peach (2008, p.42) states that “A situation becomes a boundary situation ‘when it succeeds in awakening the individual self to its existential content’”. Maria is addicted to be in pain and suffering because by feeling suffering, she realizes her own limit. For Maria, it is the most important experience. Pain and suffering take her into her limit. That is the only way she learns because it requires all her courage. It is said from the novel that “... sex,

pain and love are all extreme experiences. Only those who know those frontiers know life” (Coelho, 2004, p.149). Therefore Maria can see her authentic self. It is seen from her diary that night she writes, “When I had nothing to lose, I had everything. When I stopped being who I am, I found myself” (Coelho, 2004, p. 189). Maria has reached her limit when she finally says that she has nothing to lose. Therefore, she has everything. She finally finds herself because she stops being she used to be in which her old self is always preoccupied by others’ words.

Being addicted to feel pain as the source of pleasure, Maria is getting more curious about it. One day, when she is with Ralf Hart, another special client, Maria cannot hold herself not to ask him about pain, suffering and pleasure. It is quite surprising to know that it does not interest him in the least. Then Ralf Hart invites Maria to have a walk in lake shore. He asks Maria to take her shoes off. Maria hesitates if she will catch a cold. Even though it is summer but it is already starting to get very cold at night. At last, Ralf Hart succeeds persuading Maria.

She walks barefoot above the ground which is covered by stone. Ralf Hart also asks her to take off her jacket. Along the walk, Ralf Hart tells Maria about a woodcutter whom he meets in Japan. The woodcutter does the same with what Ralf Hart does to Maria. This practice is called *shu-gen-do*. Ralf Hart remembers the woodcutter’s words that,

‘He told me that I was someone who wasn’t afraid of pain, and that was good, because in order to master the soul, one must also learn to master the body. He told me, too, that I was using pain in the wrong way, and that was very bad’ (Coelho, 2004, p. 195).

Ralf Hart keeps telling the story meanwhile Maria is struggling to maintain the pain. She holds the pain which comes from her cut foot, her stomach which feels chilly and her body which screams to give up. Finally, “She had reached the limit, and beyond it was an empty space” (Coelho, 2004, p. 197).

Maria realizes that pain also has limits. Maria has already passed the pain. It is stated from the novel that “She was happy, she hadn’t been afraid – she had come through” (Coelho, 2004, p. 198). It is in line with Peach (2008, p.66) that “since suffering is an inevitable part of human existence, the best way of dealing with it is to accept it and face the situation, rather than evade it.” Maria follows what Ralf Hart has asked her. She chooses to experience it than deny it. Even though it hurts her, physically, the experience teaches her that pain is not something to be avoided. It is something to be faced to achieve authentic self. Maria has proved it.

When Maria has passed through the pain and felt suffering, Maria finally realizes that pain also has limit.

Jaspers (as cited in Peach, 2008, p.66) claims that “the boundary situation of suffering can awaken one’s *Existenz* and bring out existential awareness of Being.” When Maria feels the pain and suffering for the experience of walking above the stones barefoot, she feels a strange feeling of peace. It is stated from the novel that “She had experienced that ‘peace’ when she had gone beyond her own limits.” It is stressed more from Maria’s diary that night,

I HATE WHAT I DO. It’s destroying my soul, making me lose touch with myself, teaching me that pain is a reward ... The women know that they have to sell something which they would like to give out of pleasure and affection, and that is destructive (Coelho, 2004, p. 205-206).

The first sentence is written capitalized. It really stresses Maria's feeling that she really hates what she does. Pain, which Maria has been addicted to, has taught that it is bad when it is used in a wrong way. Becoming prostitute has taught her that pain is a reward. Nevertheless, it is not. Pain is simply a boundary, in which she has to pass through, in order to find her authentic self, the *Existenz*.

It is shown clearly about how Maria feels, sees, and thinks about becoming prostitute which she and other women do. Maria does not like it. It is destructive.

4. Love As The Highest Conquest

Maria's being as *Dasein* has experienced many things in life, since being as *Dasein* means that it lives in the empirical world. Peach (2008, p. 33) explains that "Dasein is embedded in the world of experience, involved in practical aspects of everyday life." Maria goes for work, studies, has dreams and falls in love as most people do. Yet it goes to be something special and beautiful. Love, for Maria, is something that brings only pain. The experience of the unrequited love when she is a child, the men she loves but cannot satisfy her, the men who are able to satisfy her but she does not love, finally make Maria decides simply not to fall in love.

Maria keeps her heart not to fall in love until she flies to Geneva, struggling in search of adventures, money, her limits which makes her finally decide to become a prostitute for a year. Although in the first two months of her job she gets several marriage proposals, she rejects all of them.

One day, in a bar, Maria meets Ralf Hart, a painter who sees a 'light' in Maria. He can hold Maria not to leave so he can paint her. They talk and then walk together around the lake. Maria feels that it is different since no one sees her the way Ralf Hart sees her. He is able to see special light of Maria. He can see Maria's soul, Maria's struggles and dreams which other men never see. That night Maria writes in her diary that she feels in love. Though she does not know where the man lives and his phone number, Maria feels it is more than okay because she does not need to lose him if she never really owns him.

In fact, love, for Maria, is something different from other people's love. For Maria, love is painful so she does not even need it. The past experiences of falling in love which never end happily leave pains. It is stated from the novel that "love clearly wasn't made for her and that she wasn't made for love" (Coelho, 2004, p.10). It is added more from Maria's diary that "I thought of love as some kind of voluntary enslavement" (Coelho, 2004, p.90). Maria thinks that the persons who are in love are willing to give themselves wholly and voluntarily since it is in the name of love. In fact, they get hurt when they cannot own the person they love. Loving someone means owning someone you love. That is what Maria thinks about love. Therefore, since she does not want to get hurt anymore, she decides not to own someone she loves. She simply does not fall in love.

In contradiction, Maria is in love with the painter. As it is stated in the novel, Maria writes in her diary that, "I allowed myself to fall in love for one simple reason: I'm not expecting anything to come of it... I realize that I didn't go into that café by chance... these meetings occur when we reach a limit, when we

need to die and be reborn emotionally. "These meetings are waiting for us" (Coelho, 2004, p. 138-139). Maria comes again with the power beyond her grasps which already sets her life. The meeting is not a coincidence. It has been arranged and Maria just needs to experience it. Maria has recognized that there is other power besides her being which is more powerful yet her own being is not absolute. By doing so, Maria is becoming *Exiztenz* which is tightly entangled with freedom and transcendence.

After confronting with her own self not to fall in love, Maria finally pronounce that "In three months time, I'll be far away and he'll be just a memory, but I couldn't stand living without love any longer; I had reached my limit" (Coelho, 2004, p. 138). Love becomes a boundary which has to be passed in Maria's life. Maria is coped with something she cannot get over until she reaches her limit. Based on Peach (2008, p.58) statement that "Through such threshold experiences in boundary situations the individual can achieve authentic existence." Maria realizes that love is part of herself, therefore she cannot stand without it. It is stressed by Maria's diary that "if I don't think about love, I will be nothing. Otherwise, my soul won't survive" (Coelho, 2004, p. 73).

Love is something that has to be conquered. Maria needs it and in the other side Maria has to reveal her true self through it. Maria pronounces that "Love is the only true experience" (Coelho, 2004, p.91) because from love Maria can feel herself be free which this freedom is one of themes of existentialism. It is stated from the novel, "That is the true experience of freedom: having the most important thing in the world without owning it" (Coelho, 2004, p.90). This

statement means that Maria is not afraid of falling in love since love can make Maria feel free. She does not need to lose something because she does not own anything. It is emphasized from the novel that, "The freedom of her love depended on asking nothing and expecting nothing" (Coelho, 2004, p.163).

Furthermore, Flynn (2006, p. 24-25) says that "Existing as an individual is always dynamic and under way, never static and complete". This kind of existence is called *Existenz*. Maria's being as *Dasein* has experienced various boundary situations to become *Existenz*. It is proven from the statement in the novel that, "She felt she had discovered herself through independence, despair, love, pain, and back again to love" (Coelho, 2004, p.218).

That is what Maria struggles in her life. Maria is in search of her authentic self. Therefore, Maria has passed through some phases of life in becoming an authentic individual. First, Maria flies to Geneva inexperienced. Second, becoming prostitute is the way that she chooses. Third, Pain is a source of pleasure and the last, love is as the highest conquest of her boundary.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing the data, the conclusion and suggestion dealing with the finding of the research are presented as follows:

4.1 Conclusion

The struggles of Maria to reveal her authentic self can be seen obviously after the writer conducted the analysis of Paulo Coelho's novel *Eleven Minutes*.

This study reveals that Maria has passed through boundaries in her life to be an authentic individual. She flies to Geneva inexperienced, she decides to become a prostitute, and she gets addicted to pain as a source of pleasure and struggle to conquer her own self of love. Those boundaries teach Maria the essentials thing of life. Even though she has to maintain pain, suffering, guilt, and struggling since she is *Dasein*, she has succeeded to find her authentic self as *Existenz*. Maria has her own freedom and decision toward things in her life. She is responsible with consequences which follows her decision. The process of becoming *Existenz* is also occupied with the transcendence since Maria realizes that there is another bigger power which cannot be grasped by her. Her freedom is one of the gifts from transcendence.

Human being who is created with physical existence, *Dasein*, and the fulfillment of the authentic self, *Existenz*, is endowed with freedom. The *Dasein*

who is brave to face boundaries which force all the courage until the limit of the self will find the *Existenz*. No matter how hard the struggles are needed, as long as the *Dasein* believe that life is simply created by the powerful being, there will be no difficult obstacles in the journey. As it is stated by Maria in the novel, that life is like riding a roller coaster. It moves fast, makes you dizzy and sick. There is no way to get out once you get on it. All you need to do is follow the track and feel the excitement. Since it is simply created by the expert, there is no need to worry. The track is your destiny, and God is the powerful reliable creator.

4.2 Suggestion

Based on this research, the suggestion which is able to be given to literature students, readers, and also other researchers who consider to conduct the research concerned with this topic is, try to see the various ways of revealing authentic self problem presented by some other existentialists such as Sartre, Camus, Kierkegaard, and so on. Later on, the various ways of revealing the authentic self can be connected with human psychological condition. This research is focused on human whom aware about the searching to become an authentic individual.

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Appendix 1. Berita Acara Bimbingan Skripsi



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5. Tanggal Mengajukan : 20 Maret 2012
6. Tanggal Selesai Revisi : 17 Juli 2013
7. Nama Pembimbing : I. Dyah Eko Hapsari, M.Hum
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Keterangan Konsultasi

No	Tanggal	Materi	Pembimbing	Paraf
1	20 Maret 2012	Persetujuan judul skripsi	Pembimbing I	
2	22 Maret 2012	Persetujuan judul skripsi	Pembimbing II	
3	20 Juni 2012	Pengajuan Bab I	Pembimbing I	
4	29 Juni 2012	Konsultasi Bab I	Pembimbing I	
5	13 Juli 2012	Revisi Bab I	Pembimbing I	
6	7 September 2012	Pengajuan Bab I	Pembimbing II	
7	14 September 2012	Konsultasi Bab I	Pembimbing II	
8	21 September 2012	Revisi Bab I	Pembimbing II	
9	28 September 2012	Revisi Bab I	Pembimbing II	
10	1 Oktober 2012	Pengajuan Bab II	Pembimbing I	
11	6 Oktober 2012	Konsultasi Bab II	Pembimbing I	
12	13 Oktober 2012	Revisi Bab II	Pembimbing I	
13	17 Oktober 2012	Revisi Bab II	Pembimbing I	
14	19 Oktober 2012	Konsultasi Bab II	Pembimbing II	

Lanjutan tabel

No	Tanggal	Materi	Pembimbing	Paraf
15	23 Oktober 2012	Revisi Bab II	Pembimbing II	
16	29 Oktober 2012	Revisi Bab II	Pembimbing II	
17	5 November 2012	ACC Sempro	Pembimbing I	
18	7 November 2012	ACC Sempro	Pembimbing II	
19	12 November 2012	Seminar Proposal		
20	28 Januari 2013	Perpanjangan Bimbingan Skripsi	Pembimbing I	
21	28 Januari 2013	Perpanjangan Bimbingan Skripsi	Pembimbing II	
22	21 Februari 2013	Konsultasi sub chapter 1 Bab III	Pembimbing I	
23	1 Maret 2013	Revisi sub chapter 1 Bab III	Pembimbing I	
24	3 Maret 2013	Konsultasi sub chapter 1 Bab III	Pembimbing II	
25	13 Maret 2013	Konsultasi sub chapter 2 Bab III	Pembimbing I	
26	17 Maret 2013	Revisi sub chapter 1 Bab III	Pembimbing II	
27	1 April 2013	Konsultasi sub chapter 3 Bab III	Pembimbing I	
28	8 April 2013	Revisi sub chapter 3 Bab III	Pembimbing I	
29	12 April 2013	Revisi sub chapter 3 Bab III	Pembimbing I	
30	19 April 2013	Konsultasi sub chapter 4 Bab III	Pembimbing I	
31	26 April 2013	Konsultasi sub chapter 2	Pembimbing II	
32	6 Mei 2013	Revisi sub chapter 2 Bab III	Pembimbing II	
33	17 Mei 2013	Konsultasi sub chapter 3, 4 Bab III	Pembimbing II	
34	24 Mei 2013	Konsultasi Bab IV	Pembimbing I	
35	24 Mei 2013	Revisi sub chapter 3, 4 Bab III	Pembimbing II	
36	3 Juni 2013	Revisi Bab IV	Pembimbing I	
37	7 Juni 2013	Revisi sub chapter 3, 4 Bab III	Pembimbing II	
38	10 Juni 2013	Konsultasi Bab IV	Pembimbing II	
39	14 Juni 2013	Revisi Bab IV	Pembimbing II	
40	14 Juni 2013	ACC Seminar Hasil	Pembimbing I	

Lanjutan tabel

No.	Tanggal	Materi	Pembimbing	Paraf
40	14 Juni 2013	ACC Seminar Hasil	Pembimbing II	
41	4 Juli 2013	Revisi setelah Seminar Hasil	Pembimbing I	
42	4 Juli 2013	ACC Ujian Skripsi	Pembimbing I	
43	5 Juli 2013	Revisi setelah Seminar Hasil	Pembimbing II	
44	5 Juli 2013	ACC Ujian Skripsi	Pembimbing II	
45	17 Juli 2013	Revisi setelah Ujian Skripsi + ACC Jilid skripsi	Pembimbing I	
46	17 Juli 2013	Revisi setelah Ujian Skripsi + ACC Jilid skripsi	Pembimbing II	

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