AN EXISTENTIALIST STUDY OF HUMAN EXISTENCE AS REVEALED BY THE MAIN CHARACTERS IN PAULO COELHO'S *BY THE RIVER PIEDRA I SAT DOWN AND WEPT*

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the SarjanaPendidikan Degree in English Language Education

By

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Student Number: 101214061

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
SANATA DHARMA UNIVERSITY
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Rehandi, Ph.D.
I can control my destiny, but not my fate. Destiny means there are opportunities to turn right or left, but fate is a one-way street. I believe we all have the choice as to whether we fulfill our destiny, but our fate is sealed.

-Paulo Coelho-

This thesis is dedicated to my beloved parents
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

Yogyakarta, 21 January 2015

The Writer

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ABSTRACT

Putri, Sani Afri. 2015. *An Existentialist Study of Human Existence as Revealed by the Main Characters in Paulo Coelho’s By the River Piedra I Sat Down and Wept.* Yogyakarta: English Language Education Study Program, Sanata Dharma University.

Human beings always choose in their lives. The choices they should make can make them feel anxious about their lives. However, the anxiety which human beings feel represents the freedom which they possess. In Paulo Coelho’s *By the River Piedra I Sat Down and Wept,* there are two main characters who must face the difficult choices.

There is one research problem formulated in this study, it is what existentialism perspectives the main characters reveal. The objective of the study is to find out the existentialist perspectives the main characters reveal.

The primary source of this study is a novel written by Paulo Coelho entitled *By the River Piedra I Sat Down and Wept.* Conducting the library research becomes the method of the study. In analyzing how the main characters reveal the ideas of existentialism, the writer uses new criticism approach. Furthermore, the theories of characterization and conflict are used to show human’s freedom with all the complexities which is in line with Sartrean existentialism.

The first existentialism perspective which the main characters revealed through their actions is the view of subjective individual. Pilar and the childhood friend are the subjective individuals who become the author of their lives and they possess their own truth in taking every action. The second is the act of self-deception. Pilar shows that she practices self-deception several times by lying to herself. The third perspective is in existentialism human is seen as freedom. Pilar and the childhood friend are free to choose one of many possible choices and follow the consequences as their commitment to the choice. The last is the essence of Pilar and the childhood friend. They at first are nothing. However they use their freedom to define their selves and finally find their different destinies. The suggestion for future researchers is they can analyze the character’s motivation and the meaning of love. The implication in teaching English is the novel can be used as a source in Basic Reading II.

Keywords: existentialism, main characters, subjective individual, self-deception, freedom, essence
ABSTRAK


Manusia sering kali dihadapkan pada suatu pilihan dalam hidupnya. Keharusannya untuk memilih dapat menimbulkan kecemasan dalam hidup mereka. Mesekipun demikian, kecemasan yang dirasakan manusia itu sebenarnya menunjukkan kebebasan yang dimiliki manusia. Dalam novel Paulo Coelho yang berjudul *By the River Piedra I Sat Down and Wept*, terdapat dua tokoh utama yang menghadapi keputusan-keputusan yang sulit.

Dalam penelitian ini terdapat satu permasalahan yang dibicarakan yaitu ide eksistensialis apa sajakah yang diungkap oleh tokoh-tokoh utama novel tersebut. Tujuan dari penelitian ini adalah untuk menemukan ide-ide eksistensial yang diungkap oleh dua tokoh utama.


Ide eksistensial yang pertama yang diungkap melalui tindakan tokoh utama yaitu pandangan individu sebagai subjek. Pilar dan teman masa kecilnya merupakan subjek yang berperan dalam menentukan hidup meraka dan memiliki nilai kebenaran atas tindakan yang dipilih. Ide eksistensial yang kedua Pilar melakukan pendustaannya terhadap dirinya sendiri dengan mengingkari apa yang menjadi impiannya. Ide eksistensial yang ketiga yaitu Pilar dan teman masa kecilnya adalah manusia bebas yang menentukan pilihan dan bertanggung jawab atas konsekuensinya sebagai bentuk komitmen. Ide eksistensial yang terakhir adalah Pilar dan teman masa kecilnya menemukan esensi atas hidup mereka dan menemukan bahwa takdir mereka berbeda. Saran bagi peneliti yang akan dating yaitu untuk menganalisa motivasi karakter dan makna cinta. Implikasi pada pengajaran bahasa Inggris yaitu novel ini digunakan sebagai sumber materi untuk mata kuliah Basic Reading II.

*Kata kunci*: existentialism, main characters, subjective individual, self-deception, freedom, essence
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This is the work of existence. I praise the Lord as He made me exist in this world. With the work of my existence, I have accomplished my undergraduate thesis. I thank Him for the endless blessing and guidance that I can finish my study in Sanata Dharma University. I thank Him for the chance to have wonderful and precious experience during my study.

I would like to express my profound gratitude to my advisor, Henny Herawati, S.Pd., M.Hum., who has guided me patiently in writing my thesis. I also thank her for her precious time to give the feedback to make my thesis better. I appreciate her for giving a great contribution in writing this thesis.

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**Sani Afri Putri**
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CHAPTER I  
INTRODUCTION

The first chapter provides the background information and rationale of the study which consists of five major parts. The five major parts are background of the study, problem formulation, objectives of the study, benefits of the study, and definition of terms. The first part is the background of the study which describes some information and reasons related to the issues and concerns. It builds rationale for the urgency of the study, presents general aims, and presents a theoretical starting point. The second part is the problem formulation which contains the question which will be analyzed in this study. The third part is the objectives of the study which states clearly and precisely the objective of the study based on the problem formulation. The fourth part is the benefits of the study which identifies the contribution of the conducted study for related parties and for the development of the knowledge. The last part is the definition of terms which explains the specific and important key terms mentioned in the title and in the problem formulation.

1.1. Background of the Study

Literature describes the reality of the world. Bertens (2001) says, “Literature also had important things to teach us…” (p. 1). Reading literature will not only expand the reader’s knowledge, but also enrich their souls. Literature and reality are interrelated, as Hawthorn (1987) says, “On the one hand we have a view of literature
that sees it perpetual and necessary symbiotic exchange with the real world…” (p. 10). According to Bertens (2001) literary works can help people evaluate people’s experience by assessing their personal lives. Furthermore, he adds, “Literature, then, conveys a certain type of knowledge which is not specific and factual but has to do with values and meaningfulness and which makes use of language that expresses and manipulates emotions” (p. 17). Moreover, literature helps people to the world and its reality, as Henkle (1977) states, “We come to literature to learn about other people, and the great advantage of literature is that we can enter into lives of people whom we would not like if we met them in the flesh” (p. 6).

Literature has a significant relationship with philosophy. Murdoch, as cited in Magee (1978) says, “…philosophy and literature are both truth-seeking and truth revealing activities. They are cognitive activities, explanations” (p. 269). Birenbaum (1997) adds, “Literature’s capacity to have theme, to have application to our lives – or simply put, to say something – depends on the presence in the work of the forms that life takes…” (p. 99). Moreover, the work of literature may contain the philosophical traits. The relations between literature and ideas can be conceived in a diverse way. According to Barret (1962) literature is thought as a form of philosophy, as ideas wrapped in a form. Philosophy is an intellectual activity; moral philosophy should include an account of the conditions which allows for the responsibility of moral life, as well as an explanation of the structure of moral thought and action and of moral value and moral understanding (p. 89). Birenbaum (1997) also adds that the author of the literary work conceives these ideas in the form of literary works, which
makes the readers interpret the meaning behind the authors presentation of the intrinsic element of literary work. Both literature and philosophy carryover the sense of self that shows their relationship. Literature and philosophy deal with intrinsic subjectivity of human life, which becomes the sources of all meaning and values (p. 103).

During the lifetime, a person faces problems. According to Gauldand Truitt (1973), in attempting to deal with the problems, a person decides choices on the basis of principle or on the basis of consequences. Related to this issue, existentialism is concerned with attitude which is manifested in deeds or action rather than principle (pp. 7-9). On the other hand, there will be a conflict between individual’s one and himself, or between the individual’s one and others. This phenomenon is found in Paulo Coelho’s *By the River Piedra I Sat Down and Wept*.

*By the River Piedra I Sat Down and Wept* was a novel published in 1994. The story tells about two lovers. They used to be friends since they were childhood. Once, they were separated and reunited again after eleven years. Then the story focuses on the main character’s struggle in finding the destiny. The writer is interested in analyzing *By the River Piedra I Sat Down and Wept* from the existentialist point of view because it depicts a condition in which everyone exists, turns up and appears on the scene to define him or herself. The two young lovers finally find their destinies. In the process of finding their destinies, they have to struggle with anguish and despair, all the Sartre’s *facticity* related to human’s freedom. Ponge, as cited in Sartre (1987) says, “Man is the future of man” (p. 23). He is the one who should be
responsible for himself and others. Coelho presents the existentialism perspectives through the main characters. According to Ryan (2012), in dealing with any causes we must see from a particular perspective (p.164). Therefore, what the writer intends to analyze is about how the main characters reveal the existentialism perspectives.

1.2 Problem Formulation

There is a problem formulation which the writer wants to deal with in this study: What existentialism perspectives do the main characters in Coelho’s *By the River Piedra I Sat Down and Wept* reveal?

1.3 Objective of the Study

The objective is, hence, to find out the existentialism perspectives which the main characters reveal in Paulo Coelho’s *By the River Piedra I Sat Down and Wept*.

1.4 Benefits of the Study

This study is expected to be beneficial to two parties. The two parties are mentioned as follows.

1. Readers

The readers will be able to find out how existentialism perspectives of human existence are represented by the main characters’ characteristics and how they are revealed through the conflicts emerged in Coelho’s *By the River Piedra I Sat Down and Wept*.
2. Future Researchers

This study can be used as an additional source in analyzing the existentialism perspective represented in the novel.

1.5 Definition of Terms

There are three terms will be defined in this study, namely existentialism, existence, and main character.

1. Existentialism

According to Roth (1995), existentialism is an approach to ethics that emphasizes individual subjectivity-freedom and responsibility, and the irrational as primary features of human condition (p. 294).

2. Existence

Sartre (1968) describes existence as concrete, individual being who lives here and now. He also adds that existence has for the existentialists always a subjective quality when it is applied to human reality (p.549).

3. Main Character

Kennedy and Gioia (2010) describe character as an imaginative person who inhabits the story (p.77). Furthermore, Milligan (1983) adds that main character is an imaginative person in the story who plays the important role and becomes the center of the whole content of the story (p.155).
CHAPTER II
REVIEW OF RELATED LITERATURE

The second chapter is the review of some related literature. It consists of three major parts namely the review of related studies, the review of related theories, and the theoretical framework. The review of the related studies discusses previous studies on the same topic. The review of related theories presents the relevant theories employed in the study. Then, the theoretical framework explains the contribution of the theories to solve the research problem and how they are applied in the study.

2.1 Review of Related Studies

This study discusses the existentialism philosophy in Paulo Coelho’s *By the River of Piedra I Sat Down and Wept*. There are some other related studies conducted by four undergraduate students of Sanata Dharma University on the same topic and author. The first study is done by Iswari (2011), who applies the formalist approach to analyze the meaning of symbols in Coelho’s *By the River of Piedra I Sat Down and Wept*. Iswari explains the five symbols to reveal the Young Priest’s conflict. The medal symbolizes the Young Priest’s loyalty and love for Pilar. The seminary becomes a symbol of the Young Priest’s turning point. Breaking into the closed-chapel in San Martin de Unx symbolizes the Young Priest who wants to fight for Pilar’s love. The house in Saint-Savin symbolizes the Young Priest’s desire of having
a family. The last symbol is the action of breaking the glass. It is the symbol of the Young Priest’s final decision. Those symbols reveal the Young Priest’s doubt. He is a catholic spiritual leader but he wants to have a family.

The second research is conducted by Meirawati (2013). She applies the moral philosophical approach to analyze the feminine side of God which is revealed by the characterization of Pilar and her lover. Pilar is described as a nurturing and compassionate woman. Pilar’s lover is described as a religious, intellectual, and talented seminarian. She discovers that the characterization of Pilar and her lover has one mission to reveal the feminine side of God although they have different ways.

The third is a study by Wikanita (2006). She conducts study on the plot and symbols to reveal the messages in the novel. She analyses the development of the plot and the symbols existing in the novel and their contribution to the revelation of the messages. The symbols are Zaragoza, the medal, breaking the glass, and the house. Zaragoza reveals a message that ordinary life and religious life have the same quality to get spiritual experience. The medal reveals a message that love will not cause suffering to people. The action of breaking the glass and the house reveal a message that people should have the courage to dismiss the fear to reach their dream.

The fourth is a study by Kristianingrum (2005). She uses the psychological approach to analyze the self-actualization through the characterization of the main characters. The characterizations of Pilar and of the man show the character development in which Pilar and the man appear as the individuals with certain
distinctive traits, moral qualities, and mental life. Both Pilar and the man acquire different way in revealing their self-actualization.

Many researchers have conducted study on Paulo Coelho’s work. There are existentialism perspectives which deal with the factor of the main characters decision in Paulo Coelho’s *By the River of Piedra I Sat Down and Wept*. In this study, the writer uses the theory of existentialism by Jean-Paul Sartre. Described with the conflict emerged, the main characterstry to make sense of their existence. The awareness of their existence gives them the moral value of human life that every individual has to make his or her life possible and every truth and action imply a human setting and subjectivity. Through existentialism philosophy, an analysis on the deeper aspect of the main characters’ self-realization is discovered.

### 2.2 Review of Related Theories

This part consists of the theories of the critical approach, the theories of character and characterization, the theory of conflict and the theory of Sartreanexistentialism.

#### 2.2.1 Theory of Critical Approach

In reading literature, some people tend to have their own interpretation. They might have different point of view in analyzing the literary work. The writer cannot judge a literary work from a certain point of view. Therefore, an approach in literary reading is needed. It is called criticism. Wellek (1976) states, “Criticism is a discrimination, judgment, and hence applies and implies criteria, principles, concepts,
and thus a theory and aesthetic and ultimately a philosophy, a view of the world” (p. 316).

The writer uses new criticism which focuses on the meaning of literary texts. According to Bartens (2001), new criticism provides the interpretations with the new critics paying particular attention to the formal aspects of literature, which for them contribute directly to its meaning. New criticism takes liberal humanism and its assumptions for granted. It sees individual as the subject, and is not determined and defined by social and economic circumstances, but as fundamentally free (p. 27). Furthermore, Bartens (2001) adds that liberal humanism assumes that all of us are essentially free and that we have to create ourselves on the basis of our individual experiences (p. 6). Bartens (2001) also adds that for the new critics, human nature and the human condition are not changed over time and are essentially the same the world all over. Human nature is not determined whether it is black or white, it does not speak English or Tagalog; it is not prehistoric, medieval, or postmodern; it does not lean towards deep-sea fishing, pig farming, or business administration. Such detail will inevitably feature in a literary work, but they are secondary to what a good poem, novel, or play has to offer (p. 24).

Furthermore, Brook as cited in Wellek(1976) says that the interpretations of meaning according to the new critics will be established from the attitudes, tension, ambiguities, and ironies. Brook adds that existentialism becomes the new vital trend
of new criticism in recent year. Sartre is the main expounder of existentialism in France (p. 324).

2.2.2 Theory of Character

This part is divided into two parts. The first is the definition of character and the second is the types of character.

2.2.2.1 Definition of Character

All the works of fiction share common elements which will build the stories inside. Fiction is a about characters, who are not real people. Roberts and Eyster (1987) describe a character as:

Character in literature generally, and in fiction specifically, is an extended verbal representation of a human being, the inner self that determines thought, speech, and behavior. Through dialogue, action, and commentary, authors capture some of the interactions of character and circumstance (p. 119).

According to Kennedy and Gioia (2010), a character is an imaginative person who inhabits a story. The imaginative person in the story will lead the reader to imagine the course and feel the emotional aspects of the story through the character’s action and dialogue. Kennedy and Gioia also add, the character in the story may behave in a sudden and unexpected way. The reader may trust that there is a reason for the behavior and that sooner or later the reader will discover it (p.77).
2.2.2.2 Types of Character

According to Milligan (1983), there are two types of fictional character. They are divided into major character and minor character. The major character plays an important role in the story and becomes the center of the whole content of the story. The whole story is built based on the major character’s life experience from the beginning until the end. Therefore, the major character appears more often than the other character. On the other hand, the minor character plays less significant role in the story. Minor character functions to support the major character to develop the story. Minor character only appears in the certain setting (p. 155).

Forster (1974) divides character into two types, namely flat character and round character. A flat character or also called ‘two-dimensional’ is a character which does not change from the beginning until the end of the story. A flat character can be described in a single phrase or sentence. The character can be easily recognized because the act remains the same in the whole story. A round character is a character which is complex in temperament and motivation and capable of surprising the reader. A round character often undergoes the significant changes (pp. 46-54).

Gauld and Holman (2009) classify character into two, static and dynamic. A static character does not change in terms of behaviors, appearance, and the way of thinking. A static character sometimes gives appearance of changing a little bit because the reader’s picture of the character is revealed bit by bit. A dynamic character, on the other hand, is changing during the story due to the modification of actions and experiences (p.96).
2.2.3 Theory of Characterization

This section is divided into two parts namely the definition of characterization and the ways of characterization.

2.2.3.1 Definition of Characterization

Gauld and Holman (2009) define characterization as “The creation of imaginary persons so that they seem lifelike” (p.95). This kind of character should seem as a real person although it is imaginatively created. The reader will understand the character as a real person because the reader feels like the character alive.

2.2.3.2 Ways of Characterization

According Gauld and Holman (2009) there are three fundamental methods of characterization. The first is the explicit presentation. The explicit presentation gives direct exposition by the author, either in an introductory block or piecemeal through the work which is illustrated by action. The second is the direct presentation of the character in action. In this direct presentation of action, the author provides little or no explicit comment. It is expected that the reader can deduce the attributes of the character from the actions. The last is the presentation from within a character. The author does not give a comment. This method presents the impact of actions and emotions on the character’s inner self (p. 95).

Murphy (1972) defines nine ways of characterization. The nine ways are explained as follows. First, personal description means the author describes a
person’s characteristic from the appearance, including the face, skin, eyes, and clothing. Second, character as seen by another means character is described through the eyes and opinions of another characters. The reader can get the characterization from the reflected image of the character. Third, speech means the author conveys the characterization through his or her choice of words and phrases. The author gives the reader an insight into the character of one of the people in the story through what those people says. Fourth, past life refers to a clue to events that have helped to shape a person’s characterization which is given by the author. It can lead the reader to learn something about a person’s past life. Fifth, conversation of others refers to the clues of a person’s characterization through the conversations of other people and the things they say about the character. Sixth, reactions mean the author gives the reader clues to a person’s character by letting the reader know how that person reacts to the various situations and events. Seventh, direct comment signifies the author’s comments on a person directly. Eighth, thoughts mean the author provides the reader direct knowledge of what a person is thinking about. Ninth, mannerism means the author describes directly a person’s mannerisms, habits or idiosyncrasies which may tell us something about his or her character (pp. 161-173).

2.2.4 Theory of Conflict

This section is divided into two parts. The first part is the definition and the second part is the type of conflict.
2.2.4.1 Definition of Conflict

Gauld and Holman (2009) describe conflict as, “The struggle that grows out of the interplay of two opposing forces”. Furthermore, Harmon and Holman add that conflict can happen if there are interest, suspense, and tension (p.123). Hocker and Wilmot as cited in Issenhart and Spangle (2000) define conflict as an exposed struggle between at least two interdependent parties that perceive incompatible goals, inadequate resources and intrusions from the other party in obtaining their goals (p. 3).

2.2.4.2 Types of Conflict

There are two types of conflict in the psychological point of view namely interpersonal and intrapersonal conflict. The two types of conflict are presented as follows.

2.2.4.2.1 Interpersonal Conflict

Beebe, Beebe, and Redmond (1996) define interpersonal conflict as expressed struggle between at least two people who perceive achievement of their goal incompatibly (p.215). Furthermore, they also state that the interpersonal conflict includes four elements, namely expressed struggle, two interdependent parties, concern of incompatible goals, and achieving goals. Expressed struggle means displeasure expression with verbal and non-verbal behaviors, such as glare, bad facial expression and an emotion tone of voice. Two interdependent parties meanpeople
who depend on each other. The dependence of other will affect one’s life. Concern of incompatible goals means conflict can happen when two people want the same thing. Achieving goal means conflict can happen when two people cannot achieve their own goals (p. 216).

2.2.4.2.2 Intrapersonal Conflict

Worchel and Cooper (1979) define intrapersonal conflict as a conflict where an individual experiences one or more situations when making a choice between two or more alternatives. This individual must take one choice and in a situation where he or she cannot decide more than one alternatives. They state that the intrapersonal conflict will lead to a result which other people do not behave as the individual expects them (p. 460).

2.2.5 Sartrean Existentialism

This section is divided into four parts, namely the view of subjective individual, the self-deception, the view of human being as freedom, and the notion of existence precedes essence.

2.2.5.1 Subjective Individual

Sartrean existentialism is one of the philosophies of existence which is originated from Jean-Paul Sartre. Although there are many existentialist thinkers, Sartre is the figure who broadens the existentialism to public. Sartre in his philosophy
of existence works in human being. Among his ideas about human being, Sartre’s thought is based on pure subjectivity. In his book entitled *Existentialism and Human Emotions*, Sartre declares that subjectivity must be the starting point to understand existentialism. Sartre (1987) describes subjectivity as:

We shall try to see in what sense it is to be understood. In any case, what can be said from the very beginning is that by existentialism we mean a doctrine which makes human life possible, and, in condition, declares that every truth and every action implies a human setting and a human subjectivity (p.10).

From the quotation above we can see that human being is seen as a pure individual with the full authority to make him or herself. Existence entirely belongs to individual. Therefore, it is the individual who freely chooses him or herself through the choice of action. The subjectivity affirms that every truth and action depend on the individual alone.

Furthermore, what is meant by subjectivity by Sartre (1987) is human being has higher value than a patch of moss, a piece of garbage, or a cauliflower which has nothing prior to this plan. The subjectivity means a man first exists. That a man is someone who moves toward his future, and he is conscious of what he is doing. He is responsible of what he is. It is the first implication of existentialism, that by being conscious of the total authority, he carries the burden of his existence on his shoulder. Sartre puts human’s dignity higher than the things, that is why we can know that human with all its complexity becomes the center point of Sartre’s thought (p.16).
2.2.5.2 Self-deception

According to Sartre as cited in Kaufmann (1969), freedom brings anxiety to human being. The anxiety is the effect of the consciousness that human is fully responsible of the existence. However, human is sometimes not aware of the anxiety because they are busy with the daily routine. On a period of time, human will suddenly realize that they are the author of their lives. Man himself is the one who must make decision for his life and he must make his life as meaningful as possible. Due to the consciousness of he is the source of the value for himself it will lead man to an anxiety (p. 241).

The freedom a man possesses can lead him to run away from the anxiety. Furthermore, this is what Sartre as cited in Kaufmann (1969) means by self-deception:

This is the meaning and function of what Scheler calls “the man of resentment” – in reality, the Not. But there exist more subtle behaviours, the description of which will lead us further into the inwardness of consciousness. Irony is one of these. In irony a man annihilates what he posits within one and the same act; he leads us to believe in order not to be believed; he affirms to deny and denies to affirm; he creates a positive object but it has no being other than its nothingness (p.241).

Sartre as cited in Kaufmann (1969) portrays self-deception as an irony. Man can take a negative attitude with respect to himself. A man can hide his anxiety and freedom when he knows exactly what should be hidden and thrown away from him. Running away from the freedom and taking distance from the anxiety at the same time means being conscious of the escapement. Thus a man admits his freedom and also denies it at the same time. This attitude is called self-deception (*mauvaisefoi*) by Sartre. Self-
deception is not an authentic attitude which enables a man to admit and then deny what he believes. This inauthentic attitude shows that a man deceives himself. It is identified with falsehood, yet we must grant that self-deception is a lie to oneself, on condition we must distinguish the lie to oneself from lying in general. Sartre also notes that the situation for self-deception is the one who is the practicing self-deception is hiding a displeasing truth or presenting as truth a pleasing untruth. Moreover, the one who is deceiving his or herself is in the complete possession of the truth he or she is hiding. In self-deception it is from oneself that he or she is hiding the truth. Thus, the duality of the deceiver and the deceived do not exist in self-deception pattern (p. 245).

2.2.5.3 Human Being as Freedom

Human frequently must choose, and the choices can make them worried yet the anxiety actually represents human’s freedom. Sartrean existentialism claims that man can be described as freedom. Freedom, according to Sartre, is to choose one from many possible choices. Human is basically free to determine their lives without being controlled by another person. In his book entitled Being and Nothingness, Sartre (1968) describes freedom and all its complexity as:

He must assume the situation with the proud consciousness of being the author of it, for the very worst disadvantages or the worst threats which can endanger my person have meaning only in and through my project; … It is therefore senseless to think of complaining since nothing foreign has decided what we feel, what we live, or what we are. Furthermore this absolute responsibility is not resignation; it is simply the logical requirement of the consequences of our freedom (p. 530).
From the quotation above, responsibility is the only consequence of freedom which a man has. Sartre argues that it is senseless for a man to complain since he is the one who chooses what to be. The word freedom does not indicate a condition in which man is detached from the responsibility and its burden. Freedom is interrelated closely with commitment and responsibility. They are an integral part of the complexity of human existence.

Freedom implies anguish in one’s life. Existentialist says frankly that a man is in anguish. Sartre (1987) describes philosophically about anguish:

What means is this: the man who involves himself and who realizes that he is not only the person he chooses to be, but also a lawmaker who is, at the same time, choosing all mankind as well as himself, can not help escape the feeling of his total and deep responsibility (p.18).

A man can be in anguish because when he is engaged in choosing a thing at the same time he will be the lawmaker deciding for the whole mankind. In other words, the choice which a man chooses is the model for the way everyone should choose. Anguish is the result of the responsibility towards other people who are affected directly by the action of a man.

Moreover, freedom grants a total authority of a man. Since a man realizes that he has the full authority and he is the only one who becomes the foundation of every decision, he will feel despair over the process of choosing action. According to Kaufmann (1969), in choosing anything, man limits himself to a reliance upon the possibilities which render his action feasible. Whenever man demands a thing, there is always the element of possibilities and the possibilities are under his consideration.
(p. 298). Furthermore, Kaufmann notes that despair means we should act without hope regarding to the unknown consequences of the action in the future (p. 299).

2.2.5.4 Existence Precedes Essence

Sartre constructs a view of human’s freedom to emphasize his idealism that a human is being in which ‘existence precedes essence’. Sartre (1987) adds, “It means that, first of all, man exists, turns up, appears on the scene, and only afterwards, defines himself (p.15). This concept represents that man is at first nothing, but the nothing is then filled by his freedom to act and choose. Sartre wants to underline that man intrinsically does not have nature or value. Thus, once he is thrown into this world, and makes himself.

To define the notion ‘existence precedes essence’ more obviously, Sartre (1987) uses a figure of a book or a paper-cutter. The book or the paper-cutter is an object which has been made by an artisan whose inspiration came from a concept. The artisan must have a concept of what a paper-cutter is and its function, and he is to know the method of production. The essence of the paper-cutter is the whole formulation of its production and also it has specific qualities which enable the paper-cutter to have a specific use, precedes the existence of the paper-cutter itself. It is equally the same as the concept. The production of the paper-cutter precedes the existence. Thus, the presence of the paper-cutter is then determined (p. 13).
2.3 Theoretical Framework

In this part, the writer gives the explanation about how the theories are used as the framework to answer the formulated problem in this study. The explanation covers the significance of each theory in this study. This framework becomes the guidance for the writer to analyze the novel.

The approach which is used in this study is the new criticism approach. Since this is the study about the existentialism perspectives which are revealed by the main characters in the novel, the new criticism is considered as the most appropriate approach to be used. Existentialism becomes one of the vital trends of the new criticism approach.

The theory of character is used to find the main character in the novel. After finding the main character in the novel, the theory of characterization is used to identify the main character’s characteristics. In this study, the writer does not analyze all of the main character’s characteristics. However, it is only the main character’s characteristics which are in line with the existentialism perspective. The Murphy’s nine ways of characterization will be applied in the analysis. The theory of conflict is used to analyze the conflicts which the main character faces. There are two types of conflict namely interpersonal and intrapersonal conflicts.

The last theory which is used in this study is the theory of existentialism by Sartre. The writer uses the theory of existentialism as the main operational concept in analyzing the novel. The theory of existentialism covers four parts, namely the view of subjective individual, the self-deception, the view of human being as freedom, and
the notion of existence precedes essence. This theory will be applied in analyzing the existentialism perspectives which are revealed by Pilar and the childhood friend. At the end, the steps above lead to the meaning of this study.
CHAPTER III

METHODODOLOGY

This chapter contains four major parts. The object of the study elaborates the physical description of the literary work studied. The approach of the study states the approach employs in analyzing the work and the reasons for its selected. The method of the study describes the procedure of the analysis of the work. The validity of claims states how the writer maintains the trustworthiness of the study.

3.1 Object of the Study

In this study, the writer analyzed a novel entitled By the River Piedra I Sat Down and Wept written by Paulo Coelho. The novel was first published in Brazil in 1994. It has been translated into 41 languages. The English version was first published in 1996. Harper Collins is the official producer of this novel. This novel consists of 208 pages. It is essentially a story of love. It is the story of two sweethearts who are once again reuniting and recognizing their love.

By the River Piedra tells a story of Pilar, a frustrated 29-year-old girl looking for greater meaning in the endless cycle of her days. She was a student in a village in Spain. She had a number of lovers, wished to find a right man to marry, but still carried the hope for her childhood friend who had left the village for fifteen years. There was a little hope that he would return to her someday, but she was shocked after
getting a letter from her childhood friend, telling that he was going to give a lecture in Madrid, and asked Pilar to come. Little hopeful, yet cautious, she decided to go to Madrid.

Pilar was surprised to learn that her childhood sweetheart had become a charismatic spiritual leader. She was more astonished, knowing that she had always been his great love. They set off on a journey through the France Pyrenees. Being confused by this sudden opportunity for a new chance at life, Pilar gradually came to realize that the man she loved was being called upon to choose between her and his spiritual calling. As the suffering lovers traveled through sacred sites in the French Pyrenees, the difficult choice they faced offered a startling revelation about the divine and the redemptive power of love.

3.2 Approach of the Study

This study analyzed the existentialism perspectives which are revealed by the main character’s characteristic and the conflict using new criticism approach. Concerning the new criticism approach, it focused on the meaning of literary text. First of all, new criticism provided interpretations, with the new critics gave the particular attention to the formal aspects of literature, which for them contributed directly to its meaning. It took liberal humanism, viewed individual as the subject, as not determined and defined by social and economic circumstances, but as
fundamentally free. This approach was applied to analyze Sartrean Existentialism of human existence which was revealed by the main characters.

### 3.3 Method of the Study

In order to complete the study, some references were needed. The sources were basically divided into two major groups. They were primary sources and secondary sources. The primary source became the basis of the analysis. The primary source was Paulo Coelho’s *By the River Piedra I Sat Down and Wept*. As the secondary sources, the writer used theories related to character and characterization, conflict, and philosophy of existentialism.

For answering the research question, library research had been chosen to develop the findings in this study. According to George (2008) library research is a research method which involves identifying and locating sources which provide factual information or expert opinion on a research question (p. 23). The writer needed to do a library research because the writer had to consider some experts’ theories related to the object of the study. In library research, the writer took the information from several sources, such as books, journals, articles, and websites.

While conducting the study, there were some steps taken. First, the writer read the primary source several times in order to gain understanding about the novel. Second, the writer chose the elements of the novel to be discussed. Third, the writer formulated the research question. Fourth, the writer found supporting theories from
the experts. Fifth, the writer analyzed the research question based on the theories from the experts. The last, the writer drew conclusion and gave suggestion for the future researchers and English teaching.

3.4 Validity of Claims

In order to maintain the trustworthiness, the writer used a triangulation method. The trustworthiness refers to the validity of the claims which are established in the findings. The triangulation method covered the three elements, namely the writer as the human research instrument, the related theory, and other people who worked on the different field. The triangulation method included face-to-face conversation.

In the process of finishing this study, the writer did not only rely on the own understanding of theory, but the writer also involved an expert on existentialism and the thesis advisor. The writer did the collaborative thinking with the expert and the thesis advisor to gain the understanding on the existentialism theory. The writer with the expert and the advisor shared the ideas and thoughts to produce a valid result which addressed the research problem. The expert and the advisor helped the writer to evaluate ideas and monitor the writer’s work. Thus the triangulation method led to the clarification of the claims whether they are valid or not.
CHAPTER IV

ANALYSIS

In this chapter the philosophy of existentialism which is revealed by the main characters is analyzed. To do this, Sartre’s philosophical thought is employed to help in revealing the existentialist ideas.

4.1 Subjective Individual

This section is divided into two parts, namely the main characters in the novel and the view of subjective individual as seen in the main characters.

4.1.1 The Main Characters in the Novel

As presented in chapter two, Milligan (1983) divides character into two categories based on the basis of their importance. They are major or main and minor or secondary character (p. 155). Pilar and the childhood friend are included as the main characters in the novel because the story focuses on their lives, of how they find their path. Both Pilar and the childhood friend play the important role in the story and they become the center of the whole content of the story. The whole story in the novel is built based on their life experiences of how they have to struggle in order to find the essence of their lives.
4.1.2 The View of Subjective Individual as Seen in the Main Characters

According to Sartre’s philosophy of existence, one of the ideas proposed by Sartre is concerning with subjective individual. Sartre (1987) represents his idea of a doctrine which makes human life possible and every action and every truth imply a human subjectivity. In Sartrean existentialism, human beings are seen as an existence who has full authority towards their selves. In other words, subjectivity means that each individual has his or her own authority to choose and make him or herself to be what he or she wishes. With the authority, human beings can live their lives as authentically as possible. Existence entirely belongs to the individual. Therefore it is the individual who freely chooses him or herself through the choice of action. The subjectivity affirms that every truth and action depend on the individual itself (p. 10).

*By the River Piedra I Sat Down and Wept* is categorized as a critical work of art, in which Coelho takes a sharp look about life by presenting two characters who search the destinies. The two characters are Pilar and the childhood friend.

4.1.2.1 Pilar as a Subjective Individual

Pilar lives in a very small village in Spain. She is a university student. She has numbers of lovers and wishes to find the right man to marry. She appears as an ordinary and workaholic woman. She always spends all her days by studying and working. Her daily routine shapes her way of living. Pilar represents the idea of subjective individual.
Pilar receives a letter from his childhood friend. He invites Pilar to join a presentation in Madrid. The idea of subjective individual can be seen here. First, Pilar is an individual who is aware of herself. At the same time, she is aware that she gets frustrated of her daily grind of life, which she spends for studying and working all the time. She realizes that she can make her life more meaningful.

One day I learned that he begun to give lectures. This surprised me; I thought he was too young to be able to teach anything to anyone. And then he wrote to me that he was going to speak to a small group in Madrid and he asked me to come. So I made the four-hour trip from Zaragoza to Madrid. I wanted to see him again; I wanted to hear his voice. I wanted to sit with him in a café and remember the old days, when we had thought the world was far too large for anyone ever to know it truly (Coelho, 2006, p. 4).

The second point of the subjective individual is human who has full authority towards him or herself. The quotation above shows that Pilar is the author of her life. In this case, her decision to go to Madrid is the practice of her authority. She uses her authority to change her life and enable her to find the greater meaning of her existence. Before she receives the invitation from the childhood friend, she solely concerns with her study and how she can earn money to live. She never thinks about the other things which make her life as a woman more meaningful. Therefore, she begins to find her love again.

Pilar’s decision to go to Madrid cannot be regarded as something right or wrong. Instead, it is her free choice to find the greater meaning of her existence. It is in accordance with the third idea of subjective individual which is said that every truth and every action imply the human subjectivity. The subjectivity affirms that
Pilar’s action depends on her. It is just the same as Pilar’s final choice to surrender her love to her childhood friend. People might judge Pilar’s choice is wrong. However, the essential point is that Pilar’s choice implies the subjectivity within herself. Pilar has her own knowledge in everything she faces during her life. She has consideration in taking every action. Since the truth belongs to individual alone, there is no general rule which can limit the boundary of right or wrong.

4.1.2.2 The Childhood Friend as a Subjective Individual

The character of the childhood friend represents the idea of subjective individual as a human being who has the full authority to choose and make him or herself to be what he or she wishes. In the beginning of the story, the childhood friend is described as an ordinary child who used to be Pilar’s playmate. Then, one day, he decides to leave Soria, the place where he and Pilar have grown up together, to learn about the world. The childhood friend portrays the individual who is aware of his dreams and with his authority he can make himself to be what he wishes.

The character of the childhood friend who represents the idea of subjective individual can be seen as follows:

Just then, it was on the tip of my tongue to ask him about his being a “seminarian.” He must have read my expression, because he said quickly, “Do you want to ask me something?”
“Yes. Before your lecture, a woman said that you were giving her back what had been hers. What did she mean?”
“Oh, that’s nothing.”
“But it’s important to me. I don’t know anything about your life; I’m even surprised to see so many people here.”
He just laughed, and then he started to turn away to answer other people’s questions.
“Wait,” I said, grabbing his arm. “You didn’t answer me.”
“I don’t think it would interest you, Pilar.”
“I want to know anyway.”
Taking a deep breath, he led me to a corner of the room. “All of the great religions—including Judaism, Catholicism, and Islam— are masculine. Men are in charge of the dogmas, men make the laws, and usually all the priests are men.”
“Is that what the woman meant?”
He hesitated before he answered. “Yes. I have a different view of things: I believe in the feminine side of God.” (Coelho, 2006, pp.10-11)

Based on the quotation above, the childhood friend’s authority enables him to transform into different individual than he was. He makes himself to be a courageous seminarian. The authority of this childhood friend also wanders off his existence to be authentic individual, who has his own way of living, and his own view on something. While many people believe in the masculine side of God, the childhood friend takes a stance to live authentically by viewing that God also has the feminine side. His authority enables him to identify himself. He chooses different belief from the common one that he believes the feminine side of God.

The childhood friend takes action based on his freedom to define his destiny. He faces difficult choice, the seminary and his love, Pilar. Once, the childhood friend decides to meet Pilar and expresses his love to her. This childhood friend’s action cannot be judged as something wrong, because he is a subject who possesses his own truth in choosing something. People might say that he was doing wrong because a seminarian should not possess personal love to someone. This is what is called by
subjectivity. In doing such action, the childhood friend must have some considerations and backgrounds.

4.2 Self-deception

This section is divided into three parts, namely the description of Pilar’s characterization, the root of Pilar’s deception and the self-deception practices of Pilar.

4.2.1 The Description of Pilar

According to Murphy (1972) a character in the story can be seen through several ways (p. 61). Pilar is a self-deceptive person. It can be seen through her thoughts in the novel:

He still didn’t know that I was going to say yes to his invitation. Why did I want to take this risk? Because I was drunk, because I was tired of days that were all the same. But this weariness will pass. I’m going to want to get back to Zaragoza, where I have chosen to live. My studies are waiting for me. The husband I’m still looking for is waiting for me – a husband who won’t be as difficult to find. An easier life waits for me, with children and grandchildren, with a clear budget and a yearly vacation. I don’t know what his fears are, but I know my own. I don’t needs new fears – my own are enough (Coelho, 2006, p. 31).

Pilar always treats herself as she is outside herself and not a part of her own perceptual states of being. She always denies the love for the childhood friend and she pretends as she does not want to live together with the childhood friend. Her heart says what she wants is only her childhood friend who has left her several years ago. The deceptive attitude of Pilar says that her life should be in Zaragoza, she should go
back there where an easier life is waiting for her. There, she can find another man to marry and have a family.

4.2.2 The Root of Pilar’s Deception

Sartre as cited in Kaufmann (1969) says that the first act of self-deception is “To flee what it cannot flee, to flee what it is” (p.270). First, Pilar tries to flee from what she believes within herself. The authentic Pilar is a woman who has been looking for so long for her prince. The prince is the childhood friend who has left Soria some years ago. However, Pilar becomes inauthentic because she deceives what she believes. The Pilar’s self-deception manifests itself in a negative voice in Pilar’s mind that makes her question her desire and ambition and compares them to the reality which Pilar considers as acceptable.

I recalled the plaza the plaza in Soria and the moment when I had asked him to find the medal I had lost. I had known what he was going to tell me, and I hadn’t wanted to hear it, because he was the type who should someday go off in search of wealth, adventure, and dreams. I needed a love that was possible. I realized that I had known nothing of love before. When I saw him at the conference and accepted his invitation, I’d thought that, as a mature woman, would be able to control the heart of the girl who had been looking for so long for her prince.” (Coelho, 2006, p. 72)

From the quotation above, we can see that the root of Pilar’s deception is something that keeps her taking action. She is afraid of disappointment. In spite of Pilar’s desire to love the childhood friend, she is also afraid of love which is impossible. She is afraid that he might leave her one day, in search of wealth, adventure, and dreams. She notices the possibility when she loses the medal.
She knows that his childhood friend will express his love to her at that time. Therefore, she decides to ignore the love and buries it long time ago. For the long time she fights her heart and mind. She carries the fears and feels insecure.

After Pilar and her childhood friend reunite again, she faces the difficult situation, whether she will accept the love or surrender to it. She always contradicts herself when she has to make a choice, to take the risk. At the first time she decides to accept the childhood friend’s invitation, she is very sure that she can control her heart. However, their three days togetherness is enough to make her lose the control.

4.2.3 Self-deception Practice of Pilar

As presented in chapter two, freedom brings anxiety to the human life. The anxiety is the effect of the consciousness that human is fully responsible of the existence. On the contrary, freedom also leads a man to run away from the anxiety. Running away from the freedom and taking distance from the anxiety is called self-deception. Sartre as cited in Kaufmann (1969) describes self-deception as an irony. In irony, a man leads us to believe in order not to be believed, he affirms to deny, and denies to affirm. He creates a positive object but it has no being other than its nothingness. Self-deception is not an authentic attitude which enables a man to admit and then deny what he believes. Self-deception is a lie a man perpetrates to oneself, yet we must distinguish the lie to oneself from lying in general. The duality of the deceiver and the deceived does not exist in self-deception. Sartre argues that the one
who practices self-deception is hiding a displeasing truth or presenting as truth a pleasing untruth (pp. 241-245). The Self-deception which Pilar practices will be explained as follows.

4.2.3.1 Imposing what should not to be

According to Sartre as cited in Kaufmann (1969), self-deception is possible if a person denies the relevance truth. A person who practices self-deception is in the mode of “not being who I am”. In the process of practicing self-deception, a person imposes a denial which seems to be true to his or herself that finally he or she can hold the deceptive belief (pp. 265-266).

Pilar deceives herself for the second time. It happens when she realizes that her love for the childhood friends grows again and it is getting stronger. It is when the childhood friend invites her to a journey to France:

I was sure I could never fall in love with someone like him. I knew him too well, all his weaknesses and fears. I just couldn’t admire him as the others seemed to.
But love is much like a dam: if you allow a tiny crack to form through which only a trickle of water can pass, that trickle will quickly bring down the whole structure, and soon no one will be able to control the force of the current.
For when those walls come down, the love takes over, and it no longer matters what is possible or impossible; it doesn’t even matter whether we can keep the loved one at our side. To love is to lose control.

No, no, I cannot allow such a crack to form. No matter how small (Coelho, 2006, p. 31).

Being afraid of the risk which she might face if she accepts the invitation, Pilar does not allow herself and her childhood friend to be trapped in love. It seems at first, Pilar can control her feeling which she has been buried. However, as time goes by, she
feels her love is getting stronger. Moreover, she knows that her childhood friend really loves her. Being conscious of the love which is getting uncontrolled, she finally decides to stop. This is Pilar’s deception. The love-feeling between the childhood friend and her should be lasting because this is what she wants in her deepest heart. On the contrary, she will not give a chance to the love to grow. Pilar’s attitude is deceptive towards herself. Not allowing the love to transform into something deeper is the practice of self-deception. She imposes the love-feeling not to grow.

4.2.3.2 Presenting as Truth a Pleasing Untruth

Sartre as cited in Kaufmann (1969) says that the one who practices self-deception possess the truth within him or herself. The truth, which the one possesses, might be displeasing so he or she practices self-deception in order to hide the truth and create the contradictory belief. This contradictory belief, then, will be presented as truth which is actually the negation from oneself (pp. 262-263).

Pilardeceives herself for the third time when the childhood friend finally says that he loves her.

I spend day after day with my texts and notebooks, making this superhuman effort just to purchase my own servitude, I thought. Why do I want that job? What does it offer me as a human being, as a woman? Nothing! I wasn’t born to spend my life behind a desk, helping judges dispose of their cases.

No, I can’t think that way about my life. I’m going to have to return to it this week. It must be the wine. After all, when all is said and done, if you don’t work, you don’t eat. This is all a dream. It’s going to end.

But how long can I make the dream go on? (Coelho, 2006, p. 25)
The authentic Pilar says her greater meaning of her existence is not with her life behind a desk, not her days which are spent with the texts and notebooks, not helping the judges dispose of their cases. However, it is within the childhood friend. Following her heart, loving the childhood friend, and live together during the rest of their lifetime, offer her the greater meaning of being a woman. The deception here is she is trying to ensure herself that loving and living together with her childhood friend are only her dreams. She lies to herself again, that being together with the childhood friend is not what she wants for her life.

The truth here is Pilar finally knows that there is a love feeling between the childhood friend and her. Both of them want to live together. It actually pleases her because she knows that he also loves her. It will be pleasing if the two lovers love each other. She realizes that they are in the different life now, when they finally reunite again after being separated for several years. Her childhood friend has changed. He is no longer a child with whom she walked through the world hand in hand some years ago. The different life of her childhood friend, who is a seminarian, is a displeasing condition for her. Being conscious of the different condition, she considers that her desire to live together with the childhood friend is impossible. She compares the impossible dream with the life which she has as usual. The deceptive attitude of Pilar is when she finally makes herself believe that loving and living together with the childhood friend are only her dreams. She does not want the impossible and she deceptively finds her choice, which she will go back to Zaragoza.
where she can find the easier life. This attitude seems to be true to Pilar and the easier life in Zaragoza will please her.

4.3 Human Being as Freedom

This section is divided into two parts, namely the intrapersonal conflicts and freedom as seen in the main characters.

4.3.1 The Intrapersonal Conflicts

As delivered in chapter two, Worchel and Cooper (1979) states that intrapersonal conflict is defined as a conflict where an individual experiences one or more situations when making a choice between two alternatives. This individual must take one choice and in a situation where he or she cannot decide more than one alternatives (p. 460). In this novel, Pilar tells her own story based on her point of view about her conflict towards the love matter. On the other hand, her childhood friend also experiences a conflict towards the same matter as Pilar.

We left the church hand in hand and walked back toward our room. My head was spinning – seminary, Great Mother, the meeting he had later that night. I realized then that we both wanted to unite our souls under one destiny – but the seminary and Zaragoza stood in the way (Coelho, 2006, p.67).

Pilar and the childhood friend are in love. However they face difficult situation in choosing between two difficult choices. The childhood friend who loves Pilar is a seminarian. He must choose between Pilar and his religious life as a seminarian. Pilar, a woman who has been loved her childhood friend since their childhood, has a
fight within her heart and mind. She must choose whether she is to accept or give up the love. She bears the suffering that her choice can change not only her life but also her childhood friend’s life forever.

4.3.2 Freedom as Seen in the Main Characters

Since every human action implies the subjectivity, it grants a condition that human being is seen as a freedom. Sartre (1968) says that the freedom implies the fact that every being is responsible of all the actions which are rooted from the choices. Freedom entails the responsibility. Since individuals are free to choose their own ways without being controlled by another person, they must accept the consequence and responsibility of following their commitment wherever it leads. Freedom, commitment and responsibility are the integral part of the complexity of human existence (p.530).

Freedom also brings anguish in one’s life. Sartre (1987) says that a man can be in anguish because when he decides to choose anything, at the same time he will be the lawmaker for the whole mankind. His responsibility is total and deep. Anguish comes as a result of the responsibility towards other people who are affected directly by the action of a man (p. 18).

Since a man realizes that he has the full authority and he is the only one who becomes the foundation of every decision, he will feel despair. Sartre as cited in Kaufmann (1969) notes, “It is (sic) merely means that we limit ourselves to a reliance
upon that which is within our wills, or within the sum of probabilities which render our action feasible” (p.298). Whenever a man demands a thing, he limits the reliance within the probabilities which are under his consideration. Pilar and the childhood friend are two free beings to take every action. How the two characters portray the freedom within themselves will be explained as follows.

4.3.2.1 Freedom as Seen in Pilar

During the journey with the childhood friend, Pilar is taught about the exercise of the Other by the childhood friend. The Other is the negative voice in her mind that keeps her practicing the self-deception. She is taught how to outset the Other from her personal mind. Pilar finally eases up and finds her authentic self. She finally opens her heart to her desire again. She is finally able to believe the love between the childhood friend and her. After that, the only problem is her childhood friend, who has expressed his love to her, and she wants the most in her life, is still in seminary. She finally realizes that they both want to unite their souls under one destiny.

Pilar faces the difficult situation. After the childhood friend confesses the love to her, soon she has to make a decision, whether she will accept the love or leave it. After several days they have been together, a decision has not been made yet. Pilar is in a total deep confusion. It is essential that what she possibly chooses can change
one’s life forever. She has the freedom to choose, however her freedom also brings anguish to herself.

I was in love with a man who was capable of performing cures. A man who could help others, bring relief to suffering, give health to the sick and hope to their loved ones. Was I distracting him from his mission just because it was at odds with my image of a house with white curtains, cherished records, and favorite books? (Coelho, 2006, p. 124)

From the quotation above, we can see that Pilar is in anguish. At the same time as she feels that love has flooded herself, she finds her childhood friend can perform miracle. When Pilar and the childhood friend’s superior walk along the Saint-Savin they meet a woman. The woman tells them that the childhood friend has cured the woman’s husband. She realizes that her childhood friend is a great man, where many people put their hopes to. He is an instrument of Virgin Marry to perform the miracle. This condition makes a burden to her in taking her decision. She feels anguish to know she has freedom to distract her childhood friend’s mission to perform miracle. The anguish which she feels comes as a result of her choice is the model for the way everyone should decide. All humanity is watching her action. She has the burden of making a decision for everyone. The humanity might blame her of causing the distraction. She feels the pain of her anguish, it comes from the fact that she decides on everyone in this way, other people might do what she does, yet she does not have any proof that she chooses the rightly.

Feeling anguish, Pilar tries to console with the Virgin Marry. She asks the Virgin to help her choosing the right thing. Finally Pilar can accept the love from the
childhood friend because she considers that the he can serve God in different way by her side. In contrast, what the childhood friend decides is not what Pilar expects to be.

Facing this situation, she suddenly chooses to leave him.

But I was already climbing back through the tunnel – this time without a friendly shoulder to lean on – pursued by the multitude of the sick who would die, the families that would suffer, the miracles that would never be performed, the smiles that would no longer grace the world, and the mountains that would remain in place (Coelho, 2006, p. 168).

The quotation above shows the condition when Pilar enters despair. She expects that she and her childhood friend will serve God together. They will continue the work to perform the miracle. She will clean and bathe the wound of the sick while the childhood friend will bless them then performs the miracle to cure. However, the he has asked the Virgin to take away his gift as soon as he chooses to leave the seminary and continues his life as a layman with Pilar. Sartre as cited in Kaufmann (1969) says that despair is an attitude to the obstinacy of the world that is beyond one’s control. What Sartre means to say is that sometimes people must act without hope (p.299). She decides on an action without the hope. She wonders how their future will be if she chooses a significant action. She does not know what may happen in the future as the consequences of her action to leave the childhood friend, at the same time she has to choose, whether to say yes or no to her childhood friend’s decision. However, what leads her to choose a significant action to leave the childhood friend is that she cannot see the miracle which will not be performed anymore.
4.3.2.2 Freedom as Seen in the Childhood Friend

The childhood friend has been called to enter the seminary since he was child. In responding the calling, he finally leaves Soria and transforms from an ordinary man to a courageous seminarian.

“I have always loved you,” he began. “I kept the medal, thinking that someday I would give it to you and that I’d have the courage to tell you that I love you. Every road I traveled led back to you. I wrote the letters to you and opened every letter of yours afraid that you would tell me you had found someone.”

“Then I was called to the spiritual life. Or rather, I accepted the call, because it had been with me since childhood – just as it was for you” (Coelho, 2006, p 89).

The childhood friend’s decision to enter the seminary represents the idea of Sartrean existentialism which says that human is seen as a freedom. In this case, the childhood friend is free to take action to enter the seminary. As the following consequence of his decision, he has to sublimate the love-feeling for Pilar. During his years in the seminary, he has been succeeded to transform his personal love for Pilar into universal love. It turns into charity, prayer and helping the needy. However, his longing for her is still strong.

For some years after entering the seminary, the childhood friend can control his life and feeling well. Until then, his superior in the seminary asks the childhood friend to accompany him to the house of a woman who has died and leaves all her wealth to the monastery. The childhood friend discovers the woman’s taste is exactly the same as him. Looking at the furnishing of the house, the paintings, and all the woman’s other possessions, he feels as he has chosen them himself. From that day
on, he cannot forget that house. This experience makes him realize that his renunciation has not been total yet. He always imagines that he lives with Pilar there. He always imagines he will have children running around the house and playing in the fields around Saint-Savin.

After the visit to the house in Saint-Savin, the childhood friend has not been able to stand the sadness in his soul. As it is delivered in the beginning, that freedom implies to the fact that every being is responsible for all the actions, the childhood friend’s freedom entails the responsibility of each action. His choice to be seminarian bears the consequence to leave the marital life. When he decides to remain in the seminary, he must devote himself to the celibate life forever. In his deepest heart, he still carries the torch of love for Pilar. He must choose one as his destiny, the seminary or Pilar. Therefore, he tells his superior about his love for Pilar and what has begun when they are taking the inventory of the house in Saint-Savin.

“So my superior said, “There are many ways to serve our Lord. If you feel that’s your destiny, go in search of it. Only a man who is happy can create happiness in others.” “I don’t know if that’s my destiny,” I told my superior. “Peace came into my heart when I entered this seminary.” “Well, then, go there and resolve any doubts you may have,” he said. “Remain out there in the world, or come back to the seminary. But you have to be committed to the place you choose. A divided kingdom cannot defend itself from its adversaries. A divided person cannot face life in a dignified way” (Coelho, 2006, pp. 92-93).

Sartrean existentialism concerns with the optimistic description of aman. Sartre (1987) claims that there is no doctrine which is more optimistic since a man’s destiny is within himself (p.36). The childhood friend is looking for his destiny. Visiting the house in Saint-Savin becomes the beginning of his intrapersonal conflict in finding
his destiny. He realizes that he still carries the hope of his love for Pilar. Soon, he must choose the destiny by himself, whether he will continue his spiritual way as a seminarian or leave it. Whatever the choice he will decide, the point is he must be responsible for the choice he has made. He cannot live the two different ways of life at the same time. A seminarian must devote himself to a celibate life and this is the consequence which he must follow. In other words, he must take the risk to leave Pilar. If he chooses this way, he cannot marry a woman whom he loves the most in his life. Likewise, he can marry Pilar and live together with her if only he leaves the seminary. The choice between remaining and leaving the seminary is on his hand. He creates his destiny based on his free choice.

Considering that the childhood friend is still doubtful of his destiny, he takes an action to set a meeting with Pilar to resolve his doubt. The doubt which the he faces is the despair. In making the decision, he limits himself to the reliance upon the probabilities. The probabilities are remaining in the monastery or giving up his spiritual life.

The childhood friend finally expresses his love to Pilar and he decides his destiny as well.

“So yesterday, I asked a miracle of the Virgin,” he continued. “I asked that She take away my gift.”
I couldn’t believe what I was hearing.
“I have a little money and all the experience that years of traveling have given me. We’ll buy a house, I’ll get a job, and I’ll serve God as Saint’ Joseph did, with the humility of an anonymous person. I don’t need miracles in my life anymore to keep the faith. I need you” (Coelho, 2006, p. 167).
From the quotation above, we can see that the childhood friend has chosen to give up his life as a seminarian and a miracle worker. This significance portrays an existentialism perspective which is said by Kaufmann (1969), “… and there is always a possibility for the coward to give up cowardice and for hero to stop being a hero. What counts is the total commitment…” (p.302). Human being can change without being determined by anything. In this case, the childhood friend decides the different life than he used to be. He is ready to enter the new world and makes his dream come true.

The childhood friend’s choice to be together with Pilar bears the responsibility. The childhood friend knows if he chooses to give up his way as a seminarian, he must give up his gift from the Virgin Mary and he cannot continue his mission any longer as the consequences.

“This is what I’m trying to explain to you,” he said, smiling again. “I realized, from the moment I found you again, that I couldn’t cause you to suffer because of my mission. I began to feel worried.

“Yesterday I lied to you. It was the first and last lie I’ve ever told you,” he continued. “The truth is that instead of going to the monastery, I went up on the mountain and conversed with the Great Mother” (Coelho, 2006, pp. 165-166).

The childhood friend realizes that his mission on earth will bring the sufferings for Pilar. He knows exactly his mission on earth. In addition to cure the sick people, it is to smooth the way for the new acceptance of the feminine side of God. He is going to travel the world to preach the concept of the Great Mother. The risk is the fact that the church is not ready for his new concept. The world has stones at hand to hurl at the one who first introduces the subject (Coelho, 2006, p.57). He is potentially a
figure who might change history. However, in history of Roman Catholic, it has often happened that someone who begins to propose a new radical concept, the effort of the reformer is too soon. The church and the culture are not ready and he may be a martyr defeated.

4.4 Existence Precedes Essence

Sartre’s lecture is about the philosophy of existence. Sartre claims that existence comes before essence. It is a notion which gets to his point of understanding of human nature and human freedom. In his book entitled *Existentialism and Humanism* (1973), Sartre defines the notion as:

… man first all exists, encounters himself, surges up in the world – and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself (p.28).

Human beings do not possess a given nature. Rather they create themselves and their nature by acting upon the world. Humans being are forced to choose what they will be and to define themselves by the choice of actions.

*By the River Piedra I Sat Down and Wept* tells about two characters, Pilar and the childhood friend, who finally find the essence of their existence through the long journey. The two human beings in Coelho’s work create their own values and determine a meaning for their lives. In the beginning, they do not possess any inherent value. By posing the acts which constitute them, they make their existence more significant. Related to Sartre’s notion of ‘existence precedes essence’,
Pilar's and the childhood friend’s destinies are not determined over a designed thing, because it is both of them who choose to engage in such enterprise.

Coelho (2006) notes in the beginning of the novel, “To love is to be in communion with the other and to discover in that other the spark of God” (p.4), Pilar and the childhood friend finally find the essence of their life through their communion during their journey together. The communion is the process of how they work on their existence to reach the intimate fellowship and finally they can surrender their love. The main essence which can be found within the two characters is they finally realize that they have the different destinies. Furthermore, the essence of each character will be explained as follows.

4.4.1 The Essence of Pilar’s Existence

In the beginning of the story, Pilar is described as a woman who has bad experience of love. She has a lot of number of lovers. During her relationship with all her lovers, she has sexual intercourse with all of them before married, and finally has been hurt by all of them. Therefore, she feels she is doomed in love and thinks that all relationship will end up the same. The communion with the childhood friend has changed her view of love.

We prayed together, and again I felt a sense of freedom. For years, I had fought against my heart, because I was afraid of sadness, suffering, and abandonment. But know I knew that true love was above all that and that it would be better to die than to fail to love. I had thought that only others had the courage to love. But now I discovered that I too was capable of loving. Even if loving meant leaving, or solitude, or sorrow, love was worth every penny of its price (Coelho, 2006, p.104).
Before Pilar experiences the communion with the childhood friend, she has been afraid to love because she knows that loving someone only brings suffering and abandonment. During the communion, she tries to open her heart again. She becomes a transformed woman who is finally able to love and she can surrender her love for the good of others. Although at the end, Pilar has to give up her love and lets her childhood friend go back to the seminary, she realizes that the love does not leave her to suffer. She finds a great value that there is no good reason for her to suffer, because through the act of loving, she finds herself growing better and better.

Pilar grows better in her spiritual life. Her love has enabled her to come closer to her spiritual path. The communion with the childhood friend has regained her faith.

This freedom lifted me to heavens – where a greater love, one that forgives everything and never allows you to feel abandoned, once again enveloped me. *It feels as if my faith is coming back*, I thought, surprised at the miracles that love can perform. I sensed that the Virgin was holding me in her lap, covering me and warming me with her mantle. The strange words flew more rapidly from my lips. Without realizing it, I began to cry. Joy flooded my heart – a joy that overpowered my fears and was stronger than my attempts to control every second of my life. I realized that my tears were a gift; at school, the sisters had taught me that saints wept with ecstasy. I opened my eyes, gazed at the darkness of the heavens, and felt my tears blending with the raindrops. The earth was alive and the drops from above brought the miracles of heaven with them. We were all a part of that same miracle. *How wonderful that God may be a woman*, I said to myself, as the others continued to chant. *If that’s true, then it was certainly God’s feminine face that taught us how to love* (Coelho, 2006, pp.102-103).

Pilar finally open her heart and mind to God and the Virgin. She also believes that God has feminine side. The feminine side of God has taught her how to grow
with love. Pilar has more attention to the God. Whenever she faces difficulties in making decision for her life and the childhood friend, she always prays to God and the Virgin to help her choose rightly. She no longer feels abandoned for being left by her childhood friend, because she knows that she is blessed. After finding her faith back, she is able to make the experience with the childhood friend as an inclusive experience which is marked by tolerance, consideration, and acceptance. She finally can forgive her own failure and the failure of her childhood friend regarding to their wills to unite their souls under the one destiny. The forgiveness allows her to put down the guilt and anger.

4.4.2 The Essence of the Childhood Friend’s Existence

The communion has resolved the childhood friend’s doubt in choosing between remaining in the seminary and leaving it. He finally finds his destiny.

“Thank you” was what he said as he gave the papers back to me. “And forgive me.”

On the bank of the River Piedra, I sat down and wept.

“Your love has saved me and returned me to my dream,” he continued. I said nothing.

“Do you know Psalm 137?” he asked.

“On the banks of the rivers Babylon…”

“Yes, yes, I know it,” I said, feeling myself coming back to life, little by little.

“It talks about exile. It talks about people who hang up their harps because they cannot play the music their hearts desire.”

“But after the psalmist cries with the longing for the land of his dreams, he promises himself,

*If I forget you, O Jerusalem,
Let my right hand forget its skill.
Let my tongue cling to the roof of my mouth,
if I do not exalt Jerusalem.***
I smiled again.
“I had forgotten, and you brought it back to me.”
“Do you think your gift has returned?” I asked.
“I don’t know. But the Goddess has always given me a second chance in life. And She is giving me that with you. She will help me to find my path again” (Coelho, 2006, pp.179-180).

The total communion has enabled him to surrender his personal love for Pilar. The Psalm 137 represents the childhood friend who forgets his very first dream to live his calling as a seminarian. As it is presented before, the Psalm talks about people who hang up the harps because they cannot play the music which their hearts desire. In this case, the childhood friend hangs up his dream to live with Pilar in a house in Saint-Savin, in order to be totally devoted to the seminary or celibate life.

After the communion, he finally realizes that God uses Pilar as the way to get him back to his path. He also finds that the communion with Pilar has resolved his doubt in choosing between the celibate and marital life. The childhood friend may not be able to be in the total renunciation if he does not experience the communion with Pilar. According to Galot (1984), the total renunciation can only be fulfilled if he gives up the family and conjugal life, for the seminarian or priesthood requires an existence totally committed to the service of the Kingdom of God (p.237).
CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND SUGGESTIONS

This last chapter consists of conclusions, implications and suggestions. The conclusion concerns about the answer of the problem formulation. The next part is the implication of the study to a related topic in English learning. The last part states the suggestion for the future researchers and for the English teaching.

5.1 Conclusions

Based on the analysis, Pilar and the childhood friend are included as the main characters in the story. It is because the whole story in the novel focuses on their lives. Pilar and the childhood friend are two existence who are seen as the subjects. Therefore, they have their own authority to choose and make themselves. Pilar is a person who realizes that she is the only author of her life. Realizing that she feels the boredom of her daily grind of life, she decides to find the greater meaning of her existence by focusing on finding her childhood love again. Since the subjectivity affirms the truth and action of human, Pilar’s decision to leave her study and work in Soria cannot be regarded as something wrong. Other people cannot judge Pilar’s action as wrong because she has her own knowledge and consideration of her life.

The subjective individual carries the implication that every human being should live authentically by choosing and making him or herself. The childhood friend character portrays the individual who uses his authority to make himself as a

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seminarian. His authority also affects his existence to be an authentic individual who has his own way of living and his own view on something. While many people believe in the masculine side of God, the he tries to live authentically by viewing that God has the feminine side. By realizing he is the one who can make himself, he uses his authority to choose between the personal love for Pilar and the universal one.

Pilar is described as a self-deceptive person. She practices self-deception three times. Self-deception is a condition when a person runs away from the freedom and takes distance from the anxiety as the effect of the consciousness that human is fully responsible of his or her existence. She is deceptive towards herself. She tries to flee from what she believes within herself, that she loves her childhood friend and wants to live together with him. The root of Pilar’s deception is she is afraid of disappointment that the he might leave her one day in search of wealth, adventure, and dreams.

The second act of Pilar’s self-deception is that she imposes the love feeling between the childhood friend and her not to grow. The third act of Pilar’s self-deception is that she presents as truth her choice to live in Zaragoza that she will spend by studying and working. She considers that living in Zaragoza will be an easier life living together with him, even though, the authentic Pilar wants to live together with the him and have a family.
In the novel, Pilar and the childhood friend face intrapersonal conflict in which they have to make a difficult choice for their lives. The intrapersonal conflict which they face represents the freedom which they possess. Existentialism sees human being as a freedom. Therefore, Pilaris seen as a freedom. She faces a difficult situation in choosing between accepting the love-feeling and surrendering to it. She has the freedom to choose and her freedom also makes her anguish. She is in anguish because she knows that she has the freedom to distract her childhood friend’s mission to perform the miracle of healing the sick people, if she finally chooses to live together with the childhood friend. The anguish which she feels is a result of her choice is the model for the way everyone should choose. All humanity is watching her action. Furthermore, she does not have any proof that she is choosing the right thing. Her freedom also brings the despair in her life. Without knowing the consequences of her choice, she chooses to leave her the childhood friend after knowing that he finally decides to give up the gift from the Virgin Marry in order to leave together with her.

The character of the childhood friend also represents the human’s freedom which is free to take every action to make himself as he wishes to be. His decision to enter the seminary bears the consequence that he has to transform his personal love for Pilar into charity, prayer, and helping the needy. When he realizes that he still carries the love-feeling for Pilar, soon he has to choose whether to remain or leave the seminary. In order to find his destiny, the he decides to meet Pilar.
Pilar’s and her childhood friend’s reunion leads them to a total communion between the two lovers. They finally find their own destinies. She finally regains her spiritual life and faith and she opens her heart to the Virgin. She transforms from an ordinary woman who is dumb in love into a great woman who is finally able to love and surrender her love for the good of others. The childhood friend also finds his path. The communion with Pilar is a way to remind him of his very first dream, to be a seminarian.

5.2 Implications

The novel *By the River Piedra I Sat Down and Wept* can be used as an instrument to teach English. There are several advantages of using the literary work in teaching language. Povey (1972) states, “Literature will increase all language skills because literature will extend linguistic knowledge” (p.18). Thus, learning English through literature enables the students to improve their written and oral English. Turker (1991) argues that literature can provide students with the key to motivating them to read in English. Furthermore, from the teaching point of view, the use of literary texts will be useful because the students can learn how language works in contexts (p.304). From the advantages of teaching English by using the literary works which are presented before, it can be concluded that literature is very important in a language teaching and learning process since it has positive implications on the students that they can enrich their competence in English.
Therefore, the implication focuses on how the novel *By the River Piedra I Sat Down and Wept* is developed to be a source in English teaching. The material is applied in Basic Reading II class for the 2nd semester of English Language Education Study Program of Sanata Dharma University. The writer chooses love as the topic of the lesson because this topic will draw the student’s interest very much. Reading long passage will not be regarded as something difficult if the students are interested in the topic being discussed and they can get the enjoyment of the reading. The duration of the lesson takes about 100 minutes. The text is taken from pages 162 to 168. The procedures of teaching and learning activity will be explained as follows.

**Pre-activity:**

1. The teacher distributes the text to the students. The text is the four pages of Coelho’s *By the River Piedra I Sat Down and Wept* from page 162 to 168.

2. The teacher distributes the worksheet to the students.

3. Before the students work on the worksheet, the teacher asks the students to write the answers of the pre-reading questions. Then, the teacher and the students discuss together.

**Whilst-activity:**

1. The teacher asks the students to read the text quickly.

2. After the students finish the reading, the teacher asks the students to continue working on the worksheet.
3. The students work on the worksheet to answer the question based on the text.

4. The students continue working on the worksheet to answer the true or false part.

5. The students write a brief summary of the text.

6. The teacher and the students discuss the answers of the questions together.

Post activity:

1. The teacher asks the students to write a reflection on the related topic as homework.

2. The students submit their reflection by email.

The implications of Coelho’s *By the River Piedra I Sat Down and Wept* in teaching English can be seen in appendix C.

5.3 Suggestions

Paulo Coelho’s *By the River Piedra I Sat Down and Wept* is a very interesting novel which encourages the researchers to analyze. This study is limited to the analysis of existentialism perspectives which are represented by the main characters, Pilar and the childhood friend. The future researchers can study the childhood friend’s motivation in responding the spiritual calling. The future researchers can employ the psychological approach to analyze the motivation. They can also conduct a study on the meaning of love which is represented by the main characters.
REFERENCES


Appendices
Appendix A

SUMMARY OF BY THE RIVER PIEDRA I SAT DOWN AND WEPT

The book is a narration by a girl from Soria, Pilar. Pilar starts with – BY THE RIVER Piedra I sat down and wept. There is a legend that everything that falls into the waters of this river – leaves, insects, the feathers of birds – is transformed into the rocks that make the riverbed. If only I could tear out my heart and hurl it into the current, then my pain and longing would be over, and I could finally forget.

Pilar lived in a very small village named Soria. She used to spend her childhood with her friend. They were both in love when they were child. Once, the Pilar’s childhood friend decided to leave Soria in order to learn about the world.

Years passed with almost no news from the childhood friend. Pilar has grown up into workaholic woman. She spent her life in Soria for studying and working. There was a little hope that the childhood friend will return someday, but she was shocked to get a letter from him telling about a lecture he was to give in
Madrid. The childhood friend asked Pilar to come. Pilar puzzled yet she was cautious, she decided to go to Madrid.

Pilar was surprised to learn that her childhood friend has transformed into a spiritual leader. Pilar’s childhood friend was potentially a figure who might change history. He pushed his idea of God as woman, or a strongly female partnership in the Godhead itself. Coelho noted that in history it had often happened that someone who began to propose a radical adjustment to some social knowledge, the effort of the reformer was too soon. The culture and the church were not ready for it, and the childhood friend could be either a martyr of disillusioned and defeated.

Besides proposing the new concept of God, the childhood friend also could heal the sick people. His mission on earth could be distracted due to the love-feeling which existed between Pilar and him. Soon, he had to choose between two kinds of love.

The childhood friend felt doubtful of his path so he decided to set a journey with Pilar. He finally proposed his love to Pilar. Pilar faced difficult situation. At the same time she felt that love has flooded herself, she also found that her love could distract her childhood friend mission on earth.

The book is all about love and its endurance. Pilar describes all the pain she had been through with lines
Waiting is painful. Forgetting is painful. But not knowing which to do is the worst kind of the suffering.

How true these lines are. When she was fighting with herself after he proposed, he told her “I admire you. I admire the battle you are waging with your heart” and taught her the exercise of the Other. When she had done the exercise of the Other and had the Other at the corner, she had to wait for him to choose between two kinds of love. He helped her regain faith. He helped her discover that she had been on an exile thus far and only after expelling the Other, she had found herself. He helped her find her lost life. As Paulo Coelho says in one of his books, when Pilar had nothing to lose, she was given everything (life, love, faith). When she ceased to be who she was (the Other), she found herself.

The book explains how love can never be an obstacle to follow one’s dream and destiny. The book says, to love is to smile through all the struggles together hand in hand. Just like how Pilar crosses the dark tunnel with her hand on her man’s shoulder, life is to be traveled together, no matter how difficult the path is. When her man tells her that he had given up the gift of Virgin back to her and has planned to live the rest of his life with her at Zaragoza, Pilar was not happy. She was disappointed because she had never dreamed of living a life with him, in a house in the mountain with white curtains. She had always dreamed of living a life with him, performing miracles, curing the sick, bearing few of the stones that people had to hurl at him wherever he went to spread the feminine face of the God.
Pilar started her narration when the woman told her “Legend says that the River Piedra is so cold that anything that falls into it – leaves, insects, the feathers of birds—is turned to stone. Maybe it would be a good idea to toss your suffering into its waters”. By hurling her suffering into the waters, Pilar has turned all her suffering into stone, thereby carving a message on the stone, for the world to see, read and understand that Love is eternal.

Appendix B

BIOGRAPHY OF PAULO COELHO

Paulo Coelho was born in Rio de Janeiro, Brazil on August 24, 1947. Before becoming the most widely published Brazilian author of all time—publishing close to 100 million books—he worked as a theatre director, an actor and a journalist. In the 1970's, Coelho was also a successful songwriter whose songs were sung by such well-known Brazilian singers as Elis Regina, Rita Lee and, most notably, Brazilian psychedelic rock pioneer Raul Seixas. Seixas and Coelho received wide commercial and critical acclaim for their songs "Eu Nasci Há Dez Mil Anos Atrás," "Gita," "Al Capone" as well as 60 other songs. Also during this time, Coelho travelled the world as part of the hippy movement and became more and more interested in Eastern religions as well as occultism in general.

Coelho's definitive spiritual turn, however, came when he made a pilgrimage along the Camino de Santiago de Compostela, a catholic pilgrimage
route in the north-western Spanish state of Galicia. This journey is documented in his book, *The Pilgrimage (O Diário de um Mago)*, released in 1988. His next book was *The Alchemist (O Alquimista)*, a book which he claims is a metaphorical adaptation of his own spiritual journey that he undertook on his pilgrimage. Clearly, the name of the protagonist in *The Alchemist* is a nod to Coelho's experience on the Camino de Santiago. While sales of *The Alchemist* were slow at first, it went on to become the highest-selling Brazilian book of all time and one of the most widely read books in the world.


Coelho is not only an internationally acclaimed author, but is also an outspoken activist for peace and social justice. He is a Messenger of Peace for the UN, an Ambassador to the European Union for Intercultural Dialogue, a Member
of the Board of the Shimon Peres Institute for Peace, a UNESCO Special Counselor for “Intercultural Dialogues and Spiritual Convergences," and a Board Member of the Schwab Foundation for Social Entrepreneurship. He is also a member of the Brazilian Academy of Letters, the highest honor for a Brazilian author, and is one of the best-known authors to actively support the free distribution of his work.

Paulo Coelho and his wife Christina split their time between Rio de Janeiro, Brazil and Saint Martin, Hautes-Pyrénées, France.

Taken from: [http://www.gradesaver.com/author/paulo-coelho](http://www.gradesaver.com/author/paulo-coelho)
Appendix C

LESSON PLAN

Subject : Basic Reading II

Skill : Reading

Level of student : 2nd semester of English Language Education Study Program

Time allotment : 2 x 50’

Material : Pages 162-168 of Coelho’s *By the River Piedra I Sat Down and Wept*

Method : Individual Reading

A. Basic Competencies

1. The students are able to apply reading strategies (skimming, scanning, identifying main idea, summarizing) when reading various types of texts.

2. The students are able to find some details mentioned in the text.

3. The students are able to improve reading abilities, especially comprehension and speed.

4. The students are able to write brief summary of the text.
5. The students are able to write simple responses to the idea or issue presented in the text.

B. Indicators

1. The students are able to answer pre-reading questions related to the topic.
2. The students are able to find meaning of some vocabulary found in the text.
3. The students are able to apply some reading strategies.
4. The students are able to write simple responses based on the text.

C. Teaching Learning Activities

<table>
<thead>
<tr>
<th>Activities</th>
<th>Time Allocation</th>
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<tbody>
<tr>
<td>Pre-activities:</td>
<td></td>
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<tr>
<td>1. The students answer pre-reading questions</td>
<td>15’</td>
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<td>related to the topic</td>
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<td>Whilst activities:</td>
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<tr>
<td>2. The students read the text briefly</td>
<td>15’</td>
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<tr>
<td>3. The students answer the questions related</td>
<td>45’</td>
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<td>to the text and discuss the answer with</td>
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<td>the teacher</td>
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<td>4. The students write brief summary of the</td>
<td>15’</td>
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<tr>
<td>text</td>
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Post-activities:

5. The teacher and the students summarize the lesson 5’

6. The teacher asks the students write a reflection on related topic as the homework and end the class 5’

D. Source


E. Evaluation

The students are evaluated based on their answer and response in the form of concluding remarks submission.
Appendix D

Material for Basic Reading II

Pre-reading questions

- What is love?
- How can we be sure that we really love someone?
- What do you think about ‘forbidden love’?

A. Answer the questions below
1. Where did the story take place?

2. Whom did Pilar feel thankful to?

3. What kind of gift did the childhood friend have?

4. In your opinion, what did Pilar mean by “play a role”?

5. What was the childhood friend’s mission on earth?

6. What kind of lie did the childhood friend tell to Pilar?
7. What did the childhood friend do when he went up on the mountain?

8. Why did the childhood friend decide to give up the gift?

9. What would the childhood friend do after the Virgin took away the gift?

10. What led Pilar leave the childhood friend at the end of the story?

B. State whether the sentence true or false!

11. The gift which the childhood friend received from the Virgin is manifested into the ability to predict the future.
12. People who did not trust love was one of the barriers for the childhood friend’s mission on earth.
13. The childhood friend was afraid of the risk caused by his mission.
14. Pilar and the childhood friend wanted to perform the miracle to cure the sick people together.
15. The childhood friend would give a lecture about the concept of feminine side of God in Barcelona.

C. Write down the brief summary of the text!

_________________________________________________________
_________________________________________________________
_________________________________________________________
_________________________________________________________
_________________________________________________________
_________________________________________________________
D. Write down you own reflection on love based on the text given

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
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_________________________________________________________________
_________________________________________________________________
Practicing Skimming and Scanning

Read the text below briefly!

Suddenly, the sound of water could be heard again and light flooded our path. The dark tunnel was transformed into one of the most beautiful spectacles on earth. We were in an immense cavern, the size of a cathedral. Three of its walls were of stone, and the fourth was the Horses’ Tail, with its water falling into the emerald-green lake at our feet.

The rays of the setting sun passed through the waterfall, and the moist walls glittered.

We leaned back against the stone wall, saying nothing.

When we were children, this place was a pirates’ hideout, where the treasures of our childhood imagination were kept. Now, it was the miracle of Mother Earth; I knew she was there and felt myself to be in her womb. She was protecting us with her walls of stone and washing away our sins with her purifying water.

“Thank you”, I said in a loud voice.

“Whom are you thanking?”

“Her. And you, because you were an instrument in restoring my faith.”

He walked to the edge of the water. Looking out, he smiled. “Come over here,” he said.

I joined him.

“I want to tell you something you don’t know about yet,” he said.

His words worried me a little. But he looked calm and happy, and that reassured me.

“Every person on earth has a gift,” he began. “In some, the gift manifests itself spontaneously; others have to work to discover what it is. I worked with my gift during the four years I was at the seminary.”

Now I would have to “play a role,” as he had taught me when the old man had barred us from the church. I would have to feign that I knew nothing. *There’s nothing wrong with doing this*, I told myself: *This is a not a script based on frustration but on happiness.*

“What did you do at the seminary?” I asked, trying to stall for time in order to play my role better.

“That doesn’t matter,” he said.

“That’s wonderful,” I answered, acting surprised. “We won’t have to spend money on doctors!”

He didn’t laugh. I felt like an idiot.

“I developed my gift through the Charismatic practices that you saw,” he went on. “In the beginning, I was surprised. I would pray, asking that the Holy Spirit appear, and then, through the laying on of my hands, I would restore many of the sick to good health. My reputation began to spread, and every day people lined up at the gates of the seminary, seeking my help. In every infected, smelly laceration, I saw the wounds of Jesus.”

“I’m so proud of you.” I said.

“Many of the people at the monastery opposed me, but my superior gave me his complete support.”
“We’ll continue this work. We’ll go out together into the world. I will clean and bathe the wounds, and you will bless them, and God will demonstrate His miracles.”

He looked away from me, out at the lake. There seemed to be a presence in the cavern similar to the one I had sensed that night in Saint-Savin when we had gotten drunk at the well in the plaza.

“I’ve already told you this, but I’ll say it again,” he continued. “One night I awoke, and my room was completely bright. I saw the face of the Great Mother; I saw Her loving look. After that, She began to appear to me from time to time. I cannot make it happen, but every once in a while, She appears.”

“By the time of my first vision, I was already aware of the work being done by the true revolutionaries of the church. I knew that my mission on earth, in addition to curing, was to smooth the way for this new acceptance of God as a woman. The feminine principle, the column of Misericordia, would be rebuilt – and the temple of wisdom would be reconstructed in the hearts of all people.”

I was staring at him. His face, which had grown tense, now relaxed again.

“This carried a price – which I was willing to pay.”

He stopped, as if not knowing how to go on with his history.

“What do you mean when you say you were willing?” I asked.

“The path of the Goddess can only be opened through words and miracles. But that’s not the way the world works. It’s going to be very hard – tears, lack of understanding, suffering.”

The padre, I thought to myself. He tried to put his fear in his heart. But I shall be his comfort.

“The path isn’t about pain; it’s about the glory of serving,” I answered.

“Most human beings still cannot trust love.”

I felt that he was trying to tell me something but couldn’t. I wanted to help him.

“I’ve been thinking about that,” I broke in. “The first man who climbed the highest peak in the Pyrenees must have felt that a life without that kind of adventure would lack grace.”

“What do you mean when you use the word grace?” he asked me, and I could see that he was feeling tense again. “One of the names of the Great Mother is Our Lady of the Graces. Her generous hands heap Her blessings on those who know how to receive them. We can never judge the lives of others, because each person knows only their own pain and renunciation. It’s one thing to feel that you are on the right path, but it’s another to think that yours is the only path.”

“Jesus said, ‘The house of my Father has many mansions’. A gift is a grace, or a mercy. But it is also a mercy to know how to live a life of dignity, love, and work. Mary had a husband on earth who tried to
demonstrate the value of anonymous work. Although he was not heard from very much, he was the one who provided the roof over their heads and the food for their mouths, who allowed his wife and son to do all that they did. His work was as important as theirs, even though no one ever gave him much credit.”

I didn’t say anything, and he took my hand. “Forgive me for my intolerance.”

I kissed his hand and put it to my cheek.

“This is what I’m trying to explain to you,” he said, smiling again. “I realized, from the moment I found you again, that I couldn’t cause you to suffer because of my mission.”

I began to feel worried.

“Yesterday I lied to you. It was the first and last lie I’ve ever told you,” he continued. “The truth is that instead of going to the monastery, I went up on the mountain and conversed with the Great Mother. I said to Her that if She wanted, I would leave you and continue along my path. I would go back to the gate where the sick gathered, to the visits in the middle of the night, to the lack of understanding of those who would deny the idea of faith, and to the cynical attitude of those who cannot believe that love is a savior. If She were to ask me, I would give up what I want most in the world: you.”

I thought again of the padre. He had been right. A choice had been made that morning.

“But,” he continued, “if it were possible to resolve this awful predicament in my life, I would promise to serve the world through my love for you.”

“What are you saying?” I asked, frightened now.

He seemed not to hear me.

“It’s not necessary to move mountains in order to prove one’s faith,” he said. “I was ready to face the suffering alone and not share it. If I had continued along that path, we would never have our house with the white curtains and the view of the mountains.”

“I don’t care about that house! I didn’t even want to go in!” I said, trying not to shout. “I want to go with you, to be with you in your struggle. I want to be one of those who does something for the first time. Don’t you understand? You’ve given me back my faith!”

The last rays of the sun illuminated the walls of the cavern. But I couldn’t see its beauty.

God hides the fires of hell within paradise.

“You’re the one who doesn’t understand,” he said, and I could see his eyes begging me to comprehend. “You don’t see the risks.”

“But you were willing to accept those risks!”

“I am willing. But they are my risks.”

I wanted to interrupt him, but he wasn’t listening.

“So yesterday, I asked a miracle of the Virgin,” he continued. “I asked that She take away my gift.”

I couldn’t believe what I was hearing.
“I have a little money and all the experience that years of traveling have given me. We’ll buy a house, I’ll get a job, and I’ll serve God as Saint Joseph did, with the humility of an anonymous person. I don’t need miracles in my life anymore to keep the faith. I need you.”

My legs were growing weak, and I felt as if I might faint.

“And just as I was asking that the Virgin take away my gift, I began to speak in tongues,” he went on. “The tongues told me, ‘Place your hands on the earth. You gift will leave you and return to the Mother’s breast.”

I was in a panic. “You didn’t...

“Yes. I did the inspiration of the Holy Spirit bade. The fog lifted, and the sun shone on the mountains. I felt that the Virgin understood – because She had also loved so greatly.”

“But She followed Her man! She accepted the path taken by Her son!”

“We don’t have Her strength, Pilar. My gift will be passed on to someone else – such gifts are never wasted.”

“Yesterday, from that bar, I phoned Barcelona and cancelled my presentation. Let’s go to Zaragoza – you know the people there, and it’s a good place for us to start. I’ll get a job easily.”

I could no longer think.

“Pilar!” he said.

But I was already climbing back through the tunnel – this time without a friendly shoulder to lean on – pursued by the multitude of the sick who would die, the families that would suffer, the miracles that would never be performed, the smiles that would no longer grace the world, and the mountains that would remain in place.

I saw nothing – only the darkness that engulfed me.