



Humanism Values in Paulo Coelho's *Brida*

MARLIN PINGGE

Universitas 17 Agustus 1945 Surabaya

Email: lyns030321@gmail.com

TRI PRAMESTI

Universitas 17 Agustus 1945 Surabaya

Email: triprimesti@untag-sby.ac.id

Abstract. This study analyzes human values in *Brida* by Paulo Coelho (1990). The objectives of the study are aimed to describe the process of discovering human values. This study uses systemic humanism theory by Abraham Maslow. In relation to humanism, this study approach uses a humanism approach. This study also uses qualitative research to examine more deeply the forms of humanism values that are described in the form of a novel. A context analysis approach also used to understand the correlation between literature and the values of humanism in the novel. The analysis of this study shows that humanism is the whole of life, which in this novel is explained through an ideal of life and the process of achieving that ideal. The main character in the novel is a girl who is looking for her identity through several tests to pursue her dream of becoming a witch. Based on the story of the character, this analysis finds that ideals provide the meaning of human being and ideal existence, which then means as humanism. The values of humanism contained in the characters namely hope, love, suffering and happiness. The value of character humanism also appears in every process it goes through, such as attitude, sacrifice, self-control, rationality, commitment, and self-confidence.

Keywords: humanism, ideal, human being, existence.

INTRODUCTION

Humans cannot be separated from their reality as individuals and social beings. So individually and socially, humans are responsible for giving value to themselves. If humans stop fighting for the value of their humanism, then indirectly their human values will experience a void. The absence of humans due to the loss of the value of humanism is a problem for humans. Without humanism, humans seem to have lost a way to show their existence. Reviews about humans have a very broad and complex scope of discussion. There are so many complexities and connotations about what is the true nature of human beings. The core of the problem and its understanding always revolves or repeats itself in humans. What is meant by humans? What is the position of humans? And how do humans live (Hvolbek, 2009). A Phenomenon about humans that is often discussed is the issue of human existence itself (Richard M. Lerner, 1999). In this case, humans are generally faced with the meaning of existence which refers to how humans find value as more human beings.

Humanism describes the meaning of existence as something that is important to humans. Through this existence, humans will be able to give value to self. In this process, humans form an identity. Therefore, human existence cannot be separated from humanism. Human existence is the willingness of humans themselves to study and understand approaches to personality. In humanism the matter of existence is emphasized in the concept of being. The concept of being is a human effort to become a human being or a concept to be. This humanism approach focuses on human qualities when creating their own character or world (Blakemore, 2006). Every human being needs a situation to find, recognize and develop self. In achieving the intended self-fulfillment, humans are involved in the process of becoming (Maslow on Frank G. Goble). Humans are never silent, but are always in the process of becoming something different than before. With various conditions, it can be said that humanism is part of human development.

Humanism develops in science as a way of rational human thinking to place themselves in reality. This connection is in line with what Rene Descartes said in his thesis, *Cogito Ergo Sum*, 'I think therefore I exist'. Literature presents a picture of life regarding the relationship between the researcher's mind and a person and events. Humanism in literature is part of the source of inspiration for the researcher in writing his work. The descriptions of humanism from the previous researchers above show a reality of human identity. Humanism is part of the way humans show placing themselves in real life. This means that humanism is not just a situation that can happen by itself. Humanism is a struggle, which will continue to be carried out or realized by humans continuously.

This study focuses on analysis of the meaning of humanism contained in the Novel *Brida* by Paulo Coelho (1990). The novel says that everyone has a "Destiny" to live with. *Brida*'s character, throws an existential question for every human being, "what are people looking for in this life?" Therefore, this study wants to review the value of humanism contained in *Brida* with aims to: 1.) Describe the humanistic perspective in *Brida*; 2.) Describe the human values contained in *Brida*; 3.) The values of humanism achieved in *Brida*.

LITERATURE REVIEW

Humanism

Humanism is a school of thought that views humans as creatures of high dignity, capable of self-determination, and capable of self-development. Humanism puts forward the value and position of humans and makes it a criterion in all things. The criteria for humanism are seen as how the parties involved (*humanista/ umanist/ humanist*) are responsible for the process of shaping human (*humanus*) to become more human (*humanismus*) (Tournoy, 2006). The concept of humanism focuses on the development of the human personality. Humanism is a concept that helps humans to overcome their existential shortcomings (Nauert, 2006). In this case, humanism becomes a rational concept as a form of human development. The human value perspective found in humanism is fundamental. Humans form the nature of self-values or in other words create themselves.

Actualization of Humanism

Actualization of "being" in humanism is a fulfillment of human needs. Humans will continue to direct themselves to the process of "being." Humans have needs, capacities

and tendencies to exist freely. "Being" is a process of humanism that is good or neutral and not evil. The humanistic process in "being" views humans as creatures who are free to determine development and behave optimally according to their potential (Maslow, 1987). Humans are truly dignified creatures and are responsible for developing their full humanity. The actualization of humanism is described in abstraction, analysis-synthesis, imagination, creativity, will, humor, ethical and aesthetic attitudes. The actualization of humanism also positively develops self-expression, develops health and creativity, controls life and avoids environmental manipulation.

Assumption of humanism

Rogers in his book entitled '*A Way of Being*' (1995) divides the assumptions of humanism into: 1.) Recognize problems; 2.) Problems awareness; 3.) Learn-deal with the problems. Humans have a natural potential to learn and realize the relevance of a problem, also the ability to learn helps humans achieve an organized perception. Humans must have the principle of learning to complete the forms of participation. Rogers (1995) divides the principles of learning include: 1.) Desire to learn Learning which means the principle of learning which means as part of self-knowledge and meaning; 2.) Learning without threats as a sense of security provides opportunities to explore imagination and creativity; 3.) Self-initiated learning related to human feelings and thoughts to learn on their own; 4.) Learning for development deals with the problems.

Psychology of Humanism

The psychology of humanism is closely related to social relations among human beings. Arthur Combs (1982). To understand other people, humans must see the world of others. Understanding is like how humans think and feel about themselves.

Psychology of humanism described into: 1.) Knowledge of oneself includes knowledge of age, gender, talents, interests, and abilities to develop self-concept properly and effectively; 2.) Ideal expectations to have realistic expectations and to evaluate themselves positively, organized, and have self-integrity; 3.) Self-assessment as an act of measuring oneself in the form of self-esteem. Combs further explained that there are five things that are closely related to self-concept barriers, which include: physical limitations, opportunities, human needs, ways of self-concept, as well as rejection and threats.

METHOD

This study uses a qualitative approach to examine certain samples or objects through data collection and analysis. Qualitative approach aims to cover all the problems and situations that affect the novel. The research design of this study uses descriptive method which is adapted to the qualitative approach. These methods are appropriate the problem in this thesis is taken from the subject matter of humanism implied in *Brida*. The approach applied is related to the questions to be answered in this study, related to humanism values. References to this study consist of humanism theories by Abram Mashlow. *Brida* is a novel that was written to describe a context. The analysis of the context is intended to understand the correlation between literature and the values of humanism. Data collection in this study used a documentation study technique through several steps: 1.) Read primary data sources continuously and repeatedly to explore and understand the main ideas; 2.) Mark the important parts of the primary data source as a guide to explore and understand the main idea; 3.) Comparing analytical data with related theories and

approaches to add insight into the analysis; 4.) Designing the concept of analysis in a chart according to the data.

RESULT AND DISCUSSION

This chapter presents analysis of Humanism Values In Paulo Coelho's *Brida*. The analysis is divided into three parts. The first sub-chapter discusses the humanism perspective in *Brida*. The second part describes humanism's value in *Brida*. The third describes humanism actualization in *Brida*.

4.1.Humanism Perspective in *Brida*

Humanism views humans as creatures of high dignity, capable of self-determination, and capable of self-development. Humanism is closely related to human identity, about the involvement and process of forming humans (*humanus*) to become more human (*humanismus*). In it humans try to answer questions with the aim of self-development (Tournoy, 2006). Thus, humanism cannot be separated from human efforts to find the meaning of being or existence.

Brida's search for her identity is a humanistic journey. Brida's story in this novel has its own beauty in humanism. Departing from ignorance and a desire to know, Brida tries to become a more human person. She is fully involved in various human circumstances during the process of that existence. Journey of humanism helps Brida to find objective truth about her ideal identity. In this novel, Brida creates herself or in other words forms the essence of herself. Brida's adventure begins with the realization that everyone has a 'destiny' that must be lived. Brida is faced with an important question common to everyone in life, "what are you looking for in this life?" (Coelho, 2008). The following are forms of humanism values that can be found in *Brida*:

4.1.1 Hope

Hope means a feeling of expectation and desire about a wish to occur, be achieved, or materialized in the future (Goble, 1970). When facing her first test in the forest, Brida becomes a person who always clings to the hope that she will pass the test. Hope put a willpower and hard work in Brida to pass the test. That is Brida's power to feel her own function and to find a way out on that dark night test. The following are the forms of hope in *Brida*. Brida also puts her hope in Magnus, Wica, and Lorens, other characters for the sake of her ideal. Hope is not only grown through people who have these expectations, but also from other people. Putting hopes in another person, usually also puts trust in that person (Durkin, 2002). Brida also always puts love on her ideals. That kind of hope is an ideal hope, which is like a conclusion to all expectations, an ideal expectation (Goble, 1970).

4.1.2 Love

Brida's love experience in three ways; love according to terms of ancient Greek tradition: eros, philia and agape, love as a singular experience, and love as an imaginary experience. Classical Greek philosophy describes love in three types: 1.) Eros, love originates from the ego; 2.) Philia, love in the form of a sense of friendship; 3.). Agape, the highest form of love, refers to unselfish unconditional love, dares to sacrifice (Singer, 1985). Along

the journey to fill the soul, Brida presents all three perspectives of love. She loves herself, has love for his lover Lorens, and welcomes the love that comes from Magus. Simultaneously, Brida's love struggles as an individual. Brida's love is still her singular experience. Those were her feelings as a person even though they were indeed discovered through the encounters with Magus and Lorens.

Brida also still simulates various experiences of love in her imagination choice of love is based on her goal to fulfill the soul. She keeps herself first above all.

4.1.3 Suffering

Human life is like an ascent, in which humans do not escape suffering. Most of the climbers stopped early because they could not bear the suffering. There are climbers who give up easily and stop in the middle of the road. And there are also those who continue to fight tirelessly until they reach the top (Lerner, 1999). Brida's struggles condition can be described as experiences of suffering. Brida's journey to become a witch is like a mountain climb. The ascent begins with desire or motivation. She was determined to reach the top of the climb. She went through various experiences in order to find a true happiness. Brida struggles to overcome various obstacles, problems, difficulties and trials. She felt loneliness, fatigue, anxiety, fear and pain, which could make her fall at any time. Unexpected difficulties kept coming and testing her While she also has his own troubles; struggled with ambition, selfishness, and incompetence. However, Brida continued to climb to the top.

4.1.4 Happiness

Happiness is related to a person's positive emotions towards life. Everyone has the opportunity to be happy because it has to do with choice. Everyone strives for happiness by fulfilling potential moves towards a positive pleasure (Diener, 2011). Brida's happiness is not only about relative but also universal. Relative happiness is happiness created by one-self, while universal happiness contains one's judgment of happiness that is generally accepted (Sheehan, 1956).

Brida's happiness was in achieving her goal as a witch, with the happiness offered by Magus or Moses. Magus, by himself, believes that the sign of a soul mate that he sees from Brida's body. Meanwhile, Moses maintains his criteria of happiness by continuing to accompany Brida until she reaches her ideal. The three criteria clearly identify each individual happiness. . Brida's ideal as a witch succeeded in formulating universal happiness which then applied to herself, as well as to Magus and Moses. At this point Brida also classifies happiness in two forms, namely formal happiness and substantial happiness. Brida discovers the formalistic side of happiness, unifies criteria of substantial happiness from her point of view, from Magnus point of view, and also from Moses' point of view. This harmony of happiness is included in the rational capacity of humans. Brida knows that conflicts between various desires can also hinder her pursuit of an ideal. Here she acts as a human who really uses her intelligence. Thus she is finally able to attain rational happiness.

4.2 Humanism Actualization in *Brida*

Brida remains who she is even though circumstances outside of her continue to influence her to change. She does not change her view about herself, nor even change what is outside of herself. So how is *Brida* able to overcome the existing upheaval? In simple terms there are important things as her way to achieve ideals and identity; reflective, sacrifice, loyalty, self-control, rationality, commitment and self-confidence.

4.2.1 Reflective

Humans need to take a break from activities, and start taking a distance from everything for themselves. This is useful for getting a more neutral and holistic perspective. This attitude of taking a distance is also known as a reflective attitude. A reflective attitude can help humans to avoid the narrow point of view that arises due to emotions (Combs, 2006:). *Brida* is a character who always looks within her. There was basically nothing really bad about him during the exam to become a witch. Everything that comes to him is a lesson and a matter to become a magician. Therefore, every stage he goes through is always scrutinized with a reflection.

4.2.2 Sacrifice

Brida undergoes a process of movement of change in reality. Partially, indeed, every test faced by *Brida* can be considered as various possibilities to get her idealism. *Brida* also went through hardships when she made it through the occult as a woman who suffered as a martyr. This experience also shows every sacrifice she goes through as part of her path to achieve her goal. She just needs to learn and choose what is best for her and for her goals. However, from the overall point of view, not all of these possibilities lead to *Brida*'s goals. There are options that may not support her ideals. So he had a choice to make. Human ability to make the best choice comes from their harmony within themselves (Field, 1982). *Brida* cannot avoid changes in the process of achieving her goals, and she is actually able to build harmony over all the choices that come to her way. For her, being harmonious was not the happiest happiness like the Magus offered. Usually this kind of happiness hides the conflict within it, or is not exactly what *Brida* wants it to be.

4.2.3 Self-Control

There are two kinds of people in terms of controlling desire; people who are weak in desire and people who are able to overcome desires. Life is the same as peace of mind for those who are subdued by the impulse of desire. Those who are swayed by desire usually depend on the pleasures that life has to offer. they tend to depend on the pleasures at hand. Peace of mind is seen as something to be achieved not to be accepted. Within that principle is the drive to survive (Goble, 1970). Along the journey to fulfill her soul as a witch *Brida* clearly has passionate desires. But clearly she did not allow herself to rely completely on those passions or desires. Self-control ability even helped her to be consistent in everything and did well in every test. *Brida* is offered with various forms of harmony of life but she is not once subdued by that harmony. She does not succumb to any pressure and prefers to build her own harmony. This composure is her self-control that enables her to achieve her goals. She knows that what she is pursuing is her identity,

her being and the ideal harmony for her. She stands as a person who has complete control over her own life.

4.2.4 Rational

Humans are rational beings who always think, reflect and have the awareness to exist in the midst of their existence with others. Or in other words, humans have the ability to evaluate, digest experience, contemplate, and regulate behavior using intellectuals (Jaeger, 1986). Brida always uses rational considerations in every process she goes through. She understands that her dream cannot be separated from challenges and she seems to need a challenge in her life, so that she can continue to grow. Overall, there are two important things that Brida continues to experience, namely the rejection and acceptance of harmony. She continues to be tested to choose and live something that is ideal for her. In front of her is always something that offers instant harmony. However, Brida is always able to refuse that offered harmony. She prefers to serve her burning desire to interpret the existing harmony and find her own harmony.

Brida rejects all forms of the plurality of passions and desires in humans. For her the variety of desires and passion that are offered to her in each test is something that must be developed. Diversity is still in the form of gifts that are not just taken for granted. If not, then Brida will likely lose something she seeks as her human identity. She wouldn't be able to truly become a witch if he ignored the process. All of Brida's various desires and passions are examined in the light of intellect. From this we can see that Brida is always a rational person.

4.2.5 Commitment

There is a process and time that must be passed by humans to achieve their goals. Thus an ideal demands human attachment to the idea of happiness in the ideal itself (Combs, 2006). Brida lives on the idea of happiness in her goal as a witch and she strives to make it happen. Every test she goes through stands as a challenge and a phase towards that idea of happiness. Brida realizes that the turmoil in every challenge is impossible for her to avoid. She always faces everything that comes across to her in every challenge. This can be called as a commitment, a self-association that Brida does to her idea of happiness.

4.2.6 Self-Confidence

Confidence is part of the human psychological condition and without self-confidence humans will tend to be passive (Goble, 1970). Self-confidence refers to an assessment of his ability to deal with various things. Self-confidence helps Brida to base a positive assessment of herself, her situation and her surroundings. This positive assessment does not mean that Brida is a person who is in control of things. Self-confidence leads more to a competent principle for Brida as a way to develop her potential and capacity. Self-confidence helps her to conceptualize herself in a positive way. She believes in her abilities and acts according to her own feelings. She is not influenced by other people or by outside conditions and is always confident in her actions. Self-confidence principle as shown by Brida does not mean that a confident person is someone who doesn't care about other things. Brida is always tolerant to other people and other circumstances more dynamically as additional incentives to her confidence. There is always a calmness in her

when facing everything. She can control any tension that arises in every situation. She socializes with a strong mentality in dealing with various things publication.

CONCLUSION

This study analyzes humanistic perspective, humanistic values contained, and how *Brida*'s character achieves the values of humanism. Brida encountered many things that contained human values in that process. When she finally finds herself as a witch, Brida becomes a human being who has a complete and ideal existence. Brida's views humanism as creatures of high dignity, capable of self-determination, and capable of self-development. The following are the values of humanism that can be found in *Brida*'s character. First is Hope, which means a self-strength, other people as a source are part of achievement, and as something more valuable than expectations. Second is love, we can describe Brida's love experience in three ways; love according to terms of ancient Greek tradition: eros, philia and agape. She simulates various experiences of love in her imagination, mixing her own feelings with reality. Third is suffering, Brida struggles to overcome various obstacles, problems, difficulties and trials. Brida teaches an important thing that difficulties in life cannot be denied but must be faced. Fourth is happiness, Brida discovers the content of what makes herself and others happy. This harmony becomes more universal as a generalization of happiness which can be said to be a better and more complete happiness.

Brida is just like humans in general, knew that the pressure of those her desires had an effect on her ideal. She cannot avoid changes in the process of achieving her goals. The following are ways Brida builds humanism values in her achievement. First is the attitude of taking a distance is also known as a reflective attitude to avoid the narrow point of view that arises due to emotions. Second is sacrifice. Brida cannot avoid changes in the process of achieving her goal. Third is self-control, Brida's life is the same as peace of mind for those who are subdued by the impulse of desire. Brida is offered with various forms of harmony of life but not once subdued her. Fourth is rational, intellectuality and rationality are the core of the whole of Brida's journey. Fifth is commitment, every test that Brida goes through stands as a challenge and a phase towards her goal as a witch and she strives to make it happen. Sixth is self-confidence, helps Brida to base a positive assessment of herself, her situation and her surroundings.

REFERENCES

- Biswas-Diener, R., Diener, E. (2011). *Happiness: Unlocking the Mysteries of Psychological Wealth*. Jerman: Wiley.
- Blakemore, S. J., & Choudhury, S. J. (2006). *Development of the Adolescent Brain: Implications for Executive Function and Social Cognition*. Child Psychology and Psychiatry
- Coelho, Paulo. (2008). *Brida*. Barcelona: Sant Jordi Asociados.
- Combs, P.A, (2006). *Being and Becoming: A Field Approach to Psychology*. Ukraine: Springer Publishing Company.

- Combs, P.A. (1982). *A personal approach to teaching: beliefs that make a difference*. Boston: Allyn and Bacon.
- Durkin, Kieran. (2002). *Erich Fromm's Cnrkal Theory: Hope, Humanism, and the Future*. Bloomsbury Academic.
- Field, Michael, Sand, Robert S. (2021). *Factors Affecting Calf Crop*. USA: CRC Press.
- Goble, F. G. (1970). *The third force; the psychology of Abraham Maslow*. New York: Grossman.
- Hvolbek, Russell. (2009). *HUMANS: what we are and why we exist*. Lulu Com
- Jaeger, Werner. (1986). *Paideia, the Ideals of Greek Culture: Volume I: Archaic Greece: The Mind of Athens*. USA Oxford University Press.
- Lerner, Richard M. (1999). *The development of personality, self, and ego in adolescence*. New York: NY Adolescence
- Maslow, Abraham H. (1987). *A Theory of Human Motivation*. India: General Press.
- Nauert, C.G. (2006). *Humanism and the Culture of Renaissance Europe*. United Kingdom: Cambridge University Press.
- Rogers, C. R. (1995). *Way of Being*. Boston: Houghton Mifflin.
- Sheehan, R. J. (1956). *The Philosophy of Happiness According to St. Thomas Aquinas*. United States: Catholic University of America.
- Singer, Irvin. 1985. *The Nature of Love*; Vol 1 Plato to Luther; Vol 2 Courtly and Romantic Reviewed by John McMurtry Philosophy in Review 5
- Tournoy, (2006). *Humanistica Lovaniensia: Journal of Neo-Latin Studies* (Volume 55). Leuven University Press; Multilingual edition (September 15, 2006).