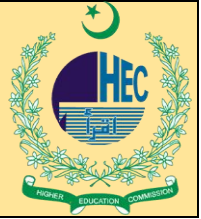




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Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)<https://doi.org/10.5281/zenodo.17512291>**The Journey of Self-Realization: A Psychological Reading of Santiago's Quest in *The Alchemist*****Rehan Aslam Sahi**

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rehan.aslam@uog.edu.pk**ABSTRACT**

The Alchemist (1988) by Paulo Coelho is an account of spiritual and psychological journey of a young Andalusian herder called Santiago whose quest to his Personal Legend proceeds in an allegory of human self-realization. This paper will examine the life of Santiago along the theoretical frames of the works of Carl Jung on individuation and the hierarchy of needs by Abraham Maslow focusing on how themes of the life of the protagonist can be interpreted as universally applicable to the psychology of development and the process of self-actualization. The analysis follows the change of Santiago of material passion to spiritual awakening, where the symbols, omens and events in the novel are interpreted as steps of inner awakening. Jungian archetypal system explains how Santiago had to face the self, unconsciousness and the collective wisdom of the human race whilst the theory of Maslow explains how Santiago had to fulfill his physiological, emotional and transcendental needs in a gradual manner. By means of this combined psychological reading, this paper contends that Coelho has used his narrative to describe the concept of self-realization as not a project but an interiorized procedure between the conscious and unconscious mind. The research paper incorporates that *The Alchemist* is a contemporary myth of individual change, and it is true that when personal purpose is linked with the higher beat, a person will have a full and full life. This study makes it a deeper exploration of the work of Coelho as philosophical story that transcends literature, psychology, as well as spirituality in the universal pursuit of meaning.

Keywords: Carl Jung, Individuation, Alchemist, Paulo Coelho, Spiritual, Psychological Journey.

Introduction

The Alchemist (1988) by Paulo Coelho is one of the most prominent spiritual allegories of the modern world literature as it embodies the theme of the eternal human search of the meaning and purpose. The story tells about Santiago, who is a young Andalusian shepherd and whose trip to the pastoral purity of Spain into the mystical deserts of Egypt turns out to be not a geographical quest, but a spiritual journey into the inner world of self-realization. The work of Coelho, which is apparently easy to read and follow, is actually extremely psychological and symbolic as it touches upon the universal desire of personal change and fulfillment that is at the center of human condition.

Psychologically speaking, the development of Santiago can be traced to the phases of self-discovery that Carl Gustav Jung refers to as individuation, and which can be explained by Abraham Maslow with his hierarchy of needs that end with self-actualization. The individuation concept by Jung can be defined as the merger of the conscious and the unconscious components of the psyche which drives a person to wholeness and authenticity. In the same way, self-actualization is the final phase of human motivation where one gives his or her utmost potential and goes beyond the basic and social needs to attain inner peace and be

creative. These two dimensions are reflected in the trip of Santiago because his outer search of wealth reflects his internal search of spiritual and mental fulfilment.

Coelho uses symbolism, signs, and character archetypes, including the desert, the alchemist, and repetitive theme of dreams, to show how Santiago is directed towards transformational experiences as he develops. Every experience, be it his encounter with Melchizedak, Englishman or Fatima, is a psychological gateway into which the protagonist is pushed to have to deal with his fears, desires and ideologies. In this context, *The Alchemist* breaks its storyline and turns into the parable of the movement of the human mind in the dark to the light.

This paper will analyze the theme of change in Santiago in *The Alchemist* in the theoretical approaches of Jungian individuation and Maslow self-actualization. Through these interpretations of the psychological development of Santiago, the study aims to show that the novel by Coelho expresses the balance of materialism and spirituality. The paper suggests that the fact that Santiago actually sees his Personal Legend is the case that the universalization of self-realization is in fact a process that combines the psychological and spiritual aspects of the world. By so doing, the paper places *The Alchemist* not as an adventure story alone but rather as a deep psychological work that can reflect the inner quest of man to identity, purpose and transcendence.

Research Methodology:

The study is qualitative, analytical, and interpretative in nature where it utilizes the psychological literature criticism as its main structure. The research is based on the analysis of text, the central text used in the work is *The Alchemist* by Paulo Coelho, as a text to analyze the psychological and spiritual change of the protagonist. Based on the theory of individuation created by Carl Jung and the hierarchy of needs introduced by Abraham Maslow, the study analyzes the life of Santiago as a structural process of self-discovery and self-development. The methodology will consist of a close reading of the novel, finding the major symbols, archetypes, and narrative stages that can be related to the psychological notions of self-awareness, integration, and transcendence. The theoretical basis is supported by referring to the secondary sources, including scholarly books, journal articles, and critical essays that are employed to situate the process of transformation in Santiago within the scope of the general psychological and literary discourses. This interpretative design would enable the researcher to relate literary symbolism to psychological development in portraying how the quest of Santiago is the same as the human universal methods of self-actualization. Through the application of literary interpretation and psychological theory, the paper will seek to provide a subtle meaning of the Coelho novel as an adventure story and a psychological account of the journey to wholeness.

Literature Review:

The Alchemist (1988) by Paulo Coelho has received a significant amount of critical praise due to its abundance of symbolic elements, spiritualism, and psychology. The literary, philosophical, and psychological scholars have discussed the journey of Santiago as an allegory of self-development and self-discovery. But there are not many works providing a combined psychological explanation that would integrate the theory of individuation according to Carl Jung and the hierarchy of needs and self-actualization according to Abraham Maslow. This literature review explores the critical views that lead to the comprehension of the transformation of Santiago as a study falls under the larger literature of psychological and spiritual interpretations of the Coelho work.

1. The Alchemist and Paulo Coelho Critical Perspectives

The Alchemist has been broadly considered a contemporary story of spiritual awakening and existence liberation. John Freitas (2014) describes the story of Coelho as the combination of mysticism and realism that addresses the purpose and identity that every person wants, universally. Freitas notes that the allegory and parable used by Coelho enable a reader to internalize the quest made by Santiago as a reflection of her or his psychological trips. On the same vein, Linda M. Craig (2016) refers to the writing of Coelho as a literature of the soul, implying that The Alchemist cuts across cultures and deals with the inner path of all human beings.

Mohammed Al-Khalili (2018) and Rashmi Gupta (2020) are among the critics, who comment on the moral and spiritual aspects of the novel and see the path of Santiago as the affirmation of faith, fate, and God. Gupta opines that the story of Coelho is filled with a spiritual humanism that combines religious symbolism with psychological realism. According to Al-Khalili, The Alchemist is an embodiment of the Sufi doctrine of trying to find unity with God through the knowledge of themselves, and Coelho is a kind of global synthesis of philosophical and religious concepts.

Nevertheless, even though these theorists admit that the journey of Santiago has a spiritual echo, less of them went deeper to examine the psychological basis of Santiago. The current research will fill that gap as it will define such transformation of Santiago as the spiritual awakening and as the systematic process of psychological development based on the theoretical constructs of Jung and Maslow.

2. Jungian Approaches to Self-Realization and The Alchemist

Individuation theory by Carl Gustav Jung is a good way to view the quest of Santiago. Individuation is the process through which a human being combines conscious and unconscious sides of the mind so as to have psychological wholeness. Jungian theory has also been used in the interpretation of literature of transformation, myth, and symbolism of the spirit.

The Alchemist by Maureen Roberts (2013) is a narrative archetype of individuation, whereby the author claims that the events that Santiago experiences with Melchizedek, the crystal merchant, and the alchemist are all archetypal representatives of the collective unconscious. The encounter in every situation helps assimilate another part of the psyche of Santiago. Equally, Alyssa Bowman (2017) views the dream about treasure that Santiago had as an embodiment of the Self as the symbol of totality in Jung that appeals to the ego to achieve higher awareness.

These are further supported by N. K. Chatterjee (2019), who uses the archetypal framework proposed by Jung on the symbolism that Coelho uses. According to Chatterjee, the desert is the shadow that is, the darker side of the psyche which has to be approached to gain self-understanding. The Alchemist himself is the embodiment of the Self or the inner guide, which brings Santiago to the integrity and harmony within. Chatterjee finds that the motif of a journey in The Alchemist is a reflection of the Jungian individuation process: the return to the self through the sufferings, insights, and changes.

Although the interpretations point to the Jungian nature of the story by Coelho, they tend to view individuation as independent of other psychological theories. This work expands on their study, relating the Jungian process of integration to the hierarchy of needs as an account of how the psychological and spiritual development of Santiago takes place in identifiable human motivations and completed stages.

3. Humanistic Psychology and Self-Actualization of Maslow in The Alchemist

The theory of self-actualization that is the realization of full potential as developed by Abraham Maslow is a leading theory to the mental transformation of Santiago. Maslow (1943, 1968)

suggested that human motivation evolved in a pyramid of needs where physiological needs are at the base followed by safety needs then the need to self-actualize and transcendence at the apex. This has been applied greatly to literature to explore how characters make a journey to wholeness, autonomy, purpose.

According to Reed and Waghmare (2015), *The Alchemist* reflects the model of human motivation developed by Maslow because the life of Santiago changes the basic security into the higher order he seeks. According to the authors, working with the crystal merchant fulfills the need of safety and esteem of Santiago, whereas his choice to pursue his dream concludes the need of self-actualization. Likewise, Santiago is perceived by S. Rahman (2020) as a spiritual incline, and every challenge is the rise of the lower needs, which the main character goes through to achieve spiritual adulthood.

Lisa Barrett (2018) makes a critical difference between the material success and existential fulfillment in the novel by Coelho. She notes that though the first quest by Santiago is fueled by a need to acquire material wealth, his ultimate self-awareness mirrors the idea of metamotivation by Maslow, which is the greater motivation based on truth, unity, and beauty and not deficiency. *The Alchemist* is discussed by Barrett as a story of transcendence which resonates with later work of Maslow on peak experiences and transpersonal psychology.

Rather more recently, Rakesh Sharma (2021) discussed how Maslow and Jung intersect in the fiction of Coelho, and held that both theorists both agreed that the way to self-realization was to reconcile both the material and spiritual aspects of human existence. Sharma has argued that the narrative of Santiago demonstrates the mutually reinforcing nature of psychological development and spiritual enlightenment as a phenomenon but not contradictory ones.

4. Making Jung and Maslow meet: A Synthesis to a unitary reading

Despite the existing research that uses both of the theories, Jung and Maslow, to analyze *The Alchemist* individually, there is still a lack of integrated analysis. Maryann Keller (2019) proposes a dual psychological perspective, as she suggests that Coelho text encourages the synthesis of depth and humanistic psychology due to the fact that it describes the unconscious archetypal journey and conscious search of the purpose. The reading presented by Keller contextualizes the journey of Santiago in two processes: inward, leading to individuation, and outward, leading to self-actualization that end in the self-awareness and spiritual harmony.

On the same note, Adnan Malik and Saima Aslan (2020) also point out that the journey of Santiago may be perceived as a meditation of inner and outer worlds. They observe that individuation according to Jung is centered on the psychic integration of the inner world while according to Maslow, the hierarchy is an outer motivation. The overlapping of these processes is the reason why Santiago realizes the treasure at the same time as he finds the divine in himself.

Jungian and Maslowian psychology integration offers a comprehensive explanation of the vision of self-realization that Coelho had. The archetypal paradigm created by Jung elucidates the unconscious aspects of the journey of Santiago, his dreams, omens, and symbolic experiences, whereas Maslow's hierarchy is followed in his conscious search of development and purpose. Combined, they disclose the quest of Santiago as a psychological and spiritual growth over which individuation and self-actualization become nonseparable forms of human development.

5. Weaknesses in the Current Literature

Although there is a vast number of works on *The Alchemist*, a number of gaps can still be identified. To begin with, one of the reasons why it is crucial to analyze this novel psychologically is that many academic works either dwell on the spiritual symbolism in the

novel or the moral and religious implications of the novel. Second, although a few authors use Jungian archetypes, or the humanistic theories of Maslow one by one, few have addressed the intersection of the two models in the context of a holistic change in Santiago. Third, little has been said on how the Personal Legend as described by Coelho cuts across Western psychology and universal spiritual philosophy.

This work aims to fill these gaps through providing an interdisciplinary approach that brings together the Jungian and Maslowian approaches. It claims that the change of Santiago is the embodiment of the conscious and unconscious self (as Jung claims) and the realization of the higher needs of the psychological needs (as Maslow theorizes). That way, the study will present *The Alchemist* as a psychological allegory that does not run along cultural and theoretical lines and shows how the human urge to integrate, find meaning, and transcend is universal.

6. The literature review can be summarized as follows:

Diaspora is viewed as the connection or bond between the diaspora and its homeland, characterized by the homeland's specificity and domination of the former. Literature Review In a nutshell, the literature review can be as follows: Diaspora is considered the connection or bondage between the diaspora and the homeland, with the specificity of the latter and the domination of the former.

Available literature confirms that *The Alchemist* can be viewed as both a spiritual and psychological story. As techniques of investigating the human quest of significance, critics have identified Coelho as alluding to allegory, symbolism, and archetypal patterns. The Jungian interpretations emphasize the power of dreams, archetypes and the unconscious in transforming Santiago whereas the Maslowian interpretations emphasize the ranking of needs and the self-fulfillment motive. The combination of these views offers a better picture of how the novel can be so popular and philosophically rich.

Therefore, the current research is the continuation and further development of this academic tradition as it will explore the path of Santiago as a dynamic self-realization process that combines the individuation of Jung and the self-actualization of Maslow. It is with the help of this dual psychological prism that this research is revealed to unveil the fact that Coelho protagonist is the universal search of authenticity, harmony, and inner change- a quest that follows the eternal quest of human nature to discover his or her true selves.

The Journey of Self-Realization:

A Psychological Reading of the quest of Santiago in *The Alchemist*.

Therefore, in this context, the key issue is that such people consistently feel a strong evolutionary urge to receive psychological support from their environment. Thus in this respect, the most important point is that such individuals always have a great evolutionary desire to be psychologically supported by their surrounding environment.

Introduction to Psychological Journey of Santiago.

The Alchemist (1988) by Paulo Coelho is one of the contemporary philosophical parables, which dwell upon the universal desire of humans to find their fulfillment, purpose, and inner awakening. Santiago, the main character, starts with his life as a simple Andalusian shepherd when he is led by a dream of finding a fortune in the Egyptian desert. But one by one throughout his journey it becomes increasingly evident that what he is searching is not material treasure but spiritual. The metamorphosis of Santiago is the symbolic path of the self, which reflects the psychological individuation of the self as explained by Carl Gustav Jung and individuation of the self as described by Abraham Maslow. Both models disclose the way human beings develop simple desires and the divided identity to a higher level of consciousness and inner harmony.

The story written by Coelho is a metaphorical map on the psyche with each character, each episode, and each place having a role to play in the development of Santiago. His experiences with his mentors like the Melchizedek, the Englishman, the crystal dealer and the alchemist are some of the psychological levels which bring him nearer to discovering who he really is. In these events, Coelho reflects the universality of the fact that the pilgrimage to self-realization is all a process of inner journey and not outer seeking. In this analysis, the change in Santiago is examined using Jungian individuation theory and Maslows five hierarchy of needs theory, and the result shows how *The Alchemist* summarizes the eternal psychological process of becoming complete and finding a sense of purpose.

Jungian Vision: individuation and self-integration

Individuation according to Carl Jung is the psychological process by which a person absorbs both conscious and unconscious component of the mind in order to attain self-fulfillment and authenticity. It is a path of self-discovery, of ego to Self. In *The Alchemist*, it is perceived that the journey of Santiago is the psychological movement of wholeness. His pastoral life is a symbol of the condition of the common consciousness limited to its everyday routines, its fear, and social expectations, whereas his choice in favor of following his dream marks the beginning of his individuation process, the call of the unconscious which compels him to discover himself. Santiago starts his life in the beginning of the novel with a comfortable life full of predictabilities as a shepherd. His life, in a sense that it is nonviolent, is characterized by restriction, a mirror of what Jung could call the persona, or the mask the man puts on to fit into the role of the society. The dream of treasure that keeps on reoccurring is a symbolic message of the unconscious which makes him push the boundaries of the known self. The dream, based on Jungian theory is the Self, or totality of the psyche, calling Santiago to take the journey of change.

The first step in the individuation process of Santiago is his encounter with the unknown king of Salem, Melchizedek. Melchizedek is the wise old man of the world, the symbolic figure of the inner wisdom and guidance. He presents Santiago to the theme of the Personal Legend, the main Jungian theme of destiny and individuation. Melchizedek associates the awakening of consciousness to a higher reality by urging Santiago to listen to his heart and to see the signs of the universe. According to Jung, individuation involves a battle with the unconscious and the guidance by Melchizedek drives Santiago to battle his inner drives and fears.

When Santiago is on his way to the desert, he meets the Englishman who has an intellectual approach towards alchemy and whose knowledge is in contrast to the sense of Santiago. This communication brings to the fore the Jungian concept of the opposites-reason and intuition, intellect and emotion (being balanced) to become whole. The desert, which is huge and cruel serves as a metaphor of the unconscious mind- land of testing, suffering and revelation. In this psychological setting, Santiago confronts dread, uncertainty and desire all of which he must incorporate into his mind to be individuated.

The individuation process is climaxed in the meeting with the Alchemist himself. The Alchemist is a Jungian archetype of the Self that is a reflexion of the potential and ultimate wisdom of Santiago. He educates Santiago that change is not finding some treasure outside but comprehending inner truth. After Santiago knows how to listen to his heart and to hear the Language of the World, he is able to have a synthesis of the conscious and unconscious, which symbolizes the individuation process. At the later end of the novel when Santiago finds out that the treasure is at the bottom of the tree where he started makes it the Jungian revelation that wholeness lies within. The principle of endlessly repeating the same process of self-discovery,

as well as integration, which characterizes the human psyche, is reflected in the circular character of Santiago.

Perspective of Maslow: The Hierarchy of Needs and Self-Actualization

Another informative model to understand the psychological transformation of Santiago is the theory of hierarchy of needs as suggested by Abraham Maslow. Maslow suggested that human motivation has five stages, which include the physiological needs, the safety needs, the love and belonging, the esteem and the last, which is the self-actualization. The same upward direction is followed by Santiago, which is the natural urge of a human being to go beyond the mere survival and attain spiritual and psychological satisfaction.

The life of Santiago as a shepherd, at the beginning, meets the lower levels of the Maslows hierarchy. His physiological needs are also satisfied, he has food, shelter, and peaceful occupation. However, a feeling of dissatisfaction is growing within him, which is an indication that he is now willing to proceed to greater heights of motivation. The dream of the treasure arouses the self-actualizing impulse -the wish to fulfill oneself to all the possibilities of being. The fact that Santiago chose to abandon his flock to chase his dream is not only related to the concept of met motivation by Maslow, as an individual seeks something on top of comfort.

As Santiago moves on, he goes through issues that put him to test in varying degrees of his needs. As an employee of the crystal merchant, he satisfies his needs of safety and dignity by working hard and being imaginative, changing the business of the merchant. But on discovering that outward success does not amount to internal satisfaction, this drives him to go on with his quest. This is the making point of an important switch between the external success and the inner development the shift toward the upper levels of the Maslow model.

The need to belong to someone and the need to love is represented in the relationship between Santiago and Fatima. Love is also a major stage towards self-actualization in the eyes of Maslow because it brings emotional stability and acceptance. Nevertheless, Coelho gives us a mature idea of love, not as a possession but as freedom. The fact that Fatima did not mind waiting till Santiago returned is an indication of unconditional love which contributes and does not impede personal growth. The fact that Santiago chooses to go out on his quest despite his attachment is an embodiment of self-discipline and awareness, which are critical elements in the Maslow notion that beings have-values including truth, beauty, and wholeness.

The final phase, self-actualization, comes out when Santiago realizes how to perceive the unity of himself and the universe. Following the teachings of the Alchemist, he discovers this is the only wisdom, not in getting external treasure but knowing his relationship with the divine order of the existence. Maslow defines self-actualized people as ones that are spontaneous, creative and highly sensitive to the facts of existing. The fact that Santiago can speak with the parts of nature and perceive that his Personal Legend is the manifestation of universal purpose symbolizes his change into a self-actualized being.

In that respect, The Alchemist turns out to be an allegory of the psychological model of Maslow. The fact that Santiago is able to move beyond survival to transcendence will show that the human beings have an ability to grow beyond materialistic needs. His trip indicates the fact that Maslow believed that self-actualization is not a fixed state but an ongoing process of becoming that, or as an ongoing process of aligning inner potential with outer experience.

Connection of Jungian and Maslowian Models

Although Jung and Maslow discuss human development in different angles, one being based on depth psychology and the other basing on humanistic psychology, the theories of these two authors share common grounds in the narration of Santiago. Both focus on the movement towards integration, authenticity as well as harmony. Individuation by Jung refers to the

integration of the psyche whereas self-actualization by Maslow aims at realizing the potential. Coelho, through Santiago, represents both values: his individuation is done through self-actualization, and one that integrates through psychological actualization.

The desert as the common metaphor in both structures is the trial with the self, erasing the artificial surface, and finding the truth inside. This is a case of Santiago surviving through suffering, which is a characteristic of Maslow, who stated that development usually demanded one to go beyond fear, insecurity, and comfort. The experiences of archetypal characters reflect stages of Jungian individuation and his gradual fulfillment of needs reflect the hierarchy of the Maslow ladder. Combining all these dimensions, Coelho creates the image of human development as a spiritual and psychological one.

Moreover, Jung, as well as Maslow, underline the interrelation between personal and universal consciousness. The idea of collective unconscious put forward by Jung is similar to the idea of peak experiences that have been introduced by Maslow- moments of deep unity and transcendence. Once Santiago knows how to speak the Language of the World, he finds himself in a state of awareness that breaks down the self and the universe, which is not only similar to the vision Jung described in his Self but also similar to what Maslow described as transcendence above ego.

The Transformation and the Universal Quest of Wholeness of Santiago

The psychological journey of Santiago is the example of a universal searching of meaning that characterizes human existence. The cyclicity of the process of self-realization is summed up in the fact that his understanding that the treasure is under the sycamore tree where his dream started results in him returning to the point, only with different perception. This round shape reflects the fact that Jung thought of the cycle of individuation as endlessly repeatable, and Maslow looked at self-actualization being a process that lasts a lifetime.

The story written by Coelho indicates that the process of self-realization is not an individual process but a synchronization between self, other people, and the universe. Santiago is sensitive to nature and respects the omens with empathy and knowledge of love so his perspective of the world is holistic and is based on psychological and spiritual maturity. In Coelho, Santiago, the protagonist, is the person who connects the East mysticism and the Western psychology, providing a combination of inner and outer fate.

After all, it was a quest of human nature that Santiago went through as humanity has always been searching to find sincerity and belonging. The way he moves to knowledge to independence, materialistic wish to spiritual fulfillment proves that self-realization is the process that can be achieved by acknowledging the divine in the self. Santiago is an individuated person (according to Jungian theory) or a person who is self-actualized (according to Maslowian theory). The two schools of thought intersect in depicting the completeness of the being- a combination of mind, soul and universe.

The Alchemist by Paulo Coelho is not as simple as it seems because it turns out to be a rich psychological allegory of human growth. By the theories of Jungian individuation and Maslow's self-actualization, the journey that Santiago goes through shows the eternal reality that fulfillment does not lie in the achievement of ambitions but in the awakening of the inner being. His experiences with symbols, archetypes, and obstacles are the psychological stages of development that bring one to unity, balance, and purpose.

When the Jung depth psychology is considered together with the humanistic model by Maslow and therefore, in this analysis, it can be seen that the treasure that Santiago goes after is a metaphor of the realization of the self-treasure that is present in each and every person who is bold enough to follow their inner voice. The message of Coelho is psychological and spiritual in

one: the world helps those who make efforts in the direction of the authenticity, and the greatest alchemy is the transformation of human soul into self-consciousness. Viewing *The Alchemist* through such a dual psychological prism, the book will be turned into a tribute to the age-old human struggle with meaning, wholeness, and transcendence - a process that starts and ends in the heart.

Conclusion

The analysis of the Santiago journey in the works of Paulo Coelho in *The Alchemist* in the psychological theories of Carl Jung (the theory of individuation) and Abraham Maslow (the hierarchy of needs) shows that the novel is much more, than an adventure novel or materialistic one is a deeper story of the self discovery and spiritual growth. The symbolically rich and spiritually charged journey of Santiago, is a summary of the psychological integration process and the ultimate personal realization that Jung and Maslow define as the ultimate form of human development. His development of seeking outer beauty to realizing inner truth is reflective of Jung concept of integration of the conscious and unconscious self and the self-actualization idea of Maslow where personal potential meets the task of universal purpose.

Santiago goes through various challenges on his way that challenge his faith, courage, and perception and each challenge leads him towards greater self-understanding and transcendence. The desert, the omens, and the alchemist himself are symbolic archetypes which lead him to individuation, the realization of his spiritual goals by his human constraints. Santiago discovers the treasure he was seeking inside himself, and this discovery is the ultimate truth of the philosophies of Maslow or Jung, that to find fulfillment, a human being needs neither material successes nor worldly pleasures, but the revelation of the true self.

So Coelho, in *The Alchemist* is a literary fable of the psychological and spiritual path to wholeness. It once again confirms the age-old message that self-realization is a personal pilgrimage that overcomes all cultural, temporal and existential barriers. Reading the book through the prism of psychology the paper confirms that the same desire to find meaning is inherent to all humans, as well as provides an archetype of how one can develop oneself internally, showing that the way to self-actualization is essentially the way to the self.

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