



Exploring Man-Animals Relationship through the Lens of Zoocriticism in the Novel the Alchemist

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Abstract— This study scrutinizes Paulo Coelho's novel *The Alchemist* (1988) from a zoocritical perspective. It focuses on themes such as man-animal relationships, interconnections, interdependence, mutual understanding, and moral and ethical problems related to animals. The man-animal relationship is one of the most important relations in the world, they are connected in different ways, and can impact each other lives to a great extent. They rely on each other for their coexistence in the ecosystem to keep the balance of the ecosphere. Furthermore, it investigates the violation of animal rights and delves into the moral and ethical considerations of animals because animals are considered inferior to human beings. By applying a qualitative method for the analysis of man-animal relationships in the novel. This study reexamines *The Alchemist* from the perspective of animal studies, adding to the expanding field of zoocriticism. It draws attention to the ways that literature both challenges and upholds prevailing narratives about nonhuman life, providing fresh perspectives on the moral implications of storytelling. This study ultimately promotes a more sophisticated interpretation of animal representation in literature. Using Huggan & Tiffin, work as a theoretical framework interpret how the man-animal relationship is important and how often human considers animals as others in the ecosystem. This study presents the contribution of literary fiction and the impacts of literature on the representation of animals, challenges and advocates for animal rights.



Keywords— *Animals studies, Zoocriticism, Anthropocentrism, Man-animal relationship, Animal agency, Ethical delimmas.*

I. INTRODUCTION

“To be in a companion-species relationship was the viable way of life”

(Haraway, 2010 p. 169)

Background of the Study:

Literature has always been used as a medium for the representation of animals, it surveys the man animals' relationship in different ways. Animals have frequently been used as companions that provide light on human experiences, spiritual mentors, and symbolic symbols in literature. This research is an attempt to shed light on the relationship between humans and animal in the seminal

work of Paulo Coelho *The Alchemist* which is a prime example of this debate.

Human-animal relationship and connection is one of the most unfathomable and ongoing relations in the natural world. Throughout history, animals played significant roles in human lives, beyond their companionship and provision of food, they also serve as a source of entertainment, knowledge, and as a mentor. The symbolism of animals in literary work highlights their importance and existence in nature. Furthermore, this research also discusses the uses of animals by human for their profit and interest in various situations. These arguments have been explored in the novel *The Alchemist* through the lens of zoocriticism which is an

emerging trend in ecocriticism, that studies the relationship between human and animal in literary texts.

The term zoocriticism was coined by Graham Huggan and Helen Tiffin, (2010). They argued that humans and animals are the important components of the universe, therefore, they are dependent on each other for multiple functions. Put forward their ideas in the context of postcolonial theories to advocate for animals' ethics, rights, and protection.

Shakoor, Shah, & Ahmad, (2024). They have analysed the man-animal relation in D.H Lawrence's novel *The Rainbow, and Women in Love*, in which they focus on the importance and violation of animals in the natural world, they put forward the idea that animals are the essential creatures of this universe, and their extinction will have a great implication on humans' lives. They contend that animals either domestic or wild have significant functions and roles, and any type of violence against them will be considered violence against the natural world. According to them eco and zoocriticism are concerned with the preservation of the natural environments and ecosystem including animals and plants, and raising voice against the violence against animals.

The study focusses on the novel *The Alchemist*, (1988), the story revolves around the young and adventures Andalusian shepherd name Santiago, he has recurring dream during his sleep under the sycamore tree in a ruined church, in his dream a child tells him about the treasure in the Egyptian Pyramid. As Santiago, woke up from his sleep early in the dawn, he has also noticed that some of his sheep also woke up at the same time as he does. He thought that as some mysterious energy connected his life with the sheep to whom he spent two years.

Santiago, muttered that they are so used to him and are adopted to my schedule, this observation realizes him maybe that it is the other way around and he has adopted their schedule. Some of them took a little longer to awaken, Santiago, prodded them with his stick calling each by their name.

Santiago, believed that his sheep understand him what he said. Therefore, some time he could read a part from his book aloud, and speak them about the girl (merchant daughter) to whom he loves. On some occasion he would remark about the thing around them in the village. Throughout, his journey animals served as a great source of learning, satisfaction, guidance, and messengers for the boy, as he claimed that I learned more from his sheep rather than the books, he was happy, in his sheep owning days, and always kept them happy around him. The notion reflects on their emotional bonds which holds them together.

As Santiago travels, he reflecting on the happiness of his sheep, who, in contrast to him, never have to make choices in real life. It seems that the sheep are primarily adopted to

their food and water. Their day from sunrises to dusk is just the same, they never read a book and did not understand thing they see in their way. The boy asserts that they depend on him for their survival, food, and nourishment because they have forgotten how to rely on their own instinct, as he led them to different places in the countryside. However, in contrast they have the capability to provide basic need to the boy for his survival, like wool, meat, and company.

The significance of man-animal relationships is examined in *The Alchemist* through Santiago's friendship with the camel. Santiago's switching from reading books to make relationship with camels shows his increasing interest in nature and personal knowledge. The camel's groan, indicate a warning of danger to him, exploring its function as an environment-aware preserver. Santiago's contemplation of the desert and date trees represents a philosophical comprehension of the harmony of nature and the lessons of God.

Santiago's observations about the hawks in *The Alchemist* reveals his growing affinity for animals and the natural world. At first, he finds the hawks' flying to be mysterious, but as he follows the movement of the hawks to read something in it. He realizes that he is learning the "Language of the World," he muttered the flying of the birds make sense to him, and pursue to decipher the hawks' motions as symbolic cues. As evidence of the hawks' function as messengers in his voyage, one hawk's abrupt plunge sets off a foreboding vision of an approaching attack. This exchange examines the agency of animals as knowledge bearers and crucial contributors to Santiago's spiritual and personal development from a zoocritical standpoint.

This study is an endeavour to analyses the chosen novel from a zoocriticism standpoint. From a zoocritical standpoint, these moments challenge human-centric beliefs by acknowledging the camel's agency and knowledge. Santiago's meditation on the desert and date trees reflects a philosophical comprehension of nature's equilibrium and heavenly lessons.

Wolfe (2003), which foster the recognition of animal subjectivity and agency, is aligns with this image. Moreover, when Santiago comes to appreciate the camel's function as a shrewd and insightful guide rather than a submissive means of transportation. Barcz's (20170, examination of vulnerability and anticipation in animal tales finds resonance in this instance.

1:2 Statement of the Problem

The examination of the interactions between humans and animals has drawn more attention in literary studies, especially in the context of zoocritical theory. Few studies have examined how these interactions are portrayed in

modern fiction, despite the fact that literature frequently reflects and develops cultural attitudes toward animals. The role that animals play as crucial plot points in Paulo Coelho's *The Alchemist* has received little scholarly attention, despite the expanding interest in animal studies. From a zoocritical standpoint, the encounters Santiago has with different species, such as hawks and camels, reveal intricate connections that demand more examination. This research gap explores the symbolic and ethical repercussion of man-animal relationship in the novel *The Alchemist* which delve insight into it.

1.3 Research questions/ Objectives

- 1) how man-animal relationship are depicted in the novel *The Alchemist*?
- 2) How often human uses animal for their own interest in different ways?

Objectives

- 1) Analysing different facet of man-animal relationship, interdependence, mutual understanding, depicted in the selected novel.
- 2) Examines the uses of animal by humans for various purposes, highlighting, the animal rights, objectification, and violation of their sentient reality in the natural world.

1.4 Significance of the Study

This work adds to the expanding discipline of zoocriticism by critically analyzing *The Alchemist* from the standpoint of animal studies. Through an examination of the novel's animal crucial roles in the lives of humans, this study advances our knowledge of how literature depicts interspecies relationships, moral quandaries, and the effects of human dominance over animals. Additionally, by promoting a reassessment of how humans treat animals in both literary and real-world contexts, this work supports larger ecological issues. Through the exploration of man-animal relationship in the novel emphasizing the significance of these relations.

However, this work encourages the readers to critically assess the depiction of animals in literary text. The study also invites the readers to show empathy towards animals in the ecological system.

II. REVIEW OF LITERATURE:

Zoocriticism is an emerging ecocriticism field that studies the relation of humans and animals in literary texts. It highlights the depiction of animals in literature and focuses on how animals are portrayed in literary texts. Zoocriticism often critiques the anthropocentric view of humans about animals. The term zoocriticism was coined by Graham

Huggan and Helen Tiffin, in their book *Postcolonial Ecocriticism, Literature, Animals, Environment* (2010). Their center of attention is not only limited to the representation of animals in literary text, though they also emphasize the rights and ethical dilemmas of non-human objects such as animals and the environment. They have set forth the notion of zoocriticism in association with the theory of postcolonialism. There are limited works already have been done in this domain of literature by some writers and scholars.

Anna Barcz 2017, *Anamil-Narratives and Cultural-Vulnerable Realism*, chapter five *Introducing Zoocriticism (A Theory of Animal Narrative)*. In this chapter of the book, she put forward the idea from a zoocritical perspective. That animal narrative could be differentiated between literary texts and reality and the animals could be considered agents in the texts. Cary Wolf's 2003, *Zoontology (The Questions of Animals)* is a pioneering work that critically examined the relationship between animals and humans. Wolf's work claimed the orthodox humanist perspective and focused on the ethical, philosophical, and cultural borderlines between animals and humans. It is a collection of scholarly essays that inspect the decentralization of humans and think about the place of non-human animals in cultural literary theory.

Shakoor, Shah, & Ahmad, (2024). They have explored the man-animal relation in D.H Lawrence's novel *The Rainbow, and Women in Love*, in which they argued that animals are the fundamental creatures of this universe, and their extinction will have a great impact on humans. They contend that animals either domestic or wild also have important functions, any violence against them is like violence against nature. According to them eco and zoocriticism are concerned with preserving the natural environments including animals and raising voice against the violence against animals.

De, M. B. M. (2019). accordingly, put forward the idea that zoocritics invite the readers of the literary texts, they should be aware of the drastic consequences of demolishing the wild and savage from the earth. Further, she highlighted Desai's narrative in the novella, *The Museum of Final Journeys*, stating that the need for human sympathy and compassion is a key consideration under debate. Human-animal relations can be identified in her discussion, as she describes the curator's profound love and caretaking for other non-human creatures.

Limbu, (2020). The present research points out how humans, animals, and nature are interconnected, with a particular emphasis on the books *White Fang and Black Beauty*. These novels demonstrate the similarities between the existence problems faced by humans and animals, as well as their mutual reliance in harsh circumstances. The

conversation highlights how humans frequently disturb the balance by controlling and taking advantage of animals, which results in natural imbalances, even if there is interdependence between them. The study delved deeper into the "animality" that exists within people, arguing that centuries of civilization have not completely stifled our innate hostility. The dissertation takes a zoocritical stance, exploring these topics to comprehend the intricate connections among humans, animals, and the natural world.

Sally Borrell in her journal published in The Faculty of Law, Humanities and the Arts titled Animality as a Catalyst for Processing and Surviving Grief: Leap, by Myfanwy Jones, has focused on animals in literature and conducts a parallel study of human beings and animals, taking into account Myfanwy Jones' novel titled Leap (2015).

The relationship between human beings and animals has beautifully drawn in a few numbers of literary fictions. In the novel *Life of Pie* (2001) by Yann Martel, has described an adventurous journey of man-animal relationship through its story. The story describes the survival of the voyage of a teenager with a hyena in a life boat after he loses his family and other animals of the zoo in a shipwreck.

Despite an increasing awareness of the welfare of animals, and an evolving interest in animal minds, animals are still treated, by and large, merely as resources for human use. Practices involving animals such as factory farming, entertainment, and experimentation demonstrate a general view of animals as objects, rather than as subjective individuals who have awareness of themselves and of their own experiences. (Thomas, 2016).

Urs, H. U. (2021). The study delves into the intersection between human and dogs, philosophy and science, and macro and micro cultures, underscoring the view and role of dogs as companion species rather than trivial animal. Make use of Donna Haraway's opinion, it stresses the complicated interrelations between humans and domestic animals, illustrated by the faithful and mutual relationships delineated in literary works like *White Fang*. The research explores the anthropocentric point of view that animals considered inferior to human because of the lacking capabilities of the perception or lack of cognitive skills. Further it emphasizing the more reasonable view, acknowledging that the environment and the existence creature in it is a vital part, and criticising the human supremacy over other non-human creatures in this earth.

Shahnawaz, (2018). The study analysed the representation of animals in African literature, particularly of *Alain Mabanckou's Novel Memories de porc-epic*, the primary focus of the study is to redefine the relationships between animals and human life forms, depicting them as equal and dependent on each other within their atmosphere. In the

novel the protagonist porcupine used as a moral lens to highlight the theme of good and evil, and focuses that human is responsible for their own choices. Furthermore, it criticises the exploitation of all-natural environment by human and demands for the preservation of all living being on the surface of earth. Mabanckou urges readers to stop violence and environmental degradation by using this story to foster empathy for other people and animals.

Jack London 1906, *White Fang*, in his novel, Jack London investigates how animals and people are connected to each other for their co-existence, featuring how surprising it is for animals to learn, reason, and interpret human ideas even if they are unable of abstract thought. The novel analyses the various functions that animals play in human civilization by showing them as both entertaining and work companions. The novel also points out the similarities between human and animals, highlighting, despite the fact that humans differ from animals in their cognitive measurement and the social rules that govern their conduct, they also have an underlying tendency toward animalism. This investigation of animality and the relationship between humans and animals is essential to comprehending the intricate relationships between species.

Meijer, (2019). Offers a theory that challenges the conventional anthropocentric outlook on language and politics. Meijer argue that non-human animals are adept of political action in addition to communication, highlighting the importance of acknowledging their voices as elemental to democratic processes. She offers convincing examples of animal groups that exhibit political agency and communication skills, drawing on ideas from philosophy, politics, and science. It fosters an interspecific narrative which is related to the animal agency the study contributes to the moral and ethical discourse promoting the reviewing of human-animal relationships. Reflecting on animal agency and challenging ordering patterns in human-animal relationships.

الدوري حسين أوفى. (2024). The study interprets Max Porter's *Grief is the Thing with Feathers*, with a view of analysing the novel from a vintage of zoocriticism with a specific focus on the anti-speciesism standpoint. Challenging the traditional depiction of human-animal relationships, emphasizing that the tie between animal and human is exploitative and one-sided. The portrayal of the crow in the text is a potent entity that can relieve pain and grief, reflecting on the usual dehumanization and Othering of animals in literature. By enhancing the inherent qualities of animals and challenging the speciesism point of view. Also foster the narrative of meta-modernist literature in literary works, by applying experimental account approaches, language, and portrayal of characters.

DeMello (2021) provides an extensive survey of the studies being conducted on the complicated interactions between human beings and non-human animals. The book states that social, cultural, historical, and economic factors are responsible for these relationships rather than physiologically permanent. It critiques speciesism belief, by highlighting the ethical and moral repercussions of marginalizing and commodifying animals in industries like food, fashion, and research. The main subjects of the book are to examine the symbolic portrayals of animals in literature, the media, and religion, as well as how these representations influence societal perceptions and social position. It investigates the origins of animal rights and welfare movements as well as their philosophical foundations and contributions to legislative reforms.

Ryan, (2015). *Animal theory: A critical introduction*. Provide an elaborate examination and a significant viewpoint on animal studies, emphasizing the role of animals in critical theory and literature. The work challenges anthropocentric perspectives by promoting the acknowledgment of animal consciousness and agency in literary works. Ryan questions speciesism and investigates the moral implications of human-animal relationships with the aid of philosophers such as Cary Wolfe, Donna Haraway, and Jacques Derrida. In addition to examining literary representations of animals, the essay highlights the limitations of anthropomorphism and the usefulness of zoopoetics in explaining animal experiences. Ryan's involvement with posthumanism, deconstruction, and eco-criticism highlights the need for more inclusive literary narratives that acknowledge the interdependence of humans, animals, and the environment.

III. RESEARCH METHODOLOGY

3.1 Research Paradigm:

This study is based on interpretivist paradigm, which analyses the representation of animals and their symbolic importance in the novel *The Alchemist* by Polo Coelho. Since the research focuses comprise on the subjective meanings ingrained in literary works and how readers interpret the representations of animal's, an interpretivist method is appropriate. The research makes the supposition that reality is socially and culturally shaped and that meanings differ according to cultural and personal perceptions.

Man, animals' relationship in the novel will be examined using a qualitative approach that amalgamate textual and interpretative analysis. Subjective knowledge building is the foundation of the research, under which critical engagement with the text yields insights. The In literary

analysis, this paradigm is suitable since it offers a thorough framework for revealing complex and symbolic meanings.

3:2 Research method:

The present study assumes qualitative method for analysing the text of the novel. The qualitative analysing of the text purveys the representation of man animals' relationship in the selected text *The Alchemist*. The conducting research is based on the textual analysis of the novel applying qualitative method. However, relevant excerpt and area are analysed in the mentioned novel through qualitative and textual analysis technique.

3:3 Data Collection:

The data are collected for analysis of the novel, from both primary and secondary sources. The primary data are collected from the novel *The Alchemist* (1988), in the form of quotes, phrases, and sentences. The secondary data has been collected from different sources including books, published research papers, articles, journals, google scholar, and relevant literature. The relevance of both primary and secondary data has been deeply analyses, and the put together according to the research topic and questions.

3.4 Theoretical Frame work:

The theoretical framework for the study has used of Zoocriticism. Huggan, Tiffin, (2015). *Postcolonial ecocriticism: Literature, animals, environment*. Barcz, (2017). *Animal narratives and culture: Vulnerable realism*. Wolfe, (2003). *Zoontologies: The Question of the Animal*. Ryan, (2015). *Animal theory: A critical introduction*. For the conduction of this research, the mentioned theoretical framework has been used. Only related portion have been taken from the mentioned work as a secondary source for theoretical framework discussion.

Zoocriticism focus on the representation of animal in literature and culture studies, analysing that how animals are delineated and how man animals' relationship is portrayal in literary text. Moreover, exploring the ethical, political, and philosophical implication of animal's portrayals. Zoocriticism is established in Huggan postcolonial theories. It narrates that the consideration of animal as other in the ecosystem is a violation of animal's rights and their ethical values. Barcz, emphasizing on the animal narrative and their agency in literary text, focusing animal's should be recognize as real agents in literary text not mere object. Ryan, *Animal theory*: provide an explanatory perspective on animal's significance in their functions in critical theory and literature.

IV. DISCUSSION AND ANALYSIS

4.1 Man-Animals Interrelation:

Humans and animals are the two important creatures of nature; one cannot live without the extincts of the other. The Alchemist is the quintessence of the man-animal relationship, in which the Coelho, sheds light on the relationship of man with the animals. As Santiago rises from sleep, he also notices that some of his sheep also stir at the same time. This mutual understanding shows their powerful connection to each other; being lived together for a long time, they are accustomed to one another, even knowing the schedule of each other.

The interrelation can be seen throughout the journey of Santiago with animals in the novel. As Coelho (2010) asserts that Santiago "had noticed that [...] most of his animals also began to stir. It was as if some mysterious energy bound his life to that of the sheep" (p. 4). This remark conveys that even if they do not communicate directly, yet they can speak altogether, as Santiago, muttered that his sheep know his schedule, the concept shows their mutual understanding.

In zoo criticism we study the relation of human being with animals in a literary text. According to Higgins (2020), "genuine human-animal interchange and communication can take place" (...p. 214).

Paulo Coelho presented the man-animal relation in his novel *The Alchemist*, wherein, he explains, that how man and animals are in connection to one another, how they depend on each other, and how they can understand each other for being living together. As we can perceive, the relationship between man and animals can be due to some internal factors such as emotions and empathy, which keep them together like in symbiotic relations. However, the themes of interrelation, mutual influence and routine highlight the strong bond and connection between the animals and humans. The illustration suggests that coexisting closely with animals promotes the sharing of energies and habits, which sparks the curiosity of readers to consider the interdependence of humans and nature. As Coelho (1988) argued "They are so used to me [...] he muttered" (p. 4)

The relationship between the boy to his sheep is well-built, as he has given each sheep a specific name and is calling every sheep by a particular name. Additionally, the boy believes that his sheep can understand him. Therefore, sometimes he could read a part from his book to them, and he hoped that it had a certain impression on them, he could tell them about his situation as a shepherded, about his loneliness and happiness in the fields, about the things he has observed while crossing the village. Coelho (1988) wrote "The boy prodded them, one by one, with his crook,

calling each by name. So, there were times when he read them parts of his books that had made an impression on him, or when he would tell them of the loneliness or the happiness of a shepherd in the fields". (p. 4). Exploring the idea of physical presence, emotional and intellectual bonds between humans and animals, and the experience of coexisting can satisfy both humans' and animals' emotional needs.

Humans are always seeking comfort for internal satisfaction and animals can be a great source of their contentment. This relationship emphasizes unification between all living creatures on the earth, it also highlights the significance and integrity of non-human living things. Additionally, the boy's bond with his sheep reflects his relationship with nature. Although, for humans, animals are not only a source of gratification but also a substantial source of goods and money. As Santiago drove his flock to the merchant's shop, he hoped to sell enough of their wool to cover his basic expenses. As stated by Huggan and Tiffin (2020), the debate on domestic and wild animals' emotions is growing, provoking the scientific reconsideration of the emotional capacities of animals, for instance, elephant mourning (p. 175). Exploring that animals have emotions and feelings they are not just being, advocating for animals' protection and rights, and questioning the anthropocentric point of view, emphasizing that not only humans have emotions other non-humans like animals also have emotions and feelings.

4.2 Animals as a companion and mentor:

Paulo Coelho has deeply analysed the relationship of animals with humans in his overrated novel, *The Alchemist*. He suggests that animals are not only a source of entertainment and profit for humans; however, they are also a great source of knowledge as well. Animals can contribute to the process of learning; they have the capabilities to teach us different lessons. Humans can learn a great deal of knowledge from animals if he/she tries, as in the novel, Santiago learned different lessons from his sheep in various ways, as he visited several places while travelling with his sheep. Since he was unable to pay for lodging to visit other locations in his country, he learnt a lot from his adventure with his sheep, which makes them an invaluable source of knowledge for him.

Coelho (1988) declared "Well, usually I learn more from my sheep than from books," he answered. (p. 5). The excerpt, underscores the significance of experiential learning of knowledge over hypothetical knowledge, focusing on, that wisdom often comes from real-life experiences and experimentation instead of the existing knowledge in the books. In the case of Santiago, he has learned considerable practical lessons from his sheep, such

as forbearance, discipline, adaptability, tolerance, and the importance of the existence and role of nature connected to human life.

As a companion animals can have a significant role in human lives. Their basic, unequivocal love and loyalty permit them to be tremendous friends with humans. Animals provide a pure and unwavering presence. Coelho (1988) argued, "People say strange things, the boy thought. Sometimes it's better to be with the sheep, who don't say anything" (p. 20).

In contrast to humans who frequently share different opinions, have expectations, or make judgments to complicate relationships. Without requiring spoken conversation, they offer consolation, ease tension, and foster a sense of community. This concept is best illustrated by Santiago's sheep in *The Alchemist*, who provide him with a peaceful, calming companionship that enables him to think and achieve serenity. As friends, animals serve as a reminder of the value of living in the now and the beauty of simplicity, which makes them indispensable allies on life's journey. As stated by, Steingo (2024), non-symbolic elements such as love and intimacy can enhance human-animal relationships and promote deeper connections and companionship rather than depend entirely on symbolic communication (p...86).

4.3 Mutual influence and dependence:

Coelho (1988), "They were content with just food and water, and, in exchange, they generously gave of their wool, their company, and—once in a while—their meat". (p. 7).

The writer reflects on the mutual influence and dependency among all living beings, as they are all part of the ecosystem and have a substantial impact on each other, emphasizing the harmony and coexistence of living. Santiago and his sheep are mutually dependent on each other, as Santiago, sheep rely on Santiago for their food, water, protection, and guidance, it indicates that they are solely dependent on him, in exchange, they provide him their wool, meat, and company which accomplish his basic need of life. The notion that animals and people impact one another's existence is further supported by this mutual influence and independence. Hence, it critiques the anthropocentric belief that non-human beings have no contribution to the world of human beings.

4.4 Human Perception of Animals:

The only things that concerned the sheep were food and water. As long as the boy knew how to find the best pastures in Andalusia, they would be his friends. Yes, their days were all the same, with the seemingly endless hours between sunrise and dusk; and they had never read a book in their young lives, and didn't understand when the boy

told them about the sights of the cities. They were content with just food and water. (Coelho, 1988, p. 7)

Considering, the human perception of animals, Coelho, demonstrated the real nature and behaviours of human beings toward non-human beings, especially, regarding animals in the ecosphere, reflecting on their cognitive and understanding capabilities, often human beings considering their selves superior and non-human beings inferior in the living world. Santiago the protagonist of the novel shows his real anthropocentric comportment toward his sheep, he thinks that animals are only concerned with their food and water, and do not know anything about the world in which they are living. This suggests that humans frequently subjugate animals and violate their rights in several ways.

Anthropocentrism is the point of view, believing that human is the crux of the universe, and considering other beings are mere objects. A zoo-critical examination of *The Alchemist* shows that Coelho's delineation of sheep, which limits them to submissive animals whose only function is to fulfil human requirements, extends anthropocentric orders. The description underestimates their inherent worth by neglecting their ability to exhibit subtle emotions and social behaviours. Animal lives are commercialised and a service-oriented notion of animals is maintained by the narration, shaping their existence around supplying wool, meat, and friendship. Furthermore, normalising the sheep's exploitation and stifling their agency is achieved by obliterating their point of view and projecting contentment onto them. These representations are contested by a zoo-critical perspective, which promotes stories that see animals as sentient entities with an inherent value greater than human efficacy.

How does one present the approach of literature read from a realistic perspective towards wild nature if we postulate its status as autonomous towards the human world? [...] while anthropocentrism causes the exploitation and subjectification of animals. Therefore, this cannot be. (Barcz p. 16). Barcz explores how literature challenges anthropocentric worldviews and tackles speciesism in the burgeoning fields of posthumanism and zoo criticism. She critiques the anthropocentrism opinion, for the violation and subjugation of animal rights, and exploitation of their agency and intrinsic value.

Human dominance and animal subjugation:

"They trust me, and they've forgotten how to rely on their own instincts, because I lead them to nourishment". (Coelho (1988), P. 7).

Notably, the argument reflects on the power dynamics and dominance of human beings over animal agencies, and moral and ethical values. For centuries humans have shown dominancy over the non-human creatures of the world they

consider them inferior and often subjugate their rights in many ways. Moreover, *The Alchemist* depicts a power dynamic in which animals depend upon humans for survivorship, featuring human domination and animal enslavement. The statement "they've forgotten how to rely on their own instincts" illustrates how domestication causes animals to lose their autonomy by suppressing their innate skills and values. This dynamic serves as a metaphor for more general problems of exploitation and control in nature.

The human being, in the process of his emancipation, shares the fate of the rest of his world. The domination of nature involves the domination of man. Each subject not only has to take part in the subjugation of external nature, human and nonhuman but to do so must subjugate nature in himself. (Horkheimer, W. Adorno).

The assertion when humans dominate nature, both other people and their own innate tendencies are subjugated. Ironically, freedom leads to new kinds of domination, where natural binds to nature are suppressed by reason. This critique emphasizes how social injustice and environmental exploitation have intertwined effects.

V. CONCLUSION

The fundamental goal of this scholarly work is to reevaluate the analysis of *The Alchemist* from a zoo critical vintage point, with a particular emphasis on Santiago's encounters with the animals such as sheep, camels, and hawks. As this analysis has shown, the novel's animals are not only symbolic; they also significantly influence Santiago's adventures in search of the treasure, drawing on various themes of interconnection and moral dilemmas in human-animal relationships.

The findings focus on the importance of non-human measures in literature as well as in day-to-day life, they advance the area of animal studies in literary works. By applying the application of zoocriticism, the study centre's focus is man-animal relationships however, the study also reflects on the orthodox anthropocentric narratives which only give importance to human beings and present debate and arguments over the moral representation of animals. There is a substantial research gap that still exists for further evaluation of animal representations in Coelho's works, as the study pays attention to certain relationships due to scope limitations.

Via other theoretical frameworks to extend the topic or by contrasting *The Alchemist* with other novels that have the same ideas and themes, further research is possible on this approach. Considering, animals as active participants in literature can enhance moral and inclusive viewpoints,

which alters our understanding of human-animal interactions in both fiction and everyday life.

Despite these disclosures, the study recognizes its limitations. There is plenty of opportunity for additional investigation into other characters and their ties to the animal kingdom, as the research centres on a few human-animal interactions in *The Alchemist*. Furthermore, although this study makes use of well-established zoocritical frameworks, a more comparative approach that looks at related topics in other literary works can enhance the conversation even more. Future research may also look into how various cultural viewpoints affect how animals are portrayed in Paulo Coelho's writings or literature more generally.

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