

THE INTERACTION OF KNOWLEDGE WITH INDUSTRY, SOCIETY AND THE INDIVIDUAL IN PAULO COELHO'S "THE ALCHEMIST"

PAULO COELHO'NUN "SİMYACI" ESERİNDE BİLGİNİN ENDÜSTRİ, TOPLUM VE BİREY İLE ETKİLEŞİMİ

ВЗАИМОДЕЙСТВИЕ ЗНАНИЯ С ПРОМЫШЛЕННОСТЬЮ, ОБЩЕСТВОМ И ЛИЧНОСТЬЮ В «АЛХИМИКЕ» ПАУЛО КОЭЛЬО

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ABSTRACT

In this study, Paulo Coelho's *The Alchemist*, published in 1988, is examined in terms of the characteristics of the industrial period, and the interaction between industry, society, individuals, and knowledge is analyzed. In *The Alchemist*, the increasing importance of knowledge and books is emphasized, and the value of knowledge and written sources is symbolized by the main character, Santiago, standing in front of a collapsed church. This symbolizes the transition from medieval thought to scientific and rational approaches in the industrial period. While the ruined church reflects the negative aspects of the past, the large fig tree in front of it represents life and rebirth.

The main character embarks on a journey by selling his sheep to fulfill his dreams, acquiring new knowledge and skills in the process. Shepherding is portrayed as an educational profession and is associated with religious elements. Santiago's desire to deepen his knowledge and improve himself, his solitude, and his expression of the joy of life through books reflect the industrial society's emphasis on individuality. A shepherd who reads books and has access to information and innovations demonstrates the transformation of professional roles in society and the democratization of access to knowledge. Furthermore, the positive aspects of openness to change and innovation, the importance of

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knowledge and practical experience, are highlighted in the novel, and the processes of wisdom and individual development are analyzed.

Keywords: Industrialism, Science, Knowledge, Transformation, Innovation, Individualism

ÖZ

Bu çalışmada, Paulo Coelho'nun 1988'de yayımlanan *Sımyacı* adlı eseri, endüstriyel dönemin özellikleri açısından ele alınmış ve eserde endüstri, toplum, birey ve bilginin etkileşimi analiz edilmiştir. *Sımyacı* eserinde bilgiye ve kitaplara artan önem vurgulanmakta ve bilginin ve yazılı kaynakların değeri, ana karakter Santiago'nun çökmüş bir kilisenin önünde durmasıyla sembolize edilmiştir. Bu durum, Orta Çağ düşüncelerinin yerini endüstriyel dönemde bilimsel ve akılcı yaklaşımların almasına işaret eder. Kilisenin harabe durumu geçmişin olumsuz yanlarını yansıtırken, önündeki büyük incir ağacı yaşamı ve yeniden doğuşu temsil etmektedir.

Ana karakter, hayallerini gerçekleştirmek için koyunlarını satarak bir yolculuğa çıkmış ve bu süreçte yeni bilgiler ve beceriler edinmiştir. Çobanlık, öğretici bir meslek olarak ele alınmış ve dini unsurlarla ilişkilendirilmiştir. Santiago'nun bilgide derinleşme ve kendini geliştirme arzusu, yalnızlığı ve yaşam sevincini kitaplar aracılığıyla ifade etmesi, bireyselliği öne çıkaran endüstriyel toplumun bir yansımasıdır. Kitap okuyan ve bilgiye, yeniliklere ulaşabilen bir çoban, toplumdaki meslek rollerinin değişebileceğini ve bilgiye erişimin demokratikleştiğini göstermektedir.

Ayrıca eserde, değişim ve yeniliğe açık olmanın pozitif yanları, bilgi ve pratik deneyimin önemi ortaya konulmuş ve bilgelik ile bireysel gelişim süreçleri analiz edilmiştir.

Anahtar Kelimeler: Endüstriyalizm, Bilim, Bilgi, Dönüşüm, Yenilik, Bireysellik

АННОТАЦИЯ

В этом исследовании работа Пауло Коэльо «Алхимик», опубликованная в 1988 году, рассматривается с точки зрения особенностей индустриального периода, а также анализируется взаимодействие промышленности, общества, личности и знаний в производстве. В «Алхимике» подчеркивается возрастающая важность знаний и книг, а ценность знаний и письменных источников символизируется образом главного героя Сантьяго, стоящего перед разрушенной церковью. Этот образ символизирует переход от средневековых взглядов к научным и рациональным подходам в индустриальную эпоху. В то время как разрушенная церковь отражает негативные аспекты прошлого, большое фиговое дерево перед ней символизирует жизнь и возрождение. Главный герой отправляется в путешествие, продав своих овец ради исполнения своей мечты, и в процессе приобретает новые знания и навыки. Пастырство рассматривается как образовательная профессия и связано с религиозными элементами. Стремление Сантьяго углублять свои знания, развивать себя, его одиночество и выражение радости жизни через книги отражают индивидуализм индустриального общества. Пастух, читающий книги и имеющий доступ к информации и инновациям, указывает на возможность изменения профессиональных ролей в обществе и демократизации доступа к знаниям.

Кроме того, в произведении подчеркиваются положительные стороны открытости к изменениям и инновациям, важность знаний и практического опыта, а также анализируются мудрость и процессы личностного развития.

Ключевые слова: Индустриализм, Наука, Знания, Трансформация, Инновации, Индивидуализм

Introduction

The Industrial Revolution is regarded as an important point in history. The production method based on human and animal power gave way to mechanization with the Industrial Revolution. This revolution, which began in England in the 18th century with the invention of the steam engine, is expressed in several stages. These stages, referred to as Industry 1.0, 2.0, 3.0, 4.0, and 5.0, are also used to indicate phases of development (Berktas & Oraklıbel, 2021). The development of steam engines and locomotives, the transformation of agriculture-focused production, and the acceleration of production, trade, and transportation (Yin, Stecke & Li, 2018; Aksoy, 2017) were followed by the rise of electricity as a major power source, leading to the widespread use and improved quality of machines (Pilevari, 2020; Rao & Prasad, 2018). Then came the period of digitization, with a focus on renewable energy sources (Yin et al., 2018; Rifkin, 2011), the integration of traditional industry with new technologies, and the development of artificial intelligence, robotics, and 3D printing, marking the era of smart production (Şekkelî & Bakan, 2018; Aksoy, 2017). Today, we are in a phase where technology is combined with human creativity, emotional intelligence, and experience, reaching a stage where technology serves humanity. As seen, with the Industrial Revolution, changes have accelerated over time. These transformations have also had significant impacts on both society and individuals (Doğan, 2003, p. 103; Avşar, 2018, p. 510).

Following the concept of the “Industrial Society” that emerged with these changes, new terms were coined to describe the newly formed society and order. These include terms introduced by different scholars, such as “Postmodern Era,” “Post-Bourgeois Society,” “Personal Service Society,” “Network Society,” “Information Society,” and “Technocratic Era” (Bozkurt et al., 2018). The term “Industrial” is also among these. While these concepts generally describe the societal structure of their time, it has been observed that within this framework, sociological traumas caused by individuals alienating themselves from their original purpose and becoming more robotic have also led to a focus on accessing and utilizing knowledge.

As a prominent example of the industrial and post-industrial era, this work has reached a substantial readership by reflecting the characteristics of the period through extraordinary events, thereby creating significant literary impact. The protagonist, Santiago, while making his living as a knowledgeable shepherd, dreams of a treasure near the Egyptian pyramids and, leaving everything behind and selling his sheep, sets out on a journey. On this long journey, he engages in trade and earns considerable profit; however, none of his earnings bring him satisfaction. His sole aim becomes achieving fulfillment both materially and spiritually. Would Santiago have shown the same courage if the treasure in his dream were something other than gold? At this point, Santiago’s desire to transition to the middle class and undergo social change shows parallels with Bell’s thesis. Examining similar theses and articles reveals that this aspect of our article provides diverse perspectives. According to Bell, barriers between time and space are removed through technological information, thanks to communication and knowledge. In particular, the novel contains expressions that reinforce the boundless power of knowledge, exemplified by Santiago’s conversations and actions involving the sun and wind. Likewise, the post-industrial emphasis on individualism is reflected in the frequent use of the term “Personal Legend” in the novel. Social, scientific, and social developments nurture individual existence, and from this perspective, the author’s influences on the work reflect the impact of the period he lived in. Coelho’s *The Alchemist*, set in the post-industrial period, reflects his thoughts through a mysterious story that aligns with Daniel Bell’s approaches to the post-industrial era. Daniel Bell, one of the most prominent figures behind the concept of post-industrial society, provided alternative

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definitions for ideology in the 20th century, in addition to theories developed by K. Marx and Francis Fukuyama regarding the industrial and post-industrial periods, particularly after the Cold War. The socio-economic problems of the era gained coherence through efforts to overcome class distinctions, signifying the end of ideology. His book, *The End of Ideology*, discusses social and sociological changes in the light of modernity and capitalism. Another major work, *The Coming of Post-Industrial Society*, analyzes the political dimensions of societal transformations. According to Bell, the increasing prominence of the professional class marks a shift toward class superiority. The development of science, technology, and fields of expertise indicates that a substantial part of the workforce is now centered around knowledge.

"All these developments are perceived by Bell as a transition from a society dominated by the working class to one where the middle class is predominant. Additionally, Bell emphasizes that significant structural changes affect knowledge and technology in society. According to him, there is not only an increase in the pace of new inventions but also a rise in the standard of living, which has accelerated since the industrial society era" (Temirkaynak, 2008).

In 1973, American sociologist Daniel Bell, in his book "The Coming of Industrial Society", introduced the term industrialism and discussed industrial society, emphasizing the growing importance of education, knowledge, scientific analysis, social services, human values, and theoretical knowledge in this period. The industrial process led to profound changes, particularly increasing the value placed on knowledge. The balance of power in society began to shift as the importance of land and machinery diminished and aligned more with information networks. The information age brought about transformation and change in all markets, as those who used knowledge most efficiently succeeded in various sectors. With the advancement of knowledge, technology has reached unprecedented levels, and human, technology, and knowledge have become integrated. Time and location are no longer relevant because of the internet, which allows everyone to access information from anywhere. According to Bell, the development of knowledge holds the potential to plan changes, foresee future risks, and evaluate costs. During this process, there was a transition from "Social Class" to "Knowledge Class," with knowledge replacing labor.

In the post-industrial labor force, agricultural and similar activities are increasingly replaced by commerce, transportation, education, information, leisure, and research, shaping social characteristics according to Bell. Drawing on these approaches by Bell, this study examines the features of the period through Paulo Coelho's novel *The Alchemist*, published in 1988, within a theoretical framework. Daniel Bell, who passed away in 2011, conducted numerous studies on post-industrial society.

Today, one of the most significant obstacles to the knowledge society is capitalism's cultural contradiction, which promotes hedonism—a focus on pleasure as a lifestyle—and positions it as a driving force within the dominant liberal value system (Bell, 2022: 74). Socially, during the industrial period, people began to place more importance on knowledge and their individuality, turning inward and seeking truth. The aim of this study is to discover the traces Bell's approach to *The Alchemist* in this study is to highlight how Bell illuminated the post-industrial era with definitions that linked economics, knowledge, and technology appropriate to his time.

Methodology

This study is a qualitative research and was created using the document/text analysis method. In this process, the novel related to the research topic and the period in which the

novel was set were scanned in detail and the data obtained through the document/text analysis method were analyzed using content analysis, which is an inductive analysis type (Baltacı, 2019).

Analysis of “The Alchemist”

The Alchemist, published by Paulo Coelho in 1988, will be discussed in terms of industrial factors. We talked about how important information has become in the industrial period. At the beginning of the book, the following sentences attract attention: “The Alchemist picked up the book brought by a caravaner. The book did not have a cover, but he still understood who the author was: The author was Oscar Wilde.” (p. 11) The importance of books and knowledge appears in the first lines. “The main character's name was Santiago. The sun was about to set when he and his flock arrived in front of the old, abandoned church. The roof of the church has long since collapsed, a huge pharaoh fig grew in the place where ritual items were once placed.” (p. 15) Based on these considerations, it can be realized that medieval ideas have been replaced by scientific data in the industrial period. Negative depictions of the church bring to mind a reflection on the dark experiences of previous periods. On the other hand, the presence of a large fig tree in front of this ruined church evokes life, rebirth and positive thoughts. “He put the book he had read and finished under his head as a pillow. Before he fell asleep, he thought he should read thicker books...” (p. 15) “He used to read parts of the books that influenced him, and sometimes he would talk about the loneliness or the joy of life of a shepherd wandering in the fields...” (p. 16) In this part, the author expresses his sense of individuality in society. “Sometimes he would tell them about the latest innovations he had seen in the cities.” (p. 16) In this point, a connection has been established with innovations in cities. “I didn't know shepherds could read books,” said a woman's voice beside her... It is seen that the roles assigned to professions in society may now change.” (p. 17) He attended seminary until he was sixteen. His parents wanted him to be a clergyman; Such a thing was a source of pride for a poor peasant family who, like their sheep, worked only for water and food. The belief that the only way to salvation for a poor and rural peasant family is a good education, so that their children will live their lives in better conditions, has increased in the industrial period. “The shepherd left the fortune-teller in disappointment; He had decided never to believe in dreams again... First he went and ate something and replaced his book with a thicker one...” (p. 29) These sentences emphasize the importance of knowledge and self-development rather than dreams. “I am the King of Salem,’ said the old man—why should a King quarrel with a shepherd? The young man asked. There are many reasons for this, but let's say the most important reason is that you have the power to fulfill your Personal Destiny.” (p. 33) From this point of view, it turns out that what brings a King and a shepherd together at a common point is books. With the information age, it is obvious that the main determining power will emerge mainly from knowledge and skills. “The young man put the two stones in his saddlebag. From now on, he would make his own decisions.” (p. 42) Traditional social multiple decisions have now been replaced by individuality. Mass mobility was very important during the industrial period. In the industrialism, this situation turned into subjectivity. In the industrial period, creativity has come to the fore, monotony of the way of life is not attractive to waste. The hero in the story has also risked many things to make these dreams come true by pushing normal life standards to realize his dream. For example, he sold his sheep and set out for the pyramids in Egypt.” “But we can serve tea in crystal glasses. In this way, people will like the tea very much and will want to buy crystals. Because beauty is what impresses people the most.” (p. 67-68) In the industrial period, beauty and innovation have become one of the remarkable elements. More income can be obtained thanks to knowledge, innovation and skills rather than

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production. "I don't want to change, because I don't know how to change. I'm really used to myself now." (p. 68) There is a social point of view here that is afraid to abandon its habits. "Shortly thereafter, the Merchant hired two new workers. He also had to bring sacks of tea to meet the wants of men and women thirsting for novelty." (p. 70) It has been observed that there may be an increase in the number of new jobs and workers as a result of changes. "I'll go back and continue where I left off," thought the young man. "However, I did not learn Arabic from sheep." (p. 73) A person who wants to learn something and improve himself must take some risks. "There is a language that everyone in the world understands, and he has used this language to develop his shop. It is the language of enthusiasm, the language of attempts made with love and passion to accomplish something desired or believed." (p. 73) In this process, it is seen that the old model structures do not work and should be evaluated not only in terms of economy and technology, but also in terms of multiculturalism and labor. "Who knows, maybe they didn't discover the secret of the Magic Stone - in other words, the Philosopher's Stone." (p. 77) It is mentioned in the Bible. It was from this book that I learned how to make this Urim and Tummim. These stones are the only prophetic tools that God allows." (p. 80) The wise, old king gave these stones to the young man, saying that if he was undecided in any situation, he could refer to these stones. In the industrial period, the concepts of gambling, oracle and magic also gained popularity. It has been used quite a lot in various TV series and movies. "I've learned a lot from sheep and crystals," he thought. "In the same way, I can learn from the desert. Because he's older and wiser." (p. 84) The structure of the new society is based on theoretical knowledge and practical acquisition. "You too should read more about the world," replied the Englishman. Books are just like caravans." (p. 88) As in this sentence, the importance given to the book and the information is remarkable. "Everything that is above and below the earth is constantly changing, because the earth is alive and has a soul." (p. 88) It was also emphasized in this period that everything that is thought to have a life and soul will undergo a change in the process. "The book in which the young man was most interested was the biographies of famous alchemists.

Alchemists were people who devoted their whole lives to refining minerals in their laboratories..." (p. 90) Here, too, reference is made to the pre-industrial period. It emphasizes the capital obtained for production by societies that are dependent on raw materials. "The young man's interest in alchemy grew. He thought that with a little patience, he could turn everything into gold." In transforming societies, the seeds of technological structures have begun to be sown thanks to knowledge and skills. It is also understood from the following sentences that these thoughts are supported: "But when he himself attempted to learn the method of attaining the Great Work, he was utterly astonished. There was nothing but patterns, cryptic information, and texts with dark meanings." (p. 91) "And the Englishman was following his own personal legend." (p. 101) Individuality has come to the fore in industrial society. At this point, the Englishman began to research in the desert to learn how to make gold in order to realize his own personal dreams. So he went in search of him in order to get support from a good alchemist he had heard. "Do you know anyone in the village who cures diseases?" the young man asked him. Why are you looking for a man like him? The Arab asked." "Because my friend over there traveled for months to get to know this guy." (p. 102) The first and most important feature of industrial society is that the labor force is no longer interested in agriculture or manufacturing; instead, it is involved in services such as commerce, finance, recreation, transportation, health, research, education, and administration (Bell cited in Waters, 1996, p. 110).

The journeys, mysterious events and researches that we encounter throughout the story have become the most prominent situations in this process. "A man who knows the secrets of the world. He speaks to the demons of the desert, said the young girl. The demons

were the fairies of good and evil." Again, in support of these sentences, the following words are quite remarkable: "The desert was full of people who earned their living by easily understanding the Spirit of the Universe; and they were afraid of the priests, women, and the elderly." (p. 109) Mysterious events have become interesting during this period. "This is the first phase of the study," he said. I need to purify the mixed sulfur. And in order to make that happen, I have to not be afraid to fail. The fear of failure has always prevented me from undertaking the Great Work until now." (p. 107) According to Daniel Bell, who has made important contributions to the definition of industry; industrial society is defined as the quality of life measured by services and comfort. Mentioned above, both development in knowledge and easily obtained living conditions are observed in the society. "...because you will learn to love and you will know fifty thousand palm trees one by one. You will see how they develop and they will show you that the world is constantly changing. After a while you will interpret the signs better and better, because the desert is the teacher of teachers." (p. 124) As can be understood from these statements, the effects of the industrial period are evolving according to the industrial period. It is inevitable that the technical workforce will become increasingly important. "God created this world so that people could understand the miracles of his spiritual teachings and knowledge through objects. That's what I call Action." (p. 131) It is stated from these sentences, which refer to the purpose of human beings' coming to the world, a person will be able to reach the purpose of life with his knowledge, skills and actions. "Maybe if you were in an alchemy lab, now was the time to study the best of your method of learning the Emerald Slab. But you're in the desert now. So it's best to dive into the desert. It helps you understand the world, as well as anything that happens on the earth." (p. 131-132) It is emphasized that the person should not be left to his fate by working with the existing opportunities, learning and always looking for ways to achieve better. "Teach me to be the wind for a while," the young man requested. So that we can talk together about the unlimited possibilities of people and winds." As can be seen from these statements, human beings have a tremendous ability. In order to use it, all he has to do is be aware and make an effort. "He didn't have to prove his science and art to anyone. On his way to his personal history, he had learned everything he needed to know and experienced everything he had ever dreamed of living." (p. 160) In the industrial period the knowledge, skills and the way they are applied at the highest level have also influenced the alchemist.

Conclusion and Discussion

Coelho, through this work, vividly portrayed the lives of shepherds and the life cycle of wanderers. Santiago, a shepherd from Andalusia, was someone who loved to travel and followed his dream, but one of the things that excited him and brought him awareness was acquiring new knowledge. He realized that when people believed they could not choose their own destiny and could not control what happened to them, they thought their lives were controlled by fate, which was not true. Additionally, there was an emphasis on not forgetting the language of omens and following one's destiny and knowledge to the end. The work taught Santiago and readers the vibrancy of opportunities in life. His interaction with the crystal merchant marked another pivotal moment in his life, as it revealed the knowledge management involving the work culture necessary to achieve success in both worldly and personal senses. His experiences in the desert unveiled some of life's most invaluable lessons. Coelho's depictions of the culture, beliefs, and attitudes of people living or traveling in the desert, along with the knowledge and management derived from nature, were truly remarkable. Santiago realized that disobedience in the desert meant death. In the conclusion, the shepherd sold everything in his life to make his dreams come true. The mission undertaken by the main character of the novel was accepted as much better than the classical

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understanding of a shepherd. In the novel, the shepherd turned into an investigative sage. After the journey, he returned to the spirit of the universe, and everything he experienced in this process returned to him as wisdom. As a result of his courage, he found his own self and realized that the real treasure was hidden within himself. The relocation of an individual from their natural environment to another place leads to new experiences and various interactions. The wisdom gained from cultural differences guides Santiago to fulfill his long-held dream in the novel "The Alchemist." The cultural and behavioral phenomena depicted in the novel must be examined at physical, psychological, and spiritual levels to emphasize the universal role of culture (Anbarasi, 2015). During the periods in which these phenomena developed (industrial and post-industrial), the interaction between society and the individual varied. Although modern Western societies have undergone significant changes, the concept of a post-industrial society remains ambiguous in many aspects. In particular, the concept of the service sector retains a degree of uncertainty. In the structure of society, nostalgia, local language, and tradition are intertwined with play, performance, and transgression in a complex manner (Urry, 2020).

The fundamental difference between industrial and post-industrial society lies in the fact that the sources of innovation in post-industrial society increasingly rely on the codification of theoretical knowledge. Throughout history, every society has depended on knowledge, but the accumulation and distribution of theoretical knowledge have only recently emerged as the driving force behind innovation and change (Bell, 1976).

One of the notable characteristics of the concept of the information society is that, similar to the idea of post-industrial society, it has found widespread discussion not only in academic literature but also in mass media and popular books (Kumar, 2020). Information management did not emerge as an independent academic field until the 1980s (Cooper, 2006). While practitioners and academics have increasingly recognized the potential benefits of knowledge management, ongoing disagreements persist regarding the meaning of the concept (Davenport & Prusak, 1998; von Krogh, Ichijo & Nonaka, 2000; Malhotra, 2001). In this context, knowledge must be considered in its broadest sense: Knowledge management can be understood as the practice of capturing and developing both individual and collective knowledge within an organization to promote innovation. Moreover, knowledge management can be seen as a strategy for enhancing organizational efficiency and competitiveness. This strategy encompasses the processes of identifying, capturing, creating, and applying knowledge (Grizelj, 2003; Davenport, De Long & Beers, 1998; Nonaka, 1991).

From the mid-1980s, a shift began from a production-oriented society to a market-oriented one (Wiig, 1997; Sveiby, 2001). The third phase of knowledge management literature emerged in the mid-1990s and continued into the early 21st century. In his book "Post-Capitalist Society" (1993), Drucker argued that the Western world had entered a period where knowledge, rather than capital, natural resources, or labor, would become the primary economic resource.

The growth of modern Western industrial technology is assumed to be primarily the result of changes in the "state of knowledge" and the interaction of these changes with developments in industry. The "state of knowledge" encompasses not only science and technology but also other aspects of thought, such as art and religion, which influence humanity's perception of the material universe. Changes in industry, among other things, likely alter the expected benefits from a potential change in technical knowledge. The "benefits" expected from modifying the stock of technical knowledge are those anticipated and valued by the entity aiming to bring about the change. In a private enterprise economy, these benefits are often in the form of profit for the inventor or their sponsor. This highlights the necessity of knowledge-based industry and commerce (Schmookler, 1962).

As time progresses, the power of knowledge holds the potential to shape various evolutions in management. The large-scale sociotechnical transformation brought by smart industries can both include and exclude people, industries, knowledge, and geographical regions, potentially leading to greater or lesser societal division. The extent to which Industry 4.0 will enhance or diminish inclusivity, justice, solidarity, and responsibility remains uncertain and is considered an ethical issue. Smart industries present a continuum between data collection and transparency through I4.0 technologies, which may lead to total surveillance. While people and companies will have access to a broader range of information and data, many individuals' lives will be captured as data. This situation has the potential to render people dependent and vulnerable within the big data industry (Moore & Tambini, 2018).

In Coelho's novel *The Alchemist*, the traces and characteristics of the industrial period were examined. The findings related to the industrial period were examined and their social reflections were illuminated. Under the leadership of Daniel Bell, who left his mark on the period, education, social services and personal developments were included. It has been observed that the service sector provides more efficiency than manufacturing is one of the most important features of this period. In the story, the main character starts his journey to make his dreams come true by selling his sheep. During this journey, he learns about different professions by having various knowledge and skills, and even earns money by entering the crystal seller business, which he did not know at all for about a year. The fact that the shepherd migrates by selling his sheep and starts trading to earn money reflects the general characteristics of this period. It is also not a coincidence that the main character's profession is shepherding. Because shepherding is a prophetic profession and has an instructive identity. The fact that almost all the prophets came from the profession of shepherds shows that education and knowledge started in this way before the development of technology. The fact that religious information representing the holy book, which begins with the command 'Read!', is also included in the work, opens the door to researchers from another perspective. Again, many images that clearly reflect the characteristics of the period have been revealed in the work. Many examples have been found in the work, which is open to examination in terms of psychoanalytic, mystical, sociopolitical and industrial period. It has been mainly investigated in terms of the industrial and post-industrial period.

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