

SILAS' ANXIETY IN DAN BROWN'S *THE DA VINCI CODE*

THESIS

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ENGLISH LETTERS DEPARTMENT

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

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2018

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THESIS

Presented to:

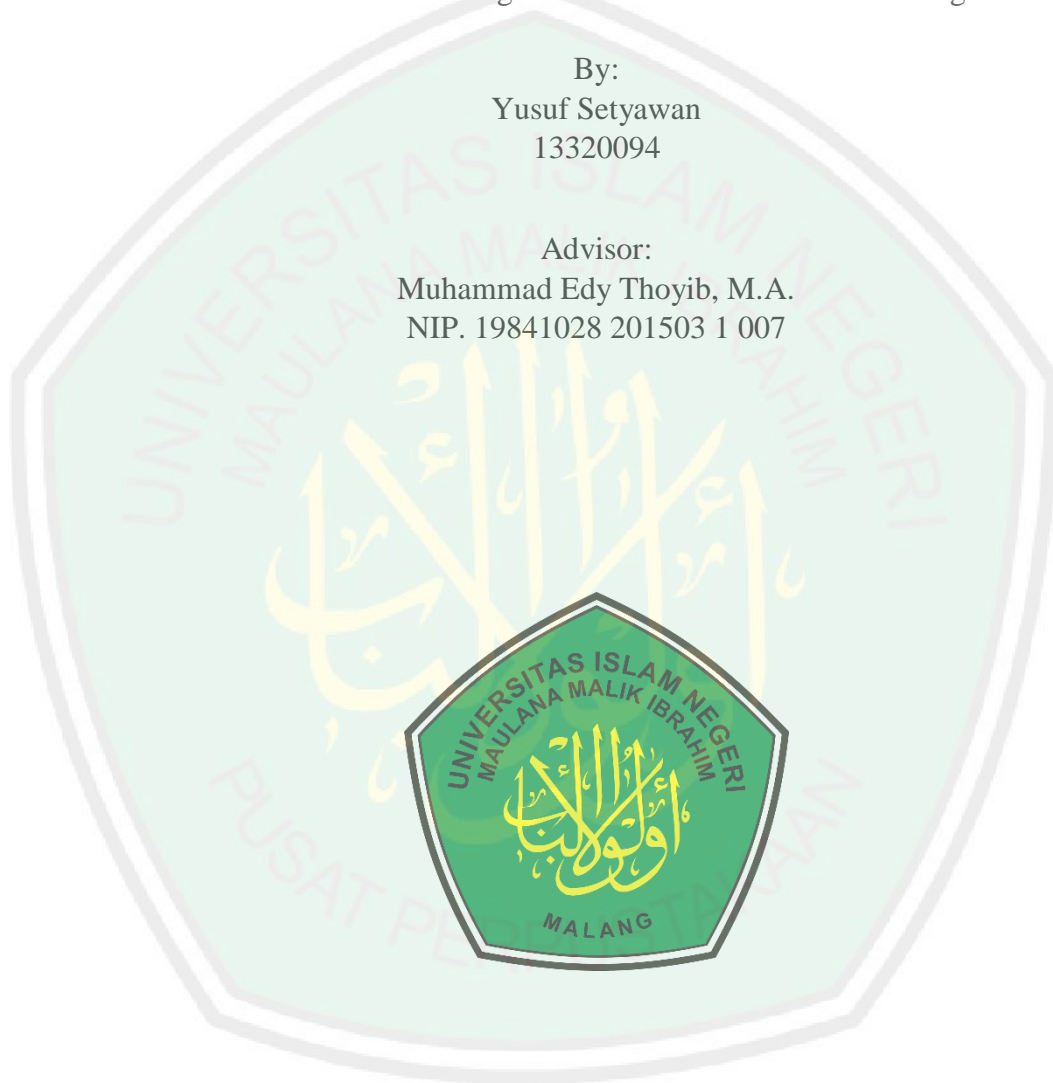
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MALANG
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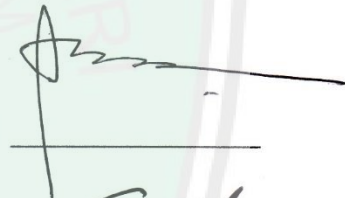
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Malang, March 28th 2018



Yusuf Setyawan
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MOTTO

“You don’t have to control your thoughts. You just have to stop letting them control you.” —Dan Millman

“Fear is the path to the dark side, fear leads to hate, hate leads to suffering.” —anonymous

“I don’t want experiences and knowledge that I have, buried along with my body when I die.” —Bambang Mustari Sadino

DEDICATION

This thesis is dedicated to;

My parents H. Suwito and Hj. Sri Imayani Mesiyah who always support me from
zero to be hero.

My brothers and sisters Hidayat, Aria Yunita, Ahmad Lukman Hakim, Nabilah
Kalsum whom I love.

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Although I try to do the best, I realize that this thesis is so far from excellence and still need improvement. Therefore, I will appreciate the valuable criticisms, suggestions, and comments from the readers.

The Writer

Yusuf Setyawan



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ABSTRACT

Setyawan, Yusuf. 2018. **Silas' Anxiety in Dan Brown's *The Da Vinci Code***. Thesis, English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Advisor: Muhammad Edy Thoyib, M.A.

The present study aims to explore the feeling of basic anxiety of the main antagonist character living in fear environment in Dan Brown's *The Da Vinci Code*. The novel is chosen because it involves complex conflicts faced by the main antagonist character. Further, it is to show that such phenomenon, which is happening rapidly in recent years, has happen years ago too. As the novel conflict fits today's issue of family and parenting style, the study is worth conducting.

This study employs the theory of basic anxiety by Karen Horney. The theory of basic anxiety viewed by Karen Horney focuses on discussing the ten neurotic trends and self-theory. The theory is applied to answer the question what kind of neurotic needs which indicate Silas' anxiety and what are the causes of Silas' anxiety. To present the data of such phenomenon indication in the novel, the novel is read while highlighting the words, sentences, and paragraph indicating the phenomenon. Thus, regarding to Horney's theory of basic anxiety, this study is to explore the neurotic needs which indicate Silas' anxiety and what are the causes of Silas' anxiety.

The result of this study reports that the main antagonist character Silas in Dan Brown's *The Da Vinci Code* failure to fulfil neurotic needs such as; the neurotic need for affection and approval, the neurotic need for a powerful partner, the neurotic need for social recognition or prestige, the neurotic need for ambition and personal achievement, the neurotic need for self-sufficiency and independence. The causes of Silas' anxiety are; Abandonment, contempt, deserted, discrimination, helpless, too much responsibility, and rejection.

Keywords: Psychological Analysis, Basic Anxiety, Neurotic needs.

ABSTRAK

Setyawan, Yusuf. 2018. **Silas' Anxiety in Dan Brown's *The Da Vinci Code***. Skripsi, Fakultas Humaniora, Jurusan Sastra Inggris, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Dosen Pembimbing: Muhammad Edy Thoyib, M.A.

Tulisan ini bertujuan untuk menemukan perasaan kecemasan dasar (basic anxiety) yang dirasakan oleh pemeran utama antagonis yang hidup dalam keadaan menakutkan di lingkungannya pada novel *The Da Vinci Code* yang ditulis oleh Dan Brown. Novel ini dipilih sebagai subjek penelitian karena novel ini menyajikan ragam masalah kehidupan yang sangat kompleks yang dihadapi oleh pemain utama antagonis. Selain itu, tulisan ini juga bertujuan untuk menunjukkan bahwa masalah seperti ini masih saja terjadi pada zaman sekarang, terkhusus pada isu permasalahan keluarga dan pola pengasuhan orang tua pada zaman sekarang. Oleh sebab itu, kajian pada permasalahan ini sangat tepat untuk dibahas.

Kajian ini menggunakan teori Kecemasan Dasar Karen Horney. Pendapat Karen Horney pada teori ini dianggap paling komprehensif dibandingkan dengan tokoh-lainnya. Teori kecemasan dasar yang diungkapkan oleh Karen Horney Fokus membahas 10 kebutuhan neurotic dan teori diri. Teori ini digunakan untuk menjawab pertanyaan tentang apa saja yang mengindikasikan kecemasan dasar pada Silas dan juga penyebab munculnya kecemasan dasar pada Silas.

Hasil dari kajian ini menyatakan bahwa pada dasarnya pemain utama antagonis yang bernama Silas pada novel ini mengalami kecemasan ditandai oleh kegagalan untuk memenuhi kebutuhan neurotic pada diri Silas. Silas tidak berhasil untuk memenuhi 5 kebutuhan neurotic, yaitu kebutuhan kasih sayang dan pengakuan, kebutuhan pasangan, kebutuhan untuk mendapatkan martabat dan pengakuan sosial, kebutuhan prestasi dan kepuasan diri. Penyebab munculnya kecemasan pada diri Silas adalah; pengabaian, penghinaan, kesepian, diskriminasi, tak berdaya, tanggung jawab yang berlebihan, dan penolakan.

Kata kunci: Analisa Psikologis, Kecemasan Dasar, Kebutuhan Neurotik

الملخص

ستيوان، يوسف. ٢٠١٨. القلق سيلاس في دان براون في قانون دافنشي. البحث العلمي، قسم الأدب الانجليزية، كلية العلوم الإنسانية، الجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: محمد ايدي طيب، الماجستير

تهدف هذه الكتابة لتوجد علي الشعور أساسيات القلق (القلق الأساسية) التي يشعر بها خصم الرئيسي، وهو الذي يعيش في دولة مخيف في رواية دافنشي قود الذي تألف بدان براون. اختيار هذه الرواية كموضوع البحث لانها تعرض مشكلات الحياتية المتنوعة التي تواجهها اللاعبين هو خصم الرئيسية. كذلك تهدف هذه الكتابة لتدل علي المشاكل التي تزال تحدث في اليوم، ولا سيما فيما يتعلق بالمشاكل الاسرية وأنماط رعاية الالباء والأمهات اليوم. فلذلك هذا البحث هو مستحق بالمناقشة.

تستخدم هذه الدراسة نظرية القلق الاساسيه من كارين هربي. تعتبر اراء كارين حول هذه النظرية أكثر شمولاً بالمقارنة مع الآخرين. النظرية الاساسية القلق التي يعبر عنه كارين هربي يناقش التركيز ١٠ نظرية النفس والاحتياجات العصبية. استخدام هذه النظرية للإجابة علي الاسئلة حول شيء يشير إلى أساسيات القلق علي سيلاس ويسبب ظهور أساسيات القلق علي سيلاس.

نتائج من هذه الدراسة يعني ان اللاعبين الرئيسيين هم أساسا الخصوم واسمه سيلاس، أصابه القلق التي تتميز بالفشل في تلبية احتياجات العصبية علي سيلاس. عدم الوفاء بالاحتياجات العصبية مثل؛ الحاجة العصبية للعاطفة والموافقة، والحاجة العصبية لشريك قوي، والحاجة العصبية للاعتراف الاجتماعي أو هيبة، والحاجة العصبية للطموح

والإنجاز الشخصي، والحاجة العصبية للاكتفاء الذاتي والاستقلال. أسباب القلق سيلاس هي، الهجر، الاحتقار، الهجر، التمييز، العجز، الكثير من المسؤولية، والرفض. الكلمات الرئيسية: التحليل النفسي، القلق الأساسي، الاحتياجات العصبية.



CHAPTER I

INTRODUCTION

This chapter provides background of the study, problem of the study, objectives of the study, scope and limitation, significance of the study, research method, and definition of key terms.

1.1 Background of the Study

Literature is one of human expressions. It comes from the human thought. And it talks about human life. Literature is presented in society to convey the benefits things about the idea, life, thought, emotion and all of which happen in society. According to Roberts (Triawati, 2004), literature is a fundamental discipline for the knowledge of man, one that tread the deeper and vaster fields of humanism. Literature helps the readers grow both personally and intellectually, because it enables from recognize human dreams and struggle in different societies that they would never otherwise get to know.

A novel is described as a fictitious prose narrative or tale presenting a picture of real life. Especially the emotional crises in the life history of the men and women. According to Kenny (1996), novel is decidedly not mean to be read at single setting. It is an invested story in prose, long enough to fill a complete book. The novel is longer and more complex than the short story and it is not usually composed of the traditional plots of myth and legend. Peck (1985) stated that novel is a kind of literary work that has relation to the author and it cannot be separated from the place where the author comes from. The author produces the

novel suitable with his social life such as talking about political, economic, social and so on. So, novel is really a reflection of human life in the world. Novel has intrinsic and extrinsic elements. We can analyze the novel from intrinsic elements such as theme, character, plot, setting and point of view. One of important intrinsic elements in novel is character. It is one of the basic elements of the novel. Because without character there will not be a plot and no play anymore.

According to Karen Bernardo (2015), in fictional literature states that character is the person or people presented the writer, in work of narrative or novel, who conveys their personal qualities through dialogue and action by the reader or audience understand their feeling, intention and material. One other hand, from extrinsic element we can find politic, economic, sociological, religion, culture, and psychological aspect. Analyzing psychological aspect is really important because it has relation with human life such as behavior, mind, feeling, motivation, wishes, and so on. By using psychological approach, we can know the one's attitude, personality, and spirit of his life in the world and also the background of life.

In this research, the novel entitled *The Da Vinci Code* by Dan Brown is interested to be analyzed. As stated above, the intrinsic element of novel is character. So, the main antagonist character in this story is interested to be analyzed. The antagonist is character(s) (or situation) that represent the opposition against which the protagonist must contend. In other words, the antagonist is an obstacle that the protagonist must overcome. Antagonist character is selected as an object of this research because it is very influential on the plot of this story and

it has big influence to readers. Next, character can be defined as any person, animal, or figure presented in a literary work. There are many types of character that exist in literature each with its own development and function (Janovsky, 1999).

The main antagonist character in this novel reflects a condition when he was child and his father was furious at having an albino for his son and blamed Silas' mother. Silas (real name is Simon) is the antagonist in *The Da Vinci Code*, a monk of Opus Dei, and the murderer of Jacques Sauniere. Silas, an albino, is motivated by the rejection and horror he has faced since he was young. When he falls into the orbit of Bishop Aringarosa, he finds religion and devotes himself to the strict Catholic ways of Opus Dei. He is obsessed with self-punishment and celibacy. His goal in life is to aid the Bishop and Opus Dei. Although he is not evil in his nature. Silas, being an Opus Dei follower, is instructed by the teacher to locate the holy Grail, killing whoever is needed to be killed in order to find it. Silas was born an albino. He had originally lived in Marseille with his parents. However, his father was furious at having an albino for his son. and blamed Silas's mother, repeatedly beating and eventually killing her.

Analyzing the problem of the antagonist character by using psychology theories. Horney's theories are used as the approach in this research because the main concept of Horney is basic anxiety. Basic anxiety is the feeling of being helpless, small and insignificant in a world that is out to abuse and attack. All children need feelings of safety and security, but these can be gained only by love from parents. Unfortunately, parents often neglect, dominate, reject, or

overindulge their children conditions that lead to the child's feelings of basic hostility toward parents. If parents do not satisfy children's needs for safety and satisfaction, child develops feelings of basic hostility toward the parents. This hostility is rarely expressed overtly, but instead, repressed with no conscious awareness of it. These repressed feelings of hostility lead to profound feelings of insecurity known as basic anxiety (Feist, 2009).

Basic hostility and basic anxiety are inextricably interwoven. Hostile impulses are the principle source of basic anxiety but basic anxiety can also contribute to feelings of hostility. Children who feel threatened by their parents develop a reactive hostility in defense of that threat. This reactive hostility may in turn, create additional anxiety. It does not matter whether anxiety or hostility is the primary factor. The important point is that their reciprocal influence may intensify a neurosis without a person experiencing any additional outside conflict (Feist, 2009).

Basic anxiety itself is not a neurosis but it is the nutritive soil for neuroses. Basic anxiety is constant and relenting and needs to particular stimulus. It permeates all relationships with others and leads to unhealthy ways of trying to cope with people. Neurotics are frequently trapped in a vicious circle in which their compulsive need to reduce basic anxiety leads to a variety of self-defeating behaviors; these behaviors then produce more basic anxiety, and the cycle continues (Feist, 2009).

Neurotic Needs; Horney identifies 10 categories of neurotic needs that mark neurotics in their attempt to reduce basic anxiety. These include needs (1) for affection and approval, (2) for a powerful partner (3) to restrict one's life within narrow borders, (4) for power, (5) to exploit others, (6) for social recognition or prestige, (7) for personal admiration, (8) for ambition and personal achievement, (9) for self-sufficiency and independence, and (10) for perfection and unassailability. Neurotic Trends Later, Horney grouped these 10 neurotic needs into three basic neurotic trends, which apply to both normal and neurotic individuals in their attempt to solve basic conflict. The three neurotic trends are (1) moving toward people, in which compliant people protect themselves against feelings of helplessness by attaching themselves to other people; (2) moving against people, in which aggressive people protect themselves against perceived hostility of others by exploiting others; and (3) moving away from people, in which detached people protect themselves against feelings of isolation by appearing arrogant and aloof (Feist, 2009).

Some previous researches have been conducted with the relevant topics, the first research is conducted by Siti Roihatul Janah (2013) in her thesis *Devine Feminine: Sophie Neveu's Character in Dan Brown's The Da Vinci Code*. She aims to discover how Sophie Neveu's effort and struggles on male domination and female subordination. She uses liberal feminism theory based on Rosemary Tong's classification. The second research is carried out by Fendy Yugo Sarjono (2016) in his thesis *Dr. Leidner's Anxiety Reflected in Agatha Christie's Murder in Mesopotamia (Psychoanalysis)*. He discusses kinds of anxiety is felt by Dr.

Leidner, how anxiety happened to Dr. Leidner, and what defense mechanism are done by Dr. Leidner by using Freud's theory. It uses the same approach as reference to help the analysis.

After having a close reading, Silas' anxiety in Dan Brown's *The Da Vinci Code* is analyzed by using other theory in order to give a new sense of analyze that novel. However, this research is different from those previous studies since this is stressed on deep analysis about anxiety of the antagonist character in *The Da Vinci Code* a novel by Dan Brown based on Karen Horney's theories.

1.2 Problems of the Study

1. What kinds of neurotic needs which indicate Silas' anxiety in Dan Brown's *The Da Vinci Code*?
2. What are the causes of Silas' anxiety in Dan Brown's *The Da Vinci Code*?

1.3 Objectives of the Study

1. To explain kinds of neurotic needs which indicate Silas' anxiety in Dan Brown's *The Da Vinci Code*.
2. To explain the causes of Silas' anxiety in Dan Brown's *The Da Vinci Code*.

1.4 Scope and Limitation

This research focuses on analyzing of the neurotic needs which indicate anxiety of the main antagonist character, and the causes of the anxiety experienced by the main antagonist character of Silas in Dan Brown's *The Da Vinci Code*. The limitation of this research uses the theory of neurotic needs and

basic anxiety by Karen Horney. The intrinsic features are the only thing which is analyzed.

1.5 Significance of the Study

This research gives some theoretical and practical contributions. Theoretically, this research is expected to develop literary studies to understand and apply the theory of scientific work and the study function to enlarge the theory of anxiety by Karen Horney in order to find new sight of these theories. This theory is necessary to develop in analyzing the novel because it has capability to understand human's anxiety and how they can reduce their anxiety.

Practically, this research is expected to be beneficial to give insight about what actually happens in the real life. This research can help the readers to understand the psychological condition which does not only happen in the reality but also in literary work since literary work believed as a mirror of psychological phenomenon in reality. Hopefully this research can be continued to the reader analysis about psychological problem in various points of view.

1.6 Research Method

This research method covers research design, data sources, data collection, and data analysis.

1.6.1 Research Design

This research is categorized into literary criticism that uses psychology of personality to deal with the idea. It is categorized as literary criticism because literary criticism is a disciplined activity that attempts to describe study, analyze,

justify, interpret and evaluate a work of art (Wellek and Warren, 1956). Literary criticism is intended to analyze, evaluate, justify, describe, or judge a literary work (*Encyclopedia Americana*, 1978).

To be able to conduct a literary criticism, the use of appropriate approach is needed. Psychological approach is applied in this research. The approach is to find out the aspect of the main antagonist character's personality in *The Da Vinci Code* and to elaborate the one of psychology's theory, Karen Horney's theory of basic anxiety.

According to Horney, people try to cope with their basic anxiety by adopting a compliant or self-effacing solution and moving toward, by adopting an aggressive or expansive solution and moving against people, or by becoming detached or resigned and moving away from people. People in whom compliant trends are dominant try to overcome their basic anxiety by gaining affection and approval and controlling others through their dependency. Their values "lie in the direction of goodness, sympathy, love, generosity, unselfishness, humility; while egotism, ambition, callousness, unscrupulousness, wielding of power are abhorred" (Horney, 1945).

1.6.2 Data and Data Source

The data of this research are taken from the literary work entitled *The Da Vinci Code* by Dan Brown. *The Da Vinci Code* was published by Doubleday in 2003. This novel contains of 105 chapters, 489 pages which are based on every antagonist characters' point of view and which is argued to be related the Silas'

anxiety. The data are presented in the form of words, phrases, and sentences of the novel indicating the anxiety and the actions of the antagonist character in the novel.

1.6.3 Data Collection

There are some techniques to get the data, reading and understanding the novel are the most appropriate data collection technique in this research, those are the first thing should be done to make a valid data. The data are taken from the novel *The Da Vinci Code* by Dan Brown. The data of this research are obtained from the following steps:

First, reading and understanding about general plot, the characters, and their role in the story. Then, the second reading is intended to search and find the data by underlining the evidence which are considered significant to the study. The third, classifying the required data to answer the problem of the study. The last is evaluating the data that have been chosen. Finally, the data that have been chosen were evaluated to make sure that the data are proper with the problem of the study.

1.6.4 Data Analysis

After the data have been collected, the data analysis is presented, there are three steps in doing data analysis. The first step is organizing, separating and classifying the data related neurotic needs which indicate Silas' anxiety and the data that causes Silas' anxiety. The second is interpreting and analyzing the data based on neurotic needs and basic anxiety by Karen Horney. The last step is

drawing the conclusion and rechecking if the conclusion is appropriate enough to answer the stated problem, what kinds of neurotic needs which indicate anxiety and what the causes of anxiety are found in the main antagonist character of Silas.

1.7 Definition of Key Terms

In order to avoid misinterpretation of the term, the writer describes the definition of key terms.

Anxiety : A feeling of being helpless and isolated in a world conceived of as potentially hostile.

Neurosis : A tendency that particularly affect neurotic, typically to the point of having a significant negative impact on their lives (and often around them).

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter presents review of related literature. It contains some topics used to support the analysis in the research which is necessary source concerning the topics. Those are psychology of literature, psychological analysis, novel, characters, Horney's psychoanalytic theory, the impact of culture, basic hostility and basic anxiety, neurotic needs, neurotic trends and previous of the study.

2.1 Psychology and Literature

Psychology and literature are study about human being, but they have different object of concern. Psychology deals with the real life of situation and literature deals with the imagery of human being. Theory of literature says: "By psychology of literature, we may mean the psychology study of the writer, as type and as individual of the study of the creative process, or the study of the psychological types and laws present within works of literature or finally we effect of literature upon its reader (audience psychology)" (Wellek and Warren, 1956).

Psychology and literature do not stand apart. Psychology can be applied to analyze the work of literature (Papalia, 1985). Psychology maybe defined as the science that the studies the behavior of man. Besides that, literary psychology is literary studies that consider the literary works as psychology activity, the author uses the thought, feeling, and work in working (Endraswara, 2003).

Using psychology to understand literature, we would first have to know how the mind works. For example, we believe we have discovered exactly how the mind or imagination works, and therefore we can explain everything in literature (Dudek, 1974).

It concludes that psychology and literature study about human being but they have different object of concern; psychology deals with human being, while literature deals with imaginary human being. Although between psychology and literature do not stand a part, as psychology can be applied to analyze the work of literature.

2.2 Psychological Analysis

Literary works represent human behavior in social life. Exploring characteristic of human being is carried out using Psychological Analysis. There are three areas of psychological analysis in literary works; they are the condition of the author, the literary work itself, and the readers (Endraswara, 2003).

According to Endraswara (2003), the first area is called expressive approach. In this area, the point is the psychological condition of the author. This factor will affect the Literary work itself because the author will write what he or she feels or what happens in his or her life. For example, if the author has experience about car accident then he or she is afraid of driving a car, then it is a big possibility that the author will write a literary work about the car accident or having trauma about driving a car.

The second area is the literary work itself or textual approach (Endraswara, 2003). In this area, the analysis is not about the author. The analysis

does not have connection with the psychological condition of the author. Yet it is purely about the character and characterization in the literary work.

The third area is the readers known as receptive-pragmatic approach (Endraswara, 2003). In this area, the analysis will focus on the psychological condition of the readers. Because the influences the impression that the readers feel after reading the literary works. The impression probably will be different between one reader with others, because each reader has their own psychological condition. Yet, the impression probably will be the same for some readers who have almost the same psychological condition.

Psychological analysis has some theories, such as Classical Psychoanalysis by Sigmund Freud which discusses id, ego and super ego, and Hierarchy of Needs by Abraham Maslow, which discusses the psychological needs, safety needs, love needs, self-esteem needs, and self-actualization needs (Alwisol, 2009). This study uses a theory of psychoanalysis, introduced by Karen Horney called 'Basic Anxiety and Neurotic Needs'.

2.3 Horney's Psychoanalytic Social Theory

The psychoanalytic social theory of Karen Horney (pronounced Horn-eye) was built on the assumption that social and cultural conditions, especially childhood experiences, are largely responsible for shaping personality. People who do not have their needs for love and affection satisfied during childhood develop basic hostility toward their parents and, as a consequence, suffer from basic anxiety. Horney theorized that people combat basic anxiety by adopting one of three fundamental styles of relating to others: (1) moving toward people, (2)

moving against people, or (3) moving away from people. Normal individuals may use any of these modes of relating to other people, but neurotics are compelled to rigidly rely on only one. Their compulsive behavior generates a basic intrapsychic conflict that may take the form of either an idealized self-image or self-hatred. The idealized self-image is expressed as (1) neurotic search for glory, (2) neurotic claims, or (3) neurotic pride. Self-hatred is expressed as either self-contempt or alienation from self.

Horney's views on personality are a reflection of her life experiences. Bernard Paris (1994) wrote that "Horney's insights were derived from her efforts to relieve her own pain, as well as that of her patients. If her suffering had been less intense, her insights would have been less profound". We look now at the life of this often-troubled woman.

Although Horney wrote nearly exclusively about neuroses and neurotic personalities, her works suggest much that is appropriate to normal, healthy development. Culture, especially early childhood experiences, plays a leading role in shaping human personality, either neurotic or healthy. Horney agreed with Freud that early childhood traumas are important, but she differed from him in her insistence that social rather than biological forces are paramount in personality development.

2.3.1 The Importance of Childhood Experiences

Horney believed that neurotic conflict can stem from almost any developmental stage, but childhood is the age from which the vast majority of problems arise. A variety of traumatic events, such as sexual abuse, beatings, open

rejection, or pervasive neglect, may leave their impressions on a child's future development; but Horney (1937) insisted that these debilitating experiences can almost invariably be traced to lack of genuine warmth and affection. Horney's own lack of love from her father and her close relationship with her mother must have had a powerful effect on her personal development as well as on her theoretical ideas.

Horney (1939) hypothesized that a difficult childhood is primarily responsible for neurotic needs. These needs become powerful because they are the child's only means of gaining feelings of safety. Nevertheless, no single early experience is responsible for later personality. Horney cautioned that "the sum total of childhood experiences brings about a certain character structure, or rather, starts its development". In other words, the totality of early relationships molds personality development. "Later attitudes to others, then, are not repetitions of infantile ones but emanate from the character structure, the basis of which is laid in childhood".

Although later experiences can have an important effect, especially in normal individuals, childhood experiences are primarily responsible for personality development. People who rigidly repeat patterns of behavior do so because they interpret new experiences in a manner consistent with those established patterns.

2.3.2 Neurotic Needs

Basic anxiety is the foundation of the neurotic personality. Horney tentatively identified 10 categories of neurotic needs that characterize neurotics in

their attempt to combat anxiety. The 10 categories of neurotic needs overlapped one another, and a single person might employ more than one. Each of the following neurotic needs relates in some way or another to other people.

1. *The neurotic need for affection and approval.* In their quest for affection and approval, neurotics attempt indiscriminately to please others. They try to live up to the expectations of others, tend to dread self-assertion, and are quite uncomfortable with the hostility of others as well as the hostile feelings within themselves.
2. *The neurotic need for a powerful partner.* Lacking self-confidence, neurotics try to attach themselves to a powerful partner. This need includes an overvaluation of love and a dread of being alone or deserted. Horney's own life story reveals a strong need to relate to a great man, and she had a series of such relationships during her adult life.
3. *The neurotic need to restrict one's life within narrow borders.* Neurotics frequently strive to remain inconspicuous, to take second place, and to be content with very little. They downgrade their own abilities and dread making demands on others.
4. *The neurotic need for power.* Power and affection are perhaps the two greatest neurotic needs. The need for power is usually combined with the needs for prestige and possession and manifests itself as the need to control others and to avoid feelings of weakness or stupidity.

5. *The neurotic need to exploit others.* Neurotics frequently evaluate others on the basis of how they can be used or exploited, but at the same time, they fear being exploited by others.
6. *The neurotic need for social recognition or prestige.* Some people combat basic anxiety by trying to be first, to be important, or to attract attention to themselves.
7. *The neurotic need for personal admiration.* Neurotics have a need to be admired for what they are rather than for what they possess. Their inflated self-esteem must be continually fed by the admiration and approval of others.
8. *The neurotic need for ambition and personal achievement.* Neurotics often have a strong drive to be the best—the best salesperson, the best bowler, the best lover. They must defeat other people in order to confirm their superiority.
9. *The neurotic need for self-sufficiency and independence.* Many neurotics have a strong need to move away from people, thereby proving that they can get along without *others*. The playboy who cannot be tied down by any woman exemplifies this neurotic need.
10. *The neurotic need for perfection and unassailability.* By striving relentlessly for perfection, neurotics receive “proof” of their self-esteem and personal superiority. They dread making mistakes and having personal flaws, and they desperately attempt to hide their weaknesses from others.

2.3.3 Neurotic Trends

As her theory evolved, Horney began to see that the list of 10 neurotic needs could be grouped into three general categories, each relating to a person's basic attitude toward self and others. In 1945, Horney identified the three basic attitudes, or neurotic trends, as (1) moving toward people, (2) moving against people, and (3) moving away from people.

People can use each of the neurotic trends to solve basic conflict, but unfortunately, these solutions are essentially nonproductive or neurotic. Horney (1950) used the term basic conflict because very young children are driven in all three directions toward, against, and away from people.

In healthy children, these three drives are not necessarily incompatible. But the feelings of isolation and helplessness that Horney described as basic anxiety drive some children to act compulsively, thereby limiting their repertoire to a single neurotic trend. Experiencing basically contradictory attitudes toward others, these children attempt to solve this basic conflict by making one of the three neurotic trends consistently dominant. Some children move toward people by behaving in a compliant manner as a protection against feelings of helplessness; other children move against people with acts of aggression in order to circumvent the hostility of others; and still other children move away from people by adopting a detached manner, thus alleviating feelings of isolation (Horney, 1945).

Moving Toward People

Horney's concept of moving toward people does not mean moving toward them in the spirit of genuine love. Rather, it refers to a neurotic need to protect oneself against feelings of helplessness.

In their attempts to protect themselves against feelings of helplessness, compliant people employ either or both of the first two neurotic needs; that is, they desperately strive for affection and approval of others, or they seek a powerful partner who will take responsibility for their lives. Horney (1937) referred to these needs as "morbid dependency," a concept that anticipated the term "codependency."

The neurotic trend of moving toward people involves a complex of strategies. It is "a whole way of thinking, feeling, acting—a whole way of life" (Horney, 1945). Horney also called it a philosophy of life. Neurotics who adopt this philosophy are likely to see themselves as loving, generous, unselfish, humble, and sensitive to other people's feelings. They are willing to subordinate themselves to others, to see others as more intelligent or attractive, and to rate themselves according to what others think of them.

Moving Against People

Just as compliant people assume that everyone is nice, aggressive people take for granted that everyone is hostile. As a result, they adopt the strategy of moving against people. Neurotically aggressive people are just as compulsive as compliant people are, and their behavior is just as much prompted by basic anxiety. Rather than moving toward people in a posture of submissiveness and

dependence, these people move against others by appearing tough or ruthless. They are motivated by a strong need to exploit others and to use them for their own benefit. They seldom admit their mistakes and are compulsively driven to appear perfect, powerful, and superior.

Five of the 10 neurotic needs are incorporated in the neurotic trend of moving against people. They include the need to be powerful, to exploit others, to receive recognition and prestige, to be admired, and to achieve. Aggressive people play to win rather than for the enjoyment of the contest. They may appear to be hard working and resourceful on the job, but they take little pleasure in the work itself. Their basic motivation is for power, prestige, and personal ambition. In the United States, the striving for these goals is usually viewed with admiration. Compulsively aggressive people, in fact, frequently come out on top in many endeavors valued by American society. They may acquire desirable sex partners, high-paying jobs, and the personal admiration of many people. Horney (1945) said that it is not to the credit of American society that such characteristics are rewarded while love, affection, and the capacity for true friendship—the very qualities that aggressive people lack—are valued less highly.

Moving toward others and moving against others are, in many ways, polar opposites. The compliant person is compelled to receive affection from everyone, whereas the aggressive person sees everyone as a potential enemy. For both types, however, “the center of gravity lies outside the person” (Horney, 1945). Both need other people. Compliant people need others to satisfy their feelings of helplessness; aggressive people use others as a protection against real or imagined

hostility. With the third neurotic trend, in contrast, other people are of lesser importance.

Moving Away from People

In order to solve the basic conflict of isolation, some people behave in a detached manner and adopt a neurotic trend of moving away from people. This strategy is an expression of needs for privacy, independence, and self-sufficiency. Again, each of these needs can lead to positive behaviors, with some people satisfying these needs in a healthy fashion. However, these needs become neurotic when people try to satisfy them by compulsively putting emotional distance between themselves and other people.

Many neurotics find associating with others an intolerable strain. As a consequence, they are compulsively driven to move away from people, to attain autonomy and separateness. They frequently build a world of their own and refuse to allow anyone to get close to them. They value freedom and self-sufficiency and often appear to be aloof and unapproachable. If married, they maintain their detachment even from their spouse. They shun social commitments, but their greatest fear is to need other people.

All neurotics possess a need to feel superior, but detached persons have an intensified need to be strong and powerful. Their basic feelings of isolation can be tolerated only by the self-deceptive belief that they are perfect and therefore beyond criticism. They dread competition, fearing a blow to their illusory feelings of superiority. Instead, they prefer that their hidden greatness be recognized without any effort on their part (Horney, 1945).

In summary, each of the three neurotic trends has an analogous set of characteristics that describe normal individuals. In addition, each of 10 neurotic needs can be easily placed within the three neurotic trends.

2.3.4 Basic Evil, Basic Anxiety, and Basic Hostility

Horney did not just describe neurotic behavior; she also addressed its causes. Basic Evil is the term she used to explain what may cause neurosis. Basic evil refers to poor parenting to the point in which it is child abuse. It incorporates various inappropriate behaviors parents exhibit towards their children: There are many factors in the environment that may cause the onset of insecurity on a child, that is called by the Horney as basic evil, which include direct or indirect domination, abandonment, rejection, lack of attention to the needs of the child, lack of guidance, contempt, excessive praise or absence of praise at all, lack of warmth, too much or lack demands responsibility, excessive protection, discrimination, indifference toward the child; rejection of the child; hostility toward the child; obvious preferences for a sibling; unfair punishment; ridicule; humiliation; erratic behavior; broken promises; and isolation of the child from others.

Unfortunately, a multitude of adverse influences may interfere with these favorable conditions. Primary among these is the parents' inability or unwillingness to love their child. Because of their own neurotic needs, parents often dominate, neglect, overprotect, reject, or overindulge. If parents do not satisfy the child's needs for safety and satisfaction, the child develops feelings of

basic hostility toward the parents. Horney also described two resultant conditions: Basic Anxiety and Basic Hostility.

Basic Anxiety is a term she used to explain the ramifications of poor parenting. Basic anxiety is deep insecurity and fear that developed in the child because of the way they were treated by their parents. It is developed because of the conflict with dependency and hostility towards mother, father, or both. Horney argued that a child is tied to his or her parent because of dependence, not sex (as Sigmund Freud argued). The child is dependent on the mother and father for food, shelter, and other basic needs. However, the child realizes that no matter how terribly the parents treat him or her, he or she has nowhere to go because of such dependency on them. Anxiety generalizes and everyone becomes a potential threat. What was initiated as anxiety towards the parents becomes anxiety towards everyone. "If mom and dad can treat me so badly, and they are my parents, how much worse is everyone else?" The world is seen as hostile and unreliable. Everyone is perceived as a threat and it is just safer to avoid people because everyone causes anxiety.

Basic Hostility is also an effect of Basic Evil. Horney described it as a bad attitude which develops in the child as a result of Basic Evil. The child is mistreated and becomes angry but can do nothing as he or she is dependent upon the very persons who perpetrated the mistreatment. The pattern of Basic Hostility is thus:

- The child wants to leave but cannot. Although the child wants to avoid the abuse, his parents are perpetrating it.

- The child cannot move away or fight back against his parents because he is dependent on them.
- The child therefore redirects his feelings and expressions of hostility toward people he does not depend on for support.

However, children seldom overtly express this hostility as rage; instead, they repress their hostility toward their parents and have no awareness of it. Repressed hostility then leads to profound feelings of insecurity and a vague sense of apprehension. This condition is called basic anxiety, which Horney (1950) defined as “a feeling of being isolated and helpless in a world conceived as potentially hostile”. Earlier, she gave a more graphic description, calling basic anxiety “a feeling of being small, insignificant, helpless, deserted, endangered, in a world that is out to abuse, cheat, attack, humiliate, betray, envy” (Horney, 1937).

Horney (1937) believed that basic hostility and basic anxiety are “inextricably interwoven.” Hostile impulses are the principal source of basic anxiety, but basic anxiety can also contribute to feelings of hostility. As an example of how basic hostility can lead to anxiety, Horney (1937) wrote about a young man with repressed hostility who went on a hiking trip in the mountains with a young woman with whom he was deeply in love. His repressed hostility, however, also led him to become jealous of the woman. While walking on a dangerous mountain pass, the young man suddenly suffered a severe “anxiety attack” in the form of rapid heart rate and heavy breathing. The anxiety resulted

from a seemingly inappropriate but conscious impulse to push the young woman over the edge of the mountain pass.

In this case, basic hostility led to severe anxiety, but anxiety and fear can also lead to strong feelings of hostility. Children who feel threatened by their parents develop a reactive hostility in defense of that threat. This reactive hostility, in turn, may create additional anxiety, thus completing the interactive circle between hostility and anxiety. Horney (1937) contended that “it does not matter whether anxiety or hostility has been the primary factor”. The important point is that their reciprocal influence may intensify a neurosis without a person’s experiencing any additional outside conflict.

Basic anxiety itself is not a neurosis, but “it is the nutritive soil out of which a definite neurosis may develop at any time” (Horney, 1937). Basic anxiety is constant and unrelenting, needing no particular stimulus such as taking a test in school or giving a speech. It permeates all relationships with others and leads to unhealthy ways of trying to cope with people.

Although she later amended her list of defenses against basic anxiety, Horney (1937) originally identified four general ways that people protect themselves against this feeling of being alone in a potentially hostile world. The first is affection, a strategy that does not always lead to authentic love. In their search for affection, some people may try to purchase love with self-effacing compliance, material goods, or sexual favors.

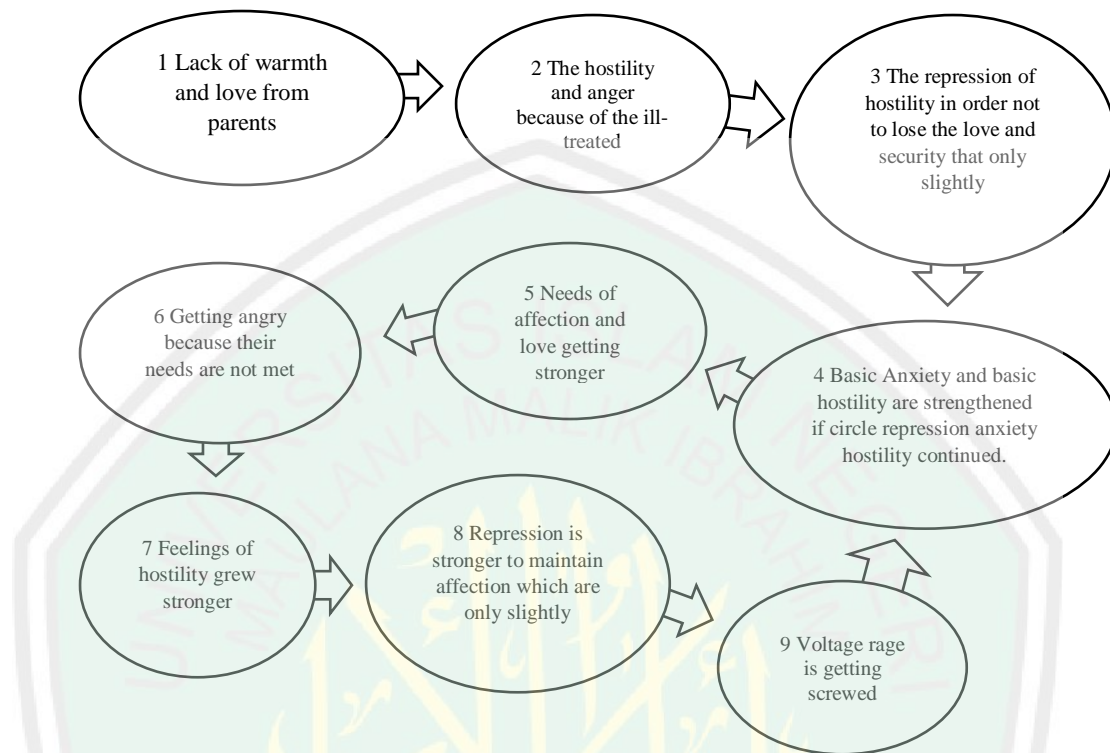
The second protective device is submissiveness. Neurotics may submit themselves either to people or to institutions such as an organization or a religion. Neurotics who submit to another person often do so in order to gain affection.

Neurotics may also try to protect themselves by striving for power, prestige, or possession. Power is a defense against the real or imagined hostility of others and takes the form of a tendency to dominate others; prestige is a protection against humiliation and is expressed as a tendency to humiliate others; possession acts as a buffer against destitution and poverty and manifests itself as a tendency to deprive others.

The fourth protective mechanism is withdrawal. Neurotics frequently protect themselves against basic anxiety either by developing an independence from others or by becoming emotionally detached from them. By psychologically withdrawing, neurotics feel that they cannot be hurt by other people.

These protective devices did not necessarily indicate a neurosis, and Horney believed that all people use them to some extent. They become unhealthy when people feel compelled to rely on them and are thus unable to employ a variety of interpersonal strategies. Compulsion, then, is the salient characteristic of all neurotic drives.

Vicious Circle



Horney makes vicious circle – anxiety to understand how anxiety happen in human personality. According to Horney 1937 anxiety and hostility are likely to be pressed (repress), or removed from consciousness, as it shows the fear could open the weakness of themselves and showed anger could get punishment and lost love and security. The baby suffered a circular process, which by Horney named vicious circle. Starting from birth, babies need warmth and compassion to be able to face the pressure of the environment. (1) Lack of warmth and love from parents. (2) the hostility and anger because of the ill-treated. (3) the repression of hostility in order not to lose the love and security that only slightly. (4) basic Anxiety and basic hostility are strengthened if circle repression anxiety hostility

continued. (5) needs of affection and love getting stronger. (6) Getting angry because their needs are not met. (7) feelings of hostility grew stronger. (8) Repression is stronger to maintain affection which are only slightly. (9) Voltage rage is getting screwed. Back to (4) this will make the basic anxiety and hostility stronger, and it will keep getting worse if the circle $4 > 5 > 6 > 7 > 8 > 9 > 4 > 5$ so on continuously occur.

2.4 Theory of Self

Horney (1950) has one more way of looking at neurosis, in terms of self-images. For Horney, self is the core of your being and your potential. She distinguished self into two images, real self and idealized self. The real self represents what people are, the true things about individuals. The real self is the alive, unique, personal centre of us, the only part that can, and wants to grow (Horney, 1950:155). while the idealized self represents what they think they should be. Things image strongly wants to remove the reality from her unconscious mind.

In the normal individual, the idealized self and the real self largely coincide because the ideal self is based on a realistic assessment of one's abilities and potentials (Horney, 1945). however, in the neurotic individual, the real self and the idealized self are separated. If individual realizes the full potential state of idealized-self, he particularly would respect real-self more than the idealized-self (Sultz, 2003). it is because idealized self is fundamentally unconscious phenomenon as he depends on the focus of the interest of other people.

Basically, individual is able to recognize and develop only the aspects of real self that coincide with the idealized self (Ryckamn, 2007). Thus, as neurosis becomes more severe in increasing amount of the powers and potentialities of the real-self which may be reduced unavailable for cultivation.

In an extreme neurosis, the individual may completely abandon the real self for the sake of an idealized glorified self. Horney (1942) referred to this situation as one of alienation (or the devil's pact). In a state of alienation, a person identifies with the ideal self and thereby loses the true and only source of strength, the real or actual self. The image of idealized self always immerses to remove the reality (Horney, 1945) because the idealize-self is indispensable and invaluable for human growth and development.

To attempt this unconscious phenomenon, neurotic person drives his personality in what Horney (1942) as the tyranny of should. It suggests people to should be what and how people desire them to be. He should be good teacher, cleaver boy, beautiful girl. The desire forces individual images to be the most student, child or human (Sultz & Sultz, 2003).

2.5 Previous Studies

To support the research, several preceded researchers from reliable sources relating to anxiety have been searched and read. Several authors that conducted researchers with Dan Brown's *The Da Vinci Code* as the object have been found. They have conducted researchers from several perspectives including anxiety and neuroticism.

Fendy Yugo Sarjono (2016) in his thesis entitled *Dr. Leidner's Anxiety Reflected in Agatha Christie's Murder in Mesopotamia (Psychoanalysis)*. he discussed kinds of anxiety is felt by Dr. Leidner, how anxiety happen to Dr. Leidner, and what the defense mechanism are done by Dr. Leidner by using Freud's theory. He proves that the novel *Murder in Mesopotamia* describes a reflection of psychological phenomenon in reality, it is showed by the characters' behavior and feeling which are closely attached to their psyche condition. Dr. Leidner has a conflict between his ego and superego which conclude moral anxiety that always feels worried and threatened. The anxiety generally caused by threatening from people around him. In reducing moral anxiety, he does self-defense mechanism namely aggression, suppression, and regression.

Siti Roihatul Janah (2013) in her thesis *Devine Feminine: Sophie Neveu's Character in Dan Brown's The Da Vinci Code*. She aims to discover how Sophie Neveu's effort and struggles on male domination and female subordination. She uses liberal feminism theory based on Rosemary Tong's classification. The focus of this research aims to discover how Sophie Neveu's effort and struggle are to uncover her family's secret, and how the influences of her efforts and struggles on male domination and female subordination.

However, Horney's theories are applied in this research to analyze literary work especially in the novel *The Da Vinci Code* because the theory is not used by the previous studies. The first previous study used the same theory about anxiety by using Freud theory and different object. The second previous study analyzed the same object using liberal feminism theory based on Rosemary Tong's

classification. This research applies Horney's theories with similar object of *The Da Vinci Code*. It is hoped that this research will give different analysis based on anxiety's characteristic which is experienced by Silas as the main antagonist character in the novel.



CHAPTER III

FINDING AND DISCUSSION

It has been noted previously that this chapter presents the analysis of the main antagonist character in *The Da Vinci Code*. They are neurotic needs which indicate Silas' anxiety and the causes of Silas' anxiety. Based on those objectives of the study, this chapter is divided into two parts. In the first part, the data about neurotic needs which indicate Silas' anxiety are being analyzed and in the second part is analyzing the data about the causes of Silas' anxiety. However, this analysis focuses on the main antagonist character which has an anxiety that is shown by the author as Silas in *The Da Vinci Code* novel using Horney's theories.

3.1 Neurotic Needs which Indicate Silas' Anxiety

Horney's theory about neurotic is based on the concept of psychological disorder that makes a person is locked in the circle which makes the behavior stressed and unproductive. Then it is known as anxiety problem. Anxiety comes up because of the rejection, hostility, and competition with other people. Neurotic person compulsively uses the same defend strategy which is basically unproductive. A person with basic anxiety may start his life with difficult conflict, conflict between necessity of feeling secure and necessity to express emotional freedom of mind.

A dynamic theory of neurosis centered on the basic conflict among attitudes of "moving forward" "moving against," and "moving away from" people, they are called neurotic trends. People who are oriented moving toward people

have traits such as assume everyone else has a very important meaning in his life, has the attitude depending on others, want to be loved and accepted, being punitive (like punishing/blame himself) as well as sacrificing their selves and not individualistic. For people who are oriented to moving against people have traits such as being aggressive, opposition (contrary to other people), want to master and repress other people, never showed fear or a sense of compassion and establishing relationships with others based on considerations of profit and loss statement. As for the person who has the orientation of moving away from people, have traits such as away or run away from reality, unwilling to hold emotional involvement with others either by love, fight or compete and this individual always trying to live without the other person and really don't want to depend on others.

The neurotic need for affection and approval and the neurotic need for a powerful partner are categorized as moving toward people. The neurotic need for social recognition or prestige and the neurotic need for ambition and personal achievement are categorized as moving against people. The neurotic need for self-sufficiency and independence are categorized as moving away from people. Those neurotic needs that failure to fulfil are discussed to find the indication of Silas's anxiety.

3.1.1 Failure to Fulfil the Neurotic Need for Affection and Approval

The neurotic need for affection and approval is part of strategy moving toward to people. Need for affection and approval is the way to combat an

anxiety. Anxiety itself is indicated by failure to fulfil the neurotic need for affection and approval. In 1950, Horney stated that moving toward people has characteristic regarding other people meaningful for his life, having attitude depend on other people, want to be loved, accepted, sacrificing himself, and not individualist.

Basic anxiety which is shown by Silas is through failure to fulfil the need for affection and approval is in his quest for affection and approval. Silas attempts indiscriminately to please others. He tries to live up to the expectations of others, tends to dread self-assertion, and are quite uncomfortable with the hostility of others as well as the hostile feelings within himself.

In this story, Silas does what is commanded by the teacher to him. The command is to look for where the keystone is hidden by grand master Priory of Sion. After getting the information commanded by the teacher, Silas calls up the teacher at night by cell phone which he got from the bottom drawer. The teacher feels glad hearing the information that Silas has come back from the phone. The teacher feels silent for a while then the teacher says to Silas to retrieves the keystone for the teacher. Then the teacher gives the following command to get the keystone.

The teacher fell silent, as it letting the triumph of this moment settle over him. Finally, he spoke. "You have done a great service to God. We have waited centuries for this. You must retrieve the stone for me. Immediately. Tonight. You understand the stakes." Silas knew the stakes were incalculable, and yet what the teacher was now commanding seemed impossible.

“But the church, it is fortress, especially at night. How will I enter?”

With the confident tone of man of enormous influence, the teacher explained what was to be done. (The Da Vinci Code, 2003:14)

Silas finally has already visited the Church of Saint-Sulpice in Paris.

When he enters the church, he asks the keeper of the church to leave him alone. It is the trick that is used by him to get the keystone in the church. Kneeling in the first pew, he pretended to pray as he scanned the layout of the sanctuary.

Inside Saint-Sulpice, Silas carries the heavy iron votive candle holder from the altar back toward the obelisk. The shaft is used as a battering ram. Iron on marble. It would echo off the vaulted ceilings. When the floor finally shattered, Silas quickly pulling the remaining pieces from the opening. He raises his pale bare arm, he reaches inside.

At first he felt nothing. The floor of compartment was bare, smooth stone. Then, feeling deeper. Reaching his arm in under the Rose Line, he touched something! A thick stone tablet. Getting his finger around the edge, he gripped and gently lifted the tablet out. As he stood and examined his find, he realized he was holding a rough-hewn stone slab with engraved words. (The Da Vinci Code, 2003:137)

From the data above, Silas failure to fulfil the neurotic need for affection and approval makes the anxiety comes to Silas because he has not got what is commanded by the teacher. The teacher asks to find the keystone, but Silas does not get the keystone.

3.1.2 Failure to Fulfil the Neurotic Need for a Powerful Partner

Need for a powerful partner is one of the category of moving toward people. Having partner is to decline many problems people have. Partner could

listen to what our life is, what the problems are and how to solve those problems. In other words, Horney (1942) indicated partner as who will take our responsibility and fulfil our expectation of life then they are supposed to solve all problems we have.

In which Silas consider other people as important to him. Silas is lack of self-confidence. He tries to attach themselves to get a powerful partner. This need includes an overvaluation of love and a dread of being alone or deserted. Horney's own life story reveals a strong need to relate to a great man, and she had a series of such relationships during her adult life.

His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. One night, there was a horrific fight, and his mother never got up. The boy stood over his lifeless mother and felt an unbearable up-welling of guilt for permitting it to happen. (The Da Vinci Code, 2003:60)

From the data above, Silas has lost his mother, his best partner, someone who knows him well. He feels unbearable up-welling because his mother passed away. From this incident, the basic anxiety is started happen in Silas because failure to fulfil the neurotic need for a powerful partner.

As long the quest of the keystone, Silas feels being tricked by people whom Silas believes to look for the keystone together. They are killed and passed away.

Silas had been tricked. The brothers had lied, choosing death instead of revealing their true secret. Silas did not have the strength to call the Teacher. (The Da Vinci Code, 2003: 180)

Silas feels anxiety because his partners have gone leaving Silas forever.

He has no powerful partner anymore. He does not have the strength to call the Teacher. Failure to fulfil the neurotic needs for a powerful partner makes the anxiety comes to Silas.

3.1.3 Failure to Fulfil the Neurotic Need for Social Recognition or Prestige

Some people combat basic anxiety by trying to be first, to be important, or to attract attention to themselves (Horney, 1950). One of neurotic needs which indicate Silas' anxiety is need for social recognition or prestige. Being to be important is done by Silas when Silas wants to help his mother that is beaten by his father in his home because his drunker father blame his mother.

He had left home when he was seven. His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. (The Da Vinci Code, 2003: 60)

From the data above, Silas tries to be important person for his mother, but it is failed because he is badly beaten by his father. The need that is performed by helping his mother is his chance to get social recognition and prestige from other people. After he is badly beaten, Silas feels anxiety because failure to fulfil the neurotic needs for social recognition and prestige. As social recognition the need has not been fulfil.

3.1.4 Failure to Fulfil the Neurotic Need for Ambition and Personal

Achievement

Neurotics often have a strong drive to be the best, the best salesperson, the best bowler, the best lover. They must defeat other people in order to confirm their superiority (Horney, 1950). Defeating other people is performed by Silas. His superiority is shown when Silas shows Sophie Neveu brings the keystone. Silas drifts silently behind his target. Sophie Neveu sensed him too late. Before she can turn, Silas presses the gun barrel into her spine and wraps a powerful arm across her chest, pulling her back against his hulking body. As the data follow:

Holding Sophie firm, Silas dropped his hand from her chest, down to her waist, slipping it inside her deep sweater pockets, searching. He could smell the soft fragrance of her hair through his own alcohol-laced breath. "Where is it?" he whispered. *The keystone was in her sweater pocket earlier. So where is it now?* "It's over here," Langdon's deep voice resonated from across the room. (The Da Vinci Code, 2003: 386)

From the data above shows that Silas does not get the keystone in Sophie, He failures to fulfil the neurotic needs for ambition and personal achievement. His ambition is to get the keystone from Sophie but the keystone is not in Sophie. The anxiety come to Silas when he knows the keystone in the other person. Someone else asks Langdon to give the keystone to Silas. His name is Remy.

Langdon reluctantly held out the cryptex. Silas stepped forward and took it, his red eyes gleaming with the self-satisfaction of vengeance. Slipping the keystone in the pocket of his robe, Silas backed off, still holding Langdon and Sophie at gunpoint. (The Da Vinci Code, 2003: 390)

When Silas leave them by bringing the keystone, Silas feels happy because he holds it. Finally, Silas and Remy go to give the keystone to the Teacher. A minutes later when they are on the way. Silas' cell phone ring. Silas answer excitedly.

"Hello?"

"Silas," the Teacher's familiar French accent said, "I am relieved to hear your voice. This means you are safe." Silas was equally comforted to hear the Teacher. It had been hours, and the operation had veered wildly off course. Now, at last, it seemed to be back on track. "I have the keystone."

"This is superb news," the Teacher told him. "Is Rémy with you?"

Silas was surprised to hear the Teacher use Rémy's name. "Yes. Rémy freed me."

"As I ordered him to do. I am only sorry you had to endure captivity for so long."

"Physical discomfort has no meaning. The important thing is that the keystone is ours."

"Yes. I need it delivered to me at once. Time is of the essence."

Silas was eager to meet the Teacher face-to-face at last.

"Yes, sir, I would be honored."

"Silas, I would like *Rémy* to bring it to me."

Rémy? Silas was crestfallen. After everything Silas had done for the Teacher, he had believed *he* would be the one to hand over the prize. *The Teacher favors Rémy?* (The Da Vinci Code, 2003: 402-403)

From the text above shows that Silas' anxiety comes when the Teacher asks Remy to give the keystone. For the neurotic needs for personal achievement it fails. It shows that the anxiety comes because of the failure to fulfil the neurotic needs for ambition and personal achievement.

3.1.5 Failure to Fulfil the Neurotic Need for Self-Sufficiency and Independence

Many neurotics have a strong need to move away from people, thereby proving that they can get along without others. The playboy who cannot be tied down by any woman exemplifies this neurotic need (Horney, 1950).

The need for sufficient self and independence is the way of Silas to cover his weakness. If the weakness is known by people around him, then Silas is getting anxious. Despite his own weak and helpless are known, Silas decided to go by himself.

Because Silas feels his desire unfulfilled, Silas does not want to be bound by the other people, including chooses going to leave his home alone. This is performed by Silas to prove that Silas is able to live without the other people. He goes to a port town.

In a port town, while attempting to steal a case of cured ham from a cargo ship, he was caught by a pair of crewmen. The two sailors who began to beat him smelled of beer, just as his father had. (The Da Vinci Code, 2003: 61)

The text above shows that Silas get no independence when two of crewmen catch Silas. More ever he remembers his father because the crewmen smell of beer. The anxiety comes to Silas because he failures to fulfil the neurotic needs for self-sufficiency and independence. He wants to be alone but the crewmen catch him when he will get a case to survive his alive.

The other place, he tries to move alone to the other city. He moves by following rails then he finds the train and enter it. He is really weak because of starving then he sleeps in the railway coach.

Skirting the edges of consciousness, he found himself at dawn in a clearing where train tracks cut a swath across the forest. Following the rails, he moved on as if dreaming. Seeing an empty freight car, he crawled in for shelter and rest. When he awoke the train was moving. *How long? How far?* A pain was growing in his gut. *Am I dying?* He slept again. This time he awoke to someone yelling, beating him, throwing him out of the freight car. Bloody, he wandered the outskirts of a small village looking in vain for food. Finally, his body too weak to take another step, he lay down by the side of the road and slipped into unconsciousness. (The Da Vinci Code, 2003: 61-62)

Although Silas is very weak and thrown from the train, but he does not want to ask for help to others. He keeps trying to move even though in the end she is unconscious or passed out. He stays away from other people to resist his anxiety because his presence along with everyone else.

He slept and awoke. Fog shrouded his thoughts. He had never believed in heaven, and yet Jesus was watching over him. Food appeared beside his bed, and the ghost ate it, almost able to feel the flesh materializing on his bones. He slept again. When he awoke, Jesus was still smiling down, speaking. *You are saved, my son. Blessed are those who follow my path.* (The Da Vinci Code, 2003: 62)

From the text above, Silas has found by someone. He thinks that he is in heaven when seeing food appears beside him. When he realizes that someone help him. Quickly the anxiety comes to Silas. He cannot be alone again, the neurotic needs for self-sufficiency and independence failures to fulfil.

Aloof he does again when Silas visits a church. A guard of the Church volunteers to accompany him go around the Church, but Silas refuses by reason of he does not want to be interfered by the custodian. Silas becomes anxious when there are people who accompanies him, because he does not feel free to commit it as desired. He believes he can commit himself without assist by other people.

Silas put a soft but heavy hand on her shoulder and peered down. "Sister, I feel guilty already for having awoken you. To ask you to stay awake is too much. Please, you should return to bed. I can enjoy your sanctuary and then let myself out." She looked uneasy. "Are you sure you won't feel abandoned?" "Not at all. Prayer is a solitary joy." "As you wish." Silas took his hand from her shoulder. "Sleep well, Sister. May the peace of the Lord be with you." "And also with you." Sister Sandrine headed for the stairs. "Please be sure the door closes tightly on your way out." "I will be sure of it." Silas watched her climb out of sight. Then he turned and knelt in the front pew, feeling the slice cut into his leg. (The Da Vinci Code, 2003: 96)

And Silas makes sure that he is really alone. Silas does not want anyone else to see his serve in the Church, moreover next to Silas, although other people may not interfere. Silas looks around the Church.

Now, still on his knees in a pew, Silas glanced around the church and listened to make sure no one was there. For a moment, he thought he heard a rustling in the choir balcony. He turned and gazed up for several seconds. Nothing.
I am alone. (The Da Vinci Code, 2003: 114)

Silas still feels alone, but a few minutes later after finishing crush the floor he feels not being alone anymore. He sees around the church and focuses in one

object. Finally, he finds someone crouching in the shadows of the choir balcony high above the altar. Suddenly Silas comes to the person who seeing Silas.

The man advanced, his white fists gripping the iron stand. "You are a sister of the Church, and yet you serve *them*?"

"Jesus had but one true message," Sister Sandrine said defiantly. "I cannot see that message in Opus Dei."

A sudden explosion of rage erupted behind the monk's eyes. He lunged, lashing out with the candle stand like a club. As Sister Sandrine fell, her last feeling was an overwhelming sense of foreboding.

All four are dead.

The precious truth is lost forever. (The Da Vinci Code, 2003: 146)

From the text above, Silas' anxiety comes and makes anger to Sister Sandrine. Because she does not leave Silas alone in the church. It shows the failure to fulfil the neurotic needs for self-sufficiency and independence.

3.2 The Causes of Silas' Anxiety

In General, Horney states that everything that interfere with a sense of security in the relationship of the child with the parents will produce basic anxiety. Basic anxiety comes from fear; a dangerous increase in feelings of not being friends and helpless in a world full of threats. Anxiety makes individuals who experienced it are convinced that he must be preserved to protect his security.

There are many factors in the environment that may cause the onset of insecurity on a child, that is called by the Horney as basic evil, which include direct or indirect domination, abandonment, rejection, lack of attention to the needs of the child, lack of guidance, contempt, excessive praise or absence of praise at all, lack of warmth, too much or lack demands responsibility, excessive

protection, discrimination, and other so on. Insecurity (insecure) make children develop various strategies to overcome feelings of isolation and helplessness.

Basic evil that include direct or indirect domination, abandonment, rejection, lack of attention to the needs of the child, lack of guidance, contempt, excessive praise or absence of praise at all, lack of warmth, too much or lack demands responsibility, excessive protection, discrimination, and so on are because the incidence of insecurity that produces an anxiety.

3.2.1 Abandonment

Silas was born as an albino. His father dislikes and on some occasions abused him and his mother. His father is furious at having an albino for his son and blames Silas's mother because of his father dislikes him. Silas flees home leaving his parents. When he was seven years old. He grew up on the streets, eating garbage and waste. No one cares and friendly to him. Abandonment makes Silas feels anxiety, he needs someone who cares to him and able to be his friend.

It can be seen in the data follows:

The boy fled home but found the streets of Marseilles equally unfriendly. His strange appearance made him an outcast among the other young runaways, and he was forced to live alone in the basement of a dilapidated factory, eating stolen fruit and raw fish from the dock. (The Da Vinci Code, 2003: 60)

The father is cruel to Silas, then his father makes silas left home that should be owned by Silas. Leaving home is a way to escape from the violence of his father. On the other hand, the new circumstances facing fear of Silas in the

outside environment because he is not accepted in his new environment and excommunicated. This fear leads him to the onset of anxiety.

3.2.2 Contempt

Contempt is a strong feeling of disliking and having no respect for someone. The inmates display contempt for Silas that Silas is white as a ghost. When Silas moves down the coast to Toulon, the looks of pity on the streets turned to looks of fear. The fear occurs because no one is respect to him, everyone mocks him. Contempt is the incidence of insecurity that produces Silas' anxiety.

As the data follows:

Over time, the looks of pity on the streets turned to looks of fear. The boy had grown to a powerful young man. When people passed by, he could hear them whispering to one another. A ghost, they would say, their eyes wide with fright as they stared at his white skin. A ghost with the eyes of a devil!
Two months later, in shackles, he arrived at a prison in Andorra.
You are as white as a ghost, the inmates ridiculed as the guards marched him in, naked and cold.
Mira el espectro! Perhaps the ghost will pass right through these walls! (The Da Vinci Code, 2003: 61)

Contempt from fellow inmates pose a less confident against others people around him physically, feelings of anger arises because insulted continuously. Because of the insulted, fear in the form of threats physical assaults or violence from people who insult Silas. Fears in the form of threats that arise from the insult is the cause of anxiety.

3.2.3 Deserted

Deserted from somebody whom Silas loves is really hurt, it brings Silas to be sad. Silas knows that his mother really loves him, so that is way Silas is being anxiety. Deserted is the first cause in Silas' life because it happened in Silas' family when Silas was a child. Silas' father really hates him. Silas has no one who loves him, he does not know with whom he should be. Somebody whom he loves is his mother and never get up. The anxiety appears because of deserted.

One night, there was a horrific fight, and his mother never got up. The boy stood over his lifeless mother and felt an unbearable up-welling of guilt for permitting it to happen. (The Da Vinci Code, 2003: 60)

Abandoned by her mother alone when Silas was child leads to his sadness, despair, no confidence and disappointed. He thinks only his mother could receive him. Then arise fears be unable to live alone and afraid of facing new things alone in the future. Fears that exists on Silas is because the abandoned, the abandoned becomes the cause of anxiety to Silas.

3.2.4 Discrimination

According to Cambridge dictionary discrimination is treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin color, sex, sexuality, etc.

Discrimination that is experienced by Silas is because of his skin. The skin that is weird making Silas excommunicated among other runaway children. Finally, he makes a decision to be alone wherever he go.

The boy fled home but found the streets of Marseilles equally unfriendly. His strange appearance made him

an outcast among the other young runaways, and he was forced to live alone in the basement of a dilapidated factory, eating stolen fruit and raw fish from the dock. His only companions were tattered magazines he found in the trash, and he taught himself to read them. (The Da Vinci Code, 2003: 60)

Discrimination is conducted by other runaway children to Silas raises fears in the form of difficulty for doing normal social activities. The possibility appearing of violence against himself at a following day. in the end, he decides to living alone in the basement of a factory. Discrimination that fosters fear also became the cause of emergence of anxiety on Silas.

3.2.5 Helpless

Helpless is unable to do anything to help yourself or anyone else. Lack of ability, readiness and courage that occurred in Silas makes it increasingly disempowered really comes. It happens in Silas character in the novel. When Silas sees his father beats his mother but Silas cannot help his mother. He tries to help his mother, he is badly beaten by his father and he cannot do anything to defend himself.

His name was not Silas then, although he didn't recall the name his parents had given him. He had left home when he was seven. His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. (The Da Vinci Code, 2003: 60)

Helpless that is experienced by Silas could not help his mother raises fears in the form of feeling worried and insecure from his father's attacks. The helpless

is increasingly growing when silas does not find someone who is defending him. Helpless that is experienced by silas also spawns fears that cause anxiety to Silas.

3.2.6 Too Much Responsibility

A responsibility is something that should be done by someone who gets the responsibility. The existence of responsibility could be due from himself or from other people who give responsibility. When Silas begins to join in the Group Opus Dei, Silas is believed by the teacher if silas is able to search for information about the whereabouts of the keystone hidden by the Priory of Sion. The Priory of Sion is the European masonry founded in 1099. Teacher's plan has given to silas as the responsibility of Silas against his Teacher.

Bishop," the Teacher had told him, "I have made all the arrangements. For my plan to succeed, you must allow Silas to answer only to me for several days. (The Da Vinci Code, 2003: 64)

Too much responsibility that is experienced by Silas and he has to do what Teacher and the group Opus Dei want. Silas feels that responsibility contradicts himself because he provides weapons to kill anyone who obstructs the search mission of keystone. Upon arrival at the Church almost Silas does not bring weapons into the Church to find the keystone that is commanded the Teacher.

Silas felt strong as he stepped from the black Audi, the nighttime breeze rustling his loose-fitting robe. The winds of change are in the air. He knew the task before him would require more finesse than force, and he left his handgun in the car. The thirteen-round Heckler Koch USP 40 had been provided by the Teacher. *A weapon of death has no place in a house of God.* (The Da Vinci Code, 2003: 79)

Excessive responsibility can rise to fear when Silas cannot complete his responsibilities and the fears exist because the responsibility is killing anyone who hinders the Mission of the teacher. Unconsciously Silas anxiety is caused by his fear on his responsibilities.

3.2.7 Rejection

Unwilling to accept anything that does not correspond to his expectations is a form of rejection. The rejection is caused by disappointment, wish that does not match, shame, and dislike. Silas' father refused the birth of his own son, he is angry because the birth of his son is an albino. He dislikes Silas then he blames Silas' mother. When silas tries to defend his mother, Silas is also beaten senseless by his father runs out. It means that his father really resists the birth of Silas. As the data follow;

His name was not Silas then, although he didn't recall the name his parents had given him. He had left home when he was seven. His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. (The Da Vinci Code, 2003: 60)

The rejection of his father against silas conjures a feeling of hopeless, sad, and less confident. Because of this rejection, silas feels the anxiety attack him so that anxiety continues to grow due to see his mother blamed continued support. Silas can only resigned because it was unable to resist the attack of his father since he was 7 years old.

CHAPTER IV

CONCLUSION AND SUGGESTIONS

After conducting data analysis in the previous chapter, this chapter elaborates on conclusion as the result of the whole finding and discussion in the previous chapter and the suggestions for the next researcher.

4.1 Conclusion

The previous chapter, the finding and discussion of the main antagonist character Silas' anxiety in *The Da Vinci Code* by Dan Brown has presented which is divided into two discussions. The first discussion is about the neurotic needs which indicate of Silas' anxiety, and the second discussion is about the causes of Silas' anxiety.

In the first discussion, there are some neurotic needs which indicate Silas' anxiety in the whole of his life. The indications that show Silas' anxiety are failure to fulfil his neurotics. Failure to fulfil the neurotic need for affection and approval are shown when Silas could not do what other people ask to do. Silas needs to make other people close with him by doing what other people ask to do. But Silas could not do what other people want. Failure to fulfil the neurotic need for a powerful partner is shown when Silas cannot help his mother who is beaten by his father. The neurotic need for affection and approval and the neurotic need for a powerful partner are categorized as moving toward people. Failure to fulfil the neurotic need for social recognition or prestige are shown by trying to be first, to be important, or to attract attention to themselves. It is shown when Silas helps

his mother who is beaten by his father. He wants to be important for his mother, but he is also beaten by his father. Failure to fulfil the neurotic need for ambition and personal achievement is shown when Silas must defeat other people in order to confirm his superiority. Defeating other people is performed by Silas. His superiority is shown when he sees the girl who brings the keystone and Silas tries to catch the keystone from her. It fails because the keystone is not with her but in other person. Failure to fulfil the neurotic need for social recognition or prestige and failure to fulfil the neurotic need for ambition and personal achievement are categorized as moving against people. Failure to fulfil the neurotic need for self-sufficiency and independence is shown thereby proving that they can get along without others but they still meet others and make them feel not independence. Failure to fulfil the neurotic needs for self-sufficiency and independence is categorized as moving away from people.

The second discussion is the causes of Silas' anxiety. Everything that interfere with a sense of security in the relationship of the child with the parents will produce basic anxiety. Everyone is perceived as a threat and it is just safer to avoid people because everyone causes anxiety. Abandonment, contempt, deserted, discrimination, helpless, too much responsibility, and rejection are the causes of Silas' anxiety. Abandonment is experienced by Silas when his father dislikes him then Silas fled home leaving his parents. Contempt is got by Silas because his body is white as a ghost, everyone dislikes him. Deserted is experienced by Silas when his mother never got up when Silas was child. Discrimination that experienced by Silas when he fled home, the other children runaway is unfriendly.

Helpless that Silas feels is when he can't help his mother when his mother is beaten by his father. Too much responsibility that experienced by Silas when the responsibility contradicts himself because he provides weapons to kill anyone who obstructs the search mission of keystone. Rejection that experienced by Silas is when he was born as an albino, his father really dislikes him. Reject him by blaming Silas' mother.

4.2 Suggestion

In this research, the main antagonist character in *The Da Vinci Code* novel by Dan Brown is analyzed. To analyze the literary work, Karen Horney's basic anxiety and neurotic needs theory are used. This research focus on the main antagonist character in the novel. However, it does not mean that other characters are not important. In this research, the main antagonist character support in finding the problem and the causes of anxiety.

Basically, there are many aspects in *The Da Vinci Code* novel by Dan Brown which can be analyzed such as social, economy, etc. for the next researcher, please conduct the analysis in the other aspects which have not been analyzed above. It will give more benefits to other reader if other aspects will be analyzed using different theory. It does not matter if the next researcher would analyze *The Da Vinci Code* using the same theory. The next researcher may broaden the previous study into more detail and complete.

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TABLE OF THE DATA

Neurotic needs which indicate Silas's anxiety

<p><i>1. Failure to fulfil the neurotic need for affection and approval</i></p>	<p>The teacher fell silent, as it letting the triumph of this moment settle over him. Finally, he spoke. "You have done a great service to God. We have waited centuries for this. You must retrieve the stone for me. Immediately. Tonight. You understand the stakes."</p> <p>Silas knew the stakes were incalculable, and yet what the teacher was now commanding seemed impossible. "But the church, it is fortress, especially at night. How will I enter?"</p> <p>With the confident tone of man of enormous influence, the teacher explained what was to be done. (The Da Vinci Code, 2003:14)</p> <p>At first he felt nothing. The floor of compartment was bare, smooth stone. Then, feeling deeper. Reaching his arm in under the Rose Line, he touched something! A thick stone tablet. Getting his finger around the edge, he gripped and gently lifted the tablet out. As he stood and examined his find, he realized he was holding a rough-hewn stone slab with engraved words. (The Da Vinci Code, 2003:137)</p>
<p><i>2. Failure to fulfil the neurotic need for a powerful partner</i></p>	<p>His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten.</p> <p>One night, there was a horrific fight, and his mother never got up. The boy stood over his lifeless mother and felt an unbearable up-welling of guilt for permitting it to happen. (The Da Vinci Code, 2003:60)</p> <p>Silas had been tricked. The brothers had lied, choosing death instead of revealing their true secret. Silas did not have the strength to call the Teacher. (The Da Vinci Code, 2003: 180)</p>
<p><i>3. Failure to fulfil the neurotic need for social recognition or prestige</i></p>	<p>He had left home when he was seven. His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. (The Da Vinci Code, 2003: 60)</p>

<p>4. Failure to fulfil the neurotic need for ambition and personal achievement</p>	<p>Holding Sophie firm, Silas dropped his hand from her chest, down to her waist, slipping it inside her deep sweater pockets, searching. He could smell the soft fragrance of her hair through his own alcohol-laced breath. "Where is it?" he whispered. <i>The keystone was in her sweater pocket earlier. So where is it now?</i></p> <p>"It's over here," Langdon's deep voice resonated from across the room. (The Da Vinci Code, 2003: 386)</p> <p>Langdon reluctantly held out the cryptex. Silas stepped forward and took it, his red eyes gleaming with the self-satisfaction of vengeance. Slipping the keystone in the pocket of his robe, Silas backed off, still holding Langdon and Sophie at gunpoint. (The Da Vinci Code, 2003: 390)</p> <p>"Hello?"</p> <p>"Silas," the Teacher's familiar French accent said, "I am relieved to hear your voice. This means you are safe." Silas was equally comforted to hear the Teacher. It had been hours, and the operation had veered wildly off course. Now, at last, it seemed to be back on track. "I have the keystone."</p> <p>"This is superb news," the Teacher told him. "Is Rémy with you?"</p> <p>Silas was surprised to hear the Teacher use Rémy's name. "Yes. Rémy freed me."</p> <p>"As I ordered him to do. I am only sorry you had to endure captivity for so long."</p> <p>"Physical discomfort has no meaning. The important thing is that the keystone is ours."</p> <p>"Yes. I need it delivered to me at once. Time is of the essence."</p> <p>Silas was eager to meet the Teacher face-to-face at last. "Yes, sir, I would be honored."</p> <p>"Silas, I would like <i>Rémy</i> to bring it to me."</p> <p><i>Rémy?</i> Silas was crestfallen. After everything Silas had done for the Teacher, he had believed <i>he</i> would be the one to hand over the prize. <i>The Teacher favors Rémy?</i> (The Da Vinci Code, 2003: 402-403)</p>
<p>5. Failure to fulfil the neurotic need for self-sufficiency and independence</p>	<p>In a port town, while attempting to steal a case of cured ham from a cargo ship, he was caught by a pair of crewmen. The two sailors who began to beat him smelled of beer, just as his father had. (The Da Vinci Code, 2003: 61)</p>

Skirting the edges of consciousness, he found himself at dawn in a clearing where train tracks cut a swath across the forest. Following the rails, he moved on as if dreaming. Seeing an empty freight car, he crawled in for shelter and rest. When he awoke the train was moving. *How long? How far?* A pain was growing in his gut. *Am I dying?* He slept again. This time he awoke to someone yelling, beating him, throwing him out of the freight car. Bloody, he wandered the outskirts of a small village looking in vain for food. Finally, his body too weak to take another step, he lay down by the side of the road and slipped into unconsciousness. (The Da Vinci Code, 2003: 61-62)

He slept and awoke. Fog shrouded his thoughts. He had never believed in heaven, and yet Jesus was watching over him. Food appeared beside his bed, and the ghost ate it, almost able to feel the flesh materializing on his bones. He slept again. When he awoke, Jesus was still smiling down, speaking. *You are saved, my son. Blessed are those who follow my path.* (The Da Vinci Code, 2003: 62)

Silas put a soft but heavy hand on her shoulder and peered down. "Sister, I feel guilty already for having awoken you. To ask you to stay awake is too much. Please, you should return to bed. I can enjoy your sanctuary and then let myself out."

She looked uneasy. "Are you sure you won't feel abandoned?"

"Not at all. Prayer is a solitary joy."

"As you wish."

Silas took his hand from her shoulder. "Sleep well, Sister. May the peace of the Lord be with you."

"And also with you." Sister Sandrine headed for the stairs. "Please be sure the door closes tightly on your way out."

"I will be sure of it." Silas watched her climb out of sight. Then he turned and knelt in the front pew, feeling the slice cut into his leg. (The Da Vinci Code, 2003: 96)

Now, still on his knees in a pew, Silas glanced around the church and listened to make sure no one was there. For a moment, he thought he heard a rustling in the choir balcony. He turned and gazed up for several

	<p>seconds. Nothing. <i>I am alone.</i> (The Da Vinci Code, 2003: 114)</p> <p>The man advanced, his white fists gripping the iron stand. "You are a sister of the Church, and yet you serve <i>them?</i>"</p> <p>"Jesus had but one true message," Sister Sandrine said defiantly. "I cannot see that message in Opus Dei." A sudden explosion of rage erupted behind the monk's eyes. He lunged, lashing out with the candle stand like a club. As Sister Sandrine fell, her last feeling was an overwhelming sense of foreboding.</p> <p><i>All four are dead.</i></p> <p><i>The precious truth is lost forever.</i> (The Da Vinci Code, 2003: 146)</p>
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The causes of Silas' anxiety

1. Abandonment	<p>The boy fled home but found the streets of Marseilles equally unfriendly. His strange appearance made him an outcast among the other young runaways, and he was forced to live alone in the basement of a dilapidated factory, eating stolen fruit and raw fish from the dock. (The Da Vinci Code, 2003: 60)</p>
2. Contempt	<p>Over time, the looks of pity on the streets turned to looks of fear. The boy had grown to a powerful young man. When people passed by, he could hear them whispering to one another. A ghost, they would say, their eyes wide with fright as they stared at his white skin. A ghost with the eyes of a devil!</p> <p>Two months later, in shackles, he arrived at a prison in Andorra.</p> <p>You are as white as a ghost, the inmates ridiculed as the guards marched him in, naked and cold.</p> <p>Mira el espectro! Perhaps the ghost will pass right through these walls! (The Da Vinci Code, 2003: 61)</p>
3. Deserted	<p>One night, there was a horrific fight, and his mother never got up. The boy stood over his lifeless mother and felt an unbearable up-welling of guilt for permitting it to happen. (The Da Vinci Code, 2003: 60)</p>

4. Discrimination	<p>The boy fled home but found the streets of Marseilles equally unfriendly. His strange appearance made him an outcast among the other young runaways, and he was forced to live alone in the basement of a dilapidated factory, eating stolen fruit and raw fish from the dock. His only companions were tattered magazines he found in the trash, and he taught himself to read them.</p>
5. Helpless	<p>His name was not Silas then, although he didn't recall the name his parents had given him. He had left home when he was seven. His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. (The Da Vinci Code, 2003: 60)</p>
6. Too much or lack demands responsibility	<p>Bishop," the Teacher had told him, "I have made all the arrangements. For my plan to succeed, you must allow Silas to answer only to me for several days (The Da Vinci Code, 2003: 64)</p> <p>Silas felt strong as he stepped from the black Audi, the nighttime breeze rustling his loose-fitting robe. The winds of change are in the air. He knew the task before him would require more finesse than force, and he left his handgun in the car. The thirteen-round Heckler Koch USP 40 had been provided by the Teacher.</p> <p><i>A weapon of death has no place in a house of God.</i> (The Da Vinci Code, 2003: 79)</p>
7. Rejection	<p>His name was not Silas then, although he didn't recall the name his parents had given him. He had left home when he was seven. His drunken father, a burly dockworker, enraged by the arrival of an albino son, beat his mother regularly, blaming her for the boy's embarrassing condition. When the boy tried to defend her, he too was badly beaten. (The Da Vinci Code, 2003: 60)</p>