

**SEBASTIAN RODRIGUES' APOSTASY FROM  
CHRISTIANITY IN *SILENCE* BY SHUSAKU ENDO**

**A THESIS**

**Submitted as a Partial Fulfillment of the Requirements for the Sarjana Degree of  
English Department Faculty of Arts and Humanities  
State Islamic University Sunan Ampel Surabaya**



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This thesis entitled "Sebastian Rodrigues' Apostasy from Christianity in *Silence* by Shusaku Endo" contains materials which have been accepted for the award of Scholar degree of English Department Faculty of Arts and Humanities State Islamic University of Sunan Ampel Surabaya. This thesis contains no material previously published or written by other person except where due reference is made in the text of the thesis.

Surabaya, March 6<sup>th</sup> 2019



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Sebastian Rodrigues is one of the characters in a novel entitled *Silence*. It is a historical fiction novel by Japanese author, Shusaku Endo, published in English by Peter Owen Publishers, translated by William Johnston in 1966. Shusaku Endo was born in March 27, 1923 and died in September 29, 1966. He was a Japanese author who wrote from the rare perspective of a Japanese Roman Catholic. He is categorized as one of the third major group of Japanese writers who appeared after World War II (Classe 406). *Silence* is the story of a Jesuit missionary sent to 17th century Japan, who endures persecution in the time of Hidden Christians that followed the defeat of the Shimabara Rebellion (Reinsma 4).



people had done it, through Sebastian Rodrigues' character. Hopefully, this analysis is going to give new color among the number of historical fiction's thesis because this study concerns about an interesting topic such as apostasy. Hopefully this research will be very useful in helping readers to do their projects and can be considered as a contribution to the literary study especially for students in English Literature Department.

### **1.5 Scope and Limitation**

This study focuses on the character of Sebastian Rodrigues, the main character in Shusaku Endo's *Silence*. The researcher analyses his act of apostasy by observing his thought, behavior, and also to know the effect of his apostasy towards his social life. The limitation of this study is Sebastian Rodrigues' act of apostasy and the effects of it based on psychoanalytic theory id, ego, superego within the main character's structure of personality.

### **1.6 Method of the Study**

The researcher uses library sources. The main source of this research is the novel itself, *Silence*. The researcher also collects additional data from any other book, and any other supported materials from library or internet in order to strengthen the analysis.

### 1.6.1 Research Design

Based on the statement of the problems and significance of the study above, the researcher uses descriptive qualitative method. According to Creswell, a qualitative study is an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting (Creswell 98).

### 1.6.2 Source of Data

The source of data in this research comes from the text of the novel entitled *Silence* that was written by Shusaku Endo. The data are taken by quoting the important sentences that are related to the problem of the study.

### 1.6.3 Data Collection

The data are collected through some steps. The first is the researcher prepares a novel written by Shusaku Endo, *Silence* as the main data. The second is reading *Silence* many times to get good understanding about the novel. The third is collecting the data from the novel that is suitable with the problem of the study. And finally the researcher reads and selects the references which are related with or support the data collection.

### 1.6.4 Data Analysis





## 2.1 Theoretical Framework

### 2.1.1 Psychoanalysis

Tyson state that “when we look at the world through a psychoanalytic lens, we see that it is comprised of individual human beings, each with a psychological history that begins in childhood experiences in the family and each with patterns of adolescent and adult behavior that are the direct result of that early experience.”































single previous perusing were somehow or another deficient” (Tyson 148).

It is reasonable that their technique worked best on short poems and stories in light of the fact that the shorter the content, the greater amount of its formal components could be examined (Tyson 148). At the point when longer works were inspected, for example, long sonnets, books, and plays, New Critical readings generally kept themselves to the investigation of some angle (or viewpoints) of the work, for instance, its symbolism (or maybe only one sort of symbolism, for example, nature symbolism), the job of the storyteller or of the minor characters, the capacity of time in the work, the example of light and dim made by settings, or some other formal component (Tyson 148). Obviously, whatever formal component was investigated, it must be appeared to assume an essential job in the content's headway of its topic and in this manner add to the solidarity of the work overall (Tyson 148). Few literary critics today state that a literary text is autonomous of the history and culture that delivered it or that it has a solitary, target meaning. Also, nobody utilizes the word pressure to allude to the image's joining of solid pictures and theoretical thoughts (Tyson 148). Tyson states that “New Criticism's accomplishment in concentrating on the formal components of the content and on their relationship to the importance of the content is clear in the manner in which we think about writing today, paying









Islamic University of Sunan Ampel Surabaya. This study concentrated on breaking down the portrayal of John Bristow utilizing the Sigmund Freud's theory.

Like the previous studies above, the writer also picks Sigmund Freud's theory. Two of them analyzes about psychology of the main characters. But, the differences between this study and the two previous studies are that the first study, she analyzes about the motif of John Michaelson convert into a Muslim.. Furthermore, there are a few factors that impact him. The components are Islam pulls in John, Muslims in Indonesia: John's neighbor and John's accomplice. The transformation of John into a Muslim additionally has a few impacts. John ends up more shrewd and progressively aware of others, from the manner in which he talks or from his frame of mind. The second research centers around breaking down the portrayal of John Bristow. And furthermore how John Bristow's inner self deals with his id and superego and how tensions show up as the impacts of the issue. Though, this research examines about the elements to Sebastian's personality why he apostatize his Christianity and the impacts of apostasy with his social life utilizing psychoanalysis.



























“It was the interpreter who spoke; and his voice was that of the cat playing with its prey. ‘It’s terrible, terrible! Isn’t it better for you not to be so stubborn? If you simply say, “I apostatize,” all will be well. Then you will be able to let your strained mind relax and be at ease.’” (Endo 250).

“Ferreira raised a voice that was like a growl as he shouted: 'The reason I apostatized... are you ready? Listen! I was put in here and heard the voices of those people for... 'Alright. Pray! But those Christians are partaking of a terrible suffering such as you cannot even understand. From yesterday—in the future—now at this very moment. Why must they suffer like this? And while this goes on, you do nothing for them. And God—He does nothing either.' The priest shook his head wildly, putting both fingers in to his ears.” (Endo 253-254).



He could not bear the view of his friend, Garrpe, and the other two Japanese Christians were being tortured by the Japanese government by drowning them into the sea. Based on what Sebastian saw, he consciously said “I would apostatize” from the bottom of his heart, even though he did not said it loud and clear.

Based on the discussion above, the researcher can conclude that Sebastian Rodrigues' dynamic personality. Dynamic of personality is divided into three groups, they are id, ego, and superego. The id, ego and superego are not people, places or physical things, they are the names given to certain persuasive powers these groups has its own exceptionally explicit job in keeping up normal personality functioning (Hall 22). Related to this study, the dynamic of personality of Sebastian Rodrigues can be seen from these following discussions.

[illegible]

not be caught because he wanted to believe in Kichijiro. Sadly, Kichijiro sold him to Japanese government for silver coins.

“...the food Kichijiro waved before my eyes was tempting indeed. As the fire broke in to flame and the salted fish was slowly roasted, an unbearably delicious scent was wafted to my nostrils.

'Won't you eat?'

Baring my teeth, I greedily seized upon the dried fish.” (Endo 113)

“Then coming along the road we had traversed I heard the sound of footsteps. Men, looking in our direction and hastening their steps, made their way through the bushes. 'Father, forgive me! ' Still kneeling on the bare ground, Kichijiro cried out in a voice choked with tears. 'I am weak. I am not a strong person like Mokichi and Ichizo.' Already the men were seizing me and dragging me to my feet. One of them, with a gesture of contempt, threw into the face of Kichijiro still kneeling, a number of tiny silver coins.” (Endo 120)

Based on the quotation above, it can be seen that Sebastian did everything he can in order to survive because he did not want to die in this foreign country, Japan, and also he did not want to be caught up and tortured by the Japanese government. This can be categorized as Sebastian's id because running away, eating the dry salted fish, and even trusted Kichijiro who is from the start suspicious (he described Kichijiro as Judas) in order to survive. Because naturally, human will do anything in order to survive.













Sebastian Rodrigues is commanded to write a book by the Government.

“From 20th January to 8th February. Okada San'emon is engaged in writing a disavowal of his religion at the command of *Totominokami*.” (Endo 288).

“16th February. Okada San'emon is engaged in writing a book.”  
(Endo 288).

“Okada San'emon is to write a disavowal of his religion from 14<sup>th</sup> June to 24<sup>th</sup> July in the Study of the Mountain Villa.” (Endo 288).

Sebastian Rodrigues is occupied with composing a book of his religion. In 16<sup>th</sup> February, He is occupied with composing a book. Sebastian got a command to compose a denial of his religion from fourteenth June to 24<sup>th</sup> July in the Study of the Mountain Villa.

3.2.2.2 Since his apostasy, the Lord of Chikugo, Inoue, asked him to take a Japanese name.

“Moreover, since you are going to spend your life in Japan, it would be good for you to take a Japanese name. Fortunately, a man named Okada San'emon has died. When you go to Edo, you can take his name just as it is.” (Endo 279).

“He had received the Japanese name Okada San'emon; he had become a Japanese. Okada San'emon! He laughed in a low voice as he uttered the name.” (Endo 283)

### 3.2.2.3 After his apostasy, Rodrigues lived in Japan for thirty years.

“Okada San'emom, who had been in the Christian Residence, died at a little later than half past four in the afternoon of 25th.

Born in Portugal, Europe, he was first placed under charge of Inoue Chikugonokami in the Year of the Ram thirty odd years ago, and then came into residence here in the Enclosed Building where he lived for thirty years until this Year of the Cock.”  
(Endo 294)



## CHAPTER IV

### CONCLUSION

This chapter concludes the discussion in the previous chapter. The answers of the problems in this study are explained in the following.

#### 4.1 Conclusion

The analysis of Sebastian Rodrigues' Apostasy is divided into two parts based on the statement of the problems. The problems are mainly about the causes and the effects of his apostasy from Christianity.

The first, Sebastian felt an uncertainty feeling. It can be seen from the way he wrote his journal, when he saw the Japanese Christians were being executed by the Japanese government. He often wrote about why God kept silent. Why He does not make any clue of all those terrible things that Christians must face. The second, he failed to understand why God tested him and the Japanese Christians like this. It can be seen when he said a prayer and he thought that God is completely abandoning him since he is being imprisoned. The last, Sebastian is disbelief. It can be seen when he began to question the existence of God. He felt that God does not exist, then how everything that he did to become a missionary in Japan is wasting of time. It is ironic and so wrong in many ways for a priest who started to believe that God has abandoned him or even questioned the existence of God.







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