CHRISTIAN MORALITY AS PRESENTED IN ANSE’S MAIN CHARACTER IN WILLIAM FAULKNER’S "AS I LAY DYING"

A SARPJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

By
Devis Yulistian
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ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
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Date: 24 July 2014
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Rohani, Ph.D.
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I honestly declared that the thesis, which I have written, does not contain the work or other part people’s work, except those cited in the quotations and the references, as a scientific paper as should be.

Yogyakarta, 24 July 2014
The writer

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PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI
“You know, the truth, Everything I do, I do it only for you”.
Bryan Adams

I know that I can't do anything without You

The thesis is dedicated to:

: My late Father YY. Jukirman S.
Mother: Delta DT.
Sister: Detiana Yulistina
Uncle : Rudy Yohan
Grandfather and Grandmother
ABSTRACT

Yulistian, Devis. 2014. Christian Morality as Presented in Anse’s Main Character in William Faulkner’s As I Lay Dying. Yogyakarta: Department of Language and Arts Education, Faculty of Teachers Training and Education, Sanata Dharma University.

The study analyzed the novel As I Lay Dying by William Faulkner. Anse is the main character in the novel. He is a father of Darl, Vardaman, Tull, Dewey Dell, Cash, and Jewel. He has promised her wife who is dying to the burial place at her birthplace, Jefferson. There so many obstacles during the struggling in bringing their beloved wife and mother. However, Anse has his own intention behind his actions.

There are two problem formulations discussed in this study. The first problem is how Anse’s character described in the novel. The second problem is what is the Christian morality as reflected in Anse’s character.

The method used in this study is library study. The primary source is the novel, As I Lay Dying by William Faulkner. The secondary sources were books related to the theory of literature, theory of moral-philosophical approach, theory of characterization, and theory of Christian morality.

There are two results coming out of this research. The first is Anse who is described as a decision-maker, reliable person, loyal Christian, caring, respectful, and optimistic man. The second result is about Christian morality values which are shown through Anse in the novel. The Christian morality values that are shown through Anse in this novel are classified into three main values: the recourse to the death of Christ, the attitude of faith and the belonging to God. Therefore, Christian morality becomes the main reason in answering the second problem formulation.

Some suggestions are presented for future researchers who are interested in analyzing the novel As I Lay Dying. Future researcher can get a broad idea about Christian morality. In this thesis, there are also lesson plan and materials to teach Basic Reading II. The source of this is selected from some parts of the novel As I Lay Dying.

Keywords: As I Lay Dying, Christian morality, recourse to the death of Christ, attitudes of faith, the belonging to Christ, character, characterization,
ABSTRAK


Terdapat dua formulasi permasalahan yang didiskusikan dalam studi ini. Formulasi permasalahan yang pertama adalah bagaimana karakter Anse digambarkan dalam novel ini. Yang kedua adalah apa saja moralitas kristiani yang terefleksi dari Anse sebagai tokoh utama.

Metode yang digunakan dalam skripsi ini adalah penelitian perpustakaan. Sumber utama dari studi ini adalah novel As I Lay Dying karya dari William Faulkner. Sumber lainnya berasal dari buku-buku yang berkaitan dengan teori kesusastraan, teori pendekatan filsafat moral, teori karakterisasi, dan moralitas kristiani.


Beberapa saran disajikan untuk peneliti selanjutnya yang tertarik dalam menganalisa novel As I Lay Dying. Peneliti selanjutnya dapat meneliti tentang moral sebagai dalih. Didalam studi ini juga terdapat rencana pembelajaran dan materi mengajar Basic reading II. Sumber dari materi-materi pembelajaran dipilih dari beberapa bagian dari novel As I Lay Dying.

Kata Kunci: As I Lay Dying, Christian morality, recourse to the death of Christ, attitudes of faith, the belonging to Christ, character, characterization,
ACKNOWLEDGMENTS

First, I would like to thank God because without His blessing I would not have been able to finish my thesis. It is because His blessing in forms of the lecturers, my family, brothers, sisters, friends who always motivate and encourage me to the success of finishing my thesis.

Second, I would like to thank my sponsor, Gregorius Punto Aji, S.Pd., M.Hum. who patiently guides and encourages me during the finishing of my final paper. I would also like to thank the examiners, Monica Ella Harendita, S.Pd., M.Ed. and Drs. Bambang Hendarto, M.Hum. who patiently help me to finish this thesis. My next gratitude is expressed to all English Language Education Study Program lecturers for the knowledge they have shared with me. I also thank the staffs of the secretariat for patiently providing helps.

Third, I dedicate this thesis to my family, my late father YY Jukirman S. in heaven, mother Delta DT, sister Deliana Yulistina, sisters, brothers, uncle Rodi Yohan who support me in doing my thesis. I could not finish my thesis without their support and kindness. So, I dedicate this thesis to them.

I would also like to express my gratitude to my friends, Menantang Langit, Agustina Dei and Martinus Pranala, who never stop encouraging me to finish this thesis. Without their help, I would not be able to finish my thesis.

Last, I will also say thank you to Pak Koes, Pak Barli, Mba Danik who are always supporting me in finishing my thesis. I will always be grateful to
those, who I could not mention each of them, for supporting me during my time in
finishing this research. They are always in my mind and my heart.
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CHAPTER 1
INTRODUCTION

This chapter deals with background study, problem of formulations, objective of the study, benefit of the study, and definition of terms. The background of study describes the importance of the topic of the study. The problem formulations are the problems that become the main idea of the study. The objective of the study is the purpose of this study. The benefits of the study identify the benefits of the study for reader and another future researcher. The definition of terms deals with terms in order to avoid misunderstanding and misinterpretation.

1.1 Background of the Study

Literature is an interesting subject to deal with. It is a universal art that contains some kinds of human aspects of life such as moral, history, psychology, social, politic and more. With literature, we can get many experiences through literary works like novel, poetry and play. We can also learn about various problems, which are related to the aspects of human life. Furthermore, literature can be a good teacher for us because as the proverb says, experience is a good teacher.

Various aspects of human life in a story are revealed through characters which play their roles as the presentations of the author’s thought and experiences. We can also recognize the message of the author through the conversation and the
action of the characters. Through the characters, the author shares and expresses his personal aspect such as his mind, his feeling, his experiences and his imagination to the reader. A character itself is also the realization of person’s moral orientation, which refers to the fact that morality is a way of values one needs to become a good or a kind person.

William Faulkner is well known as a traditional Christian moralist in the world. Most of his works deal with moral values in the form of criticizing the Southerners life and moral code. In *As I Lay Dying*, William Faulkner also deals with moral aspects through Anse, the main character of this novel. Therefore, in this analysis the writer aims to find Anse’s character and draw the Christian morality that Faulkner wants to reveal.

Christian morality (values) in the novel is seen as the most valuable to the writer, therefore the writer wants to share it to the readers. Anse in his role as the main character appears very often in the novel through spoken or unspoken words that contain Christian morality (values). The appearance of Anse is not only on his own narration, but it could be seen from another character’s narration as well.

The story of the novel begins with narration. There are eighteen narrators, but several narrators have very important roles in the novel. The story of the novel will not be perfect without them. Each of the narrators has their own way or roles in showing their traits to the readers especially for the writer of the research. For further information, in the novel *As I Lay Dying*, Anse’s Christian morality (values) in his spoken or unspoken words is only an alibi in order to get his new teeth and a new wife (Mrs. Bundren).
However, the writer finds that through Anse’s hypocrisy which he shows with Christian morality (values). For example: when he and his sons and daughter bring his wife (Addie Bundren) to Jefferson as her birth burial place, there was happened a conflict, but Anse’s says “For God” which means in the name of God. There are so many Christian morality values in the novel during Anse’s struggle. The attitude of faith to the God and thankfulness by Anse in facing obstacles in life become the main reason the writer want to share the story of the novel by writing the research.

Above all, in this thesis, the writer analyze Anse’s hypocrisy which was meant to fulfill his personal need and desire, namely to get a new teeth and new wife. This incident was happened when he took to the birth burial place in Jefferson.

1.2 Problem Formulations

There are two problems formulated to discuss:

1. How is Anse’s character described in the novel?

2. What kinds of Christian morality (values) are reflected in Anse’s character?

1.3 Objectives of the Study

The aims of the research are to answer problem formulations. First, is to describe Anse Bundren’s characteristics in the novel. Second is to find Anse’s motivation related to Christian morality values in taking her wife to Jefferson.
Both of problem formulations are interconnected to each other. Answering the first one reveals the answer of the second one.

1.4 Benefits of the Study

1.4.1 Future Researcher

The study of the novel has many impacts for the researcher especially in Christian morality aspects. The actions of the characters in the novel are different in defining of believing in God. Characters show that believing in God means giving all you have and give all your sadness in front of His feet.

1.4.2 Readers of the Novel

Hopefully that readers of the research get a new enlightenment about the meaning in believing to God, especially the meaning of Christian morality (values). In the novel, characters shows that the devotion to God is not only the actual action in a day, but also giving all our devotion to God all days.

1.4.3 The Other Researcher or Future Researcher

The study of the novel may become new reference of knowledge in defining or classifying the message of the Christian morality by the author of *As I Lay Dying* that is delivered in the novel. The research may become an additional knowledge for the other researcher as well.
1.5 Definition of Terms

There are four definition terms are used in case to make the research more understandable for readers or other future researcher as below:

1.5.1 Christian

According to Webster’s Dictionary Unabridged of the English Language (1983), the word “Christian” means a person who believes in the teachings of Jesus Christ.

1.5.2 Morality

According to Cambridge Advanced Learner’s Dictionary the word morality is a personal or social set of standards for good or bad behavior and character, or the quality of being right, honest or acceptable.

1.5.3 Character

According to Abrams (1981: 20), characters are the person in dramatic or narrative work, endowed with moral and disposition qualities that are expressed in what they do or what they acting are.
1.5.4 Characterization

According to Mary and Samuel Wood (1971: 20), characterization is an author’s process in creating a character. The author can use direct or dramatic method to identify a character. Direct method means the author describes a character directly by stating it in his work. He can describe how tall the character is, how good he is, etc. Dramatic method means the author places the character in situations to show her or his personality from the way she or he behaves or speaks.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is divided into two main parts; the first is review of related theories and the second one is theoretical framework. The first theory is the moral-philosophical approach, the second is the theory of character and characterization, and the third theory is the theory of Christian morality. The writer adds some additional information such as moral hypocrisy in order to avoid misunderstanding.

2.1 Review of Related Theories

This part contains three related theories of the approaches namely moral and philosophical approaches, character and characterization, and Christian morality.

2.1.1 Theory of Character and Characterization

A novel contains of such elements like plot, dialogue, setting and character. Barnett defines that the character is the cause of the events that happens through character traits and his responses to the other character that he or she meets in the story of the novel (Barnett, 1988: 71). Barnet also defines that the other’s opinion about him or her adds information and clear description about her or him, what others do.

Abrams (1981: 20) divides character into two meanings and he gives an explanation how the person’s characteristic is described. He gives an example
about the character; first is a short person and the second is a witty type of a person. From this example, Abrams explains how the person are presented by the reader of the novel whether the person has moral or dispositional qualities. In other words, the characters can be seen from their action and speech.

Jeremy Hawthorn defines characterization by what characters do, say, or what others say about them and by the setting. However, Hawthorn emphasizes that characters are defined by other characters as well (Hawthorn, 1992: 19).

Forster, (1974: 46) divides character into flat and round character. Flat or two-dimensional character is made from “a single idea or quality” and presented in an outline without detail, therefore it can be described as a single phrase or sentence. Holman (1986: 204) adds that a flat character never surprises the reader (Holman, 1986: 204). Flat character is easy to recognize by the reader and the character can usually be represented by a single sentence. Furthermore, he explains that round character is a character that has complex temperament and motivation.

Character is also categorized into major and minor characters by Henkle (1977: 88). Henkle explains that major characters called as central or main character. According to Abrams (1998: 21), the author focuses on the characters from beginning to the end of the story. Stanton (1965: 17) on the other hand, explains that characters make some changes toward reader’s interpretation in reading the story. Stanton (1965: 17). Furthermore, according to Koesnosoebroto (1988: 67) major character cannot stand alone by himself or herself, therefore, the
author creates minor characters with its functions to describe how the story flows in the novel.

2.1.2 Murphy’s Theory on Characterization

Murphy (1972: 161-173) classifies nine methods in presenting the characters. They are personal description, character as it is seen by another, speech, past life, conversations of others, reaction, direct comment, thought, and mannerism.

The first method is personal description. The author describes a character’s appearance like his face, skin, eyes, and clothes (Murphy, 1972: 161). The second is character as seen by another. The author uses a person’s character as it is described by the eyes and opinions of another character (Murphy, 1972: 162). The third is speech. From the speech of the character, the author describes one’s character through the words that come out from his or her mouth and the style of his or her speech (Murphy, 1972: 164).

The fourth method is past life. A person’s character is influenced by his or her past life. The event that has happened in the past is to be used to determine the character in the story (Murphy, 1972: 166). The fifth method is conversation with others. The reader can recognize a person’s character through what other people say about him or her (Murphy, 1972: 167).

The sixth is reactions. It happens when one’s character face problems. Each reaction towards the problems shows the character’s tendency that gives the readers a description about the character’s personality (Murphy, 1972:168). The seventh method is direct comment. In the direct comment description, the author
gives his or personal reception and comment directly to the character that he creates (Murphy, 1972: 170).

The eighth method is thought. By knowing a person’s thought, the author can give us direct knowledge of what a person is thinking about (Murphy, 1972:171). The last method is mannerism. By using mannerism, the author can describe a character’s mannerisms. It used to reflect the personality of the character (Murphy, 1972: 173).

2.1.3 Christian Morality

According to Fuch in his book Christian Morality: The Word Becomes Flesh (1970: 9), Ratzinger defines the importance in determining the properly meaning of Christian that the character of Christian morality is related with “reason and faith”.

The problem which arises here is how we are to understand the interrelationship of faith with reason, or with thought patterns which are human in the general sense; and finally the question arises concerning the possibilities and the boundaries of reason vis a vis faith (Fuch, 1970: 9).

Furthermore, in explaining Christian morality (values), the writer of the research, using Fuch’s definition about Christian morality, which are dealing with:

(a) Christian morality related with moral rightness, (b) Christian morality related with personal morality, (c) Christian morality means the recourse to the death of Christ, (d) Christian morality as the attitude of faith of person, (e) Christian morality means that a person who owns Christian morality (values) in him or herself is belongs to Christ, as slave as the God (Christ) already become a slave to the world as His salvation, to save us from sins.
2.1.3.1 Moral Rightness

Fuch (1970:14) defines that morality is in a person’s free attitudes and decisions. It is called moral goodness, that is opposites to personal immorality (badness). Moral goodness is expressed through the behavior of human being in the world, consequently, in the future activation and shaping of this world.

2.1.3.2 Personal Morality

Christian morality could not be separated from morality in personal. Fuch (1970: 20) states that morality with the proper word can be foretold as a free person. Fuch defines personal morality as the opposite of egotism. In other words, personal morality means the openness of one’s to God, men, and deeds and right; which means it is thus “sacrificial gift acceptable to God” as it cited in *Gaudium et Spes* ( Gaudium et Spes, 38 in Fuch, 1970: 21). Furthermore, personal morality is the action of inner openness and readiness to do the good of others (Gaudium et Spes: 39 in Fuch, 1970: 21).

For further ideas of Christian morality, Fuch adds that Christian morality is to care for the right of shaping the world of man (Gaudium et Spes: 39 in Fuch, 1970: 21), or in other words, Christian morality is an inclination to the proper “act and truth of life” (Gaudium Spes: 42 in Fuch, 1970: 21). Christian morality, in other words is a readiness to be involved for the world as it cited Gaudium et Spes, 43 as it defined by Fuch, 1970: 22), furthermore, Fuch adds that Christian morality is a motivation in correcting the shaping of the world.
Christian morality has meaning as Fuch defines it (1970: 22) as a readiness to be involved for the sake correct shaping of the world. In other words, Christian morality is openness and readiness to act in righteousness, generosity, fidelity, chastity, therefore it can be called moral goodness as openness and readiness for right behavior in civil, economic, international affairs and so on (Fuch, 1970: 21-22).

Fuch (1970: 20) emphasizes that Christian morality has a relation with love. Fuch takes Vatican Council II documents in defining Christian morality (values) that speaks about love as the fundamental attitude of personal morality. He adds that love is termed “the fundamental law of human perfection” (Gaudium et Spes 38 as in Fuch, 1970: 22). He defines that love becomes the basic in life in growing fruit for the world (Gaudium et Spes: 16 in Fuch, 1970: 22): this also means the readiness to see that brothers receive help and justice (Gaudium et Spes: 72 in Fuch 1970: 22) and to work together to change the world. (Gaudium et Spes: 38 in Fuch, 1970: 22).

2.1.3.3 Recourse to the death of Christ

Karl Rahner (Fuch, 1970: 73) writes “The Christian – every Christian imitating Jesus by dying with him”. Fuch defines that he or she not only dying during the life but continually dying to itself to get the final and definitive death. Fuch adds Christians should see the experience of death (dying) as the punishment of sin; the total giving up of oneself as an earthly reality, the final gift of self, the
ultimate act of confidence, entering into the resurrection and into the incomprehensibility of God. (Fuch, 1970:73).

2.1.3.4 Attitudes of Faith

Fuch puts stress on that Christian morality will be unnecessary values without significant behavior or action. Fuch adds that Christian morality gives Christians the reason not to see the acceptance of death and painful dying as an expression of fatalism. However, they are signify a gesture of thanksgiving for the giver of the life (Fuch, 1970: 78).

Fuch explains that Christian attitude makes a less burdensome in the process of dying. Therefore, it becomes a kind of quality expresses the relationship between Christians and his Lord (Fuch, 1970: 78). Fuch adds that Jesus is not obliged to endure His suffering and death, despite His spontaneous unwillingness, Jesus is ready to endure the suffering and death. Fuch defines that the death becomes an expression of faith and the confident hope which permits Jesus’ death to become dying into the resurrection (Fuch, 1970: 78).

Fuch emphasizes that the image of God determines the attitude of Christian. The problem of Christian expressive behavior is different in cases where pain or weaknesses simply do not permit the realization of such an attitude. This problem becomes worse when someone lies in a certainly irreversible coma. This coma leads others to a situation of ‘trapped’ in the ‘confusing decision’. In this situation, one cannot easily justify that letting a person die and active euthanasia are morally similar. One must still bear in mind that the justified act of
letting a person dies as an expressive respect to human life than does an active intervention. (Fuch, 1970: 78).

However, Fuch concludes (1970: 79) that the attitudes of faith is humble and courageous endurance process of dying that people motivated by obedience or willingness to go to the ultimate in the face of Christian.

2.1.3.5 The Belonging to Christ

Fuch (1970: 86) takes the definition of belonging to Christ from Vatican Council II as St. Paul in Optatam Totius (no16) that the explicit importance is the high vocation in Christ that has to be the theme of moral theology and the obligatory forms of living in the world. Fuch (1970: 86) takes the example from John Paul II’s “belonging to the Lord” to become Christian morality (values) definition that people who belongs to the Lord have been “ransomed” (at high price) in the proper means are “slaves” of Christ; and as Christ belongs to God, therefore we belong to God. As “those who belong to Christ,” have not lost ourselves, but have rather gained ourselves; “to belong to God” is our salvation. Fuch (1970: 86).

Fuch (1970: 86) states that “belonging to God” is a great freedom of those who do not allow themselves to be dominated by anyone or anything that could stand in contradiction to “belonging to Christ”. As we belong to Christ then people shall act based on faith in Christ.
2.2 The Relationship between Literature and Moral

Guerrin (1979:29) explains that the purpose of literature is to teach morality and to discover philosophical issues. Matthew and Arnold (1979: 30) cited by Guerrin that the writer create critic working from a moral value is awareness of firm, figurative language, and other aesthetic considerations but added that the important issue namely moral or the philosophical teaching.

Gardner explains that the literature as an art is essentially and primarily moral that is life giving. (1978:15). I.e. He says that literary works contains some moral values reflected from human’s life experiences.

Furthermore, Gardner defines that a work of art which contains moral lesson provides values and rouse trustworthy feeling about at best and the worst in human action as well (1978: 19). Meaning that through literary works, the reader can get moral values as teaching for human beings.

The novel As I Lay Dying is closely related to the Christian view on morality, because Anse Bundren as the main character was lived in the place in which Christian value and ethic becomes a daily habit. The novel As I Lay Dying reflected a moral teaching which can be achieved from understanding Anse’s character. Faulkner states the value of Anse’s morality by showing his character to his sons, daughter, and wife, which is Christian morality.
2.3 Theoretical Framework

In order to analyze the research, the writer provided theories which are supporting the reader or another researcher. The writer present theories related to moral and philosophical approaches, character and characterization, and Christian Morality. The first theory which writer used is theory of character and characterization.

Second, Murphy’s theory of characterization is used to define the analysis of Anse Bundren’s character. Therefore, these theories are used in order to answer first of the problem formulations.

Third, theory of Christian morality is used in order to analyze Anse Bundren’s Christian morality (values) with his spoken and unspoken words. The writer put theory of Christian morality by Josef Fuch Christian Morality: The Word Becomes Flesh in order to define kinds of Anse Bundren’s Christian morality in bringing his wife to the burial places in her birthplace, from Mississippi to Jefferson.
CHAPTER III

METHODOLOGY

Chapter III contains three sections: object of the study, approach of the study, and the method of the study. In the object of study, the writer discusses the physical description and the summary of the novel. The approach of the study is the reasons in choosing the approach of the study. In the last section, the method of the study is used in conducting the study research and some steps taken in analyzing the work and some other sources.

3.1 Object of the Study

The object of the study is a novel written by William Faulkner which is titled *As I Lay Dying* and published by Modern Library. The novel consists of 137 pages and it is divided into 59 chapters. Each chapter appears to one of fifteen characters of the novel. Each chapter takes the form of on monologues. The novel *As I Lay Dying* tells the story about a father named Anse Bundren who has a dying wife named Addie. They live in Yoknapatawpha County, Mississippi. Knowing that her wife is dying, Anse promises her wife to bring her to Jefferson as his wife birthplace. The action or motivation of an honour for the last time for the last time, has led him for promising her wife. Anse and Addie have four sons and a daughter. They are Cash, Darl, Jewel, Vardaman and Dewey Dell. Cash, the eldest son, is a skilled carpenter. Darl is about two years younger to Cash. Jewel is the illegitimate son of Addie and Reverend Whitfield. Dewey Dell is the only
daughter Anse and Addie have while Vardaman is the youngest of the children. On the first journey, the Bundrens are skeptical because of some obstacles they have to face. Facing these obstacles, Anse becomes the most dominant character that he always act positively even he has his own uncovered intentions.

3.2 Approach of the Study

In analyzing the research problem of the study, the writer applied Moral and Philosophical approach combined with Christian Morality theory by Josef Fuch in *the Word Becomes Flesh*. Moral and Philosophical approach becomes the most important subject to discuss in the novel because it is related with the way of Anse Bundren character who always have spoken and unspoken words that contains of Christian Morality (value). As stated by Guerin et al (2011: 60) that Moral Philosophical Approach is oriented to religious teaching as Samuel Johnson, as a neoclassicist English literature believes in. Furthermore, according to Guerin et al (2011: 61) that William Faulkner the writer of the novel *As I Lay Dying* is one of moralistic writer. In conclusion, the philosophical approach is used by the writer to answer the first problem formulation. The Christian morality theory by Fuch is used in answering the second problem formulation.

3.3 Method of the study

The process in resolving the research problems, the writer has taken some actions such as doing library study and reading some referential books for additional information. Finally, for the last action the internet sourcing is very
helpful in order to find some information that the writer could not find in any other books.

Library study is the main action in the research. Without finding referential books that are related to the novel, this research will not be finished, as it shall be. Library study is very helpful in order to find some additional information that is related to the research study.

Internet sourcing is another action in order to find some more information. Although this is a minor action for the research study, but it can be a solution for many questions related with the problem question which become the main problems formulation of the research.
CHAPTER IV
ANALYSIS

This chapter has the purpose to answer the problem formulation that has been stated in Chapter I of this research. This chapter is divided into two parts. The first part discusses the description of Anse Bundren’s as the main character. The second part discusses the analysis of Anse Bundren’s Christian morality values in promising her dying wife to have her buried in her birthplace, Jefferson.

4.1 Description of Anse Bundren’s Character

Anse Bundren is the major character in the novel As I Lay Dying by William Faulkner. Holman and Harmon (1986: 81-82) state that characters are categorized into two types; major character and minor character. A major character is a character that plays the most important role in a story. A major character becomes the focus in the story. He or she is the most frequently appeared character in the story from the beginning until the end. Milligan (1983: 195) states that major characters are those who appear more often in the story than the other characters.

Based on the way of the story runs, Anse’s character is considered as a round character. Complex and developing character as Anse Bundren has already shown to the reader become the main reason that he is major character of the novel according to the writer.
In answering Anse Bundren’s characterization, the writer uses Murphy’s characterization classification that there are nine ways to characterize the characteristics of a person in a story (1972: 161-173):

1. His or her personal description. Murphy defines that the author of the novel describe character’s appearance like his, skin, eyes and his or her clothes.

2. Character as seen by others. In this perception, the author uses a person’s character as it is described by another character.

3. Speech. From the speech of the character, the author describes character through the words that come out from his or her mouth and the style of his or her own speech.

4. Past life. A character is influenced by his or her past. Therefore, the event in the past to be used to determine the character in the story.

5. Conversation of others. The reader can recognize the character of the story by other people say about him or her.

6. Reactions. The reactions is happens when the character faces the problem. Every reactions towards problems bring the reader to the tendency how the character personality is.

7. Direct comment. In this stage, the author gives the reception and direct comment to the character that he or her creates.

8. Thought. The author gives the reader the direct knowledge about what of characters are thinking about.
9. Mannerism. The author leads the reader by showing the character’s mannerism. The author used it for reflecting the personality of the character.

In answering the first problem, the writer uses several classifications of Murphy’s characterization theory.

4.1.1 Physical Description

As the description of Anse as the main character in the novel *As I Lay Dying* the writer shows the physical description of Anse Bundren’s characteristics. Anse Bundren or “Pa” (father, as his sons and daughter call him) is described by Darl as an old person who has no toenail because of working too hard in the homemade shoes when he was a boy. His shoes are old and they look like been hacked by an axe out of pig-iron. (p. 4)

Pa’s feet are badly splayed, his toes cramped and bent and warped, with no toenail at all on his little toes, from working so hard in the wet in homemade shoes when he was a boy. Beside his chair his brogans sit. They look as though they had been hacked with a blunt axe out of pig-iron. (p.4)

I never see him with a shirt in that looked like it was his in all my life. They all looked like Jewel might have given him his old ones. Not if he is spindling. Except for the lack of sweat. You could tell they ain’t been nobody else’s but Anse’s that way without no mistake. His eyes look like pieces of burnt-out cinder fixed in his face, looking out over the land. (p.14)

Afterwards, from Tull’s narration, he finds that finally Anse wears a new set of clothes like what Jewel used to wear. But after all, still his eyes are looked like a cinder burnt-out. Anse’s wrists dangle out of his sleeves.
4.1.2. Personality Description

4.1.2.1 Decision-maker

Anse – as seen in Tull’s narration – is a decision-maker. The situation is when he knows that her wife is going to die. Then, with his conscious intents he promises her to bring her to her birth place which is in Jefferson.

“I dislike undecision as much as ere man,” Pa says. (p. 6)

As Jewel and Anse were growling about deciding whether bringing Addie Bundren to Jefferson or not. Pa and Jewel were both so angry till they said to each other saying “shut up, goddamn mouth”, all of slang words but still Pa who have the decision to be made or need to be obeyed.

“Shut up, Jewel,” Pa says, but as though he is not listening much. He gazes out across the land, rubbing his knees. “You could borrow the loan of Vernon's team and we could catch up with you,” I say, “If she didn't wait for us.” “Ah, shut your goddamn mouth,” Jewel says. “She'll want to go in ourn,” Pa says. He rubs his knees. “Dont ere a man dislike it more.” (pp. 7-8)

Anse’s characteristic always comes up with an idea that no other people will tell him about what he wants to do. When he sets up his mind then there will be no limitation for it. It is seen from statement that is narrated by Darl: “By sundown, now,” Pa says. “I would not keep her waiting.” (p. 8). As he insists that he will not let Addie Bundren keep waiting until the day is getting dark in bringing her wife to the burial place.

Another situation comes when Jewel and Vernon complain about rain. Anse insists that it will be fixing up to rain. Furthermore, he will curse the doctor if the doctor comes late to check his wife’s condition. He insists
whether there is any wagon or not to bring her wife. According to Darl’s narration, Anse will say some words that have some kinds of insisting meanings in order to have somebody do an action; in this case Anse insists that her wife will be upset if she is not buried in Jefferson. He emphasizes that her wife really needs to be buried in Jefferson with the fact that Jefferson is the place of the family burial ground. He insists that her wife’s blood is waiting in Jefferson. He states forcefully that her wife will not be patient, in case to assure his children to bring Addie to Jefferson. Furthermore, he accents Vernon and Jewel that no matter what they will bring the coffin within the wagon to Jefferson in order to let her wife rest in quiet peace even it will take a lot of time for the mule to walk.

"It's fixin up to rain," pa says. "I am a luckless man. I have ever been." He rubs his hands on his knees. "It's that durn doctor, liable to come at any time. I couldn't get word to him till so late. If he was to come tomorrow and tell her the time was night, she wouldn't wait, I know her. Wagon or no wagon, she wouldn't wait. Then she'd be upset, and I wouldn't upset her for the living world. With that family burying-ground in Jefferson and them of her blood waiting for her there, she'll be impatient. I promised my word me and the boys would get her there quick as mules could walk it, so she could rest quiet." He rubs his hands on his knees. "No man ever disliked it more." (p. 8)

Furthermore, when Anse wanted someone to do something as he takes a role as father That he wanted his son; Vardaman to clean the fish, but in case that Vardaman did not want to clean the fish, but he only asking for Jewel to clean the fish. But Anse insisting that he should clean the fish not Jewel. “You clean that fish,” Anse says. Vardaman stops. “Why can’t Dewey Dell clean it?” he says. “You clean that fish,” Anse says. “Aw, pa,” Vardaman says. (p. 13)

Another example which shows that Anse is a decision maker is when they have to face flood while they are bringing Addie’s body in the coffin within the wagon. Anse insists that no matter how they have to cross the river. “If it just up, we could drive across,” Anse says. “We could drive right on
across it.” (p. 59). In this situation, Anse takes an action as the leader that if the wagon is up then they could drive across the river, therefore, he said that they have to drive to right t across it.

4.1.2.2 A Loyal Christian

The second characteristic is that he is a loyal Christian. He puts all obstacles in life before God. He always believes that his life as a Christian delivers him a lot of advantages. He knows that Christian will help one to another. He strongly believes in that as it is narrated by Darl:

“There is Christians enough to help you,” pa says. Cash is not listening. After a while he turns without looking at pa and leaves the room. Then the saw begins to snore again. “They will help us in our sorrow,” pa says. (p. 24)

The evidence which shows that Anse is a loyal Christian is his own speech. He tells his wife that it is not easy to bring her out, however he believes that God makes a road on earth so his people can walk on His way. He believes that when Lord wants something to move, then it will move. He adds that Lord puts things up and down ways like a tree and man. This means that like a tree, sometimes life puts human in higher and lower condition in literary. He tells an idiom about why the Lord sets a road down by a house which therefore men can still can get rest. At last, he keep saying about why Lord puts longways in his belly, like a snake, because Lord has his own reason in doing all things to men.

A-laying there, right tip to my door, where every bad luck that comes and goes is bound to find it. I told Addie it want any luck living on a road when it come by here, and she said, for the world like a woman, "Get up and move, then."But I told her it wants no luck in it, because the Lord put roads for
travelling: why He laid them down flat on the earth. When He aims for something to be always a-moving, He makes it long ways, like a road or a horse or a wagon, but when He aims for something to stay put, He makes it up-and-down ways, like a tree or a man. And so he never aimed for folks to live on a road, because which gets there first, I say, the road or the house? Did you ever know Him to set a road down by a house? I says, No you never, I says, because it's always men can’t rest till they get the house set where everybody that passes in a wagon can spit in the door way, keeping the folks restless and wanting to get up and go somewhere else when He aimed for them to stay put like a tree or a stand of corn. Because if He'd a aimed for man to be always a-moving and going somewhere else, wouldn’t He a put him long ways on his belly, like a snake? It stands to reason He would. (p. 16).

It is clearly shown that Anse is a loyal Christian. In his own narration, he admits that he is a countryman who has difficult life. However, he believes that Lord will help him in the longways. He convinces himself that the Lord who owns the earth will clear the longways to Jefferson. Therefore, he believes that every man has the equality before God.

It’s a hard country on man; it’s hard. Eight miles of the sweat of his body washed up outen the Lord’s earth, where the Lord Himself told him to put it. Sometimes I wonder why we keep at it. It’s because there is a reward for us above, where they can’t take their motors and such. Every man will be equal there and it will be taken from them that have and give to them that have not by the Lord. (p. 52).

Additionally, Anse also states that he is a Christian who is being hated by other people because of his action in the past. However, he says that he is chosen by Lord whom he loves, the Chastiseth; the chosen one. But in other way around, he can say to the Lord that he can be durn if the Lord does not show the way of the truth.

There was old men that hadn’t ever seen nor heard of it being so in the memory of man. I am the chosen of the Lord, for who He loveth, so doeth He chastiseth. But I be durn if He don’t take some curious ways to show it, seems like. (p. 52).
Other evidences that prove Anse as a loyal Christian are seen in Anse’s statements which he repeatedly says “The Lord Giveth” and “If God wills it”. Through these statements, Anse believes that God is the giver of life. Therefore if God wants something happens then it will happen.

Anse rubs his hands on his knees. "The Lord giveth," he says. We can hear Cash a-hammering and sawing beyond the corner. It's true. Never a truer breath was ever breathed. "The Lord giveth," I say. "If God wills it," he says "The Lord giveth,". We say. (p. 12).

Furthermore, while the Bundren family are walking to the burial place, three black men pass them. One of the black men who is very outraged asks them about what they have in the wagon. Jewel who is insulted by the question swears at them. Another black man draws his knife and intends to attack Jewel. Darl defends his sister and tells them that she does not mean to insult them. Anse shouts at the black men, “Fore God, Fore God” which means in the name of God. Darl and Pa ask Jewel to apologize to the black men. This shows us that in his critical spontaneous deed, Anse always puts God in front.

Three Negroes walk beside the road ahead of us; ten feet ahead of them a white man walks. When we pass the Negroes their heads turn suddenly with that expression of shock and instinctive outrage. “Great God,” one says; "what they got in that wagon?"n Jewel whirls. “Son of a bitches,” he says. As he does so he is abreast of the white man, who has paused. It is as though Jewel had gone blind fort he moment, for it is the white man toward whom he whirls. “Fire or no fire,” the man says, “Can’t no man call me that.” “He thought you said something to him,” I say, “I never said nothing to him. I never see him before.” “Fore God,” pa says; “fore God.” “I know,” I say. “He never meant anything. He’ll take it back.” “Let him take it back, then.” “Put up your knife, and he will.” The man looks at me. He looks at Jewel. Jewel is quiet now. “Tell him you didn’t mean anything, Jewel,” I say.”I thought he said something,” Jewel says. “Just because he’s — “Hush,” I say. “Tell him you didn’t mean it.” “I didn’t mean it,” Jewel says. (p. 119).
A Christian loyal attitude when facing the problem is an actual action in life. Nowadays, there are only few men who put God in the first hand.

4.1.2.3 A Respectful man

Anse’s third character is respectful. Knowing that his wife is dying, he wants to take her to the family burial place. In this situation Anse has to face another problem from his sons Darl, Jewel, and Dewey Dell. They do not respect Addie because of her bad maternal before. Anse insists that their Ma’ need to be respected for her last will. Anse states that they may have no respect for him but they must respect their Ma’. “I don’t expect you to have no respect for me,” I says. “But with your own ma not cold in her coffin yet.”(p. 50). “It ain’t right,” Pa says. It’s a little enough for him to do for her”.

The characteristic of respectful appears in Darl’s narration about Anse that Anse insists them not be too long to help, because they have no time to waste. Anse tells them that Armstid and Gillespie have already dug for the coffin. But angrily Jewel swears in front of the coffin of her mother as a respond to his father insistence. It angers Anse that he says it is not respectful to talk that way in front of his mother.

“Don’t be no longer than you can help,” pa says. “We ain’t got no time to waste.” She does not answer. After while we cannot hear her even. “We ought to done like Armstid and Gillespie said and sent word to town and had it dug and ready,” he said. “We ought to done it,” pa says. “Just never wanted to be beholden to none except her flesh and blood.” “Who the hell can’t dig a damn hole in the ground?” Jewel says. “It ain’t respectful, talking that way about her grave,” pa says. “You all dont know what it is. You never pure loved her, none of you.” Jewel does not answer. He sits a little stiffly erect, his body arched away from his shirt. His high colored jaw juts. (pp. 117-118).
Anse expresses his feeling of respect by saying that he never wanted to be beholden to anybody but her wife’s flesh and blood. It means that he wanted his sons and daughter to respect their mother. At a moment, Jewel was swearing that no one could dig the ground; Anse answered It was not respectful talking like that about the grave of her mother.

4.1.2.4 Reliable

Anse is a reliable person, once he makes his promise, he will do everything in order to fulfill it. It can be seen from his action, “I give her my promise,” he says. “Her mind was set on it.” (pp. 53-54). It can be seen also in Tull’s narration. “I give her promised word in presence of Lord,” Anse says. “I reckon it ain’t no need worry.” (pp. 60-64). And also it can be seen from (p. 6) “I dislike undecision as much as er man,” Pa says. From his own speech, that Anse’s dislike undecision, “I give her promised word in presence of Lord”, in case that he wants to bring her wife to the family burial place in Jefferson, Yoknapatawpha County, Mississippi. Even though he knows that his sons and daughter are not agree with his decision. They know that dangerous things and obstacles will come as the risks of the journey.

4.1.2.5 Caring

According to Murphy, characterization can be seen from the action of a character (1972: 162). Anse is not only a most caring father but also a caring husband. It can be seen from his action when he saw her wife dying in her
bed. He asks her wife to have some rest and convinces her that she will be in good health condition soon.

"Are you sick, Addie?" I said. "I am not sick," she said. "You lay you down and rest you," I said. "I knowed you are not sick. You're just tired. You lay down and rest." "I am not sick," she said. "I will get up." "Lay still and rest," I said. "You are just tired. You can get up tomorrow." And she was laying there, well and hale as ere a woman ever were, except for that road."I never sent for you," I said. "I take you to witness I never sent for you." (p. 16).

Another example which shows that Anse is a caring person is when he finds that his son Cash needs to be checked to the doctor as fast as possible in order to have medical treatments.

“Your back looks like a nigger’s, Jewel,” I said. Cash’s foot and leg looked like a nigger’s. "Does it hurt, Jewel?" I said. Then they broke it off. Cash’s leg bled. “You go on back and lay down,” Dewey Dell said. “You ought to be asleep.”(115) “We’ll have to take him to the doctor,” pa says. “I reckon it ain’t no way around it.” The back of Jewel’s shirt, where it touches him, stains slow and black with grease. Life was created in the valleys. It blew up on to the hills on the old terrors, the old lusts, the old despairs. That’s why you must walk up the hills so you can ride down. (p. 116).

As a father, Anse caring towards Cash that he have to sleep showing that he is a caring and loving father. He will not let his son hurt. He said some words that contain motivation in life, that life is like the mountain hill, that us as human has to climbed it up, then we can ride down the hills.

4.1.2.6 Optimistic

Anse is an optimistic person. He show as it when knows that Jewel is difficult to be brought with the team in taking the coffin because of his broken leg. It can be seen from Cash’s narration that he convinces Jewel has to be there seeing he Mom buried. “I reckon he ought to be there,” pa says. “God
knows, it’s a trial on me. Seems like it ain’t no end to bad luck when once it starts.” (p. 120).

An optimistic characteristic also appears through Anse’s action when the team forget to bring spades. Darl and Jewel convince his father to spend some money to buy spades. But Pa convinces that they do not need money. He believes that there must be Christian who can help. He assures them that he is the better one to go and get spades.

“If it was just dug,” pa says. “We forgot our spade, too.” “Yes,” Darl said. “I’ll go to the hard ware store. We’ll have to buy one.” “It’ll cost money,” pa says. “Do you begrudge her it?” Darl says. “Go on and get a spade,” Jewel said. “Here, give me the money.” But pa didn’t stop. “I reckon we can get a spade,” he said. “I reckon there are Christians here.” “I reckon I better,” pa says. He got down and went up the path and around the house to the back. The music stopped, and then it started again. Then we saw pa coming back. He had two spades, coming around the house. He laid them in the wagon and got in and we went on. The music never started again. Pa was looking back at the house. He kind of lifted his hand a little and I saw the shade pulled back a little at the window and her face in it. (p. 123)

There is a situation where Darl and Jewel got confused that they have left spades in home. Jewel asked for the money, but Anse convinced there is no need to take out money, that there must be Christian who can help. So Darl and Jewel let his father take the action. Surprising, that Anse got the spades.

**4.2 Christian Morality as Reflected in Anse Bundren’s Character**

In order to answer the second problem formulation, the writer uses Christian Morality which is described in Anse’s character. Christian morality itself as defined by Fuch (1970: 9-13) is related to *vis a vis*. *Vis a vis*, according to Fuch means that the actions are based on the faith and reason of Christian moral values. Here, the writer describes Anse’s actions, speech, or
ideas that reflect Christian morality values such (1) recourse to the death of Christ, (2) attitude of faith, and (3) the belonging to Christ.

4.2.1 Recourse to the Death of Christ

Recourse to the death of Christ, as Fuch states (1970: 73) means a total sacrifice to God. One shall imitate Jesus in the concreteness of his life by dying with him. It is not only of the duration of the life that is continually dying to itself, but above all of the final and definitive death. Here are some parts of the novel *As I Lay Dying* which show how Anse in his actions represents this Christian moral value.

(1) "I never sent for you," I said. "I take you to witness I never sent for you." (p. 16).

In quotation (1), Anse’s phrase “I never sent for you” in *As Lay Dying* means that no husband wants to see his wife suffering and dying. But Anse sees his wife’s condition of dying as an imitation to the dying of Christ Himself. There is no husband in this world who wants to see his marriage ends with the suffering and dying of his wife. But Anse’s total sacrifice strengthens him to face the situation.

(2) It’s a hard country on man; it’s hard. Eight miles of the sweat of his body washed up outer the Lord’s earth, where the Lord Himself told him to put it. Nowhere in this sinful world can a honest, hard-working man profit. It takes them that runs the stores in the towns, doing no sweating, living off of them that sweats. It ain’t the hard-working man, the farmer. Sometimes I wonder why we keep at it. It’s because there is a reward for us above, where they can’t take their motors and such. Every man will be equal there and it will be taken from them that have and give to them that have not by the Lord (p. 52)
(3) “I am the chosen of the Lord, for who He loveth, so doeth He chastiseth. But I be durn if He don’t take some curious ways to show it, seems like.” (p. 52)

The value of recourse to the death of Christ is contained in his words such as “the loveth”, “so doeth”, “the Chastiseth” as they are seen in quotation (2) and (3). These words mean that he is loved by God so that he is chosen by God in order to finish his promise to bring her wife to Jefferson.

(4) “I give her my word,” Anse says. “It is sacred on me. I know you begrudge it, but she will bless you in heaven.”(p. 69)

The recourse to death of Christ is also contained in his promise as it’s seen in quotation (4). He says, “I know you begrudge it, but she will bless you in heaven.” On the contrary Anse says that he does not begrudge it. Begrudge here means to do something or give something unwillingly.

(5) “A man’ll always help a fellow in a tight, if he’s got ere a drop of Christian blood in him.”(p. 94)

Quotation (5) shows us how Anse believes in the total sacrifice of any Christian. Christians always help each other especially those who are in the matter of death.

Furthermore, the recourse to the death of Christ appears in (p. 94) that fellows will always help in tight as long as there is Christian blood in their heart as he also has.

(6) “Fore God, if there were ere a man in the living world suffered the trials and floutings I have suffered.” (p. 97)
(7) “I reckon he ought to be there,” pa says. “God knows, it’s a trial on me. Seems like it ain’t no end to bad luck when once it starts. (p. 120)

(8) Anse stands there, dangle-armed. “For fifteen years I ain’t had a tooth in my head,” he says. “God knows it. He knows in fifteen years I ain’t et the victuals He aimed for man to eat to keep his strength up, and me saving a nickel here and a nickel there so my family wouldn’t suffer it, to buy them teeth so I could eat God’s appointed food. I give that money. I thought that if I could do without eating, my sons could do without riding. God knows I did. (p. 98)

(9) “It ain’t respectful, talking that way about her grave,” pa says. “You all don’t know what it is. You never pure loved her, none of you.” Jewel does not answer. He sits a little stiffly erect, his body arched away from his shirt. His high colored jaw juts. (pp. 117-118).

(10) “Here’s a place,” pa says. He pull the team up and sits looking at the house. “We could get some water over yonder.” “All right,” I say. “You’ll have to borrow a bucket from them, Dewey Dell.” “God knows,”” pa says. “I wouldn’t be beholden, God knows.” (p. 97).

Fore God is the word that always comes out from Anse’s lips. He did not only say it for Christian’s action but also as a personal reason to the death of the Christ that there were no men who have struggled like him. And he says that God knows that it is just trial on him. (6), (7) and (10) p. 97. Anse recourse to the death of Christ can be seen in (8) that he have not have teeth for fifteen years, but he believe that God will give him a teeth by saying, “God knows it”, which has the same meaning of the recourse to the death of the Christ. The recourse to the death of the Christ is very clear seen in Anse’s spoken words in (9), which is meant that was not respectful talking about bad things in front of the graveyard, he said that you are all, never had a pure loved for her.
4.2.2 Attitude of Faith

The attitude of faith simply means a way of thinking and behaving as a reflection of the moral values that one believes in. *As I Lay Dying* repeatedly shows this Christian moral value. Anse as the major character of this novel presents this value in his way of thinking and behaving. Some parts of this novel which show how Anse present this Christian moral value are such follows.

(11) “If God wills it,” he says. "The Lord giveth,". We say. (p. 12)

(12) I am not religious, I reckon. But peace is my heart: I know it is. I have done things but neither better nor worse than them that pretend other like, and I know that Old Master will cache for me as for ere a sparrow that falls. But it seems hard that a man in his need could be so flouted by a road. (pp. 17-18)

(13) “God’s will be done,” he says. “Now I can get them teeth.” (p. 25)

(14) “I done my best,” I say. “I tried to do as she would wish it. The Lord will pardon me and excuse the conduct of them He sent me.” And Darl setting on the plank seat right above her where she was laying, laughing. (p. 50).

(15) “You say it’s higher than you ever see it before?” he says. “God’s will be done,” he says. “I reckon it won’t go down much by morning, neither,” he says. (p. 54)

(16) “I give her my promised word in the presence of the Lord,” Anse says. “I reckon it ain’t no need to worry.” (p. 60)

(17) “God knows, if there were ere a man,” he says. (p. 98)

(18) “I thank you,” he said. “I reckon we can make out.” So I left them there, squatting around a little fine, waiting; God knows what for. (p. 99)

Anse confess himself as unreligious man, but his heart has peace. He believe that God will keep him save from bad things. It is similar to Fuch’s
definition that the way of his thinking and behaving as a reflection of the moral values of one believes in. The words “If God’s wills it”, literary means he is thinking about God if God wants something happens than it will be happen.

(19) From Dewey dell’s narration (p. 16) And pa thinks because neighbors will always treat one another that way because he has always been too busy letting neighbors do for him to find out.

(20) “There is Christians enough to help you,” pa says.(p. 24)

(21) thinks because neighbours will always treat one another that way because he has always been too busy letting neighbours do for him to find out.(p. 25)

(22) “If it was just dug,” pa says. “We forgot our spade, too.” “Yes,” Darl said. “I’ll go to the hard ware store. We’ll have to buy one.” “It’ll cost money,” pa says. “Do you begrudge her it?” Darl says. “Go on and get a spade,” Jewel said. “Here, give me the money.” But pa didn’t stop. “I reckon we can get a spade,” he said. “I reckon there are Christians here.” “I reckon I better,” pa says. He got down and went up the path and around the house to the back. The music stopped, and then it started again. Then we saw pa coming back. He had two spades, coming around the house. (p. 123).

As a loyal Christian, Anse always believes that Christian people will help one to another. Therefore, when Anse decides to bring her wife to the burial place, he always believes that his neighbors will come to help him. Anse emphasizes there is Christian enough to help, means that he is never afraid that nobody will not help him. In time when they forget to bring some spades, Darl says that he shall buy the new one, but Anse convinces that they do not need to be afraid because there is always Christian to help. Finally, surprisingly, Anse gets the spades so that they start to dig the ground. All of the descriptions above show that Anse’s spoken words and action are based on Fuch’s attitudes of faith.
(23) A-laying there, right tip to my door, where every bad luck that comes and goes is bound to find it. I told Addie it want any luck living on a road when it come by here, and she said, for the world like a woman, "Get up and move, then." But I told her it wants no luck in it, because the Lord put roads for travelling: why He laid them down flat on the earth. When He aims for something to be always a moving, He makes it longways, like a road or a horse or a wagon, but when He aims for something to stay put, He makes it up-and-down ways, like a tree or a man. And so he never aimed for folks to live on a road, because which gets there first, I says, the road or the house? Did you ever know Him to set a road down by a house? I says. No you never, I says, because it's always men can’t rest till they gets the house set where everybody that passes in a wagon can spit in the doorway, keeping the folks restless and wanting to get up and go somewheres else when He aimed for them to stay put like a tree or a stand of corn. Because if He'd a aimed for man to be always a-moving and going somewheres else, wouldn't He a put him longways on his belly, like a snake? It stands to reason He would.(p. 16).

Anse has a faith that if God wants something moves then it will move. He has faith that God will provide roads for one who believes in Him to travel on. He believes that God makes house and tree along the roads in order people can shed from the rain under the tree and lay down in house to take a rest. The description above which is shown by Anse means that when God wants people or person to do something or struggling for something, He will never abandon them. Anse believes that God always provides help for those who believe in Him.

4.2.3 The Belonging to Christ

The belonging to Christ is one of the main moral values in Christian morality. Belonging to Christ means a Christian is an integral part of God. This moral value gains freedom to any Christian to not being dominated by other people or anything out of his Christianity faith. The novel As I Lay
Dying by Faulkner has showed this Christian moral value through Anse as the major character of the novel.


(25) "I give her my promised word in the presence of the Lord," Anse says. "I reckon it ain’t no need to worry." (p.60)


The integral part of God simply means that one belongs to God. Anse’s words “The Lord Giveth” indirectly shows that he belongs to God which also means that he believes God is the One who gives the life to His people. Anse promises her wife – in the presence of the God – to bring her to Jefferson. Anse’s promise in other way around means that he belongs to God as he believes that he vows it in presence of God.

In their way bringing the coffin within the wagon, they meet three Negroes. One of the Negroes curiously asks them about what they bring in the wagon. Jewel who is insulted by the question cannot hold his tongue and swears at the Negroes. A Negro who does not like Jewel’s rude words draws his knife and intends to attack Jewel. Anse then spontaneously shouts “Fore God!” and convinces the Negroes that Jewel does not mean to say the words. This situation shows how Anse does believe that he belongs to God and so in his spontaneous critical action he always does it in the faith in God.
CHAPTER V

CONCLUSIONS

This chapter contains conclusions and suggestions. The conclusions contain the answer of the problem formulations based on the analysis. The suggestions include two suggestions; the first suggestion is for the future researchers who may use the study as comparative study, and the second suggestion is the implementation of the teaching learning process so that the result of this study can be implemented in a real class teaching-learning situation.

5.1 Conclusions

From the analysis in chapter IV, the writer concludes two things. First is about the characteristics of Anse Bundren. The second is the kinds of Anse Bundren’s Christian moral (values) which are shown during the way bringing her wife to the burial place.

First, it can be seen that Anse Bundren is a loyal Christian. He says that actually is not a good Christian, but he convinces that he has peace in his heart that he puts God in the first place in his heart. From his Christian morality attitude, he makes himself as the decision maker in order to bring her wife to the family burial place in Jefferson. He is a respectful person towards his wife that he does not like his sons laughing in front of her coffin. Besides, he is a responsible person. He does the best he can in order to get things done as he wants. Even though he is a hypocrite but he is a caring person. It can be seen from his action,
when Cash gets his leg broken. He insists Cash to go to the doctor. He is also an optimistic person. No matter what happens in any situations, for example when they forget to bring spades, he is always optimistic and forces himself to get spades. He is a loyal Christian, although some of his actions are fake, but the way he puts God in the first place is a good way to learn about Christian morality. The last, he is a hypocrite. He tries to get something by saying something but doing another. This is the bad part of him.

The second conclusion is the Christian morality values in answering the second problem formulations. The writer finds that Anse’s character presents three kinds of Christian morality values which are (1) the recourse to the death of Christ, (2) the attitude of faith, and (3) the belonging to God. All these Christian moral values are shown through Anse’s speech, his way of thinking, his actions, and how he is described by other characters in their narrations.

5.2 Suggestions

5.2.1 Suggestion for Future Researcher

The novel As I Lay Dying is a good novel for readers, especially for those who are interested in William Faulkner's works. The story of the novel is about Christian morality and hypocrisy. In this research the writer provides some of Christian morality values which are contained in the novel. The writer suggests future researcher to analyze Christian morality in Darl Bundren’s character as the eldest brother in the family related with his acting towards his father, brother and sister. Hopefully, this research will be beneficial for others and future researchers.
5.2.2 Suggestion for English Teachers

To teach reading through literature is important for students. It does not only improve students’ reading skill, but also enriches students’ knowledge about vocabularies, linguistics, arts, and cultures. The work of literature is the work of art, a work of literature needs author’s ability to integrate imagination and the truth of life. It is created to represent idea, imagination, thought, and feeling to reveal the truth of life. Through literature, students learn the values of life in the text. Therefore, an English teacher has to give students literature book to be read and discussed.

In teaching Basic Reading II, there are three major activities. The first is called pre-reading activity. Through the activity, teacher discusses with the students about Mississippi, United States and Christian. The most important thing is that teacher can stimulate students’ interests in this activity. The second is the whilst-activity that the students read and comprehend the passage. The last activity is post-reading activity. In this activity, teacher gives some questions based on the passage in order to know the students’ ability in understanding the passage. The procedure of teaching of teaching Basic reading II through the study are:
1. The teacher discusses with students about the life United States especially in (State of Mississippi) and Christian in 1910’s.

2. The teacher asks each student to read some paragraphs loudly.

3. The teacher asks students to become volunteers to answer the questions and discusses the answer with the students.

The first procedure is to introduce the students how the life Mississippi during the poverty and how Christian life was in 1910’s. The second procedure is to assess how the students understand the passage with the new vocabularies that students have not known yet. The last procedure is to assess how deep the understanding of the students of the passage related with the new vocabularies and the life in Mississippi in 1910.
REFERENCES


APPENDIX 1

The Summary of As I Lay Dying

As I Lay Dying chronicles the dark, comic story of a Mississippi family’s long and arduous journey to bury Addie, the family matriarch. Respecting Addie’s request to be buried in her family’s burial ground in Jefferson, Anse Bundren and his five children disregard the advice of friends and neighbors and embark on a forty-mile, nine-day trek in the wake of a devastating storm.

The story of the journey is presented by a variety of narrators: family members, friends, acquaintances, and objective onlookers. Each narrator provides a different perspective on individuals and events.

When the novel begins, Addie is on her deathbed. Outside her bedroom window, Cash slowly and meticulously builds her coffin. On the front porch, Jewel and Darl confer with their father about taking a last minute job to make a bit of money. Anse reminds his sons of his promise to their mother but agrees to let them go, even though he knows that Addie may die before they return.

When Peabody, the local doctor, is finally summoned to the Bundren home, he predicts that it will be too late to do anything for Addie. Sure enough, she dies shortly after Peabody’s arrival at the Bundren farm. After sending Dewey Dell away to prepare supper, Anse stands over his dead wife, listens to the sound of Cash’s saw as he works on the coffin, and says: “God’s will be done. Now I can get them teeth.”
Cash finishes the coffin later that night in the pouring rain. Addie is kept in the coffin for three days before Darl and Jewel return home with the wagon. On the first day, the family wakes to find that Vardaman has bored the top of the coffin full of holes-two of which bored straight through Addie’s face.

By the time the family finally gets the coffin on the wagon, the bridge to town has been washed away by heavy rains, adding several days to their journey. Jewel, refusing to travel with the family, follows some distance behind on his beloved horse.

Just before sundown they complete the first eight miles of their journey. They spend the night in a neighbor’s barn and start off again early the next morning, trying to find a bridge that hasn’t been completely destroyed by a recent storm. They finally find one near Vernon Tull’s farm.

After consideration, it is decided that Anse, Dewey Dell, Vardaman, and Vernon Tull will walk across the remains of the bridge and that Cash and Darl will lead the wagon across the river at the ford. Jewel crosses ahead of them on his horse. Halfway across the bridge, the wagon is hit by a floating log and is dragged off by the current. The wagon and Addie’s coffin are recovered, but the mules drown and Cash breaks his leg.

The narrative action pauses as Addie narrates a section in the novel. She describes her youth, her miserable life as a schoolteacher, and her decision to marry Anse. Unfortunately, her marriage is an unhappy one.
After giving birth to Cash, she suffered from depression; after giving birth to her second son, Darl, she makes Anse promise to bury her in Jefferson when she dies. Her revenge, she says, would be that Anse would never know that she was taking revenge. Addie also reveals her secret affair with Reverend Whitfield—a union that produced Addie’s favorite child, Jewel.

After the disastrous river crossing, the Bundrens spend the night at Armstid’s farm. In the morning, Anse rides off on Jewel’s horse to purchase a team of mules. During his absence, the heat intensifies the already putrid stench of Addie’s corpse. Outraged, Lula Armstid thinks Anse “should be lawed for treating [Addie] so.”

When Anse finally returns, he announces that he has traded Jewel’s horse for a team of mules. The family’s journey resumes the next morning with Cash lying on a pallet placed atop Addie’s coffin.

Like Anse, Dewey Dell has personal reasons for wanting to go to town. She is pregnant and her boyfriend, Lafe, has told her that she would be able to “get something at the drugstore” to induce an abortion. When the procession passes through the town of Mottson, Dewey Dell speaks to the druggist but is told that she will not get what she wants in his store.

Meanwhile, Darl buys cement for Cash’s leg at a hardware store. Anse, waiting outside in the wagon, is told by the town marshal that he will have to leave town. After eight days in the stifling heat, Addie’s body is endangering the public health.
The family leaves town briefly to apply fresh cement on Cash’s broken leg. Jewel, whstoppio disappeared after Anse traded his horse, reappears and rejoins the family.

They spend the last night of their journey on a farm belonging to Mr. Gillespie. During the night, Darl sets fire to the barn and Jewel’s back is burned rescuing the coffin from the flames.

When Gillespie discovers that it was Darl who set the fire, he threatens to sue unless Darl is committed to the mental institution in Jackson. Cash thinks that Darl “done right in a way,” trying to get Addie “outen our hands,” but decides that it does not excuse setting fire to a man’s barn and endangering his property.

As they arrive in Jefferson the next day, Anse finally concedes that they will have to find a doctor for Cash’s infected leg. But first, they bury Addie. Anse borrows a couple of spades on the way to the cemetery and-nine days after Addie’s death-finally lays his wife to rest in her family plot. As they leave the cemetery, Darl is jumped by Dewey Dell and Jewel and handed over to the men waiting to take him to the mental institution in Jackson.

When Cash finally gets to the doctor, Peabody cannot believe that Anse treated his son’s broken leg with raw cement. Shocked at the damage they have done to him, the doctor wonders why Anse simply didn’t bring Cash to the nearest sawmill and stick his leg in the saw.

Meanwhile, Dewey Dell finds another drugstore. After requesting something that will terminate her pregnancy, she is given a box of useless
capsules by the drugstore clerk. The deceitful clerk proceeds to seduce her. The next morning, Anse disappears only to reappear with a new set of teeth and a new Mrs. Bundren—a local woman who loaned him the tools to bury Addie.

APPENDIX 2

The Biography of William Faulkner

William Cuthbert Faulkner (changed from the original spelling, Falkner) was born on September 25, 1897, in New Albany, Mississippi. He was the first of four sons born to Maud and Murry, a prominent local businessman. The Faulkners moved to Oxford, Mississippi, when William was five; for the rest of his life, Oxford remained his primary home.

Though an avid reader, Faulkner did not like school. He quit high school and worked in his grandfather’s bank. During this time, he was devastated as a result of a broken marital engagement with Estelle Oldham, who married another man under familial pressure. In 1918 he was refused admission into the armed forces because of his size. Determined to fight in World War I, he falsified his credentials to enter the Royal Air Force in Canada, but the war ended before he completed his military training. He attended the University of Mississippi for two years as a special student, from 1919 to 1921.
After his tenure at the University of Mississippi, he worked briefly in a New York bookstore. He returned to Oxford and became postmaster at the university until 1924, when he was fired for writing and socializing while on duty. In 1924, he published his first book, a collection of poems entitled The Marble Faun.

In 1925, he lived for a few months in New Orleans. During that short time he socialized with Sherwood Anderson. It was Anderson’s wife, Elizabeth Prall, who encouraged Faulkner to abandon poetry for fiction. He subsequently left New Orleans and traveled to Paris and toured Europe, and began to write his first novel.

His first three novels, Soldiers’ Pay (1926), The Mosquitoes (1927), and Sartoris (1929) (a shortened version of Flags in the Dust, published in 1973) garnered little attention. In 1929, Faulkner married Estelle Oldham, who had recently divorced her husband. She already had two children, and the couple had two daughters, one of whom died in infancy. Early on, Estelle attempted suicide; unfortunately, this event signaled the beginning of an unhappy union for the couple.

In 1929 Faulkner published his most ambitious work to date, The Sound and the Fury. It garnered much critical praise but was not commercially successful. While working the night shift as a power plant stoker, he wrote and revised As I Lay Dying in under three months. Published in 1930, the novel was praised by critics but attracted little commercial attention.
For the rest of his life, Faulkner made his living as a writer of fiction and Hollywood screenplays. His most accomplished works during the 1930s and 1940s include Light in August, Absalom, Absalom!, The Hamlet, and Go Down, Moses. In 1946 Malcolm Cowley’s editing and publication of The Portable Faulkner helped to cement Faulkner’s literary reputation and commercial viability.

Faulkner received the 1949 Nobel Prize for Literature and the 1954 Pulitzer Prize for his novel The Fable. During the last ten years of his life, he traveled, lectured, and became an outspoken critic of segregation. From 1957 until his death, he was writer-in-residence at the University of Virginia, near his daughter Jill and her children. In 1962, after years of drinking and a succession of physical problems, he died of a heart attack on July 6 in Oxford.

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Sources:


APPENDIX 3

COURSE OUTLINE

### KPE 115 Basic Reading II

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<tr>
<td>Study Program</td>
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<tr>
<td>Lecturers</td>
<td>Henny Herawati, S.Pd., M.Hum. &amp; Drs. Darmudu, M.Hum.</td>
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Last updated: February 2023

**Short Description of the Course:**

*KPE 115 (2 CR / 2 CH) Basic Reading II* is designed to help students develop their basic reading skills (previewing, skimming for main ideas, scanning for details, guessing word meanings from context), summarizing skill, and literal/inferential comprehension skills. Throughout the course, students are encouraged to use appropriate reading strategies when reading various kinds of texts and to give simple critical responses to ideas presented in the texts. Online tasks to foster students' independence in developing their reading skills are also provided at [http://basicreadingtwo.pbworks.com](http://basicreadingtwo.pbworks.com).

This course is compulsory and offered in Semester II. The prerequisite course for *KPE 115 Basic Reading II* is *KPE 110 Basic Reading I*.

**Goals of the Course**

On completing the course, students are able to:
1. understand various reading strategies: previewing, skimming for main ideas, scanning for details, summarizing
2. use appropriate reading strategies to improve reading comprehension
3. develop English vocabulary
4. write summaries and simple responses to the ideas or issues presented in the texts

**Course Outline**

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<td>Reading articles/short stories</td>
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<td>Class activities; group/class discussions, individual assignments</td>
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**Learning Strategies**

Class/small group discussions, individual assignments.
Classroom Rules
a) Cellular phones must be switched to silent mode during the course. Receiving or reading messages, as well as receiving or making phone calls in class are not allowed.
b) Students are to attend at least 75% of class meetings.
c) Tolerable late arrival is 10 minutes.
d) T-shirts, leggins, and sandals are prohibited.
e) Students must actively participate in the class activities.

Grading Policy

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References

Last updated by: Henny Herzwati
February, 2013

Every morning in Africa, a gazelle wakes up. It knows it must run faster than the fastest lion or it will be killed.
Every morning a lion wakes up. It knows it must outrun the slowest gazelle or it will starve to death.
It doesn’t matter if you’re a lion or a gazelle.
When the sun comes up, you better be running.

Offutt, Outplay, Outlast
[Abe Galangpuls]
APPENDIX 4

LESSON PLAN

SUBJECT: Basic Reading II

GRADE /SEMESTER: 2nd Semester of English Language Education Study Program

TOPIC: Reading Literary Text

SKILL: READING

TIME ALLOCATION (DURATION): 2x50 Minutes

MATERIAL: Chapter I of *As I Lay Dying*

A. BASIC COMPETENCY

Students are able to:

1. Understand various reading strategies: Previewing, skimming for main ideas, scanning for details, summarizing

2. Use appropriate reading strategies to improve reading comprehension

3. Develop English Vocabularies

4. Write summaries and simple responses to the ideas or issues presented in texts
B. INDICATORS

1. Students are able to apply some reading strategies

2. Students are able to find the meaning of some vocabularies in the text.

3. Students are able to summarize the main idea of the text

4. Students are able to summarize the main idea of the text

C. TEACHING AND LEARNING MATERIAL

<table>
<thead>
<tr>
<th>No</th>
<th>Activities</th>
<th>Time Allocation</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>The teacher greets the class and asks the student about their knowledge of Mississippi, United States, and Christian</td>
<td>5 minutes</td>
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<tr>
<td>2</td>
<td>The teacher asks students to do pre-reading questions</td>
<td>10 minutes</td>
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<tr>
<td>3</td>
<td>The student read the text by applying some various reading strategies if they found the difficult words, they can ask the meaning of the words to the teacher</td>
<td>40 minutes</td>
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<tr>
<td>4</td>
<td>The students answer the questions in the exercise sheet and discuss together in the class</td>
<td>35 minutes</td>
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<tr>
<td>5</td>
<td>The teacher asks the students to read the summary of the story and close the book</td>
<td>10 minutes</td>
</tr>
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**D. TEACHING OF METHOD**

- Discussion
- Students participation

**E. EVALUATION**

The students were evaluated based on their comprehension in answering the questions related to the text. The form of the assessment is formative assessment.
APPENDIX 5

Teaching Material

A. Answer the questions below
1. What do you know about Christian?
2. Do you know the meaning of devotion?
3. Do you know what Christian do to others?

B. Find the meaning of the words
1. Honor
2. Deathbed
3. Meticulously
4. Pouring
5. Wagon
6. Cemetery
7. Coffin
8. Complete
9. Burial
10. Supper

C. Discuss the following questions in a group of three (3)
1. What is Anse say when after her wife died and standing over her?
2. What happened with Cash’s leg?
3. Where is the burial place?
4. What happened when they finally gets the coffin on the wagon?
5. Does Anse’s sold the Jewel’s house?
6. What is happened to Dewe Dell?

7. Finally what happened to Anse? Is he got a new wife?

D. Write down a response about Christian life especially about Christian morality
Read the Passage carefully

Addie is on her deathbed. Outside her bedroom window, Cash slowly and meticulously builds her coffin. On the front porch, Jewel and Darl confer with their father about taking a last minute job to make a bit of money. Anse reminds his sons of his promise to their mother but agrees to let them go and bring her to the family burial place even though he knows that Addie may die before they arrive in Jefferson.

Peabody, the local doctor, Anse calls him to the Bundren home. Peabody says that it will be too late to do anything for Addie. Sure enough, she dies shortly after Peabody’s arrival at the Bundren farm. After sending Dewey Dell away to prepare supper, Anse stands over his dead wife, listens to the sound of Cash’s saw as he works on the coffin, and says: “God’s will be done. Now I can get them teeth.”

Anse orders Cash to finish the coffin, even though the night in the heavy pouring rain. And he orders Darl and Jewel to take and to bring the wagon from somewhere. Addie is kept in the coffin for three day. On the first day, the family wake to find that Vardaman has bored the top of the coffin full of holes-two of which bored straight through Addie’s face. By the time the family finally get the coffin on the wagon, the bridge to town has been washed away by heavy rains, adding several days to their journey. Jewel, refuses to travel with the family, because of the distance behind on his beloved horse.

Just before sundown they complete the first eight miles of their journey. They spend the night in a neighbor’s barn and start off again early the next morning, trying to find a bridge that hasn’t been completely destroyed by recent storm. Anse decides Dewey Dell, Vardaman, and Vernon Tull will walk across the remains of the bridge and that Cash and Darl will lead the wagon across the river at the ford. Jewel crosses ahead of them on his horse. Halfway across the bridge, the wagon is hit by a floating log and is dragged off by the current. The wagon and Addie’s coffin are recovered, but the mules drown and Cash breaks his leg. Anse trades Jewel’s horse
for a team of mules. The family’s journey resumes the next morning with Cash lying on a pallet placed atop Addie’s coffin.

Anse orders Darl to buy cement for Cash’s leg at a hardware store. Anse, waiting outside in the wagon, is told by the town marshal that he will have to leave the town. After eight days in the stifling heat, Addie’s body is endangering the public health.

The family leave town, stopping briefly to apply fresh cement on Cash’s broken leg. Jewel, who disappeared after Anse traded his horse, reappears and rejoins the family. In the middle of the way, they meet three of negroes. One of them asks about what they bring, but Jewel feel insulted, then swears at them. Then one of the negroes draws a knife from his wallet. Anse, stops them by saying, “Fore God! Fore God! She did not mean to say the words.” Then the negro put the knife back to his wallet. Then, they continues the walk again.

As they arrive in Jefferson the next day, Anse finally concedes that they will have to find a doctor for Cash’s infected leg. But first, they bury Addie. Anse borrows a couple of spades on the way to the cemetery and, nine days after Addie’s death, finally lays his wife to rest in her family plot. As they leave the cemetery, Darl is jumped by Dewey Dell and Jewel and handed over to the men waiting to take him to the mental institution in Jackson.

Meanwhile, Dewey Dell finds another drugstore. After requesting something that will terminate her pregnancy, she is given a box of useless capsules by the drugstore clerk. The deceitful clerk proceeds to seduce her. The next morning, Anse disappears only to reappear with a new set of teeth and a new Mrs. Bundren - a local woman who loaned him the tools to bury Addie.