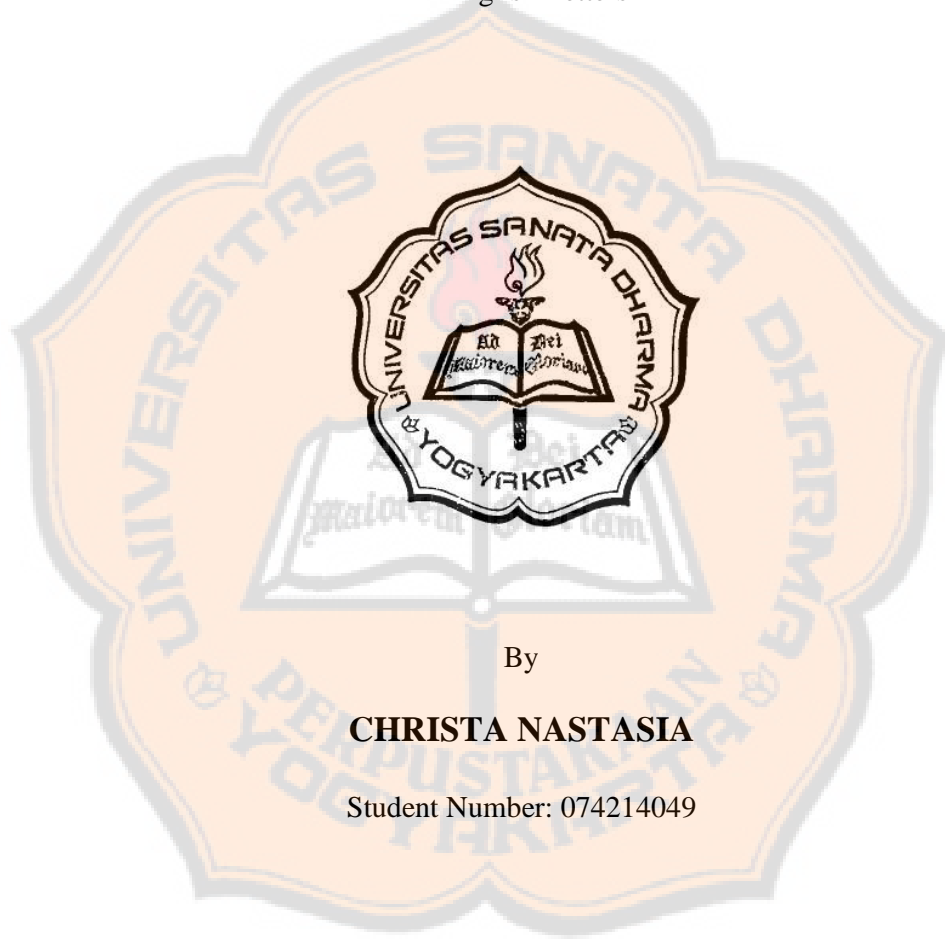


PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

**THE PORTRAYAL OF AMISH SOCIETY
IN PICOULT'S *PLAIN TRUTH***

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements
for the Degree of *Sarjana Sastra*
in English Letters



By

CHRISTA NASTASIA

Student Number: 074214049

**ENGLISH LETTERS STUDY PROGRAMME
DEPARTMENT OF ENGLISH LETTERS
FACULTY OF LETTERS
SANATA DHARMA UNIVERSITY
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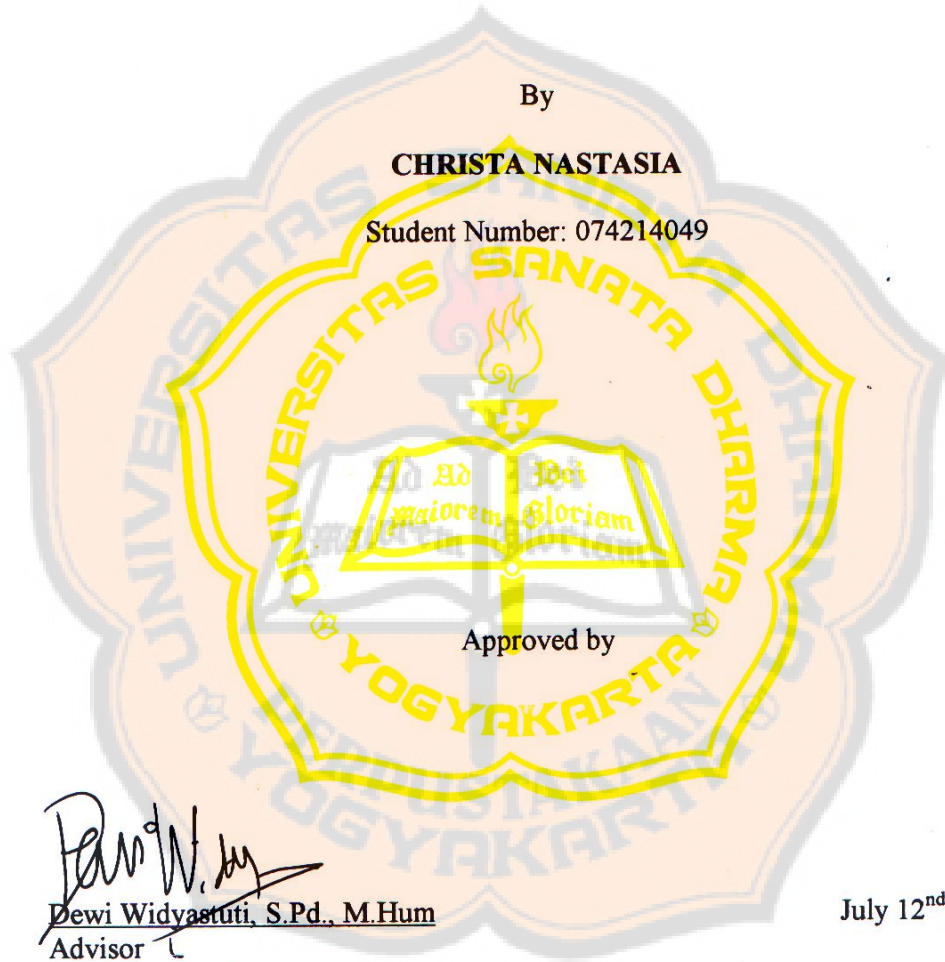
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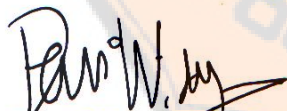
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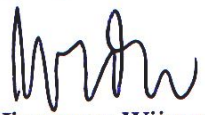
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July 12nd, 2011

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

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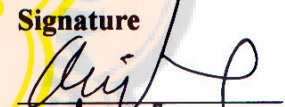
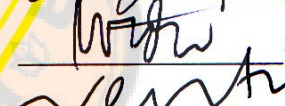
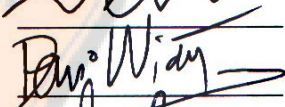

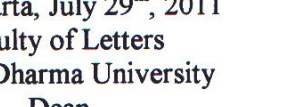
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Dean




Dr. I Praptomo Baryadi, M.Hum.

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

I must be a Christian child
Gentle, patient, meek and mild;
Must be honest, simple and true
In my words and actions too...
Must remember, God can view
All I think and all I do.

(The Amish school verse in *Plain Truth*)



PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI



This Undergraduate
thesis is dedicated to,
My Everlasting Arm,
Jesus Christ
My Beloved Parents,
My dearest Sister and
Brother,
And My Lovely
Friends.

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

LEMBAR PERNYATAAN PERSETUJUAN

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Yang bertanda tangan dibawah ini, saya mahasiswa Universitas Sanata Dharma

Nama : Christa Nastasia

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Demi kepentingan pengembangan ilmu pengetahuan saya memberikan kepada Perpustakaan Universitas Sanata Dharma karya ilmiah saya yang berjudul **The Portrayal of Amish Society in Picoult's *Plain Truth*** beserta perangkat yang diperlukan (bila ada). Dengan demikian saya memberikan kepada Perpustakaan Universitas Sanata Dharma hak untuk menyimpan, mengalihkan dalam bentuk media lain, mengelola dalam bentuk pangkalan data, mendistribusikan secara terbatas, dan mempublikasikannya di internet atau media lain untuk kepentingan akademis tanpa perlu meminta ijin dari saya maupun memberikan royalti kepada saya selama tetap mencantumkan nama saya sebagai penulis.

Demikian pernyataan ini saya buat dengan sebenarnya.

Dibuat di Yogyakarta.

Pada tanggal 8 Agustus 2011

Yang menyatakan,



(Christa Nastasia)

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

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PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

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Tata

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ABSTRACT

CHRISTA NASTASIA. **The Portrayal of Amish Society in Picoult's *Plain Truth***. Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma University, 2011.

Plain Truth which is written by Jodi Picoult portrays the Amish society. This novella describes the codes, institutions, norms, convention, background, people and places of the Amish society.

There are three problems to be discussed in this study. The first is how the Amish characters are characterized in the story. The second is how the setting is described in the story. The third is how the characteristics of the Amish characters and the setting reveal Amish society in the story.

The writer applied the library research method in this thesis. The writer collected the related data and other references from the books and internet in order to support this undergraduate thesis. There are some theories which the writer applied in order to answer the problem formulation in this study. Those theories are the theory of character and characterization, the theory of setting, the theory of the society in the literature and the review of the Amish history and culture. The writer used the sociological approach to analyze the problems. This approach is suitable to analyze the Amish society in the story because it gives clear understanding that literature is the description of the society.

The result of the study shows that the Amish characters and the setting of the *Plain Truth* portray the Amish society. The Amish characters which the writer analyzes are Katie Fisher, Sarah Fisher, Aaron Fisher, Samuel Stoltzfus, Jacob Fisher and Leda. The writer also analyzes the setting of the Amish society in the story through the actual geographic location, the occupational and daily manner of the characters, the time and period, and the general environment of the characters. Then the writer concludes that the Amish characters and the setting of the Amish society in the story reveal the codes, institution, norms, convention, background, people and places of the Amish society. The codes show that the Amish has Ordnung as their rule to behave and rule of separation with the modern world. The institutions shows that the Amish do not want to have any relationship with the government. The norms show that the Amish have to put God and community above themselves. The convention shows that the Amish have Rumspringa in their teenager period to know about modern lifestyle. The background shows that the Amish use *Deitsch* in their daily communication. The people show us that the Amish have strong family relation, the Amish practice adult baptism and the Amish families are patriarchal family. The places show that the Amish live in the farming area of the Lancaster County, Pennsylvania, the Amish live in the house without modern convenience and the Amish hold the Sunday service at the member's house instead of the church. The codes, institution, norm, convention, background, people and places of the Amish society in the novel are the portrayal of codes, institution, norms, convention, background, people and places the Amish society in the reality.

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ABSTRAK

CHRISTA NASTASIA. **The Portrayal of Amish Society in Picoult's *Plain Truth***. Yogyakarta: Jurusan Sastra Inggris, Fakultas Sastra, Universitas Sanata Dharma, 2011.

Plain Truth yang ditulis oleh Jodi Picoult menggambarkan masyarakat Amish. Novel ini mendeskripsikan aturan, adat, norma, kebiasaan, latar belakang, orang-orang, dan tempat di masyarakat Amish.

Ada tiga masalah yang akan dibahas dalam skripsi ini. Yang pertama adalah bagaimana tokoh-tokoh Amish dalam novel ini digambarkan. Yang kedua adalah bagaimana latar digambarkan. Yang ketiga adalah bagaimana tokoh-tokoh Amish dan latar menggambarkan masyarakat Amish.

Penulis menerapkan metode studi pustaka dalam skripsi ini. Penulis mengumpulkan data dan referensi lain yang relevan dari buku-buku, dan internet untuk menunjang penulisan skripsi ini. Ada beberapa teori yang penulis terapkan untuk menjawab rumusan masalah di skripsi ini. Teori-teori tersebut adalah teori tokoh dan penokohan, teori latar, teori tentang masyarakat dalam karya sastra dan tinjauan tentang sejarah dan budaya masyarakat Amish. Penulis menggunakan pendekatan sosiologis dalam skripsi ini. Pendekatan tersebut cocok untuk menganalisa masyarakat Amish di dalam cerita sebab memberikan pemahaman yang jelas bahwa karya sastra adalah gambaran dari sebuah masyarakat.

Hasil pembahasan menunjukkan bahwa tokoh-tokoh Amish dan latar di dalam novel *Plain Truth* menggambarkan masyarakat Amish. Tokoh-tokoh Amish yang penulis bahas adalah Katie Fisher, Sarah Fisher, Aaron Fisher, Samuel Stoltzfus, Jacob Fisher dan Leda. Penulis juga membahas latar dari masyarakat Amish di dalam cerita melalui lokasi geografis, pekerjaan dan tata karma, waktu, dan lingkungan umum. Kemudian penulis menyimpulkan bahwa tokoh-tokoh Amish dan latar masyarakat Amish di dalam cerita menggambarkan, aturan, adat, norma, kebiasaan, latar belakang, orang-orang dan tempat dalam masyarakat Amish. Aturan menunjukkan bahwa masyarakat Amish mempunyai *Ordnung* sebagai aturan dalam bertindak dan hidup terpisah dengan dunia modern. Adat menunjukkan bahwa mereka tidak mau berhubungan dengan pemerintah. Norma menunjukkan bahwa mereka harus menempatkan Tuhan dan komunitas lebih dari diri mereka. Kebiasaan menunjukkan bahwa remaja Amish memiliki masa *Rumspringa* untuk mengetahui gaya hidup modern. Latar belakang menunjukkan bahwa masyarakat Amish menggunakan bahasa German sebagai sarana komunikasi sehari-hari. Orang-orang menunjukkan bahwa mereka memiliki ikatan kekeluargaan yang kuat, mereka melakukan baptis dewasa dan keluarga dalam masyarakat Amish bersifat patriakal. Tempat menunjukkan bahwa mereka tinggal di daerah pertanian Lancaster County, Pennsylvania, mereka tinggal di rumah yang tidak memiliki peralatan modern dan mereka melakukan ibadah minggu di rumah jemaat bukan di gedung gereja. Aturan, adat, norma, kebiasaan, latar belakang, orang-orang dan tempat di masyarakat Amish yang terdapat dalam novel adalah penggambaran dari aturan, adat, norma, kebiasaan, latar belakang, orang-orang dan tempat di masyarakat Amish dalam kenyataannya.

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

CHAPTER I

INTRODUCTION

A. Background of the Study

Literature is the mirror of society. It is the imitation of the society in the real world. This idea is the central concept in Aristotelian and Neoclassical literary theory. It is stated by Richard Harland in *Literary Theory from Plato to Barthes* that “Literature is mimetic in so far as it reproduces or copies something external to its self” (1965: 256). This quotation means that literature can be a mirror of the thing outside when the content of it is the reproduction or the copy of the thing outside the literature itself. So we can see the real society in the literature if the literature is about the society because the society in the literature is the copy of the real society in the world.

To study the society in literature, the narrative work is the best object among the others the genre of the literature. This statement is supported by the quotation from Harland, “But the concept applies better to narrative works to lyric poems; and applied best of all to narrative work presenting plausible real-world-like actions and people”(1965: 256). It can be said the narrative works is the best material for the study of society especially narrative work about the real world.

The narrative works in literature are divided into novel and short story. In this study, the writer studies novel. The writer uses the novel *Plain Truth* by Jodi Picoult to study the Amish society represented in the story. This book is a good example to study multiculturalism in the United State of America because this

book gives good description about Amish society which is different from the general society in USA. From “Step Back in Crime” by Fizzywizzy (2010) we can see the supporting quotation as follows.

Jodi Picoult gives a lovely account of the everyday aspects of Amish life and paints a beautiful country landscape. She tells you exactly what you need to know about Amish customs and practices to make the novel credible and to teach the reader a bit about the Amish without being overly didactic. <<http://www.dooyoo.co.uk/printed-books/plain-truth-jodi-picoult/1017840/>>

From the above quotation, we can see that this novel gives a good description about Amish’s ways of living. It describes the habits of Amish people and describes what they do every day. It describes their response toward some problems. We can see their norm, rule and social interaction. This novel gives a good description of what they have in their farm and home. Amish people earn their living by traditional farming. The novel describes their farm, barn, home and also their way of maintaining their farm. This novel also describes their religiosity and their culture.

Amish people live in the isolated world, which is sealed by their religion, and culture. They live separately from the modern world. They do not use electricity. They use buggy as the means of transportation instead of using automobile. They have their own legal system which is separated from the government’s legal system. They use different language in their daily conversation. They have different norm and custom. They live simply. They just do what the Bible say and make it as the basic for their living. This was stated in “When the Truth is Far from Being Plain” by Belfin (2010) as follows.

They lived their lives apart from the rest of the world and that they were generally self-sufficient as well as preferring to use horse-driven buggies and dressing simply rather than going out and showing off with fancy cars and party dresses. I was also aware that were very religious and that these beliefs held fast. <http://www.ciao.co.uk/Plain_Truth_Jodi_Picoult__Review_5614815>.

From above quotation, we can see that Amish community live apart from the rest of the world, they live plainly and they are very religious.

Amish community is a very unique community. Amish community is able to stand in their own line in the country like the United State of America even they get some discrimination and violation from other American because the general Americans consider them too religious and conservative. They still hold on their tradition which they bring from their origin in Europe to USA for about three hundred years strictly. Though now, they become little bit flexible toward the outside world for the sake of economic and health aspect, they never change the identity. Though some Americans discriminating the Amish because of their culture and belief, some other Americans like them because Amish people make them remember of the good old days in the early American collonies.

The reason for Amish people come to the United State of America are for religious freedom that they could not have in Europe. It was stated in “The History of Amish and Mennonites” by Pennsylvania Dutch Country Center as follows.

Many Amish and Mennonites accepted William Penn's offer of religious freedom as part of Penn's "holy experiment" of religious tolerance. They settled in what later became known as Pennsylvania. The first sizable group of Amish arrived in Lancaster County in the 1720's or 1730's. <<http://www.800padutch.com/amishhistory.shtml>>

The quotation shows that Amish people come to United State of America to get their freedom in religion. They needed place to practice what they believed freely because in Europe they were considered as radical and they received discrimination and violation from others.

This novel give good explanation of the Amish people and Amish world. The writer analyzes the character of Amish characters and the setting to reveal the idea of Amish society.

B. Problem Formulation

In order to gain the complete idea of Amish society's life in *Plain Truth*, the writer formulated three problems.

1. How are the Amish characters characterized in the story?
2. How is the setting of the story described?
3. How do the characteristics of the Amish characters and the setting reveal Amish society in the story?

C. Objectives of the Study

The purpose of this study is to answer the problem formulation which is related to the Amish society reprented in the novel. The first is to identify the characteristics of the Amish characters. From the characters we can get the idea of the Amish people and their behaviour. The second is to identify the setting presented in the story. By the setting, we can get idea of the Amish society's life style. And the third, from the characterictics of the Amish characters and the

setting we can get the idea of the uniqueness of the Amish society in their culture, custom, norm, life style, religiosity, economic aspect and political view.

D. Definition of Terms

1. Amish Society

The definition of society is taken from a book entitled *In Cultural Theory: The Key Concept* by Edgar and Sedgewick. In this book, Edgar and Sedgewick state that the meaning of society is “an arrangement of institutions, modes of relationship, form of organization, norms, etc. constituting an interrelated whole within which a group of humans live.” (2002: 256).

The definition of Amish is taken from *The Encyclopedia Americana Volume I: International Edition*, as members of a religious sect under the leadership of Jakob Ammann that is an offshoot of the Mennonites. The Amish broke away from the parent body between 1693 and 1697. The schism results chiefly from an emphasis on the practice of “shunning”, or complete avoidance of the excommunicated persons. Ammann’s followers adhered to this and other dogmas, and their conservatism forced them to separate from the main body of Swiss Mennonites (1978: 844).

From those definitions above, the writer defines Amish society as an arrangement of institutions, modes of relationship, form of organization, norms of members of a religious sect under the leadership of Jakob Ammann that is an offshoot of the Mennonites.

CHAPTER II

THEORETICAL REVIEW

A. Review of Related Studies

In this part of the study, the writer will review two articles which studied the same novel. The article are written by Lynne Remick and Igo. The first is an article by Lynne Remick (2010) entitled “Romance and the Amish”. He stated that, “Plain Truth is a captivating exploration into the "truths" held by many people, one which will certainly inspire the readers to uncover truths in themselves. In the article, Remick tries to explore the theme of this novel which leads to the message for the reader. The theme is about truth and this theme encourages the readers to reveal the truth they hide.

The second is “Picoult’s More than A Plain Book”, an article by Igo (2010). In this article, Igo analyses the theme of this book which is the different identity concept of being guilty and innocent in Amish world and English world as stated below.

Plain Truth explores the issue of identity, and how the concept of identity differs so dramatically between the "English" and the "Plain" communities. In an American court, defendants strive to prove their innocence and avoid punishment. In the Amish culture, individuals strive for acceptance, and will confess to crimes or wrongdoings for which they have no "guilt" in order to gain forgiveness and continued acceptance in the community. While Ellie strives to absolve her client of guilt, Katie wants only to "confess" so that she can return to her family and church, and resume a normal life. The concepts of innocence and guilt are less important to Katie than the reality of forgiveness and acceptance.

From quotation above, we can see that Amish world and English world has a different identity concept. Igo analyses the differences of Amish world and English world through Katie's trial. In this case, Katie is the representation of Amish world and Ellie, Katie's lawyer, is the representation of the English world. For Katie, if she does something wrong or just accused to do something wrong, it is better for her to confess because after she confesses her fault will be forgiven and she will be accepted again in her family and community. But for Ellie, the concept of guilt and innocence is more important because for her the one who make mistakes or guilt should get the punishment and the one who is- innocent should not be punished. From the differences between Katie and Ellie, Igo draws conclusion that Amish world has different concept in seeing something such as being guilty and innocent from the English world.

Both articles study different object in analyzing the novel from the study that writer conducts. the writer studies the character and setting in the story to reveal the characteristics of Amish society in the story, while the articles talk about the theme and message of the story.

B. Review of Related Theories

In this part of study, the writer presents the theories needed to support the analysis of the answer of the three problems. The theories are the theory of character and characterization, theory of setting, and the theory of society in the literature.

1. Character and Characterization

In a novel character is the central subject because character is the one who does the action in the story and makes the story alive. In *A Glossary of Literary Terms*, Abrams state the definition of character as follows.

Characters are the persons presented in a dramatic or narrative work, who are interpreted by the readers as being endowed with moral, dispositional, and emotional qualities that are expressed in what they say-the dialog and by what they do-the action (1993: 23).

The quotation above explains about the meaning of character in the narrative work. Character is the reflection of the real person in the real world. Character has all the qualities of a human. It has emotion and value. It also does action.

Characterization is different from character. From Marvine's *Outlook through Literature*, characterization means, "the technique used by an author to make his characters come alive for the reader." (1964: 35). The quotation shows that the author use characterization to make the characters in his work become real as real humans.

According to Murphy in *Understanding Unseen: An Introduction to English Poetry and the English Novel for Overseas Students* (1972: 61-72), there are nine techniques which are used by an author to present the characters to the readers below.

a. Personal Description

The author can describe a person's appearance and clothes.

b. Characters as seen by another

Instead of describing a character directly, the author can describe him through the eyes and opinions of another. The reader gets, as it were, a reflected image.

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c. Speech

The author can give us an insight into the character of one of the persons in the book through what that person says. Whenever a person speaks, whenever he is in conversation with another whenever he puts forward an opinion, he is giving us some clue to his character.

d. Past life

By letting the reader learn something about a person's past life the author can give us a clue to events that have helped to shape a person's character. This can be done by direct comment by the author, through the person's thoughts, through his conversation or through the medium of another person.

e. Conversation of others

The author can also give us clues to a person's character through the conversation of other people and the things they say about him. People do talk about other people and the things they say often give as a clue to the character of the person spoken about.

f. Reactions

The author can also give us a clue to a person's character by letting us to know how that person reacts to various situations and events

g. Direct comment

The author can describe or comment on a person's character directly.

h. Thoughts

The author can give us knowledge of what a person is thinking about. In this respect he is able to do what we cannot do in real life. He can tell us what

different people are thinking. In the novel we accept this. The reader then is in a privileged position; he has, as it were, a secret listening device plugged in to the inmost thoughts of a person in a novel.

i. Mannerism

The author can describe a person's mannerisms, habits or idiosyncrasies which may also tell us something about his character.

From the Murphy's theory, we can see that a person's character can be presented through many aspects. Not only from the physical appearance and the comment of the author, but also from the perspective and comment from other characters in the novel, speech, life history, reaction and thoughts.

2. Setting

Setting is an important point of the novel because setting is the background of the story. It gives the characters the context to do actions. In *A Glossary of Literary Terms*, Abrams gives the meaning of setting. According to Abrams, setting means, "The overall setting of a narrative or dramatic work is general location, historical time, and social circumstances in which action occur." (1993: 192). From this quotation we can see that setting consists of the time, place and social condition where the story occurs. From the time, place and social condition in the story, we can get the idea of the history, culture and custom as the background of the story.

Setting has some elements. We can see the elements of the setting in *A Handbook to Literature: Fifth Edition* by Holman and Harmon as follows.

The elements making up setting are: (1) the actual geographic location, its typography, scenery, and such physical arrangement as the location of the windows and doors in a room; (2) the occupations and daily manner living of the characters; (3) the time or period in which the action takes place, for example, epoch in history or season of the year; (4) the general environment of the characters, for example, religious, mental, moral, social and emotional conditions through which the people in the narrative move (1986: 465).

The quotation above shows that setting are not only shown by the time, place and circumstance, but also can be seen from the characters.

In relation to society, Gill in his book *Mastering English Literature: Second Edition* states setting as “ The social context of characters, such as their families, friends and class; and the costumes, beliefs, and rule of behaviour that give identity to a society (1995: 148). In this quotation, we can see that in the novel setting builds the society in the novel. The society in the novel is the representation of the society in the real world. It is stated by Eastman in *A Guide to the Novel* as follows.

When a fictional setting is made sufficiently isolated and complete like the world itself, it tends to become a microcosm or world in miniature; and its person, events and laws mirror an image of general life (1965: 59).

From the quotation above, we can see that setting is a mirror of the society outside the novel.

3. Society in Literature

According to Elizabeth Langland in *Society in the Novel*, “Society remains potentially everything we have seen it to be norms, conventions, codes, background, places, people, institutions.”(1984: 6-7). From this theory, we can get the idea of a society by looking at the norms, conventions, codes, background,

places, people and institutions. So we can reveal the idea of society by looking at the character or the person and; the setting or the norms, place, institution, conventions, codes and background which are presented in a literary work. Furthermore, in dealing with the character or person, Langland also stated, "Society can be revealed through human relationship, characters' patterned interaction and their common expectation of one another" (1984: 6). From this quotation we can also see the society from social relation between the characters and also personal thought of the characters.

Literature and society are related. The relation between the society and literature states by Langland as follows.

In the past, definitions of society that explicitly or implicitly see society always as an imitation of an outside world have tended to obscure the variety of social presentations in novels. Variety, in this framework, depended merely on the different societies writers inhabited or could imagine, rather than on the aesthetics demand of their art (1984: 4).

From the quotation above we can see that society has a relationship with literature because literature is the imitation of the outside world so the society in literature is the imitation of the society in the real world.

This idea is also supported by the mimesis theory. In the *Literary Theory from Plato to Barthes* by Harland, mimesis theory means, "Art imitates Nature" (1965: 12). As the position of the literature which is part of the art, when art is the imitation of natural world, literature will also be the imitation of the natural world. This imitation is important because the work of art will be valuable if it can be the representation of the real thing in the real life as stated in, "part of uniqueness of any work of art lies in its individual mimetic relationship to life" (1965: 16). From

the quotation we can see that the similarity with the real life makes the work of art valuable because it will be unique. In the case of a novel, it cannot always depend on the intrinsic element but it also has to deal with the extrinsic elements because the extrinsic elements of the novel are also important. This idea can be seen in, “We must make sense of the idea that the “truth” of the novel resides not merely in its internal consistency but in its relationship to life” (1965: 16). From this quotation we can conclude that the real life is also the essential aspect of the novel.

C. Review on the Amish History and Culture

The topic of this study is the Amish society's life, so for the additional information in understanding the Amish society's life, the writer will review the history and culture of Amish.

1. History of the Amish

The origin of the Amish is from Europe. It is stated in “The History of Amish and Mennonite” (2010), as follows.

The Plain People trace their origin back to the Protestant Reformation in Europe, where there was an emphasis on returning to the purity of the New Testament church. One group of reformers rejected the popular concept of infant baptism, and became known as Anabaptists. The Anabaptists believed that only adults who had confessed their faith should be baptized, and that they should remain separate from the larger society. In 1536, a young Catholic priest from Holland named Menno Simons joined the Anabaptist movement. His writings and leadership united many of the Anabaptist groups, who later became known as "Mennonites."
<<http://www.800padutch.com/amishhistory.shtml>>

From the quotation above, we can see that Amish is originated from the Anabaptist which refuses to do infant baptism because in their opinion, infants do not know anything and they believe that adult people only who had understood about the life can be baptized. Until now, the Amish still follows this rule by doing adult baptism.

Later on there is a separation in Anabaptist's body because of the church disciplines as stated by Littell in *History of Christianity* as follows.

In the Dutch area, the question of church discipline became acute, and the most strict congregations of Anabaptist practiced shunning and churching. A later split among the Swiss, the Amish introduced a parallel initiative for austerity and strictness (1976: 85).

From the quotation above, we can see that the Amish separated themselves from Anabaptist because they practice stronger church discipline than the other congregation of Anabaptist. The leader of this group was Jacob Ammann, from his name the Amish took its name.

Amish moved from Europe to the North American in the 1700's because in Europe they were threatened by the Protestants and Catholics. They accepted the "Holy Experiment" from William Penn to live in the state which later called Pennsylvania as stated in "The History of Amish and Mennonite" (2010) as follows.

Many Amish and Mennonites accepted William Penn's offer of religious freedom as part of Penn's "holy experiment" of religious tolerance. They settled in what later became known as Pennsylvania. The first sizable group of Amish arrived in Lancaster County in the 1720's or 1730's.
<<http://www.800padutch.com/amishhistory.shtml>>

From the quotation above we can see that the Amish immigrated from the Europe to the North America to get their freedom in religion. They come to settle in

Pennsylvania in two big groups. The first time the Amish settle in Lancaster County and then they spread to Ohio and Wisconsin as they grow bigger in number. That is why the biggest and oldest order of Amish can be found in Pennsylvania while the other orders which are more modern live in Ohio and Wisconsin. In Pennsylvania, the biggest Amish community can be found in Lancaster County. Besides being the original residence of the Amish, Lancaster County has fertile soil and very good atmosphere for the farming. It is stated in *Encyclopedia Americana: International Edition Volume 21* that “Lancaster County and other portion of the Piedmont contain some of the world’s most fertile and productive soils.” (1994: 639). From the quotation we can see that the land in Lancaster County is fertile and productive so it is suitable for farming.

2. Culture of the Amish

Amish people live in traditional cultures and values because they believe that that way of living is the representation of their religious belief. Religious belief is the most important point for the Amish. It is stated by Olshan and Schmidt in “Amish Women and the Feminist Conodrum” as follows.

Religious belief touch Amish lives in the most basic of ways. Virtually everything, from clothes they wear to modes of transportation and farming practice is based on biblical interpretation, decided within church districts and enforced via church-based disciplinary mechanism (1994: 225).

From the quotation above we can see that the Amish hold their religious belief strictly. They use it as the code for their everyday life. These codes are applied to their life by the church.

a. Life Style

Based on their religious belief, Amish people separate themselves from modern world as stated in *The American Paegant: Ninth Edition, Volume I* by Bailey and Kennedy “In America they formed enduring religious community-isolated enclaves where they could shield themselves from the corruption and the convinience of the modern world” (1991: 293). From the quotation we can see that the Amish never changes their tradition, they isolate themselves from the outside world from the past until this modern era. The separation with modern world becomes their life style.

The form of separation from modern world can be found in their appereance; their transportation; their house and farming equipment; their education; their rejection to the state security and goverment assistant; their rejection to the military service, and their prohibition to marry the person outside Amish belief. All of the prohibition for the Amish are formulated in *Ordnung*. *Ordnung* is Amish’s blue print of the way to behave as stated by Olshan in “What Good are the Amish” as follows.

The Amish *Ordnung* or church disclipine consists of generally unwritten guidelines that translate Amish principles and values into everyday behaviour. It is a blue print for expected behaviour that puts clear limit on what is appropriate and what is necessary (1994: 237).

The quotation above shows us that *Ordnung* is the order for the Amish to conduct their behaviour. In the *Ordnung* there are the rules to be a good Amish. The *Ordnung* contains the things they have to do and the thing they have to avoid as an Amish.

The Amish have to obey the *Ordnung* since the day they are baptized. Just like the Anabaptist, the Amish also practice adult baptism. They are baptized when they are in the late of teens or in the beginning of twenties. Being baptized for Amish means that the person is the member of the church now and they have to obey the *Ordnung*. If they break the *Ordnung*, they will get *Meidung* or punishment. One example of something forbidden by the church is marrying person outside of the Amish community. We can see it from the article entitled “Reward and Sanction: The Adaptive Continuity of Amish Life” by Victor Stoltzfus as follows “The more extensive interpretation of shunning advocated by Jacob Ammann required shunning of all members who left the church and all members who married outside the fellowship.” (1977: 317). From the quotation we can see that the Amish will be punished if they leave the church or they marry person who is not Amish. But if they confess their fault in front of the member of the church, they will be forgiven. This is stated by Kraybill in “The Struggle to be Separate” as follow.

Those who pledge allegiance to the church in their baptismal vow are expected to faithfully uphold their commitment for life. Deviants who have taken the baptismal vow and then spurn the teaching of the church face excommunication and social avoidance (*Meidung*). Based on biblical teaching, shunning is a powerful form of social control that is intended to help maintain the purity of the church. The back door of the church always stands ajar. Those who repent their mistake publicly confess their failure are welcome to return to the fellowship of the church and be reinstated (1994: 5-6).

In this quotation Kraybill shows us that after being baptized, the Amish are bound to the *Ordnung* and if they violate the *Ordnung*, they will get shunning or

Meidung. But if they confess their mistake and they ask forgiveness in the church fellowship, they will be forgiven.

The form of social excommunication in the Amish society is by limiting the interaction with the people who are under the *Bann*. They are not allowed to eat at the same table with the baptized member of the church. It is stated by Victor Stoltzfus in the “Reward and Sanction: The Adaptive Continuity of Amish Life” as “A member should not eat with one who is shunned,” (1977: 316). From this quotation we can see that the member of the church is not allowed to eat with the shunned member. This condition will take few weeks after the confession. But if the guilty person does not make confession in the church they will be sent away from the community. We can see it from the following quotation “The most extreme sanction of the Amish church goes beyond withdrawal of the privileges of church membership to a general exclusion from the social and business relationships.” (1977: 316). From the quotation we can see that the strongest punishment for the Amish is being cut from the social and business relationships. It means that the person who gets this punishment cannot have relation with the family, friends and Amish community anymore and also cannot do any business with the Amish.

The first form of the separation to the world, the Amish show it by the clothes they wear and their appearance. The Amish believe that the clothes they wear have to be modest. The clothes have to show that they are not part of the world so they wear simple and plain clothes. Powel stated in “Amish 101 - Amish Beliefs, Culture & Lifestyle: History of the Amish in America” as follows.

Symbolic of their faith, Amish clothing styles encourage humility and separation from the world. The Amish dress in a very simple style, avoiding all but the most basic ornamentation. Clothing is made at home of plain fabrics and is primarily dark in color. <<http://amish.suite101.com/article.cfm/amish-history>>.

From the quotation we can see that Amish clothes show their identity. They make their own clothes at home. And their clothes are usually the same in the pattern and the color is plain or dark. The Amish's standard clothing is stated in the compilation between *A Book of Standards* (1940) and *J. C. Wenger's Historical and Biblical Position on Attire* which is written in an article entitled "Plain Dress" by Marjorine Linnscheid Isaak (1955: 65) as follows.

1. Wear modest apparel.
2. Wear no jewelry.
3. Avoid forms of clothing suggesting sex appeal.
4. Avoid bodily ornamentation, vain display, and mostly array in apparel.
5. No complete conformity to all the forms of clothing and fashion of the world.
6. No booped hair.
7. No semi-nudity.
8. Observe sex distinction in dress.
9. The use of veiling for the sister when worshipping.

From the list above we can see the standard dress of the Amish. They have to wear modest clothes with no jewelry and ornament. The clothes have to avoid sex appeal and it have to cover the whole body. The hair may not be cut fancy and the women use the cape in whenever they are worshipping.

The men usually wear a trouser and shirt with the suspender and also a brimmed hat. They wear this kind of clothes everywhere, in the house, in the field when they are working and also to the church. And when they grow up and marry, they will grow the beard. It is stated by Powel in "Amish 101 - Amish Beliefs, Culture & Lifestyle" as follows.

Amish men in general wear straight-cut suits and coats without collars, lapels or pockets. Trousers never have creases or cuffs and are worn with suspenders. Belts are forbidden, as are sweaters, neckties and gloves. Men's shirts fasten with traditional buttons in most orders, while suit coats and vests fasten with hooks and eyes. Young men are clean shaven prior to marriage, while married men are required to let their beards grow. <<http://amish.suite101.com/article.cfm/amish-history>>.

From the quotation we can see the Amish men clothing is simple and old fashioned. The belt, tie and gloves are forbidden because it is too modern. Primarily the use hook and eye but they can also use the most traditional button for their shirt. The women usually wear a dress and apron with a cape on their head. They usually have very long hair because they did not cut it since they were born as stated by “Amish 101 - Amish Beliefs, Culture & Lifestyle”.

Amish women typically wear solid-color dresses with long sleeves and a full skirt, covered with a cape and an apron. They never cut their hair, and wear it in a braid or bun on the back of the head concealed with a small white cap or black bonnet. Clothing is fastened with straight pins or snaps, stockings are black cotton and shoes are also black. Amish women are not permitted to wear patterned clothing or jewelry. <<http://amish.suite101.com/article.cfm/amish-history>>

From the quotation above we can see that Amish women wear simple clothes without any ornament. The dresses have to be plain in color. They are also forbidden to wear jewelry because it will make them proud of themselves. The Amish make the standard clothing to make them united. Their clothes show that they are bound to the community. It can be seen from “Encounter with Modernity” by Kraybill “In Amish life, uniform dress serves as a badge of group identity and loyalty as well as a symbol of self-surrender to community priorities (1994: 30). From the quotation we can see that the clothes for the Amish are very important since it shows their respect toward community priorities.

The second form of separation from the world is in their mean of transportation. The Amish transportation is buggy or horse-drawn carriage as stated in *The American Paegant: Ninth Edition, Volume I* by Bailey and Kennedy “To this day the German-speaking Amish still travel in horse-drawn carriage” (1991: 293). They are not allowed to own and ride cars. They usually travel in the short distance and to the church using the buggy. The church do not permit the car because it is the sign of modernism of the world and it can cause pride. Both men and women can ride buggy.

The third form of separation from the world can be found in their house and farm. The Amish refuse electricity because the electricity can relate them to the outside world. They also forbid modern equipment, such as telephone, television, and lamp. It is stated in “The Amish: Practices of Various Groups” that “They do not use electricity, or have radios, TV sets, personal computers, computer games, etc” <<http://www.religioustolerance.org/amish4.htm>>. From the quotation we can see that the Amish live in the simple way without modernization. They use gas for lamp and cooking; and also use manual equipment instead of equipments which use electricity. The Amish usually earn their living mostly as farmer and some other as carpenters as stated in *Encyclopedia of World Culture: Volume I North America* “Farming is the occupation desired by most Amish” (1991: 19). In maintaining their farm, they do not use modern equipments because using modern equipment will make them having relationship with the world “Farmers especially consider that using technological farm implements would have a devastating impact on their ability to

maintain a separate society” (1991: 18). From the quotation we can see that the Amish farmer rejected to use modern equipment to make them still separate with the world and not depend on the world’s technology.

The fourth form of separation from the world is the education. The Amish do not allow the education more than eight grade. At first the Amish is forced by the Government to allow their children to get higher education but later on the Government allow them to hold their tradition and let their children have education until eight grade only. It is stated by Chalfant, Becklry and Palmel in *Religion in Contemporary Society* as follows.

The court acknowledge that the Amish sought to return to a simple primitive Christian life by insulating themselves from the modern world. their concept of life aloof from the world and its value was also acknowledge as central of Amish faith. As a result, the court recognized that the Amish refusal to send their children to school beyond the eight grade was based on that concept. Believing that compulsory high school attendance would destroy aloofness and ultimate Amish faith, the court exempted Amish youth from Wisconsin Compulsory education beyond the eight grade (1981: 349-350).

From the quotation above we can see that the Amish do not allow the children to get higher education because they think their children will get too much worldly thing in high school. To avoid their children from the worldly things, they forbid their children to get higher education. The state agrees that concept to respect the Amish and their belief.

In the school, they learn English, arithmetic and other. They learn English in the school because their daily conversation is Pennsylvania German as stated by Droge in “The Preservation of Amish Life” as “For the most part, the Amish use a dialect called Pennsylvania German while at home and learn Basic English

while in school. When dealing with people who are not part of the Amish community, members almost always use English” (2008: 8). From the quotation we can see that the Amish use Pennsylvania German as their main mean of communication and use English only when talking to people outside Amish.

After graduating from the school, the children will study in the home and farm. The boys will learn how to maintain the farm and the girls will learn how to maintain the house and family. In this period also there is a tradition called *Rumspringa*. In the tradition the teenage Amish are allowed to taste the outside world. This is used by the parents to acknowledge their children about the outside world before they are baptized. Because they are not bound to the *Ordnung* before they are baptized and after they are baptized, they will not be allowed to have relation to world anymore. In that age, they usually have gang and do worldly activities such as going to the movie or mall. It is stated by Shachtman in “Rumspringa: to be or not to be Amish” as “In their late teens, the Amish youngsters are given the opportunity to experiment the “English” way of life. That is Rumspringa or running around” (2007). From the quotation we can see that in the period of Rumspringa, the Amish teenagers are allowed to taste the outside world. But in the last most of the Amish teenager will choose to be baptized and bound to *Ordnung* rather than the worldly life because for them living not as an Amish is the same as a fish living without water.

The fifth form of the separation from the world is the separation between the church and the state and government. The Amish refuse any kind of government assistance in the social and health care. They will not join the social

security and they are prefer taking care the sick people in their homes. They also refuse the military serve because they refuse all kind of violence. It is stated by Powell (2010: 3) in “Amish 101- Amish Belief, Culture and Lifestyle” , as follows.

Because of their religious beliefs, Amish try to separate themselves from "outsiders," in an effort to avoid temptations and sin. They choose, instead, to rely on themselves and the other members of their local Amish community. Because of this self-reliance, Amish don't draw Social Security or accept other forms of government assistance. Their avoidance of violence in all forms means they also don't serve in the military. <<http://amish.suite101.com/article.cfm/amish-origins-culture-and-belief>>

From the quotation above we can see that Amish separate themselves from the state and government. They also reject all forms of government assistance and military service. Amish people will not obey the state rules or laws if they think the rules and laws violate their law. And if they have to be punished because of not being obedient to the state, they will receive the punishment without arguing.

To maintain all the form of separation with the world, the Amish live in the rural area or country side. In this place, they can limit their interaction with the modern world. It is stated in the “The Struggle to Be Separate” by Kraybill “The Amish believe that faithful religious lives can best be nurtured in the womb of strong family living together in rural area“(1994: 7). The quotation tells us that to preserve their tradition; the Amish choose the rural place to live. In the rural place they can practice their tradition in peace and there will be no many disturbances from the modern world. In this area, the Amish live in the house which is surrounded by the farm. They usually have a house which has additional house for older generation. It is shown in *Amish Society: Fourth Edition* by John A.

Hostetler as follows “The Amish farm typically contains two dwellings, one of which is the *Grossdaadi Haus*, which houses the grandparents. At retirement, the older couple moves into this house and a married son or daughter falls heir to responsibility the farm.” (1993: 168). From the quotation we can see that the older generation of the Amish family will live in different houses but they still eat and do other activity together with their child’s family

b. Community

In the Amish society, there is no class division. All the members of group share the same level. They have good social relation. They will help each others voluntarily. The example is in building the barn. It is stated in *Amish Society: Fourth Edition* by Hostetlers as “Perhaps the most dramatics form of mutual aid is the barn-raising.” (1993: 285). From the quotation we can see that the barn raising is the good example of mutual aid between the Amish. They help other person in the community without payment. For the Amish, community has big role in their life. This is explained by their humility value. The Amish avoid individuality and put community above themselves. It is stated by Kraybill in “The Struggle to Be Separate” as follow.

Early Anabaptist sometimes used the German World *Gelassenheit* to signify the yielding of oneself to the higher authorities – to God and the Christian community. *Gelassenheit*, the bedrock value of the Amish culture, entails self surrender, self-denial, contentment and quite spirit. Those who cloak themselves in the spirit of humility are eager to yield the right of way to others. They are willing to forgot ambition and pursuit the individual goals for the shake of the larger community (1994: 7).

From the quotation above we can see that the Amish will forget their individual need and will for the sake of the community. They will do anything for the community and forget their own ambition. They will never look for their pride because it will violate the community value. It can be seen from Kraybill's next statement as follows.

Pride is the enemy of *Gelassenheit*. Vanity, arrogance and deceit lead to self-adulation that clamors after jewelry, fashionable clothing and public recognition- all the thing the things that moderns consider essential for healthy self esteems (1994: 8)

From the quotation above we can see that the world value of pride and other thing cannot be acceptable in the Amish world because it is not the same with their value.

The artwork of the Amish women, the quilting also shows the spirit of humility. It can be seen from Hostetlers' statements in his book *Amish Society: Fourth Edition* as follows.

Quilting is an important part of the social and family life of Amish women. Within their rules and tradition, it is an artistic expression of individual and corporate community life. Like other forms of mutual help such as barn-raising, frolics and harvesting, quilting is a festive and enjoyable (1993: 167).

From the quotation above, we can see that quilting has an important value for the Amish women. They usually make the quilting together, it will build good relationship in the society. It also shows the importance of the community for the Amish. The quilting is made from the little pieces of fabrics which are combined to be one beautiful art work. It is the same with the Amish value, they are nothing if they are one but they will be wonderful if they are united in a community.

c. Family

Family has an important part of the Amish life. It is important because it is the place where all the Amish tradition, values and norms are preserved. In the family, parents are the role model for the children. The parents are responsible toward the children's action. That's why they prefer to teach their children by themselves rather than giving them to the State. The parent will teach the children the Amish values. They are also responsible toward their children choice to be baptized or not. It can be seen from "Persistence and Change in Amish Education" by Huntington as "Amish parents cannot take a baby to the church to be baptized; the parent must raise the child to want to be baptized, to voluntarily request baptism when he or she has reached the age of the discretion." (1994: 78). From the quotation we can see that the parents have very big job to raise their children to be Amish.

d. Gender Role

The Amish still adopt the old code of gender division. Men have higher position than women. It can also mean that husband has higher level than wife as stated by Olshan and Schmid in "Amish Women and the Feminist Conodrum" as "The Amish wife is explicitly subordinated to her husband. Both men and women generally acknowledge that the woman is the weaker vessel and ought to be submissive toward her mate" (1994: 219-220). From the quotation we can see that the Amish consider the woman is weaker than me and she has to obey the man of her husband.

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Amish women are skilfull women. They can manage the house and family well and also help the husband taking care the farm. Olshan and Schmidt give explanation about the skill of Amish wife as follows.

She is a streamstress, making most of her family's clothes. She is a butcher, processing dozens of chicken in the fall. In addition to being a cook for her family, she also typically puts up hundreds of jars for the winter larder. . from the family garden for which she is responsible, she may can tomatoes, pickles, beans and sweet corn. Numerous other vegetables will be grown and served in season. As with other area for which she responsible, the garden offers the Amish housewife opportunity for recognition as well as for hard work (1994: 221).

We can see from the quotation above that Amish wives are skillfull wives. They can manage the household, they can sew, cook, and maintan the garden. We can also see in the Amish world the pride is consider from the hard work not from the appereance. Being a subordinate wife does not mean that Amish women have any right in the house. We can see it from the statement by Gertrude Huntington in article "The Amish Family" which is quoted by Olshan and Schmidt in their article "Amish Women and the Feminist Conundrum" as follows.

Amish women are more involved in the family decision-making process than many modern women. The Amish woman is her husband's partner, not his handmaid: "The wife's relative position is illustrated by her position in church, where she has an equal vote but not an equal voice". (1994: 222)

From the quotation above, we can see that the Amish women are the partner of the husband not the servant of the husband. They still have right to talk in the home and church. As partner, Amish women and their husbands have different job in the house. It can be seen from "Women in Old Order, Beachy and Fellowship Churches by Karen Johnson – Weiner as follows.

Members of Old Order communities characterize the interaction between men and women as partnership and assert that the Amish wife watches over the children, and run the house, while the husband is responsible for the farm and economic dealing outside the home (2001: 238)

From the quotation above, we can see that husband and wife have their own job in the family and the support each other.

e. The Church

The church service of the Amish is done at home of the member of the group as stated by Smith in *Story of the Mennonites* “Service were held in individual homes in the community, in the house in winter and in the capacious barn in the summer time.” (1957: 609). From the quotation we can see that the Amish have no church. It happens because they still hold the tradition they bring from Europe when they are threatened by the Catholics and Protestant. So they usually hold the service in the home of the member as stated by “The History of Amish and Mennonite” (2010), as follows.

Thousands were put to death as heretics by both Catholics and Protestants. To avoid this persecution many fled to the mountains of Switzerland and southern Germany. Here began the Amish tradition of farming and holding their worship services in homes rather than churches. <<http://www.800padutch.com/amishhistory.shtml>>

From the quotation above we can see that the Amish still hold their tradition and preserve the history of their struggle in their religious belief until now.

D. Theoretical Framework

This part of theoretical framework explains about the contribution of the reviews and theories in answering the problem formulation in this study. The

writer uses the theories to answer the problem formulations in the previous chapter. And the review of the Amish history and culture is used to explain the social condition of the Amish.

Theory of character and characterization is used to answer the first question. This theory analyzed the Amish characters in the story. The major Amish character in the story is Katie Fisher and the minor characters are Aaron Fisher, Sarah Fisher, Jacob Fisher, Leda and Samuel Stoltzfus. The characters will be seen in their physical and emotional side and also from the others characters descripton to obtain their characteristics.

The theory of setting is used by the writer to analyse the setting in the story which become the second question in this study. By using the theory of setting, we can get the time, place and social condition of the novel. From the time, place and social condition in the story, we can get the idea of the history, culture and custom as the background of the story.

The theory of literature and society is used to get the idea of society in the novel revealed through the characters and setting. This theory will be used to get the idea of Amish society in novel.

The historical and cultural review of the Amish will give more information about the background of the Amish which is important information in studying Amish Society. This review will be used to support the idea that the Amish society in the novel is the representation of Amish society in the reality.

CHAPTER III

METHODOLOGY

A. Object of the Study

The object of the study is a novel by Jodi Picoult entitled *Plain Truth*. In America, it is published in 1999 by Washington Square Press, a division of Simon and Schuster, Inc. In Great Britain, it is published by Hodder and Stought Ltd, London in 2004. The paperback edition is published in 2008. This novel consists of 451 pages which is divided into two chapters and each chapter is divided into ten sub-chapters.

In 2004 this novel was adapted into a television movie under the same title *Plain Truth* by Lifetime Television Network. This movie became Network's Highest-Rated Movie of 2004.

The story of this novel is told from two points of view. The first is the author's point of view and the second is Ellie Hattaway's point of view. Ellie Hattaway is one of the characters in this story. The story is about Katie Fisher a young Amish girl who was accused for having the baby out of wedlock. The baby was found dead and she was accused of murdering her baby. She found the difficulties in the court because Amish people never dealt with the government and police. In her trial she was helped by a lawyer, Ellie Hattaway. Ellie was a typical modern American woman and when she met the Fisher family and lived in Amish Community she found the big differences of the Amish and other American. But

Ellie learnt a lot of things from the Amish such as the meaning of family, building a good relation with other people and farming.

B. Approach of the Study

The writer chooses Sociological criticism to analyze the novel. In the *Critical Approaches to Literature*, Davis Daiches states the function of sociological criticism as follows.

Sociological criticism can, then help us to avoid making mistakes about the nature of the work literature we have before us, by throwing light on its function or on the conventions with reference to certain aspects of it are to be understood. It has therefore an important descriptive function, and as accurate description must precede evaluation it can be called a handmaid criticism. And a very important handmaid it often is (1981: 356).

From the quotation above we can see that sociological criticism give us clear understanding about the function of the literature work as the description of the certain aspects.

This criticism is used to analyze *Plain Truth* to see the Amish society which is described by the author. This criticism is suitable because this criticism enlighten some aspects of the literature descriptive function. One of the aspects which is described by the literary work is the society. By seeing the descriptive function of the novel, the writer can get the idea of Amish society which is described by the author in this novel. Though the author of the novel is not an Amish but in this novel, the society of Amish is being explored and explained well by the author because she did research by herself in the Amish community.

C. Method of the Study

The method of study in this thesis is library research method. By using this method, the researcher collect data to complete the study from the book. The primary source of this study is the novel entitled *Plain Truth* by Jodi Picoult. And the secondary sources which is needed to support the analyses are books and journals. The books which are the writer uses such as *A Glossary of Literary Term* by M. H. Abram, *Understanding Unseen* by Murphy, *Society in the Novel* by Langland, *Outlook Through Literature* by Marvin, *Handbook to Literature* by Holman and Harmon, *The American Pageant: Ninth Edition* by Bailey and Kennedy, *History of Christianity* by Littell, *Amish Struggle with Modernity* by Kraybill and Olshan, *Story of the Mennonites* by Smith and many else. The journals which are the writer uses are “Mennonite Life: an Illustrated Quarterly” and “The Mennonite Quarterly Review”.

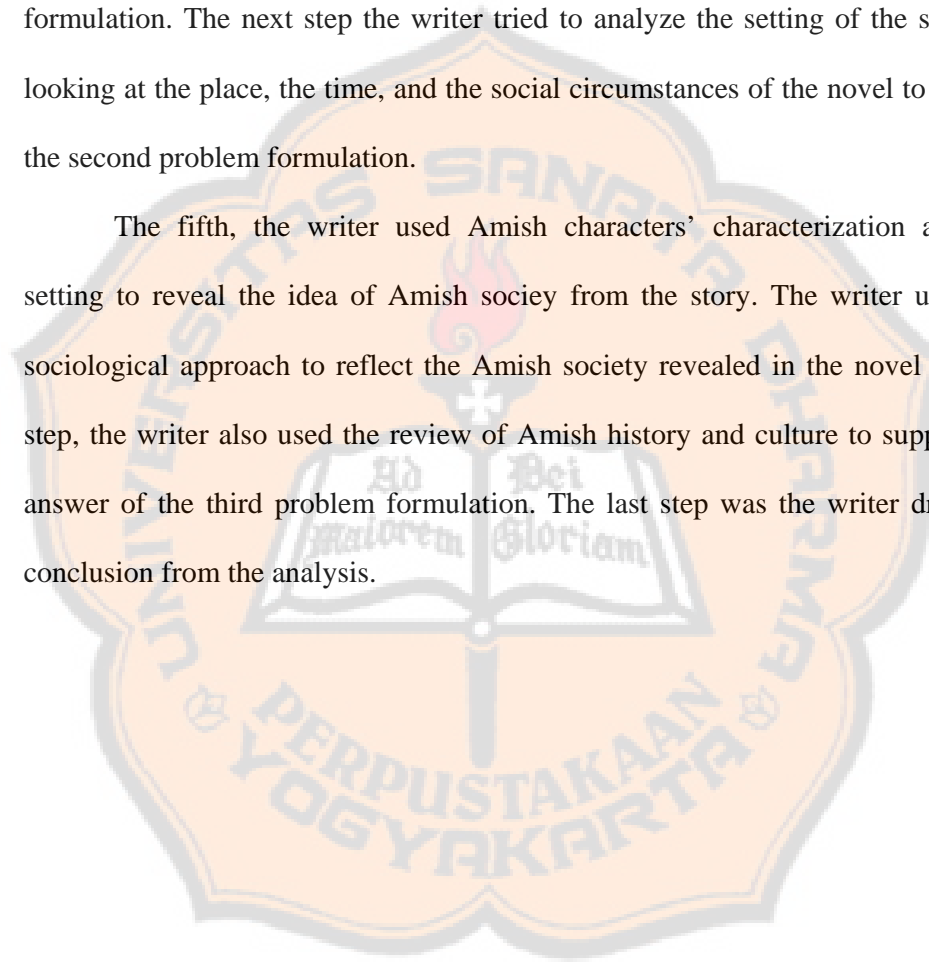
There are few steps which the writer conducts in analyzing the novel. Firstly, the writer read the novel carefully and the writer was interested with the Amish society portrayed in the novel. The writer found the problem and formulated it into details.

Secondly, the writer searched the data to answer the problem formulation. The data which the writer searched was about the theories of character, characterization and the setting. Those data were used to help the writer to answer the first problem formulation about the Amish characters in the story and the second problem formulation about the setting of the story. The writer also

searched data about the Amish history and culture to support the analysis of the third problem formulation.

Thirdly, the writer tried to analyze the Amish character through their physical appearance, their behavior and their thought to answer the first problem formulation. The next step the writer tried to analyze the setting of the story by looking at the place, the time, and the social circumstances of the novel to answer the second problem formulation.

The fifth, the writer used Amish characters' characterization and the setting to reveal the idea of Amish society from the story. The writer used the sociological approach to reflect the Amish society revealed in the novel. In this step, the writer also used the review of Amish history and culture to support the answer of the third problem formulation. The last step was the writer draw the conclusion from the analysis.



CHAPTER IV

ANALYSIS

This chapter contains the answer of the three problem formulations which are stated in the previous chapter. This chapter will be divided into three parts. The first part consists of the description of the Amish characters in the story. The second part consists of the description the Amish society's setting in the story. The third part consists of the portrayal of Amish society which is revealed through the Amish characters and the setting of the Amish society in the story.

A. The Amish Characters in the Story

Character is an important element in a novel. The character is the central point which builds the story. Abram in his book *A Glossary of Literary Terms* defines that characters have moral, dispositional and emotional qualities which can be seen by the reader through the action and dialog (1993: 23).

In this first part of the analysis, the writer will try to analyses the Amish characters in the story. The writer will analyze six characters: one major character and five minor characters. The major character is Katie Fisher and the minor characters are Sarah Fisher, Aaron Fisher, Samuel Stoltzfus, Jacob Fisher and Leda. The writer takes these characters to be analyzed because these characters can portray the Amish society in the novel. Four characters, Katie Fisher, Sarah Fisher, Aaron Fisher and Samuel Stoltzfus are the member of the Amish community while Jacob Fisher and Leda are ex-member of the Amish community.

By analyzing them, the writer wants to reveal the characteristics of the Amish people and using their characteristics to analyze their society.

To help the writer in analyzing the Amish characters in the story, the writer uses Murphy's theory of the techniques of characterization in his book *Understanding Unseen: an Introduction to English Poetry and the English Novel for Overseas Students* (1972:61-72). There are nine techniques: personal descriptions, characters as seen by another, speech, past life, conversation of others, reaction, direct comment, thought and mannerism. These techniques will help the writer to understand the Amish character's in the story.

1. Katie Fisher

Katie Fisher is eighteen years old Amish teenager (p. 10). Physically, she is tall, beautiful with the wide blue eyes. Katie has long hair. Its length is nearly to her waist. It is shown by Ellie's opinion on her and by their conversation before going to sleep because based on Murphy's theory, the character can be seen from the speech (1972: 163) as follows.

After coming out of the bathroom in my silk pajamas, I watched Katie sit on her bed in her long white nightgown and comb out her hair. Unpinned, it fell nearly to her waist and rippled with every stroke of the brush. I sat cross-legged on my own twin bed, my hand propped on my cheek. "My mother used to do that for me."

"Truly?" Katie said, looking up.

"Yeah. Every single night, untangling all my knots. I hated it. I thought it was a form of torture." I touched my short cap of hair. "As you can see, I got my revenge."

Katie smiled. "We don't have a choice. We don't cut our hair."

"Ever?"

"Ever." (p. 69)

In the quotation, we can see that Katie has a long beautiful hair. Her hair has not been cut since she was born. She does not want to cut it because it is part of her

identity to be an Amish woman. We can see it from Katie's answer to Ellie's question as follows.

Granted, hers was lovely--but what if, like me, she'd had to suffer snarls every day of her life? "What if you wanted to?"

"Why would I? Then I'd be different from all the others." Katie set down her brush, effectively ending the conversation, and crawled into bed. Leaning over, she extinguished the gas lamp, pitching the room into total darkness. (p. 69)

From the quotation above we can see that Katie does not have any willingness to cut her hair because by cutting her hair it will make her different with the other Amish women in her community.

She always wears Amish traditional dress in her daily life. In his book Murphy states that character can be seen from what the other character eyes and opinion (1972: 162). Based on that theory, we can see the clothes which Katie wears from what Lizzie, the county detective sees from her.

She was lovely, in that sturdy Germanic style that always made Lizzie think of fresh cream and spring time. She wore the traditional grab of the Old Order Amish: a long-sleeved dress, covered by a black apron that fell just below her knees. Her feet were bare and callused. (p. 13)

Katie wears a long-sleeved dress which is simple in color and also a black apron. Her dress has no buttons but it has pins. We can see it from what the nurse say when she helps Katie in the hospital.

"Katie felt their hands tugging at her clothes, pulling at her privacy. 'It's a part of dress, and I can't find the buttons,' a nurse complained.

'There are none. It's pinned. What the--'(p. 25)

She has no buttons, but the pins to secure her dress. She also always wears a *Kapp* in her head. It can be seen when Sarah Fisher puts on the *Kapp* on Katie's head in the day she gets out from the hospital. "Sarah Fisher pinned her daughter's *Kapp*

into place. 'There. Now you're ready'." (p. 45). From the quotation we can see that a *Kapp* is a part of clothes which cannot be left by Katie as an Amish. Her dress will be completed with a *Kapp* which she wears on her head. A *Kapp* is important for Katie because she has to wear a *Kapp* whenever she prays. She is not allowed to pray without her *Kapp*. We can see this from the quotation below.

Somehow she had lost the pin to her kapp in the police car, and it perched uneasily on her head, slipping whenever she shifted. But she would not take it off--not now, especially--since she was supposed to have her head covered whenever she prayed, and she'd been doing that constantly since the moment the car pulled away from the hospital's entrance (p. 47).

The quotation above is the author's direct comment on Katie. Based on Murphy theory, the character can be seen from the author's direct comment (1972: 170).

The quotation shows that Katie does not want to take off her *Kapp* so she can pray whenever and wherever she is. In this case, Katie does not want to take off her *Kapp* even though it is not comfortable because she wants to pray in her trouble time with the police and judge.

She is a skillful girl. She can cook. She always helps her mother maintains the house chores. She can make quilt. Since she lives in the farm, she also does the farming to help his father. She can also ride a buggy, the Amish main means of transportation. We can see it from the conversation between Katie and Ellie on the way to Mary Esch home for singing hymn.

So, five hours later I was sitting beside Katie on the front bench of the buggy, en route to a hymn sing. I'd ridden the Fisher buggy before, but it seemed quite different so precarious from the backseat. Gripping the edge, I asked, 'how long have you been driving?'
'Since I was thirteen.' She caught my gaze and grinned. (p. 169).

She is a religious person. It is shown in the story that she always prays whenever she gets into the trouble. Murphy states in his book that reaction toward an events give clues to the person's character (1972: 168). We can see Katie's character from her reaction when she bears a baby out of the wedlock as follows.

“So she gave the baby her pinkie finger instead. She let the small, powerful jaws suckle, while she did what she had been taught to do in time of extreme stress; what she had been doing for month now. ‘Lord,’ she prayed, ‘please makes this go away’ “ (p. 4-5).

It is shown that she always prays to the Lord whenever she is in tension and big trouble. She also prays whenever she gets in the situation which is not comfortable for her. This characterization can also be seen from Ellie's opinion about Katie in the lie detector test as follows.

Katie's fingers were white where they held Sarah's hand. Beneath her breath she was whispering in the dialect, words that were becoming familiar to me after many evenings with the Fishers: "*Unser Water, in dem Himmel. Dein Name werde geheiliget. Dein Reich komme. Dein Wille geschehe auf Erden wie im Himmel.*"

In all my years of practice, I'd never had a client reciting the Lord's Prayer before a lie detector test (p. 174).

The quotation above is analyzed use Murphy theory that speech can show the characterization of a character (1972: 164). We can see from the quotation that Katie prays in the time she does not feel comfortable such as in the lie detector test. If she gets into the trouble she will not ask her parents to help her but she will pray and she will receive whatever happens to her because it is the Lord will. It is shown by Katie's answer toward Dr Cooper's question during the psychological encounter as follows.

‘If you are in trouble Katie, would you turn to your mother or father for help?’

‘I would pray,’ she said. ‘And whatever happen would be the Lord will. (p. 155)

From the quotation above we can see that Katie puts Lord as the first and the most important. She also surrenders to the Lord. She considers that whatever happens in her life is the best thing from the Lord for her.

She is a humble girl. She never thinks about the praise she will get when she does something. We can see it from Ellie’s opinions on her about the quilt she makes and her reaction toward the opinion.

I knew that if Katie had complete a quilt, she wouldn’t show it off so, and it would have been far more worthy of praise. (p. 527)

Katie idly threaded a needle and bowed her head over a square of white batting, making small, even stitches without the benefit of a ruler or a machine. "That's amazing," I said, honestly impressed. "They're so tiny, they almost seem to disappear."
"No better than anyone else's," Katie said, her cheeks reddening at the praise. (p. 98)

From the quotation, we can see that the praise is not an important thing for Katie. She never shows up anything she does to get praise. She does anything which need to be done.

Since humility is an important thing for the Amish, Katie never puts her will first. But in relation to her love to Adam, for the first time she put her will first. It can be seen from her thought after having sexual intercourse with Adam.

But Katie knew it was a sin, had known from the moment she made the decision to lie with Adam. However, the transgression wasn't making love without the sanction of marriage. It was that for the first time in her life, Katie had put herself first. Put her ownwants and needs above everything and everyone else (p. 232)

In her mind Katie knows that having sex with Adam is a sin. Katie understands about it but she still does it because she wants it. That was the first time Katie

becomes a selfish person. She put her will first than the others. She is expected to put the Lord and her community first then she will come in the last. But she puts her will to love Adam in the first place. Then she realizes that she does a sin, not only for having sex with Adam before marriage but also for put her will first than anything else.

In the story, Katie is shunned because she breaks the *Ordnung*. She has a baby out of wedlock. She gets pregnant out of wedlock because she has a romantic relationship with his brother's friend when she visits her excommunicated brother in the college. His mother sends her to visit her brother in the university because she has not been baptized yet so she does not bound to the *Ordnung* (p. 27). So if she goes out of the Amish society to visit her excommunicated bother, she will not break the rule. At that time she is still in her *Rumspringa*, running-around period. Besides visiting her brother once a month in this period of time, she also involves in an Amish teenager gang called the Sparkies. We can see Katie's running-around period from her responses toward Dr. Cooper question in the psychological encounter.

'Have you ever drunk alcohol, or taken drugs?'

To me great sock, Katie nodded. 'I had two beers, one, and peppermint schnapps, when I was with my gang.'

'Your gang?'

'Other people who are my friends. We're called the Sparkies. Most Plain kids my age join up with a gang when they come into their Rumspringa.'

'Rumspringa?'

'Running-around years, when we're fourteen or fifteen.'(p. 155)

The quotation shows us Katie's past life when she is in her running-around period.

Based on Murphy's theory, a character can be seen from her past life (1972: 166).

In this period, she joins in a gang called the Sparkies and also tries beer and some

other worldly things. But after she gets baptized, she does not attend the gathering on the Sunday night anymore. It is showed in Katie's next response toward Dr. Cooper question.

We get together on Sunday nights and sing hymns, mostly. But sometimes," she admitted shyly, "we do other things."

"Like?"

"Drink. Dance to music. Well, I used to do that, but now I leave after the singing when things are getting a little crazy."

"How come?"

Katie fisted her hands in the grass. "Now I'm baptized."

Coop's brows raised. "Haven't you been since you were a baby?"

"No, we get baptized when we're older. For me, it was last year. We make the choice to stand before God and agree to live by the *Ordnung*--those rules I was talking about."(p. 156)

In the Sunday night gathering, Katie and her friend usually do something worldly such as drinking beer, listening to the music and dancing. But when she baptizes at her seventeenth years old, she stops attending the Sunday night gathering because she bounds to the *Ordnung*. The *Ordnung* wants her to stay away from the worldly thing and she obeys the *Ordnung*.

Katie confesses her sin in front of her church members which is held after the Sunday service. She confesses because she wants to be welcomed back to her community by showing her sorry.

As she bowed her head, Bishop Ephram began to speak. "It has come to our attention that the young sister has found herself in a sin of the flesh."

Every part of Katie was on fire, from her face to her chest to the very palms of her hands. The bishop's gaze was on her. "Is this offense true?"

"Yes," she whispered, and she might have imagined it, but she could have sworn that in the silence she heard Ellie's defeated sigh (p. 188).

Katie confesses her sin in front of the church member, she does not argue when she is accused doing sin because she cannot fight back and defense herself. If she defenses herself it will show her selfishness. For her it is better to be banned then

welcomed back to the community than to defense yourself and rejected from the community. After she confesses the sin, she is banned for six week.

Tonight, she would be shunned. She would have to eat at a separate table from her family. She would spend six weeks in the bann; still spoken to and loved, but for all that, also apart and alone. With her head bowed, Katie could pick out the soft voices of her baptized girlfriends, the reluctant sigh of her own mother, the stiff resolve of her father.(p. 188)

After the confession Katie is put under the *Meidung*. Katie punishment is to be avoided from the family and community for six weeks. During the six weeks, she may not eat in the same table with the other member of family and she have to limit her communication with them. During her separation with her family, she is hoped to thinks about her sin and not to repeat it.

2. Sarah Fisher

She is Katie's mother. She is an obedient wife. She always does what her husband asks her to do though actually she does not want to. From Murphy theory, we can see a character from her reaction toward a particular situation (1972: 168). We can see Sarah's characterization from her reaction toward Aaron's will when she wants to go to the Katie's trial.

But when he leaned close, all he said softly was, 'Sarah, komm'. With a downcast, Katie's mother squeezed her hand and she slipped from the car. She fell into place beside her husband, her eyes bright with tear that she did not let fall even as her husband turned her by the shoulders and led her back to the house (p. 295).

From the quotation we can see that Sarah obeys her husband's will for staying at home instead of going to the trial with Katie. She really wants to go to support Katie but her husband does not allow her since having connection with the law

suit is forbidden to the Amish. As a wife she has to obey her husband and follow her husband's will. But being an obedient wife does not mean that she has to be silent every time. She has the right to say her own opinion about something and share it with her husband. It is shown by Sarah's reaction when she is asked to wake Katie up for the Sunday service because Katie is still sick "She squares her shoulder and prepared to contradict Aaron, something she had done so frequently in her marriage she could count the occasions on a single hand. 'I don't think Katie should be going to church today.'" (p. 75). From quotation we can see that Sarah disagrees with his husband. She does not want Katie to go the church because Katie still needs a rest. We can also see that it is very rare for Sarah to contradict her husband. It can be counted with her single hand.

She is a religious person. She surrenders to God. She believes that Lord will help her. It can be seen from Sarah's reaction toward Katie's problem in her conversation with Leda "Sarah stiffened her spine. 'The Lord will make this work out. And if He doesn't, then we will accept His will.'" (p. 32-33). From the quotation we can see that Sarah believes Lord will help Katie's problem. And if Lord gives something which is not expected by Sarah, she will still consider it as the best because she believes that the Lord will always give the best for her.

Sarah also wears the Amish traditional clothes just as Katie. Since Murphy states that character can be seen from the other characters' opinion (1972: 162), we can see Sarah's characterization from the county detective's opinion when she sees Sarah in the barn "A middle-aged Amish woman wearing a lavender dress and a black apron. " (p. 8). From the quotation we can see that Sarah wears a

simple color dress with a black apron. That is the traditional clothes for Amish women. She also wears a *Kapp* daily to complete her dress. We can see from Leda's opinion when she saw Sarah's head.

Leda glanced down at the top of Sarah's head. Year of parting her hair in the middle, pulling it tight, and securing her *Kapp* with a straight pin had left a part that widened like a sea with each passing year, furrow as pink and vulnerable as the scalp of a newborn (p. 31).

Leda sees Sarah's head with a *Kapp*. The hair is being parted in the middle, pulled tight and covered by the *Kapp*. Under the *Kapp*, Sarah has a long straight hair which looks like a seaman's rope (p. 4).

She is skillful. We can see it from the direct comment of the author as stated by Murphy that character can be seen from the direct comment of the author (1972: 169). As a good wife, she can maintain the house and cook (p. 67). She can also sew and make a quilt (p. 98). She can butcher the chicken (p. 337). She can also do the farming chores to help her husband (p. 330). She can ride buggy, the Amish means of transportation. We can see it when Sarah takes Ellie to the hospital "Sarah drove her buggy to the community hospital, the same one Katie had been brought to by ambulance the day she'd given birth." (p. 432).

She rejects the government legal law. She does not want to take a part in the bail condition for Katie because it is forbidden for her. We can see it from her statement when the judge asks her to watch over Katie.

'All right, Mrs. Fisher. Are you willing to accept total legal responsibility for your daughter?'

Sarah looked down at her feet, her words so soft the judge had to strain to hear them. 'No' she admitted.

Judge Gorman blinked. 'I beg your pardon?'

Sarah raises her face, tear in her eye. 'I cannot.' (p. 51)

We can see from the quotation above that even though Sarah wants to help Katie in her problem but she cannot help Katie if it has relation with the government law. She cannot receive the legal responsibility for Katie because it is the government law. Government law is forbidden by the church.

She is a caring and loving woman. She loves her family. She loves and respects her husband. She also loves her children. She has lost Hannah in the ice skating accident. She has lost Jacob when he puts under the *Bann* and sends away by Aaron. But to show her love to her only son, she sends Katie who has not been baptized yet at that time as the delegation of her love to Jacob. She also show her love to Katie when she is under the *Bann*. She moves a table very near to the main dinner table and put a big table clothes so they seem just a table. It will make Katie does not feel very lonely in the meal times.

3. Aaron Fisher

He is katie's father. Physically he is strong. He always wears long trousers, a plain shirt and a suspender (p. 55). He has beard which grows until the second buttons of his shirt (p. 10).

He is a good farmer and a hard worker one. He knows very well about farming because she has been a farmer and lived in the farm in his whole life.

Aaron Fisher rolled over beneath the bright quilt to stare at the clock beside the bed. There had been nothing, no sound to wake him, but after forty-five years of farming and milking, the smallest things could pull him out of sleep: a foot fall in the corn, a change in the pattern of the wind, the rasp of a mother's tongue roughing a newborn calf (p. 4).

From the quotation above we can see the author's direct comment on Aaron. Based on Murphy's theory, the author's direct comment can show Aaron's characterization (1972: 170). From the quotation above we can see that Aaron knows everything which happens in his farm from the smallest sound occurs. He even knows that the cow has delivered a calf from the sound of the mother licks newborn calf. Aaron hires Samuel and Levi to work in his farm to help him with the milking and farming because he has no son. He will not be able to handle all the farming and milking himself because there are many things to do. In the home he just has two women who cannot help him much and his old father who cannot do hard work.

He is a helpful person. He always accompanies his friend to the horse auction when his friend asks his help to choose the good horses (p. 192). He also helps his neighbor to build the barn (p. 253).

He is stubborn man. He seems very hard and he never listens to other's people. Actually his stubbornness is about the church discipline. He holds the church disciplines strongly so he never wants to make any excuse. That is why when Katie is in the trouble of being accused murdering the baby, he does not go to hospital to accompany Katie as seen in his conversation with the bishop Ephram.

'You didn't go to the hospital?' Ephram asked.
Aaron looked away.' Neh' (p. 39).

From the quotation above we can see that Aaron does not go the hospital to accompany Katie. He also does not allow Katie to have a lawyer because that's not Amish way.

‘My Katie doesn’t need a lawyer’. (p. 40)

Aaron turned, shrugging off the bishop’s hand. ‘Thank you. But we will not hire a lawyer for Katie, and go through the Englisher courts. It’s not our way.’(p. 40).

From the quotations above we can see that Aaron really holds the church disciplines strictly. He will not hire a lawyer to help Katie in the court because that not the Amish way. He also sends away his son, Jacob when he decides to go to the university because the Amish are not allowed to have higher education than eight degree. He also disagrees when Ellie wants to use inverter to recharge her computer in his home “Aaron looked appalled. ‘Computers are forbidden by the Ordnung, and inverters-they’re on probation’, he said. ‘You could plug a light bulb into one!’” (p. 112). From the quotation we can see that Aaron refuses to have an inverter in his property because it is on the probation by the church. By refusing having inverter, Aaron also shows his disagreement on Ellie’s computer in his home because it is forbidden.

Aaron holds his church strongly. He will stand in the church side if his family violates the church code. It can be seen from the quotations below.

The very thought shamed Katie. Her Dat sometimes came down to check on the cows due to deliver-but he was there to give life, not to take it away. Had he found Katie lying with a newborn-well, he would have been shocked, even angry. But justice for him would come from the church, not from his own hands. (p. 234)

Overcome with relief, Sarah nodded, only to stiffen as she heard Aaron speak quietly again. ‘But if she put under the Bann, I’ll side with my church before I side with my child.’(p. 76)

From the first quotation we can see from Katie’s opinion on Aaron that he will not kill the baby if he finds him. He will take the baby to the church and wait for the

decision which is made by the congregation. In the second quotation we can see that Aaron will not try to defend her daughter if the church says that his daughter has done something wrong. He will stand with the church before he stands with his daughter. That is why Aaron does not talk to Katie during her *Bann*. He also shuns Katie for her sin.

He is religious. He believes the Lord will always give the best. It can be seen from his conversation with the county detective about Katie “The farmer took off his hat. He looked tired, suddenly and much older than Lizzie had originally thought. ‘It’s not for you to decide either, but for the Lord. I trust in His judgment, as does my daughter. Good day, now.” (p.133). The quotation shows that Aaron believes the Lord’s judgment is the best. And he surrenders to the Lord will.

He loves his family. He respects his father, Elam. He never refuses Elam’s help in the farm but he always makes sure Elam does nothing hard and difficult. He does not want to refuse Elam’s help because he wants to make his father feel he is still needed in the farm. We can see it from Levi’s thought about the farm.

Although Elam helped out with the milking, Levi knew the unwritten rule: make sure then old man carried nothing heavy; keep him from taxing himself; and make him believe that Aaron couldn’t do without him, although Aaron could have, any day of week (p. 6).

From the quotation above we can see that Aaron shows his respect to his father by making him believe that Aaron cannot do the farming chores without him. Aaron makes his father feel that he is still needed in the farm. He respect and love his wife. Although sometimes he is hard to her but he loves her. He just cannot show it in the public. We can see from the quotation below.

Come to think of it, she'd never seen her Dat even give her Mam a quick kiss, but she could remember the way he kept his arm around her whole day of Hannah's funeral; the way he'd sometimes finish his meal and beam at Mam like she'd just hung the moon. Katie had always been taught that it was similar values and a simple life that kept a husband and wife together – and after that, passion come privately (p. 128)

Finally, Aaron leaned back his chair and let out a phenomenal belch. My eyes widened at the breach of etiquette, but his wife beamed at him as if that was the grandest compliment he could ever give (p. 68).

From the quotations above we can see that Aaron loves his wife. In their daughter's funeral, he tries to comfort her. He always gives the praise toward Sarah's cooking with a huge belch to show his satisfaction. But he never shows his passion love to her as giving quick kiss because for him, passion comes privately between them, not in public area.

Aaron loves his children but he seems too hard to them. He loves his son so much. He sends Jacob away because he feels he has been failing to be good leader for Jacob so Jacob leaves the church. It is shown in Sarah and Jacob's conversation about Aaron as follows.

Sarah looked away. 'Your father was wonderful mad when he found out Katie had been coming to visit you. We disobeyed him and he's smarting.' She added, 'it's not that he doesn't want to see you, or that he doesn't love you. He's a fine man, hard on others – but hardest on himself. When you made the decision to leave the church, he didn't blame you.'

Jacob snorted. 'That's not how I remember it'.

'It's true. He blames himself, for being your father and not bringing you up in a way that made you want to stay.'

'My book learning had nothing to do with him,'

'Maybe to you,' Sarah said. 'But not to your Dat.' She patted Jacob's shoulder and kept her hand there, as if she was loath to let him go. 'All these years, he has punishing himself.'

'By banishing me?'

'By giving up the one thing he wanted more than anything else,' Sarah answers quietly. 'His son'. (p. 259-260)

Aaron punishes himself by sending his son away because he feels he is not a good father for him. At the very last, Aaron forgives his son.

Aaron loves his daughter, Katie. It can be seen from Elli's opinion toward Aaron reaction to Katie when she comes home from the hospital.

He approached his daughter, and the world fell away, so that when he tipped his forehead against Katie's and whispered to her with tears in his eyes, I ducked my head to offer them privacy. Katie nodded, starting for the house with her father's arm locked around her shoulder (p. 56).

From the quotation above we can see that Aaron loves Katie. He shares Katie's sorrow with him. He cries for Katie. It shows his care to Katie. But sometimes he seems so hard to Katie. Actually he does that for Katie's benefit. We can see from his conversation with Sarah about the Sunday service.

'If Katie stays at home today,' he said, 'if she acts sick and don't show her face, people are going to talk. People are going to think she's not coming because she's got something to hide. It'll go better for her, if she makes like it's any other Sunday'. (p. 76)

He asks Katie to go the church because he does not want anyone else talk about Katie and accuse something bad to Katie. He does not want anyone else think that Katie hides something so she does not go to the Sunday service. Aaron also shows his love to her daughter by protecting her. It can be seen from his effort to make himself a target for the reporter so they will not disturb Katie "Aaron had given up trying to ask the reporters to go away. It wasn't in his nature to cause a scene, and he'd wisely assumed that if he offered himself as a target, it would keep Katie safe from their prying eyes." (p. 66). From the quotation we can see that Aaron tries to protect Katie. He makes himself as a target to the reporter when they come to asks Katie's opinion about the case she has. He loves her daughter. He feels like a

failed father for the second times when Katie shunned by the church. He punishes himself by not shows to Katie how he care about her. He does that because he fails in preventing Katie does sin like that.

He wanted nothing more than to take her onto his lap like he had when she was just a little thing, and the world had been no bigger for her than the span of his own arms. But he was to blame for Katie's sin and Katie's shame, simply because he had not been able to prevent it. And it was his job, too, to see through the consequences – however painful they might be (p. 197-198).

From the quotation above, we can see that Aaron feels Katie's sin and shame is his also because he cannot stop Katie from doing sin. He punishes himself by punishing Katie, by not shows her his affection during her shunning time.

4. Samuel Stoltzfus

He is Katie's boyfriend. He was tall and blonde (p. 123). He is diligent and hard worker. He works in the Fishers farm to help Aaron maintains the farm and milking.

He is a helpful and kind person. He helps the other person even though he is not asked to help. We can see it when Samuel helps Ellie with her suitcase "He took my suitcase from the trunk and set it down beside him, then offered me his hand to shake. 'I am Samuel Stoltzfus,' he said. 'Thanks you for taking care of my Katie.'" (p. 55). From the quotation we can see Samuel helps Ellie to take her suitcase even though no one asks him to do that. He always helps the other persons. We can see it when Samuel helps his neighbor to build the barn with the other Amish men (p. 254).

And he is selfless person. He knows that Katie has betrayed him by having relation to other guy but Samuel still wants to help her. He wants to help Katie by being a character witness for her even though it is forbidden by the church. He wants to help Katie through the trouble so that Katie does not have to face it alone. It is shown in his conversation with Ellie after the barn building because based on Murphy's theory that a character can be shown by the conversation with other character (1972: 164).

'I want to help,' he interrupted. 'I want to work with Katie in the court so she don't have to be alone.'

Samuel's face was dark and set; he had given this much thought. 'Building a barn isn't forbidden by the Ordnung,' I said gently. 'But I don't know how the bishop will feel if u willingly take the role of character witness in a murder trial.'

'I will speak to Bishop Ephram,' Samuel says.

'And if he says no?'

Samuel tightened his mouth. 'And English judge won't care about *Meidung*.' (p. 256).

From the quotation above we can see that Samuel scarifies his selfishness to help Katie. Actually he can reject Katie because she has betrayed him but he does not do that. He wants to help Katie through all her problem so she does not have to be alone. He believes if they face the trouble together, the trouble can be overcome fast and easily just like the barn building.

He is a forgiving person. He forgives Katie though katie has betrayed him for having a baby with another man and lied to him about that. He still loves her and still wants to marry her though at the first time he feels it is really hurt (p. 412-413).

5. Jacob Fisher

Jacob Fisher is Katie's older brother, the oldest son in the Fishers family. He is excommunicated from Amish community because he wants to continue his education beyond eighth grade. The Amish only allow the children get education until eighth grade because they think it is enough for their basic education. The education will be continued at home and farm so the children learn the real thing for their living. The higher education will make the Amish think worldly things so it is forbidden. We can see it from what Jacob says when he becomes a character witness in Katie's trial.

I grew up Plain on my parent's farm and got baptized at eighteen, but then I left the church.

'Why?'

Jacob looked at the jury. 'I truly believe I would be plain my whole life, but then I discovered something that mean just as much to me as my faith, if not more.'

'What's that?'

'Learning. The Amish don't believe in schooling past eighth grade. It goes against the Ordnung, the rules of the church.' (p. 349).

From the quotation above, we can see that Jacob leaves the church because he wants to continue his education. Education beyond eighth grade is forbidden for him as an Amish because after graduating from the eighth grade he has to learn in the farm and house. He is excommunicated from the Amish community but he will be welcomed back to community with open hands if he wants to make confession. It is stated by Katie in her conversation with her brother.

Katie folded her hands in her lap. "Is it worth it?" she asked quietly. "Is college everything you wanted?"

Jacob studied her for a long moment. "It's not everything, because you all aren't here."

"You could come back, you know. You could come back anytime and make a confession."

"I could, but I won't." At Katie's frown, Jacob reached across the console and tugged at the long strings of her kapp. "Hey. I'm still the guy who pushed you into the pond when we went fishing. Who put a frog in your bed."

Katie smiled. "I guess I wouldn't mind if you changed, come to think of it." (p. 28).

From the quotation above we can see that Jacob still has opportunity to come back to his community if he makes confession. But he will not do that because he likes to study and he wants to continue his study even though he misses his family so much.

Now, he works in the Pennsylvania State University as a junior lecturer. He has his own car. He is clean shaven and he is wearing worldly clothes. But from his past we can see that he is a different person.

She turned to see her brother, and flushed with surprise. Of course she had overlooked him. She'd been expecting Jacob in his wide-brimmed straw hat, his black trousers with suspenders. This Jacob was cleanshaven, wearing a short sleeved plaid shirt and khaki pants. (p. 27)

Out of deference to Aaron, Jacob parked his car a half mile from his father's farm. He'd known guys who'd bought cars during their Rumspringa, fellows who'd parked them behind tobacco sheds while their dads pretended not to notice. Jacob, though, he'd never had a car. Not until he'd left for good (p. 441).

The quotations above contain Jacob's past life. According to Murphy, a person's past life can shape his character (1972: 166). We can see that he wears Amish traditional clothes for man: wide-brimmed straw hat, black trouser and suspender. When he is still in his community, he never dreams to have a car but after he leaves the community he can have a car because having a car is forbidden for the Amish.

6. Leda

Leda is Sarah's older sister, Katie's aunt. She excommunicates from the Amish community because she gets married to a Mennonite. She shuns from the church and the family. The writer analyses Leda's characterization by Murphy's theory which states that the character can be seen from her past life (1972: 166).

We can see it from her explanation to Ellie about her condition as follows.

On the drive home, Leda explained that she had been Plain until she married Frank—who wasn't Plain. By the rules of her religion, she was put under the *bann*--restricted from certain social contact with people who were still Amish. She could talk to Amish friends and family, but couldn't eat at the same table with them. She could sit beside them on the bus, but not offer them a ride in her car. She could buy from them, but needed a third party--me--to transact the sale (p. 21)

From the quotation above we can see that after marrying Frank, she is not plain anymore because marrying non-Amish is forbidden by the religious rule, so she is put under the *Bann*. She can have relation to her family but it's very limited. She cannot eat and sit with them. She is not allowed to offer them ride by her car. She also cannot buy something from them without a third party.

B. The Setting of the Amish Society in the Story

Setting is another important element in a novel besides the character. Based on Abrams' theory, setting can be defined as "The overall setting of a narrative or dramatic work is general location, historical time, and social circumstances in which action occur." (1993: 192). From the quotation above we can see that setting is the background where and when the action occurs.

In this part of analysis, the writer will try to analyze the setting of the Amish society in the story. This analysis will be based on the theory of the element of the setting by Holman and Harmon in their book *A Handbook to Literature: Fifth Edition*. According to Holman and Harmon, the elements of the setting are: the actual geographic location, the occupations and daily manner living of the characters, the time or period in which the action takes place and the general environment of the characters (1986: 456). By analyzing those elements, the writer wants to reveal the Amish society's setting in the story. Then the writer will use the setting if the Amish society in the story to analyze their society.

1. The Actual Geographic Location

The actual geographic location of the setting describes the physical feature of the setting as stated by Holman and Harmon as "The actual geographic location, its typography, scenery, and such physical arrangement as the location of the windows and doors in a room (1986: 465). From the quotation we can see that the location, the land and the building features include in the actual geographic location. In this part, the writer will explain the location where the story takes place and the physical features of it such as condition of building and environment.

This novel takes place in East Paradise Township, Lancaster County, Pennsylvania (p.20-21). In this place, old order Amish lives. They live in the farming area. They usually have a house, a barn and a silo surrounded by their farm. They usually have a large farm (p. 54).

The Fishers lives in two story building house. There was an additional apartment called *Grossdawdi haus* for Elam Fisher, Aaron's father (p. 6). The house is an old-fashioned house. There are no modern equipments in the house. It can be seen from the quotation "No television, no phone, no VCR. No Wall Street Journal sprawled across the couch, no jazz CD humming in the background-The house smelled of lemon wax and was warm to the point of suffocation." (p. 57). From quotation we can see that there are no modern equipments in the Fishers house. They have no television, phone, and VCR. They have no journal or magazines but they have a book self which is filled with German book. It can be seen from the quotation "The others had remained in the kitchen, leaving me alone with Leda in a living room of sorts. Bookshelves were filled with titles I could not make out--German, I assumed, from the lettering." (p. 57). They have German book instead of English book because they use *Deutsch* or *Deitsch* which is famous as Pennsylvania Dutch for their daily communication. English is their second language.

There no many decorations in the house. The decorations allow by the church are quilts, rugs and chinas so only that kind of things can be found in the Fishers house. In the wall there is a family tree instead of photograph since photograph is forbidden by the bible as stated in the quotations below.

Ellie cleared her throat. "It's contrary to my client's religion to be in court at all, Your Honor. But even out of the sphere of the courtroom, the Amish are averse to photography. It's their way of taking the Bible to the letter," she explained. "'You shall not make for yourself a graven image or a likeness of anything.' Exodus 20:4." (p. 205-206).

From the quotation above we can see that the bible forbids someone to make a graven image. The Amish follow this rule so they do not like their pictures taken. The Amish also consider that photography will violate their spirit of humility. We can see it from the quotation ““It's more than that," Ellie continued.”The Amish think that if a photograph is taken of you, you might take yourself too seriously or try to make a name for yourself, which goes against their spirit of humility.” (p. 206). From the quotation we can see that the Amish think a photograph can make them proud of themselves and it is against the spirit of humility.

The kitchen is more modern than the rest of the house. There is an oven, a refrigerator and a washing machine even though they are old-fashioned. We can see it from the quotation below.

But there was an oven, a refrigerator, even a washing machine that looked like one my grandmother had had in the 1950s. Mr confusion must have shown, because Leda materialized by my elbow. "They all run on gas. It's not the appliances they don't want; it's the electricity. Getting power from public utility lines--well, it means you're linked to the outside world." She pointed to a lamp, showing me the thin tubing that npiped in the propane from a tank hidden beneath its base (p. 56-57)

From the quotation above we can see that the Fishers have modern equipment in the house. But all of them are running by the gas, not the electricity. The electricity is forbidden for the Amish because it will link them to the outside world. So they use equipments which do not need any electricity so they can maintain their separation with the world while using the equipments they need.

Outside the house, Sarah has vegetables garden. The garden is planted with the plants which are useful for her to cook. We can see it from the quotation below.

Three men headed toward Sarah's vegetable garden. Elam sank down on a stone slab bench and gesture for Ephram to do the same. But the bishop shook his head and stared over the tall heads of the tomato plants and the climbing vines beans, around which danced and spray of fireflies (p. 39).

From the quotation above we can see that Sarah has vegetables garden. She grows some vegetables which is useful for her cooking such as tomatoes and beans. She will can the vegetables and fruits from the garden to be served in the winter time.

2. The Occupation and Daily Manner of the Characters

The setting can be revealed through the occupation and the daily manner living of the characters in the story as stated by Holman and Harmon in their book *A Handbook to Literature: Fifth Edition* (1986: 465). In this part of analysis, the writer will analyze the occupation and the daily manner living of the Amish to reveal the setting of the Amish society in the story.

The first part is the occupation of the Amish. The writer will analyze how the Amish earn their living in the story. Most of the Amish are farmers. They do farming and breeding. They usually grow corn, vegetables, tobacco, etc and they breed cow, sheep, horse and fowl. They are successful farmers because they are diligent. They are also hard worker

The Amish run their farm traditionally. They use traditional equipment. They do not use tractors and other modern farming equipments because it is forbidden by the church. We can see their traditional farming in the quotation below.

Staring out the window, I saw a pair of men driving a team of mules across a field. The animals hauled a tremendous, old-fashioned piece of

equipment--God only knew what it was. It seemed to be tossing up tufts of hay that were already lying on the ground.(p. 54)

From the quotation above we can see that the Amish still use traditional equipment to maintain the hay instead of using modern one. Their traditional equipments still use animals such as mules or horses. From the traditional farming which is done by the Amish we can see that they still hold their tradition strictly. In this modern era, they still use traditional equipments rather than modern equipment to help them earning their living.

The second part is the daily manner of the Amish. The Amish society can be seen from their daily manner of living. It is stated in Gill's theory that "the customs, belief and rule of behavior that give identity to a society (1995: 148). The quotation shows a society can be seen from the rule of behavior. In the daily life, the rule of behavior is found in the daily manner of living of the people because daily manner of living contain the polite or well-bred behavior and habit of the people in a particular community. The writer tries to analyze the politeness or well-bred behavior and habit of the Amish to identify their society.

The Amish are modest people. They wear clothes which will cover their body. They will not wear fashionable clothes and they will not wear clothes which will reveal their body. It can be seen from Sarah and Aaron's thought when they see Ellie wears a t-shirt and short pants.

The woman couldn't have heard a word I said. She was staring at my arms and legs as if I were walking around naked (p. 63).

At least she was wearing a long cotton dress, though, Aaron thought, instead of the revealing clothes she'd had on yesterday (p. 76).

From the quotations above we can see Sarah and Aaron's opinion about Ellie's clothes. They think that Ellie's t-shirt and short pants are not proper because those clothes reveal her body. The Amish women wear long dress and the Amish men wear trousers and long sleeves shirt daily. They wear those kind clothes anywhere and anytime. They wear those kind clothes at home and Sunday service. They wear them at the farm while they are working and they wear them when they build the barn.

Since the first language of the Amish is Pennsylvania Dutch, they limit the use of English in their daily life. They only speak English to the outsider, to the English people. English is rarely spoken in the house. It is not allowed to be spoken at the dinner table. We can see it from the quotation below.

It took me a moment to realize that Aaron was asking me something. In Pennsylvania Dutch.

"The chowchow," I said in slow, careful English, following his gaze to the particular bowl. "Is that what you want?"

His chin went up a notch. "Ja," he answered.

I flattened my hands on the table. "In the future, I'd prefer it if you asked me questions in my own language, Mr. Fisher."

"We don't speak English at the supper table," Katie answered (p. 68)

From the quotation above we can see that Aaron does not speak English to Ellie even though he knows that Ellie is an English person. He supposes to speak English to Ellie but they are in the dinner table so Aaron speaks his dialect rather than English to Ellie because he knows that no English allowed at the dinner table.

3. The Time or Period which the Action Takes Place

In this part of analysis the writer will try to analyze the third element of the setting which is the time or period which the action takes place. This analysis will be based on the theory by Holman and Harmon “The time or period in which the action takes place, for example, epoch in history or season of the year.” (1986: 465). The quotation shows that the time or period which the action takes place contain the length of time when the action happens. The writer will analyze the time when the action happen to identify the society of the Amish.

The period which the action takes place is during the late summer until the beginning of the winter 1998 (p. 47). It is from July until November. The year 1998 is in the modern era. The world has been developed with the modern equipment to make human live easier. We can see in the story that Ellie has a cell phone (p. 72) and a laptop (p. 142). But for the Amish the modern era does not exist. They still live with their traditional and old-fashioned world. The year 1990s for them is same as 1800s so they do not use modern equipment and they do not live with modern values. They hold their tradition tightly and reject modern world which can ruin their traditional life.

4. The General Environment of the Characters

The last feature of the setting is the general environment of the character. It consists of the religious, social, moral, mental and emotional condition depicted by the character (Holman and Harmon, 1986:456). In this part of analysis, the

writer will analyze the religious, social and moral circumstances affecting the characters.

The first is the religious condition of the characters. Gill in his book *Mastering English Literature: Second Edition* states that “the costumes, beliefs, and rule of behaviour that give identity to a society.” (1995: 148). The quotation shows that religion gives identity to a society. From the theory, the writer will analyze the religion circumstances of the Amish to identify their society.

The Amish are Christians. They are good Christian. They try to apply their belief in their daily life. They have *Ordnung* as their way to apply their belief in their daily life. They always put the Lord first than anything. They live to serve the Lord. They show their strong hold to their religious belief with praying to the Lord and show that they surrender to the Lord. They pray whenever they get into trouble. They pray before they have a meal and before going to sleep. It is shown in quotations below.

He bent his head, which cause all the others to bend their heads, a strange kinetic reaction, and began to pray silently over the food (p. 67-68)

The Fishers filed into the room one by one, as if drawn by a silent bell. They sat and bowed their heads. Aaron looked at me, a question in his eyes. When I didn't respond, he began to read out loud from a German Bible.(p. 68-69).

From the first quotation we can see that the Fishers pray before eating. Elam Fisher as the oldest member of the family leads the prayer. The second quotation shows us that before going to sleep, the Fishers will get together and read the Bible and pray. It shows that they are religious person. They make praying as their daily basis. They pray in the meal time to show give thank to the Lord for the

meal and they pray in the night before sleeping to show give thanks to the Lord for the day He gives to them.

Like other Christian society, the Amish also practice Sunday service every week. But the difference is that the Amish have no church building so they hold the Sunday service in the member's house. We can see it from the quotations below.

She kept a lookout for the church building. To her surprise, Aaron turned the buggy down a residential driveway. Suddenly they were part of a long line of buggies, a somber parade. There was no chapel, no bell tower, no spire--just a barn and a farmhouse.(p. 77)

"Where do you worship?" Ellie asked, puzzled. "Outside?"

"In the house. A different family holds the services every other Sunday."(78)

From the quotations above we can see that the Amish do the Sunday service in the house instead of in the church building. They have no church building. The service is hold in the different house each week. From the first quotation we can see also that the Amish use buggy as their mean of transportation. They go to the church by the buggy.

The second is the social condition. Gill's theory states that "The social context of characters, such as their families, friends and class" (1995: 148). From the quotation we can see that social context of the characters is something bigger than the character themselves such as their family, friends and class which are unified in a community. In this part of analysis the writer will try to analyze the social circumstances of the Amish. The writer will analyze how the family, friends and class or the community of the Amish affecting their life.

The Amish have a good social condition. Since community has higher value than individual, they always put the community more than themselves. The forms of socialization for the Amish are visiting relatives and mutual aid. They show sympathy and care to the other people by doing those kinds of things. Sunday is the rest day for them. They do not do many chores on Sunday so they use the time to visit relatives and neighbor to show love and care. Sarah and Aaron always visit the relatives and neighbors after the Sunday service. It is shown in the following quotation “After arriving home and having lunch, Aaron and Sarah went off to do what most Amish did on Sunday afternoons: visit relatives and neighbor.” (p. 89). From the quotation we can see that Sarah and Aaron do what the Amish do to show love and care. They visit their relatives and neighbors every week after the Sunday service. It builds strong social relation in the Amish society. Besides visiting relatives and neighbors, they Amish have other way to maintain their good social relation, the mutual aid. They will help other people in the community freely. The good example is in building the barns. Since the Amish do not pay the worker out of the community, they build the barn with the help from all the people in the community. It can be seen from the quotation below.

The smell of sawdust carried on the air and the high whine of hydraulic-powered saws sliced through the sky as nearly sixty Amishmen puzzled together the wooden skeleton of a huge barn wall. All shapes and sizes and ages, the men wore carpenter's pouches around their waists, stuffed with nails and a hammer. Young boys, let out early from school for the event, scrambled around in an effort to be useful (p. 252).

From the quotation above we can see the barn-raising in the Amish community.

All the men involve in this event. They build the barn together so it will be easier

and faster. The school is dismissed early so that the boys can join the event. The boys are expected in this event not only to help but also learn about the important of the community in Amish society. The barn-raising is also the socialization event for the Amish. All the family members take part in this event. The man and boys will build the barn and the women and girls prepare the meal. The meal is not provided by the host but each family brings the meal from the home and it will be eaten together at the lunch.

If the barn-raising is a form of men socialization, Amish women also have a form of socialization. The Amish women form of socialization is inviting relatives to quilt in their home. We can see it when Sarah holds this event in her home as follows "This all a way of prefacing that when Sarah invited me to the quilting session she was holding in the living room". (p. 97). From the quotation we can see that Sarah holds a quilting session in her home. She invites relatives and friends to join in this session. In this session they will make quilting and chat about their daily life. It is a form of socialization between the Amish to build the strong community relationship.

The last is the moral condition of the Amish characters in the story. In this part of the analysis the writer will try to analyze the principles of right and wrong for the Amish. In the story Katie is guilty according to her community because she has a baby out of the wedlock. For the Amish having baby out of the wedlock is forbidden, it is a sin so the bishop asks Katie to confess her sin in the church. It can be seen from the quotation below.

"It's like this," Ephram said uncomfortably. "We know how hard things are, right now, and only bound to be getting more tangled. But there was a

baby, Katie, and you being not married... Well, you need to come to church, and make your things right." (p. 114).

From the quotation above we can see that the bishop asks Katie to confess because she violates the church discipline of having baby out of the wedlock. She has to confess in the church and makes her things right then she will be forgiven and welcomed back.

C. The Portrayal of Amish Society Revealed through Characters and Setting

In this last part of the analysis, the writer tries to analyze the Amish society through a novel entitled *Plain Truth*, because from the society in literary work, the society in the real world can be seen. It is based on the mimetic theory in the *Literary Theory from Plato to Barthes* by Harland "Art imitates nature." (1965: 12). From this theory we can see that art is the imitation of the nature or the real world. Literary work is a form of art so the literary work also the imitation of the real world. Based on this theory, the writer will reveal the portrayal of the Amish society through the Amish characters and the setting of the novel *Plain Truth*.

The writer tries to analyze the portrayal of the Amish society revealed through the characters and setting of the novel *Plain Truth*. This analysis will be based on the theory of society by Elizabeth Langland in her book *Society in the Novel* "Society remains potentially everything we have seen it to be norms, conventions, codes, background, places, people, and institutions."(1984: 6-7).

Those are the elements which build a particular society. From those elements a particular society can be seen and analyzed.

a. Codes

In this part of analysis the writer will analyze the code of the Amish. From Langland's statement we know that code is one of the elements of the society (1984: 6-7). The code in the society contains a set of rules that guide the people's behavior. The Amish has a set of behavioral rules called *Ordnung*. The *Ordnung* is managed by the church and it also becomes a church disciplines. The *Ordnung* contains the expected behavior of the Amish. It also contains the clear limit on what is appropriate and inappropriate for the Amish to do and what is necessary and unnecessary to do (Olshan, 1994:237). Something which is necessary to do by the Amish is to live separately from the modern world (Bailey and Kennedy, 1991: 293). They live separately with the modern world because of their religious belief to make them far away from the temptation to do sin. For them modern life is full with temptation and sin so they choose to live simply and separately from the world to prevent them from doing sin (Powel, 2010) .

The Amish are bound to the *Ordnung* after they are baptized. The Amish practice adult baptism. They are usually baptized in the late teen or in the beginning of twenty as stated in "The History of Amish and Mennonite" (2010). In the story, it is shown by Katie's character. Katie is baptized when she is seventeen years old (p. 156). If the Amish break the *Ordnung* they will be punished. This punishment is called *Meidung*. The Amish will be punished when

they break the *Ordnung*. However, they will be forgiven if they confess their sin in front of the church member (Kraybill, 1994: 5-6).

In the story we can see the application of the *Ordnung* in the three Amish characters. The first character is Katie. Katie has a baby out of the wedlock. According to the *Ordnung*, she has made a mistake so she has to confess her sin in the church. The bishop comes to her home to ask her to make confession (p. 114). In the next Sunday after the service Katie confesses her sin in front of the church members. After she confesses her sin, Katie gets her *Meidung* or punishment. She will be shunned for six week. In that period of time, she may not eat in the same table with other Amish (p.188). Separation in the meal time is common for the punishment when the Amish break the *Ordnung* (Stoltzfus, 1977: 316). She has to limit her interaction with them during that period. It is part of her punishment, to be separated and lonely so she will not repeat her mistake again. After the shunning period is over, Katie will be welcomed back to her community with open hands. This forgiveness can be seen from Samuel's forgiving characteristic. Samuel forgives Katie for loving other man and having baby with that man. He forgives Katie for her affair and still wants to marry her (p. 412-413).

The second character who breaks the *Ordnung* is Jacob Fisher, Katie's older brother. He breaks the *Ordnung* because he wants to continue his education beyond the eighth grade (p. 349). The Amish are not allowed to have education higher than eighth grade to maintain their simple life. (Chalfant, Beackley and Palmel, 1981: 349-350). Jacob has to leave the community after he breaks the

Ordnung. He may come back to the community if he makes confession but he will not do that because he still wants to continue his education (p. 28).

The third character who is shunned is Leda, Sarah Fisher's older sister. Leda is being excommunicated from her community because she gets married with a Mennonite (p. 21). The *Ordnung* does not allow the Amish to get married with people outside the Amish belief to maintain their tradition. If an Amish gets married with a person outside the Amish belief, he or she will be excommunicated or shunned (Stoltzfuz, 1977: 317). Leda is also shunned because she gets married to Frank who is a Mennonite. After marrying Frank, she cannot be an Amish anymore because marrying non-Amish is forbidden by *Ordnung*. Then, she is excommunicated from her community and gets the punishment. The punishment for the member who breaks the *Ordnung* is being cut from the church membership and also being expelled from the community and business (Stoltzfuz, 1977: 316). Leda breaks the *Ordnung* and she is punished to limit her interaction with her family and friends. She also cannot have business relation with the Amish such as buying something from the Amish directly (p. 21).

From the theory that has been explained earlier in this part, we know that *Ordnung* also manages the separation between the Amish and the modern world. Their clothes, transportation and the farming are formulated in the church discipline or the *Ordnung* (Olshan and Schmidt, 1994: 225). So if they break this rule and become similar to the modern world they will get *Meidung*. They writer will analyze the forms of separation with the world in the Amish society one by one.

The first is the clothes. The Amish wear their traditional clothes in their daily life. Their clothes are homemade with simple color and pattern (Powel, 2010). The Amish also have the standard for their clothes. The standard for the Amish clothes are modest, avoiding fashion world, avoiding reveal body part, avoiding sex appeal, distinction between men and women, and using veiling for the women when worshipping. (Isaak, 1955: 65). In the novel, we can see the Amish forbid the clothes which reveal the body part in their daily manner. When Ellie wears a t-shirt and short pants, Sarah and Aaron feel uncomfortable because her clothes reveal her body's part (p. 63 and p. 76).

From the Amish's standard clothes we can see that they differentiate the men and women clothes. The Amish men wear a simple suit or shirt and trouser with suspender. They also grow beard after married (Powel, 2010). In the novel we can see it from Aaron's clothes. He always wears long trousers, a plain shirt and a suspender (p. 55). Since he is married, he has beard which grows until the second buttons of his shirt (p. 10). We can also see it from Jacob's clothes before he leaves the community. When he is still in his community, he wears black trousers and suspenders with a wide-brimmed hat in his head but after leaves his community; he wears worldly clothes (p. 27).

The Amish women also wear traditional clothes. The Amish women wear long dress with an apron and cape. Their clothes are fastened by pins and snaps, not a button. Their hair is never cut and always covered by the cap or *Kapp* in *Deutsch* (Powel, 2010). We can see the Amish women's traditional clothes from Katie and Sarah's clothes. Katie and Sarah wear a long-sleeves dress and apron

(p. 13 and p. 8). The dresses are fastened by pins not by buttons (p. 25). Both of them have very long hair because they never cut it since they are born (p. 69 and p. 4). The hair is pulled tight and covered by *Kapp* (p. 45 and p. 31). They wear *Kapp* daily because their hair should be covered when they are worshipping or praying (p. 47).

The Amish wears that kind of clothes to show that they are united in the community. The Amish consider their uniformity in their dress is important to show that they are the part of the Amish community and also show that they are equal with anyone in the community (Kraybill, 1994: 30). In the story we can see it when Katie says that she does not want to be different from the other people in her community (p. 69).

The second is the mean of transportation. The Amish use buggy as mean of transportation (Bailey and Kennedy, 1991: 293). In the novel, it is shown when Katie wants to go to the Hymn singing, she rides a buggy (p. 169). And also when the Fishers and Ellie go to the church, they ride buggy (p. 77-78). Not only men in the Amish society can ride buggy, the women also can ride a buggy. We can see it from Katie and Sarah who can ride a buggy (p. 169 and p. 432). They ride a buggy instead of car because by having a car, they can be proud of themselves. It will violate their spirit of humility. The prohibition to have and ride a car can be seen from Jacob's character. Jacob does not have a car when he is still in his community, but he has a car after he leave (p. 441). It is because when he is still Amish he cannot have a car because it is forbidden by the *Ordnung*.

The third is the farming. The Amish are traditional farmers. They do their farming without modern equipment. They use horses or mules as stated in *Encyclopedia of World Culture: Volume I North America* (1991: 18-19). In the novel we can see it from the occupation of Aaron Fisher as a farmer. Aaron Fisher still uses traditional equipment with mule's power in his farm (p. 54). He still holds this traditional farming in the modern world when everything can be easier with the machinery. The setting of time is in the 1998 (p. 74), it is in the modern era where the technology is developed to make everything easier and faster. In the novel, we can see that Ellie has a cell phone (p. 72) and a laptop (p. 142) which make her life easier. But the Amish do not want to make their life easier if they have to violate their norm. That is why they still hold their traditional life even though it is hard to do.

b. Institution

In this part of analysis, the writer will analyze the institution of the Amish since the institution is included in the elements of the society based on Langland's theory (1984: 6-7). Inside the institution we can find the established system in the society. The writer will analyze the Amish political system as the example of the established system in the Amish society.

The Amish has different political system from the general political system in America. They separate themselves from the government's assistance in all forms; they rely on themselves and the other member of the society. They do not want to get health care from the government. They prefer to care the sick people

at home (Powel, 2010:3). In the novel their rejection toward the government's assistance in the law problem can be seen from Aaron refusal to have lawyer for Katie and he does not agree to go through the "English" court because it is not the Amish way to solve problem (p. 40). Besides, refusing the assistance from the government, the Amish also do not take a part in the government legal law. It is shown by Sarah who does not want to take legal responsibility for his daughter because it will make her involved in the government laws which is forbidden for her (p. 51). From the novel also we can see their rejection toward the government's health care by Aaron who does not accompany Katie in the Hospital because he knows that going to the hospital is forbidden (p. 39).

c. Norm

Norms are standard behaviors which are accepted in the society. We can see a particular society from the norms because according to Langland, norms are the element of society (1994: 6-7). In this part of analysis, the writer will analyze one Amish norm, *Gelassenheit*. *Gelassenheit* is one of the most principal norms of the Amish. This norm is about the humility in the Amish society. The Amish yield to God and community. The Amish will never consider their individual has higher value than God and community. They show their submission to the higher authorities by self surrender, self-denial, contentment and quite spirit (Kraybill1994: 7). In this part of analysis, the writer will analyze the submission of the Amish as an individual to the higher authorities, to God and community.

i. God

The Amish show their submission to God by being religious people. Religion became the base of their life (Olshan and Schmidt, 1994: 225). It makes the Amish become very religious. They put God as the first than anything and anyone. In the novel we can see it from Katie, Sarah and Aaron's characters and also from the setting of the religious condition in the Amish society.

Katie is a religious person. She puts the Lord as the first above anything and anyone (p. 155). She is also surrender to the Lord. She always prays when she is in the trouble because praying is the way to connect to the Lord. She prays to ask help from the Lord (p. 4-5 and p. 174). In the Amish community, prayer is not only done individually and in the church but it is also practiced at home. They usually pray before having dinner (p. 67-68) and before going to sleep (p. 68-69). The dinner prayer is as a give thanks for the meal and the night prayer is also a give thanks for the day the Lord has given to them. In the night prayer, there is also German Bible reading.

From Sarah and Aaron's character we can see that they really surrender to the Lord. Sarah believes the Lord will give the best thing even though it may be not as she expects. She will still accept it because she knows that the Lord's will is the best thing for her (p. 32-33). Aaron also surrenders to the Lord. He trusts the Lord's judgment. He also surrenders to the Lord's will by accepting his judgment (p. 133). Sarah and Aaron shows that they yield to the Lord's will. It is the sign of their submission toward the highest authority in their life, the Lord.

ii. Community

Based on *Gelassenheit*, the Amish also yield to the community. The community has higher value than their individual. They will consider anything for the sake of the community instead for the sake of their own. They will make their ambitions become the last thing to think about. The community is more important for them (Kraybill, 1994: 7). We can see it from Aaron, Samuel, and Katie's characters in the story. Aaron yields to his community; in this context is the church. He will stand with his church than stand with his family if his family is accused of doing something wrong (p. 76). He forgets his own feeling for the sake of his community. He will also give the decision of a problem to the church instead of making his own conclusion (p 234). From his character we can see that Aaron values his community higher than himself or his family.

The second, we can see *Gelassenheit* from Samuel's character. Samuel is a selfless person (p. 256). His heart is broken when he knows Katie has an affair with other man and has a baby with that man but Samuel forgets his own feeling to help Katie in the trial. He does that because he thinks that everything will be better if Katie does not face it alone. He believes if everything is done together, the result will be better. It shows that Samuel does not think about his own feeling but think about anyone else's feeling. He makes himself not as important as the other person. He makes himself not to be the first priority than the other person.

We can also see *Gelassenheit* through Katie's character. Katie has never put herself first than the other people and her community before she decided to lie and having sex with Adam (p. 232). She knows that such kinds of things are

forbidden by her community. But at that time she really loves Adam and she wants to do anything she wants with Adam and forgets the other things. So she violates the *Gelassenheit* for doing something for the sake of her own need.

Gelassenheit makes the Amish become humble people. They become humble and never think about the pride for themselves when they do something because pride and public recognition are the enemy of *Gelassenheit* (Kraybill, 1994: 8). In the novel, we can see it from Katie's humble character. She never thinks about the praise and pride of doing something. She just does anything which is needed to be done and never thinks about the pride she will get from doing those things (p. 98 and p. 527).

To apply the *Gelassenheit* in their daily life, the Amish avoid public recognition. It is shown by the prohibition of having photography. This prohibition shows that the Amish yield to the higher authorities, to God and the community. The Amish forbid the photographs because it will violate the Bible (p. 205-206). In the bible, graven image can be used as idol to be worshipped instead of God. If the Amish make graven image, it means they do not respect the authority of God in their life. For them, photograph can also make you consider yourself higher than other person (p. 206). It will violate the spirit of humility in the society.

The form of *Gelassenheit* from the Amish is not only shown by forgetting their own ambition but also by showing care to others and helping the others. The Amish show their care to other by visiting relatives. It is usually done in the Sunday afternoon, just like what Aaron and Sarah do after the Service in the

church. Besides to maintain a good social condition, visiting relatives shows that they are part of the community and they want to make a good relation with community.

The Amish like to help other people because by helping other people, they can maintain their good relationship with other people in the community. We can see if from Samuel and Aaron's helpful characters. Samuel helps Ellie to take care of her suitcase without being asked (p. 55). Aaron is also a helpful person. He always agrees to accompany his friends to the horse auction if he is asked (p. 192). Both of Aaron and Samuel also help their neighbor to build the barn voluntarily (p. 253-254). They help the other people who need help without payment.

The writer will analyze two examples of the Amish mutual aids which are shown in the novel. The first is barn raising and the second is quilting session. The first is barn-raising. The barn-raising is one form of mutual aid in the Amish society (Hostetlers, 1993: 285). In the novel, if one member of the society wants to build a barn, the other members of society will help. The men and boys will build the barn so it will be easier and faster to do and the women and girls will help to prepare the meal for the workers (p. 252).

The second is quilting session. From the explanation above we can see that barn-raising is the form of men mutual aid in the Amish society. The form of mutual aid for the Amish women is making quilting session. The women usually come to the house of the other woman who needs help with her quilting. They will finish the quilting together. It is joyful because during this session they can talk

and share their experiences about life (Hostetlers, 1993: 167). In the story we can see it when Sarah invites her families and friends to make quilting in her home (p. 97). Quilting is important for the Amish women because it shows their spirit of humility as stated in the theory above.

From the explanation above we can see the Amish standard behavior in the Amish society. They may not put themselves before God and community. They have to be the last after God and community.

d. Convention

According to Langland, convention is one of the elements of the society (1994: 6-7). Conventions contain the behaviors and attitudes which are considered to be right and normal in the society. In this part of analysis, the writer will analyze *Rumspringa*. *Rumspringa* is the period after the Amish children graduate from school and before they are baptized. In this period, the Amish youngsters are allowed to experience the “English” way of life (Shacthman, 2007). So in this period, if the Amish teens gather together to dance and listening to the music, it will be considered as normal. They are even allowed to drink beer and go to the movie or mall. The Amish teens are not baptized yet so they are not bound to the *Ordnung*. They are allowed to do those kinds of thing without fear of getting the Meidung. In the story we can see it from Katie’s character. Her mother sends Katie to visit her excommunicated brother because she has not been bound to the *Ordnung* yet so she does not break the rule (p. 27). From Katie’s character also we can see the *Rumspringa* period for teenagers in the Amish society. In this

period she tries the “English” way of life. She tries beer, listening to the music, dancing and having gang (p. 155-156). Those kinds of things are normal for the Amish teenagers and they will stop doing this when they are baptized because it will break the *Ordnung*.

e. Background

The writer tries to analyze the background of the Amish in this part of the analysis because based on Langland’s theory, background is included in the elements of the society (1994: 6-7). Here, the writer will analyze the background of the Amish and the impact of this background to the Amish society.

The origin of the Amish is in the Europe. The Amish is one of the branches of Anabaptist which is born in Switzerland. From this place, Anabaptist spreads to the neighboring countries such as German because the prosecution from the Catholics and other Protestants as stated in “The History of Amish and Mennonite” (2010). In this country, the Amish were born because the different view of the church discipline (Littell, 1976: 85). The Amish still hold their German tradition by using *Deutsch* which also called Pennsylvania Dutch in their daily communication. English is taught in the school to make the Amish can communicate with the outside world since they will use English to talk to the people from outside the Amish community (Droge, 2008: 8). In the story we can see that the dialect of Pennsylvania German or Pennsylvania Dutch become the daily language of the Amish from the German books that the Fishers have in the home instead of English book (p. 57). It is strengthened by Aaron when he uses

his dialect to talk to Ellie in the dinner table because he is not allowed to use English at the dinner table (p. 68).

f. People

Langland states in her theory that people are also the element of the society (1994:6-7). In this part of analysis, the writer will analyze the Amish. This analysis will be based on theory that society can be revealed through human relationship, characters' patterned interaction and their common expectation of one another (Langland, 1984: 6). From this theory, the writer will analyze the Amish society from the relationship, interaction and common expectation between the characters in the Amish family.

Family is one of the important things for the Amish. Family becomes the base of the Amish tradition and value. The strong relationship between the members of family is needed to preserve the Amish tradition (Kraybill, 1994:7). This strong relationship is shown by caring and loving. In the story, we can see from Aaron's character that he cares and loves his family. First, he loves his father, Elam. Aaron shows his love to his father by respecting him. His respect is shown in the farming activity when Aaron pretends that he cannot do the farming without Elam even though he can (p. 6). This will make Elam feels that he is still needed in the family, not just a useless old man. The second, he loves his wife. Aaron loves his wife by always praising her cooking (p. 68) and caring about her, by comforting her in their daughter funeral (p. 128). The third, he loves his child. Since he only has Katie as a child, he loves her so much. Aaron shows his love to

Katie by crying for Katie (p. 56). By crying, he shows that he also feels Katie's sorrow. Aaron tries to protect Katie from the people's opinion. He does not want anyone else to say bad things about Katie. Aaron also makes himself as a target to the reporter so they will not disturb Katie (p. 66).

The Amish tradition which is preserved by the family relationship in the Amish society includes the practice of the adult Baptist among the member of the church. The parents cannot force the children to be baptized. They have to raise their children to have desire to be baptized (Huntington, 1994: 78). They have to be the leader to the children to make their children want to be the real Amish who are baptized and bound to the *Ordnung*. It is the parents' common expectation that their children are baptized to be the member of the Amish church. If the children do not want to be baptized or break the *Ordnung*, it will be the parents' responsibility. It shows that the parents have failed in raising their children. In the story we can see this from Aaron's character. Aaron thinks that he has failed to be a good father for his children because he cannot make Jacob stays Amish (p. 256-260) and cannot prevent Katie for doing sin (p. 197-198). As explained in the previous analysis that the Amish will get punishment for every mistake they have, Aaron also punishes himself of not being a good father even though it does not violate the *Ordnung*. He punishes himself by giving up his son, one thing he wants more than anything else and also by not showing his cares to Katie in her shunning period though he wants to share that painful experiences with his daughter.

The Amish family is a patriarchal family. The men have higher position than women. In the family, woman or wife has lower position than her husband so she has to obey her husband (Olshan and Schmidt, 1994: 219-220). In the story we can see it from Sarah's character for being an obedient wife. Sarah always obeys her husband's wish. She does not come to Katie's trial because her husband does not want her to go (p. 295). It is a common patterned interaction in the patriarchy society that women yield to the men. The Amish wife also yields to her husband but she is still involved in the family decision-making process. Even though they have lower position, the Amish women still have right to express their feeling and mind in the house and church. They are the husbands' partner not just their hand maid so the husbands also respect their opinion, not just forcing their will (Olshan and Schmidt 1994: 222). In the story, we can see it from Sarah's response toward Aaron when she does not agree that Katie has to go to the church because Katie is still sick. In this condition, Sarah expresses her opposite opinion toward her husband's will. She very rarely does that thing though she can do that because she respects her husband (p. 75). As the response, Aaron does not just ignore his wife opinion. He explains that he asks Katie to go to the church to make the other people not think that Katie hides something from them (p. 76).

In the Amish family, there is the division of job between men and women at home. The wife has jobs to watch the children and run the house and the husband has a job to earn money for the family by farming (Weiner, 2001: 238). Since the wife has jobs to manage the house and to care the children, they become skillful wives. They can sew, butcher, cook, can the vegetables and take care the

garden (Olshan and Schmidt, 1994: 221). In the story we can see it from the characteristic of Sarah. She can maintain the house and cook (p. 67). She can sew and make a quilt (p. 98). She can butcher the chicken (p. 337). In addition, she can help his husband taking care of the farm (p. 330) and she can ride buggy (p. 432). Sarah also has garden just like the other Amish women. There are tomatoes and beans in her garden (p. 39).

The Amish husbands have job to earn the money by farming. It makes them as good farmers to get money for their family. Aaron is a good farmer. He knows very well about farming till the detail. He can feel the change of the condition in his farm just by a small sound (p. 4).

g. Place

In this part of analysis, the writer will analyze the place where the Amish live and also the place where the Amish worship because according to Langland's theory, a society can be seen from the place (1984: 6-7). In this analysis, the writer will analyze the geographic location of the Amish society, the house and the church.

The first is the geographic location. The Amish live in Lancaster County, Pennsylvania because in this place they find their freedom in their religion. They take a part in William Penn Holy Experiment of the religious freedom. The Amish move from their home country in Europe to America to find their freedom in religion as stated in "The History of Amish and Mennonite" (2010). In the novel we can see it from the setting of place that the Amish characters live in the East

Paradise Township, Lancaster County, Pennsylvania (p. 20-21). Besides the historical value of this place to the Amish, they choose Lancaster County because it is the rural area of Pennsylvania. They live in the rural area because in this area they can stay away from the modern world which can ruin their tradition. In this place, the Amish can also maintain their farming tradition because Lancaster County is one of the most fertile farming areas in the world as stated in the *Encyclopedia Americana: International Edition Volume 21* (1994: 639).

The second is house of the Amish. The Amish's house is usually located in the farming area. In the story, the Fishers live in the house which is surrounded by a large farm, a barn and a silo (p. 54). Their house has an additional apartment for Elam Fisher, Aaron's father called *Grossdawdi haus* (p. 6). *Grossdawdi haus* or *Grossdaadi haus* is a home for the old generation of the Amish (John A. Hostetler, 1993: 168). In the house the Amish are not allowed to use electricity and other modern conveniences as stated in "The Amish: Practices of Various Groups". From the setting of the story we can see that the Fishers' house is just like the other Amish house. It has no electricity and other modern equipments. There is no phone, TV, VCR, journal and magazines and jazz music as the background (p. 57). The Amish do not use electricity because it is forbidden by the church since it will relate them with the outside world. As the substitution to the electricity, they use gas for lamp, refrigerator, oven and other equipments (p. 56-57).

The Amish's rejection toward the modern equipments also can be seen from Aaron's stubborn character. He does not agree to have an inverter for Ellie's

laptop in his home (p. 112). In this case, he reject both of the equipments, inverter and computer. He rejects inverter because it is still on probation and he rejects the computer because it is forbidden by the church discipline.

The last is the church. The church is the place for the Amish to worship the Lord. As any other Christian, the Amish hold the service on Sunday but the difference is on the church building. As the result of the prosecution by the Catholics and other Protestants when they are still in the Europe, the Amish hold their Sunday service in the house of the member which is stated in “The History of Amish and Mennonite” (2010) and *Story of the Mennonites* by Smith (1957: 609). They hold it at home because at that time they have to hide and the church building will be the sign of their presence. After migrating to the North America they still continue this practice to make them remember their hard time in Europe. In the novel, this condition can be seen by their religious condition. The Amish community in the novel holds service in the different house of the member every week, not in the church building (p. 77-78).

CHAPTER V

CONCLUSION

This is the last part of the study which contains a brief explanation about the analysis in the previous chapter. The writer draws conclusion from the analysis of three problem formulation. From the answer of the three problem formulation, the portrayal of the Amish society is revealed through the Amish characters and the setting of the Amish society in the novel *Plain Truth*.

The first problem formulation is about the Amish characters presented in the novel. Those characters are Katie Fisher, Sarah Fisher, Aaron Fisher, Samuel Stolzfuz, Jacob Fisher and Leda. Those characters are suitable for the study because they represent Amish people. From these characters, the writer can see that the Amish are religious, humble, skillful, hard worker, helpful, forgiving, and selfless people. They are educated but no more than eighth grade. The women yield to the men. They are baptized when they are grown up. They are bound to the *Ordnung* and will get *Meidung* if they break it. They hold their church discipline and tradition strongly and stubbornly.

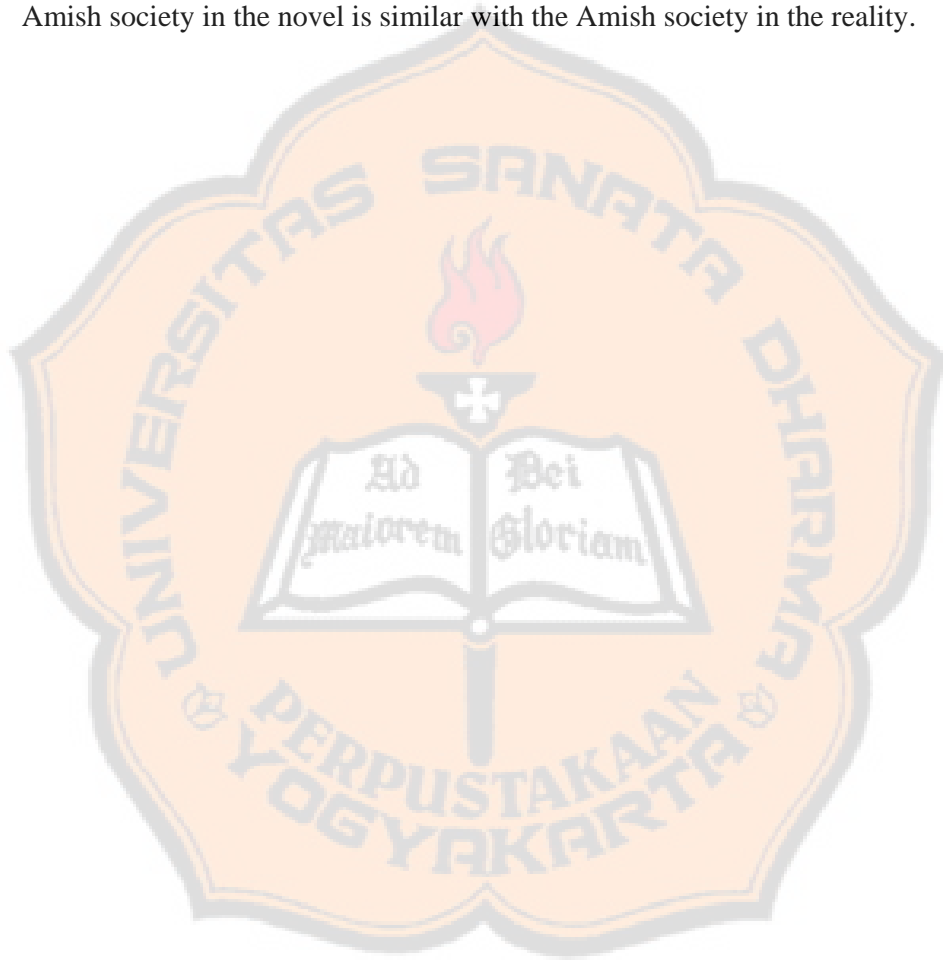
The second problem formulation is about the setting of the Amish society in the story. From the answer of this problem we know that the Amish live in the Lancaster County, Pennsylvania, the United States of America. They live in the farming area and work as farmers. They still hold traditional life. They do not use modern convenience at home and at farm. They do not use electricity because it will link them to the outside world. They are modest people, so they do not wear

clothes which will reveal the part of their body. They speak Pennsylvania Dutch or *Duetsch*. The Amish are Christians. They are very religious people. Their religious belief becomes the base of their everyday life. In practicing their worship, they do not do it in the church but in the home of the member. They also have strong social relation in the society. They always help other people who need help. That is why there are many forms of mutual aids in the Amish society but the writer only analyzes two of them, the barn-raising and quilting session. Barn-raising is the form of the men mutual aids and quilting session is the form of women mutual aids. And from the moral condition in the Amish society, the writer concludes that having baby before married is forbidden.

From the Amish characters and the setting of the Amish society in the *Plain Truth* by Picoult, the Amish society can be revealed. The Amish society which is revealed in the novel can be seen from the codes, institutions, norms, conventions, background, people and places. The codes show that the Amish have *Ordnung* as their rule to behave and rule of separation with the modern world. The institutions shows that the Amish do not want to have any relationship with the government. The norms show that the Amish have to put God and community above themselves. The convention shows that the Amish have Rumspringa in their teenager period to know about modern lifestyle. The background shows that the Amish use *Deitsch* in their daily communication. The people show us that the Amish has strong family relation, the Amish practice adult baptism and the Amish family are patriarchy family. The places show that the Amish live in the farming area of the Lancaster County, Pennsylvania, the Amish live in the house without

modern convenience and the Amish hold the Sunday service at the member's house instead of the church.

Through the Amish characters and the setting of the Amish society in the story, the writer is able to reveal the Amish society portrays in the novel. The Amish society in the novel is similar with the Amish society in the reality.



PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

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APPENDIX

Summary of Jodi Picoult's *Plain Truth*

The story is about the murder of a newborn in the Amish barn. After the investigation, the police found out that the person with the sign of giving birth was Katie Fisher, an eighteen years old unmarried Amish girl, the daughter of the barn's owner. But she denied of having the baby. The Amish society believed Katie because they believed that Amish person would not hurt other person. But as the result of involving the police in this problem, Katie had to face the legal court of the Government because killing other is a crime. But the problem was it was impossible to a young Amish girl to live in prison. Amish people live separately from the world outside their community. They did not know the cruel world outside their community. Katie's excommunicated aunt, Leda asked her niece Ellie to be a lawyer for Katie. Beside as a lawyer, Ellie had duty to be custodian for Katie until the trial so she lived with Katie's family. Living in Amish family was just like living in the other space for Ellie. Amish people were very religious; in contrast, Ellie was not religious. Ellie also helped them in the farm. In this family, Ellie found out about Katie's strong head father, her excommunicated brother and her Amish boyfriend. Later, Katie confessed to the church that she was pregnant and she had baby out of the wedlock. So she sunned for six weeks. But still she refused to confess that she murdered the baby. Ellie had found the bail for Katie, she decided to use insanity defense but Katie refused because if Ellie use that, she would not go to jail but she would be

excommunicated by her community. Finally, Ellie found other defense and the result of the court was that Katie sentence six years with electronic monitoring program. In the very last page, the truth reveal that the one who murdered the baby was Sarah, Katie's mom who did not want to lose her child anymore because if his husband found that Katie had baby, he would sent Katie out from the house.

