

"The Old Order in a New World: Amish Tradition in Modern Canada."

My thesis is divided into three main parts. **PART 1** is an introduction to the Old Order Amish. In **Chapter I** the historical basis of the many Amish communities is given some space. However, this is not the main focus of the chapter. I enter a discussion on the terms "tradition" and "modernity", as I believe it is legitimate to argue that Amish, to a high extent, emphasise traditional values, despite accommodations made with greater society. I also introduce the Old Order Amish in Ontario. Relations between Amish and non-Amish are investigated further in **Chapter II**. The Amish stance towards the "worldly" is seen in the many boundaries of the communities, which also plays a significant role in separating Amish from non-Amish. As Amish distinguish the two by referring to either *Amish* or *English*, the differences between the groups are accordingly visible. Clothing, transportation and organisational aspects like providing the community with any "insurance" needed, are all features particular to Amish society, at the same time as I argue that they demarcate interaction between the two groups.

The aim with **PART 2** is to present important institutions in an Amish person's life, and describe how the Amish learn what it means to **be** Amish within these. As presented in **Chapter III**, education has caused various conflicts between Amish and the governments' representatives in the respective countries. It is Amish who organise and provide resources to run Amish schools. Therefore, the relationships between the teachers, parents and pupils are further investigated. As the pupils are taught basic values of Amish faith and practise, Amish education is an important component when it comes to the teaching of their ideology. In **Chapter IV** the role of baptism as a ritual of initiation within their communities is discussed. Through baptism Amish youths state their wish to remain within the church the rest of their lives; to value the Bible and their ordinance in their everyday life. Additionally, baptism plays a significant part when it comes to sanctioning. The process of sanctioning is discussed through a focus on the scale of the communities. Marriage as incorporating feature is discussed in **Chapter V**, where the process is presented from dating until the establishment of an Amish household. Rules concerning Amish marriages are undertaken further discussions. Amish are often discussed in general terms; however, there are great variations between the settlements.

PART 3 contains three rather diverging chapters. **Chapter VI** is oriented towards the practical everyday life of the Amish. The basic argument is that their religious faith and practise are produced and reproduced through practising their ordinance and the collective memory of the community. A further investigation of the household, as a unit where knowledge needed to lead a proper Amish life is distributed, is presented. Daily routine is a cue in this context. In **Chapter VII** Amish and their place in this world is

discussed through a further investigation of the ways they have been viewed by non-Amish, and also how they look upon themselves as group(s). The earlier discussion on characteristics of traditional societies is continued with a focus on Amish literary tradition. This leads to a further discussion of a general Amish fellowship; one that exceeds beyond settlements, with the Old Order values as common denominator. The social world of the Amish is discussed through a further look at the ways they find their place within greater society by being aware of “the other”. **Chapter VIII** is a reflective chapter, where my own opinions are presented. What I find to be the more crucial features of Amish society when it comes to reproduction of the same society, are presented here. Additionally, I argue that consequences of leading a life in accordance with their ordinance are crucial for the maintenance of the communities, in that it limits Amish accommodation and adaptation with greater society. This is the underlying argument throughout this thesis.