

QUEST FOR THE TRUTH AS REFLECTED IN EMMA DONOGHUE'S *THE WONDER*

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ABSTRACT

This study explores quest for the truth in Emma Donoghue's *The Wonder*. It aims to discuss how a woman searches for the truth. Meanwhile the objectives of the study are the motivation to search the truth, and the struggles of searching the truth. It uses a qualitative method as the research design and psychological approach as a literary approach. In addition, Katsoff's theory is used as theoretical framework. The result shows that Lib, a nurse, is assigned to investigate her patient, Anna O'Donnell who is reported to be able to survive without food for a couple of months. It challenges her because she sees the strong beliefs of the environment. She realizes that questing the truth is not just about finding the proofs. It is a belief system that demands her excessive sacrifice. She has a strong motivation to fight to find the truth. She gets profession-responsibility to investigate her patient. She struggles to manage her patient and has a commitment to bring Anna O'Donnell to a new life. Her struggles to quest the truth are not only internal, but also external. She faces strong resistance from Anna's family and the fanatical village community. She conducts a great effort to quest the truth of her patient's case. She is able to save Anna's life by reviving Anna's soul as a new identity.

Keywords: *belief motivation, struggle, quest the truth*

A. INTRODUCTION

Life has many challenges or difficulties that must be conquered. Some people can get through it easily. On the hand, some of them have to struggle hard to conquer it. In some conditions, they should rationally and consciously apply strategies to allow them survive from the pressures or problems of life. When people try to face problems, they will usually look for some strategies or ideas to survive their problems. McKechnie (1989) in Azka (2021) states that achieving a goal needs a great effort. This process drives individuals to face the challenges. The motivation to achieve this goal becomes the main force to quest. Questing not only overcomes obstacles, but also provides satisfaction in the process of achievement.

Furthermore, Fasikh (2023) states that facing various challenges of life needs support not only manifested in the form of physical touch, such as hugs or body contact, but also in the form of deep emotional support, which can be felt through sincere attention and affection. Both physical and emotional supports strengthens a person's psychological resilience, as they provide a sense of security, acceptance, and appreciation. They have a positive influence on a person's mental and emotion.

The above issue is also discussed by Emma Donoghue in her work *The Wonder* telling about a nurse, Lib, who investigates a patient, Anna O'Donnell, an 11 years old religious girl who could live without eating for four months. People believe that she is a magical child who receives a miracle from God from heaven. She suspects that is a kind of a foul play. She thinks that it is manipulative and deceptive to take advantage of the little wonder. She becomes skeptic and has an assumption that it is impossible for the human to survive without food or water. Lib with her scientific views investigates to reveal the truth. Based on the background above, this study aims to explore Lib Wright's motivations for the quest of the truth and how she investigates to quest the truth.

B. LITERATURE REVIEW

A human being has a mind and always tries to find a truth. One of the ways that has been taken to obtain the truth, namely by the method through experience or empirical then The experiences gained by humans produce principles or results that through rational reasoning, events that occur in nature and can be understood. Various ways have been taken to arrive at the formulation of the truth. The ways that have been taken have now become or appear in various forms of theories about truth. Katsoff (2001) states that, the truth of a statement or belief is determined by its fit with a larger belief system, where a statement is considered true if it does not contradict other statements in the system. In this view, truth is not something objective or external, but rather internal, measured by how well a proposition can be integrated consistently into the overall system of accepted knowledge. Therefore, this theory emphasizes the importance of logical consistency and the interconnections of beliefs as the basis for determining truth. However, although this theory offers an interesting approach to understanding truth in the context of complex belief systems, it has also faced criticism regarding the possibility of circular reasoning, as well as its reliance on a belief system that does not take into account external verification or real-world objects as a measure of truth. Furthermore, it is controversial whether any of the paradigmatic coherence theorists have actually embraced this vulnerable view. There is an objection that in fact, the specific sets that require coherence consist of beliefs that are actually espoused. While this might rule out patented falsehoods, it is unclear whether this completely eliminates above theory. First, the totality of beliefs held at any one time is likely to contain beliefs that are, by any reasonable standard, false. The larger system of possible beliefs that cohere with them then need also contain false beliefs. Second, even if one manages to avoid false beliefs, there are usually many mutually incompatible and incompatible comprehensive belief possibilities, all of which are equally coherent with the limited set of actual beliefs. Of course, all the

beliefs in this set cannot be logically true, otherwise the contradictory beliefs would be true.

Coherence theorists have also tried to avoid such problems in the following way.

First, people may want to make 'coherence' into something stronger than mere logical consistency. For example, it has been suggested that 'coherence' consists of a particular belief being entailed by other beliefs in the system. However, it is not clear whether such a more demanding notion of coherence could be defined without a supposed notion of truth. Moreover, it is not clear that even with such a strengthening, there would not be some comprehensive set of mutually contradictory and equally coherent beliefs. There is still no people developed explanation of the stronger notion of coherence.

Second, in order to be true, beliefs must combine with some specific, privileged set of beliefs - specifically, beliefs about experiential reason. Then again, there are, in all reason, many mutually exclusive comprehensive sets of beliefs that converge with all true beliefs about sense experience, and it would clearly be contradictory to regard all beliefs contained therein as true.

Third, one may wish to qualify the subject of one's beliefs or the nature of the believer. After all, it is a fact of life that people and communities have conflicting beliefs about various matters. Therefore, a comprehensive coherent system is also different. There is again a threat of irresistible relativism and naked inconsistency. As a result, it is sometimes said that the beliefs whose coherence is at stake are the beliefs of an idealized subject or omniscient being, or that the focus is on the coherence of organized beliefs held at the limit of idealized inquiry.

Katsoff (2001) states that truth of a proposition or statement is determined by its conformity with reality or objective reality that exists outside the human mind. It means that truth does not depend on the subjective perception or interpretation of individuals, but on the relationship between propositions and facts that can be tested and verified in the real world. Furthermore, he states that truth is the agreement or correspondence of our statements, thoughts, or beliefs with the facts of the world, which shows that truth lies in the ability of statements to match or describe the objective state of the world (Katsoff, 2001: 58). Therefore, according to this theory, a proposition is considered true if it reflects the facts that exist in the outside world, while a proposition that does not correspond to reality is considered false. This theory offers a clear and firm approach to distinguishing truth from lies or errors, because truth is objective and can be tested through existing factual evidence. In the context of epistemology, this theory provides a basis for the search for valid and accurate knowledge, where claims or statements can be tested and verified through observation, experimentation, or empirical evidence. Truth in this theory is not relative, but is based on facts that are universally accepted and objective. He also emphasizes that the application of this theory requires precision in understanding the relationship between propositions and existing facts, as well as challenges in ensuring that the claims put forward actually match reality. It also makes a major contribution to gain true and reliable knowledge about the external world, and to validate truth through accountable evidence and observation.

This theory places more emphasis on the practical impact and results of applying claims or ideas in the context of everyday life. In other words, pragmatic theory the truth is measured on the extent to which a proposition is useful or successful in facing real-world challenges, not solely on its conformity to objective facts. This brings to consider the practical and functional aspects of truth, which are not only concerned with what exists, but also with how knowledge functions in human experience.

Meanwhile, Lynch (2017) defines truth as something that is successful, useful, wise, or profitable. Something is true not only if it corresponds to external reality, but also it can produce positive or beneficial results when applied in everyday life. Therefore, the measure of truth lies in the results obtained and the practical impact of believing or adopting a belief. In this view, truth is not something that must be found or matched with a fixed objective reality, but rather the extent to which a belief can provide practical benefits to individuals or society. It emphasizes the practical impact of the belief, and proposes that what makes a belief true is its ability to produce success or help individuals achieve their goals. In this context, a belief that can encourage action and provide stability or facilitate progress in life is considered true. Truth is regarded as an evolving process and is evaluated based on the concrete results that can be achieved by accepting it. Therefore, truth in this view becomes something dynamic, measured by how the belief functions in facing the challenges of everyday life.

Truth has profound implications for decision-making and ethics. By emphasizing the utility of truth, individuals are encouraged to adopt beliefs that are not only consistent with reality but also support practical wisdom and overall well-being. This approach suggests that truth should be evaluated not only on the basis of theory or speculation, but also on the basis of its contribution to a better life. Beliefs that lead to positive action, social stability, collective progress, and benefits can therefore be considered true. Thus, it offers a flexible and contextual framework for understanding truth, where truth is not an absolute, fixed standard, but rather a tool that can change and adapt according to the practical needs of individuals and society. In an increasingly connected and complex world, truth is no longer considered a single entity that can be measured in a universal way. Instead, truth is seen as something that can vary according to the needs and context of individuals or groups. Within this framework, truth is not something static or absolute, but rather something that develops and is understood through social interaction and real experience. This allows room for a variety of perspectives that may differ, but are still considered valid as long as they can provide benefits or positive results in practice.

C. RESEARCH METHOD

In analyzing *The Wonder* by Emma Donoghue, the study uses descriptive qualitative research method which attempts to describe everything, regardless of whether it directly or indirectly relates to the research problem. Patricia Leavy states that qualitative research is used when a researcher's primary objective is to explore, describe, or explain (Leavy (2017:9). Therefore, based on the above explanation, this study uses a descriptive qualitative research method as the

purpose of this study is to discover, explore, understand, describe and investigate the ways in which an individual navigate and quest the truth. Furthermore, this study uses the psychological approach because it deals with the search for the truth. In doing so, Katsoff's theory of questing the truth is applied in this study to help to discover the result expected. The data of this study are a novel entitled *The Wonder* written by Emma Donoghue.

D. ANALYSIS

Lib Wright's Motivation to quest the truth

Lib Wright was born in England. The loss of her husband in the Crimean War and her newborn child makes her in deep loneliness and grief that makes her emotional condition worse. She feels a loss of purpose and meaning in life. She feels trapped in routine and boredom. She works as a nurse at St. Thomas Hospital in London under Florence Nightingale. Her experience during the Crimean War sets her with agency and skill that shapes her to be rational, skeptical, and brave in facing challenges. She has an empathetic and caring nature towards patients as the basis for carrying out her work.

Investigating Anna's case became an opportunity for her to find the meaning of life and recover from her past sadness. Her motivation is not only to prove scientific truth, but also to seek emotional recovery and avoid loneliness. Her background shapes the way she investigates her patient's case, a young girl who is deemed a "holy child" for surviving without food for months. When she first accepts the assignment to observe her patient, she has a strong skepticism of the claims that the girl could survive without food. She presents a voice of rationality in a society steeped in superstition and religious belief. She vehemently rejects the idea that Anna's fasting is a miracle. Her professional training leads her to believe that such phenomena could only be explained by fraud, medical error, or manipulation. Her motivation makes her face an internal conflict between her desire to help Anna and her doubts about the truth of the case.

Her motivation to quest the truth becomes a test of her professional ethics. She is committed not only to discover the truth about Anna's physical condition but also to ensure that she is not part of any exploitation or neglect of the child's health. Her skepticism is not simply cynicism but rather a form of her professional responsibility to defend medical truth and the health of her patients. In this case, her motivation is closely tied to her professional identity as a nurse who is expected to act in accordance with science. As the truth quested becomes more complicated, her professional ethos remains her moral anchor.

Her motivation is also heavily influenced by personal experiences of past traumas losing of her own child and having the failure of her marriage. These experiences make her doubt the concept of miracles or wonders claimed by the religious community as it is shown in the quote below

"It was a long afternoon in the bedroom. The girl whispered her prayers and read her books. Lib busied herself with a not boring article about mushrooms in *All the Year Round*. At one point Anna received two more spoonfuls of water. They sat only a few feet apart, Lib occasionally glancing at the girl and sighing unconcerned with the

prayers or rituals Anna was doing.” (Donoghue, 2016:54)

The above quotation shows that she becomes skeptic of the beliefs of prayers and other religious activities carried out by the O'Donnell family. For her, the claim that Anna lives without food not only defies scientific logic but also raises profound moral questions. The faith of this community blind them to the truth. The religion is used as a means to excuse neglect or exploitation. Her skepticism of religion is not simply an ideological rejection, but a reaction to her own unhealed wounds. The loss of a child makes her particularly sensitive to ideas that, she feels a false hope or mask painful reality.

She sees that strong faith can be a burden for Anna, a girl who is described as a good, obedient, and innocent child. She seems to be under tremendous spiritual pressure to prove her family's purity or faith. Lib regards that this is a form of emotional abuse wrapped up in religious beliefs. The presence of religious and medical authorities such as Father Thaddeus and Dr. McBrearty highlights the clash between faith and science. They reinforces her belief that she must fight harder to find the truth. She is often belittled by local village leaders such as the priest and community leaders as an outsider who do not understand the traditions, beliefs, and customs. They view her with skepticism and suspicion, especially since her scientific and rational approach creates conflicts with their strong religious beliefs. This is demonstrated in the quote below

"You think you know better than us, coming here with your English airs and your scientific methods. But faith is not something you can measure or understand." (Donoghue, 2016, p. 23)

The above quotation shows that they consider her arrogant and disrespectful towards the local beliefs. The conflict between the village's religious beliefs and her scientific methods becomes a serious problem. She is belittled and challenged by the community. She thinks that Anna as a victim of an oppressive belief system becomes one of the strongest incentives for her to challenge to reveal the truth.

Her evolving motivation is a journey of her transitions from professional detachment to profound personal investment. She views Anna as a puzzle to be solved through careful observation and rational deduction. She thinks that Anna becomes a reflection of the societal pressures placed on children, particularly those who are made to bear the penlight of adult beliefs and sacrifices. Her motivations also underscores the gendered nature of truth and power. In a society that privileges male authority, women's voices are often dismissed or ignored, particularly when they challenge established norms.

Her quest to uncover the truth about Anna O'Donnell is not just a personal journey but a broader resistance against the oppressive forces of patriarchy and institutionalized religion. Her motivations to seek the truth is due to the moral complexities of challenging societal norms where a woman is largely confined to domestic roles in a straight patriarchal society and has denied access to power or authority.

Her quest for the truth about Anna's condition also highlights the ways in which institutionalized religion can function as a tool of oppression. The village's collective belief in Anna's fasting as a divine miracle is not merely an expression of faith but a mechanism of control. Anna's parents, particularly her devout

mother Rosaleen, view her suffering as a form of religious sacrifice, aligning with the Catholic tradition of martyrdom and self-denial. This belief system places an unbearable burden on Anna, who, as a child, is powerless to resist the expectations imposed upon her. For Lib, uncovering the truth about Anna's condition is not just a medical or scientific endeavor; it is a moral imperative to protect a vulnerable child from the harmful consequences of an oppressive ideology. Her growing awareness of the societal forces that endanger Anna's life fuels her determination to act, even when it means defying the norms of the community.

Lib sees the opportunity to save Anna as an opportunity to restore her dignity and self-worth. This responsibility gives her a new motivation for her previously empty and disillusioned life. She wants to remove the toxic environment. She is not only fighting for what is right but also for a part of herself that has been lost. Her motivation can be understood as a quest for personal redemption. One of the most complex dimensions of Lib's motivation is her quest for personal redemption. The loss of her child in the past has left her with deep wounds and guilt that haunt her life. In many ways, her efforts to save Anna are Lib's way of making up for the failure she feels as a mother.

Lib Wright's quest for the truth

Lib Wright's struggle to uncover and prove the truth about Anna O'Donnell's condition is marked by persistence, intelligence, and courage. In questing the truth, she employs a combination of observational skills, strategic actions, and personal sacrifices to expose the reality behind Anna's fasting. She uses a scientific and rational approach to understand Anna's condition, who reportedly hasn't eaten for four months.

Lib begins her work with clinical observation, drawing on her professional training as Florence Nightingale's nurse. She approaches Anna's case with the skepticism and pragmatism as a trained nurse. Her focus is solely on uncovering the truth about Anna's alleged fasting, treating the situation as an opportunity to expose fraud or delusion. This approach demonstrates a fundamental difference between her and her society that views Anna as a "miracle child". Lib approaches the phenomenon with logical skepticism. She notes Anna's physical symptoms: pale face, emaciated body, and shortness of breath. She also analyzes the family environment, looking for evidence of hidden food intake. Through her investigation, she faces challenges not only from the outside, but also from inside of herself. As a nurse, she observethe physical condition of Anna O'donnel as her patient. She carries out physical observations as the procedure of her profession as a nurse. She is shaped by the principles of ration ality, scientific evidence, and evidence-based care. This is shown in the quotes below.

“She began making notes, to impose something of the systematic on this incongruous situation. Monday, August 8, 1859, 10:07 a.m. Length of body: 46 inches. Arm span: 47 inches. Girth of skull measured above brows: 22 inches. Head from crown to chin: 8 inches.” (Donoghue, 2016:34)

From the quote above, she meticulously records Anna's every behavior, watching for physical and psychological signs that might reveal what is really

going on. For example, she begins to suspect a pattern of manipulation by Anna's family or those around her that might inadvertently or intentionally support the narrative of the miraculous fast. Described as typical of the modern medical professional, she who does not accept claims without evidence positions herself as a seeker of truth, despite social pressure and stigma. Her struggle to uncover and prove the truth about Anna O'Donnell's condition is marked by persistence, intelligence, and courage. In questing the truth, she employs a combination of observational skills, strategic actions, and personal sacrifices to expose the reality behind Anna's fasting. Her interactions with Anna are methodical driven by her scientific training and a disdain for what she perceives as the village's superstitions and blind faith. However, her clinical detachment begins to decline. Through her close observations, she witnesses Anna's unwavering faith, innocence, and resilience in the face of physical decline. Her professional obligation transforms into an emotional connection. She begins to see Anna not as a medical anomaly but as a vulnerable child trapped in a religious fervor and community expectations.

Her bond with Anna deepens her maternal instincts that is long buried under her own grief, resurface. Having lost her own child, she is intimately familiar with the pain of a helpless child's suffering. She begins to express that loss into her determination to protect Anna. With her tenderness, brushing Anna's hair, holding her, or simply sitting by her bedside become the foundation of their growing relationship. It indicates her symbolic shift from detached observer to devoted guardian. Her transformation is driven not only by her affection but also by a growing awareness of the larger, more insidious forces. She comes to understand that Anna's life is not just endangered by starvation but by a belief system that glorifies suffering and self-denial, often at the expense of innocent lives.

She recognizes that seeking the truth goes beyond the mechanics of being fed secretly. The real truth lies in exposing and dismantling the dangerous ideologies that perpetuate Anna's suffering. This realization propels her to take increasingly bold and risky actions. Her maternal instincts push her beyond the boundaries of her professional role, compelling her to defy societal norms and risk her own safety to save Anna. In doing so, she reclaims a part of herself that she had lost the capacity to love and protect, even in the face of insurmountable odds. Her journey is not just about saving Anna's life but also about rediscovering her own humanity and sense of purpose. Her relationship between becomes the emotional core illustrating that love, empathy, and courage can challenge oppressive systems and bring about profound change. Her transformation highlights the power of personal connection in the face of rigid beliefs to explore grief, faith, and the enduring strength of the human spirit.

Consequently, her effort to quest the truth makes her a target of suspicion and dismissal, particularly among the male figures of authority such as the priest Father McBrearty and the local doctor. They who represent the dominant institutions of religion and medicine are steeped in patriarchal values. They view Lib's presence intrusive and untrustworthy. They prioritize faith and tradition over evidence and inquiry.

She fights for the life of an innocent child, and a confrontation with the rigid power structures that perpetuate ignorance, and suffering. Her initial interactions with the male authorities in the village reveal the depth of their condescension and their unwillingness to take her seriously. For instance, Father McBrearty dismisses her skepticism about Anna's supposed miraculous fasting, framing her doubts as a lack of understanding of Irish Catholic spirituality. His attitude reflects a broader societal tendency to undermine women's perspectives, particularly when they challenge established beliefs. Similarly, the local doctor, who should theoretically align with her scientific approach, is complicit in perpetuating the narrative of Anna's miracle, either out of fear of challenging the church or a lack of conviction. This makes her isolated in her quest for the truth, as she must navigate a community that is deeply invested in preserving its religious and patriarchal structures.

Lib's next step is to place Anna under strict surveillance. Together with a nun, she ensures that Anna is monitored around the clock with no access to food. Anna's health begins to deteriorate dramatically, confirming her suspicions that the claims of "miracle fasting" are a hoax or manipulation. This stage highlights the ethical conflict of her experiment, risking Anna's health to prove the truth, a dilemma often faced by medical professionals. She is not only a rational nurse, but also a human being struggling with the morality of her actions.

Lib's struggles to quest the truth are not only internal, but also external. She faces strong resistance from Anna's family and the fanatical village community. Anna's mother sees her fasting as a miracle and refuses all medical intervention. Anna's father, while seemingly passive, supports this narrative as a way to preserve the family's honor. Therefore, she repeatedly clashes with Anna's mother, who sees her actions as an attack on their faith, *"Your mother lied, don't you see? You need food like everyone else. 'There's nothing special about you.'"* (Donoghue, 2016:224). She has found the truth that what was meant by "Manna from Heaven" is just a fabrication from Anna's mother. When Anna was 9 years old, she was married to her own older brother. Not long after that, her older brother dies due to illness from a virus or epidemic. Anna's mother, who knows their story, assumes that Anna is the one at fault. Her brother dies with sin, and Anna has to fast to save her brother from hell. In other words, she has to atone for her brother's sins throughout her life. Anna agrees that it is indeed her fault, based on the beliefs that her family has held. Lib's growing bond with Anna becomes a crucial aspect of her struggle. By gaining the child's trust, Lib is able to reveal important details about Anna's life, including the emotional and psychological pressures that have led her to believe in fasting as a spiritual act. Anna's confession about her brother's abuse and her belief that fasting will save her soul gives Lib the information she needs to gather the truth.

Her determination to uncover the truth comes at great personal and professional risk. Her unorthodox methods and outspoken criticism of the religious and medical authorities overseeing Anna's case make her the target of suspicion and humiliation. Her willingness to risk her career highlights her commitment to the well-being of Anna's community and her refusal to sacrifice her principles.

Lib takes radical action to save Anna. Recognizing that conventional methods will not suffice, she orchestrates Anna's removal from her toxic environment, staging the child's "death" and facilitating her escape. She fakes Anna's death in order to free the girl from her family's clutches. This act of defiance represents the culmination of her struggle to quest the truth. She prioritizes Anna's life over societal expectations and religious dogma. Throughout her struggle, she embodies the values of rationality and justice. She challenges the superstitions and power structures that perpetuate Anna's suffering, using logic and compassion to advocate for the child's right to a healthy, free life. It is shown in the quotation below

"Yes, Anna's dead." On an impulse, Lib brought her palm down, covering the girl's face and closing the swollen eyelids. She waited a long moment. Then: "Wake up, Nan. Time to begin your new life." (Donoghue, 2016: 275)

Lib's scenario to free Anna comes to be successful. She makes up a story that Anna indirectly had died. She changes Anna's name with "Nan". She then hides Nan from all the residents and burns the O'Donnell family house on the night of Mass. She is also burned and gets quite severe injuries, but she is survived. She is taken to the hospital and detained for 6 months for investigation. She makes up a story, assisted by a nun who strengthens her statement that Anna O'Donnell was now in heaven. Wearing nice clothes, she is happy in her Heaven. After 6 months, Lib leaves the village to the city where she would meet Nan and William. Then they made new identities and got married into a happy little family. Her actions underscore the importance of questioning oppressive systems and prioritizing human dignity over blind faith.

Her resistance to patriarchal authority is further highlighted by her evolving relationship with Anna. Her quest by means of clinical and detached approaches reflects her training as a nurse and her initial skepticism about the girl's claims. However, as she spends more time with Anna, she begins to see it is not just a patient but a child who is in desperate need of protection. This shift in perspective is deeply haunted by the loss of her own child. Her growing empathy for Anna fuels her determination to act, even it takes risks and defies authority.

Her struggle to uncover the truth about Anna's condition is emblematic of this dynamic, as she must contend with a community that is deeply invested in maintaining its belief in the miracle. The male authorities in the village, including the priest and the doctor, are quick to dismiss Lib's concerns, viewing her as an outsider who cannot understand their ways. This dynamic reflects the broader societal tendency to devalue women's perspectives and uphold patriarchal structures of power.

She confronts the systemic neglect and covert abuse that women and children often endure in conservative societies. It becomes clear for her that Anna's situation is not an isolated case but a reflection of broader patterns of oppression. The religious and patriarchal structures that govern the village prioritize conformity and control over individual people-being, particularly when it comes to women and children. Anna's mother, for example, is complicit in her daughter's suffering, but her actions are shaped by a lifetime of internalized oppression and

adherence to the church's teachings. Her struggle to save Anna is, therefore, also a struggle against the systemic forces that perpetuate this cycle of harm. Her actions reflect a resistance to the societal expectation that women should be passive and submissive. Her presence in the village disrupts the status quo, as she refuses to accept the explanations and justifications offered by the male authorities. Her efforts, based on observation and evidence, stand in stark contrast to the unquestioning faith that dominates the community. This tension is particularly evident in her interactions with Anna's family and the priest, who regards Lib's inquiries as intrusive and her skepticism as disrespectful. She keeps challenges to uncover the truth.

Lib's eventual decision to take bold and risky actions to save Anna's life represents a powerful act of defiance against these structures. By exposing the truth about Anna's fasting and taking steps to remove her from the harmful environment, Lib challenges the authority of the church and the societal norms that enable such abuse. Her actions are not without consequences, as she faces criticism and backlash from the community. However, Lib's determination to prioritize Anna's being over societal expectations reflects her commitment to justice and her refusal to be complicit in the harm perpetuated by oppressive systems. Lib's journey is not just about saving Anna; it is also about challenging the societal norms that perpetuate inequality and injustice. Through her actions, Lib embodies the idea that truth and justice often require courage and a willingness to disrupt the status quo. Her struggle serves as a reminder of the importance of questioning authority and advocating for those who are most vulnerable.

E. CONCLUSION

Lib Wright's motivations for pursuing the truth about Anna O'Donnell's condition are multifaceted, encompassing professional duty, personal conviction, empathy, resistance to an oppressive system, and a desire for redemption. Her life journey reflects the complex interplay of reason, emotion, and morality, making her a compelling protagonist in the novel's exploration of faith, science, and human resilience. She is confronted with the tensions between science and religion and the societal expectations placed on women. She is in a position where she must navigate the competing forces, and face the communal pressures. Transforming Anna from a clinical subject into a surrogate for Lib's deceased mother, deepens the emotional resonance of her motivations.

In addition to being a nurse, Lib's motivation for pursuing the truth about her patient Anna O'Donnell is her own failed motherhood. Her biological child died, and her husband died soon after due to a wartime illness. This deep sadness makes her have empathy for Anna, one of the most transformative aspects of her character. This realization changes her perspective, prompting her to adopt a more compassionate approach that prioritizes Anna's well-being over her own professional reputation. Due to that, her quest for the truth lends a deeply personal dimension to her motivations. This internal struggle adds a layer of complexity to

her character as her actions are driven not only by external circumstances but also by a deep need to forgive herself. By interpreting Anna's personal redemption with her professional mission, the tension between faith and reason, and the transformation power of empathy are all woven into her journey, making her quest for the truth a challenge to society at large.

As a result, she discovers that Anna O'Donnell is not a human being who is miraculously given the ability to survive without food. Rather, it is a story of Anna O'Donnell's mother to hold her daughter accountable for the sins of her deceased sister after they had an illicit love affair. Manna from heaven turns out to be porridge or food chewed by Anna's mother, which she then puts into her mouth after every morning prayer. That is the reason why Anna can still live with the issue of being God's chosen child who can live without food or fasting for four months. After he found out the truth, she decides to bring Anna to get her rights, which is a better life than her past. Therefore, every struggle must have a purpose behind it. However, during the process towards that goal, humans will receive lessons as a guide to life through other struggles in the future. It comes to conclusion that Emma Donoghue tries to reflect a conflict between rationality and faith, and to question how society copes with suffering through collective belief. By introducing Lib, an outsider from England, Donoghue also interjects a critique of the cultural divide between modern science and Irish tradition. She highlights the conflict between modern science and traditional beliefs. Lib, as a representative of science, seeks to prove the truth through observation and logic, while the community rejects all evidence that contradicts their beliefs. Anna is a symbol of Child Victimization, how girls are often victimized by patriarchal systems that pressure them to conform to social and spiritual expectations.

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