



RELIGIOUS FANATICISM IN THE MIDDLE OF MODERN ERA

REFLECTED IN *CARRIE*

A Final Project

Submitted in partial fulfillment of the requirements

for the degree of *Sarjana Sastra* in English

by

Arum Puspita Ning Pratiwi

2211411013

ENGLISH DEPARTMENT

FACULTY OF LANGUAGES AND ARTS

SEMARANG STATE UNIVERSITY

2015

APPROVAL

This Final Project was approved in front of the Board of Examination of the English Department of Languages and Arts Faculty of Semarang State University on... September 18th, 2015

Board of Examiners

1. Chairman,

Drs. Agus Yuwono, M.Si, M.Pd.
NIP. 196812151993031003



2. Secretary,

Dr. Issy Yuliasri, M.Pd.
NIP. 196207131990032001



3. First Examiner,

Maria Johana Ari W. S.S., M.Si.
NIP. 197405162001122001



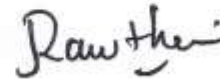
4. Second Examiner,

Bambang Purwanto, S.S., M.Hum
NIP. 197807282008121001



5. Third Examiner,

Dra. Rahayu Puji, H. M.Hum
NIP. 196610201997022001



Approved by
Dean of the Faculty of Languages and Arts,



Prof. Dr. Agus Nuryatin, M.Hum
NIP. 196008031989011001

PERNYATAAN

Dengan ini saya:

Nama : Arum Puspita Ning Pratiwi

Nim : 2211411013

Prodi/Jurusan : Sastra Inggris, Bahasa dan Sastra Inggris FBS UNNES

Menyatakan dengan sesungguhnya bahwa skripsi/tugas akhir/*final project* yang berjudul:

RELIGIOUS FANATICISM IN THE MIDDLE OF MODERN ERA REFLECTED IN *CARRIE*

yang saya tulis dalam rangka memenuhi salah satu syarat memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri, yang saya hasilkan setelah melalui penelitian, pembimbingan, diskusi, dan pemaparan/ujian. Semua kutipan, baik yang langsung maupun tidak langsung, baik yang diperoleh dari sumber kepustakaan, maupun sumber lainnya, telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana yang lazim dalam penulisan karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing penulisan *final project* ini membubuhkan tandatangan sebagaimana keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab saya sendiri. Jika kemudian hari diketemukan pelanggaran terhadap konvensi tata tulis yang berlaku, saya bersedia menerima sanksi berdasarkan peraturan yang berlaku.

Semarang, 8 September 2015

Yang membuat pernyataan,



Arum Puspita Ning Pratiwi

NIM 2211411013

MOTTO AND DEDICATION

*“So verily, with the hardship, there is relief. Verily, with the
hardship, there is relief.”*

(Al- Insyirah, 94: 5-6)

“It’s a slow process, but quitting won’t speed it up”

To my beloved parents

To my sisters, Putri and Fitri

To Kiky Nasution

To my friends

ACKNOWLEDGEMENT

First and foremost, the writer would like to express her deepest gratitude to ALLAH SWT for the compassion, blessing, love, luck, gift, and strength. It is because of His guidance the writer can finish her final project.

The sincere gratitude and appreciation also goes to Mrs. Dra. Rahayu Puji Haryanti, M.Hum as her advisor, thank you for the entire patience, valuable guidance, encouragement and time throughout the process of accomplishing this study in regard to the writer's endeavor to make this study as comprehensive as possible.

The writer would also like to express her salutation to the chairperson and secretary of her board of her examination. Her special honor falls to the head of English Department, all lecturers, and staffs for educating and helping the writer to finish her study at the English Department.

The writer would also like to express her deepest love and prayer to her parents and her beloved sisters for their irreplaceable care and their unstoppable prayer for her. Her special thanks go to her best friends Rindang, Eldha, Helena, Oky, Nisa, Rara and Eternity 2011 thanks for the beautiful moments that we passed together.

Semarang, 8 September 2015

Arum Puspita Ning Pratiwi

ABSTRACT

Puspita Ning Pratiwi, Arum. 2015. **Religious Fanaticism in the Middle of Modern Era reflected in *Carrie Novel***. Final Project. English Department. Faculty Languages and Arts. Semarang State University. Advisor: Dra. Rahayu Puji Haryanti, M.Hum.

Keywords: Religious, Fanaticism, Modern era.

This final project is an analysis about religious fanaticism reflected in *Carrie*, a novel written by Stephen King. The background of this study because of the phenomenon of religious fanaticism happens in the society lately that raises misconceptions between the society and religious people. The goals of this study are to tell how religious fanatics are described in the story and to identify American view about religious fanaticism in the story.

The writer uses qualitative data analysis in which data are compiled in the forms of words, phrases, sentences, and dialogues. The data are collected by reading the novel thoroughly. The Data are analyzed by using sociological approach in literature.

From this study, it can be concluded that the horrific tragedy portrays in the novel, which is motivated by religious fanaticism background, puts religion as a negative thing. The excessive behavior of the fanatics then considered as contradictory with the citizen's desire because fanatics add new rules that are usually different from society's convention. That behavior also diverges them from the existing dogma and makes them shut off from the reality. Later, it raises tension between the fanatics and the society. The society punishes the fanatics by exiling them from their surrounding. It seems that this novel is meant to make the people to be careful to the fanatics by avoiding the group or condemning them. This attitude leads the readers to believe that religious fanaticism only brings negative impacts and therefore implicitly urges people not to be religious fanatics. In short, the society judges the fanatics as a group of people who exaggerate their religious acts without giving any solutions on how the religious message should be done.

It is expected that this study will give contribution to the readers, especially to enrich English Department students' knowledge about literature and social issues.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	v
ABSTRACT	vi
TABLE OF CONTENTS.....	vii
CHAPTER	
I. INTRODUCTION	1
1.1 Background of the study	1
1.2 Reasons for Choosing the Topic.....	3
1.3 Statements of Problems	4
1.4 Objectives of the Study	4
1.5 Significance of the Study.....	4
1.6 Outline of the Study	5
II. REVIEW OF RELATED LITERATURE	7
2.1 Review of Previous Studies	7
2.2 Theoretical Background.....	9
2.2.1 <i>Definitions of Novel</i>	9
2.2.2 Religiosity in America in the 1970s.....	10
2.2.3 Religious fanaticism Features	12

2.2.4 The Characteristics of Religious Fundamentalism	13
2.2.5 Christian Fanaticism	15
2.2.6 Modern Era	16
2.3 Theoretical Framework	17
2.3.1 Novel	17
2.3.2 Sociological Approach in Literature	17
2.3.3 Durkheim and the Sociological Approach to Religion	19
III. RESEARCH METHODOLOGY.....	21
3.1 Object of the Study	21
3.2 Source of the Data.....	22
3.3 Instrument for Collecting Data.....	22
3.4 Procedures of Collecting Data.....	23
3.4.1 Reading	24
3.4.2 Identifying.....	24
3.4.3 Inventorying	25
3.4.4 Selecting	26
3.4.5 Reporting.....	26
3.5 Procedures of Analyzing Data.....	26
IV. FINDINGS AND DISCUSSIONS	28

4.1	Religious Fanaticism in the Novel.....	28
4.1.1	Main Theme of the Novel.....	32
4.1.2	Setting in the Novel.....	35
4.1.3	Religious Value Professed by Religion Fanatics in the story	38
4.1.4	Religious Rituals Done by Religion Fanatics in the story	42
4.1.5	Spiritual Experience of a Fanatic in the story	47
4.2	American’s View About Religious Fanaticism.....	49
V. CONCLUSIONS AND SUGGESTIONS		54
5.1	Conclusions.....	54
5.2	Suggestions	57
BIBLIOGRAPHY		58
APPENDIXES		60

CHAPTER I

INTRODUCTION

In this final project, the writer starts with the first chapter that is the introduction. This chapter consists of background of the study, reason for choosing the topic, statements of problems, objectives of the study, significance of the study, and outline of the final project report.

1.1 Background of the study

In this modern era, many things happen in the society. Literature is one of the instruments that represent some events occurring in the community. A work may be affected by the society, or a work may be created by the events in the society. So, there is a relation between the society and literature. Religion is one of the important elements in the society that may be changed by the modern era. Most of the time, religion is blamed as the cause of conflicts. Religious fanaticism had caused tension between one and the others.

Many people in many ways depending on their perception and orientation have defined religion. Durkheim (1915) defines religion to be a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden beliefs and practices which unite into one single moral community and all those who adhere to them. However, Peter (1998) defines religion as a system of symbol which acts to establish powerful, pervasive and long lasting moods and

motivations in man by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic. The definition of religion that is given by Durkheim and Peter is characterized by the beliefs system in the society, which unites the people into one moral community, to be the root of religious fanaticism.

Religious fanaticism is typically defined as an excessive irrational zeal that conducted by a group who profess a religion and commonly out of the existing dogma of the religion itself. According to Hornby (1988) fanatic person is a person who is too enthusiastic about something. Fanaticism therefore can be referred to as over enthusiasm. Meanwhile, fanaticism is related to the primordial manner, which claims that truth always belongs to their group. For instance, if someone discovers a truth from the other group and tries to provide a counsel to his/her group for the goodness, he/she would be excommunicated from her/his group. For them identity is the base of fanatics which denies truth from another community. On the other hand, religious fundamentalism consists of religious belief in absolute and inerrant truths that are practiced in vogue with past traditions (Altemeyer and Hunsberger 1992). Religious Fundamentalists believe that they have a special relationship with their God and their beliefs are opposed by “evil” forces that must be battled. Commonly, religious fundamentalism follows the dogma based on the absolute source. So, there is a difference between the fundamentalism and fanaticism.

In Indonesia, religious fanaticism is visible, for example within Christians and Muslims. The conflict involves Moslems and Christians in Ambon, Poso, and

several other areas is followed by the riot and homicide, which is an indication of the presence of fundamentalist groups. This phenomenon does not only happen in Indonesia, but also in another country.

The phenomenon continues in this modern era and still becomes a problem, because this has caused pros and cons. Usually, a fundamentalist people is a person who experts in the religion. In the other hand, there are some people who act like fundamentalist and do violence. This matter leads an assumption that fundamentalist people are bad. This condition could damage the reputation of fundamentalist people.

In this study, the writer focuses on how the religious fanatics are described in the story. Hopefully, by reading this final project the readers will get alternative perspective on the novel. By reading this report which studies on social novel, the writer hopes that the literature students will be able to analyze the values meaning of a literary work and the readers would improve their knowledge of literature.

1.2 Reasons for Choosing the Topic

There are some reasons to analyze as the topic of the study with the following considerations:

- 1) In this study the writer chooses Stephen King's Novel "*Carrie*" with the theme of religious fanaticism happens in the developed country, which is America as a representation country in the novel. Therefore, analyzed this book provide more precise idea about social issues in the society.

- 2) Stephen King is a famous novelist in the horror and fantasy genres, such as, *The Shinning*, *Carrie*, *Revival* and many more. The horror fact in *Carrie* is described through violence activity and the religious fanaticism eeriness. Much of his work has been adapted into films, such as *Carrie*. His novels are much- loved and saleable in the market; for example novel entitled “Carrie”. In consequence, this study contributes significantly to them who like Stephen King’s novel.

1.3 Statements of Problems

This study focuses on the following research problems to be referred in the study:

- (1) How are the religious fanatics described in the story?
- (2) What is the American view about Religious fanaticism in the story?

1.4 Objectives of the Study

According to the statements of the problem above, the writer wants to achieve some objectives of the study. They are:

- (1) To describe how religious fanaticism people are described in the story
- (2) To identify the American view of religion fanaticism in the story

1.5 Significance of the Study

For the study, it is expected that this study will be beneficial as it provides knowledge of religious fanaticism it self and the effects after reading this novel, it

could be away for everyone who is interested in analyzing this study gives breakthrough to find out behind the story. The aim of this study is to give additional knowledge of religious fanaticism in analyzing novel. Through this final project, the writer hopes that the readers would increase their knowledge about anything that occurs in this study. For the English departments students, the writer hopes that they will increase their knowledge about literature and their works can use this final project as a reference in Literary Criticism subject. Finally, the writer expects that the study presents clear description about Religious fanaticism and others important aspects.

1.6 Outline of the Study

This study is divided into five chapters and sub- chapters. In Chapter One, the writer would explain the introduction of the study. This includes Background of the Study, Reasons for Choosing Topic, Statement of Problems, Objective of the Study, Significance of the Study and Outline of the Study.

In Chapter two, the writer will explain Review of the Related Literature. There will also be the references, books, encyclopedia, and dictionary that the writer used in analyzing the novel, supported by quotations from some references.

Chapter III, method of investigation, the writer discusses the object of the study, source of data, role of the researcher, instrument for collecting data, procedures of collecting data, and procedures of analyzing data.

Chapter IV is result of the study. It explains and describes the topic as stated in the statement of problems. It elaborates religious fanaticism found in

Carrie Novel and identifies the American view of religious fanaticism in the story.

This chapter is supported by theories which are discussed in chapter two.

Chapter V is the last chapter. It contains conclusions and suggestions based on the analysis that pictures in the whole topic discussion.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of review of previous study, a brief explanation about novel, short description and explanation of religious fanaticism, modern era and theoretical framework. To begin the discussion, the writer will elaborate about the review of previous studies.

2.1 Review of Previous Studies

In doing this research the writer would like to review three previous studies, which work about religious fanaticism. First, a study by Ebubeker Ekinci (2009), in his work entitled *Religious Fundamentalism and Extremism*. Second, a study by Maria Sobleweska (2010) entitled *Religion Extremism in Britain and British Muslim*. The last study from Abdur Rab (2008) in his work “The Rise of Religious Fanaticism among Muslim and the Direction for True Islamic Revival”.

A study conducted by Ebubeker Ekinci (2009) reveals that religious extremism carries to the point of violence. Sometimes the religious fanatics do violent things in the name of their religion. Ekinci thinks that religious fanaticism drives people to be frustrated over the breakdown of society’s mores and values lack of religious authority, failure to achieve economic goals, loss of a sense of local control and sense of violation of a religion’s core territory. The writer

focuses on Religious fanaticism in America as well as how it is portrayed in *Carrie*, a novel by Stephen King.

Second, the study from Maria Sobleweska (2009) entitled Religion Extremism in Britain and British Muslims states that the religious fanatics in The United Kingdom can cause political extremism both explicitly and in terms of 'soft' or 'tacit' support, which is usually assumed to be more widespread than the fringe support for terrorism. Another evidence is religious bigotry in Britain usually exists because of heredity, an Islamic fanatic who is descended from the Middle East or Muslim Britons, for instance. This study elaborates more about the causes of the rise of religious bigotry.

A research, conducted by Abdur Rab (2008), investigates the religious fanaticism which title is *The Rise of Religious Fanaticism among Muslim and the Direction for True Islamic Revival*. He claims that fundamentalism tends to distort the religious tradition, and accentuate its more aggressive aspects at the expense of those that teach tolerance and reconciliation. Religious bigotry also possibly occurs because some religions still cherish their glorious past.

In short, there are many works that discuss religious fanaticism and it has been popular in academic world. To distinguish this study with the other works, the writer focuses on the American view of religious fanaticism.

2.2 Theoretical Background

2.2.1 Definitions of Novel

Novel initially appears on 1560s. The word “novel” comes from Italian word *novella*, which means “short story”. It originally means “new story”, from Latin *novella*, which means “new things”. (Online Etymology Dictionary)

Kennedy (1983: 180) explains that novel is a kind of literary text, which is widely expected. People are quite familiar with it. Meanwhile, Laurto (2014) in E Notes defines novel as;

A novel is a fictitious narrative which involves characters and events which are to some degree realistic. Novels are usually complex and portray characters and are usually presented in sequential order of actions and scene.

Besides, Anthony Burgess (2014) in Encyclopedia Britannica explains:

Novel, an invented prose narrative of considerable length and a certain complexity that deals imaginatively with human experience, usually through a connected sequence of events involving a group of persons in a specific setting. Within its broad framework, the genre of the novel has encompassed an extensive range of types and styles

Another definition comes from Webster New Twentieth Century Dictionary (1983: 1225). Novel is “a relatively long fictional prose narrative with more or less complex pattern of events, about human being, their feelings, thoughts, action, etc.”

However, from Carol Whitley’s book entitled *The Everything Creative Writing Book* (2002: 30), novel is defined as a best room for a writer to write a story or more in a lot of space. Novel is also defined as a realistic fiction to

enlarge experience of life rather than a fantasy to transport the reader to a more colorful world (Marjorie, 1975:13).

Novels can depict social, personal, and political realities of a place and period with a clarity and detail historians would not dare to explore. The social realities can be about accurate social information of individual's behavior such as patience, romance, and naughtiness. The personal realities can portray about, for example, a personal experience. Religious fanaticism can affect social life in the society as portrayed in *Carrie* Novel.

2.2.2 Religiosity in America in the 1970s

According to Schaefer (1989: 366), the United States has a wide variety of religion adopted by the American People. But, during the 1960s – 1970s America was dominated by Christian faith in the certain area of the country. The noticeable growth of Evangelical and Pentecostal faith dominated the certain area of United States. Evangelical Faiths are Christian faiths which place great emphasis on a personal relationship between the individual and God and believe that each adherent must spread the faith and bear personal witness by openly declaring the religion non-believers. Besides, Pentecostal faiths hold many of the same values but also believe in the infusion of the Holy Spirit into services and in such religious experiences as faith healing and “speaking in tongues”. Sociologist Dean Hoge and David A. Roozen (1979) found that, in recent decades, denominations experiencing the most growth tended to emphasize local evangelism, to maintain a

distinctive lifestyle and morality apart from mainstream culture, and to deemphasize social action and religious universalism.

On one side, according to Spencer (1985: 339) through the 1970s and early 1980s is period of the fundamentalism resurgent. The churches attracted the huge number of the “Born Again Christians”. The groups mostly are evangelistic which attempted to win converts in highly emotional revival meetings. Some of them offer healings by prayer and laying hands on the sick. They generally hold beliefs in literal Biblical statements about such matters as the creation of the world. The number of evangelical congregations and special-interest groups within mainstream congregations, colleges, and seminaries grew steadily. Evangelists had moved toward the political center in United States. It is proved that one of the Evangelists named “Billy Graham” became the unofficial chaplain of the White House. Jimmy Carter, the “Born-Again” Christians elected to be the president in 1976. It proves that the year of 1970s – early 1980s is the year of mainstream denominations of Evangelical.

Meanwhile, according to Levine (1989: 508), the growth of Evangelists was not solely accepted by all the American society. The American people who mostly enamored with science and technology disagreed with the fundamentalists who saw Bible as the ultimate source of truth. Many Americans viewed fundamentalism as an anti-intellectual reaction to modernism and as a religious backwater.

In *Carrie*, fanatics portray as a group of people who shunned by the society. The American concerned that the fanatics as a people who rejected the

modern culture adopted by them. Besides, the advantages to read *Carrie* Novel, the readers will gain knowledge about the religiosity in America, especially in the year of 1974 which commonly known as the resurgence of fundamentalism period. *Carrie* try to portrays further about the situation of American who less sympathetic about the presence of Religion fanatics. The modern culture, which adopted by the American people in the year of 1974 that raise conflict with the Religious Fanatics in *Carrie* represents the situation of denominations in America where the fanatics rejected all the aspirations which came from non fundamentalists. Modernization occurs in the *Carrie* novel change social paradigm about religiosity. As the traditional societies modernize, they begin to adopt culture and institutions that are functional for a modern society; for example, American people have a high sense of science than on fate.

2.2.3 Religious fanaticism Features

According to Lloyd Steffen in his book entitled “Exploring the Moral Meanings of Religious Violence” (2007: 119) there are some features of religious fanaticism:

- 1) Spiritual needs -- human beings have a spiritual longing for understanding and meaning, and given the mystery of existence, that spiritual quest can only be fulfilled through some kind of relationship with ultimacy, whether or not that takes the form as a "transcendent other." Religion has power to meet this need for meaning and transcendent relationship.

- 2) Attractiveness -- it presents itself in such a way that those who find their way into it come to express themselves in ways consistent with the particular vision of ultimacy at the heart of this religious form.
- 3) A live option -- it is present to the moral consciousness as a live option that addresses spiritual need and satisfies human longing for meaning, power, and belonging.

2.2.4 The Characteristics of Religious Fundamentalism

Religion Fundamentalism is defined by Sr. Stella Baltazar (1993: 97) as a belief held by a group of people who have the power and the facility to impose, project their beliefs on others and control them with an ulterior personal motive which negates and denies access to such facilities and information to a section of people in its own circle or outside of it. When a group uses the name of God in doing this, it becomes Religious fundamentalism. It certainly can be found in every religion. For American people, religious fundamentalism is commonly linked with Christianity fundamentalism. Therefore, the explanation of Religious fanaticism here is very relevant to discuss. Moreover, the object of the analysis was American people who were Christians.

According to Tamas Pataki in his journal entitled "Against Religion" (2008: 27) Christian Fanatics sees the Bible as the message from God which is inerrant, infallible, never to be questioned. Its only meaning is the literal meaning of the words. The Bible is sufficient and adequate to guide them in all the problems of life, especially religious ones. The only adequate response is absolute

and unquestioning obedience to God who is the author of the Bible. He sees as “criss-crossing similarities — family resemblances — in certain basic beliefs, values, and attitudes” (Pataki, 2008: 27) that characterize the various religious groups labelled “fundamentalist”.

First, they (fundamentalists) are counter-modernist. It (fundamentalism) manifests itself as an attempt by “besieged believers” to find their refuge in arming themselves with an identity that is rooted in a past golden age. And this identity is acted out in an attempt to restore that “golden past”.

In addition, public marks of distinction are needed to maintain their sense of superiority and distinctive identity. Not only for the purpose of maintaining that distinctive identity, but also as “part of the narcissistic struggle to be considered unique and special.” Skullcaps, turbans, hijab, crosses, skin markings, circumcision, initiations, baptisms, rituals, food taboos, holy times. The point is to “be separate” so where there are similar groups the slight differences are exaggerated — the heretic being more of a threat than the infidel.

The fanatics suggest that law and authority come from God. Even civic law must derive from the holy books. “God’s law always trumps human law.” (Pataki does not directly say it, but it is true that democracy is not a value of the fundamentalist.)

Sexuality is one of the sensitive cases for the Religion Fanatics. They argue that female sexuality must be controlled and clear impassable boundaries must be established between men and women. Sexuality is controlled within the structure of the patriarchal family. Women are subordinated in marriage, reproduction,

abortion, ordination, access to or emphasis on education. Female sexuality is associated strongly with “animals” and pollution — giving rise to taboos on certain sexual practices. (Pataki, 2008: 32) “The control of female sexuality is sometimes linked with the fear of emasculation and homosexuality.” The fear of men being led to become like women is expressed in Islamic and Christian writings.

Furthermore, sexual behavior is a major concern of all fundamentalists — Christian, Jewish, Islamic — without exception, especially the fear of and opposition to homosexuality.

2.2.5 Christian Fanaticism

Based on the “The Destructive Power of Religion: Violence in Judaism, Christianity, and Islam Vol. 3” by Ellen J. Harrold (2004: 23), the start of Christian fanatic rule came with the Roman Emperor Constantine as Catholicism. Ellens says, "When Christianity came to power in the empire of Constantine, it proceeded almost to viciously repress all non-Christians and all Christians who did not line up with official Orthodox ideology, policy, and practice". An example of Christians who didn't line up with Orthodox ideology is the Donatists, who "refused to accept repentant clergy who had formerly given way to apostasy when persecuted". Fanatic Christian activity, as Catholicism, continued into the Middle Ages with the Crusades.

On the other hand, a work by Trevor Brookins entitled Religious Fundamentalism (2015) Religious fundamentalism is the belief that a specific

perspective is the only valid way of seeing things. Religious fundamentalism (specifically fundamental Christianity and Islam) dictates that everyone else conforms to that one perspective and that those who conform to that one perspective should enjoy resources. In addition anyone who doesn't conform doesn't deserve the same rights, privileges, and/or access to resources.

2.2.6 Modern Era

According to Morrison (2006: 294) on his book entitled "Marx, Durkheim, Weber: formations of modern social thought", the Modern era is a period that beginning in the last quarter of the 20th century.

The modern period has been a period of significant development in the fields of science, politics, warfare, and technology. It has also been an age of discovery and globalization. During this time, the European powers and later their colonies, began a political, economic, and cultural colonization of the rest of the world. By the late 19th and 20th centuries, modernist art, politics, science and culture has come to dominate not only Western Europe and North America, but almost every civilized area on the globe, including movements thought of as opposed to the west and globalization. The modern era is closely associated with the development of individualism, capitalism, urbanization and a belief in the possibilities of technological and political progress. The brutal wars and other problems of this era, many of which come from the effects of rapid change, and the connected loss of strength of traditional religious and ethical norms, have led to many reactions against modern development. Optimism and belief in constant

progress has been most recently criticized by postmodernism while the dominance of Western Europe and Anglo-America over other continents has been criticized by postcolonial theory.

2.3 Theoretical Framework

The framework of analysis uses in this study is based on the library research, reading of literatures and related resources. The writer also uses theories that are relevant to the study to analyze the data and answer the problem statements. In this study, the writer focuses the study on the description of religious fanatics behavior and Americans' point of view after the fanatics. The writer applies Durkheim sociological approach in religion towards both problem statements.

2.3.1 Novel

Novel is one kind of literary works that usually bring more messages than the other literary work does. The reason is that novels are generally written in log form, divided into several chapters that contain some elements and ideas.

2.3.2 Sociological Approach in Literature

Sociology is the systematic study of social behavior and human groups. It focuses primarily on the influence of social relationships upon people's attitudes and behavior and on how societies are established and change (Schaefer, 1989: 5).

Whereas, Popenoe (1983: 2) states that sociology is the systematic and objective study of society and social behavior. The discipline of sociology enables

us to look beyond our own limited view of the world to society as a whole- the values and ideas shared by its members, the groups and institutions that compose it, and the forces that are transforming it. This is an approach to study about society and social behavior. Sociology strives to be scientific. This means that sociologist does not rely on insight, belief, or hearsay. Astute observers throughout history have commented on the relationship between people and their society.

On the other hand, Timhaseff (1967:4) states that sociology is defined as the science of the society and society must be defined from sociology. From etymology, “logy” means study on high level, “socio” points to society. Furthermore, it also deals with social structures and institutions such as class, family, community, etc. Therefore, sociology learns how people are interested, corporate, persuade, imitate, or compete with other.

Literature is a part of human life. Talking about society is also talking about people’s interest in life. Literature itself is simply a reflection of life. Welleck and Warren (1956: 94) mention that “Literature represents life, and life is in large measure, social, reality, even though the natural world and her inner or subjective world of individual have also been objects of literary imitation.”

Furthermore, Welleck and Warren (1956: 95) define that ‘Literature is an expression of society’. Based on the statement, it can be concluded that a literary work can reflect the life of society. By reading or analyzing a literary work, people can get a picture of what happens in the society since literature is a reflection of life.

One of the approaches in analyzing literary works is sociological approach to literature. Damono (1979: 3) defines sociological approach to literature as a kind of approach that considers social aspects and culture of society in literary work. The main aspect in the sociological approach to literature is the understanding of literature as a social mirror. To sum up, the main point of analyzing the sociology of literature is to find out the interrelation among society that is reflected in a literary work.

2.3.3 Durkheim and the Sociological Approach to Religion

Richard T. Schaefer (1989: 355) explains that the role of religion from sociological perspective is the social impact of religion on individual and institution. Emile Durkheim is possibly the first sociologist to recognize the critical importance of religion in human societies. He sees its appeal for the individual, but – more importantly – he stresses the social impact of religion.

In Durkheim view, religion is a collective act and includes many forms of behavior in which people interact with others. Durkheim is not so interested in the personalities of religious believers as he was in understanding religious behavior within social context.

Durkheim initiates sociological analysis of religion by defining religion as a “unified system of beliefs and practices relative to sacred things”. In his formulation, religion involves a set of beliefs and practices that are uniquely property of religion – as opposed to other social institutions and ways of thinking. Durkheim (1947:37) argues that religious faiths are distinguished between the

everyday world and certain events that transcend the ordinary. He refers to these realms as the sacred and the profane.

The sacred encompasses those elements beyond everyday life, which inspire awe, respect, or even fear. People become a part of the sacred realm only by completing some ritual, such as prayer or sacrifice.

By contrast, the profane includes the ordinary and commonplace. Interestingly, the same object can be either sacred or profane depending on how it is viewed.

Religious can be evaluated in terms of the social functions they fulfill, such as providing social support or reinforcing social norms.

CHAPTER III

RESEARCH METHODOLOGY

The third chapter focuses on methodology that is used in the final project. There are five subchapters namely the object of the study, the second is source of the data, the third is instrument for collecting data, the fourth is procedure of collecting data, and the last subchapter is procedure of analyzing the data.

3.1 Object of the Study

The object of the study is a novel entitled "*Carrie*" which is written by Stephen King that is published by Doubleday in 1974. The novel contains 458 pages and is divided into three chapters. This novel talks about a girl named "Carrie" who has telekinetic ability and repressed by a domineering "Religious-mania" mother and tormented by her peers at school. Carrie is the victim of her mother's religious mania.

According to Calvert (2006) said that some reviewers believe that this novel is the novel that quite literally changed Stephen King's life. *Carrie* is a great book, but there is a lot more to it than just the story itself. The story stands alone though; it is just interesting to think about the comments it makes on society etcetera.

This research especially focuses on the religious fanaticism phenomenon that appears in the story. This research analyzes about the religious fanaticism behavior, impact, and American view about religious fanaticism in the story.

3.2 Source of the Data

There are two types of data source in this study. The first source is called the primary source in which the main data were taken. The data are taken from the object of the study, which is *Carrie* Novel. The second source is called the secondary source in which the supporting data were taken. It involves theories that were used to support the research. The data consists of the reference books, journals, and articles. To support the secondary data, some data from the websites are also downloaded to complete the reference.

3.3 Instrument for Collecting Data

This research is a qualitative research and the data are in the form of qualitative data. Qualitative research adopts a person-centered holistic and humanistic perspective to understand human life experiences without focusing on the specific concepts (Field & Morse, 1996: 8). It aims to understand the richness and complexity of social experience by attending closely to the actions, interactions, and social contexts of everyday life. Qualitative data is usually in the form of words rather than numbers. They are a source of well-grounded, rich descriptions and explanations of processes in identifiable contexts. With qualitative research, one can preserve chronological flow and see precisely which events led to

consequences and derive faithful explanation (Miles & Huberman, 1994: 10). Merriam as cited by Creswell (1994: 145) stated that qualitative research emphasizes on a process, meaning and understanding gained through words or picture. Furthermore, she also said that a qualitative research is a kind of interpretative research. The biases, values, and judgment of the researcher are stated explicitly in a research report.

For that reason, the result of the research will be delivered in the form of words. This research focuses on the human life experience which is religious fanaticism reflected in the character of the novel, so this research adopts in the ethnography methodology. Ethnography is one of the methodologies for descriptive studies of cultures and people (B. Hancock, 2006).

Thus, the main instruments in this research are the writer and the observation sheets. A manual transcription or note of findings will be written down in observation sheets that contain data selections. It must be transcribed in order to have some observation results and find patterns in the information. The observation sheets are attached in the appendix.

3.4 Procedures of Collecting Data

In analyzing the object of the study, there are techniques in finding and collecting data. They are reading, identifying, inventorying, classifying, searching and selecting. Those techniques will be explained as follows:

3.4.1 Reading

Since the object of the study is a novel, the basic step in collecting the data is reading the novel itself. To understand the story deeper, reading the novel for several times is very important. Reading also conducts to analyze the data because it is very important to read the novel script in finding dialogues or situations, which are related to Religious fanaticism.

3.4.2 Identifying

Identifying in this research means the activity of separating between the Religious fanaticism's behaviors in the novel and the American people view's about religious fanaticism that appears in the novel by marking with underlining data refers to Religious fanaticism's behaviors and bracketing data to American people view's about religious fanaticism in the novel. The data below show problems:

1. Momma had, of course, forbade her to shower with the other girls; Carrie had hidden her shower things in her school locker and had showered anyway, taking part in a naked ritual that was shameful and embarrassing to her in hopes that the circle around her might fade a little, just a little.
(page 47 line 18)
2. Momma had been bad when she made her and that was why she had them.
She called them dirty pillows, as if it was all one word (page 61 line 1)
3. Due to the Whites' near-fanatical fundamentalist religious beliefs, Mrs. White had no friends to see her through her period of bereavement. And when her labor began seven months later, she was alone. (page 28 line 15)

4. (“Of course she was strange,” Estelle Horan tells me,) lighting a second Virginia Slim a moment after stubbing out her first. (“The whole family was strange.”) (page 54 line 3)

3.4.3 Inventorying

Inventorying means the activity of grouping form of data into table. The technique of tabling is used in this step. This table contains column of data number, form of data, chapter, page, paragraph, and line as well as the data collection. The identified data are inventoried in the sample of data.

Datum Number	Form of Data	Chapter of novel “Carrie”	Page	Paragraph	Line
1	Due to the Whites' near-fanatical fundamentalist religious beliefs, Mrs. White had no friends to see her through her period of bereavement.	I	28	2	14
2	“Of course she was strange,” Estelle Horan tells me, lighting a second Virginia Slim a moment after stubbing out her first. “The whole family was strange.”	I	54	1	3
3	“I was scared of the Whites. Real religious nuts are nothing to fool with.”	I	57	1	5
4	“We know that Carrie was the victim of her mother's religious mania.”	II	228	5	14

It means the datum number 1 is the behavior of a Religious Fanaticism, found in page 28, paragraph 2 and line 14. The second example means the datum

number 2 is American people's view of Religious Fanaticism that appears in the novel, found in page 54, paragraph 1, and line 3. The third example means the number 3 about American people's opinion about Mrs. White (The Christian Fanaticism's character in the novel) found in page 57, paragraph 1, and line 3. The last example means datum number 4 is religious fanaticism impact found in page 228, paragraph 5, line 14.

3.4.4 Selecting

Selecting means the writer selects some data with grouped each data, overall data is written down in observation sheets that contain data selections. It means that only relevant data is selected to answer the problems.

3.4.5 Reporting

The last step is reporting data. The data are reported in a form of detail analysis that answers the whole problems as represented in "statements of the problems"

3.5 Procedures of Analyzing Data

To answer the research question of the study the writer has to know the common rules, which exist in the American society in the novel *Carrie*; such as, the relationship of the opposite sex that is no longer constrained by religion and religion is not really important to rule the society life. Once, the writer find the common rules in the American society, the writer is able to determine what is valued in the society; such as, having modern behave to be not shunned by the

community, to be Religion fanatic is considered as an odd. The writer also find an aspect when the readers look deeper to the horrify aspect of *Carrie* Novel that precisely gain a sense of sympathy from the readers. Furthermore, the writer indicates the religion effect in individual lives; for example, Christian belief is the life guidance of the White family to be a good Christian. Since the writer find out the religion effect in individual lives, the writer concludes that American people in the story assumes religious people should be have a good behave and respect to the other people who has the other faith and life style.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

In this last chapter the writer presents conclusions after doing this research. This chapter encompasses the main points of the research investigation. Besides, the writer also gives suggestions to the readers who want to do research with similar topic.

5.1 Conclusions

After doing the analysis in chapter IV, the writer explains about the main points of every problem into some conclusion as follows:

- 1) Carrie is a horror novel written by Stephen King. Violence is the main theme of the novel, which becomes the main topic of conducted studies all this time. Violence portrays in the novel is experienced by a girl named Carrie. Carrie gets abused mostly from her friends and her surroundings. Carrie grew with her religious fanatic mother who is known as anti-social by the people. In this study, the writer concentrates in the sub-topic that is religious fanaticism. This novel describes fanaticism as an awful thing; Carrie is banned to socializing by her mother and taught religion hard. Consequently, the White family is known as a religious fanatic family that is feared and shunned by the Chamberlain citizen. In the main theme of the novel that is about violence and psychological problem, religion becomes one of trigger factors.

Religious fanaticism theme becomes the core part of the main theme development.

- 2) The setting of the story is 1979 by taking Chamberlain as the imaginary town in the novel. It is located in Maine, United States. Maine is dominated by the Roman- Catholic people. According to the some studies, Maine people are known as the people who adopt secularism. As portrayed in *Carrie*, Chamberlain people are described as people who have a modern life and support secularism. The horrific tragedy is told in the novel is described in the form of murderer, sacrifice, penance ritual, and urban decay that creates strong atmosphere in the novel. This novel puts religion as a negative thing in which the religious characters are pushed into anti-social and deserve to get punishment from the people surroundings.
- 3) Religious fanaticism in *Carrie* Novel is formed in an alienated family. Margaret White and her husband represent the fanatics. The story indicates that fanaticism in the novel is not a natural incidence experienced by an individual but tends to be a collective power when the individuals meet each other. On the other hand, Chamberlain people are not in line with the White family's principle. Religious fanaticism in this novel is described as contradictory with the citizen's desire so that it creates tension between them. Later, the way Margaret educates her child about religion is described negatively. It is shown that the character of the White family is the result of social interaction happening inside a sect. The family is described as having the excessive behavior to religion that makes them adding new rules to

interpret the dogma. Their excessive behavior later makes them diverge from the reality.

- 4) The fanatic people in *Carrie* are regarded as bad people. American culture in the story suggests that the fanatic in the novel is a group of odd and frightening people. A bad perception about the fanatics made by the narrator in the novel later impresses that the narrator is the representation of Americans who do not like the existence of religious fanaticism. *Carrie* is written in resurgence of fundamentalism era, which is an era where there are pros and cons about fundamentalism development in America. Resurgence of fundamentalism at that time got reaction from the society who considers that fanatic people have gone to far in interfering the political affairs. Stephen King who is the author of this novel appears to try to describe the threat of fundamentalism resurgence in America which is opposed by the society in Maine. Later, King tries to describe how the public sees the fanatic group as a dangerous group without regarding the aspirations of the fanatics who feel threatened. Liberal ideology makes the people in Maine evolve into people who are far from religiosity. However, it describes the disability of Maine people to be a liberal idealist. On one hand, they ask of appreciation differences, on the other hand, they do not accept the differences, which are shown by Carrie. Apparently, this novel is meant to make the society to be careful of the fanatics by avoiding the groups or condemning them.

5.2 Suggestions

The writer hopes to give contribution to the readers by conducting this study, especially for the English Department students. Here the writer presents some suggestions according to the result of this study:

- 1) For the English Department students who want to analyze *Carrie* as their research, try to look for another topic or point of view from the story objectively and look up for another facts about this work to enrich their knowledge about *Carrie* and the existing social problem.
- 2) Reading and analyzing literary work is very recommended for the English Department students because it will sharpen their analyzing ability and enrich their knowledge about literature.
- 3) Doing a research in literature with a topic that is related to the social issue is very recommended for the students because it is very useful to open their mind about reality in public.

BIBLIOGRAPHY

- Baltazar, Stella. 1993. *Religious Fanticism : A Feminist Perspective*. South Asia Theological Research Institute (SATHRI)
- Bear, Elizabeth. 2013. *Public Penance, Public Salvation: An Exploration of the Black Death's Influence on the Flagellant Movement*. Saints & Holiness Seminar Fall 213. Cindy Polecritti
- Bressler, Chareles E. 1999. *Literary Criticism : An Introduction to Theory and Practice*. United States of America : Pretince – Hall, Inc.
- Brookins, Trevor. 2015. *Religious Fundamentalism*. Electronic Urban Report
- Creswell, J.W. (1994) *Research Design: Qualitative and Quantitative Approaches*. Thousand Oaks; London: Sage publications.
- Ellens, J. Harold, ed. *The Destructive Power of Religion: Violence in Judaism, Christianity, and Islam Vol. 3*. Westport: Praegers, 2004.
- Ernesto Mora, Louis. 2013. *Religious Fundamentalism and Religious Orientation Among the Greek Orthodox*. Springer Science+Business Media New York
- Hoffer, E. *The True Believer: Thoughts on the Nature of Mass Movements*. New York: Harper Perennial Modern Classics, 2010. The book was first published in 1951.
- Levine, Ann/Gelles, Richard J. 1995. *Sociology: An introduction*. Von Hoffman Press, Inc
- Marimaa, Kalmer. 2011. *The many faces of fanaticism*. ENDC proceedings
- Morrison, Kenneth L. 2006 *Marx, Durkheim, Weber: formations of modern social though*. SAGE publication Ltd.
- Popenoe, David. 1983. *Sociology: Fifth Edition*. Englewood Cliffs, NJ : Prentice-Hall
- Steffen, Lloyd. *Holy War, Just War: Exploring the Moral Meaning of Religious Violence*. Lanham: Rowman & Littlefield, 2007

Stephen, M. (2000). *English Literature: A Student Guide*, London: Longman.

Tajudeen A, Oduwale. 2013 . *Religious Fanaticism and National Security in Nigeria*. *Journal of Sociological Research*

Zietlow, Ammy. 2013. *Religion runs in the family*. *Christianity Today*

http://www.huffingtonpost.com/nigel-barber/maine-religious-belief_b_6145782.html

<http://hollowverse.com/stephen-king/>

<http://www.infoplease.com/us-states/maine.html>

<http://www.steve-calvert.co.uk/book-reviews/carrie.htm>

APPENDIXES

APPENDIX 1

SUMMARY OF *CARRIE*

Carrie, described by Stephen King as an odd and shy teenage girl. Carrie has a pent telekinetic ability that inherited from her grandmother. Her mother, Margaret White, is a fanatic in her faith. She set Carrie and teaches her uncommon way then Carrie grows up as an unpopular girl since she was Elementary School until she goes to the Senior High School. Her friends abuse her, they call Carrie with some disgusting names, bully her physical and verbal, make fun of her faith and so on.

One day at the Ewen High School, the school where Carrie studies at, the girls are finished for their shower after playing football. Her friend, Chris Hargensen find out Carrie is bleeding and crying in the shower room. Carrie thinks that she is bleeding to death, she does not realize that she get her first period. All the girls in the bathroom laugh at her, shout her, and throw tampons into Carrie. No one know that it is her first period, even Carrie does not know because her mother never give her any information about it. Carrie freaking out, she screams until she cracks the maps with her uncontrollable telekinetic power.

The girls suddenly scatter when Miss Desjardin, the gym teacher come up to fix the situation. She helps Carrie to clean her and took her to the vice principal. Mr. Morton, the vice principal gives compensation to Carrie and allows

her to go home. Her mother picks her up from the school and says something weird about sin that obtained by Carrie. Her mother tells her that period is a sign of curse, she sends Carrie to the closet under the stairs to pray. Carrie is disappointed because her mother never tells her about this; because of it her friends embarrass her.

Miss Desjardin punishes the girls, Chris Hargensen, Tina Blake, Helen Shyres, Rachel Spies, Sue Snell and the others with suspension for several days of what they have done to Carrie White and they could not go to the prom. Miss Desjardin and Chris Hargensen involves into arguments because Chris does not obey the rule and Sue Snell starts to dislike Chris.

Sue Snell is dating Tommy Ross, one of the popular golden boys at school, Sue is really upset about her punishment and she feels guilty about what she done to Carrie White. Later, Sue asks Tommy to invite Carrie as his couple to the prom night replacing her in return. Surprisingly, Tommy accepts Sue's wish and invited Carrie to come to the prom with him. Carrie is shocked when she asked to go prom with Tommy. She thinks that Tommy will fool her and laugh at her. At first, Carrie rejects politely because she know that her mother will not let her go. Tommy tries to explain that he do this because Carrie is a good girl and she deserves an invitation then finally Carrie find that Tommy says that honestly and accepts the invitation. Carrie is really excited and prepares a gown for the prom and stitches it by her self. Her mother knows that Carrie is invited to the prom and obviously her mom does not giver her permission to go. Carrie tries to tell her mom that everything will be okay and nothing to worry. But, her mom

become angry and asks Carrie to go to the Closet and pray. Carrie and her mom later get an argument. Accidentally, Carrie throws her mom using her telekinetic ability. Margaret is really shocked that Carrie has that evil power. Margaret says that it is a curse and punishment from God that is given to her and Ralph.

Carrie goes to the prom night without any permission from her mom. Margaret is really upset to Carrie and she tries to plan something to kill her daughter because she thinks that Carrie is a witch. On one hand, Chris plans a sly trap with her boyfriend to humiliate Carrie at the Prom Night. Chris promotes her friends to vote for Tommy and Carrie for the prom king and queen and sabotage the vote cards while her boyfriend set the trap at the stage with pig blood. Of course Carrie and Tommy crown as the prom king and prom queen. Suddenly, pig blood spills out from the ceiling and flushes Carrie. Everybody mock, laughs, and insult Carrie. Carrie's anger is even unstoppable. She is angry. She uses her telekinetic ability to punish everybody in the party. She set the school on fire with her mind power and burns them to death. There are many victims because of this tragedy.

After burning the city, in the same night Carrie go to the home blood and tries to apologize to her mom because she does not obey her mom's order. Suddenly her mother stabs her shoulder with a knife, Carrie fight back, she kills her mother, she loses her control then she kills her mother with her mind power. After that Carrie looks for Chris and Billy Nolan, who are masterminds of the pig blood at the party. She meets them at the Cavalier. Billy tries to hit her with his car, but Billy and Chris hit a building and burn together. At the end, Sue find

Carrie is dying losing much blood, Carrie is dead, and Sue calls the police for help. This tragedy later make the people in the Chamberlain city hate the White family and curse them.

APPENDIXES

APPENDIX 2

OVERALL DATA

No.	Quotation	Page/Line	Answering Problem Number
1.	<p>“Due to the Whites' near-fanatical fundamentalist religious beliefs, Mrs. White had no friends to see her through her period of bereavement. And when her labor began seven months later, she was alone.”</p>	28/14	Theme
2.	<p>“But nobody came out of the Whites' place. Not even the old lady to hang her wash. That's something else—she never hung any undies on the back line. Not even Carrie's, and she was only three back then. Always in the house.” [...] “And Margaret telling the little girl to get herself into her closet and pray. The little girl crying and screaming that she was sorry, she forgot.”</p>	57/20	Theme
3.	<p>“A tampon suddenly struck her in the chest and fell with a plop at her feet.” [...] “the girls were bombarding her with tampons and sanitary napkins, some from purses, some from the broken dispenser on the wall. They flew like snow and the chant became: “Plug it up, plug it up, plug it up, plug it—”</p>	18/2	Theme
4.	<p><i>“You're bleeding!” Sue yelled suddenly, furiously.</i> <i>“You're bleeding, you big dumb pudding!”</i> <i>Carrie looked down at herself.</i> <i>She shrieked.”</i></p>	17/18	Theme

5.	“But the hurt of the small western Maine town may be mortal”	440/5	Setting
6.	“The destruction that came to Chamberlain, Maine, in May of 1979.” [...] “The explosion of Tony's Citgo on upper Summer Street had resulted in a ferocious fire that was not to be controlled until nearly ten o'clock that morning.”	168/5	Setting
7.	“ A TREMENDOUS EXPLOSION HAS ROCKED THOMAS EWIN (U-WIN) CONSOLIDATED HIGH SCHOOL IN THE SMALL MAINE TOWN OF CHAMBERLAIN. THREE CHAMBERLAIN FIRE TRUCKS, DISPATCHED EARLIER TO FIGHT A BLAZE AT THE GYMNASIUM WHERE A SCHOOL PROM WAS TAKING PLACE”	326/2	Setting
8.	“Pundits have been saying for centuries that time heals all wounds, but the hurt of this small western Maine town may be mortal.” [...] “Many of the neat houses have FOR SALE signs on their front lawns.”	440/3	Setting
9.	“By 12:45 on the morning of May 28, the situation in Chamberlain was critical. The school had burned itself out on a fairly isolated piece of ground, but the entire downtown area was ablaze.”	387/5	Setting
10.	“For just a second Carrie stood swaying back and forth between the two yards, and then Margaret White looked upward and I swear sweet Jesus that woman bayed at the sky. And then she started to . . . to hurt herself, scourge herself. She was clawing at her neck	63/5	Setting

	and cheeks, making red marks and scratches. She tore her dress.”		
11.	<p>“Margaret Brigham, who was then almost thirty, began attending fundamentalist prayer meetings.”</p> <p>[...]</p> <p>“Margaret refused to leave until 1960, when she met Ralph White at a revival meeting</p>	115/2	1
12.	<p>“Margaret's father, John Brigham, was killed in a barroom shooting incident in the summer of 1959. “Margaret Brigham, who was then almost thirty, began attending fundamentalist prayer meetings.”</p> <p>[...]</p> <p>“Margaret refused to leave until 1960, when she met Ralph White at a revival meeting.”</p>	114/20	1
13.	<p>“She told us we were living in adultery even though we were hitched, and we were going to hell. She said God had put an invisible mark on our foreheads, but she could see it. Acted crazy as a bat in a henhouse, she did.”</p>	116/9	1
14.	<p><i>“The whole family was strange. Ralph was a construction worker, and people on the street said he carried a Bible and a .38 revolver to work with him every day. The Bible was for his coffee break and lunch. The .38 was in case he met Antichrist on the job.”</i></p> <p>[...]</p> <p><i>“I was scared of the Whites. Real religious nuts are nothing to fool with.”</i></p>	54/6	1

15.	<p><i>“Margaret said that she and Ralph were living sinlessly, without “the Curse of Intercourse.”</i></p> <p>[....]</p> <p><i>“Ralph & I, like Mary & Joseph, will neither know or polute [sic] each other's flesh. If there is issue, let it be Divine.”</i></p>	117/9	1
16.	<p>“Momma, please see that I have to start to . . . to try and get along with the world. I'm not like you. I'm funny—I mean, the kids think I'm funny. I don't want to be. I want to try and be a whole person before it's too late to—”</p>	181/21	1
17.	<p>“The bathroom had a wooden floor that had been scrubbed nearly white (Cleanliness is next to Godliness) and a tub on claw feet.”</p>	78/9	1
18.	<p>“Boys. Yes, boys come next. After the blood the boys come. Like sniffing dogs, grinning and slobbering, trying to find out where that smell is. That . . . smell!”</p> <p>[....]</p> <p>“In cars. Oh, I know where they take you in their cars. City limits. Roadhouses. Whiskey. Smelling . . . oh they smell it on you!”</p>	183/7	1
19.	<p>“Momma was right, that the only hope of safety and salvation was inside the red circle. “For strait is the gate,” Momma said grimly in the taxi, and at home she had sent Carrie to the closet for six hours.</p>	47/8	1
20.	<p>“Rust stains dripped down the porcelain below the chrome spout, and there was no shower attachment. Momma said showers were sinful.”</p>	78/9	1

21.	“She had fought Momma tooth and nail over the Christian Youth Camp, and had earned the money to go herself by taking in sewing. Momma told her darkly that it was Sin, that it was Methodists and Baptists and Congregationalists and that it was Sin and Backsliding”	46/11	1
22.	“Momma and Daddy Ralph had been Baptists once but had left the church when they became convinced that the Baptists were doing the work of the Antichrist. Since that time, all worship had taken place at home. Momma held worship on Sundays, Tuesdays, and Fridays. These were called Holy Days. Momma was the minister, Carrie the congregation. Services lasted from two to three hours.”	102/6	1
23.	“Go to your closet. Pray in secret. Ask forgiveness for your sin.” [.....] “Momma began to force Carrie toward the blue glare of the closet. “Pray to God and your sins may be washed away.”	109/4	1
24.	“For just a second Carrie stood swaying back and forth between the two yards, and then Margaret White looked upward and I swear sweet Jesus that woman bayed at the sky. And then she started to . . . to hurt herself, scourge herself. She was clawing at her neck and cheeks, making red marks and scratches. She tore her dress.”	63/5	1
25.	“The tiny pencil broke in her hand, and she gasped. A splinter had scratched the pad of one finger, and a small bead of blood welled.” “You hurt yourself?” “No.” She smiled, but suddenly it was difficult to smile. The sight of the blood was distasteful to her	293/17	1

26.	“The only way to kill sin, true black sin, was to drown it in the blood of (she must be sacrificed)” “A repentant heart. Surely God understood that, and had laid His finger upon her.”	279/10	1
27.	“Momma, listening to Tennessee Ernie Ford singing “Let the Lower Lights Be Burning” on a Webcor phonograph (which Momma called the victrola, or, if in a particularly good mood, the vic)”	99/4	1
28.	“Momma sat beneath the plaster crucifix tating doilies and bumping her feet in time to the song, which was one of her favorites. Mr. P. P. Bliss, who had written this hymn and others seemingly without number, was one of Momma's shining examples of God at work upon the face of the earth.”	99/11	1
29.	“Of course she was strange,” Estelle Horan tells me, lighting a second Virginia Slim a moment after stubbing out her first. “The whole family was strange.	54/3	2
30.	“Ralph was a construction worker, and people on the street said he carried a Bible and a .38 revolver to work with him every day. The Bible was for his coffee break and lunch. The .38 was in case he met Antichrist on the job” [...] “ I was scared of the Whites. Real religious nuts are nothing to fool with. Sure, Ralph White was dead, but what if Margaret still had that .38 around?”	54/7	2
31.	“Found painted on the lawn of the house lot where the White bungalow had been located: CARRIE WHITE IS BURNING FOR HER SINS JESUS NEVER FAILS”	447/11	2