

Comparative Analysis of Nathaniel Hawthorne the Scarlet Letter and Arthur Miller the Crucible

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Abstract:

Two of America's most noteworthy scholars, Nathaniel Hawthorne and Arthur Miller have turned into the most imperative mediatorsoif the Puritan to the world. Reference book volume on Miller has been an undertaking affection and revelation. Nathaniel Hawthorne has been known as the first soul of American writing. Mr. Miller's plays are established in a reasonably basic perspective on American life and impelled by the extraordinary individual conviction of a man who cares what he expounds on and expounds on something that matters. Miller is regularly matched with Nathaniel Hawthorne, topics that show up in his work have frequently been inspected in connection to different journalists also. As anyone might expect, 'The Crucible' is frequently considered with 'The Scarlet Letter'. The prohibitive and smothering puritanical society basic connection between 'The Crucible' and the Scarlet Letter. The Puritans had a seriously imperative part in the game plan of Early America, and furthermore a religion that influenced our underlying American Society. These two explicit writers who made out of Puritan times passed on in their substance, the likeness' of religion discipline, and infidelity in the Puritan society of seventeenth Century.

Keywords: Puritan, The Letter "A", witch, sin, Witchcraft

Introduction

Literature has reliably been an impression of life; it reflects the social gatherings, and offers pleasure to the perusers, In solicitation to upgrade a confounding structure out of a particular bit of creating, creators, use blend of forming contraptions, stylish gadgets and frameworks that give distinctive ways to deal with oversee making an unprecedented scholarly work. Literature is a segment of any human culture at whatever point and spot. As jackques Derrida sees in "Demeure: Fiction and Testimony" the word literature starts from a Latin stem. It can't be withdrawn from its Roman-Christian European roots. As demonstrated by English Dictionary, "Literature" was first used in our present sense similarly starting late. In fact, even a significance of "literature" as including journals, history, gathering of letters, learned treatises, etc., similarly as lyrics, printed plays¹. Literature consider is a cycle of examining, getting, examination and comprehension. We are motivated by the literature on sense making. Focusing on a particular district of American literature, every novel or dynamic works have focuses or rule musings that the essayist need to stretch out and delineated to the perusers. Subjects are the major and normally univereal considerations explored in a masterful work.

¹Miller, Hillis. *On literature*. Routledge, 2003.

The activity of the peruser in Hawthorne and Hemingway's works had pulled in the thought of reporters even before the rising of present day gathering hypothesis made such thought part of an essentially settled methodology of theoretical allow. The unusual energetic power of his fiction inverse the objective, unmistakably nonmotional nature of his style showed a confounding weight in his creation which could be settled just by including what was essentially the component of a "proposed peruser" in the works, whose "programmed enthusiastic response" was seen as a central bit of the essayist's conceptual strategy.²

Hemingway dependably figures out how to pick words solid, explicit, all the more ordinarily discovered, more Anglo-Saxon, easygoing and conversational. He only occasionally utilizes modifiers and conceptual things, and stays far from confused linguistic structures. Hemingway's quality is apparent in his short sentences and quite certain subtleties. Those short sentences are highly stacked with the strain that he finds in daily life. Where he does not use basic and short sentences, he interfaces the various parts of the sentence in a direct and consecutive manner, regularly connected with "and". "His utilization of short sentences and passages and incredible and positive language, and the intentional shirking of dazzling descriptive words are a portion of the hints of his initial journalistic practices."

The impact of Hemingway's language style is incredible. In the last part of his life, Hemingway was known as "Father Hemingway". It alludes for the most part to his commitment to the advancement of another composition style in America—the casual style. A faultfinder named Storm Jameson talking about "The Craft of the Novelist" in the January 1934 issue of *The English Review*, she propelled a clarification of Hemingway's fame: It is this effortlessness, this intrigue to out crudest intrigued, which clarifies Hemingway's prosperity... In English at any rate his prosperity has been generally with the savvy people³. In promoting speak, "Hemingway" has turned into a brand – to such an extent that he is the main present day artistic figure profiled by Robert (Cottrell(2010) in "Symbols of American Popular Culture"⁴. Nathaniel Hawthorne was a producer, and creator's express their sentiments, and from various perspectives, their overall population. Hawthorne changed the overall population of that time through media; his books. They were not all "most basic hits" anyway a couple of them created among others. He clarified the darker side that mankind has, and what influences it has on individuals. This new point of view through his books in the media was a touch of the changing society and enthusiasm around then in America. Alvis in his book "Nathaniel Hawthorne as Political Philosopher: Revolutionary Principles Domesticated and Personalized" communicates that Hawthorne and individual American specialists "took upon themselves an undertaking of depicting America, the nation".

Puritan Society

In Seventeenth Century New England, no good individual scrutinized that lady's pace was in the home. By the laws of massachusetts as by those of England a wedded lady could hold no property of her own. When she progressed toward becoming spouse she surrendered everying to her significant other and gave herself only to dealing with his family unit. Puritan Writers, for example, William

²Smith, Paul. "New critical approaches to the short stories of Ernest Hemingway". Duke University Press, 1990.

³Jameson, Storm. "The Craft of the Novelist." *The English review, 1908-1937* (1934): 28-43.

⁴Cottrell, Robert C. "Icons of American Popular Culture: From PT Barnum to Jennifer Lopez". Routledge, 2014.

perkins had recognized the requirement for "healthy lawes" in an authentic culture, they had put their fundamental accentuation upon religion and the shared perfect for social strength. At the point when these demonstrated not exactly successful, legitimate foundations accepted a job of essential as opposed to just supplemental significance. Step by step, individuals came to perceive that litigation was a valuable operator of efficient and alluring social change⁵. Puritanism was more than religious philosophy. Genuine confidence included a sensitive adjusted among reason and feeling. Information was critical in that it provided guidance to devotion. Information without passionate confidence had no esteem. William Ames's *Marrow of Theology* one of the great works of Puritan orderly philosophy, opens with the caution that "religious philosophy is the teaching or taching of living to God," and peers all the more every now and again remarked on the Puritan's way to deal with the ethical life than on their regulations. The puritan development needed to surmount impressive obstructions. The religious foundation that Puritans set out to change had the support of the state⁶.

As indicated by Francis J. Bremer(2009) expressed that the connection between religious confidence and political culture has for quite some time been a staple of open talk. "Purians" and "Puritanism" are terms liable to be summoned in such talks, in spite of being reference to hundreds of years old religious subjects. The word 'puritan' is probably going to be related with "smug," "explicitly quelled," "prohibitionist," "rubberneck snoops". Social Critic H.L. Mencken to characterize puritanism as "the dread that somebody, some place, might be upbeat". The picture of puritans as theocrats, regicides, witch-burners and intolerant hersy seekers has for quite some time been dug in pop culture. Puritanism did not start as an unmistakable confidence but rather as a change development inside the English protestant church in the 16th century. Puritans were Christians that looked for toshape their lives as per God's will⁷.

In a hierarchial society control was connected to status, and the job of the equity offered Puritans decency just as a proportion of capacity to contradict the desire of the crown. "They along," composed Calvin of the lesser French officers, "may shield genuine religion against blasphemous rulers." moreover, Puritan tenet requircipline.from "grave and religious magistrated the network be free of good corruption, and the equity was viewed as ensuring a general public in the imperative sense⁸. While Puritan emphasized the communal watchfulness of the covenanted, they kenew that their communitgies includes the unregenerate who would require

Hawthorne's novel that was about the persecuting the saintly Hester Prynne for adultery with her weak-willed priest, Arthur Dimmesdale, could lay plausible claim as one of a handful of the best American novels that were ever written. Ironically, Hawthorne's writing was about the relationship between sins and guilt at least in partial way for expiating the personal guilt that he had about the role of one of his ancestors as a bullying judge in the Salem that trials. In addition to that, he changed the spelling of Hawthorne as he added a "W" with the aim of distinguishing himself from Judge Hawthorne⁹.

⁵Morgan, Edmund S. *The puritan family*. Ravenio Books, 1970.

⁶Bremer, Francis J. *The puritan experiment: New England society from Bradford to Edwards*. UPNE, 2013.

⁷Bremer, Francis J. *Puritanism: A very short introduction*. Oxford University Press, 2009.

⁸Bremer, Francis J. *Puritanism: A very short introduction*. Oxford University Press, 2009

⁹Daniels, Bruce. *New England nation: the country the Puritans buil't*. Springer, 2012.

Letter and Crucible

Hawthorne's *The Scarlet Letter* (1850) the crowd awaits Hester Prynne while she got released from jail. The Grass Plot Before the Jail, in Prison Lane, on a summer morning about over 200 years ago, was full with quite a large number of Boston inhabitants, all focused on the iron-clamped oaken door. Among any other population, or at a later period in New England's history, the grim rigidity which terrified the bearded faces of those people would have augured some terrible business going on. It could have promised nothing less than the awaited execution of some noted offender, on whom the sentence of a legal tribunal had but confirmed the public sentiment judgement. However, in that early ruthlessness of the Puritan character, such inference wouldn't so indubitably be drawn. It could be that a slow bond-servant, or an undutiful child, whom his parent had given over to the civil authorities, was about to be disciplined at the whipping-post: It could be that an antinomian, a Quaker, or some other unorthodox religionist, was about to get scourging out of the town, or an idle and vagrant Indian, whom the firewater of white men made violent around the streets, was about to be driven with strips to the shadow of the forest. It could as well be that a witch, such as old Mrs Hibbins, the bitter-tempered widow of the magistrate, was about to be killed upon the gallows. In any of the cases, there was quite much of the same solemnity of demeanour on the spectators' part; as befitted a people amongst whom religion and law were nearly the same, and in whose character both were infused in a very thorough way, that the smallest and severest public discipline acts were similarly made awful and venerable. Meager, however, and cold was the compassion which a offender could look for from such bystanders at the scaffold.

Arthur Miller wrote the "*The Crucible*" play that was presented in Broadway in 1953 at the peak of obsession of anti-liberal hysteria that was known as McCarthyism, which was whipped up by Joseph McCarthy, a Senator of Wisconsin as he pursued Communists that as he claimed, were sabotaging the USA government. The play's condemning of McCarthyism was quite wonderful, courageous, and timely but, ironically, for the sake of condemning a witch hunt against a group of people, Miller led his own witch hunt against another group, the Puritans, and smeared a subtle historical canvas with a broad tar brush.. Arthur Dimmesdale in the *Scarlet Letter* and John Proctor in the *Crucible* are comparable from multiple points of view. As it might be appeared nonetheless, Dimmesdale is tormented by his wrongdoing while Proctor, despite the fact that he denounces himself for his mix-up, sees the uncontrolled spread of preference in Salem and comprehends that transgressions of those that imagine heavenliness are substantially more prominent. Both of the stories in this manner manage mass daze and show man to be inclined on tainting even religion and the standards of good and equity¹⁰.

Symbolized By The Letter "A"

In Antiquity, "The Letter "A" was called the litterasalutaris, the salutary or saving letter. During voting in tribunals, the elders placed small tablets in an urn. On each table was inscribed a letter generally the first letter of a word. "The Letter "A" was an abbreviation of absolve(1 absolve). Sometimes it could also take on the meaning of antique, and therefore meant a rejection of a law. For the Greeks on the other hand, it was the sign of a bad omen. When uttered during a sacrifice. The Greeks and Romans used letters to represent musical notes. A was the first note of the hyperbolic tetrachord, the lowest tone on the musical scale. During the eleventh century, when the

¹⁰Stewart, Paul R., and Terry J. Dibble. *The scarlet letter*. Cliff Notes, 1988.

notes were renamed UT, RE, ME, FA, SOI, LA, SI(which later became DO, RE, ME FA, SO, LA, TI), it was noted that the A of the Ancients corresponded to the low-octave LA. As a result, the letter A became the LA tone. The notation corresponds to Anglo-Saxon and Germanic music nomenclature(CD,E,F,G, A,B), wherein the letter A represent the note LA. In ancient treaties on chemistry, AA or AAA represent amalgam. In medical ordinances, aa or ana(from the Greek analogos, "proportionate") means "equal parts.". In ancient European religious calendars, the Letter A corresponds with Sunday. AD is the abbreviation of anno domini(in the year of [our lord]. A is the symbol for angstrom (10^{-10} meters). The letter once stood for azote, nitrogen. This element is now represented by the letter N, from its formerly name nitrum. An "A" in a circle is the symbol of anarchy. In English "A" is an indefinite article¹¹.

Hawthorne's famous novel, "The Scarlet Letter", set in seventeenth century Puritan Boston, the book tells is about Hester Prynne, who is required to sew the letter "A" on her dress after discovering her adultery. Imagine what it would be like if such punishment was enforced nowadays. What if anyone who had sex out of wedlock was required to wear a Scarlet "A" for adultery or "S" for Shame. Hawthorne uses the imaginative and symbolic form of the romance to alleviate the impression of the unusual themes in his novel. The "Scarlet A" is endemic, and even though it would indicate different things to different people, the understanding will always revolve around the main idea about a woman being wrongly punished because she broke the rigid society rules. In Hester's New England, the punishment for female adulterers and unwed mothers was extreme. They were pilloried, imprisoned, banished and by law, required "to wear a two in High capital "A" to stand out against the background of the wearer's cloths¹². Hester was enforced to wear "A" as a form of accusatory brand, "A" for Adulteress, but she reinterprets the symbol by embroidering it extravagantly and later by suggesting other meanings for it such as Angel and Ability. The symbol ultimately escaped the context of the novel, and wide ranging interpretations accrued. Hawthorne himself set in motion the ambiguity of the monogram. Critics Shari Benstock argued that while Hester's body "is both an agent of human reproduction and a field of representation," Pearl "is the scarlet letter in human form". For Pearl the "A" stands for adored, though Hester's unflagging adoration of Pearl is occasionally tampered by the child's effervescent devilishness. Boston regards Pearl as an "infant of pestilence" others as "demon offspring" sent "through the agency of [her]mother's sin for promoting some foul and wicked purpose; still others as "some such half-fledged angel of judgement whose mission [is] to punish the sins of the rising generation"¹³.

Symbol of Sin And Social Rejection

The "crucible" of the title is a place where something is under great heat for purifying its nature-as are the central characters of Hale, Proctor, and Elizabeth. Each one of them endures intense suffering too emerge as better, more self-aware people. Complicated imaginings are produced via the concerns and language of the play-ideas of heat and light against cold and dark are played off against our widespread concept of heaven and hell, good and evil. For the Salem's people, the devil is alive and near them in the dark forest, which represents hell that needs being avoided at the cost of sin, and religious people stay home during nights. The main one of the sins is sex that was notoriously

¹¹Pflughaupt, Laurent. "Letter by letter: an alphabetical miscellany." Princeton Architectural Press, 2007.

¹²Jones, Buford, et al. "Current Hawthorne Bibliography." *Nathaniel Hawthorne Review* 19.1 (1993): 22-43.

¹³Henderson, Desiree. "Embroidering the Scarlet A: Unwed Mothers and Illegitimate Children in American Fiction and Film by Janet Mason Ellerby." *Studies in the Novel* 47.4 (2015): 573-575.

associated with Satan by the way of original sin. The imaginings turn more complicated as Miller plays with the readers' anticipations. It becomes hard deciding with which one of the body of imagery the reader most sympathizes¹⁴. The dangers of orthodoxy and desire are part though which Miller represents the puritanical fear of sex. The girls go the dark woods to indulge in their sexual fantasies, as they are given no room to do so in fiercely restricted society. Sexual repression within this puritanical community is revealed to be a major factor in the troubles that ensue. It is also a determining factor in the behavior of many of the play's characters. For Salem's people, the devil was alive and near them in the dark forest. Miller allows the forest to represent hell, to be avoided at cost of sin. The main sin is sex, which is notoriously associated with Satan by the Christian view of Original sin. A Central Irony of the play is that by concentrating so hard on sins, the religious right, which is represented by Parris and Danforth, becomes sinful and turned from the Lord. Proctor accused Parris that he preached too much "hellfire and bloody damnation" and does not say much about God; this become a kind of revelation as Parris and the Judges becomes increasingly devilish in the way they treat others, condemning innocent people to death on spurious evidence¹⁵.

Because ostracism is a form of social rejection, these paradigms contributed greatly to the understanding of ostracism. Pfister (1991) contends that "The Scarlet Letter" reveals its author's anxiety about women's impending rejection of "middle-class angelhood" and the looming revolution in gender roles¹⁶. By contrast, Hester who wears the scarlet letter as the symbol of sin and social rejection, has a passport to freedom. Because she is marginalized by the Puritanical society of Boston, she is able to enjoy a spiritual freedom that the other women cannot even imagine: "The scarlet letter was her passport into regions where other women dared not tread". The Scarlet Letter studies therefore the inner corruption and falsehood of the Puritanical society in America. The two main characters, who are united through their sin, reveal two different attitudes when confronted with the force of mass superstition and prejudice. Hester, who wears the burning scarlet letter on her chest, is able. However, Proctor is very different from Dimmesdale. While he regrets his deed, he maintains his sovereignty and reason in the midst of the Puritanical hysteria. He is a believer and he also loves his wife, and therefore discontinues the relationship with Abigail. When the young girl is caught in the forest with a gathering of women and people begin to suspect witchcraft, she saves herself and blames Tituba for having compacted with the Devil¹⁷. The hysteria begins as the girls who were caught dancing in the woods declare having been lured by witches. This generates a complicated web of accusation and subsequent trials. People are condemned with no visible proof when the girls state they have been lured by dark spirits. Under the outward show of purity, the society judges and condemns the innocent with no other proof than the persuasive acting skills of young girls who faint, scream and fall ill in the presence of those who are supposed evil. In the end, all the people who are managed to maintain their rational thinking and their sanity during these proceedings are condemned.

Utilization Of Light And Shading

Another such diagram of the motivation of contemplations and emotions from the two works is found in the use of shading and light. In *The Crucible*, Miller portrayed Salem as a local location

¹⁴Abbotson, Susan CW. "Student Companion to Arthur Miller." Greenwood Publishing Group, 2000.

¹⁵Miller, Arthur. *The crucible*. Bloomsbury Publishing, 2015.

¹⁶Ahmed, KanizKhwaja. *Human Image in the Plays of Arthur Miller*. Diss. Aligarh Muslim University, 1994.

¹⁷Reis, Elizabeth. "Damned women: sinners and witches in Puritan New England." Cornell University Press, 1999.

populated by close to nothing, diminish houses, involved by pretty much nothing, dull people. A spot where the principle vitality was in the flame and brimstone of the hellfire-breathing Reverend Parris' lessons. This proportion of portrayal (or nonattendance of it) was adequate to fill the requirement for which Miller created the play¹⁸. Nathaniel Hawthorne, while having the equivalent, dull proposals, used all of the shades of dim in his palette. The use of light and shading in *The Scarlet Letter* was basic in communicating the sentiments of the story and thusly transformed into the subject. Notwithstanding the way that there is a lot of dull - or shades of dim - used, the book has (not in any manner like *The Crucible*) relaxes up it- - , for instance, in the Indian and sailor apparel. Moreover, the move from light to dull in explicit scenes supplements the feelings of the characters. One such case is Hester and Dimmesdale's social affair in the forested areas; when Hester lands with Pearl, the timberland's trademark tones are checked just as by the accuse felt by the sweethearts. The little light that makes sense of how to channel through spotlights on pearl while dismissing Hester with the objective that it caused the peruser to recall Pearl's faultlessness and the transgression that brought her to be. The scene changes, in any case, when Dimmesdale arrives (that is, they immediately neglected their wrongdoing for the enjoyment of being as one with their tyke in a virtual family), the sunshine presently illuminates the entire boondocks, just as pushing off the cover of fault and harshness and showing its real self, also as Hester and Arthur did. The use of light and dark does suggest the complexities of "The Scarlet Letter"¹⁹

As the judges portray it, the Puritanical society attempted to pulverize noxious absolutely and keep up only the extraordinary. Inquisitively, when John Proctor is looked with a near scrape to that of Dimmesdale, he reacts correspondingly. The court temps John Proctor to sign an introduction of sew and to continue with his reality with his pregnant life partner. The allurements is extensively increasingly critical as the two have as of late exculpated one another and rediscovered their friendship and their need to live. In the long run regardless, Proctor sign his name to a lie: "Because it's my name! Since I can't have another in my life! Since I falsehood and sign myself to lies!. Since I am not worth the clean on the feet of them that hang!". Like Dimmesdale, he can't get a bogus position in the open field remembering the ultimate objective to save himself and along these lines pick end over trickiness. Both *Scarlet Letter* and *the Crucible* uncover the internal functions of the stifling Puritanical World. Trying to pummel guileful absolutely, the Puritanical world truly destroys value and validity.

Conclusion

This complete study is to take a look at the disloyalty discipline toward the estimation of religiosity on Hawthorne's *The Scarlet Letter* and Miller's *The Crucible*. The goals of this examination are (a) to the eventual outcome of the estimation of religiosity of the comparable hypothesis about the effect of Puritanism to the treachery discipline on the two academic works; and (b) to give new understanding, that the overall power could give a strong effect to history in which the maker simply accept a little part to reflect the wholeness of the history. This investigation moreover can be arranged as an abstract research. As the eventual outcome of this examination, I found the deficiency in the Puritan course of action of law, where an impressive part of the reprehensible go unpunished. This suggests

¹⁸Downs, William Missouri, and Erik Ramsey. "The art of theatre: Then and now." Cengage Learning, 2012.

¹⁹Coale, Samuel Chase. *In Hawthorne's shadow: American romance from Melville to Mailer*. University Press of Kentucky, 2015.

they had not significant religiosness inside their heart to understand the estimation of goodness and mankind.

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