

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



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Abstract

This study manages near writing which is center around the religious esteems and punishments of adulterous affair. It looks at the infidelity discipline in the estimation of religiosity connected in the two abstract works "The Scarlet Letter" and "The Crucible". Both are set in Puritan New England in the seventeenth century and spin around the unforgiving law implementation of the time. The reasons for the examination are centers around the consequence of the estimation of the relative hypothesis about the impact of Puritanism to the infidelity discipline on the two scholarly works and gives new understanding, that the overwhelming force could give a solid impact to history in which the creator just assumes a little part to mirror the wholeness of the history. The Puritans had an intensely imperative part in the arrangement of Early America, and in addition a religion that affected our initial American Society. These two specific essayists who composed of Puritan times passed on in their content, the similitude's of religion discipline, and infidelity in the Puritan people group of seventeenth Century.

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

Introduction

Both the Scarlet letter and the Crucible portray the hysteria produced by the exceptionally prohibitive and smothering strict society. Both Nathaniel Hawthorne's Scarlet Letter and Arthur Miller's are

investigations of religious superstition which caused a mass incoherence in the Seventeenth Century Puritanical America. The Scarlet Letter portrays numerous points of interest of the life of a women in a Puritan people group and her contention with their convictions. Corrupt occasions submitted were brutally treated in those circumstances; today these circumstances are managed state-of-the-art arrangements. The witchcraft trials that occurred around then are a case of the infectious impact that superstition had on Society. This general public has been the objective which numerous creators have picked to set the books in. The point of Puritan life contains an expansive rundown of viewpoints that can without much of a stretch contrasted with each other in a few distinct books.

Scarlet Letter and Crucible

Both Scarlet letter and the Crucible depict, in the meantime the general public that made conceivable various violations to be conferred for the sake of religion and great and a few people that battle and partiality and mass superstition. Two determinations that broadly expound on a portion of the diverse part of the Puritan People are The Crucible, by Arthur Miller and The Scarlet letter by Nathaniel Hawthorne. The strict society of seventeenth Century America endeavored to smother human enthusiasm and to numb creative ability. With a specific end goal to dissimulate their own particular interests, individuals started searching for wrongdoing in alternate individuals from

group. Intoxicated by what saw as their heavenly mission, which expected them to cleanse the group of shrewdness, the general population of Salem started yielding different quantities of society to fulfill their want for discipline and requital. 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 equity. Strangely, both of the works are fixated on the possibility of infidelity. Arthur Dimmesdale, a cleric, Communists infidelity with Hester Prynne and needs to live with this spot on his still, small voice while lecturing sacredness to others. John Proctor, a standard man living in Salem, has a two-faced association with Abigail Williams the reverend Parris' niece. In the two cases, the infidelity sets the scene for the social daze that bolsters on the suspicious of wrongdoing and malevolence inside the community. In the *Scarlet Letter*, Hester Prynne brings forth a young lady while her significant other is missing from the town. While Hester's sin is easily discovered by the eager society, Dimmesdale's adultery remains hidden.

Symbolized By The Letter "A"

This is symbolized by the letter "A" the red letter, that Hester needs to wear over her chest for whatever is left of her life. Allegation of witchcraft soon emerge also, and the two-faced lady is fiercely expelled from society. She winds up living on the edges of the town, where she raises Pearl without anyone else. The young lady is relatively taken from her by the general

population of the town, however she figures out how to keep her with the assistance of Dimmesdale. Hester was straightforwardly conceded her wrongdoing while she tenaciously shows her disgrace before the other individuals however Dimmesdale needs to keep his actual nature covered up. This isn't just the consequence of circumstances be that as it may. Hester's psyche and her soul enable her to be free. She has confidence throughout everyday life and the likelihood of good and joy past transgression. For Dimmesdale nonetheless, his wrongdoing is likewise the end and it hints his passing. His soul can't feel free any longer: as a Christian he realizes that it is difficult to delete his past and abandon his transgression. All however the book, Dimmesdale battles with a steady reality. He knows he is blameworthy and furthermore realizes that his in can't be reclaimed through natural atonement, yet regardless he scans for a beam of light to enlighten him and guide him towards salvation. The perpetual misrepresentation and act he must be placed before the group is the thing that in the end squashes his soul. He realizes that he can't change himself in order to escape information of his wrongdoing. At last, Dimmesdale can't consider procuring another character and leaving the town, as Hester urges him to. Symbolically, he declines to surrender his name and therefore get away from the insult of the group: Give up this name of Arthur Dimmesdale, and make thyself another, and high one, for example, thou canst wear without dread or disgrace". On account of the heaviness of social traditions and requests a name is connected to the individual yet does not really discuss a man's character. Dimmesdale's dilemma is that, as an adherent and a basically decent man, he is torn separated by the information that he is a delinquent and he can never again perform really great deeds. This is additionally why he is unequipped for leaving the place as Hester had asked him: Dimmesdale is attached to the group as a

result of his transgression. He can't escape along these lines the space that torments him and keeps him detained.

Symbol Of Sin And Social Rejection

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".

On the other hand, Dimmesdale cannot free his mind and think beyond the conventional social standards and laws: "The minister... Had never gone through an experience calculated to lead him beyond the scope of generally received laws...". 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.

On the other, Arthur Dimmesdale has to wear the mark of his sin secretly. The symbolic scarlet letter is burning his soul and the shame eventually destroys him. The letter that his lovers wear is a symbol of the action of social force in an agitated time. It represents the thirst of the Puritanical society for exposing and cruelly condemning sin. Arthur Miller's *Crucible* portrays the same Puritanical Society in America in an even more revealing way. The title is very significant: on the other hand, the crucible is an allusion to the witches' melting pot, the cauldron they use in order to prepare the spells; on the other, the crucible is a symbol for Puritanical hysteria with great artistry. Significantly, the social delirium is caused by Abigail Williams, a selfish and passionate young

woman who cannot accept the fact that John adulterary.

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 Devil". 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. Jon Proctor and his wife are also waiting to be hanged, along with other honest people who perceive the intricate web of lying and deception and refuse to bend to it. Their spirits dismiss the requests of the general public to sell out the other individuals keeping in mind the end goal to fulfill their hunger for vindicate: "You should understand, sir, that a man is either with this court or should be meant something negative for it, there be no street between. This is a sharp time now, an exact time - we experience no longer in the gloomy evening when malicious blended itself with great and dumbfounded the world. Presently, by God's elegance, the shining sun is up.... "

Utilization Of Light And Shading

Another such outline of the inspiration of considerations and feelings from the two

works is found in the utilization of shading and light. In *The Crucible*, Miller depicted Salem as a residential area populated by little, dim houses, occupied by little, dull individuals. A place where the main energy was in the fire and brimstone of the hellfire-breathing Reverend Parris' sermons. This measure of depiction (or absence of it) was sufficient to fill the need for which Miller composed the play. Nathaniel Hawthorne, while having the same, dull suggestions, utilized every one of the shades of dark in his palette. The utilization of light and shading in *The Scarlet Letter* was critical in expressing the feelings of the story and along these lines turned into the theme. In spite of the fact that there is a great deal of dark - or shades of dark - utilized, the book has (not at all like *The Crucible*) softens up it-- , for example, in the Indian and mariner clothing. Additionally, the move from light to dull in specific scenes complements the sentiments of the characters. One such case is Hester and Dimmesdale's gathering in the woods; when Hester lands with Pearl, the timberland's characteristic hues are curbed as though by the blame felt by the sweethearts. The little light that figures out how to channel through spotlights on Pearl while disregarding Hester with the goal that it helped the peruser to remember Pearl's blamelessness and the sin that brought her to be. The scene changes, nonetheless, when Dimmesdale arrives (that is, they quickly overlooked their sin for the delight of being as one with their tyke in a virtual family), the daylight now lights up the whole backwoods, as though pushing off the shroud of blame and bitterness and demonstrating its actual self, similarly as Hester and Arthur did.

As the judges depict it, the Puritanical society endeavored to devastate malicious totally and keep up just the great. Curiously, when John Proctor is looked with a comparative quandary to that of Dimmesdale, he responds similarly. The court temps John Proctor to sign a

presentation of knit and to proceed with his existence with his pregnant spouse. The allurements are considerably more noteworthy as the two have quite recently pardoned each other and rediscovered their affection and their want to live. Eventually in any case, Proctor signs his name to a lie: "Because it is my name! Since I can't have another in my life! Since I lie and sign myself to lies!. Since I am not worth the clean on the feet of them that hang!" (Miller, 2003, Page. 167. Like Dimmesdale, he can't receive a false position in the public arena keeping in mind the end goal to spare himself and in this way pick demise over deception.

Both *Scarlet Letter* and *The Crucible* reveal the inward workings of the stifling Puritanical World. Endeavoring to pulverize insidiously totally, the Puritanical world really annihilates equity and genuineness.

Conclusion

This exploration is to look at the infidelity discipline toward the estimation of religiosity on Nathaniel Hawthorne's *The Scarlet Letter* and Arthur Miller's *The Crucible*. The objectives of this examination are (a) to the aftereffect of the estimation of religiosity of the similar hypothesis about the impact of Puritanism to the infidelity discipline on the two scholarly works; and (b) to give new understanding, that the prevailing force could give a solid impact to history in which the creator just assumes a little part to mirror the wholeness of the history. This exploration additionally can be sorted as a subjective research. As the aftereffect of this examination, I found the shortcoming in the Puritan arrangement of law, where a considerable lot of the blameworthy go unpunished. This implies they had not profound religiosity inside their heart to comprehend the estimation of goodness and humankind.

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