Kasdi Merbah Ouargla University
Faculty of Letters and Languages
Department of Letter and English Languages

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Submitted by: Belkiss HADJKOUIDER
Asma KHOULDAT

Intolerance in American Politics in
Arthur Miller’s The Crucible

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Before jury:

Mr. Djelloul BOURAHLA          Supervisor          UKM-Ouargla
Mr. Mohammed Seghir MALIMI      President          UKM-Ouargla
Mrs. Farida SADOUNE             Examiner         UKM-Ouargla

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Dedication

I dedicate this modest work to:

My dear parents who bring me to life and taught me the importance of education and helping me go through all what I have been in.

My sisters, Serine, Chahrazad, and the dearest Mimi.

My dear brother Abdo, and my wonderful Ankle Nadir who supported me a lot.

My best friends Mona Latifa, and Haloom

My crazy friends whom I lived within the university campus
Salima, Himo, Sabah, Fatoom, Mabrouka, Mariyouma, and Fadila.

Without forgetting Badra, Rekaya, Khadidja, Nora and of course Asma whom I really cannot imagine the university without them.
Dedication

I dedicate this work to all my family members especially to my
dear parents for their support

To my sisters ‘Hadjer, Sara, Hoda, Sadjeda

To my little brother ‘Youness’

And I never forget my dear friends whose I am glad to meet them during
my study in the university.Nora, Rokaya, Ahalam, Badra, Mariam, and to
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General Introduction
General Introduction

American literature throughout eras has reflected society in many ways and aspects especially American politics. In fact one of the major themes of American literature over many centuries has been the practice of democracy. Although many works have highlighted freedom as the most important aspect of American democracy, many others have shown that it is also characterized by intolerance. The literary works that have dealt with this theme of intolerance have attempted to show the ways in which there is a paradox in American democracy. Intolerance that appears in American democracy is characterized by giving voice to some voices and silencing others that are seen as a threat to domestic and foreign policy. The focus of this study is to show how Americans and decision makers in America during 1950s reacted irrationally, and took whatever measures necessary to expose and destroy the Communists in America including violating civil rights, social profiling and exaggerating the truth, all of which become a form of jingoism.

1. Aim of the Study

The aim of the study is to highlight intolerance in American politics in two different historical eras as to show the inherent paradox in American democracy. Our intention is to show the ways in which American literature is an effective medium through which these historical and political ramifications could be engaged. For the purpose at hand we have elected Arthur Miller’s play *The Crucible* as our case study.

2. Statement of Problem

We investigate the ways in which intolerance and democracy are in conflict in Miller’s *The Crucible*.

3. Hypothesis

We hypothesize that American democracy could be used as a veil or a mask to hide intolerance in its politics; a way to exclude others’ views, and reject what may seem politically incorrect.

4. Research Questions

In order to address the hypothesis and objectives at hands, we have set the following research questions:

1. What are the similarities between the intolerance of the late 1690s and the 1950s?
2. To what extent are American politics and society intolerant according to the play?

3. Who is responsible for intolerance in American politics according to Miller?

4. What is it that led to this intolerance? And what consequences it left?

6. Methodology

We basically rely on The New Historicism theories and concepts of “Gallagher and Greenblatt” because it is a type of literary criticism that deals principally with the importance of local political and social contexts for the understanding of literary texts. We will use new historicism to look at how The Crucible uses the Salem witch trials that occurred in the late 1600s to explore events related to a present situation during the time of the McCarthy Era.

To analyze the play we will follow New Historicism principles by providing the events that occurred in Miller’s life; those that influenced him like his political views; the his social order; what was happening during the time when the play was written; what were the reasons for Miller behind writing the play?, and whether he succeed in conveying his intention to the reader or not. All that will work with the meaning of the text what Greenblatt called the cultural dynamic of the text. Our focus will be on characters’ principles of the play in which there behavior will show us the economic, political, social as well as religious statues of the puritans’ era. By examining those aspects we will depict the similarities between the events of 1690 and 1950

7. Structure of the Study

This work is divided into three chapters:

The first chapter deals with the historical, political and personal background of the two periods namely 1692 and 1953. It includes three parts, the first deals with the Puritans of Massachusetts. We will shed light on their social and political life. The second deals with America in the fifties. In the third part we will explore the personal background of the American playwright Arthur Miller.

The second chapter focuses on the philosophical and literary context, we divided this chapter into two parts, and in the first we will give an overview about the literature of the
colonial period. The second one explores the characteristics of American drama during the fifties, and the main features of the period.

The third chapter is the practical part. We will analyze of *The Crucible* from a new historicist perspective by paralleling the intolerance of 1950s in American politics with what is called witch hunter with the theocracy of 1692.
The First Chapter

The Historical, Political and Personal Background
Introduction

In this chapter we give a review of the two eras that provide context to the play under study: the puritan era and the era of the 1950s. This chapter therefore is divided into three parts: in the first part we review the history of America during colonization and more precisely the New England Puritan colonies. Here we discuss the values and ideas that had had a profound impact on the political, economic, and social development of the New England colonies from 1630s through the 1660s and even beyond. In the second part, our focus shifts to the 1950s also known as the postwar era. We are going to show how the political background of the period and World War II had caused changes in every aspect in American life. In the third we will give a personal background of Arthur Miller by investigating what a relationship he has with his work *The Crucible*, what influenced him, and what had an impact on his mode of writing.

I: Colonial America

Introduction

The Puritans as a theocratic society emphasized on their religious values and ideas in which they had an impact on the political, economic, and social growths of the New England colonies from 1630s through the 1660s. In this part of the first chapter we give a review about the era of the puritans dealt within the crucible by reviewing the story that actually happened at that time. Our focus will be on the ideas and values held by Puritans and in what ways did they influence the political, economic, and social development of the New England colonies from 1630 through the 1660s and how these values affected people’s life at that time. We did study this to better understand the parallel between this era and McCarthy’s era, to analyze the intolerance shown in the crucible, and to comprehend the context of Miller’s play.

1. The New England Puritan Colonies

1.1. Who Were The Puritans?

Puritans were persons who escaped religious persecution in England because of their necessity in setting up a religious community in America. Colonists had been promised that they would become freeholders and as members of the church and property owners they
could vote on policy there was no separation of church and state as we know it today in the United States. As long as settlers were members of a Puritan congregation they would have a voice in making policy for church and state. In other words American politic was built upon zero tolerance. John Winthrop who was a puritan settler selected as a governor of Salem colony by Massachusetts Bay Company left England in 1630 with his group of a 1.000 to attend “the model of Christian charity” sermon that was organized by Rev. John Cotton. After the arrival in Salem Massachusetts Winthrop wrote a statement describing the ideals on which this colony should be based in which he said: “… We must not look only on our own things, but also on the things of our brethren. . . . Now the only way to avoid this shipwreck, and to provide for our posterity, is to . . . do justly, to love mercy, to walk humbly with our God.” (Annals of America. 1976.114.115)

Erroll Hulse in the Story of the Puritans explained the word Puritan and described puritans by calling themselves ‘the unspotted lambs of the Lord’ and as a distinct brotherhood of pastors that grew increasingly during the Elizabethan period.

In 1568 there were “many congregations of the Anabaptists in London, who called themselves ‘Puritans’ or ‘the unspotted lambs of the Lord’”. It has been widely accepted that the word “Puritan” first came into use in connection with these groups. It was during the Elizabethan period (1558-1603) that the Puritans grew increasingly as a distinct brotherhood of pastors who emphasized the great centralities of Christianity: faithfulness to Scripture, expository preaching, pastoral care, personal holiness, and practical godliness applied to every area of life. The word “Puritan” began to be used to refer to these people who were scrupulous about their way of life. (ErrollHulse2000.p.12.)

Bryn O’Callaghan in his book An Illustrated History of US mentioned the nonexistence of religious toleration from the rule of the English king, Henry VIII and after the coronation of James I in which the situation became harder for the puritans that were against the catholic church and wanted to change its principles the thing that the king did not accept at all and warned them that he will sent them away because of their views. This warning led them escaping into America.

Few people believed in religious toleration at this time… In the later years of the sixteenth century many English people believed that this Church of England was still too much like the Catholic Church. They disliked the power of its bishops. They disliked its elaborate ceremonies and the rich decorations of its churches. They also questioned many of its teachings. Such people wanted the Church of England to become more plain and simple, or "pure." Because of this they were called Puritans. The ideas of John Calvin appealed particularly strongly to them. When James I became King of England in 1603 he warned the Puritans that he would drive them from the land if they did not accept his ideas on religion. His bishops began fining the Puritans and putting them in prison. To escape this persecution, a small group of them left England and went to Holland… The people of Holland welcomed the little group of exile… But the Puritans never felt at home there. After much thought and much prayer they decided to move again. Some of them- the Pilgrims - decided to go to America. (BrynO’Callaghan.1990.p.16.)
1.2. Theocracy Society in Salem, Massachusetts

With the desire of establishing a pure moral Christian society, the puritans came to Salem Massachusetts and they had a huge effect on the growth of New England concerning its political, social, and economic aspects, based on their needs of a theocratic political structure. They gave the region its political system placing religion before economics in which all the settlements had to follow the puritans’ values, as they believe that they are the God’s chosen people who have the right to rule under the union of state and church. Massachusetts colony was divided into towns; each town selected a minister that took his payment from the government according to the congregation of the church. This minister was qualified from the church to do whatever seemed politically right for him. Only the church members were allowed to vote in the political elections; the thing that led inhabitants became very concerned about being members of church, so that they had to please the minister and elders by the complete obedience to their policy.

According to the puritans, any view that could separate the church from the state was an abomination, and the one who gave this idea must take his punishment by the authority. Some of what needed punishment were: idolatry, violation, and dissent. If the state was the strong arm of the church, so the church was to raise publicly obedience obligations to the state governors in return. As Rev. John Davenport, a leading Puritan godly said: "You must submit to the rulers’ authority, and perform all duties to them whom you have chosen... whether they be good or bad, by virtue of their relation between them and you." John Winthrop, who helped rule Massachusetts for twenty years after its initiation, agreed with him.

With the Puritan migration to New England during the 1630s, theocratic governments were established in what became Massachusetts and Connecticut. For the New England Puritans, theocracy was considered the best form of government in a Christian commonwealth because only this type of government acknowledged Christ as a sole ruler over the people. Spiritually saving grace was the prerequisite for admission to free man ship or citizenship in the Puritan theocracy. The Puritans’ goal was not to invest ministers with political power, but rather to appoint civil magistrates who would govern according to God’s word and will. Only “visible saints,” or those who were able to prove the power of saving grace in their hearts, were allowed to vote, while “the ungodly,” or profane people, were excluded from political power. (William A. Darity, Jr. 2008. P.342)

2. Social and Politics Issues in New England

The puritans and the Protestants have the same interpretation of the bible. They believed that the existence of mankind has a reason that man had to obey God in order to be satisfied. Puritans wanted to create an ideal society in New England, because of what was
happening in their mother country Britain during 1620. The latter witnessed a political and religious conflict. By 1660 a lot of different groups were in opposition to the church. The puritans were one of these groups; they wished to purify the principles of the English church not like the separatists who wanted to split from it. After the rejection, the warning, and the persecution that they faced, the puritans decided to leave and build their society freely in the new land.

When the puritans made their decision of leaving Britain to Americans, the Puritans merchants (Massachusetts Bay Company) received a royal agreement to settle down in New England with a colony that governs itself. So the Puritans began to shift to America. In 1630 about 11 ships carried 1,000 passengers to the Massachusetts Bay colony. Then between 1630 and 1640 more than 20,000 settlers arrived into Massachusetts in what is known by the great migration.

The New England way in organizing their society was called the Congregationalist that was invented by the puritans, in which they create congregations with a self-governing, each congregation (a group of people belonged to the same church) organize its own town with a chosen minister. The meetinghouse was essential building in every town, were the religion and political matters should be held. They want to create a model society as they called a city on hill, they focused on studying gospel and shunning idleness, Idleness was not just a sin, but also a punishable misdemeanor, Women and children were treated extremely harshly by the Puritan commonwealth, children were regarded as the virtually absolute property of their parents, and Women were viewed as instruments of Satan by the. In Annals of America in the statement of John Winthrop after the arrival to New England he explained their cause why they chose this place to be their city upon hill. All what they wish to do was in New England, to be independent with a representative self-government that God blessed.

...The Lord will be our God, and delight to dwell among us. . . He shall make us a praise and glory that men shall say of succeeding plantations, “may the Lord make it like that of New England.” For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a byword through the world. . . . We shall shame the faces of many of God’s worthy servants, and cause their prayers to be turned into curses upon us till we are consumed out of the good land whither we are going. (Annals of America, 1976. pp. 114 115)

To build such an ideal society, with a religious commonwealth includes a strict communities during a colonial life. Puritans had to follow several values such as working hard which is for them a way to show respect and honor to God, because time is God’s gift and therefore always to be used in His service, a sin against God’s time was a crime against
the authority, being educated to better understand God orders from the bible in that they wanted all children to learn. Harvard first University founded in 1638 shows how much was education important for the Puritans. Being a delegate government was much important, as they brought their traditions of the meetinghouse and the local self-governing to America; only church members were allowed to vote.

The political system of New England was a theocratic system, by unifying the church and the state. With very strict law principles the puritans govern their colony. Many behaviors were seen as an abomination such as drinking alcohol, dancing, and kissing one’s wife in public on the Sabbath day. The attendance in church was an obligation and people who made absences were obliged to pay taxes. As well as gambling was forbidden.

There was no religious tolerance or freedom in the puritans’ society. When it comes to religion there was no mercy shown if someone did what seems wrong to them, they believe in what they see and heard no matter if that considered an evident against who made a sin or not, as what happened in Salem village when people were accused of witchcraft without what we can say this is an evident. There were a lot of victims who died for nothing just because of the intolerance of the court.

In Holt social studies the New England section it is said that Massachusetts Bay Colony was independent and uses self-government to rule the colony, members of the general court were members of the church in that politics and religion were linked, in which only church members could vote, so that individuals became obsessed by being members and it was very hard for them, they had to pass a public test to confirm that they had a strong belief. Their rule was a type of self-government to represent the needs of citizens. The general court was the responsible of selecting the minister and his assistants after the rule of John Winthrop. Ministers had a great power in the puritans’ colonies. Their worst conflict was the events of the witchcraft trials in 1690s that turned their status upside down.
In the process of building their city upon hill with an orderly society, the puritans get threatened from those who did not accept their ways and stood against their policy. The challenges increased and those who disagree with puritans ideologies were forced to leave to set up their own colonies. From this we could say that Massachusetts was a starting point from which other New England colonies grew.

3. Salem Witchcraft Trials

The Salem Witch Trials were famous event in American history. During the spring 1692, in Salem Village, Massachusetts a group of young girls pretend that they are possessed by the devil and accused several people of witchcraft, a hysteria spread after this news and a court was organized to investigate the cases, the first one sentenced was Bridget Bishop, she was hanged that June. about eighteen followed Bishop and founded guilty and 150 of men, women and children were suspected after a while by September the hysteria had started to decrease in which the public opinion revolved against the trials, after a while the general court cancelled guilty judgments towards those accused witches and approved protections to their families, anger remained in the village, and the consequences that the Salem witch trials left would sustain for a long time.

The belief of the devil’s power that could go to humans and the appearance of witches that can harm others for their loyalty emerged in the early 14th century in Europe and spread in colonial New England, the puritans fear from outsiders and the Native American tribes created a kind of paranoia that was obvious after the witchcraft trials events.

In January 1692, 9-year-old Elizabeth (Betty) Parris and 11-year-old Abigail Williams (the daughter and niece of Samuel Parris, minister of Salem Village) became sick and started talking and screaming nonsense. when the doctor William Griggs confirm that they are bewitched other girls from the village started to show the same signs including Ann Putnam Jr, Mercy Lewis, Elizabeth Hubbard, Mary Walcott and Mary Warren. In late February, arrest licenses were handed out for the Parris’ slave, Titular, with two other women—the homeless beggar Sarah Good and the poor, elderly Sarah Osborn—whom the girls accused of bewitching them. Those witches were brought and questioned by Jonathan Corwin and John Hawthorne, Good and Osborn denied while Titular confessed and becomes an informer to save herself and accused other people by working for the devil against the
puritans, others were accused like Martha Corey and Rebecca Nurse and the four year old of Sarah Good, the list of accusations started getting longer in that many others like Titular confessed. In May 1692, the new governor of Massachusetts, William Phips, ordered the establishment of a special Court of Over (to hear) and Termini (to decide) on witchcraft cases by judges including Hawthorne, Samuel Sewall and William Stoughton, the court gave its first conviction, against Bridget Bishop, on June 2; she was hanged eight days later on what would become known as Gallows Hill in Salem Town. Five more people were hanged that July; five in August and eight more in September. In addition, seven other accused witches died in jail, while the elderly Giles Corey (Martha’s husband) was pressed to death by stones. The minister Cotton Mather had warned of the uncertain value testimony about dreams and visions, followed by Mather, president of Harvard College and Cotton’s father later joined his son in saying that the evidence for witchcraft must be equal to those for any other crime, concluding that “It would better that ten suspected witches may escape than one innocent person be condemned.” Within waning public support for the trials, Governor Phips dissolved the Court of Over and Termini in October. Trials continued with decreasing power until early 1693, and by that May Phips had released all those in prison on witchcraft charges.

The Massachusetts General Court declared a day of fasting for the tragedy of the Salem witch trials in January 1697 and considered the trials illegal, and the leading justice Samuel Sewall publicly apologized for his role in the process. After Massachusetts Colony passed lawmakers restoring the good names of the condemned.

The vivid and painful legacy of the Salem witch trials born again during the 20th century, when Arthur Miller dramatized the events of 1692 in his play “The Crucible” (1953), using them as an allegory for the anti-Communist “witch hunts” of Senator Joseph McCarthy in the 1950s.

II: USA During 1950s

Introduction

“We must build a new world, a far better world — one in which the eternal dignity of man is respected.”

- President Harry S Truman, 1945-
The post World War II era in USA was a crucial and important era for the whole country for different reasons. America ‘the content country’ emerged from the war as a superpower. It controlled global affairs and gained economic, political, and social benefits based on capitalism which is a system based on private ownership of property that spread on west Europe while communism that was adopted by USSR Union of Soviet Socialist Republics spread in East and Asia. In this second part, we are going to discuss some important political events inside USA and outside issues of USA in 1950s. Also, shows how the postwar era was a significant leap in American history, it remains basis of building a great country. We deal with the political events by focusing on the effects of cold war and in USA policy and McCarthy place in that time.

Thus, the Second World War was new beginning to whole nation; and had great effects on the USA in numerous fields. The USA faced a big problem with the other system communism. That variance in the views led to crash between the two powers called “cold war” without using the arm power. The military alliances means took its role in that time as NATO and VARSOVIE in1955. The appearance of anti-communism hysteria cause crisis inside and outside the country.

Also, that time after the ending of the second war knows real starting to the economy field of the country. The television, media and scientific progress had clear effects on culture, art and social statues.

1. Politics in The 1950s

WWII ended with catastrophic human causalities millions was died and many people were refugees and other homeless. The United States was the biggest beneficiary from that war. The 1950s were marked by the first seeds of what became known as “the Cold War”. The political events domestically and internationally had put the United States in face of daunting questions as to its practice of democracy. Thus, after the second war USA with its capitalist economic system and its democratic political system had faced a conflict with the USSR which had a radically different view and direction of the new world order.
1.1. The Effect of The Conflict Between USA and USSR in Third World

During the 1950s the Eisenhower administration labored to contain communism, particularly in newly independent nations in Asia and Africa. Eisenhower used diplomacy, military power, and secret activities to achieve these goals. (Donald, A.R. 2001. p650)

The Cold War was the most important political issue in the postwar period and goes further by affecting in all worlds especially third world countries. The Korea war in (1950-1953) was one of ideology conflict ‘cold war figure’, the USA had to help South Korea which was threatened by the Communistic North Korea leading by USSR. The country divided into two parts fighting each other till nowadays. Also, the triple attack on Egypt 1956, the struggle moves to Asia and Africa. The two fronts seek to command its political and economic visions to lead the third world which people were under the occupation. Thus, the USA seeks to contain any kind of communism extension at any place to promote world democracy and peace. Simply, The United States was seeking to prevent communist ideology from spreading further in Europe and Asia. The containment of communism system became American policy in the postwar years.

1.2. The Communism in USA Homeland and Its Effects on the Country

In the year after World War II, the decision makers in USA made big efforts against Communism system to stop its spreading within the country. Because of the affairs these appear after the ending of the Second World War; the USA manifest several changes in the nation foreign politics events, espionage, and especially created an anti-Communist hysteria across the country. In Europe, the two powers were strongly had opposing views about the future of postwar in Europe.

The conflict between two camps with dissimilar systems the communism and the capitalism; was ideology conflict know as ‘cold war’. It identify by an extreme unfriendliness between USA and USSR relationship. It expresses the political pressure and threats. After the WWII The United States hoped to share with other countries in the world its conception of liberty, equality and democracy view in new world. The nation hoped to provide the stability to make peaceful possible among the world countries. For instance, the
US shows the desire to let Europeans choose their own leaders. The country in postwar world era manifests several problems and issues these faces American citizens. The spreading of the communist ideology in the country, led to diffusion of the communists’ spies. The espionage was extremely big threat to American stability and constancy. For that the American governors seek to explore for those people in everyplace.

Moreover, the cold war had effects on USA interior policy that later contribute in shaping the U.S. foreign policy, but on domestic affairs of the country also. By creating the National Security Council NSC which included the secretary of state, the secretary of defense, and the service secretaries, advised the president on national security matters, and the Central Intelligence Agency CIA. These sides increase the White House power. Also, The House Committee on Un-American Activities HUAC made sensational headlines of communist propaganda in the movie industry.

It manifest new decision maker takes their place in USA system as Senator Joseph R. McCarthy; his goal was to discover those Americans who had relation to the Communist Part. McCarthy’s investigations and the House Un-American Activities Committee (HUAC) also pursued those who were Communists. McCarthyism involves accusing others of treason, while knowing that the accusations are false. Many industries were investigated by them, Hollywood was the best-known target.

Because of the fear of communism threaten to national security post-World War II. It was first played out in the House Committee on Un-American Activities (HUAC) based on testimonies as that of Elizabeth Bentley. The espionages were tool and way that reflect the struggle between two fronts. The U.S. presidents avoided a war between the two powers, the espionage agencies became the primary arm of foreign policy. Thus, the hostility between the United States and the Soviet Union begins during the years of World War II when the two countries were allies. A cause of this hostility the Soviet Union conducted espionage in the United States and the United States also conducted espionage during this period. The domestic spy organizations (like the FBI and the Cheka) play a role in protecting national security at home. The espionage played a big role in the Soviet atomic bomb project one of the rapid scientific developments in history.
2. McCarthyism

The two American Presidents Truman and Eisenhower considered the Soviet Union with its system ‘communism’ wrong. And threat to their country. They attempted to stop its spreading, by using the containment method to stop it and destroy it. In USA, the fears from the communism system threaten increase. An ambitious American politician called Joseph McCarthy utilizes the fear of the American people from the communists to win reputation and power by searching for the communists in the USA. He knows by name which is ‘Witch Hunt’. That era called ‘McCarthyism era’, it grew out the Second Red Scare.

The McCarthyism took place during sensitive period in the United States primarily from 1950 to 1954; when the U.S. government was actively look for American Communist Party supporters or sympathizers. The McCarthyism knows by using of randomly and giving accusations to people without founded political accusations to destroy the opponents. In February 1950 At a Lincoln’s Day speech, in that day the Senator Joseph R. McCarthy accused the Democratic part of “twenty years of treason” and he charged Roosevelt by sacrificed the navy at Pearl Harbor and had “sold out” to the Soviet Union at Yalta. Also, he claimed to have a list of Communists in the State area, they working for the other part. But his accusing was without evidences that support his claim. The McCarthyism accusing people destroy their careers, some were government officials. From this, it grows hysteria to communist in the country.

2.1. McCarthy ‘The Witch Hunter’ and Anti-Communism in USA

After the end of Second World War the invasion and hysteria of communism in USA was the important event in country. The Cold War had raised fears in the United States that Communism would gain ground domestically. Americans began to suspect that communist supporters and spies had infiltrated the government, universities, press, and other Public service domains that all sought according to this view to undermine American nation and its democracy. However, despite much rhetoric to the contrary, Truman and his administration and its allies in the USA Congress helped lay the foundation for the Second Red Scare and the excesses of Joe McCarthy. One of the most and famous attackers of the existence of the communists inside the US was Senator Joseph R. McCarthy, the ‘anti-communist warrior in USA’. He gained national attention in 1950 by claiming that he had a
list of 205 known communists in American. He did not give evident and concrete evidences to his accusations to those people.

McCarthy gained power when the Republican Party won control of the Senate in 1952. The people were fear from communists in their land, they believe and trust him. Thus, "McCarthyism" transfer to term that depict the era of McCarthy rule in USA and characterized by the rising of political repression and fighting against communism system, as well as, a spreading of fear or hysteria among American people on a way of dealing with Soviet Union, "McCarthyism" soon took on a big meaning, used more to describe accusations without evident.

Many Americans who were suspected by sustaining the communism part; were Victims of the witch hunters’ investigation from different social parts, whether writers, framers, politics men, and other. The Victims of Witch-Hunt who write their names in Blacklisting; include people belong were not from communism part and had no relationship with other front. They were victims and that accuse destroy their career and life. McCarthy’s policy with The House Committee on Un-American Activities (HUAC) against communists people was hard. American actors, writers, and producers all were alike front of investigation and majority of the accused were innocent people. McCarthy’s downfall occurred in 1954.

General Dwight D. Eisenhower became the first Republican president in 20 years. General Dwight D. Eisenhower, the 62-year-old war hero was a social conservative, and an internationalist, had leadership ability, integrity, and powers of persuasion the people. Eisenhower secretly was disapproved McCarthy policy ‘anti-communism’ that he used and his ways to deal with people who were suspected to be part of the communism system. But he avoids attacking him in public places; to not give him any more publicity and advertising.

On the domestic front Eisenhower did not do so well. He would not act boldly and openly against Joe McCarthy, explaining privately that ‘I just will not – I refuse – to get into the gutter with that guy.’ This left McCarthy free to intensify his persecution of the State Department and to launch a new campaign against the army; luckily for Eisenhower this last enterprise backfired completely, so that in December 1954 the majority of the Senate at last felt brave enough to vote for a motion condemning ‘the Senator from Wisconsin, Mr. McCarthy’ for bringing the Senate ‘into dishonour and disrepute’. After that Joe’s unique power as a national bully was at an end. (Hugh, B 2001. p. 611)
2.2 The Television Role in 1950s

In the election of 1952, both the Republican Party and the Democratic Party presented on television advertising and broadcasts to the Americans families. Some were worried about the television effect on their culture. In the early 1950s, pollster George Gallup voiced concern that: “one of the real threats to America’s future place in the world is a citizenry which daily elects to be entertained and not informed”. The television supply entertainment that was intended “to fix the attention but not engage the mind.” the 1950s called the “Golden Age of Television.” So, Many of the country’s most talented such as comedian, actors, writers and other could reach an audience of million. The television was entertainment and information tool for Americans in the postwar years. The television visual power helps many to effect on people and to get public attention. McCarthy method was exposed on television at length in 1954.

The press was the crucial link between McCarthy and his only real support amongst the people. When the press cut him out, he was lost. The circumstances that determined McCarthy's absence from television, not the televised McCarthy, were fundamental to his decline. The junior Senator for Wisconsin was never likely to enjoy political longevity. (An Exposure So Immense? The Significance Of Senator Joe McCarthy's Televised Appearances To His Decline, p34)

It was one of the symbols of the USA prosperity of that time; it had many effects and impact in shaping the individuals’ life and way of living. But after a few years, televisions were everywhere. It gives a big impact on the Americans views to politic thing. The television was important for politician, it allows for them to inform their speeches to the American audience wherever in the country very rapidly. McCarthy used and rely more on press and television coverage to report his speeches to American people. It gives him opportunity continued searching for communists in US. It facilitates for McCarthy to continue fighting and searching for suspecting communists in USA. The television was cause to the rise of Senator Joseph McCarthy publicly. Nevertheless, there was voice against McCarthy s’ policy appear in TV in America. Many link the journalist Edward R. Murrow one of America’s most famous journalists to the Wisconsin senator. Murrow changes from radio to TV with his program.

In his program ‘See It Now’, in 1953, he draw attention to issue in the U.S. Air Force which was fire an officer from the work because of suspected of support or sympathizes the Communism front. That program was as mean for Murrow to confront Wisconsin Senator Joseph McCarthy, Murrow with his producer called Fred Friendly, organized in a program for half-hour focused only on McCarthy and his tactics.
Murrow was himself an anti-Communist but a McCarthy skeptic. As early as 1950, Murrow observed on the air that “the weight of the public testimony has tended to show that so far, Senator McCarthy’s charges are unproven.” Unproven or not, those charges continued, and they contributed to an atmosphere in which many feared McCarthy and his Senate investigations subcommittee. On March 9, 1954, Murrow, then the most respected journalist in America, engaged in a tough exposé of the senator and his tactics. (Clack .G, 2006.p15)

III: Personal Background

1. Arthur Miller

1.1. His Life

Arthur Miller was born in Manhattan, New York City, on October 17th, 1915 to Isidore and Augusta Miller a Jewish family, his mother was a ladies clothing manufacturer and a shop owner, in 1932 he went out from high school this was the period of depression in America in which so many ordinary families became poor including his family, their wealth was ruined by great depression and drew Miller to the ideas associated with socialism, at that time he had to work to earn money for himself, he had worked so many different jobs and he dramatized this experience in his work later A Memory of Two Mondays.

Miller was a catholic; he has attended the University of Michigan in 1943 studying history and economics graduating in 1983 during that he wrote a lot of plays and won three prizes, also at that time he was working as a journalist, the depression that he and his family went through affected him a lot and it is shown in his works and characters by his socialism ideas, in a way that we can say this depression was positively influencing and making him be the dramatist he is.

He had been married three times, his first wife was a Jewish Mary Grace Slattery but their marriage ended with a divorce, their son Robert and the filming of the crucible showed Miller feelings toward Hollywood, he later on had a secret affair with Marilyn Monroe in which they got married announcing that in 1956, he paid for her rehab treatments, he wrote misfits for her to star in, in 1961 Monroe filed for divorce and short after Miller’s mother passed away, his third wife Ingeborg Morath was unlike Monroe in every way during their marriage in 1962 Monroe died and this news shocked Miller.
1.2. His Works

Miller wrote plays and won lots of public and political attention, he won many awards for his different works. His inspiration came from Henrick Ibsen, he was a member of the Federal Theater Project that intended to help people start out in the entertainment business that the united states government had set up during the economic crisis from this theatre was his real beginning, in 1944 he opened a play *man who had all the luck* on Broadway that failed later, and by the time working as a journalist he published a book *situation normal* followed by a novel *focus* in 1945, he had his first success on Broadway was in 1947 with *all my sons* followed by his best known play *death of salesman* including actor lee j. cobb, and the director eliakazan both were involved in the production of this play that dealt with society problems of the twentieth century, coming to his next that made him look powerful and respected he writing under his American identity forgetting about him being a Jewish, he turned to a dramatization of history by his play that we will study in our research paper *The Crucible* in 1953, it was written after the post war exactly during the paranoia of communism that spread in America or McCarthyism period.

So, Miller reflected all of that in his play by recalling a similar events that took place in the earlier American history, its first production run for two hundred performances, since that he has written ten more plays including *after the fall 196*, and the best among them *A View From the Bridge 1957* and *the price 1968*, later on he published several short stories, scripts for cinema and television, and a couple of critical essays, but he went through a historical work again.

1.3. His Political Life

Miller was considered as a liberal humanist despite that he was influenced by Marxist theory. He was described as a playwright who could submerge us into individualism, one of the ideologies that appeared in modern liberal tragedy, beginning with his play death of a salesman that showed one of the liberal humanist dreams which is seeking self-satisfaction. What have been noticed in the liberal humanist view that we are all victims of an unchangeable society, which is the case why the hero always had to sacrifice himself because of no other solutions; this view linked between humanism and capitalism relations?
The political plays emerged beginning with the great depression of 1929, the increase of Nazism and the World War II, ending with communism fear and McCarthy witch hunt. Since Miller was correlated to his own time and place these events influenced him and he showed that in his plays, as the crucible which is a living example of reflecting reality through fictional work that brought the past to better understand the present.

Miller was the speaking playwright of the fifties it is clear in his position against McCarthyism as it shown in the crucible. McCarthy’s policy is what challenged liberalists principles including individuals liberty, freedom of expression and conscience. Miller thought-out his works he was questioning himself with morals such as right and wrong; what should be done, and what should not. Miller said and I quote: “I don’t see how you can write anything decent without using the question of right and wrong as bars.” Miller was obliged to testify in front of the HUAC (the committee that formed a direct threat to the liberal democratic values of individual freedom) about in which side he belonged. Through the crucible Miller criticized the committee itself.

After The Crucible Miller wrote an essay a modest proposal for pacification of the public temper and in 1956 he was required to appear before the house un-American activities committee, he was ordered to testify in Washington, he refused to tell the HUAC anything, and this causes him the conditional restoration of his passport, his friend Elia Kazan gave the committee information on his colleagues from the communist-sponsored meetings of writers that he attended, he was found guilty of contempt and sentenced to three months’ probation without punishment and it was reversed a year later. Miller served as the president of pen international, he wanted the organization to act as the conscience to the worlds writing community referring to his liberal ideals, and after his presidency ended he continued to speak out for writers who were being oppressed. He was sentenced of contempt of congress in 1957 but the charges were dismissed on appeal the next year.

In Miller’s essay are you now or were you ever he mentioned his political experiences with the HUAC and the contempt of Congress, and his marriage with the Hollywood star Marilyn Monroe.

…In 1956, the House Un-American Activities Committee (HUAC) subpoenaed me—I was cited for contempt of Congress for refusing to identify writers I had met at one of the two communist writers’ meetings I had attended many years before. By then, the tide was going out for HUAC and it was finding it more difficult to make front pages. However, the news of my forthcoming marriage to Marilyn Monroe was too tempting to be passed. That our marriage had some connection with my being subpoenaed was confirmed when Chairman Walters of the HUAC sent word to Joseph Rauh, my lawyer, that he would be inclined to cancel my hearing if Miss Monroe would consent to have a picture
The offer having been declined, the good chairman, as my hearing came to an end, entreated me to write less tragically about our country. This lecture cost me $40,000 in lawyer's fees, a year's suspended sentence for contempt of Congress, and a $500 fine. (Arthur Miller, Are You Now Or Were You Ever? 2000)

Conclusion

The two periods were important in USA history, effects on many sides in the Americans life, attitudes, believes and views. The Puritans of New England in 1690s and the witch hunters of McCarthyism era that led by the Senator Joseph R. McCarthy in 1950s have great impacts in the country. Throughout this chapter, we have highlighted the historical, personal and political situation in two different eras in USA history the 17th century and the Second post war. Arthur Miller, one of great American playwrights, in his work The Crucible evokes witchcraft trials in the fifties time. Those events affect on The Crucible style and themes.
The Second Chapter

The Philosophical and Literary Background
Introduction

This chapter is divided into two parts: the first one gives an overview of the Early Colonial Period of American Literature in New England colony. Also, deals with writers’ era and their focus in religious themes and issues. In the second part, we will deal with the literature of the fifties and the role of drama. We will discuss the features of American literature and drama in that period.

I: The Early Colonial Period of American Literature “New England”

The Colonial Period of American literature began with historical records, sermons, diaries, and letters of love and journals of the settlers’ exploration in that New World, also elegiac poems. The writing and recording the facts and real life that people fronted in the New World; were the interest of the early American literature. In American the early writers were Englishmen who describing the exploration and colonization of America such as John Smith’s description of Jamestown. Moreover, some writing was religious interest, as the Bay Psalm Book, which was the first book printed in the colonies. In this part, we will discuss the colonial literature in “New England”, writers, poets and background of some writers of the era.

Moreover, the Colonial Period “The Age of Faith Elements of Literature”, the Puritans arrived in the new world in the year 1620. The comers to America were industriousness, sobriety, and temperance; because the spiritual journey considered themselves "pilgrims”. The Puritan because of “Their religious beliefs did not conform to those of the Anglican Church they "threatened political stability” King James wanted the puritans out of England. Concerning the literary style of pilgrim writing can be described as plain. The influence of the Bible was in lives and writing of the puritans. The Puritan s’ subject matter of their writing was diaries and histories dealt with religion.

1. The Colonial Period Literature in New England

The literature of this time centered on religious, practical, or historical themes. Between 1630 and 1690 in New England, the Puritan establishes their new home. The Puritan s’ self-made and self-educated was notable exceptions. The Puritan considers the good writing was
that present awareness to worshipping God and all dangers on Earth that faced the soul a cause their religious beliefs and principles. The value of God exists in their literary pieces and relies on.

Moreover, for the Puritans all things and events interpreted as symbols of religious and deeper spiritual meanings. Puritan authors in their works commonly cited the Bible, chapter and verse. The Puritans’ style was diverse from compound metaphysical poetry to plain journals and religious history. Although the diverse in the author’s style or even genres, definite themes remained stable to their interest in religious matters.

Thus, the two from the famous analysts and historians in that period were the first one is William Bradford (cir. 1590–1657), a learned man, at one time governor of the Plymouth Colony. With Winslow he wrote a Journal of the Mayflower's voyage. After that continue wrote his work by writing Of Plimouth Plantation, with account of religious considerations to describe the experience and facts of the voyage. William Byrd (1674–1744) is the second annalist, who, a century after Bradford. He wrote History of the Dividing Line and two other breezy Journals that depict the gayety of the southern society of the early days and the campfire scenes in the wilderness. Thus, the two writers reflected two clear influences in Colonial literature, which are summarized in the words “Puritan” and “Cavalier.” though Bradford was Pilgrim (not a Puritan), was deeply influenced by the puritanic spirit of his age. He was with its enthusiasm for liberty and its confidence in the divine guidance of human issues. However, others came the New World for different reasons. In 1630, John Winthrop leads the Puritan migration to Massachusetts Bay and establishes Boston. While on board the ship Arbella, he reads his sermon “A Modell of Christian Charity” in which he encourages his fellow colonists to build “a city upon a hill.” The period writers often seemed ignorant of such great English authors as Ben Jonson. Also, many colonials remained ignorant because of the lack of books in their time. The great model of writing was the Bible.

2. The Salem Witchcraft Trials in Literature

In 1692, The Salem Witchcraft Trials happened between May and October; nineteen “witches” are hanged and 150 people imprisoned. These events encourage several literary writers, such as Cotton Mather was strongly believed in the existence of witchcraft, in his work The Wonders of the Invisible World in 1693, commissioned by the Court of Oyer and
Terminer (“to hear and determine”) as a defense of the court’s rulings. Also, Some Miscellany Observations on our Present Debates Respecting Witchcrafts by Samuel Willard and Deodat Lawson’s A Brief and True Narrative of Some Remarkable Passages Relating to Sundry Persons Afflicted by Witchcraft. In 1693, increase Mather, Cases of Conscience Concerning evil Spirits Personating Men, Witchcraft, infallible Proofs of Guilt in such as are accused with that Crime.

Cotton Mather (1663-1728) was one of who deals with the Salem Witchcraft Trials in his literary work. He was one of the most and famous writers in New England. He was the third in the four-generation dynasty of Massachusetts Bay. He wrote more than 450 books and pamphlets in New England.

In his long work Magnalia Christi American, he describes the Salem witch trials. He makes that he believe that was “assault from Hell”. At same time, he confesses that witch trials were mistake. In Wonders of the Invisible World (1693), it justifies the execution of 19 women convicted in Salem witch trials, in Massachusetts of being in the service of Satan. He lived to see Puritan theocracy suffer a great decline. So, his unbelievable use of religious truth, and especially his conduct in zealously aiding and assist the Salem witchcraft murders.

II: American Drama in the Fifties

Introduction

In 1939, after the end of the American Modernist Period, it knows the beginning of the Contemporary Period of American Literature. The era includes lot of important American literary writers from World War II into the New Millennium. Such as, Eudora Welty, John Updike, Arthur Miller, Tennessee Williams, Ralph Ellison, Alice Walker and others. The Second World War was not effect only in Americans life economically, culturally but also in American writers. The American writers from different background whether Native, Black or Jewish affected by the events that come after the war. For instance the McCarthyism Era, relate The Crucible play by the American playwright and dramatist Arthur Miller to the event.

The playwrights of that time were influence by European theaters. All the different changes in cultural, political and economical fields effects on the authors’ style, themes and language, Arthur Miller, Tennessee Williams and Edward Ablee and others wrote about Americans real life by using distinguish characteristic in their style, language and by using
effective themes and characters that highlights their time and aims. This period was presents great dramas remains till today. The works of the period were effects by the world events cold war McCarthyism era, technological development and several issues. For that, experimentation and realism style appears in theater.

1. American Theatre in The 1950s

Theater played a significant role in America in the 1950s time. The great American playwrights Eugene O'Neill (1888-1953) was the first American playwright who get a big position in American theater and drama. American theater was greatly influenced by European theater; it includes melodramas, farce and poetic dramas. By the end of the nineteen century was the beginning of the realism movement which noticeable a big change in the twentieth century theater. The realism was reaction to all changes that the nation knows in different sides whether in cultural, political and societal life.

Several American writers such as Arthur Miller, Neil Simon, Tennessee Williams and others build an important position to the American theatrictic in the literary world. By choosing sensitive and powerful themes that depict a real people’s life and the complete image of USA during all those political and economic changes such as presenting the intolerance theme in *The Crucible* play by Miller that reflect the state of American politics ‘the McCarthyism era’. For both Arthur Miller and Tennessee were two famous author in WWII postwar, they attract the audience’s attentions by presenting society issues in their works. *Tennessee* through using his characters those were mostly about women who deal with her own social conflicts and problems. And Miller by showing the internal feeling of his characters through their psychological consideration their social philosophical and economic environment.

American drama established international reputation especially in the realistic theatre, expressionist theatre, meta theatre and feminist theater. American realistic theatre characteristics a genre of modern tragedy in the strand that starts with Eugene O’Neill, continues with Tennessee Williams and with Arthur Miller, who’s *The Death of a Salesman* depicts the social reality of the American people.

In America New York City was dramatic capital in the country, Broadway Theater remains its position in American life in that time, it affected by all the changes the country lives the politic circumstances hydrogen bomb, Korean war, McCarthyism and all what the cold war brought in that time to people.
2. Characteristics of American Drama

American after the WWII finishing the USA economy manifest obvious changes; many Americans enjoy living in welfare and changing their life style conditions by owning cars, build new houses and brought televisions. From that state of the literary themes attempt to depict the real society picture political and moral authority themes and focusing in individual problems and feeling loneliness theme and alienation that led to emerging ‘the Theater Absurd’ were interested many writers in that time to use them. American drama playwrights affected by all the country events and society members’ status in that time in their themes and style. Throughout language presents reality of the social.

The two dominated the WWII drama Miller and Tennessee used realistic and symbolic in their dramas works. That period playwrights know by using expressionism and realism that distinguish their themes belong to their society state by expressing all the changes of. The audience could feels familiarize with the drama presents in theme and style, it looks like their own society. Miller and other playwrights of the period focus on themes relate to family relationships and the American dream.

Although the playwrights were different in their ideas and tendencies, they were similar in some characteristic by using expressionism and realism. They attempt to presents realistic image of the daily lives of ordinary people and discussing their psychological problems on theater stage.¹

Generally, the 20th century dramas are split into several grouped related to the authors’ tendencies. The realistic drams playwrights distinguish by presenting shows the daily lives of ordinary people in a realistic way. Their works include social and political criticism. Such as John Galsworthy s’ works Strife and Justice, he describe described social and political evil by showing a big sympathy for the people who suffer from hopelessly. And the other groups who were relying more for search of identity focusing on the individuals who search for their identity with outside world, and their fears of conversation with others. Such as in the play Waiting for Godot written by Samuel Beckett. The latter one drama group with language for Witty and Comic Effect, for them the language has many

¹https://sites.google.com/site/shadowsofmeandyou/essays—higher-education/what-is-american-modern-drama
functions in their writing, it is used for comic effects and causes and not just for showing feelings and attitudes of different characters in the works, as the author Oscar Wilde.  

3. The Theater of the Absurd

The ending of the WWII was effect on peoples’ behavior especially the horror that the war remains. Because of that the literary men have to reflect their society issues, problems and people feelings and attitudes. The American theater was the mirror of the society, the drama of absurd was appearing to do so. Absurdist movement had a main effect on dramas as the realism before. The Absurd Theater used to describe the literary works of some European and American dramatists of the 1950s and early 1960s. The Absurd Theater is sort of plays that present the absurdity idea of the human circumstances by discarding the rational and normal tools and by using of nonrealistic form. It is known by nonsense and meaninglessness to modern peoples’ lives values. The absurd playwrights in their works raise the existential questions for human being and the problems that face persons to communicate with their society. Plays highlight the human behavior in the world such as irrationality in their behaviors.

In American playwrights of the theater of the absurd such as Edward Albee (b. 1928), Arthur Kopit (b. 1937) and the writer of The Connection (1952) Jack Gelber. So, Playwrights of the fifties had to express their own feelings of modern humanities such as alienation, despair, and isolation in the form the absurd theatre. By giving up traditional tools of drama including a regular plot development, clear dialogue, and simple characters. They had put in to questions about reality and meaning of persons’ life. Dr. S C. Mundra sets the main characteristics of the Absurd Theater which are meaningless and despondent of the men’s’ life, pessimistic to man s’ hope ‘despair’, reality is unbearable unless relieved by dreams and illusions, dreams and illusions of the man enthralled by death, no exist of clear plot and many action, for him the ending is absurd and wit, absurd drama presents meaning in its way to the audience. Thus, the Absurd Theater was emerge on time that full of changes the man knows all effects on the plays, it identify language tool lose to makes people communicate.  

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2 http://www.bachelorandmaster.com/englishperiods/twentieth-century-drama.html#.VV8wqTRFW7k
3 http://www.academia.edu/4752768/Basic_Concept_of_the_Theatre_of_the_Absurd
Conclusion

Through this chapter, we focused upon the American literature in the colonial period puritans were interested in the themes that deal with their exploration of the New World and their religious beliefs and principles. As well as we stated the main features of American drama during the fifties and the Theater of Absurd was one of mark of American drama in that time.
The Third Chapter

The Crucible Analysis
Introduction

In this chapter, we are going to analyze *The Crucible* by using new historicism theory. We are going to look at the ways in which intolerance and democracy are in conflict in the play. The New historicism theory gives more importance to economic, political and social forces that govern a literary text.

The play reflects the authors’ era and the issue that occur in his time. The play includes actual events and facts that show an accurate image of the Salem society. The Puritan in New world rely more in their religious feelings and believes make their society ruled by church Theocracy rule. Also, their reason from the coming to America was for searching for their religious freedom. For that they give more important to their faith in their life issues. That later appear in the play *The Crucible* in exposing witchcraft trials. Many connect the play story to the era main issue McCarthyism and what happen during that time. The both events take a big propaganda in USA history. The play presents a political issue in different era that apparent in number of similarities in its events. In the play for instance the way of dealing with the people who were accusing whether by witchcraft in 1690s or the people who suspect that they support the communism front in 1950s destroy many peoples’ life. The McCarthy’s’ confrontation against the communist in USA and his accusing and questioning the people was only by suspecting and without evidences.

When coming to analyze the crucible from a new historicist perspective, we should take into consideration the cultural dynamic as Greenblatt was concerned with. What exactly was the author’s purpose in writing this play? What the reader could understand from the characters relationship about social behaviors, when examining those social behaviors, are they conveyed in a positive or negative light, and how does that work with the meaning of the text. When the play was written, it was very important to Miller to convey the message that intolerance is not something new in American politics, and democracy is used to cover up the actual intolerance.

Seeing a text as a guide to explore social, political, and economic status that are shown in one’s behavior regarding the laws and principles that he follows is work read from new historicism perspective, and examining those elements would be the philosophy behind the text. Many schools of criticism simplify a text in the evaluation. New historicism does not have strict guidelines, this method exact because the history never ends and there is always a change in culture and society progression. For this school all aspects of a culture
should be studied historically including theatre productions in order to define the power of cultural authority and a character in a specific time.

Texts that could be analyzed according to a culture should include visual, written, and oral documents, that is anything animate or inanimate within a culture to which new historicism can be applied, despite that the crucible was written three hundred years after the fact Miller gathered reliable and authentic documents that were written at that time, as he went to Salem by himself to investigate the story, we will state from the acts of the play to clarify this point.

1. The Hysteria and Paranoia of 1690s and 1950s

*The Crucible* was written during McCarthy’s era 1953. The parallel between McCarthy’s policy witch hunt against communists in the fifties and the Salem witch trials in 1692 was obvious for Miller, so he used that to show how these events affected the communities in which they took place. He criticized McCarthy by using this analogy. He presented the intolerance of American policy which is not new in American history. Also he discussed the paranoia and the mass hysteria that took place in the two eras; the 17th century and the fifties and how they led to unpleasant consequences.

The reaction of New England Puritans authority against using witchcraft in 1690s was the same as the reaction of American government against communists, they both acted intolerantly, which caused mass hysteria and the feelings of paranoia that spread in both times. The hysteria embitters life of many.

The fear and panic led people to behave in a way that might be terrible and lead to death of innocent people. What linked McCarthy’s policy with the court policy is that McCarthy had named a list from nowhere including innocent people to be arrested, and the court accused and hanged many people who were victims depending on teenage girls witness without concrete evidence.

we focus on the character of the minister Reverend Parris and the Deputy governor Danforth, we notice that they represent the zero tolerance of American politics during the Colonial period which was the same during the 1950s. The judge refused to stop hanging people, he was afraid to lose his power and the court’s reputation among the
people. So, this paranoia led him to act irrationally and intolerantly. The words with italics from Danforth’s dialogue above reflected that.

Danforth: Now hear me, and beguile yourselves no more. I will not receive a single plea for pardon or postponement. Then that will not confess will hang. Twelve are already executed; the names of these seven are given out, and the village expects to see them die this morning. Postponement now speaks a floundering on my part; reprieve or pardon must cast doubt upon the guilt of them that died till now. While I speak God’s law, I will not crack its voice with whispering. If retaliation is your fear, know this - I should hang ten thousand that dared to rise against the law, and an ocean of salt tears could not melt the resolution of the statutes. Now draw yourselves up like men and help me, as you are bound by Heaven to do. Have you spoken with them all, Mr. Hale? P 96 act four

Danforth: Mr. Hale, as God have not empowered me like Joshua to stop this sun from rising, sol cannot withhold from them the perfection of their punishment. P 96

Danforth: Peace, Judge Hathorne. Do you know who I am, Mr. Nurse?

Francis: I surely do, sir, and I think you must be a wise judge to be what you are.

Danforth: And do you know that near to four hundred are in the jails from Marblehead to Lynn, and upon my signature?

Francis: I -

Danforth: And seventy-two condemned to hang by that signature?

Francis: Excellency, I never thought to say it to such a weighty judge, but you are deceived. P 66 act 3

For Miller the one «s» those were responsible for American intolerance were: McCarthy in 1950s with his false accusations towards Americans who work for the government by naming them traitors and communists. And the fact that he corrupted the reputation of those people and communism for his own reason which is to gain a higher position in the government. By virtue to the crucible, the deputy governor and the head of the court Mr. Danforth with his harsh decisions in which he gave himself the power of hanging innocent people, whether they confess and black their names or they will hang.

2. Parallel of Morals and Behavior of Characters

In The Crucible each character reflects a moral that helps us show the analogy between the two events the anti-communism policy and witchcraft trials. Miller throughout the protagonist Proctor (a former who lived far from the town, responsible, honest, and a tolerant respectable man), the antagonist Abigail (a brilliant bad character, and a tricky selfish girl, her sexual desire towards Proctor drive her act crazy and hysterically) and other characters including Danforth (the deputy governor and the head of the court), and Parris (the minister of Salem village), he wanted to make history events and facts understandable
to the audience. Through psychological traits of Miller’s characters audience get more involved to the message that Miller intended to convey. In which he put the tragic hero Proctor in negative light.

By the death of Proctor at the end of the play Miller represent that there should be sacrifice in order to reveal the truth. This example below showed that Proctor was ready to die for his Nobel cause which is not to confess about the nonexistent of witchcraft, he prefer to die Christian under the law rather than live with corrupted name, and being a treasonous to his friends.

Proctor: Because it is my name! Because I cannot have another in my life. Because I am not worth the dust on the feet of them that hang! How may I live without my name? I have given you my soul, leave me my name!

Danforth: Is that document a lie? If it is a lie I will not accept it! You will give me hour honest confession in my hand, or I cannot keep you from the rope.

Parris: Proctor, Proctor!
Hale: Man, you will hang—you cannot! (Act 4)
Danforth: Whoever weeps for these weeps for corruption. Take them!

Proctor resembles the sacrifice that an American citizen had to do to maintain his dignity. Miller by this character presented his political tendency that we discussed before in the first chapter: third part; the liberal humanism principles of individual freedom concerning conscience and expression. Miller’s choice of John Proctor as his leading character is to show the struggles that a common man who carry different opinions face in the American society from the Puritans’ era till the twentieth century. Proctor was trying to understand what was happening but he failed, all he wanted is to be left with his wife and children in their farm alone. Because of his adultery with Abigail, he had to pay for a crime that he did not do. At the end Proctor was ready to sacrifices himself for his wife and children, and he chose not to please the court and made a false confession, he died because of his own desire.

This remind us of individuals who were accused by the Senator McCarthy. In 1950 in his speech in Lincolns’ Day in Virginia, he made accusations towards Gustave Duran a government agent according to his own views because he was an international communist, and he kept his accusations against people who work for the government by being communists including Mrs. Mary Jane Kenny, and Julian H. Wadleigh. In this status McCarthy clarifies why he mentioned those people, to his opinion they were traitors of America.
This, ladies and gentlemen, gives you somewhat of a picture of the type of individuals who have been helping to shape our foreign policy. In my opinion the State Department, which is one of the most important government departments, is thoroughly infested with Communists.

Moreover, in the play the three characters Abigail, Danforth, and Parris reflect McCarthy moral and character. We notice that in Mr. Parris reaction towards witchcraft in the beginning he was afraid from announcing that his daughter was bewitched because of his position for the same reason he changed his mind following Putnam’s advice that he discovered witchcraft then the village will bless him for that.

In this conversation below between Putnam and Parris and Abigail about how they will calm the crowd that gathered in front of Mr. Parris house, the paradoxical thoughts of Mr. Parris are clearly shown.

Putnam: You are not undone! Let you take hold here. Wait for no one to charge you - declare it yourself. You have discovered witchcraft -
Parris: In my house? In my house, Thomas? They will topple me with this! They will make of it a -

Abigail: Uncle, you’ve prayed since midnight. Why do you not go down and -
Parris: No - no. To Putnam: I have no answer for that crowd. I’ll wait till Mr. Hale arrives. To get Mrs. Putnam to leave: If you will, Goody Ann... Putnam: Now look you, sir. Let you strike out against the Devil, and the village will bless you for it! Come down, speak to them - pray with them. They’re thirsting for your word, Mister! Surely you’ll pray with them.
Parris, swayed: I’ll lead them in a psalm, but let you say nothing of witchcraft yet. I will not discuss it. The cause is yet unknown, I have had enough contention since I came; I want no more. (p14)

For Abigail’s character, she was the beginning of witchcraft issue in the village, she took the girls, they danced in the woods at night, and this caused the sickness of Parris’ daughter Betty which started the paranoia of witches, magic and devil. Abigail is a selfish tricky girl; she pretended that she was bewitched by her friend Marry Warren and that she saw many people with the devil and caused many innocents death just for her own services her jealousy towards Proctor’s wife.

Abigail: (Hands clasped, eyes closed.) I want to open myself! I want the light of God, I want the sweet love of Jesus! I danced for the Devil; I saw him; I wrote in his book; I go back to Jesus; I kiss His hand—I saw Sarah Good (Betty’s hands appear above headboard raised toward the heaven.) with the Devil! I saw Good Osburn with the devil! I saw Bridget Bishop with the Devil! (As she is speaking Betty picks it up as a chant.) Betty: (As all turn to her.) I saw George Jacobs with the Devil! I saw Goody Howe with the Devil! Parris: She speaks. She speaks!
Hale: Glory to God!—it is broken, they are free!
Betty: (Calling it out hysterically and with great relief.) I saw Martha Bellows with the Devil! Abigail: (It is rising to a great glee.) I saw Goody Sibber with the Devil!
Abigail was similar to McCarthy in that he claimed that there were communists members in USA. She accused innocent people of witchcraft during the trials to cover her foolishness, and for her desire towards Proctor. She accused Elizabeth Proctor with being a witch; she wanted her in jail to take the chance of being with Proctor alone.

McCarthy when he made his speech in Virginia at Lincoln’s Day, he announced that he own a list of several government agents including 57 cases that were in relationship with the communist party, in his view those cases wanted to shape the American foreign policy.

Later this statement was proved as false. McCarthy was not aware of the reactions that come after his declarations of the existence of communists in USA Department. Americans did get paranoid, and the USA security department ruins lives of many because of those proclamations. But McCarthy did not care since he wanted to win the reelections of the senators; he gave himself the right to make false accusations towards those declared as communists just to gain a higher position in the American government.

[19] “. . . I have in my hand 57 cases of individuals who would appear to be either card carrying members or certainly loyal to the Communist Party, but who nevertheless are still helping to shape our foreign policy.” (2006 David J. Voelker)

Danforth character in the play appear similar to the Senator McCarthy in the way that he behaved intolerantly with the accusing people in Salem village and his way of judging people and exaggerating their sins by relating them to different religious subjects.

The following example shows the intolerant attitude of Danforth, he considered himself as ‘tongue of God’ when ruling people. With the support of the court he maintained his power. He was not concerned with the consequences of his orders as long as the reputation of the congregation was safe. The villagers expect from the court to continue hanging and accusing people, he feared the position of the court more than people’s lives. So he refused any kid of pardon or postponement. He told his assistants that those who will not confess they will be hanged. The words with italics reflect that.

Danforth: Now hear me, and beguile yourselves no more. I will not receive a single plea for pardon or postponement. Them that will not confess will hang. Twelve are already executed; the names of these seven are given out, and the village expects to see them die this morning. Postponement now speaks a floundering on my part; reprieve or pardon must cast doubt upon the guilt of them that died till now. While I speak God’s law, I will not crack its voice with whimpering. If retaliation is your fear, know this - I should hang ten thousand that dared to rise against the law, and an ocean of salt tears could not melt the resolution of the statutes. Now draw yourselves up like men and help me, as you are bound by Heaven to do. Have you spoken with them all, Mr. Hale?  P 96 act four
McCarthy in his speech in Virginia proclaimed that the period after World War II is not a
time for peace but a time of a cold war as he called “a time of great armaments race” (ibid. P1) between two worlds: communism and capitalism. And he was a kind of warning people
from the real situation between the east and the west. For us McCarthy was not aware of his
speeches’ results that this war might not end easily and it will cost people specially
Americans a lot, from losing their names to their jobs, even it will cost them their lives. The
same thing that Danforth did he did count for his decisions. So he behaved intolerantly when
he announced that this is a great time of armaments race:

[2] Five years after a world war has been won, men’s hearts should anticipate a long peace,
and men’s minds should be free from the heavy weight that comes with war. But this is not
such a period—for this is not a period of peace. This is a time of the “cold war.” This is a
time when all of the world is split into two vast, increasingly hostile armed camps—a time of
a great armaments race.(ibid)

Also, he created hysteria among Americans by exaggerating in his speech. McCarthy proclaimed that the communists as he called “the enemy” will shape the
Americans policy if they will not be stopped, a great argument for us to use against
McCarthy’s way of thinking, which we could say that McCarthy acted intolerantly and very
irrationally. To make people believe and rely on his information about the communists in
USA. In this part of his speech:

[20] One thing to remember in discussing the Communists in our Government is that we are
not dealing with spies who get 30 pieces of silver to steal the blueprints of a new weapon. We
are dealing with a far more sinister type of activity because it permits the enemy to guide and
shape our policy.(ibid)

3. Democracy vs. intolerance

In this example bellow, it is clear that Danforth is a tolerant judge, as he gave Proctor
the chance to defend himself when addressing him he told him and I quote “I am ready to
hear your evidence”. In another side he was pressing him to confess by saying “let her
witness your good example that she may come to God herself…Say on, Mr. Proctor. Did
you blind yourself to the devil’s service?” he totally ignored his evidence. Danforth was
pretending to be democratic but in fact he treated Proctor and all accused people
intolerantly.

Danforth, with a sudden briskness of manner: I judge you not, sir. I am ready to hear your
evidence.
Proctor: I come not to hurt the court; I only - p 70 act 3
Danforth: Courage, man, courage - let her witness your good example that she may come to God herself. Now hear it, Goody Nurse! Say on, Mr, Proctor. Did you bind yourself to the Devil’s service? P 103 act

McCarthy is emphasizing on the democratic Christian world and the communist atheistic world, proclaiming that there was two different worlds in a war, in 1690s the puritans were considering themselves the God chosen people and anyone who stood against them is against god and Christianity, they were always referring to God and religion concerning their decisions in ruling their colonies, this was to cover up their intolerance. McCarthy used religious differentiation concerning communists as an argument just to affect people’s minds, but the truth is he did not care about the beliefs of communists, he just wanted to regain his position as a senator:

[9] . . . Can there be anyone who fails to realize that the Communist world has said, ―The time is now‖—that this is the time for the show-down between the democratic Christian world and the Communist atheistic world?(ibid)

From one side McCarthy talked about how humanity should live in a peaceful world after world war, and in other side he announced that this is a period of a cold war, and it did not stop at this point but he said that this is a time of a great armaments race. This is a proof for his intolerance. And it is shown in the example below from McCarthy’s speech in Virginia in Lincoln’s day:

[2] Five years after a world war has been won, men’s hearts should anticipate a long peace, and men’s minds should be free from the heavy weight that comes with war. But this is not such a period—for this is not a period of peace. This is a time of the “cold war.” This is a time when all of the world is split into two vast, increasingly hostile armed camps—a time of a great armaments race.(ibid)

Which blasphemy that McCarthy is talking about in this statement bellow, he is accusing people without giving them a chance to response or makes themselves innocent, this is a total intolerance. Whether the communists consider themselves sent by the Christ or not, this had nothing to do with them being a threat to the USA policy. McCarthy’s hatred towards communism was not because of the different ideologies between them and USA, or the different religious and political tendency. He used communism as a way for him to win the reelection of Senators.

[27] Whenthispompousdiplomat in striped pants, with a phony British accent, proclaimed to the American people that Christ on the Mount endorsed communism, high treason, and betrayal of a sacred trust, the blasphemywassogreatthatitawakened the dormant indignation of the American people.(ibid)
Thus, the play is set in a theocratic society where Puritans gave much attention to their religion and that appeared in the trials and the characters’ speeches in all four acts of the play. They used religious concepts during their daily life that reflects their morals. For them witchcraft is a big sin and terrible behavior in society, and they believe that they were the God chosen people, so they took the right to punish anyone who stood against their principles. The payment of worshipping the devil was death for them, as the crucible shows in Salem of the 1690s the suspected people of being witches were hanged.

The theocratic society in Salem was against change or any new views because they were considered as a threat to their religion and their state. The judge in investigation linked between working with the devil and using witchcraft, the persons attitudes towards the church and the authority; if a person is a regular attended to the church and he is in agreement with the authority, he will not be suspected, if not he will be and the court will take that as a proof to judge him without having proper evidence. This shows that Salem society especially men on power were completely intolerant.

For example, when Proctor went to the court to declare about his wife’s accusation and others who were innocent, Danforth questioned him about his Christianity. The court was charging Proctor depending on his attendance to the church. And for the court loving God and the people who represent his faith and power are the same. But if someone dislikes the priests, so he is against the church and God.

Danforth: You are in all respects a Gospel Christian?
Proctor: I am, sir.
Parris: Such a Christian that will not come to church but once in a month!
Danforth, restrained - he is curious: Not come to church?
Proctor: I - I have no love for Mr. Parris. It is no secret. But God I surely love. P 68

The strong faith to God of Proctor is shown here; in the way he talked to Marry to make her say the truth to the court. Also the way he mentioned God and his mercy is a great proof that he is a real Christian who fears only God. He was certain that the truth will be known and the good will win by saying: “we are only what we always were, but naked now… Aye, naked! And the wind, God’s icy wind, will blow!”

Proctor, grasping her by the throat as though he would strangler her: Make your peace with it! Now Hell and Heaven grapple on our backs, and all our old pretense is ripped away - make your peace! He throws her to the poor, where she sobs, “I cannot, I cannot....” And now, half to himself, staring, and turning to the open door: Peace. It is providence, and no great change; we are only what we always were, but naked now. He walks as though toward a great horror, facing the open sky. Aye, naked! And the wind, God’s icy wind, will blow!

P 62 act two
The village was ruled by minister who is the responsible of organizing the peoples’ life and they follow and respect the rules. The man who is the local minister must have a good name and reputation. Parris when his daughter fall sick, he suspected that she is bewitched, he refused to believe that, and he did not want to announce it publicly because of his position as a minister, and his suspicions of having many enemies. Such as what the two examples show about the value of the reputation in Salem in the first act in pages 11, 12 and 14:

Parris: Thomas, Thomas, I pray you, leap not to witchcraft. I know that you - you least of all, Thomas, would ever wish so disastrous a charge laid upon me. *We cannot leap to witchcraft.*

They will howl me out of Salem for such corruption in my house.

Putnam: You are not undone! Let you take hold here. Wait for no one to charge you - declare it yourself. You have discovered witchcraft -

Parris: In my house? In my house, Thomas? They will topple me with this! They will make of it a -

From one side, it is clear that Danforth is intolerant judge, as he gave Proctor the chance to defend himself. In another side he was pressing him to confess. Danforth was pretending to be democratic but in fact he treated Proctor and all accused people intolerantly.

Danforth, with a sudden briskness of manner: *I judge you not, sir. I am ready to hear your evidence.*

Proctor: I come not to hurt the court; I only -

Danforth: Courage, man, courage - *let her witness your good example that she may come to God herself. Now hear it, Goody Nurse! Say on, Mr, Proctor. Did you bind yourself to the Devil's service?*

4. **Ideologies of the fifties and the 17th century**

A play’s quality is studied not in terms of its beauty but in terms of its cultural value, its ability to reveal ideologies circulating within a culture, The Crucible does inform the ideologies of the culture it depicts. The value of a work is evaluated by how effectively it reveals and subverts capitalist ideologies and inhibits human flourishing. Ignoring the truth that it was written in a separate era, “The Crucible” certainly accomplishes these qualifications. We mentioned in the previous chapter that miller was a liberalist humanist and through the Crucible he revealed his tendency. It is shown in Proctor’s character, he was an honest and proud by his views towards his society, he was an individual who carried feelings of humanity, dignity, and tolerance.

Proctor: I surely did come when I could, and when I could not *I prayed in this house.*

Hale: Mr. Proctor, your house is not a church; your theology must tell you that.

Proctor: It does, sir, it does; and it tells me that a minister may pray to God without he have golden candlesticks upon the altar. *P50*
In the above example Proctors’ words mean that he has another view of practicing his religious ritual. He prefer pray in his house rather than the attending to the church.

The new comers to New World ‘Puritans’ built an intellectual society and they insist in education field to better understand the orders of God and follow them. From a new historicist perspective Miller’s play certainly informs the ideologies of its subjects, and also resists them through its protagonists such as the good name in the village. And it is shown in the following example, Abigail speaks in anger voice about her name in the village and she defends to keep it good:

Abigail, in a temper: My name is good in the village! I will not have it said my name is soiled! Goody Proctor is a gossiping liar! (P10) act1

In this example it is clear that witchcraft was seen as a corruption, and it is clear that Mr. Parris is much afraid from losing his position and his name. Exactly the same with communism it was seen a complete corruption.

In the pages 11-12, Parris when he was addressing Putnam about what he should respond to the crowd he requested him to keep quiet and not talk about witchcraft because he was afraid that they will fire for such a corruption in his house.

Parris: Thomas, Thomas, I pray you, leap not to witchcraft. I know that you - you least of all, Thomas, would ever wish so disastrous a charge laid upon me. We cannot leap to witchcraft. They will howl me out of Salem for such corruption in my house. (p 11,12) act one

In these examples the ideologies of the society are clear as a confession is a Christian property, moreover drinking and wasting time in playing games and not working is outlawed in Salem society and by church.

Proctor: No more! I should have roared you down when first you told me your suspicion. But I wilted, and, like a Christian, I confessed. Confessed! Some dream I had must have mistaken you for God that day. But you’re not, you’re not, and let you remember it! Let you look sometimes for the goodness in me, and judge me not. P43 act two

Elizabeth: Your Honor, I - in that time I were sick. And I - My husband is a good and righteous man. He is never drunk as some are, nor wastin. ’His time at the shovelboard, but always at his work. But in my sickness - you see, sir, I were a long time sick after my last baby, and I thought I saw my husband somewhat turning from me. And this girl - She turns to Abigail. P 84

From their system they did not permit dancing because of their religious intolerance. Especially for a group of girls who were dancing in the woods at night. They were a conservative society.

Parris: Why, sir - I discovered her - indicating Abigail - and my niece and ten or twelve of the other girls, dancing in the forest last night.
Conclusion

Through this chapter, we have taken the advantage of the connection between *The Crucible* and McCarthyism. We have highlighted the parallel of intolerance in American policy between 1692s and 1950s. We have analyzed *The Crucible* with a new historicism perspective, we have concentrated on the cultural dynamic of the play that the new historicist Greenblatt was concerned with: as the reason why the author wrote the play in which it was a criticism of McCarthyism, the use of his characters to convey the liberal Humanists views, and the ideologies of both eras. We have dealt with the paradox in American politics between pretending democracy and being intolerant, as well as we have seen the conflict between intolerance and democracy. We have shown the fact that intolerance was not something new in USA history and policy.
General Conclusion
General Conclusion

The purpose of this study has been to show the ways in which Intolerance is inherent in American politics and democracy. We have shown that through comparing and contrasting two historical periods in the history of the America the colonial; the colonial puritan period of the late 1600s and the post WWII period of the 1950s. In the two period as we have shown through our analysis of Arthur Miller s’ *The Crucible* fear and paranoia have been as tools to persecute and hunt the unwanted.

The fact that Miller published this play is about puritan witch hunter is the first proof that he wanted to attack the policy of McCarthy that persecuted alleged communists. The intolerance theme that is shown in the play was the reflection of McCarthy s’ era during the communism paranoia. His way in dealing with the accusing people whether by putting them in jail, or killing them, gives the same image to the Salem witch trials of the 1690sinthe Puritans’ society. Thus, the intolerance was sign of having a limited way of thinking, the fact that the men on power of the two eras did not react logically whether to witch craft or communism is a proof pretending democracy whereas acting intolerantly. The communism and witchcraft both causes the panic in American society and the paranoia among the men on power was a reaction to the appearance of views against their beliefs and vision; the witchcraft for Puritans was a power against the God power and the communism system was threat for the American political system.

Thus, through the analysis of the play, *The Crucible* is historical play that link between past and present of the USA history. It presents the intolerance of the court in the 17th Salem, Massachusetts and McCarthyism era. The play highlights real events in American history and made a parallel between them.
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Abstract

This dissertation deals with intolerance that revealed in USA history in early period of the country, in the colonial time and after the end of Second World War in McCarthyism Era. The American author Miller in his literary work the Crucible, discuss the Salem witchcraft trials to critic Senator McCarthy method of dealing with people who suspect to support the communist part. Throughout studying the Crucible play to determine the intolerance in the both eras. We try to find the parallel between intolerance in the 17th c and the McCarthy time. Firstly we have defined the two eras the colonial and fifties historically, politically and personally. Then we highlight the literary and philosophical context of the author time. Next we are going to analyze the play by using the new historicism theory.

Key words: Intolerance, Democracy, Paradox, Theocracy, American politics.