



## American dream in Arthur miller's 'The Crucible'

R Poornima<sup>1</sup>, T Thiruppathi<sup>2</sup>

<sup>1</sup> Prist Deemed University, Thanjavur, Tamil Nadu, India

<sup>2</sup> M.A., M.Phil. Prist Deemed University, Thanjavur, Tamil Nadu, India

### Abstract

American Dream is an American communal ideal that stresses classlessness and especially physical success, but it can also mean the wealth or life that is the awareness of this model. It is whispered that the idea of the American Dream was fashioned when the original pioneers came to America. Arthur miller's plays usually deals with American dream, one of such play is "The Crucible". The play tells us that independence of expression and morality, and right to life should be frozen as the heritage of every individual. When the community, monetary, and dogmatic welfare of both individual and society is in threat, one ought to be ready to guard the same.

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### Introduction

The connotation of the "American Dream" has transformed over the path of past, and contains both individual mechanisms (such as home possession and upward flexibility) and a universal dream. Factually the Dream created in the magic concerning boundary life. As the Chief of Virginia noted in 1774, the Americans "forever visualize the Lands more are still better than those upon which they are already recognized". He further added that, "if they achieved Heaven, they would change on if they heard of a better place beyond west". The ancient American Dream was the dream of the Puritans, of Benjamin Franklin's "Poor Richard" of men and women pleased to accrue their unsure wealth a little at a time, year by year. The new dream was the dream of instant wealth, won in a flash by daring and good luck. This golden dream developed a prominent part of the American soul only after Sutter's Mill. James Truslow Adams promoted the phrase "American Dream" in his 1931 book *Epic of America*: But there has been also the *American dream*, that dream of a land in which life should be healthier and wealthier and completer for every man, with chance for each rendering to his aptitude or accomplishment. It is not a dream of motorized cars and high in come spurely, but a vision of communal instruction in which each man and each woman shall be able to achieve to the completes theight of which they are naturally talented, and be documented by others for what they are, irrespective of the accidental conditions of birth or place. The American dream, that has enticed tens of millions of all nations to our coasts in the previous century has not been a dream of just physical plenty, though that has doubtlessly calculated seriously. It is a difficult dream for the European upper classes to understand sufficiently, and too many of us ourselves have grown tired and distrustful of it It has been much more than that. It has been a dream of life able to grow to completest growth as man and woman, unrestricted by the fences which had slowly been created in the older people, abandoned by social instructions

which had developed for the advantage of classes rather than for the humble human being of any and every class.

Martin Luther King, entrenched the civil rights movement in the American mission for the American Dream: We will win our freedom because the holy heritage of our nation and the everlasting will of God are personified in our resounding stresses, when these disowned children of God sat down at lunch pledges they were in reality standing up for what is best in the American dream and for the most blessed values in our Judeo-Christian heritage, thereby carrying our nation back to those countless wells of democracy which were dug deep by the founding fathers in their formulation of the Composition and the Declaration of Individuality. The concept of the American Dream has been used in many work likegeneral dissertation, and researcher. The researchers have traced its use in American literature reaching from the *Life story*of Benjamin Franklin, to Mark Twain's *The Adventures of Huckleberry Finn*, Willa Cather's *My Ántonia*, F. Scott Fitzgerald's *The Great Gatsby*, Theodore Dreiser's *An American Tragedy* and Toni Morrison's *Song of Solomon*. Author like Hunter S. Thompson, Edward Albee, John Steinbeck, Langston Hughes, and Giannina Braschi have protruded American dream in their work. The American Dream is also deliberated in Arthur Miller's *Death of a Salesman* as the play's character, Willy, is on a mission for the American Dream.

Huang told that American Dream is a recurring theme in the works of Asian Americans. In 1949, Arthur Miller inscribed *Death of a Salesman*, in which the American Dream is a unfer tile search. Likewise, in 1971 in *Fear and Loathing in Las Vegas: A Savage Journey Into the Heart of the American Dream* a dark psychedelic likeness of the concepts positively demonstrated by Hunter S. Thompson only in missed pop-culture extras the American dream. In the novel written by Hubert Selby *Requiem for a Dream*, is an examination of the chase of American success as it turns elated and deadly, told

over the resulting tailspin of its main characters. George Carlin superbly wrote the joke "it's called the American dream, because you have to sleep to believe it". Carlin pointed to "the big rich commercial interests that control things and make all the vital decisions" as having a greater inspiration than an person's choice. Chris Hedges echos this sentiment in his 2012 book *Days of Destruction* after winning journalist, Pulitzer Prize.

The American dream, we now know, is not stable. We will all be sacrificed. The overhyped American dream, the impression that life will get improved, that progress is unavoidable if we obey the rules and work hard, that material prosperity is guaranteed, has been replaced by a solid and unpleasant truth.. The worm of commercial misuse - the corrupt belief that only business profit substances - has spread to outsource our jobs, cut the funds of our schools, close our reference library, and wave our communities with foreclosures and joblessness. Arthur miller was born in New York in 1915 and studied at the University of Michigan. His plays include *All My Sons* (1947), *Death Of Sales Man* (1949), *The Crucible* (1953), *A view from the Bridge* and *A memory of two Mondays* (1955), *After the fall* (1963), *Incident at Vichy* (1964), *The Price* (1968) and more. Miller won the New York Drama Critics Circle Award twice, and he was awarded the Pulitzer Prize in 1949. Arthur Miller Died in 2005. The American Dream, and the sometimes dark response to it, has been a long-standing theme in American film. Many films of the 1960s and 1970s ridiculed the outdated mission for the American Dream. For example, *Easy Rider* (1969), directed by Dennis Hopper, shows the characters making a pilgrimage in search of "the true America" in terms of the hippie movement, drug use, and common lifestyles.

### **American dream**

The introductory description enlightens the setting of Salem and the Puritan settlers of Massachusetts, which the story tell err presents as an isolated theocratic civilization in continuous battle with Native Americans. The narrator speculates that the lack of civil rights, separation from evolution, and absence of steadiness in the colony caused latent internal pressures which would donate to the actions portrayed in the play. The rest of Act One is set in a small upper bed room in the home of Reverend Samuel Parris, Salem, Massachusetts, in spring of the year 1692. The stage set up and the audience saw the curtain opens, Reverend Parris is discovered kneeling beside the bed, evidently in prayer. His ten-year-old daughter, Betty Parris, lies motionless. The previous evening, Reverend Parris discovered Betty, some other girls, and his Barbadian slave, Tituba, betrothed in some sort of unknown ritual in the forest. The village is widespread with stories of witchery and a troop gathers outside Rev. Parris' house. Parris becomes worried that the event will cause him to be detached from his position as the town's reverend. He questions the girls' seeming ringleader, his niece Abigail Williams, whom Parris has been forced to adopt after her parents were brutally killed in the Pequot War. Abigail refuses that they were not engaged in witchcraft, and they had been dancing. While this conversation was going on Thomas Putnam and his wife, Ann arrive. At the Putnam's seriousness, Parris unwillingly reveals that he has invited Reverend John Hale, an expert in

witchcraft and demonology, to examine and leaves to address the crowd.

The other girls involved in the incident join Abigail and a briefly stirred Betty, who attempts to jump out of the window. Abigail forces and looms the others to "twig to their section" of merely dancing in the woods. The other girls are terrified of the truth being exposed and being considered as witches, so they go along with Abigail. Betty then faints back into unconsciousness. John Proctor, husband of Elizabeth and he is farmer enters the room. He sends the girls who were standing out including Mary Warren she is his family's servant and confronts Abigail, who tells him that she and the girls were not performing witchcraft. It is open that Abigail once worked as a helper for the Proctors, and that she and John had an affair, for which she was fired. Abigail still wants to have affair with John and believes he does as well, but John did not agree to continue with her. Abigail was angry on John because he deny her true feeling on him. As they argue, Betty locks upright and starts screaming.

Rev. Parris runs back into the bedroom and several villagers arrive: the wealthy and influential Thomas and his wife, Ann Putnam, value dnative woman Rebecca Nurse, and the Putnam's neighbour, farmer Giles Corey. The villagers, who had not overheard the fight, accept that the singing of a prayer by the villagers in a room below had caused Betty's screaming. Pressures between them soon arise. Mrs. Putnam is a bereaved parent seven times over, she blames witchcraft for her losses and Betty's sickness. Rebecca is balanced and suggests a doctor be called in its place. Mr. Putnam and Corey have been quarreling over land ownership. Parris is not satisfied with his salary and living conditions as minister, and accuses Proctor of heading a plan to eject him from the church. Abigail, standing silently in a corner, observers all of this. Reverend Hale reaches and begins his investigation. When about to leave Giles blames that he has watched his wife reading some unknown books and tells the Hale to watch after reading how she reacts. Hale then wants what is happening and he asked Rev. Parris, Abigail and Tituba very seriously over the girls' activities in the woods. As the facts starts, Abigail blames Tituba that she told her to drink the blood but when she refused she forced her to drink. Then Tituba immediately accuses that Abigail requested her to conjure a deadly curse. Tituba accuses Sarah Osborne and Sarah Good of playing witchcraft. When Tituba accuses them Parris warns Tituba that if she not accept about the witchcraft they will be remanded and taken to death.. With prompting from Hale and Putnam,. Mrs. Putnam recognizes Osborne as her previous midwife and asserts that she must have killed her children. Tituba just plays witchcraft and Abigail she don't want others to know about her past affair with john so she joins Tituba and Abigail was jealous on John's Wife Elizabeth she wants to take some revenge on her. She leaps up, begins distorting wildly, and names Osborne and Good, as well as Bridget Bishop as having been "dancing with the devil". All of sudden Betty rises from the bed and begins imitating Abigail's movements and words, and accuses George Jacobs. As the curtain closes, the three continue with their charges as Hale orders the arrest of the named people and sends for judges to try them.

The Colony to post-World War II society. The narrator

associates the Puritan fundamentalism to cultural norms in both the United States and the Soviet Union. Additionally, fears of Satanism taking place after incidents in Europe and the colonies are compared to fears of Communism following its implementation in Eastern Europe and China during the Cold War. The remainder of Act Two is set in the Proctor's house, eight days later. A door opening on the right of outside the fields. A fire place is at the left, behind it a stairway leading upstairs. It the low, dark, and rather long living-room of the time. As the curtain rises, the room and rather long living-room of the time. As the curtains rises, room is empty. Elizabeth had a doubt on her husband John, but because of Abigail's witchcraft play forty people were arrested including Elizabeth. John know that the witchcraft is untrue, he don't know how to prove because he was scared of the past affair with Abigail will relieve. She believes John still envies after Abigail and tells him that as long as he does, he will never convert himself. Mary Warren enters and gives Elizabeth a 'puppet' that she made in court that day while sedentary as a observer. Angered that Mary is abandoning her duties, John threatens to beat her. Mary refuses to identify Elizabeth's faultfinder, but Elizabeth was able to guess accurately that it must have been Abigail. Elizabeth tells the John to go to court and report the judges that Abigail and the girls who are here are pretending. John doesn't know how to react because he is sacred, that doing so will make him to open up the past relationship with Abigail.

Reverend Hale enters and says that she is going to interview all people and the Elizabeth too. He mentions that Rebecca Nurse was also named, but tells her that she is considered as a witch because of her deep devotion, though he stresses that anything is possible. Hale is disbelieving about the Proctors' devotion to Christianity, noting that they do not attend church regularly and that their second child has not yet been blessed; John answered that he has not respect on Parris. Challenged to recite the Ten Demands, John fatefully forgets "thou shalt not promise disloyalty". Hale tries to leave because when she questioned Elizabeth she became very angry because Hale did not question Abigail first. Unsure of how to proceed,. At Elizabeth's advice, John tells Hale he knows that the girl's sicknesses are fake. When Hale responds that many of the suspect have admitted, John points out that they were bound to be hanged if they did not; Hale unwillingly acknowledges this point.

Suddenly, Giles Corey and Francis Nurse enter the house and inform John and Hale that both of their wives have been arrested because they disturbed the people on charges of witchcraft; Martha Corey for reading some unknown books and Rebecca Nurse on charges of one who take the children for the sacrifice. A posseted by clerk Ezekiel Cheever and town arrange George Herrick arrive soon afterwards and present a warrant for Elizabeth's arrest, much to Hale's surprise. Cheever picks up the puppet on Elizabeth's table and finds a pointer inside. He informs John that Abigail had a pain-induced fit earlier that evening and a pointer was found stuck into her stomach; Abigail some how wants to blame Elizabeth and tells that she stabbed her with the needle through witchcraft, using a puppet as object. John brings Mary into the room to tell the truth; Mary declares that she made the doll and stuck the needle into it, and that Abigail saw her with

needle when she stuck. Cheever is unconvinced and prepares to arrest Elizabeth. John becomes so tensed and tears the warrant and accuses Hale for not investigating properly and Elizabeth did not calm down because of the charge on her and the arrest. Taking this to heart, John orders Mary to go to court with him and expose the other girls' lies, and she protests fervently because of those girls his wife Elizabeth is in the danger and she was arrested for a charge playing witchcraft. So, John don't want his wife to suffer. Mary by knowing the past affair of John will revel if she accuse the girls she went to the court to save Elizabeth.

The vestry room of Salem meeting house, now serving as the ante room of the General Court. The trial of Martha Corey in the General Court of Salem. The room set up was the beam of the light and the wall was set up. Francis and Giles badly interject the reports, challenging to be heard. The court is depressed and the men thrown out of the main room, resuming in an end-to-end room. John wants to save his wife and he meets the deputy governor of Danforth and the judge with Mary and tells that Elizabeth is pregnant so she should be safe from the case till the delivery. John refuses to back down and submits a deposition signed by ninety-one locals attesting to the good character of Elizabeth, Rebecca Nurse and Martha Corey. Herrick also attests to John's truthfulness as well. The statement is discharged by Parris and Hathorne as unlawful. Rev. Hale criticizes the result and demands to know why the suspect are prohibited to defend themselves. Danforth answers that given the "imperceptible nature" of witchery, the word of the suspects and their supporters cannot be trusted. He then speaks about the questioning by ninety one people. Giles Corey submits his own deposition, accusing Thomas Putnam of forcing his daughter to accuse George Jacobs in order to buy up his land. When Danforth threatens him with arrest for dislike, Giles argues that he cannot be arrested for "disapproval of a hearing." Danforth then declares the court in session and Giles is arrested. John submits Mary's statement, which declares that she was forced to accuse people by Abigail. Abigail denies Mary's declarations that they are imagining, and stands by her story about the puppet. When challenged by Parris and Hathorne to 'pretend to be possessed', Mary is too frightened to obey. John open up with the truth about Abigail and other girls caught by Parris on the night of Betty Parris' alleged 'bewitchment' where they were dancing naked. When Danforth begins to question Abigail, she claims that Mary has begun to bewitch her with a cold wind and John loses his displeasure, calling Abigail. He admits their affair, says Abigail was fired from his household over it and that Abigail is trying to murder Elizabeth so that she may "dance with me on my wife's grave."

Danforth brings Elizabeth in to confirm this story, beforehand forbidding anyone to tell her about John's evidence. Unaware of John's public confession, Elizabeth fears that Abigail has exposed the affair in order to dishonor John and lies, saying that there was no affair, and that she fired Abigail out of wild doubt. Hale begs Danforth to reconsider his judgement, now agreeing Abigail is "false", but to no avail; Danforth throws out this evidence based solely upon John's earlier statement that Elizabeth would never tell a lie.

Confusion and panic begin to overtake the room. Abigail and the girls run screaming, and blames Mary's spirit is attacking

them in the form of bird. John, in despair and having given up all hope, declares that "God is dead", and is arrested and Reverend Hale stops the argument and move out of the court.

In the town jail, early in the morning. Tituba, sharing a cell with Sarah Good, appears to have gone insane from all of the madness, hearing voices and now actually demanding to talk to Satan. Marshal Herrick, depressed at having arrested so many of his neighbors, has turned to drunkenness. Because of witchcraft many people were hanged and properties were seized and twelve more were about to hang by the government. He begs Danforth to delay the performances in order to secure confessions, hoping to avoid executing some of Salem's most well-regarded citizens. Hale, deeply apologetic and blaming himself for the emotion, has returned to counsel the condemned to falsely confess and avoid execution.

Danforth is disappointed by this reluctance, but at the urging of Hale and Parris, allows John to sign a written confession, to be displayed on the church door as an example. John is suspicious, thinking his verbal confession is satisfactory. John was accused and he was hanged. Elizabeth found a new life partner for her. Abigail because of the jealousy she made her part success and John and Elizabeth were separated but fate took revenge on her she turned into a prostitute in the Boston. Later she died because of sever disease.

Twenty years after the last execution, the government awarded compensation to the victims still living, and to families to the dead. Elizabeth Proctor married again, four years after Proctor's death. To all intents and purposes, the power of theocracy in Massachusetts was broken.

### Conclusion

The Crucible is one of a handful of great plays that will both survive the twentieth century and bear witness to it. Miller's play The Crucible (1953) is deeply rooted in the history of (colonial) America. The play refers to the actual incidents, and the trial which took place in the second half of the sixteenth century in Salem

This play is classic parable of mass hysteria draws a chilling parallel between the Salem witch-hunt of 1692- one of the strangest and most awful chapters in human history- and McCarthyism which gripped American in the 1950s. the story of how the small community of Salem is stirred into madness by superstition, paranoia and malice, culminating in a violent climax, is a savage attack on the evils of mindless persecution and the terrifying power of false accusations. From this play it is understood that meaning of the dream has completely changed.

It may be said that John Proctor, Von Berg, and Sigmund act in a morally appreciable way towards others in society, but Quentin shies away from his moral and social obligation towards others; more so, being a lawyer, it does not behoove Quentin to be afraid of being labelled as "Red lawyer" if he defends Lou against the charges levelled against him (Lou) and other people of communist leanings. John Proctor in The Crucible to listen to the voice of their conscience and not be terrorised by theological and political authorities. To maintain one's dignity and society's welfare, one should refrain from amassing wealth for the family at the cost of society. Market forces should stop the exploitation of

individual and society, and political authorities should adhere to the democratic principles of freedom of expression and conscience, and right to life and equality before law. There should not be discrimination and victimisation on the basis of race, religion, colour, and gender.

Yes as George Carlin superbly wrote the joke "it's called the American dream, because you have to sleep to believe it". Here in this statement it is understood that the American keep moving around in search of life but they don't understand where they have missed it. For example, Abigail and John Proctor first they were in affair and John married Elizabeth. When Abigail met Elizabeth she felt jealous on her and she started playing the witchcraft where entire village people were charge on that. Because of this superstitious drama. John was hanged and Elizabeth went in search of another life. Abigail move as call girl. As far as American dream is concern they will not be satisfied with what they have. They keep search for the better and they lose their life for equal rights and for prosperous life.

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