

# HALLUCINATION OF HUMAN FAITH AND THE DANGER OF COLONIAL WEAPON: A POSTCOLONIAL READING OF ARTHUR MILLER'S THE CRUCIBLE

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## Abstract:

The influence of western culture all over the world led to human oppression in various aspects in general and in religious practices in particular. The civilization of the white man propagated Christianity to the rest of the world with diverse interpretations. How does the interpretation of the imported religion push people of the same community to fight one another and what are the reasons which make this western religion more complex? This article highlights and discusses the impact of interpretation of the holy writings that caused the death of innocent people in Salem, Massachusetts Bay colony in Arthur Miller's fictional work, *The Crucible*. After colonization, the implementation of Christian religion in colonies becomes controversial in colonies and leads to the extermination of humanity. This results from humans' own will to accuse and fight non-believers in Christianity as narrated in the play. Following the postcolonial approach and the story of Arthur Miller, this article attempts to point out the religious repercussions of colonization. The work suggests that, without the religious liberty in this postcolonial period, there will be misunderstandings among individuals.

**Keywords:** Religious practices; postcolonialism; christianism; beliefs; interpretation.

## Résumé:

*L'influence de la culture occidentale partout dans le monde a conduit à l'oppression des Hommes dans plusieurs domaines en général et dans les pratiques religieuses en particulier. La civilisation a propagé le Christianisme au reste du monde avec diverses interprétations. Comment l'interprétation de la religion importée pousse-t-elle les peuples de la même communauté à se combattre et quelles sont les raisons qui rendent cette religion occidentale plus complexe? Cet article relève et discute l'impact de l'interprétation des Saintes écritures qui ont entraînées la mort des innocents à Salem, dans la colonie de Massachusett Bay dans l'œuvre fictive, The Crucible d'Arthur Miller. Après la colonisation, la mise en œuvre de la religion chrétienne devient polémique dans les colonies et conduit à l'extermination de l'humanité. Ceci est dû à la volonté humaine d'accuser et de combattre les non-croyants en Christianisme tels que relaté dans la pièce théâtrale. Suivant l'approche postcoloniale et l'histoire d'Arthur Miller, cet article essaie de faire ressortir les répercussions religieuses de la colonisation. Le travail suggère que, sans la liberté religieuse en cette période postcoloniale, il y aura toujours les mésententes entre des individus.*

**Mots-clés:** Pratiques religieuses; postcolonialisme; christianisme; croyances; interprétation.

## Introduction

What is the use of religious focus as subject matter in literature produced by colonized people? The question is raised in order to understand the feelings of colonized people who guide their literary pens toward the harm brought by colonization. Literature passes through its fictional hidden path to describe the abstract and daily inner feelings of mankind in many domains as well as in religious beliefs. Many colonized people leave their original religion and trust in the imported religion. The depiction of Salem people in Christianity in Miller's play demonstrates the focus of writers to fictionalize colonized people in the practice of western religion. The description and interpretation of witch

trials in Salem in *The Crucible* sounds as fiction but it reflects the realities of all the colonies. The subject matter in the play seems to be Christian religious focus after the departure of the colonizers. The aim is to show the effect in the implementation of the imported religion in Massachusetts Bay colony and beyond. Thus, postcolonial period refers to times after the westernization of people all over the world. The play particularly fictionalizes the dramatization of the Salem witch trials, which took place from February 1692 to May 1693 in Salem. Miller seems to depict in these 1900s what happened before the independence of America which is still problematic in this contemporary society. Colonization has turned some parts of colonies into Theocratic regimes. It has changed the mind of individuals who no longer believe in their native religions.

Ashcroft Bill et al. (1989: 1) remark that "Postcolonial literature gains its significance from the fact that it reflects the influence of colonialism on 'more than three-quarters of the people of the world today', as these people have had their lives shaped by the experience of colonialism." The remark of Ashcroft et al. is meaningful, because any reader of literary works produced by colonized people notices that this literary production carries the germs of colonization. As they insist, the literature produced in colonies is truly influenced by colonial tools mainly the technology, the policies and the religion which shift the lives of the colonized. This shift is the image and mode of colonial experiences. However, the most important aspect to raise in this article is the way Arthur Miller depicts the population of Salem area with the application of Christian religion according to the Salem milieu. In the play, the false accusation of people by forcing them to simply accept what they do not do in order to belong to Christ is what Reverends Hale, Danforth and Parris want. The climax of the play's narration is when the character Reverend Hale tells the pretended victims that, those who do not confess their sins will be hanged. This is religious

extremism to hang people who refuse to falsely confess themselves. As a result, some people in Salem prefer lies to save their lives. These lies make them lose the true faith in themselves and in the Almighty. Postcolonial theory interprets works produced by colonies' citizens to see what is happening behind the civilization and Christianization of the world. The hanging of people is a religious oppression in *The Crucible* which is also a violent extremism in the community of Salem.

Edward Said, quoted by Lutfi Hamadi (2014: 40) says that: "The consequences of colonialism are still persisting in the form of chaos, coups, corruption, civil wars, and bloodshed." Said summarizes the harsh shortcomings of colonization in this way to let humanity to be conscious about what we embrace as civilization and Christianization. Colonization leads to a kind of national, social, communal and familial fight because of the acquired features brought by the white man. Corruption, civil wars and bloodshed today as underlined by Said come from the reception of western education, civilization and mainly the Christianization. All the shortcomings raised in Said' expressions are resumed in the play of Arthur Miller. The playwright does not pretend anything in his way of writing. He narrates his people whose lives are sharpened by God's words and any individual who does not praise the name of Christ does not belong to God and therefore he is persecuted. For Salem converted people, the non-converted are still in darkness who need light. This way of understanding the holy words leads to a religious violence in the community.

In a conversation with other intellectuals, Nurudeen Lemu, reported by Kazarian Nicolas (2017: 2) define religious extremism as "The expression of extreme and unjust positions or actions taken by some adherents of a religion, based on their understanding of a religious teaching or scripture." This declaration fits the climax of the play, *The Crucible* when the understanding of Holy writings pushes the Reverends in the play

to kill men and women and force the character John Proctor to accept what he has never done. The assassination of characters by the playwright explains the impacts of colonization. The influence of culture, economy, policy and tradition is mainly the outcome of colonization. Besides, religious belief is the main challenge in the lives of the colonized because they are not interested in their own traditions nowadays. To reach the objectives of this work, we divided it into three parts. The first part shows the value of Christian religion; the second one highlights the illusion of human faith in the play and the last part preconizes the instauration of democracy in religious practices in the life of people.

## **I. The Value of Christian Religion in Colonies**

Like other religions, Christianity brings unity of people and helps humans consider one another. Christianity is one of the colonial tool which saves colonies, but its application to the realities of colonies becomes a knife sharpened in their lives. Upon the importance of the imported religion in colonies, Jurgen Haberman quoted by Joram Tarusarira (2020: 90) states that, egalitarian universalism, from which sprang the ideas of freedom and social solidarity, of an autonomous conduct of life and emancipation, of individual morality of conscience, human rights and democracy, is the direct heir to the Judaic ethic of justice and the Christian ethic of love. This means, Christian religion is good for emancipation, equality and opportunity for all. Christianity brings harmony and fights against egoism. Similarly, Arthur Miller fictional narratives seem to consider Salem area as dark and devil area which needs charity, light and Christ's security. Historically, the playwright narrates what happened in the past before the arrival of Christ's light and its effect in the devilish Salem. The roles attributed to the characters seem to be the roles played by some Salem people in the past. Added to the

setting, the play stands as a realistic fictional work ever written by Arthur Miller.

The analysis of the play reveals that the implementation of Christianity in Salem has become a challenge and all the characters as well as people have difficulties to embrace this trustworthy religion which gives assurance to individuals. According to Joram Tarusarira (2020: 89),

The modern understanding of religion is a historical construct that emerged in the West. It has become to be applied as a universal concept. Yet it is contingent on context, and cannot be easily translated to different cultural, political, economic, and historical circumstances.

In his quotation, Joram Tarusarira states that Christian religion is a good one all over the world but it is not easy for colonies to introduce it in their different cultures. In the play, the main character Abigail has to believe in Christ and confess herself. This confession does not assure the Theocrats of the play who want the little lady to call the name of other people. Through this way of writing, Miller wants to let the mankind in a huge conformity of Christ. People have to obey the rules revealed by the play's Theocrats. Through the character Putman, Arthur finds that, "There is obedience or the church will burn like Hell is burning!"<sup>1</sup> It is an obligation of Salem people to obey the written and spoken words of Christ; otherwise the Reverends will kill people who do not obey the Christ's rules just like the hell will treat the non-believers.

According to Eli Berman and Laurence R. Iannaccone (2005: 6), "supernaturalism posits the existence of mystical powers that transcend the usual technological constraints and physical limits

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<sup>1</sup> Arthur Miller (1953). *The Crucible*. United States of America: Viking Penguin Inc. p.30. All the subsequent references to this play will be parenthetically marked TC in the text followed by the page number.

of everyday life. If it is possible to influence, harness, or benefit from such powers, then the supernatural provides another way to combat scarcity." Christian religion, here means the belief in Christ, a supernatural force in which people trust. The belief in this religion requires having Holy Spirit that can save the folk from devil. As depicted in *The Crucible*, this religion is mainly opposed to traditional practices and any individual who does not confess the name of Christ is considered as devilish. In the play, several examples define Salem people as people connected to devil which seems to be against the norms of colonial Bible. Among the characters involved in the play, some remain connected to devil of Salem forest while others convert themselves to Christianity. Then, Christian religion stands for a model religion. The aim of the imported religion is to save people' souls and prevent them from committing sins. This makes it a trustworthy and protected religion. The narrator in act one of the play reveals that;

At any rate, very few Indians were converted, and the Salem folk believed that the virgin, forest was the Devil's last preserve, his home base and the citadel of his final stand. To the best of their knowledge the American forest was the last place on earth that was not paying homage to God.

For these reasons, among others, they carried about an air of innate resistance, even of persecution. Their fathers had, of course been persecuted in England. So now they and their church found it necessary to deny any other sect its freedom, let their New Jerusalem be defiled and corrupted by wrong ways and deceitful ideas.

They believed, in short that they held in their steady hands the candle that would light the world. We have inherited this belief, and it has helped and hurt us.

It helped them with the discipline it gave them. They were a dedicated folk, by and large, and they had to be survive the life they had chosen or been born in this country. (TC: 5-6).

The above paragraph seems to state that Salem area was a devilish area which needs charity. The arrival of Christianity in the area impacts it positively and changes lives. Young Robert quoted by Abhilash Kaushik (2018: 227) thinks that, post-colonial criticism has embraced a number of aims to re-examine the history of colonialism from the perspective of the colonized; to determine the economic, political, and cultural impact of colonialism on both the colonized people and the colonizing powers; to analyze the process of decolonization. For Young, colonization in some ways impacts positively the economy as it impacts the cultures and beliefs of areas in America like elsewhere.

As Basak Yildiz (2015: 28) mentions it, the Europeans work for forming large colonial groups in which they attempt to educate and shape the 'savage' villagers... Igbo villagers' cultural values and sense of dignity are shaken with the white men's efforts, one of the ways which is building a church next to the village. Conversion of a villager to Christianity and leaving the village is another breaking point. As the story proceeds, number of converts increase, and the villagers begin to question their identity. This is a very noteworthy effect of colonialism over the target society. By the time European missionaries arrive in Umuofia like in Salem, things begin to change. Building the churches around the villages pushes many villagers to convert themselves and move from the darkness to the light. The added value of Christianity is that, it puts people in harmonious life, in peace and helps render homage to their creator. Even though it changes the identity of people around the world, Christianity helps people to accept one another in the community. The target

goal of Christianity is to strengthen the weaker, light the darkness, change despair into hope and make people believe in life after death. Yet, the implementation of this religion by local people brings violence and unfaithfulness in Salem community as raised by the playwright, Arthur Miller.

## II. Hallucination of Faith and Survival of Salem Citizens

Physically as well as psychologically, colonization affects the lives of the colonized. Men and women are no longer faithful and truthful under Theocratic regime. Religious belief is abstract and personal, this part of the article does not judge the faith or the degree of belief of individuals, but it discusses the path found by characters to survive in the play. The colonizers left the colonies by letting some graduated men and women in their places to lead religious norms and propagate the words of God to the rest of the world. These local citizens known as Reverends and Pastors cost the lives of their own fellows in their interpretation of the words of Christ. In this vein, people become faithless and have to lie in order to survive. The question that keeps us busy in this part is "who are the characters to be considered as faithful and unfaithful in Arthur Miller's play, *The Crucible*?" Those who wrongly confess that they compact with devil in the forest are taken as truthful and faithful people and those who refuse to confess in this way are accused and are taken as liars and unfaithful characters. The threatening with burning and hanging of innocents in the play pushes almost all the characters to tell lies and save themselves. In the play, although the kids, Betty, Abigail and Tituba confess that they never saw the devil in the forest, Reverend Hale insists till they confess wrongly simply to avoid the punishment. Abigail and Tituba say, "I never sold myself! I'm a good girl! I'm a proper girl! No, no; sir, I don't truck with no devil!" (TC: 43). The two girls who come back from the bush are forced to confess that they have become

devil's children and then sinners in Salem. Through the character Hale, the playwright reveals the behavior of the religious believers; this worsens the situation. Reverend Hale says "Open yourself, Tituba—open yourself and let God's holy light shine on you." (TC: 45). Also, the oppression of Parris on Tituba is a dictatorship that leads the little girls to call the name of Salem villagers. Parris, insists: "You will confess yourself or I will take you out and whip you to death, Tituba!" (TC: 44). Parris considers these girls as his own children and talks to them menacingly. (Eli Berman and Laurence R. Iannaccone, 2005: 11) explain that,

Testimonies are more likely to be believed when they come from a trusted source, such as a personal acquaintance or a respected figure. They are credible when testifiers have relatively little to gain (or, better yet, much to lose) from having their claims heard and believed. This helps explain why the character of religious activity is so often collective and the structure of religious organizations is so often congregational. Fellow members are more trustworthy than strangers.

The accusation and gossips have become truth in the play. Abigail says that she truly sees the devil herself:

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 with the Devil! I saw Goody Osburn with the Devil! I saw Bridget Bishop with the Devil!" (TC: 48).

In this declaration, the Reverends are convinced that the holy spirit falls down on the children who are now telling the truth. As Hale cherishes: "Glory to God! It is broken, they are

free" (TC: 48). This seems as the devil is locking the mouths of Abigail and her sisters to confess themselves. Thus, the Reverends and the chief of Salem accuse people of being responsible for devilish practices. The natural faith of people turns into hallucination; that is illusion in such a way that people who lie are those who are faithful according to Reverend Hale. And those who really tell the truth that they never see the devil are taken as liars and are forced to accept and carry on their shoulders what they have never done. The faith is as simple as the consciousness of people who know and believe in something. Commenting upon the faith in the play, it is an illusion, since the pastors and Reverends in the form of Christ push people to accept the undone acts. Such way of manipulating and forcing them leads people to lose the true faith and lie. The lies which are taken as truth save several characters in the play. Children who do not see anything in the forest have been accused of being witches and wizards. When one of the children starts talking about drinking the blood in the forest, the elders and Reverends agree as if they were expecting it. To save oneself, men and women in Salem have to lose their faith and lie. This illusion is accepted and they are finally known as witches and wizards in the milieu.

Besides, colonization brings people in war against their own friends and family members because of religion. The colonizer brings the words of Christ in one condition, which is to save people's souls after death. This religion is applied on the colonized land in different ways. People hide themselves behind this religion to accuse their enemies in the village. Even if they practice witchcraft or not, the most important thing is to accept that they are witches and wizards and then belong to God. The purpose of the white man while heading all over the world is to colonize, civilize and Christianize. The purpose stands as a dual knife. The three objectives, especially the Christianization, overturns the lives of people of some areas into conflicts against

themselves. Joram Tarusaria (2020: 91) argues that, "Religionists claim to be victims of secularism, which they perceive as a colonial strategy of subordination. The language they use when fighting 'back' is not one of religious doctrines, beliefs, and traditions, but of humiliation, denigration, embarrassment, attack, and annihilation." People do not use any force to reply to the oppression of religion; they rather accept it as it requests. They accept whatever accusation that comes to them in the play in order to save themselves.

If the importation of Christian religion in Salem has become an occasion for people to accuse and judge their enemies, Abhilash Kaushik, (2018: 231) excavates the novel *Things Fall Apart*, and highlights that,

The economy of the people which was mainly an agriculture-centered one was also disrupted to a great extent by the British in the form of the introduction of the trading centers. '...the white man had indeed brought a lunatic religion, but he had also built a trading store and for the first-time palm-oil and kernel become things of great price, and much money flowed in to Umuofia.' Moreover, the imposition of fines by the colonial administrator to those who opposed the new Christian religion coupled with the oppressions of the court messengers.

The imported religion has become an occasion for local people. It has become a trading opportunity for people of Umuofia and an opportunity for people of Salem to clean their dirty and devilish milieu. Applying Christian religion in colonies creates other meanings and therefore the unwilling conversion of people. The administrators who refuse to abide by religious norms in Umuofia are under oppression of court messengers.

Moreover, the death of Proctor's children, the gossiping in Salem and other social problems strengthen the false

accusations. The children of Parris who were amusing in the forest have been reported that they were connected to the devil. To clarify the truth in the village, Betty who lies down is seen by Putnam that it "is notorious sign of witchcraft, Goody Nurse, a prodigious sign!" (TC: 25). The arrival of Christianity in Salem brings people in different types of life where a simple action is a sign of witchcraft. In the village, there are other social problems which Salem people confront. Thus, it is an occasion for them to look for the causes of their problems. Parris makes it meaningful in these words, "When Reverend Hale comes, you will proceed to look for signs of witchcraft here." (TC: 28). Reverends who holds the light of Christ will solve their problems in the village.

However, several reasons explain such false accusations of characters in the play. Some of the reasons are the education of some citizens in Salem, another colonial sword on which Parris bases himself to accuse others, as he says, "I am not some preaching farmer with a book under my arm; I am a graduate of Harvard College." (TC: 29). The graduation and the study of theology gives way to Parris to see his own folks in the play as witches and wizards simply because they do not worship his God. Education which is another imported colonial tool goes hands in hands with religion. Another reason is that, some Salem people don't want to be blamed because the death in the village is conditioned by something which is the witchcraft of their friends. The most visible reason which boosts and makes the accusations of people is the reaction of the gathered group when the children are talking and calling the name of other people that they too, have seen devil. When the crowd accepts or agrees what the little girls say about one character, this character is immediately accused and is therefore known as someone compacting with devil. Proctor, the husband of the character Elizabeth makes a remark which characterizes those who accuse innocents. He sees to all these confessions that Elizabeth has

confessed, because she only thought to save his name (TC: 113). Proctor sees to it that his wife confesses simply to save the name of the family of Proctor.

As such, religious negative shortcomings outweigh the positive ones in the sense that, men and women lose their dignity and true faith by converting themselves in Christianity unwillingly; not to save their lives and souls after death but to save themselves today in Salem. In this way, the Reverends think that the new religion should normally be accepted by everybody in the village. The accusation of witchcraft has been an occasion for them to convert sinners through oppression. In this sense, Danforth, one character of the play tells the children that "Now, children, this is a court of law. The law, based upon the Bible, and the Bible, writ by Almighty God, forbid the practice of witchcraft, and describe death as the penalty thereof. But likewise, children, the law and Bible damn all bearers of false witnesses." (TC: 102). Though only God gives life and has the power and authority to decide when a man and a woman shall die, Danforth together with Reverend Hale threaten children to confess wrongly in order to escape death.

Due to the troublesome faith brought by the white man's religion, there is a great and large separation of people of the community in postcolonialism. Nowadays, religion opposes spouses, siblings, niblings, parents and communities. Through a postcolonial analysis of Chinua Achebe's novel, Lame Maatla Kenalemang (2013: 8) notices that, in *Things Fall Apart*, the people of Umuofia are separated into two groups immediately following the arrival of the white missionaries in their land. The first group of people are Igbo followers and the second group of people are the followers of the white missionaries. The converted people choose to abandon their own religion, the traditional ways of life and follow the white man and his ways of worshiping. The arrival of the white man has divided people all over the world. Reverend Hale is clear in his last words and actions; he says: "But it does

not follow that everyone accused is part of it." (TC: 98). It is when individuals tell lies to save their lives that, Hale explains to the crowd that, it is not everybody who sees the Lucifer in the forest. In this loss of faith, individuals need freedom to choose their own religion and convert themselves easily. This provides peace in communities across the world.

### **III. Freedom in Religious Practices**

The United States of America is said to be a democratic nation where citizens have their rights to decide and choose their ways and leaders. The narration of Arthur Miller seems to oppose the American democracy to the Theocracy that governs his play, *The Crucible*. The Reverends in the play only rely on the words of God and treat others as sinners. All the treatment of Hale, Parris and Danforth does not sound as people born in a free country. They could only accuse Abigail, the main character to name other people that they have compacted with devil. All these treatments are mainly due to western religion which wants to see in each corner of the world, everyone praising the name of Christ. Those who do not adhere to that are considered as true sinners and are forced to be jailed or immediately killed. Freedom is one of Americans' cultural identity from the discovery of the continent to the independency or till today. So, its application in any domain sounds well for the security of the continent. Üstün Yüksel and Hakki BüyükbŞ (2023: 69) reveal that, the American "Founding Fathers played important roles about developing religious freedom in the America history, politics and culture." The American Founding Fathers fought for the liberty of the continent and establish freedom in religious practices in the periods after colonization as well.

Written in this postcolonial era, *The Crucible* depicts todays' way of forcing people to convert themselves in Christianity. This Theocratic oppression is assumed as religious

dictatorship which opposes the liberty that prevails in the United States of America. It is truism that every religion is based upon the faith of individuals. As a result, it is crucial to leave people to choose their own religion basing on their faith. Consciously in the play, characters shall honestly tell the truth which is meant to be told. The colonization has empowered the local people whose mind is mainly focused on Christianity and take people who do not practice Christian religion as devil's compacters. The most acceptable way to live is to plan a democratic system in religions. Though the strict application of religious norms in a community turns this community into a Theocratic one, the freedom for religion members to worship with self-conscious makes the beliefs and humans' faith better. Enriched by freedom, democracy is another type of regime in which human rights are respected and citizens are often listened. The lack of this freedom in religion in Salem costs the lives of some characters. Sarrah Good, Goody Osburn and thirty-nine women are accused of witchcraft. In act two of the play, Elizabeth, makes the point about the number of victims. She says: "There be fourteen people in the jail now, and they'll be tried, and the court have power to hang them too." (TC: 52). The right, the lives and the expression of citizens in Salem are not necessary and do not concern the Reverends and the court in the play.

However, the play's narrator reveals the menacing words of the court through the character Elisabeth who still tells her husband Proctor that, "The Deputy Governor promise hangin' if they'll not confess." (TC: 52). The confession is just to accept that they have compacted with Lucifer, and their names will be written in a book and post on the door of the church. This constraint to accept innocently is based on Theocratic applications and directly authoritarian way of living and worshipping. People only gain freedom when they lie. The condemnation and confessions are mainly done by signing a paper.

To free themselves, some characters tell lies, but Proctor remains faithful till the end. He writes his name but does not want to confess the way Danforth and others expect it. His free expressions toward the end of the play is to be underlined if people want to easily implement western religion. He has been honest when he refuses to accept wrongly the accusations. He declares: "God does not need my name upon the church! God sees my name, God knows how black my sins are! It is enough!" (TC: 142). Arthur Miller through such ideas of John Proctor wants to tell the mankind that, only the Creator knows our inner mind and our sins, not human beings who accuse and judge their friends. Proctor wants to keep his dignity and honor; if he tells them that he compacted with devil, they can hang him. This means that he has given them his soul to keep his name safe, because he has children and as he mentions it, "I have three children—how may I teach them to walk like men in the world, and I sold my friends?" (TC: 143). He wants to be the role model for his community in general and for his family in particular. His children are likely to practice what their father used to do; so, he has to be faithful in his actions and expressions.

Further, when we flip toward the end of the play, we remark that such accusations have repercussions on children in this postcolonial period. Hale tells Danforth that,

there are orphans wandering from house to house; abandoned cattle below on the highroads, the stink of rotting crops hangs everywhere, and no man knows when the harlots' cry will end his life—and you wonder yet if rebellion's spoke? Better you should marvel how they do not burn your province! (TC: 130).

This point must be considered before accusing people, children of victims become orphans; this leads to other social pathologies which are sufferance, criminality, the burning of the Danforth's province and among others. From religious extremism

to social extremism, habitants in colonies will not have peace if they don't change their manner of believing. According to Eli Berman (2005: 3), to label religious extremism the product of ignorance, coercion, or psychopathology is to foster misunderstanding. To combat extremism (as opposed to extremist violence) with the powers of the state is to invite conflict if that extremism represents a widespread unmet demand for some set of services. To support 'good' religion while repressing 'bad' religion is to invite violence. Religious critics see to it that there is a kind of violence in the practice of religion. The words of Eli Berman are an example in play *The Crucible*. Religious extremists are willing to murder people because they embrace theologies that kill them.

As raised in the introduction, solutions need then to be found in order to allow people convert themselves and worship in better conditions, today. One of the solutions lies in the hands of the governments all over the world. Allison Lamson *et al.*, (2022: 40) uses the words from U.S. Supreme Court which explains that, "Religious freedom is also an evolving concept in U.S. caselaw, with the Court redefining boundaries and freedoms based on the case and time...Even though the activity is based on religious belief, the Court held that government had the right to punish activity judged as criminal. Even though, the government cannot regulate beliefs it could ban the religious practices linked to criminality. Hanging people in the play stands as criminal which is against the social norms. Asides, Üstün Yüksel and Hakkı Büyükbş (2023: 71) find that American Founding Fathers based on the colonial experiences and multi-religious background and believed that freedom of religions is a natural right to all individuals; which must be given to them naturally; meaning it is a natural right for individuals to accept and render homage to their Creator without constraint. Although the postcolonial writers are mainly focused on racism, change in policies, they do

not ignore the issue of religion influenced by the colonizers across the world.

Patrick Williams and Laura Chrisman (1994: 286) argue that, "For the category of the post-colonial to work in any other fashion it must become a complicit post-colonialism and therefore effectively postmodern." Working in other fashions makes allusion to postmodernism and refers to the diversity of perspectives in people's mind to have freedom and worship God everywhere and at any time in a calm manner. There should be no single way of looking to the imported religion if people need peace in Salem. Accusing and hanging people do not praise the name of the Creator who gives life to people. People need peace of mind in order to better render homage to their Creator.

## Conclusion

Periods after the departure of the white man have shortcomings in the colonies. This article has raised religious shortcomings, the violence that the colonized people face in the hands of their own people in the use of Christian religion. The case in Salem area is similar in all the colonies across the world. The work explained the importance of the imported religion, the false faith that people consider as true faith and preconizes a free way of accepting and worshipping with dignity the spirit involved in this imported religion. In the play, the worst is when Danforth wants Reverend Hale to condemn any name that the pretended children mention. But Hale notices: "I have signed seventy-two death warrants; I am a minister of the Lord, and I dare not take a life without there be a proof so immaculate not slightest qualm of conscience may doubt it." (TC: 99). This means that, human life is not given by human beings and must not be taken by anybody. Consciously, the mind of Reverend Hale is opened and does not want to accuse people without proof. Just like the faith and beliefs are difficult to be proved, all the accusations in the play

are meaningless because there is no proof. Though there is no proof to explain the accusation of people, the Reverends and the court base on the written Bible to kill innocents. Danforth raises the complicity that exists between the court and the church; he says, "the law, based upon the Bible, and the Bible, writ by Almighty God, forbid the practice of witchcraft, and describe death as the penalty thereof. But children, likewise, the law and Bible damn all bearers of false witness." (TC: 102). If the court bases on the Bible to have peace, this means that Theocracy has become a dictatorship.

Throughout the analysis of the play, it is clearly seen that people of Salem do not want to lose their lives since they decide to accept whatever Abigail, Tituba and the Reverends say about them. Fair in the play overwhelmed the accused and they have to accept the accusations except Proctor who decides to keep his dignity. Keeping one's dignity is also another way to explain the true faith of individuals in the society. Proctor remains faithful and does not want to be falsely considered as a disciple of Lucifer. The main point is that democracy needs to be mixed with Theocracy so that people stop losing their true faith. The religion wants truth. However, truth under oppression will not be truth but an illusion. Hale in *The Crucible* is not yet satisfied when Proctor decides to hang himself as a wizard. Reverend Hale tells the wife of John Proctor to, "plead with him! Woman! It is pride, it is vanity. Be his helper! What profit him to bleed? Shall the worms declare his truth?" (TC: 145). In these unsatisfied words of Hale, any reader understands that the imported religion as said above has created misunderstanding, national and family fight leading to death.

Just like any other religion, Christian religion sustains the idea that any human should be connected to their Creator without oppression. It stands as a duty for human beings to surrender their lives to the God. In the play, *The Crucible*, the converted characters do not convert themselves by their will but

under oppression. They convert themselves to save their lives today through violence. Thus, individuals should identify the diverse interpretations that prevail in religion nowadays and choose their own ways of believing. Human beings have to pay homage to their Creator which stands as their duty but not under violence like Arthur Miller sketches. It is necessary to leave individuals alone, in peace and free conditions to worship God with dignity.

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