



ROTEIRO DE ORIENTAÇÃO DE ESTUDOS DE RECUPERAÇÃO

ENSINO MÉDIO

Professora: Lauren

Disciplina: Inglês

Série: 1ª

Turma: C

Nome: _____ N.º.: _____

1º Semestre

No primeiro semestre estudamos momentos fundamentais do trajeto que a língua inglesa fez de suas origens aos dias de hoje e realizamos a leitura dos dois primeiros atos de *The Crucible*, de Arthur Miller.

Uma das produções mais importantes do 1º semestre foi o fichamento do texto *The Origins of English*, em que se encontra uma narrativa sobre a origem das línguas indo-europeias. Um outro momento fundamental do semestre foi a sequência de atividades realizadas para a contextualização de *The Crucible*, que envolveu reflexões sobre vídeos que retratavam a época, bem como uma breve pesquisa sobre o macarthismo, série de práticas de perseguição e interrogações violentas diante do “Medo Vermelho”, ou da “ameaça comunista”.

Instruções para o trabalho

Você fará, por escrito:

1) Um resumo, em forma de linha do tempo, de um texto que contém uma cronologia da língua inglesa semelhante àquela apresentada em nossas aulas. Nessa linha do tempo, que deverá ser redigida em suas próprias palavras, você deverá indicar, a partir dos vídeos e textos discutidos, as ideias centrais de cada um dos momentos cruciais de desenvolvimento e mudança do inglês até os dias de hoje, em que o idioma se configura como uma das principais línguas de comunicação global, principalmente na ciência, no mundo acadêmico, no mundo dos esportes, na internet e na indústria do entretenimento.

2) Um fichamento de um ensaio que relaciona o macarthismo à *The Crucible*. O fichamento deve ser feito nos moldes dos fichamentos que fizemos durante o primeiro semestre: deve conter título, números das páginas, parágrafos e as anotações devem se feitas a partir da seleção de expressões-chave, nomes e datas. O **ensaio** a ser fichado encontra-se **anexado** a esta atividade.

Avaliação das produções

Sua produção textual deverá ser avaliada segundo os seguintes critérios:

- Estrutura/organização lógica

- Clareza na exposição das ideias
- Respeito à temática proposta

Texto para a atividade 1) e link de apoio

Abaixo você encontrará um texto que poderá servir como base para o seu resumo e um link para o blog da Oxford que traz vídeos e ilustrações para cada parte desse texto. O link encontra-se ao final do texto.

History of English

Five Events that Shaped the History of English

Philip Durkin, Principal etymologist at the *Oxford English Dictionary*, chooses five events that shaped the English Language.

The Anglo-Saxon Settlement

It's never easy to pinpoint exactly when a specific language began, but in the case of English we can at least say that there is little sense in speaking of the English language as a separate entity before the Anglo-Saxons came to Britain. Little is known of this period with any certainty, but we do know that Germanic invaders came and settled in Britain from the north-western coastline of continental Europe in the fifth and sixth centuries.

The invaders all spoke a language that was Germanic (related to what emerged as Dutch, Frisian, German and the Scandinavian languages, and to Gothic), but we'll probably never know how different their speech was from that of their continental neighbours. However it is fairly certain that many of the settlers would have spoken in exactly the same way as some of their north European neighbours, and that not all of the settlers would have spoken in the same way.



The reason that we know so little about the linguistic situation in this period is because we do not have much in the way of written records from any of the Germanic languages of north-western Europe until several centuries later. When Old English writings begin to appear in the seventh, eighth and ninth centuries there is a good deal of regional variation, but not substantially more than that found in later periods. This was the language that Alfred the Great referred to as 'English' in the ninth century.

The Celts were already resident in Britain when the Anglo-Saxons arrived, but there are few obvious traces of their language in English today. Some scholars have suggested that the Celtic tongue might have had an underlying influence on the grammatical development of English, particularly in some parts of the country, but this is highly speculative. The number of loanwords known for certain to have entered Old English from this source is very small. Those that survive in modern English include *brock* (badger), and *coomb* a type of valley, alongside many place names.

The Scandinavian Settlements

The next invaders were the Norsemen. From the middle of the ninth century large numbers of Norse invaders settled in Britain, particularly in northern and eastern areas, and in the eleventh century the whole of England had a Danish king, Canute. The distinct North Germanic speech of the Norsemen had great influence on English, most obviously seen in the words that English has borrowed from this source. These include some very basic words such as *take* and even grammatical words such as *they*. The common Germanic base of the two languages meant that there were still many similarities between Old English and the language of the invaders. Some words, for example *give* perhaps show a kind of hybridization with some spellings going back to Old English and others being Norse in origin. However, the resemblances between the two languages are so great that in many cases it is impossible to be sure of the exact ancestry of a particular word or spelling. However, much of the influence of Norse, including the vast majority of the loanwords, does not appear in written English until after the next great historical and cultural upheaval, the Norman Conquest.



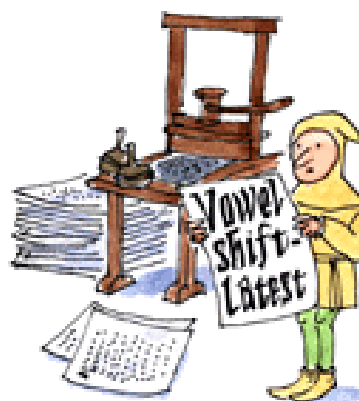
1066 and after 1066 and all that

The centuries after the Norman Conquest witnessed enormous changes in the English language. In the course of what is called the Middle English period, the fairly rich inflectional system of Old English broke down. It was replaced by what is broadly speaking, the same system English has today, which unlike Old English makes very little use of distinctive word endings in the grammar of the language. The vocabulary of English also changed enormously, with tremendous numbers of borrowings from French and Latin, in addition to the Scandinavian loanwords already mentioned, which were slowly starting to appear in the written language. Old English, like German today, showed a tendency to find native equivalents for foreign words and phrases (although both Old English and modern German show plenty of loanwords), whereas Middle English acquired the habit that modern English retains today of readily accommodating foreign words. Trilingualism in English, French, and Latin was common in the worlds of business and the professions, with words crossing over from one language to another with ease. One only has to flick through the etymologies of any English dictionary to get an impression of the huge number of words entering English from French and Latin during the later medieval period. This trend was set to continue into the early modern period with the explosion of interest in the writings of the ancient world.



Standardization

The late medieval and early modern periods saw a fairly steady process of standardization in English south of the Scottish border. The written and spoken language of London continued to evolve and gradually began to have a greater influence in the country at large. For most of the Middle English period a dialect was simply what was spoken in a particular area, which would normally be more or less represented in writing - although where and from whom the writer had learnt how to write were also important. It was only when the broadly London standard began to dominate, especially through the new technology



of printing, that the other regional varieties of the language began to be seen as different in kind. As the London standard became used more widely, especially in more formal contexts and particularly amongst the more elevated members of society, the other regional varieties came to be stigmatized, as lacking social prestige and indicating a lack of education.

In the same period a series of changes also occurred in English pronunciation (though not uniformly in all dialects), which go under the collective name of the Great Vowel Shift. These were purely linguistic 'sound changes' which occur in every language in every period of history. The changes in pronunciation weren't the result of specific social or historical factors, but social and historical factors would have helped to spread the results of the changes. As a result the so-called 'pure' vowel sounds which still characterise many continental languages were lost to English. The phonetic pairings of most long and short vowel sounds were also lost, which gave rise to many of the oddities of English pronunciation, and which now obscure the relationships between many English words and their foreign counterparts.

Colonization and Globalization

During the medieval and early modern periods the influence of English spread throughout the British Isles, and from the early seventeenth century onwards its influence began to be felt throughout the world. The complex processes of exploration, colonization and overseas trade that characterized Britain's external relations for several centuries became agents for change in the English language. This wasn't simply through the



acquisition of loanwords deriving from languages from every corner of the world, which in many cases only entered English via the languages of other trading and imperial nations such as Spain, Portugal and the Netherlands, but through the gradual development of new varieties of English, each with their own nuances of vocabulary and grammar and their own distinct pronunciations. More recently still, English has become a *lingua franca*, a global language, regularly used and understood by many

nations for whom English is not their first language. (For further information on this see the pages on Global English on this site). The eventual effects on the English language of both of these developments can only be guessed at today, but there can be little doubt that they will be as important as anything that has happened to English in the past sixteen hundred years.

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General editor: Graham Handley MA Ph.D.

Brodie's Notes on Arthur Miller's

The Crucible

I. L. Baker BA

palgrave
macmillan

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The Crucible in its time

McCarthyism and Arthur Miller

It has sometimes been assumed that *The Crucible* emerged directly and solely from the McCarthy hysteria of the USA in the 1950s: this is untrue, for Miller had long been fascinated by the witch-trials of Puritan Massachusetts in the seventeenth century. But there is equally no doubt that 'McCarthyism', as it came to be called, resurrected his interests and directed them to a dramatic gesture, especially when he became personally involved. A little generalized background information may thus be useful.

The nuclear destruction of Hiroshima and Nagasaki by US personnel ended World War II: but the fateful decision to use atomic power was not taken by the war-time leaders President Roosevelt (who had died in office) or Winston Churchill (who had been voted out of office by a general election), but by a new President of the USA, Harry S. Truman, and a new British Prime Minister, Clement Attlee. Yet one dominant Allied war-time leader remained in great power, Josef Stalin, the stern ruler of the USSR, a country which emerged from the war still incredibly powerful despite its huge losses of men and *matériel*, and which had added largely to its territory and influence in Eastern Europe. The 'Iron Curtain' had come down; by 1949 the USSR exploded an atomic device, and in 1953 its first hydrogen bomb: American nuclear superiority was broken. The 'balance of power' had become a balance of terror, and USA-USSR rivalry and suspicion became intense and nightmarish. In scattered sensitive areas of the world, Berlin, Persia, S.E. Asia, the Mediterranean, Turkey, Greece, Asia itself (among other places), hostility and tensions became polarized as issues in which the USA or the USSR assumed extreme and opposite power pressures and tactics, a situation which has since become summarized as The Cold War. The 'Hot' one would be a matter of sudden annihilation of great tracts of the world, and the first to move, the one with the first 'finger on the button' stood a reasonable chance of becoming the victor. Small local conflicts, backed by one or other of the antagonistic powers, could easily

'escalate' into full-scale nuclear confrontation, despite the United Nations Organisation which itself had settled into 'power blocks', with the larger units, such as the USSR and USA, having a right of veto, the right of denying effective and specific action on the part of other member-states.

In this situation the Korean War broke out in June 1950: the details can be readily discovered from any up-to-date reference book. The essential issue became one of United Nations troops, largely American, opposing the spread of Chinese Communism into S.E. Asia. This was a war of appalling ferocity and staggering human sacrifice, ending in stalemate and frustration. Communism seemed successfully on the move, and American arms, which had proved so overpowering and decisive during the European war, had failed to secure a clear-cut decisive victory. In this atmosphere of national fears and alarms emerged Joseph Raymond MacCarthy (1909–57) a United States Republican Senator. The Cold War, and the Korean upset, demanded that the State system be based on loyal Americanism, and several programmes were authorized to check State employees for their political 'purity'. There were strong fears of Communist infiltration into major State departments, which were heightened when an ex-official of the State Department itself, Alger Hiss, was accused of being a Communist and a spy for the Russians. In England a distinguished atomic physicist, Klaus Fuchs, was found guilty of passing atomic secrets to the Russians. The build-up of fear and suspicion shattered American self-confidence, and played on its conscience: at this opportune moment Senator McCarthy made a speech claiming that the State Department was full of Communists or their 'fellow-traveller' sympathizers, and he found wide support in a merciless campaign against Communism and treachery. As Chairman of the Senate Committee on Government Operations, he smeared with outspoken and often violent vilification the characters of many civil servants, school and university teachers, trades union officials, members of religious minorities, reformers and activists of all kinds. Any or all age-old, youthful flirtation with left-wing thinking, however remote or scanty, was ruthlessly exposed and cynically exaggerated. Many fine reputations could not stand up against the ferocity of this 'smear' campaign, bringing the country to a state of nervous hysteria as it pursued a vicious and merciless 'witch-hunt' of suspected left-wing influence. But when some of the

14 The Crucible

proceedings were televised, and for the first time the American people could see the sneering, bullying, obviously fanatical and unfair handling of evidence by McCarthy in person, public opinion and common sense secured his downfall. The end of the Korean War in 1953 had made it inevitable: his own revealed personality did the rest. McCarthy died in 1957 in unmourned obscurity: his cult was dismissed as 'McCarthywasm' – but not before Arthur Miller had felt the lash. He had watched the near-lunatic state of the nation with growing fear and concern, some of which he expressed in his introduction to the Collected Edition of his plays.

'New sins were being created monthly.'

'There was a sadism here that was breathtaking.'

'I saw accepted the notion that conscience was no longer a private matter but one of state administration. I saw men handing conscience to other men and thanking other men for the opportunity of doing so.'

'The sin of public terror is that it divests man of conscience of himself.'

And when he had himself come under suspicion:

'... a cause ... carried forward by such manifestly ridiculous men, should be capable of paralysing thought itself. It was as though the whole country had been born anew, without a memory even of certain elemental decencies which a year or two earlier no one would have imagined could be altered, let alone forgotten. Astounded, I watched men pass me by without a nod whom I had known rather well for years. ... That so interior and subjective an emotion could have been so manifestly created from without was a marvel to me.'

Arthur Miller fell foul of the House Un-American Activities Committee as it pursued 'subversives': his background was, as we might say today, thoroughly 'screened'. It was discovered that in the thirties Miller had shown interest in Marxism, and was left of centre during the 1940s. In 1947, as a writer, he had attended several meetings of Communist writers in New York; he had sponsored a world youth festival in Prague, and had protested, as a matter of conscience, against the outlawry of the Communist Party. On such grounds, indeed, he had already been refused a passport to visit Brussels. All this amounted to very little indeed: but in the reigning climate of opinion, it was more than enough. Miller was asked to apologize publicly for his 'past relationships': he refused, in disgust and anger. As he then wrote:

'I told the Board that I was not going to genuflect to any newspapermen

or howling mob. My attitudes to dictatorship, Nazi and Communist, had been established by my essays. I'd signed the customary loyalty oath when obtaining my passport. I was not going to submit myself to any political means test to practise the profession of letters in the United States.'

It was a brave stand, which only incensed and infuriated the Committee, who, like the prosecutors of the play, were convinced of their being the only judges of what constituted right and wrong. Arthur Miller made a brief appearance before the House Committee in Washington, defending, as he said, not Communists, but the right of an author to write creative literature free from outside pressures. He refused to repent and was sent for trial: he was then found guilty of contempt of court, was fined \$500 and given a suspended prison sentence. Miller was not concerned over the money or the sentence: like Proctor, what mattered was his name and his principles; he was determined to have the verdict reversed, and a year later appealed: a court acquitted him completely, shortly before the opening of *The Crucible* (1953).

'The decision has made the long struggle of the past few years fully worthwhile . . . I can only hope that the decision will make some small contribution towards eliminating the excesses of congressional activities, and particularly towards stopping the inhuman practice of making witnesses inform on long past friends and acquaintances.'

Thus Arthur Miller had asserted and maintained his identity, and his moral and artistic stature: and above all, his integrity, beyond court decisions. He had lived and seen through something of the spirit and agony of his creation John Proctor, tested in the burning crucible of humanity's fight against evil and its passions.

Puritanism and the Pilgrim Fathers

Readers of Shakespeare's *Twelfth Night* will remember the court-steward Malvolio (whose name means 'wishing-ill') and how he was 'most notoriously abused': tricked over his vanity and treated as a madman. Each of his taunters finds reasons for what would otherwise have been a most cruel streak in their natures – in, admittedly, a rough and cruel society – by accusing Malvolio of Puritanism. Because he is a sober, respected, faithful, dutiful and trusted servant, he is suspect. One says of him: 'Sometimes