

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA**  
**MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH**  
**UNIVERSITY MOHAMED KHIDER OF BISKRA**  
**FACULTY OF LETTERS AND LANGUAGES**  
**DEPARTMENT OF LETTERS AND FOREIGN LANGUAGES**  
**ENGLISH DIVISION**



**Exploring Puritan Hard Work Ethic in  
American Exceptionalism**

**A Dissertation Submitted in Partial Fulfillment of the Requirements  
for the Master Degree in English (Literature and Civilization)**

**Prepared By:**

**FATIMA Messaoudi**

**Supervised by:**

**Mr: SALIM Kerboua**

**2011-2012**

## *Dedication*

*First of all I feel obliged to show my great gratitude and thanks to God for His great help in my second thesis that I dedicate to:*

*My dear parents , my brother Mohamed ,my second brother Kamel, my sister in- law Moufida, my little nephew Nour Allah, and my spiritual brother Islam, his wife and children .Not to forget my dearest friends: Radja Mahboub, Fahida Kheireddine, Souad Boubguira, Nora Arif, Razika Chougui, Zohra Sedira, and wafa Ouarniki for their unforgettable servitude and steady support .*

*My great gratitude goes to Mr Louam Nacerallah for his unforgettable support and significant encouragement.*

*I extend my heartfelt thanks to Mr Riadh Triki and Ahmed Khalfoune for their great support*

*I extend my heartfelt thanks to Miss Samia Chabbi for whom I would love to express my gratitude for her continual encouragement and steady support .*

*Finally, I would say thank you my dear family, friends and all my respected teachers.*

## *Acknowledgement*

*I feel obliged to give all my praises to Mrs. Boudiaf and Mrs. Chelli who have done their utmost to make my work realized and successfully achieved.*

*My very gratitude and deep thanks go to my supervisor Mr. Kerboua for his great help and precious advices.*

*My thanks go to teachers who have shown their servitude to me:, Mrs Basher Ahmed, Mrs. Salhi Ahlem, Ms. Saihi Hanane, and Ms. Djaalal Meriem and Sara Alloui*

## **Abstract**

American Exceptionalism is the belief that the United States of America is an extraordinary nation that should serve as a model community for the rest of the world and which had a great role to play in the human history. Indeed this nation is endowed with a specific uniqueness and superiority. Despite that the subject of American Exceptionalism has been always a controversial subject between several writers, many scholars tried to provide different justifications for American Exceptionalism among which we can cite as an example the absence of feudalism, being the land of opportunities, the spirit of the American Revolutionary War. However one major feature of the American Exceptionalism is concerned with the Protestant work ethic. The latter was rooted within the American culture since the first time when those Puritans migrated from their home land, settled in the New World and considered it their promised land. Puritanism was a genuine movement that emerged during the 17<sup>th</sup> Century after the Protestant Reformation under the leadership of Martin Luther and John Calvin. That stream had great influence on American culture and is considered till nowadays a driving force of the American society as a whole. Puritan's legacy still affect American behavior through one major value which is the Protestant Work Ethic. This concept is the core existence of the American culture and was strongly believed to pave the path to the spirit of capitalism. Protestant Work Ethic gave a cardinal importance to work because it had a spiritual aim linked to God's grace and a worldly one related to the supplying one's own needs. Therefore through that process of wealth accumulation, the spirit of capitalism emerged which paved the way to modern capitalism.

**Key Words:** Puritanism, Protestant Work Ethic, American Exceptionalism, Spirit of Capitalism.

## Résumé

L'exceptionnalisme américain, c'est la croyance que les États-Unis d'Amérique est une nation extraordinaire, qui devrait servir comme une communauté modèle pour le reste du monde et qui a eu un grand rôle à jouer dans l'histoire humaine. En effet, cette nation est dotée d'un caractère unique spécifique et d'une supériorité extrême. Malgré que le sujet de l'exceptionnalisme américain a toujours été un sujet de controverse entre plusieurs écrivains, les savants ont tenté de fournir des justifications différentes pour l'exceptionnalisme américain parmi lesquels on peut citer à titre d'exemple l'absence de la féodalité, étant le pays des opportunités, l'esprit de la guerre révolutionnaire américaine. Cependant, une caractéristique majeure de l'exceptionnalisme américain est préoccupée par l'éthique protestante du travail. Celle-ci est ancrée dans la culture américaine depuis la première fois que ces puritains migrés de leur terre d'origine, se sont installés dans le Nouveau Monde et il a estimé leur terre promise. Le puritanisme fut un véritable mouvement qui a émergé au cours du 17ème siècle, après la Réforme protestante, sous la direction de Martin Luther et Jean Calvin. Ce flux a une grande influence sur la culture américaine et est considéré comme jusqu'à nos jours une force motrice de la société américaine comme l'ensemble. L'héritage puritain exerce encore une grande influence sur le comportement américain à travers une valeur importante qui est l'éthique protestante. Ce concept est l'existence de base de la culture américaine et a été fortement cru à ouvrir la voie à l'esprit du capitalisme. L'éthique protestante a donné une importance capitale pour travailler car elle avait un but spirituel lié à la grâce de Dieu et un monde lié aux besoins propres de l'un fournissant. Par conséquent dans ce processus d'accumulation de richesse, l'esprit du capitalisme a émergé, comme étant un qui a ouvert la voie au capitalisme moderne.

Les mots clés :

Puritanisme, l'éthique protestante, l'exceptionnalisme américain, l'esprit du capitalisme.

## الملخص :

تتمثل الاستثنائية الاميركية في الاعتقاد السائد بان الولايات المتحدة هي دولة ذات مميزات خاصة تميزها عن بقية دول العالم لتكون مجتمعا نموذجيا لبقية العالم ولطالما تباهى ان مساحة الشاسعة التي تميز امريكا، إضافة إلى حرية التنقل و كذلك ثورة التحرير الاميركية التي جعلت امريكا تنصدر الزعامة العالمية و تبوا صدارة الدول التي تنادى بالتححر و روح السيادة الوطنية .لقد تدخلت عدة عوامل في هذا التميز إلا ان اهمها يكمن في العمل الجاد للفئة البروتستانتية التي هاجرت إلى امريكا في بدايات القرن السابع عشر فرارا من الظلم و الطغيان لقد كان هدف هؤلاء البروتستانتين الاستقرار الديني و بناء حياة جديدة مكرسة للعبادة و بناء مجتمع حر بعيدا عن الطقوس المتردية للكنيسة الكاثوليكية.إن الدروب الوعرة و الطبيعة القاسية لامريكا ساعدت هؤلاء علي تكوين ارضية صلبة و عودتهم علي اكتساب مهارات الحياة و المساهمة في بناء مجتمع بحسدت فيه معاني الإخوة والتفاني في خدمة الصالح العام كانت النتيجة مذهلة حين برزت امريكا كقوة عظمى بهرت العالم في مختلف ميادين الحياة .انه من المهم إن نوضح بان ذلك الإرث الثقافي و العقائدي كان و لا يزال لبنة من لبنات بناء المجتمع الاميركي و كان له الاثر المباشر في ظهور النظام الراسمالي.

الكلمات المفاتيح :

البروتستانتين, الاخلاق البروتستانتية, الاميركي, روح النظام الراسمالي.

## Table of Contents

Dedication	I
Acknowledgement	ii
Abstract	iii
Table of content	vi
General Introduction	1
Chapter One: Definitions of Puritanism, Puritan Hard Work Ethic and American Exceptionalism	
1.1 Introduction	7
1.2 Definition of Puritanism	7
1.3 Definition of Puritan Hard Work Ethic	11
1.4 Definition of American Exceptionalism	15
1.5 Conclusion	21
Chapter Two: The Impact of Puritanism on American Values	
2.1 Introduction	22
2.2 The Origins of Puritanism	22
2.3 The Tenets of Puritanism	23
2.4 Puritanism Impact Upon American Values	25
2.4.1 Puritanism and the Foundation of American Individualism	25
2.4.2 Puritanism and the foundation of American Democracy	26
2.4.3 Puritanism and the National Character in Acquiring Wealth through Hard Work and Thrift	28
2.4.4 Puritanism and the American People's Sense of Mission	29
2.4.5 Puritanism and the Devotion to Education	31
2.5 Conclusion	33
Chapter Three: The Protestant Work Ethic and the Spirit of Capitalism	

---

3.1 Introduction	34
3.2 The Protestant Reformation and the Emergence of New Attitude	34
3.2.1 The New Vision Towards Work Ethic	35
3.2.2 Spreading Rationality	37
3.2.3 Promoting Accumulation of Work	37
3.3 The influence of New Attitudes on People's Behavior towards Work, Wealth	38
3.3.1 Orientation Towards Work	38
3.3.2 Methodical Work as a Sign of One's Salvation	38
3.3.3 Wealth and Profits as Signs of One's Salvation	40
3.4 New Attitudes and their Impact on the Spirit of Capitalism	41
3.4.1 Organizational Methods of Lives	41
3.4.2 The Elevated Level of Work and Rationalizing Puritans Conduct	41
3.4.3 Transformation of Some Mundane Activities and the Acquisition of Religious Value	42
3.5 From the Protestant Ethic to the Spirit of Capitalism	43
3.5.1 The Protestant Ethic, the Traditional Economic Ethic, and the Push to Modern Capitalism:	43
3.5.2 The Religious Ancestry of the Spirit of Capitalism	44
3.6 Conclusion	45
General conclusion	46
Glossary	52
Works Cited	54

---

## General Introduction

Puritanism was a genuine movement which appeared after the Reformation and held a powerful influence in the 17<sup>th</sup> Century England and New England. Indeed the term Puritan derived from Puritanism and came to mean those rebellious members of the Church of England who sought a desecration from the Roman Catholic Church because of its corruption and for them a priest who looked only for gaining money at the expense of the poor population did not deserve to be trusted.

It is crucial to mention that there were two events which led to the emergence of Puritanism: the first was the discovery of America and the second one was the development of Protestantism. This beautiful mixture between religion and geography led to the foundation of a very strong society that paved the path to the birth of one major landmark of American culture which was the American Dream. The term was used in 1564 as an insult to those pejorative sects who opposed the newly reformation made within the Elizabethan Church. The period of the 16<sup>th</sup> and 17<sup>th</sup> Centuries marked the beginning of the Puritan era. The starting point was with Luther's Reformation when several nicknamed appeared like Lutherans, Calvinists, Protestants, Unspotted Brethrens, Precisians, and Puritans. During that period of milliformity of those considered of hotter temperament puritans, the newly reformers and the new followers of Luther's doctrine were judged of being heretical. Puritans principles based on their religious background on Luther's principles which were Sola Scriptura, Sola Fide, Sola Gratia. Puritan's blessing took place in February 1588 at Paul's Cross when Archbishops Richard Bancroft named the new reformers schismatic. This step marked the birth of a new religion characterized by newness and reformation. Puritans could be divided into three factions. The first and the largest faction believed in the formation of a new commonwealth under Cromwell's

authority. The second faction concerned with the so-called Separatist was smaller than the first one and its members were more bigoted and strict as they rejected all sort of authority even that of the Anglican Church. Their aim was to achieve a complete purity of the Christian beliefs and the ritual forms of worship. They sought an ideal organization conform to the first model of Christian communities. Among this faction some migrated to Amsterdam and others to the new world where they founded Plymouth Colony. The third faction was the one which established the Massachusetts Bay Colony in 1630. Those new immigrants succeeded in combining the two ways and fused both doctrines in an attempt to create a society of visible saints. In other words they formed the modal of the chosen people by God. In 1630 the representatives of this third faction voyaged aboard the Arbella under the leadership of John Winthrop, their spiritual leader, to their New Canaan as they came to call America. Their purpose was to build a model of Christian Charity and a model for other nations on Earth. Despite the mystery that surrounded their voyage to the new world, Puritans were armed with faith, confidence and were convinced to fulfill a special mission in a special land. Puritan's solely luggage was their strong faith in God and their only hope was the establishment of a visible church of saints. Their religious freedom was valued more than other things in this world. Puritans migration to the New World was paralleled to New Israel and its sacred mission on Earth.

In fact Puritanism has marked the USA with its great impact since the beginning and one major element was the Protestant Work Ethic. The latter included hard work, thrift, perseverance and a solid character that shaped the USA and created its uniqueness and exceptionalism which started earlier in times.

It's seems crucial to mention that the elements of hard work was the core existence of American national character and shape the American society since the

beginning of the nation .Work ethic is related to work, calling, duty, vocation, success, wealth and salvation. A very powerful relationship existed between work and success. Work Ethic derived from the combination of Luther and Calvin teaching and came to mean a calling from the divine to please God and achieve salvation. Indeed the term is the nucleus of the predestination doctrine .Puritans believed that through hard work solely they would achieve God's salvation and be among the elect .Those great features which came to characterize the nation since the 17<sup>th</sup> Century has in one way or another made its exceptionalism. American Exceptionalism is the belief that the USA is an extraordinary nation that should serve as a model community for the rest of the world and which has great role to play in human history .This nation is endowed with specific uniqueness and superiority .That belief had been expressed by many writers and in different manners . Among which were Alexis De Tocqueville, De Crevecoeur, and Deborah Madsen. In fact the USA was believed to be exceptional and unique even before its creation as a nation.

Since its discovery in 1492, the American Continent was seen to be the cradle where a New Canaan would be built. Some writers such as Sir Thomas More and Jonathan Swift believed of the American Exceptionalism in early stages of its history. Americans are proud of their country's geography because of the large space and the specific nature of the USA. To mention that the American wilderness has its specific rhetoric in the American literature. Some chauvinists of American Exceptionalism trumped the USA democracy which started earlier in the 17th Century where the whole world was under the fire of oppression and injustice. The Mayflower Compact in 1620 marked the first step of American democracy and the Declaration of Independence in 1776 was a watershed in American history. It stated ideals which were extremely exceptional at that time among which "All men are created equal and

that they are endowed by their creator with unalienable rights among which liberty, freedom and the pursuit of happiness".

The USA lacked the left wing /socialist and the right wing aristocratic elements that were present in other parts of the world .The cause was the absence of feudal traditions in colonial America like hereditary nobility, landed estates and established states. Those features developed a sense of individualism and egalitarianism and pushed Americans to rebel for their democratic political system and highlighted representation as a major force to characterize the American system of government.

The notion of American Republicanism stemmed from the ideas that were expressed by Thomas Penn in his pamphlet Common Sense in which he mentioned ideas that were expressed for the first time that the USA was a free country and not an extension to the British Empire. Indeed those ideals planted the seeds to the intellectual foundation of American Revolutionary War and to Republicanism. Those ideals that sovereignty was the decision of people not to a hereditary class were expressed for the first time.

The USA was also considered the land of opportunities for all people over the world. America opened its arms for people from different parts of the world.

The proposed research aimed at demonstrating and showing the strength of moralistic values which constitute the nucleus of American identity. Among those values that remained part of American core existence we find puritan hard work ethic. This concept still influences Americans belief until the present day. Our work intends to investigate two specific research questions on that subject:

-How did the puritan hard work ethic shape the U.S.A, its people's identity and how this nation considers itself as exceptional?

-Is the puritan hard work ethic the real pillar of the American Exceptionalism?

It seems obvious that a great part of American Exceptionalism can be traced back to earlier times especially to the Puritans with their powerful and deep moralistic values. The latter has remained part of the American identity for centuries, remaining influential until the present day. Additionally, Puritans believed strongly that God has made a covenant with their people and has chosen them to be a model for the other nations in the world.

The purpose through carrying out this study is to show how strong is the cultural background and how crucial are moral values and religious beliefs to challenge the impossible and create great nations which have engraved their names with golden scripts.

Hard work ethic is a sign that characterized most civilized nations on Earth; may be this could urge us as Algerians to be more conscious and think to make radical changes within each of us in order to create another type of social structure. With such principles we will aid our country to reach those great nations and take another dimension in this Millennium in which weak nations are about to vanish.

The Research will base on a descriptive and also analytical method of different available sources. It will also examine relevant papers, articles, and journals dealing with the same topic. In addition to that we will look at the studies made by Historians and Scholars on this subject relating to the different concepts and views on the American Exceptionalism ,Puritanism, and the importance of the puritan hard work

ethic in American culture. It seems very interesting to go back many centuries ago and discover some truths and myths that had shaped the U.S.A and created its Exceptionalism which started in earlier times, but it is still workable and influential until nowadays.

Our work is divided into three chapters: in the first chapter we will define the three key notions in our thesis which are: Puritanism, Protestant Work Ethic and American Exceptionalism.

In the second chapter we will deal with Puritanism: its origins, the basic tenets of Puritanism and the impact of Puritanism on American Values.

In the third chapter we will deal with the Protestant Work Ethic and the Spirit of Capitalism.

# **Chapter One: Definitions of: Puritanism, Protestant Work Ethic and American Exceptionalism**

## **1.1 Introduction**

This first chapter intends to define the concepts of Puritanism, Protestant work ethic and American Exceptionalism. Our purpose is to clarify those terms and allow the reader to be easily involved within the topic.

## **1.2 Definition of Puritanism**

Perry Miller argues: "Without some understanding of some Puritanism, it may safely be said there is no understanding of America" (qtd in Miller, Johnson 2). Indeed the Puritans with their strong vision and solid back ground played a central role in building America. Our purpose is to shed light on the way those migrants approached life and their great contributions in the shaping of the American culture individual and society in general. Therefore it would be helpful to provide some details that seemed crucial for a better understanding of the emergence and development of Puritanism in New England. It is important to mention that there are two specific events which paved the way to the formation of a theocratic Puritan Community: the first one was the discovery of America in 1492 (Calabresi 1345) and the second was and the growth of Puritanism as a new theology against the Roman Catholic Church so that a fusion between geography and religion gave birth to a new vision about a new land and a new society where the American Dream was born (Mingiuc 212; Calabresi 1346).

Around 1564 and after the Reformation of the Church of England new clergy men appeared to be known as Puritans. Those people wanted a pure reformation of the ancient Roman Catholic Church so that Puritans rose as dominant force at the end of the 16<sup>th</sup> and the 17<sup>th</sup> Century (Whitty and Schultz 12). The real reason for this appearance of the newly names of English religious men was due to Luther's Reformation. Consequently, new names emerged such as Lutherans, Calvinist, Protestants Precisians, Unspotted Brethrens and Puritans. All these names meant to express one central idea it was their opposition to the Catholic's doctrine and the hope to reshape the Church's structure and ways of worship with newly ones. Puritans were the followers of Luther's principles: Sola Scriptura, Sola Fide, Sola Gratia (Gleason and Kapic 27 ). It was in February 1588, at Paul's Cross, the future archbishop, Richard Bancroft, made a sermon in which he called the new Puritans: Schismatic. They were considered new men, new reformers because they hold a new set of principles and ideas that made them special at that time. The Archbishop expressed words which affirmed the birth of a new religious movement characterized by newness and reformation (Mingiuc 212).

Indeed these two main features were present within New England Puritans. Since their new entrance to New England in the beginning of the 17<sup>th</sup> Century, Puritans viewed themselves as being exceptional and unique, they aimed at building a new country of their own, a new ritual of worship. Those great characteristics were to be the shaping force of the new frame which constituted the core of American cultural identity (Calabresi 1346 ).

In 1630, the year in which Puritans voyaged to America. It is important to mention that Puritans were divided into three factions. The largest faction sought the establishment of a commonwealth under Oliver Cromwell authority, the second

faction was called Separatists which formed a small group, the Separatists rejected all sort of authority even that of the Anglican Church because they aimed at attaining a very high and pure form of their religious beliefs and life. Separatists went further in their imagination when they believed only in a universal invisible Church (Gleason and Kopic 18). Their organization derived from the first Christian communities. Among those sections of separatists some remained in England, but others preferred to leave for Amsterdam and then to America the so-called Pilgrims who built Plymouth Colony in 1620. Then the third group of Puritans who voyaged to America in 1630 sought a combination of ideals of the two factions in order to create a perfect society which came to be called afterwards: a society of visible saints (Calabresi 1354;Mingiuc 212).

Those new factions wanted to be a model of Christian charity for all the world. Their leader John Winthrop pronounced the famous expression :“We shall be a city on a hill and the eyes of all the world be upon us” (Beardsley 8). The latter expression remained eternal within the USA culture and was trumped by many American Presidents until nowadays. Puritans were convinced of having a special mission to accomplish for the whole community. Through Cotton Mather’s words who said,“ God was going to them first and then By them give a specimen of many Good Things”. Puritans zeal for organization and exceptionalism was rooted even before reaching the American shores. Abroad the Arbella John Winthrop points out the main principles that would govern the Puritans life in America (Calabresi 1348).

According to Bercovitch the so-called Gutenberg galaxy created radical changes not only in Europe, but also in New England they were people of Sola Scriptura doctrine. For Bercovitch 17<sup>th</sup> Century was a time of revision concerned all

what was related to Puritans identity including their covenant, sermons, declarations and the transfer notion of geography into Christianography.

Puritans were not favored during Elizabeth's reign. Those conditions of being less regarded and disrespected created a special vision on them. They hated their home land England and saw it as being corrupted. As a result they deserted England searching for another land more pure in which they would be more secure and reformulate their rituals of worship. Puritans desecration for England had encouraged the migration to the New World. For Puritans their religious migration made an end to a period and demarcate the start of a reconciliation with God ( Gleason and Kapic 18;Mingiuc 212 ; Calabresi 1346 ).

For Winthrop a new society was to be established and serve a model for other Protestant countries such as England, Holland, Germany, and other Protestant countries. Winthrop established a solid social class to maintain harmony within society. It was important to mention that this society was not to be built on equal laws. However people would know themselves and know where ones place within this social structure was. There was a religious affirmation to this sense of putting boundaries. Puritans justified that kind of thought that God's grace including love, mercy and temperance were provided for great people. However those poor ones were given faith, obedience and patience. We noticed here some uniqueness and certain exceptionalism in Winthrop's vision (Mingiuc 213; Ferrie 3).

Puritans sought to achieve the spiritual peak through fighting any sign of evil. In New England the main source of that evil was those savage Indians and the wilderness beyond the frontiers. Those two elements represented for Puritans Satan's territory as they were unknown, dark and harmful. Puritan's mission laid to a

continual struggle against the Antichrist in a land considered to be the hope of a second coming of Christ. Moreover Puritans believed strongly that they were the antitypes of the Old Testament Israel and that Winthrop represented Moses who had a mission to lead the chosen people to the right place and the right path. Consequently, America was the New land where God appealed his chosen people to be there and to found their New Commonwealth ( Calabresi 1381).

Puritans were defined according to David Sceats :

“.... Those committed to pushing to its logical conclusion the program of reform in the English Church initiated in the time of King Edward VI, but interrupted by Queen Mary’s reign of terror”(qtd in Sceats 4 ).

Puritans favored a severe and radical reform of the Church of England without any intention to separate from it so that their aim was only to reform the doctrines and structures of the Church from within. Puritans were pursuing their spiritual salvation and that of the English Church. The spirituality of these people characterized by strength in their rational analysis of the world surrounding them and what their hearts experienced.

Puritans main goal was to seek marks of grace within themselves as a proof to be elected. During the whole Seventeenth century Puritans lived a life in which they tried to combine between both spiritual experience and reason which was based on looking for their individual salvation. It is crucial to focus on the central aim of Puritans which denied all excess in power and worldly achievements, but simply God’s grace and satisfaction which had heavy moral sense of obligation. They sought to be the chosen people by God, they wanted a Divine election (Patton 17).

### **1.3 Definition of Work Ethic**

It seems central here within the term Work Ethic to make a clear cut distinction between work ethic and business ethic. Work ethic meant a set of beliefs, values and objectives which people put once practicing their work or jobs (qtd. in Clarke 1983).

Work ethic according to this definition deals more with how people behave vis à vis their work and put emphasis on their attitudes towards working. Marx Weber, German Socialist and Economist, was the first author to evoke such a relationship between work and religion. Weber's view was a debatable question that formed a worthwhile area of study. Many sociologists and experts agree with Weber's thesis and claim for the strong link between ascetic Protestantism and the emergence of rational capitalism (Weber 2004). In this case, many interpretations were held by writers to explain the way Protestant Work Ethic has shaped modern capitalism and the circumstances which related to that upheaval (Kalberg 34).

Weber focused on people's habitus, especially, concerned with manners with which people managed their lives like family, community, and economic activities. In this case to have a full understanding of the influence of religion on economic practices it is needed to know more about people habitus molded by religion (Uygur 15).

Work ethic could be defined as a core feature of American's mentality since the very creation of the USA (Eveleth 3).

Work ethic was coined by Max Weber in the beginning of the 20<sup>th</sup> Century. In its deep meaning the term embodied ideas related to work (calling, duty, profession,

vocation, or success, wealth and salvation). A strong relationship existed between both work and success. In fact the central notion of work ethic was derived from Puritan Calvinists. According to Calvinists tradition work ethic was a calling from God in order to achieve salvation. Calling called also (in Latin *vacation*, in German *Beruf*). Calvin focused on the concept of calling as being the nucleus of the doctrine of predestination. In Medieval usage ,the word meant a dedicated life in the monastery or the priest hood. Calvin demarcated that the term was employed as a key in the theological sense only in the doctrine of predestination.

For John Cotton the term had two dimensional senses the one was religious and the second being secular. The first meaning was related to the doctrine of predestination and the second one for it was linked to the person's achievements in this world. In this case anyone was called twice: to a salvation where he had hope and to a life of ,duty or a vocation. Any person must have faith and work. Both of them were interrelated to each other. Work in this world meant that you have faith and vis versa. Therefore a person was called twice for a general calling and a particular calling (Eveleth 4- 5 )

In his theology William Ames ,a Separatist Puritan, put emphasis on the notion of calling or vocation. For Puritans the concept of calling was divided into two types a general calling related to faith in God .i.e. to be among the elect and a second one which is particular for each person in this life(McKnight and Triche 34). There is an interrelationship between a person's faith in God and his calling. For that reason Puritans believed strongly that all skills a person possessed was a gift from the Divine. Therefore people's works and deeds in everyday life career have one aim is the satisfaction of God and to serve their community (Calabresi 1378). William Ames viewed the notion of calling differently from other theologians. He insisted on the

notion of calling as being only based on the relationship between the person and God(Arsalan 14). He had not made any relationship between the spiritual qualities of work and the doctrine of election. Ames assumed that a person chose the occupation that fitted him and that the outside circumstances should lead him towards a specific way in his life (McKnight and Triche 38).

For some writers the Calvinists focused on the concept of salvation ,but without neglecting the importance of ordinary labor and vocation. For Calvinists good works sometimes did not necessitate salvation. However they served the believer to access a certain moral awareness. Some Reformers then started to promote the moral sense to worldly activities, they supported a Work ethic based on efforts and also they encouraged savings. As a consequence, the focus will be on productive activities and this had a tendency towards a secular ascetism which meant that individuals achieved a divine grace and in the same time realizing earthly success and duty. In the Protestant doctrine there is a controversial idea. As claimed in Weber's thesis that Protestant were saved by God and then good works could then assure their salvation's (Arrunada 5-6).

For Puritans the concept of Work ethic was interrelated to the concept of calling which came to mean that a person would have to work in order to achieve salvation and that occupational success would be a sign to be among the saved or the elect. This idea reinforced the evaluation in the positive sense about good characteristics related to hard, perseverant, mental and physical labor and to evaluate negatively bad qualities related to laziness, luxury and wasting time.

The term protestant ethic is related to the positive attitude to hard work. A certain causal relationship existed between people who possessed high levels of

education, skills and occupations. High jobs were supposed to have a strong work ethic in the other side those people who possessed lower skills of education and control over their jobs had a tendency to possess low work ethic values ( Heller 3).

The term Work Ethic emerged out of the Reformation. In fact the concept was a combination of Luther's and Calvin's teachings that formed the term Protestant Work Ethic. Work ethic came to mean working in the attempt to please God. The concept was regarded as a calling avoiding to make preferences between one job and another. It promoted perseverant work in order to achieve success and profits. The term also helped a person to change from the profession of his father and to seek success everywhere to be among God's elect( Turaskey 2).

The earlier form of Protestant Work Ethic could be traced back to the Puritan era of the 17<sup>th</sup> Century and the early 18<sup>th</sup> Century. Work ethic had a motto of "Do all for the glory of God ". Through this work ethic works were practiced under the authority of God and all of them were explained according to God's Scripture. Most of its characteristics focused on the individual's responsibility and contributions (Penn3).

#### **1.4 Definition of American Exceptionalism**

Alexis De Tocqueville was the first writer to characterize the USA of being an exceptional. Therefore this idea stemmed from the roots of its founders (De Tocqueville 65; Hoffman 2). In addition Historian Mc Millan states in the following words:

American Exceptionalism has always two sides :the one eager to set the world to rights, the other ready to turn its back with contempt if its message should be ignored faith in their exceptionalism has sometimes led to a certain obtuseness on the part of Americans, a tendency to preach at other nations rather than listen to them (qtd in Koh 1480).

The concept of American Exceptionalism differed from one nation to another and from one meaning to another (Torpey 2). Sombart Werner was interested in specific questions concerning the negative concept American Exceptionalism among which the absence of Socialism in the USA. In promoting their claims, advocates of the left argued that the lack of a social labor movement (Kammen 5 ) in the USA was damaged by the existence of racial segregation within the American working class (Goldfield 48 ;Kammen 4). Another idea appeared to characterize the bad aspect of American Exceptionalism was the absence of programs supporting the welfare state that had characterized some European Countries (Calabresi 1383; Torpey 3).

It is worth noting that the notion of exceptionalism has a double edged concept (Koh 1480). This means the existence of two kinds of exceptionalism (Ruggie 1). In one side a good or a appositive view of American Exceptionalism of being the ideal country embodying all good virtues such as democracy (Koh 489), egalitarianism, antiauthoritarianism, and in the other side we find bad exceptionalism which embodied a distinctive, harsh, authoritarian and lacking public policies that were adopted by other more civilized countries. The USA had not adopted policies to protect its population from some unexpected circumstances, but it directed its efforts to support penal practices which had bad-mannered results on the poor and other

non white population (Torpey 3). In the same token Ignatieff assumes that the USA is Exceptional when turning its back to ignore conventions and human rights treaties (3).

Though Historians have always shared the same point of view of America as being exceptional and unique in recent years they started to have another look to ancient claims made by sociologists since De Tocqueville.

In his tellingly entitled: *A Nation Among Nations: America's place in World History*, writer Thomas Bender assumes that the US history was taught traditionally with extreme exaggeration. As if the USA emerged suddenly as a hyper power to dominate the rest of the world (Koh 1487). That utopia had influenced American's mentality to feel such superiority and arrogance vis a vis other nations in the world. For Bender it was with an immense urgency that studies of American history would be placed in their true frame work of a global context and he added that the concept of exceptionalism is no more valid to characterize the USA. Consequently, Bender deduced that the USA is considered like other nations without any exception (Torpey 4). Bender went further in criticizing American Exceptionalism. He argues that the USA had no national health system and its practices of the death penalty in some cases against minors led the USA to be judged as one of the most cruel violators of human rights. Also the USA possessed exceptional elevated rates of interpersonal violence once compared to countries of Western Europe and Japan ( Torpey 4 ;Calabresi 1376).

According to Michael Goldfield the concept of USA of being exceptional was deeply rooted within the history of the country itself. Most advocates of this motto proclaimed that USA was characterized by its uniqueness and superiority.

Many writers from Hector St John de Crevecoeur to De Tocqueville to Roosevelt, to Gingrich have always chanted about the USA as being an extensive economy and a model civilization. The USA with all its great characteristics such as democracy, individualism, liberalism, social mobility, religious diversity was set apart from all other nations in the world (Goldfield 47; Hoffman 1).

It should be mentioned here that like the advocates of the right, there is also those of the left. In this case the USA was exceptional for what it lacks, for example, the social tradition as a strong labor movement did not exist in the USA (Ignatieff 92). It is very noticeable that what the right supported, the left criticized. For instance the lack of a feudal past, individualism, liberalism, religiosity, the frontier. Indeed the same items were glorified by those of the right. For that reason the concept of American Exceptionalism is really a controversial subject in which a strong vigilance is required. The left added another element to establish a balance in the sheet of American Exceptionalism which was the issue of race (Lee and Roamer 3; Goldfield 47).

In promoting their claims, advocates of the left argued that the lack of a social labor movement in the USA was damaged by the existence of racial segregation within the American working class. Some explanations made the issue of race central to their analysis. It seemed crucial here to notice that American political history underwent a set of shaking turning points like the issue of slavery in the late Seventeenth Century, American Revolution, American Civil War and the Reformation. In fact race was a core feature which played a great role in this historical intersections ( Ignatieff 81; Goldfield 48).

Michael Goldfield did not only explain the element of exceptionalism, but he demonstrated that the issue of race was a crucial item to deny the motto of American Exceptionalism. Indeed Goldfield insisted on the idea that racism was the major cause of American working class weakness. The working class failure was not due to the problem of racism. It was due to the great role played by the elite from the ruling class feeding problems of racial segregation and supporting their perpetuation. For Goldfield the policy of USA was hypocrite. To conclude, a society lacking the social justice and experiencing a bitter struggle of Black people for centuries could never be claimed to be exceptional (Lassiter and Crespino 55; Goldfield 9).

Based on Tocqueville's point of view of American Exceptionalism. During the 1950 and the 1960 Some writers, for instance ,Morone, Madsen ,Stevenson ,Bercovitch investigated the concept of American Exceptionalism. They observed some elements of the American life which would help them to identify America as exceptional (Greene4). Those proponents focused on the existence of large middle class, the absence of class conflict within population and also the absence of division among competitors and social ideologists.

Some experts looked for a valid explanation which led the USA to reject the Marxist system adopted by other nations over the world. Consequently they deduced that the USA was an exemplary nation. Their argument was that the USA was aided by a Divine force in addition to the wisdom of its Founding Fathers to assure its complete safety. This helped the USA to make a new start and reject laws that regulated the old European World (Calabresi 1404; Greene 5).

Americans on the other side adopted principles of diversity and totalitarianism. In other words USA gave the opportunity to each one to handle its fate between his own hands.

The notion of American Exceptionalism characterized also the colonial era in the USA history (Greene 6; Calabresi 1345). For some commentators, during the Colonial era the USA did not seem to be an exceptional nation. On the contrary the modern interpreters who came to describe the USA as a place in which there was no social class conflict and a place of success for that reason USA appeared as an exceptional place for the rest of the world. However it is important to mention that the concept of American Exceptionalism was rooted within America's history since its very creation. When the English Puritans settled in the New World and built many colonies from the 16<sup>th</sup> to the 18<sup>th</sup> Century. At the beginning of the 18<sup>th</sup> Century the concept of America as exceptional had emerged (Greene 7; Calabresi 1335).

According to Greene Contemporary Analysts did not find clear cut answer about the distinctiveness of USA in its colonial period from its beginning to confirm its exceptionalism. In addition Europeans and their descendants have found some special circumstances which helped them to improve their way of life and thus created an exceptional society (Greene 177; Calabresi 1334).

It is worth mentioning that some social features had led experts to analyze some of those elements that created American Exceptionalism, for example, the absence of social class distinction enjoying special rights and privileges (Greene 177). In addition the USA was characterized by the absence of populace within American society. For them all Americans were people. In the USA there was no peasantry, no beggars and tyrants. Also there was no ranks among the free population in America

which led to an explanation that USA was different because there was no inequalities and distinction among people based on hereditary descendant or blue blood (Greene 178; Ferrie 3).

The USA had played a great role in supporting international human rights since 1945(Koh 1482; Lassiter and Crespino 55). The support of those Human Rights had been reinforced at home in the USA and outside it was worth noting here that the encouragement of such rights was equal to American values themselves under some administrators. However the process under others took a dimension of superiority and arrogance. The so-called American values were to become over all other standards (Koh 1501).

In 1948, the USA under the leadership of Eleanor Roosevelt and Franklin participated in the establishment of the United Nation and the issuing of Universal of Human Rights (Koh 1497-1498. Ruggie 2)

From 1970, the USA adopted a certain policy to encourage progress within human rights from outside the USA supported some effective human rights organizations in the world. Americans supported all the ideals like religious freedom, democratic rights, abolition of slavery. American were the representatives of human rights all over the world in spreading their ideals of improving women rights, defending religious liberty, spread democracy in Arab Muslim world and to put an end to tyrants starting by Slobodan Milosevic to Saddam Hussein (Ignatieff 1).

## **1.5 Conclusion**

As a conclusion the definitions of these three concepts have provided a wide range of meaning and information since the earlier times until the contemporary period. This present diversity has played a role in making the link between the different concepts and allows the reader to well organize his/her ideas taking into consideration space and time. Therefore the tree-dimensional relationship between Puritanism Protestant Work Ethic and American Exceptionalism has to be afterwards explored in the two coming chapters.

## **Chapter Two: Puritanism and its Impact upon American Values**

### **2.1 Introduction**

It seems crucial in this second chapter to give an over view about those people who have succeeded in shaping American culture and identity since their first arrival in the New World. The major importance here lies in the origins and the rigid background of those Puritans who dreamt first of realizing a beautiful Canaan in their home land to be implemented afterward in a new land far from theirs.

### **2.2 Origins of American Puritanism**

In the late 16th century an important movement emerged within the Church of England. That stream came to be known as Puritanism and its advocates were called Puritans. Puritans were not satisfied with the practices held by the Roman Catholic Church in England and saw it as being a source of corruption (Whitty and Schulz 12). The real cause that sparked such opposition was the selling of indulgences by Johann Tetzel who was authorized by the Pope Leo X to do so. Therefore many Puritans saw that the church needed to be reformed again in its structures and doctrines. Indeed the Puritans aim was the radical purification and reformation of the Church of England from every shred of Catholicism.

In 1604, during the reign of King James I, Puritans asked the King to make some reforms within the English Church in order to make it resemble the Presbyterian Kirk in Scotland. However, James I rejected their proposal for he saw in it a danger to the Crown (Mac Dowall 89).

In the early 17<sup>th</sup> Century, English Pilgrims voyaged from Netherland to reach the New World. They settled there so that many colonies were built such as Plymouth, which was founded in 1629. After that, many Puritans migrated to America and built other colonies such as Massachusetts in 1628, New Hampshire in 1629, Connecticut in 1633, Maine in 1635, Rhode Island in 1635, and Newhaven in 1638. In fact, those Separatists brought new ideas, to be planted in the New World which also became called the "Holy Commonwealth" (Kang 148).

Throughout the 17<sup>th</sup> and 18th Centuries, Puritanism remained the major driving force in the Colonial Period exercising its influence on both religious and cultural patterns in the New World. By the year 1640, thirty five churches were established in New England. Puritans preserved the Calvinists distinction between the elect and the damned with the church's doctrines and theories which came to be seen by mainstream Protestants as strict and bigot (Kang 148).

Ministers who benefited from huge political powers practiced a large control over the church affairs. However, in 1662, clerical power was reduced due to the expansion of New England and the opening of frontiers settlements to new comers who were secular and faced problems to adapt themselves to the new environment (Kang 148).

During the year 1692, a new charter marked a shift from a theocratic to a secular state. The suffrage was taken off the religious qualifications. After 17<sup>th</sup> Century, Puritanism as a political body disappeared, but puritanical values and ethics continued to influence American society until present times (Andress 161).

### **2.3 Tenets of American Puritanism**

Puritanism stemmed from the ideas and principles of the French theologian, John Calvin. The latter based his doctrine on the following principles:

The first main tenet of Calvin was the belief in the Supremacy Divine Will. For him all natural phenomena represented the will of God and unnatural happening were caused by witches and were seen as the source of devil. The second tenet of Calvin's doctrine is the Depravity of Man. This item expresses the idea that all men are corrupted and sinful by birth. This idea originated from Adam's sin when he disobeyed God and that his sin is inherited with the human being nature. The third basic tenet is the Doctrine of the Elect. This tenet explained that after Adam committed his sin, another covenant was made according to Christ's sacrifice. But only few people who would benefit in order to be among the elect. Puritans were worried a lot because they did not know if they were really among the elect or not. The fourth tenet is free grace. The latter is related directly to those who are considered to be elected by God and receive His Grace. It is important to mention the idea that free grace could not be achieved through good behavior simply because the elect were chosen in an arbitrary way. The fifth tenet is concerned with the doctrine of predestination which sets that God has already made His choice about those who will be elected and those who will be damned. Indeed God's plan could not change. Puritans remained unknowledgeable about their real destination in life. The sixth tenet is the theocratic government. The construction of the government was based on ministers and church members who were the only representatives of that institution ( Lee Lambert 15)

God supreme authority was the central tenet of Puritanism over all human affairs in the Church. This idea stemmed from the Bible. Puritans worked hard to achieve individual and corporate similarities. Attaining salvation derived from God's sovereignty. According to Puritans, humans were inherently sinful and corrupted. The chance to purify themselves lay then in working hard to attain the grace of God for this reason the concept of hard work took a valuable dimension for Puritans who came to consider it as a religious duty.

Puritans led a modest way of life. For them studying the Bible was very essential. Puritans social relationships were based on the idea of contract between God and the elect. Several contracts characterized the Puritan's life such as the Covenant of work, Covenant of grace, Covenant of Redemption (Arrunada 3; Kang 149).

## **2.4 Puritanism Impact upon American Values**

Puritanism in its broader sense was not solely a religious movement, but rather a deep philosophy that remained for many centuries a worthy field for social and religious studies. A very strange mixture that combined life styles with social living conditions to shape American culture and the national character to the extreme. Many values which constituted the core existence of American like individualism, egalitarianism, optimism can find their roots in Puritanism of the colonial period.

### **2.4.1 Puritanism and the Foundation of American Individualism**

The concept of individualism is crucial within American culture. This value is rooted since Puritan times. Indeed Puritans put huge emphasis on self-reliance, privacy and mutual respect. Puritans succeeded in developing a very strong sense of

self awareness through their continual struggle for survival in the wilderness (Calabresi 1345).

At first, the concept of “justification by faith” allowed Puritans to break out with the Pope’s authority represented by Leo X and to have a direct contact with their God without any mediator. Such act freed the Puritan’s mind and reinforced their sentiment of independence (Whitty and Shulz 13 ).

Secondly, according to Martin Luther’s tenet, Puritans had the right to construct their own churches, to choose their own priests and to be away from the totalitarian rules of the Catholic Church. Thus, the new founded church enjoyed more freedom and the believers became more independent. Moreover, the doctrine of predestination increased Puritan self –awareness to seek perfection of one’s self. Puritans believed that they could reach salvation and purify themselves through self discipline, self improvement and hard work. In fact those great principles were discussed by the famous sociologist and economist Max Weber in his book entitled: *The Protestant Work Ethic and the Spirit of Capitalism* (Kalberg34).

It is worth noting to deduce that Puritans with their strong moralistic values helped the emergence of individualism. The later remained a result of a humble character relying on self development and hoping to satisfy God in each action (Kang 149).

#### **2.4.2 Puritanism and the Foundation of American Democracy**

In the 17<sup>th</sup> Century, Europeans experienced dictatorship which emanated from the rule of Kings, Queens and Emperors. When many countries at that time were living under the fire of those autocratic monarchs and undemocratic regimes, America

witnessed democracy and enjoyed its benefits. This value was rooted within American culture since the 18<sup>th</sup> Century and created America's uniqueness earlier at that time.

American democracy started with the Declaration of Independence on July 4<sup>th</sup>, 1776 by the Founding Fathers. It was a watershed within the American history as it evoked ideas and virtues that were expressed for the first time during that epoch. The Declaration of Independence stated that: "All men are created equal and they are endowed by their creator with unalienable rights among which were life, liberty and the pursuit of happiness" (Calabresi 1370; Greene 140). All those principles were expressed for the first time and were derived from Hobbes' and Locke's ideas which emerged during the 17<sup>th</sup> Century announcing a new start within people who had to decide about their fate and to handle their destiny between their hands (Mapherson 2). Consequently, America started the building of its constitutional democracy. One aspect of American democratic system of government embodies three branches: the Executive, the Legislative and the Judicial (Greene 204).

It is important to mention here that Puritans with their powerful moral background and hard work spirit marked the political life in colonial times America and promoted the establishment of the American democratic regime.

In fact American democracy was born very earlier. That special event took place on November 1620, on board the Mayflower ship when a compact was signed announcing the establishment of a temporary government waiting for an official one to give them the complete right to self-govern in New England and reinforce their free will. Later on popular sovereignty concept begins to spread among other colonies.

Puritan's belief that covenants formed communities paved the way to the creation of America's first democratic institution called town meeting. At town meeting every

member in the church had the right to speak and decisions were made by a majority rule. Moreover, this automatic principle exercised in the church contributed to a certain extent in the establishment of American democracy. Puritans constructed churches according to their own will, so that they choose their priests by themselves and managed the church affairs by themselves too. There was no rigid rule in the church hierarchy. Those patterns in the church helped the construction of American democracy (Gillon and Matson 9).

The founders of Massachusetts Bay Colony in 1630 had no fondness for democracy as it was expressed by their Spiritual Magistrate, John Winthrop: the meanest and the worst of all forms of government. However when focusing on Puritans way of life one can deduce that it included seeds of democracy within its realms. Puritan's way of life was a mixture between authoritarian and individual, cosmopolitan and tribal, traditional and rational. Puritans sought the dictatorship of God's elect as a political aim, but they planned its achievement through the establishment of a constitutional government(Howe 1058).

In addition, in 1634 in Massachusetts Bay Colony, the largest colony of New England, free men experienced the right to elect deputies for each town to the general Court. They functioned as the lower house of the Colonial legislation (Howe 1061)

Puritans had a great zeal for covenant because they believed that God dealt with prophets by covenant. Consequently, Puritans adopted the way of covenant in dealing with each other. According to sacred terms prescribed in the Bible New England government was based on many charters granted by the King of England. In addition there were other charters drawn up by the colonists themselves such as the Mayflower Compact of Plymouth Colony (1620), Connecticut's fundamental Orders (1636), and

Massachusetts Body of Liberties (1644). However, the most important written agreement was concerned with the constitution for Providence Plantation drawn up in 1647 that marked the beginning of a democratic government in the colonies (Howe 1061).

It was very apparent that during the 17<sup>th</sup> Century New England supported the establishment of democracy where a congregational system was developed due to some political leaders and this came as a result of people's awareness of being free (Zaret 189-169).

### **2.4.3 Puritanism and the American National Character in Acquiring Wealth through Hard Work and Thrift**

Because their main aim in this life was to obtain God's favor, American Puritans made a strong relationship between God's satisfaction and material wealth. For Puritans hard work was their only way to please God. They believed strongly that accumulation of wealth through one's work and thrift could guarantee the God's elect.

The doctrine of predestination urged Puritans to work constantly in order to be chosen for an eternal life. God made his choice about those who will be in heaven and those who will be in hell. However, Christians did not know to which group they belonged. Those who were rich would obviously be blessed by God (Bavinck 3).

Puritans strongly believed that hard work was a honor to the Providence that should be rewarded later on. Hard work was a way of purification of one's soul and an occupation of one's heart to be constantly in relation with the Divine force (Pauwels 148).

In addition to Christians who taught these morals in the American colonies, other social activist like Benjamin Franklin supported values of diligence and thrift. In fact Franklin's writing helped to fix those values in American's mind. Their pursuit of wealth urged them to go further to control nature and create more frontiers to dominate the West. As a result, every Puritan worked hard to make his job perfect, so that Puritans developed a special character and learned how to take risks and persevering in doing so at each time. Several Americans, who worked hard and relied on themselves, achieved a great success by becoming wealthy and gained respect from their society (Calabresi 1378; Kang 150;Greene 122).

In the period of the Civil War, that value of thrift and hard work helped a fast development of American Capitalism. Also, this value played a key role in the period of Reconstruction after the war and the period of Western Expansion. Nowadays that value is still a part of the American national character. For most Americans, material wealth is still a mark of one's success and a sign of one's independence (Kang 150).

#### **4.2.4 Puritanism and the Americans Peoples' Strong Sense of Mission**

Since earlier times, Puritans believed to have a mission that consisted in spreading justice and liberty in all areas over the world and to lead all humans to the New Jerusalem. That strong sense of having a mission was deeply rooted within the American culture and applied a huge influence on values and behavior of American people(Calabresi 1381).

That sense of mission could be traced back to Puritans predestination (Bavinck 2). Puritans migrated to America to have their own way of worship, to guarantee their freedom in everything and to flee persecution. America was a land of hope in which Puritans aimed at constructing a new Jerusalem in order to do their religious duties

without oppression or fear for that reason Puritans believed they assumed a mission to spread Christian Spirits and save the sinful people in the world.

For early Puritans a strong sense of mission was a spiritual stimulus during the process of developing the New World (Mingiuc 213). That mission sense was introduced within American's nationality to become later on a central argument for the American intervention in world affairs. In addition, that sense of mission manifested itself greatly in the country's foreign policy. Most Americans believed the USA was a beacon to all the world (Calabresi 1359).

Acting on God's will, Americans were convinced to be missionaries in spreading their democracy, liberty to all peoples of the world and they believed strongly in sending their light to every corner on earth. Consequently American's relying on their sense of mission and power started introducing their culture, values, to other nations in the world through political interference, economic bailouts, and military pressure. Doing so America succeeded in imposing its influence on other cultures over the world.

Because of their powerful inherent sense of mission, Americans were proud to support their values and ideals of democracy to other nations over the world. However this mission seemed to be somehow hard to achieve for it depends on how each nation might conceive these ideas and ideals to be implemented within its culture(Kang 150 -151 Calabresi 1416). Puritans errand in the wilderness was viewed to be from lesser to greater glories and success on the American land. Puritans strongly believed in their sense of prophetic fulfillment from Eden to New Canaan (Bercovitch138-139).

It seems apparent that Puritans since their first voyage to the New World married both religious mission and commercial one together (Pointer 3). Plymouth Colony was founded on business mission as there was an agreement between the adventurers who remained in England to provide fiscal backing and the planters who would be relocated to New England to provide labor. This encouraged profit due to the investment of capital from one side and investment of labor from the other. To put emphasis that Massachusetts was constructed upon the same investment principle (qtd.in Martin 35).

It is worth noting that Puritans who built the Massachusetts Bay Colony were convinced of being a model for Europe and the world. Puritans had a strong desire that they were charged with a spiritual and political sense of mission to establish in the New World their newly Church for redemption and their utopian society which would be a model for the entire world. Therefore America and Americans were characterized by their exceptionalism and uniqueness for their mission of saving the world from itself and in the same time they should maintain their high level of political and moral obligation to an exceptional destiny preordained by God(Calabresi 1347).

#### **2.4.5 Puritanism and the America's Devotion to Education**

It is very apparent that Puritans possessed a strong desire for education. This great zeal was rooted within the doctrine of covenant. According to the covenant theology, the human being is sinful since his birth. Because of his sinful nature, schools were needed to teach the humans how to purify sins within themselves and reach salvation (Calabresi 1349). For Puritans the Bible was a crucial book in

Christian education. Puritans liked education and enlightenment for every one especially common people. Their aim was to make people capable of reading the Bible and understanding it for themselves. For Puritans it was very necessary to read the Bible in order to live a pious life. Educating next generation was crucial to purify the church and to improve social living conditions (White 427 ). Puritan's view derived from Luther's one when he said: "Above all, the foremost reading for everybody both in the universities and in schools should be the Holy Scripture. I would advise no one to teach child where the Holy Scripture are not supreme"(Kang150).

When they reached the New World, the new emigrants took the initiative to construct colleges. They started by opening public schools. Their primary goal of education was Christian nurture and development (Penn 8). It was for the first time in the American history that free schooling was given to children. The first formal school was opened in 1635 called the Roxbury Latin School. After four years in 1639 the first American college called Harvard College was constructed. In 1647 there was a Massachusetts law which commanded that every town with 50 families or more support an elementary school and every town of 100 or more families support a grammar school where the boys learn Latin in preparation for college. Because of their big respect to education, the level of illiteracy was lower in New England in comparison to anywhere else in America (Kang 151).

The last vestige of Puritanism echo was represented in a law which was enacted in 1862. That law stated that a portion of the Bible should be read daily in the public schools without written note or oral comment. It is crucial to mention that Puritans turned away from church practices to focus their attention to the Bible as a means of guidance and a highly source of inspiration ( Arrunada 3;Andress 161).

Puritans encouraged liberal arts education for that reason they were suitable for everything. They did not only limit education to religious subjects only. In fact they were convinced that all kind of truth were derived from God and their aim was to seek truth everywhere in this world( Andress 163;Kang 151).

## **2.5 Conclusion**

As a conclusion, Puritanism remains a durable legacy which still influence the USA and shaped its cultural identity. Though the dominance of the concept disappeared from New England, Puritanism heritage has a long to do with American basics in different fields of life, such as, politics, economy, education. Some writers such Jotst, Aaron and Thorisdotter went further when they claim that American until the present day are believed to be morally exceptional because Puritanism is implicit within their minds. In fact it is crucial to say that the American society is directly or indirectly affected by those deep Puritan moral values. Puritanism in almost cases remained the true solid foundation and the cardinal core of American society of New England which enlightened all corners of American land like a star shining from the sky.

## **Chapter Three: The Protestant Work Ethic and the Spirit of Capitalism**

### **3.1 Introduction**

Among the Puritan's heritage which constituted American core pillar and remained with a great importance is the protestant work ethic. Indeed this concept is going to be investigated in this chapter. The main purpose is to shed light on the centrality of the protestant work ethic and how it influences people of the USA to create their exceptionalism which started earlier for many centuries ago.

In his famous book entitled *the Protestant work ethic and the spirit of capitalism*, Max Weber argues that the Reformation provided new attitudes towards work as a sacred value and fostered the development of an industrial spirit which led after to economic prosperity.

### **3.2 The Protestant Reformation and the Emergence of New Attitudes**

In the early 15<sup>th</sup> Century, Martin Luther issued his doctrine which came to be opposed to the Roman Catholic Church due to the selling of indulgences by priests. Luther saw in the church a source of corruption and wanted a radical reformation. For that reason he viewed salvation as free will to be achieved individually without any intermediary force. (Mc Dowall 72). In addition to Luther, John Calvin in Switzerland devoted his life to the completion of the Reformation and the birth of the Reformed Church ( Lee 103)

Then in the political field, the events took extremely another dimension when King Henry VIII broke with the Roman Catholic Church and restored the Anglican Church. In 1534 the King issued the Act of Supremacy that made him the king and

ruler of the new established Anglican Church in Mary's reign there was a brief establishment of the Roman Catholic religion. However during the reign of her successor, England came to enjoy one of its greatest times which allow it to be a God fearing nation (McDowall 68-72). Reformation had allowed radical changes within the Agrarian members of the English societies. Therefore these changes were witnessed in three areas which are the following:

### **3.2.1 The New Vision towards Work Ethic**

The effects of the Reformation were very great to the extent that people's beliefs and attitudes witnessed radical changes. The idea of a worldly labor was reformulated differently. The concept of calling took another dimension to promote Capitalism in indirect way (Delacroix and Nielson 514 ). Despite Luther's objection of that idea which was unintentionally involved within his explanation of the Beruf or calling (Weber 42).

Puritans and the Huguenot (France) struggled to make an equal view of all professions without differences that was expressed in Cromwell's words after the battle of Dunbar (September 16th) when he wrote to the long Parliament "Be pleased to reform the abuses of all professions and if there be any one that makes poor a few rich, that suits not a commonwealth".

Indeed the idea of calling derived from the Bible as a sacred source. Luther based on the Old Testament we found an emphasis on worldly activities. That idea was expressed in Jesus classical purity "Give us this day our daily bread ". In the New Testament Christ had considered worldly activities with indifference or with a traditional point of view. Those first generations focused only on the spiritual life to see their Lord coming to save them. In that extension work had no significance to be

ambitious to look for another occupation the most important to remain in the same profession Lord had found such a person in( Weber 43).

According to the Pauline eschatological, the pursuit of material gain for personal need was a sign of lack of God's grace. Work was seen as fulfillment of the Divine force to make the individual effective for his society. For the person who had to remain stagnant in the same station and the same work in which God placed him in. This led to an absolute devotion to God seeking only His grace obeying His will and accepting things as they are without any change within their lives.

Luther failed to find strong link between the worldly activities and the religious principles. For that reason he deduced that the concept of calling remained traditional. Luther's calling was to be accepted as an order from the Divine (Weber 50- 53)

In Catholicism merchants and businessman were regarded negatively for they favored worldly gain above God's servitude and this was considered to be against nature and opposed to Divine laws (Darnell and Sherkat 307) and they add that their exploitation of persons to achieve their economic aims was against Christian brotherhood and was a danger for the solidarity of the group (Kalberg 29;Delacroix and Nielson 514)

Luther in the other side had presented a new vision through the introduction of this concept of Beruf that it was given by God and that persons were obliged to follow God's ordinance (Van Noppen 1). However, Weber failed to find in Lutheranism the origins of capitalism. The reason was that Luther gave all form of calling an equal value so that there was no psychological reward.

Weber turned to study the ascetic Protestantism which included Puritans and the churches of the 17<sup>th</sup> Century among which we find Calvinism, Pietism, Methodism in addition to the Baptists, Quakers, Mennonites. For Weber he found that Calvinism paved the way to the spirit of capitalism (Kalberg 30; Delacroix 516)

Ascetic Protestants in the 17<sup>th</sup> Century viewed the world as being a means that should be devoted to God's glory. Men in his short period in this life had to serve God. The ideal city upon a hill was to be built to satisfy God's glory on Earth. The one who wanted serving the creation was through work which had a special honor and favor for the sects of Puritans God ordained work to keep regularity in life, serve God and serve his society. For God's decrees then was no difference between poor or the wealthy believers. All of them were ordained to work. According to St. Paul Maxim" He who will not work shall not eat ". This represented God's law on Earth (Kalberg 34).

### **3.2.2 Spreading Rationality**

The Reformation had great deal to do with spreading new and valuable ideas. Unlike in the past people were unaware of many things. They try to explain them through fatalism and the belief in magic. Therefore with that revival and those new ideas people started to see life from different facets and analyzed what surrounded them with a rational mind applied scientific ways once dealing with the natural phenomena and other issues of life (Delacroix, Nielson 4).

### **3.2.3 Promoting Accumulation of Wealth**

Christians supported a modest life characterized by frugality and away from pleasures of life. However with that revival life started to take another dimension

when people were allowed to live their lives fully and benefit from all their pleasures. Therefore people were encouraged to work, accumulate wealth and enjoyed its interests. Indeed this new attitudes helped people to have a new vision about life itself. This led them to make a fusion between the spiritual life connected to faith and God's salvation and the worldly one linked to their work duty and achievement (Delacroix, Nielson 4).

### **3.3 The Influence of New Attitudes on People's Behavior towards Work, Wealth**

#### **3.3.1 Orientation towards Work**

The ascetic of Sixteenth and Seventeenth Century devoted themselves to work as a means to obtain God's glory. For those ascetic people had a short life so that they would devote it to serve the creation.

According to Baxter and the Divine Puritans work was ordained by God to the faithful people and they had to accomplish this task as perfectly as they could.

Therefore work was important for all people without any distinction between the poor or the wealthy. This was claimed in St. Paul in the following expressions "He who will not work will not eat ". The latter expression constituted the core of Puritan divine law on work. Indeed asceticism scripture focused on the highly form of a perfect work which would extremely please to God (Van Noppen 2).

The emphasis on a continuous and organized work as a means to avoid all kind of pitfalls like sexual temptation and other unclean creaturely desires. Work would give one's life a moderation and allow an uplifting of the soul through concentration on God's greatness (Kalberg 34 ; Lee 106).

It is crucial to put emphasis here on the new view concept of the doctrine of predestination as protecting people from being anxious and overwhelmed by doubt to be more self confident and be ensured that through their intense worldly work they would assure their salvation and to be among the chosen people( White 425).

#### **3.3.2 Methodical Work as a Sign of One's Salvation**

Due to all previous reasons industrious work acquire a prominent place for the Puritans of the seventeenth century and was in the same time linked to religious

reward thus work became providential. That idea was linked to Calvinism basics that work was interrelated to the belief in God and allow believers to state themselves as belonging to the predestined chosen or not(Lee 106).

Therefore work became central to the Calvinists lives consequently discussions among theologians and Pastors were based to answer the question whether a person was considered to be among the saved or the damned (White 425). It was crucial for those Pastors to conduct people's lives and assured them about their salvation through the emphasis on a complete devotion to work. The devote believers were convinced about God's systematic power on them for that reason they sought all the time to lead good conduct and work also came to be seen in the same sacred manner to achieve God's favor.

The believers came to regard their complete devotion to methodical work in life as being a source of a great faith which derived from an omnipotent God. In fact work served as a proof for the believers of their strong spiritual relationship with God. Any person who adopt him self to a regular work and a systematic orientation of the work was considered to receive God's blessing. According to this concept such person would benefit from the indulgence of God and to receive salvation (Darnell and Sherkat 307). In such way, if any person would have the capacities to practice his work in a methodical way, a sign from the Divine must appear and ensure him/her about God 's blessing and favor. Indeed, it seemed important to mention here that, in a special period, those faithful people were living a life full of anxiety, doubt and insecurity. The reason for that anguish was the solely search for salvation i.e. a sign from the Providence which had a big impact on the believers state of mind and being thus this was considered a kind of motivation to go further and to accomplish their work with an extreme love and hope ( Miller and Woehr 2).

This new manner of understanding work had led to its sacredness. In fact this relationship between work as a vocation and religious beliefs was the cornerstone of Puritan's frame of mind. Another important idea that emerged within this frame work was the connection between a methodical work and the pursuit of wealth. Consequently, the believers were more assured about their salvation and this helped the emergence of the Protestant work ethic (Kalberg 36)

### **3.3.3 Wealth and Profits as Signs of One's Salvation**

According to Puritans another sign of one's salvation was achieving wealth. That idea promoted the zeal for acquiring wealth and worldly success were to characterize the believers' lives consequently the more a person accumulated wealth the more that person became sure that he was among the blessed ones (Van Noppen 3). Therefore any person sought personal wealth in order to have a sign from God to be one of His favored people. From another side God wanted to be glorified by His favored people. In this case Weber concentrated on the idea that a psychological reward for puritans was necessary as a motivating element to do better and excel in their vocational calling. Indeed Puritans view of wealth seemed to be somehow controversial i.e. The idea of accumulating riches for themselves and seeking only creaturely desires was in itself sinful. However, the acquisition of wealth for the sake of God's favor and achieve salvation was a sign to be among the elect(Penn 3). Wealth that was obtained by the will of the Divine to achieve salvation was the only form of wealth accepted as a religious virtue. Through that understanding of acquiring wealth, profits the devoted were convinced about their status as being among the saved (Optimism Adam Smith, Liberals and Utopians) .

As a conclusion the acquisition of wealth for religious purpose and God's grace was the only means to assure the believers salvation thus Puritans through this new concept lost the old traditional anxious and doubtful world in which they lived and freed themselves from the ancient practices and beliefs (Kalberg 37 -38 ; Miller and Woehr 2)

### **3.4 New Attitudes and their Impact on the Spirit of Capitalism**

Weber focused on these three aspects which had great effects on pushing ahead the spirit of capitalism:

#### **3.4.1 Organizational Methods of Lives**

According to Weber the Protestant work ethic for the Puritans of the seventeenth Century included methodical and rational organizations of their lives. It was observed that an extreme change occurred within the Puritans lives as they took the initiative to make a shift from the spontaneous status naturae to a reserved and unemotional state of mind. The faithful started to accustom themselves to a new way of life away from the exaggeration in emotions and claimed a full devotion to God's realm and the full obedience to His decrees. As a result the devote came to base their lives solely on religious values thus they adopted special methods to organize their lives for one central reason which was salvation. On the contrary to the Catholics who saw life as a series of isolated actions (Kalberg 38 -39)

### **3.4.2 The Elevated Level of Work and Rationalizing Puritans Conduct**

Work took a major place in the Seventeenth Century and in a new manner. That change had an impact on medieval monk's life. However what make the difference between both was that the monks lived outside the world in monasteries while the puritans practiced commerce and trade i. e. they lived in the world of material gain and profit, but for the glory of God in order to get His blessing and achieve the great salvation which was the aim of all the Puritans at that time. There was a bizarre dilemma here for those Protestants who acted in the world which they were living. However their actions and intentions were for the other life. Puritans were extremely interested in the afterlife, but that belief did not mean neglecting the lives which they were living. In fact there was a very strong relationship between both consequently this enabled them to conduct a methodical way in organizing their lives. Indeed it seemed obvious, since believers sought salvation, to act in such well orientated way of life to receive God's grace and blessing (Parratt 161).

### **3.4.3 Transformation of Some Mundane Activities and the Acquisition of Religious Value**

Because the Protestant work ethic had spread among believers, many activities considered before as being mundane and non attractive started to take a religious dimension. That change within the worldly activities had lifted them to a spiritual realm and gave them more sense and virtue. This new vision vis- a -vis work and wealth had encouraged Puritans to engage in trade for the sake of pleasing God and without the least self interest. Their main aim was accomplishing the task of their God to achieve salvation and be among the chosen for the afterlife thus they were very respected because their honesty and oriented behavior.

In one hand the devote were interested in acquiring wealth and reinvested to have profit with an immense respect to all kinds of incomes as being a source of the Divine. And in the other hand they had to be ascetic in dealing with their riches to avoid excess, pretention (Kalberg 40 -41).

### **3.5 From the Protestant Ethic to the Spirit of Capitalism**

The Protestant Work Ethic was very powerful to the point that it put an end to the economic traditionalism and push forward the Spirit of Capitalism. The latter created a strong upheaval in the modern economy.

#### **3.5.1 The Protestant Ethic, the Traditional Economic Ethic, and the Push to Modern Capitalism**

Weber argued that the notions of commerce, trade, and the pursuit of wealth had existed in all civilizations over the world. However the way with which Puritans took such a task at the extreme that it worked not only in the spiritual world to reach salvation, but also in this materialistic world through hard work, accumulation of wealth and adopting an ascetic way of life.

Indeed, the ethical dimension given to work from a new perspective had not only constituted a revolution in the economic traditionalism, but it pushed the way to the emergence of a new form of economic system which was concerned with the spirit of Capitalism. Weber highlighted the importance of a new methodical organization of those ascetic protestant and their rigorous directions on focused energies directed towards work wealth (Darwish 515) and it was very crucial each time to test one's complete devotion to calling through hard work and achievement of salvation.

Puritans adopted an ascetic life characterized by frugality and modesty. They had to limit their consumption of the luxuries of life, they had to invest in the outcome because it came from the divine.

Puritans encouraged the development of industry as they were persuaded that this might served God's design (Reichard 2; Delacroix and Nielsen 512). Finally, it

seems obvious to highlight that the Puritans with their strong moral values and their perseverance had provided the world with a huge set of organizational methods that remained influential until the present day (Kalberg41-43 ).

### **3.5.2 The Religious Ancestry of the Spirit of Capitalism**

Protestant Ethic spread over New England, Dutch and English communities in the 17<sup>th</sup> Century. Puritans were characterized by their hard work, their strong discipline and their accumulation of wealth (Delacroix and Nielsen 513 ).

Consequently, once these characteristics were supplied a person might considered his/her self as being among the saved. According to Weber, that great ethos was called the Protestant Work Ethic and that a moral value shaped the way to the American Capitalism: this is concerned with the individual's zeal to increase his or her capital (Delacroix and Nielsen 51). Work was considered a source of blessing from God and an end in itself in order to earn money constantly without enjoying it and considered wealth as a source of competence and proficiency. Some advocates of this ethos such as, Franklin were viewed by others as being among the saved; those people were characterized by their simple way of living, well oriented citizens, and their high morals. Their high character indicated their respect, honesty, and self confidence. For Weber Franklin's attitude in life was not only due to his pragmatism, astuteness, greed, calculation, but also ascetic Protestantism played a crucial role in shaping such great personality (Calabresi 1354). Indeed the ethical character of Franklin reflected his manners in life and attitudes.

Those ideas had long influenced the American society and expanded to the Protestant families who adopted those values and taught them to their children (White

427). Since the beginning of their lives, children were given instructions about how to organize their lives, to be self-reliant, seek wealth through the practice of business and behave in good disciplined manners. Through such way, Protestant passed their system of ethos from generation to the other. Therefore Protestant values and norms remained very fundamental in the period of colonial America (Calabresi 1346; White 426).

Weber afterwards made his case about the strength of ideas which were capable to change the course of history. He also deduced the strong relationship between the Protestant Work Ethic and the Spirit of Capitalism. Moreover Weber went further when he claimed that he had found in the Protestant Ethic the new style of life that suit the new Capitalism and he was persuaded that the spirit of capitalism helped the acceleration of modern capitalism. It is obvious that a strong relationship exists between religion and social behavior (Sombart 136).

### **3.6 Conclusion**

To conclude, through the course of events it seemed obvious that the Puritan's legacy still mark its presence within American society. Puritan's struggle in the wilderness had created a very special kind of people characterized by a strong personality and a very solid foundation with some core values that remained until the present day intact and honorable. Weber was the first to demonstrate such powerful relationship between religion and people's attitudes. He succeeded in some extent to show the immense influence of religious ideas and how they can possess such great influence in shaping societies through centuries and were kept intact to present times.

## **General conclusion**

American Exceptionalism is that belief that the USA is an extraordinary nation characterized by great qualities and having a honorable mission to accomplish in the World. The USA is the cradle of democratic ideals and personal liberty. The idea of being exceptional was indeed rooted since the creation of the nation and even before. It was very clear that the USA was seen to be a special place with special people having a special mission to civilize all other nations on earth and to serve as a model for them. It is so apparent that some features had helped the USA to appear exceptional and keep enjoying such great quality until present times. Indeed several elements have played a central role and created American Exceptionalism. The geography itself was very special and unique. The huge dimension of the USA surface and its immense expansion had been a source of pride for Americans. The absence of rigid social class distinction, the abundance of natural resources had helped the USA to be seen as an exceptional nation. In addition to some other elements which made the USA exceptionalism and marked its uniqueness. Despite that the topic of American Exceptionalism itself has been a controversial subject for centuries. It is crucial to mention that elements of American Exceptionalism which were considered positive by some advocates were seen to be negative by others. From an angle the concept is related to the American Revolutionary war and the Declaration of Independence. Those ideals enshrined within the Declaration of Independence remained eternal till nowadays. Indeed they were very expressive when they stated that All men are created equal and that they were endowed by their creator with unalienable rights among which freedom, liberty, pursuit of happiness and democracy. These special ideas were experienced for the first time at that epoch in which the whole world was under the fire of oppression, injustice, inequality and all

forms of persecution. Therefore such great ideals were derived from those newly ideas spread due to Luther's and Calvin's Reformation and marked a new start for all European nations and went further to reach American people beyond the Atlantic and the Pacific Oceans. For that reason American Revolutionary War was a special event and constituted an upheaval when Americans made that challenge to rebel against the greatest British Empire. Without the little shred of doubt or fear on the contrary American rebelled with prowess and shown resistance.

The American rebellion and the after math of the American war of Independence were water shed within the British and American histories both of them. It stated the rebirth of the great America which has to be a model community and lead the world to form a New Canaan. America was described of being the land of opportunities because it has always let its hands widely open to all people from different walks of life and from various races, cultures and religions. Another gift given by the Providence to America was the specific category of people who molded its rigid foundation and shaped its cultural background. Those Puritans who fled persecution, injustice and oppression in their homeland England had a strong desire to settle in a that new land and succeeded in creating one central landmark of the USA which remained influential for centuries. Puritan's heritage is indeed the core of American uniqueness and superiority.

Indeed that pillar is the concept of Puritanism which demarcated the history of the USA since earlier times when those refugee Puritans reached the American shores. Such strange mixture between bigotry, faithfulness ; hope and, independence created newness and a special of style of life . Despite that the movement had vanished at the end of the 18<sup>th</sup> Century; however, the impact of Puritanism remained so great. Those basics like hard work ethic,perseverance,thrift all remained influential

until the present day America. The work Ethic indeed is considered a core landscape that shaped the American character to the extreme. The individual came to see his work as a gift from the divine and feel the obligation to perfect it in order to be blessed by God. Indeed this idea is very powerful to create one's self confidence and one's self discipline and lead automatically to success and wealth. No one can deny the great achievements made by Puritans since their first arrival to the New World.

Puritanism is the nucleus of American cultural identity. Its impact is innumerable to the American society and people. Due to Puritans the Americans learnt how to be independent and rely on one's self. The wilderness with all its hardship the huge land and the Natives were dangerous for the new settlers who fought with an immense courage to survive. Their continual struggle in the wilderness had reinforced their sense of responsibility. The predestination doctrine reinforced on them self awareness and paved the way to the individualism value. To add that Puritans had given a lesson to the whole world when the Antebellum America experienced democracy, the world was living in hell. Many parts of the world were under the fire of Monarchs and Emperors. The declaration of Independence issued on July 7<sup>th</sup> 1776 was a water shed in the American history when American challenged the British Monarch at that time and claimed their rights of liberty and independence.

It is important to highlight that America enjoyed democracy even before the 18<sup>th</sup> Century. Indeed the seeds of democracy were implanted by the first settlers during their settlement on the American shores in 1620. The May flower Compact was the first Act of American Democracy. Puritans believed strongly on covenant and this had led to the establishment of the first democratic institution. Puritanism

possessed a strong sense of mission and this value was engraved within the Puritan's mind since their arrival in the new world.

Puritans were convinced that they had a special mission to accomplish in a special land. For them they have to civilize all nations on earth and to make spread their ideals and religion over the world. According to Luther's and Calvin's teachings the doctrine of predestination had created in Puritans a powerful sense of mission their belief that they are the chosen people by God who bore the mission of spreading Christian spirits and save the sinful people. Afterwards that sense of mission took another dimension in the American Foreign Policy.

In fact the USA was considered to be a beacon for all the world. Basing on the will of the divine Americans were convinced to spread their ideals, principles and to send light to all corners on Earth.

Puritans favored education since their first arrival in the new world. That idea stemmed from Adam's sin therefore all humans were evil and sinful for that reason they had to purify themselves through the process of education. To achieve such education any one has to read the Bible as considered a spiritual source to purify one's self and elevate one's soul.

Puritans focused their efforts on the establishment of colleges since their first arrival in the new world. Many schools were constructed and several laws were issued to promote education among people from different walks of life especially common ones. Puritans were open minded and did not solely focused on religious education, but also on liberal arts education.

It is very crucial to mention here that among those great ideals that were directly linked to Puritan legacy, one of them remained workable until present day and formed a solid pillar of American Exceptionalism. In fact this great value is concerned with Hard Work Ethic. The latter was rooted within American culture since the earlier times. Puritans linked their material achievement with God's favor. Indeed this belief increased their self confidence and led them to work in a tough and perseverant way in order to obtain God' blessing and assure to be among the saved. Of course pursuing that way of accumulating wealth had led to the accumulation of capital. After the Reformation, new vision came to shape Puritan's life especially when they started to enjoy wealth and profit from its interests. For Puritans hard work was a honor to God and this strong belief created an upheaval within Puritans lives as they began to take risks and went further to promote one's wealth and welfare. The Reformation had a great impact on people's behavior and succeeded in creating radical changes within people's thoughts and styles of life. The core element was in the new vision towards work for people started to honor and value their work. They sought the perfection of their duties because they were convinced that God would bless them and salve them in order to be among the elect. People began to have a logical and a rational vision about all the phenomena surrounding them. People were far away from fatalism and magic which played a negative role in that period so that people lived in a constant anxiety and fear.

Another idea enlightened Puritans lives due to the Reformation. People's attitude towards work had witnessed radical changes. Before, Christians encouraged work, but they lived in a complete modest and frugal way of life. However after that period of the religious revival new vision towards work emerged and encouraged

work for the sake of pleasing God and in the same time permitting people to accumulate wealth and enjoy the pleasures of life.

It is crucial to mention that the Reformation had great impacts on people's attitude towards many things like work, and wealth. Those ascetic Puritans saw their lives as being a gift from God and because their lives were short so that any person had to devote himself completely to work in order to please the divine and attain salvation. Following such line of thoughts Puritans did their utmost to achieve salvation through making their work perfect and pure. For them it was the solely way to achieve salvation and be among the elect. In fact work became sacred because it was a way to achieve purity and avoid all kinds of temptations whether they were sexual or deriving from other sources of evil. Through that process of the sacredness of work, accumulation of wealth emerged unconsciously as means of reaching salvation and being linked directly to God's blessing and considered a reward from him to His favored people. This idea helped the emergence of a new vision that related God's salvation with the accumulation of wealth therefore the more a person accumulate wealth the more this person became more sure to gain God's blessing. Consequently, this concept had created a sort of competition among all members of society.

Those attitudes had in one way or another led to the spirit of capitalism. This had been achieved through a set of principles and serious behavior among which organizational methods of lives. Within this realm Puritans avoided all kinds of emotional situations and favored a pious life in which the major aim was God's grace and salvation.

The new vision of working hard and accumulating riches did not target the worldly life, but to obtain God's salvation and be assured to be among the saved. This idea was considered the core existence of the spirit of capitalism.

## **Glossary:**

**American Dream:** the ideal by which the equality of opportunity is available to any American, allowing the highest aspirations to be achieved.

**Baptists:** members of the separatist sects who appeared between the period 1600 - 1612

**Benjamin Franklin** :born (January 6, 1705- April 17, 1790), was one of the Founding Fathers of the United States.

**Beruf** : a German word which means calling, vocation, work,

**Calling** : work, job, vocation, profession

**Common Sense:** a pamphlet written by Thomas Paine and published before the American Revolution in January 10<sup>th</sup> 1776.

**Covenant of grace:** this doctrine promised eternal life for all people who received forgiveness from sin through Christ

**Covenant of redemption:** this covenant is considered the eternal agreement within the Godhead in which the Father appointed the Son Jesus Christ by the power of the Holy Spirit in order to redeem his elect people from power of sin and their guilt

**Covenant of work:** means that God has made a covenant with Adam who represented all mankind as a federal head in the Garden of Eden. It promised life for obedience and death for disobedience.

**Egalitarianism:** based on the idea that all people are equal and deserve equal rights and equalities.

**Individualism:** a social theory favoring freedom of actions for individuals over collective or state control.

**John Calvin:** born in Jehan Cauvin: (10 July 1509 – 27 May 1564), was an influential French theologian and pastor during the [Protestant Reformation](#).

**Martin Luther:** was a German [monk](#), (10 November 1483 – 18 February 1546) priest, professor of [theology](#) and iconic figure of the [Protestant Reformation](#).

**Maxim:** Maxim may refer to: Maxim (philosophy), a principle that an individual uses in making a decision. Maxim (literature), a type of aphorism related to Sebastian Frank.

**Methodists:** member of Christian Protestant denomination origination in the 18<sup>th</sup> Century evangelistic movement by Charles and John Wesley

**Mennonites:** member of Protestant sects originating from Fries land in the 16<sup>th</sup> Century emphasizing adult baptism and rejecting the church organization.

**Omnipotent God :** a deity having an unlimited and great power.

**Pietism:** religious movement which appeared in the 17<sup>th</sup> Century and supported the revival of piety in the Lutheran Church.

**Quakers:** member of religious Society of Friends, a Christian movement devoted to peaceful principles and rejecting all sort of worship.

**Richard Bancroft** (1544 – 2 November 1610) was an English churchman, who became Archbishop of Canterbury Cathedral.

**Richard Baxter:** 1615– 1691 English Puritan preacher, scholar, and writer.

**St. Paul:** a Cathedral in London, England: designed by Sir Christopher Wren.

**Salvation:** in religion, is the saving of the soul from sin and its consequences .It may also be called "deliverance" or "redemption ".

**Status naturae:** concerned with the law of nature through Calvin's points of view.

**Schismatic:** Roman Catholic theology considers formal schismatics to be outside the Church.

### **Works Cited**

Andress J. Mace. "The Last Vestige of Puritanism in the Public Schools of Massachusetts": The School Review, Vol. 20, No. 3 (Mar., 1912).Print.

Arruñada, Bonito. "Protestant and Catholic Work Ethic, similar work ethic,different social ethic". Pompeu Fabra University and Barcelona GSE. The Economic Journal, 2010, Print.

Arslan, Mahmut. *A cross-Cultural Comparision of British and Turkish managers in terms of Protestant work Ethic Characteristics*. Blackwell Publishers Ltd. UK, Vol 9N°1,2000.Print.

Bavinck, Herman. *The Doctrine of God*. Reformed Perspectives Magazine: Blackwell Publishers Ltd. Volume 9, Number 6, February 4 to February 10, 2007. Print.

Beardsley, John. *A Model of Christian Charity Governor: John Winthrop (1630 on board the Arbella)*. Print.

Bercovitch, SacVan. *The Typology of America's Mission*. Columbia University. American Quaterly: Bruce Kuklick: Pennsylvania University. 1776. Print.

Clarke, O. *The Work Ethic: An International Perspective* in *The Work Ethic- A Critical Analysis*. Eds. J. Barbash, R.J. Lampman, S.A. Levitan and G. Tyler, Wisconsin: Industrial Relations association. 1983. Print.

Calabresi, Steven. G. "A shining City on a Hill": American Exceptionalism And The Supreme Court's Practice Of Ruling On Foreign Law. 22 April 2006. Vol. 86:1335. Boston University School of Law symposium. Print.

Concise Oxford English Dictionary. Eleventh Edition .

Darnell, Alfred, Darren .E. Sherkat. The "Impact of Protestant Fundamentalism on Educational Attainment". *American Sociological Review*. 1997. Vol.62 (April: 306-315). Print.

Darwish. A Youcef. *Organizational commitment as a mediator of the relationship between Islamic work ethic and attitudes toward organizational change*. The Tavistock Institute SAGE Publications; London, Thousands Oaks CA New Delhi. Volume 53(4): 513–537: 011750. Print.

Delacroix, Jacques, François Nielsen. Protestantism and the Rise of Industrial Capitalism in Nineteenth- Century Europe. University of North Carolina Press. Vol. 80, No. 2, Dec., 2001. Print

De Tocqueville, Alexis. *Democracy in America.* , trans. Henry Reeve. Pennsylvania State University: A Penn State Electronic Classics. Series Publication, 2002. Print.

Eveleth. Lois. M. "John Cotton and the Work Ethic"(2002). Faculty and Staff-Articles and Papers. Print.

Ferrie Joseph P. *The End of American Exceptionalism?Mobility in The U.S. Since1850.*National Bureau of Research :Cambridge,MA;May 2005.Print

Fisher Brian G. *The Contribution of The College Ministry Internship Program at Grace Bible Church in College Station, Texas to the Former Intern's Discernment and Development of Ministerial Calling.* Faculty of the Department of Doctor of Ministry: Dallas Theological Seminary. May 2010.Print

Gleason, Randall C. Kelly M. Kopic. *Who Were the Puritans ?.*, New York: Oxford University Press, 1992.Print

Greene,Jack P. *The Intellectual Construction of America :Exceptionalism and Identity From 1492to 1800.* 1993,University of North Carolina Press USA Print.

Gillon and Matson .*The American Experiment.* NewYork:Houghton Mifflin,2001.Lecture.

Goldfield,Michael. *The Color of Politics: Race and the Mainsprings of American Politics .*New York: The New Press, 1997.Print

Heller, Frank, Ruiz-Quintanilla. S. Antonio. *The Work Ethic* , CAHRS Working Paper Series. Cornell University ILR School, 1995. Print.

Hodgson, Godfrey. *The Myth of American Exceptionalism*. Sheridan Books: Michigan, the United States of America, 2009. Print.

Hoffman, Stainly. *American Exceptionalism :The New Version.* "The National Security Strategy of the United States of America " ,September 2002. Print.

Howe , Daniel Walker. *The Impact of Puritanism on American Culture* .*Encyclopedia of the American religious Experience*.(nd)Print.

Ignatieff, Michael. *American Exceptionalism and Human Rights*. Princeton University Press. United (lanmbert)Kingdom, 2005. Print.

Kammen, Michael. "A Problem of American Exceptionalism: A Reconsideration". *American Quarterly* .Vol 45, issue 1(Mars, 93), 1 43. Print

Kang, Ning. "Puritanism and Its Impact upon American Values. *Review of European Studies*". School of Foreign Languages.China. Vol. 1N,02. December,2009. Print.

Koh, Harold Hongju. *On American Exceptionalism*. Faculty scholarship Series. 1 1 2003. Print

"*Laissez-Faire*". [wikipedia.org/wiki/Laissez-faire](http://wikipedia.org/wiki/Laissez-faire). 31/03/2012.

"*Optimism, Adam Smith, Liberals and Utopians*". <http://www.fsmitha.com/h3/h44-ph.html>. (14/04/2012).

Lassiter, Mathew D., Joseph Crespini. *The Myth of the Southern Exceptionalism*. Oxford University Press Inc. 2010. Print.

Lee, Woojin, John E. Roemer. *Racism and Redistribution in the United States :A Solution to The Problem of American Exceptionalism* . January 2004. Print.

Lee, H.B. *Calvin Sudden Conversation (Subita Conversio) and its Historical Meaning 'Cor Meum Tibi Offero, Prompte et Sincere'*. Kosin University, 25 (2007), Korea. 2004. Print.

Lee Lambert, Kathrine. *Puritanism in America*. American Scholastic Associates. Kays Ville, Utah. 2002. Lecture.

Kalberg, Steven. *The Protestant Ethic and the Spirit of Capitalism*. Boston University :Roxbury Publishing Company. Los Angeles, California 1946. Print.

McDowall, David. *An Illustrated History of Britain*. England: Longman Group UK Limited, 1989. Print.

Macpherson, C.B. *The Political Theory of Possessive Individualism Hobbes to Locke*. Oxford University. (n.d). Print.

Martin, John Fredrick. *Profits in the wilderness*. Chapel Hill, N.C.: University of North Carolina Press. 1991. Print.

Mcknight Douglas, Steven Triche. *Puritans Origins of Technological Understanding in USA From William Ames Technologia to Technicism*. ,University of Alabama. *Journal of Curriculum Theorizing*. Vol. 27, Number 3, 2011. Print

Miller, Johnson : Perry Miller, Thomas H. Johnson (eds.), *The Puritans*. A Sourcebook of Their Writings, Toronto, General Publishing Company, Ltd .nd

Miller, Michael, David J. Woehr, Natasha Hudspeth. “*The Meaning and Measurement of Work Ethic: Construction and Initial Validation of a Multidimensional Inventory*”. *Journal of Vocational Behavior* 59, 1–39. September 20, 2001.Print

Mingiuc, Andria. *Key Concepts of Puritanism and the Shaping of the American Cultural Identity*. Alexadru Ioan Cuza University, Iasi. 007–2013.Print.

Parratt J.K. *The Witness of the Holy Spirit: Calvin. The Puritans and ST. Paul*. Australian National University, Canberra.(n.d).Print.

Patton, Elizabeth. *The Excellency of Theology: A Critical of Robert K. Merton's "Puritan Thesis," with Reference to the Works of Robert Boyle*. New Hall. The University of Cambridge. *The Journal of Faith and Science Exchange*, 2000.Print.

Pauwls , Marie Christine. *CIVILISATION DES ETATS- UNIS .*, Paris: hachette, 200

Penn, William M. *The Changing American Work Ethic –What are the implications and what should we do.*, Jackson, Mississippi: Belhaven College, 2006.

Pointer Steven .*Seventeenth Century Puritan Missions : Implications for the Puritans*. Cambridge: Grove Books, 1997.

Reichard, Joshua D. *Depression, Recession, and Recovery:Niebuhrs’ Christian Realism Applied Tomacroeconomics*. Oxford Graduate School. Volume 1, No 1 Spring 2011.Print.

- Ruggie, John Gerard. *American Exceptionalism, Exemptionalism and Global Governance*. Princeton University Press, 15 November, 2012. Print.
- Sceats, David. *The Experience of Grace: Aspects of the Faith and Spirituality of the Puritans*. Edt. Grove Books Ltd. August 1997. Print
- Swidler, Anne. "Culture in Actions: Symbols and strategies". , American Sociological Review. Stanford University. Vol. 51, No. 2. (Apr., 1986), pp. 273-286. Print
- Sombart, Werner. *The Jews and Modern Capitalism*. Trans. by M. Epstein Batoche Books Kitchener. 2001. Print.
- The Reformation* .History Sage. com AP Euro: Applied To Macroeconomics. Oxford Graduate School .Unit 2. 1. Lecture. Print.
- Torpey, John. *The Problem of "American Exceptionalism" Revisited*. the Journal of Classical Sociology on the topic, " American Exceptionalism". CUNY Graduate Center. Print.
- Turasky, Amy L. *A Strong Work Ethic=Teacher Leader*. , University of Illinois. Springfield. (n. d). Print
- Uygur, Selçuk. *The Influence of Religion over Work Ethic Values: The Case of Islam and Turkish SME Owner-Managers*., Middlesex: Brunel Business School, Brunel University. September 2009.
- Van Noppen , Jean-Pierre. *Beruf, Calling and the Methodist Work Ethic*. Heidelberg Leonard. 2000. Print .
- Weber, Max. *The Protestant Work Ethic and the Spirit of Capitalism*., trans by Steven Kalberg. 3<sup>rd</sup> edit. Los Angeles California: Roxbury Publishing Company, 2002. Print.

White, John.” Puritan Intelligence: the Ideological Background to IQ”. Oxford Review of Education Vol. 31, No. 3, September 2005, pp. 423–442. Print.

Whitty, Stephen Jonathan, Mark Frederick Schulz. *The impact of Puritan ideology on aspects of project management*. International Journal of Project Management. School of Information Technology and Electrical Engineering: The University of Queensland, Australia.(2007).Print.

Zaret David. “Religion and the Rise of Liberal Democratic Ideology in the 17th Century New England”. Indiana University. American Sociological Review Vol. 54 ,N 2 (Apr.,189).Print.