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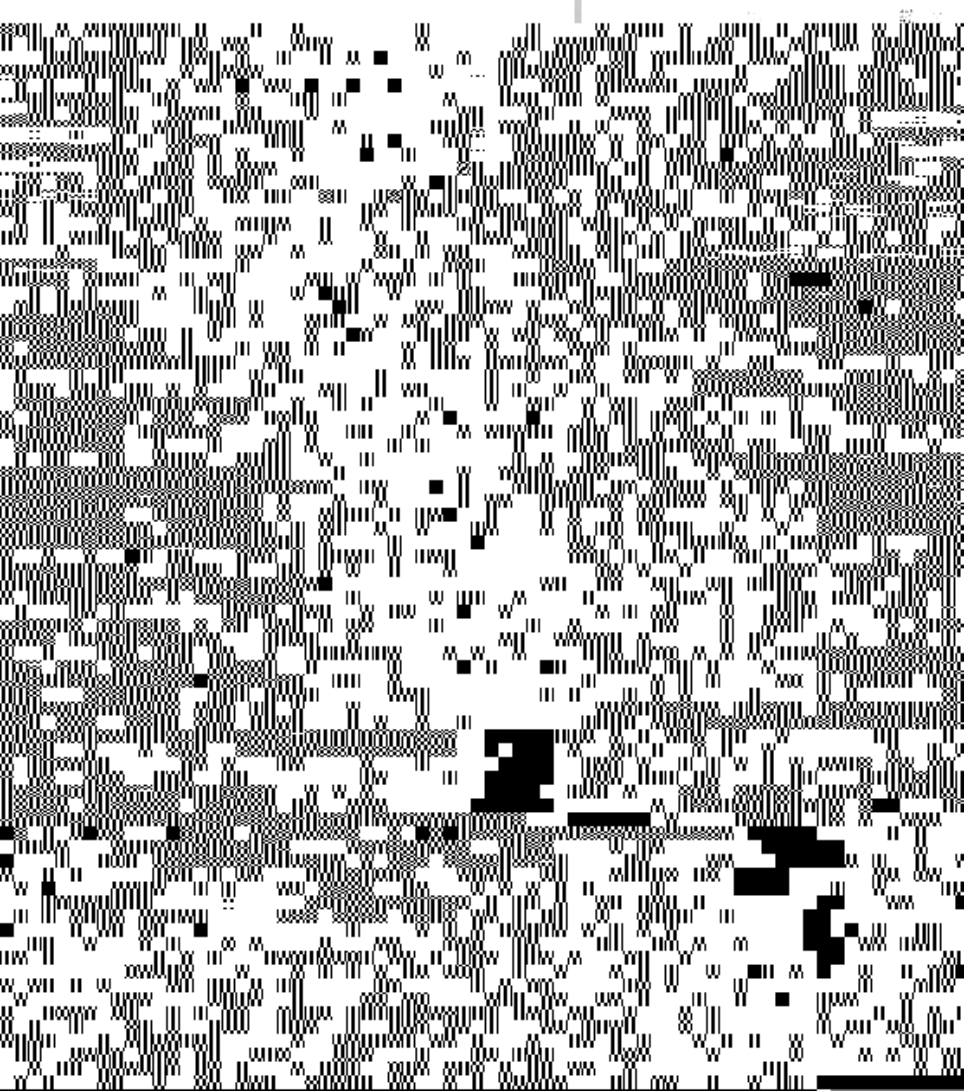
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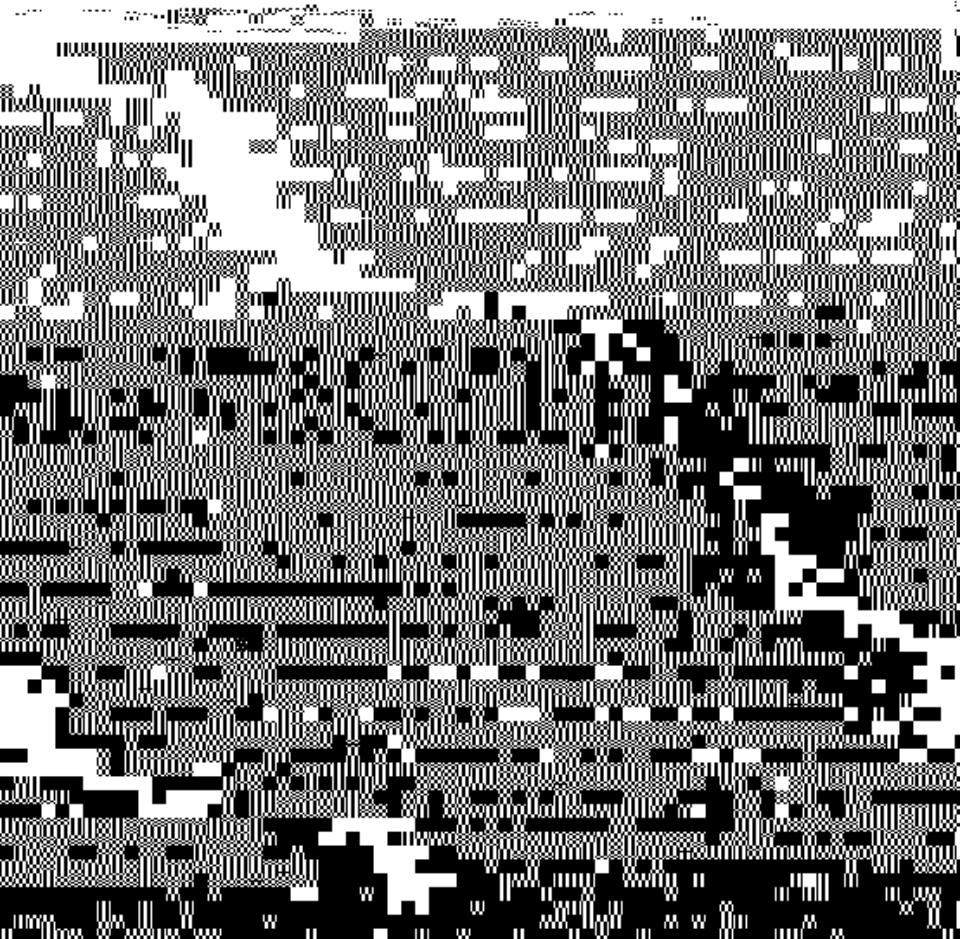
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Their... Test... American... individualism...  
 ... world... comparative analysis...  
 the 116,000 employees of IBM in thirty-nine countries, for instance  
 ... individualism index was 91. Americans, however, were  
 ... that mean, ranking first with an index of 91, followed by  
 ... Canada, and ... Zealand. ...  
 ... countries with the highest individualism indices were  
 ... of ... military ...

The  
 In the absence of traditional hierarchies, one is what one achieves  
 horizons are open, the opportunities boundless



of sleep. Even mealtime is not for him a period of relaxation. It is only a disagreeable interruption of business which he cuts short as much as possible.<sup>25</sup>

... the behavior of the United States towards the rest of the nineteenth-century world... against slavery, and the central role of the United States in the new Republic. Part of the... of the... of the...

American teenagers  
standardized countries

... in 1999, 60 percent of Americans  
worked at three jobs, the average of other in-

... they worked more than other peoples, but they  
have found satisfaction in all... identified themselves as...  
more than others have. In a 1990 International Values Survey of ten  
countries 87 percent of Americans reported that they  
took a great deal  
of pride in their work, with only the British  
reporting a comparable

... Americans...  
... work is a key to...  
... In the only... 87%



Figure 4.1  
Pride in Work

holders: "How much pride, if any, do you take in the work  
Would you take the greatest deal of pride in the work you do?"

Question to job  
that you do?



Germany  
1990  
1991  
1992  
1993  
1994  
1995  
1996  
1997  
1998  
1999  
2000  
2001  
2002  
2003  
2004  
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percent of Americans said that to be an American it is necessary to subscribe to the work ethic. Ninety percent of Americans said they would work harder if necessary for the success of their organization and 87 percent said they would not welcome social change that would place less emphasis on hard work. In their attitudes Americans see themselves divided between people who are productive and people who are not.<sup>28</sup>

This work ethic has, of course, shaped American policies on government and welfare. Dependence on what are often referred to as "government handouts" is considered a disgrace. In the 1970s, for example, the Department of Labor reported that 10 percent of the population was dependent on government handouts. The Department of Labor also reported that 10 percent of the population was dependent on government handouts. The Department of Labor also reported that 10 percent of the population was dependent on government handouts.



its professed values has grown out of some form of public rebellion from the abolitionists to the social evangelists to the early socialist party to the civil rights movement under Martin Luther King and the farm workers' movement under César Chávez. But so has every expansionist war and every form of oppression of racial minorities and immigrant groups.

Garry Wills concurs: "Religion has been at the center of our major political crises, which are always moral crises—the supporting and opposing of wars, of slavery, of corporate power, of civil rights, of sexual codes, of 'the West,' of American separatism and claims to empire."<sup>11</sup>

Historians identify four great awakenings in the history of American Protestantism, each of which was associated with and immediately followed by major events of political

and 17-18. Led by George Whitefield and other revivalist preachers, the movement was doctrinally justified by Jonathan Edwards

sed it, the Awakenings, the first of which was the first popular movement to engage people from virtually all sects and denominations throughout the colonies. The Awakenings transformed the colonies into a religiously vibrant society, and the first of a series of revivals that would sweep across the continent in the decades to come.

At the same time, the Awakenings also led to a new sense of unity among the colonies, as people from different sects and denominations came together in a common cause.

The Awakenings also led to a new sense of purpose among the colonies, as people began to see themselves as part of a larger, more unified community.

Finally, the Awakenings also led to a new sense of identity among the colonies, as people began to see themselves as a distinct people, separate from the rest of the world.

The Awakenings were a turning point in the history of the colonies, and they laid the foundation for the new nation that would emerge in the years to come.

The Awakenings were a time of great spiritual renewal and growth, and they helped to shape the character of the new nation.

The Awakenings were a time of great hope and optimism, and they helped to inspire the people of the colonies to work for a better future.

The Awakenings were a time of great unity and solidarity, and they helped to bring the people of the colonies together in a common cause.

The Awakenings were a time of great courage and conviction, and they helped to give the people of the colonies the strength to face the challenges of the future.

The Awakenings were a time of great faith and trust, and they helped to give the people of the colonies the confidence to believe in a better future.

The Awakenings were a time of great love and compassion, and they helped to give the people of the colonies the heart to care for one another.

The Awakenings were a time of great joy and happiness, and they helped to give the people of the colonies the hope to see a better future.

The Awakenings were a time of great peace and harmony, and they helped to give the people of the colonies the desire to live in a better world.

The Awakenings were a time of great wisdom and understanding, and they helped to give the people of the colonies the ability to see the world in a new way.

The Awakenings were a time of great strength and resilience, and they helped to give the people of the colonies the power to overcome the challenges of the future.

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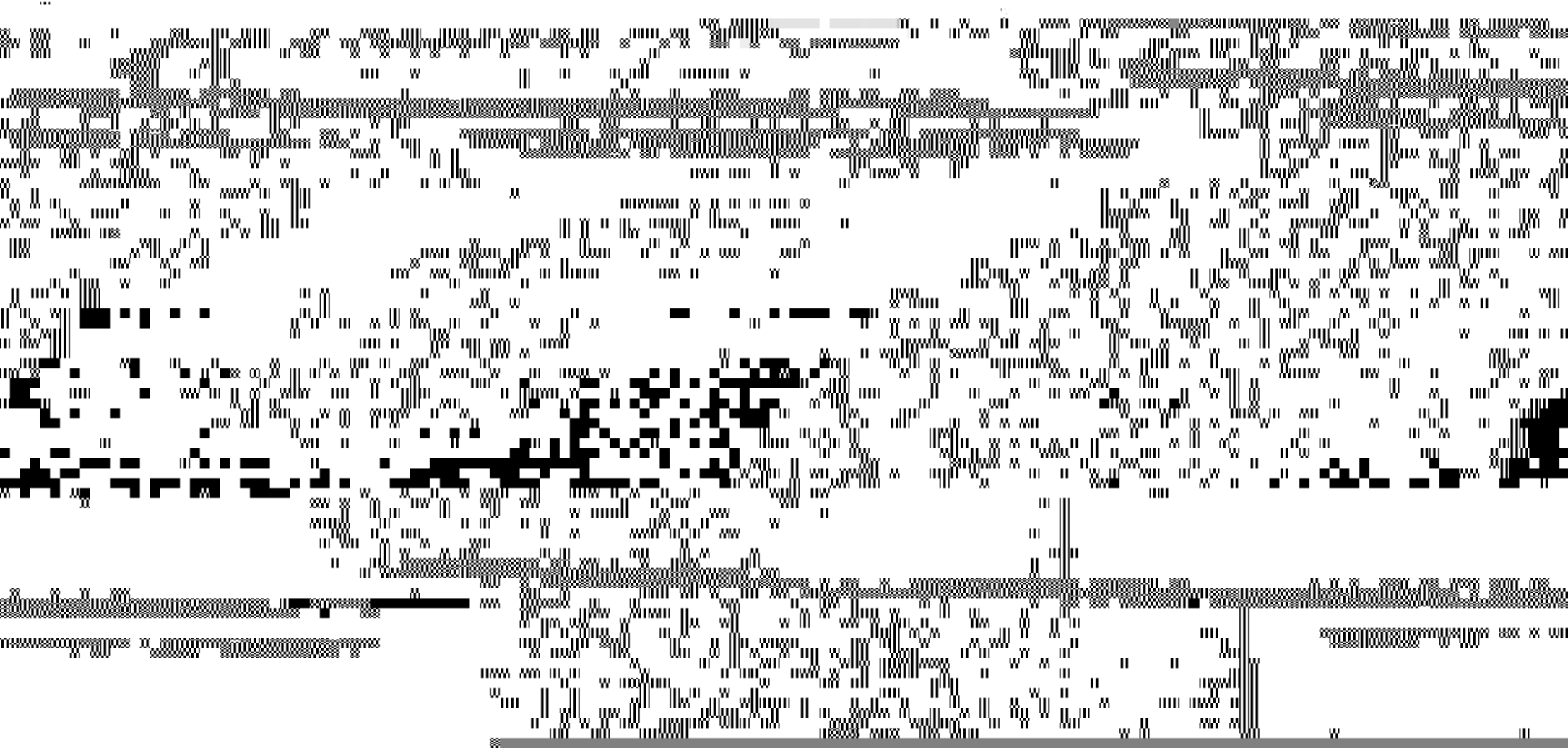
The Awakenings were a time of great courage and conviction, and they helped to give the people of the colonies the strength to face the challenges of the future.





nineteenth century. At the same time, its emergence as a great power also made it responsible for America's foreign policy abroad and principles on which it had aspired to build its society at home and which its weakness and isolation in the nineteenth century had prevented it from promoting abroad. The moralism thus became the central issue of American foreign policy.





C. MANSFIELD is the William B. Kenan Jr. Professor of Government at Harvard University. Political philosopher and author, he is acknowledged as a leading translator of Niccolò Machiavelli.

HARVARD  
Harvard University

ELBA WINTHROP is a lecturer in Extension and administrator of the Program on Constitutional Government at Harvard University. Her articles and essays have appeared in numerous publications.

THIS PUBLICATION MEETS THE MINIMUM REQUIREMENTS OF THE  
AMERICAN NATIONAL STANDARD FOR DURATION

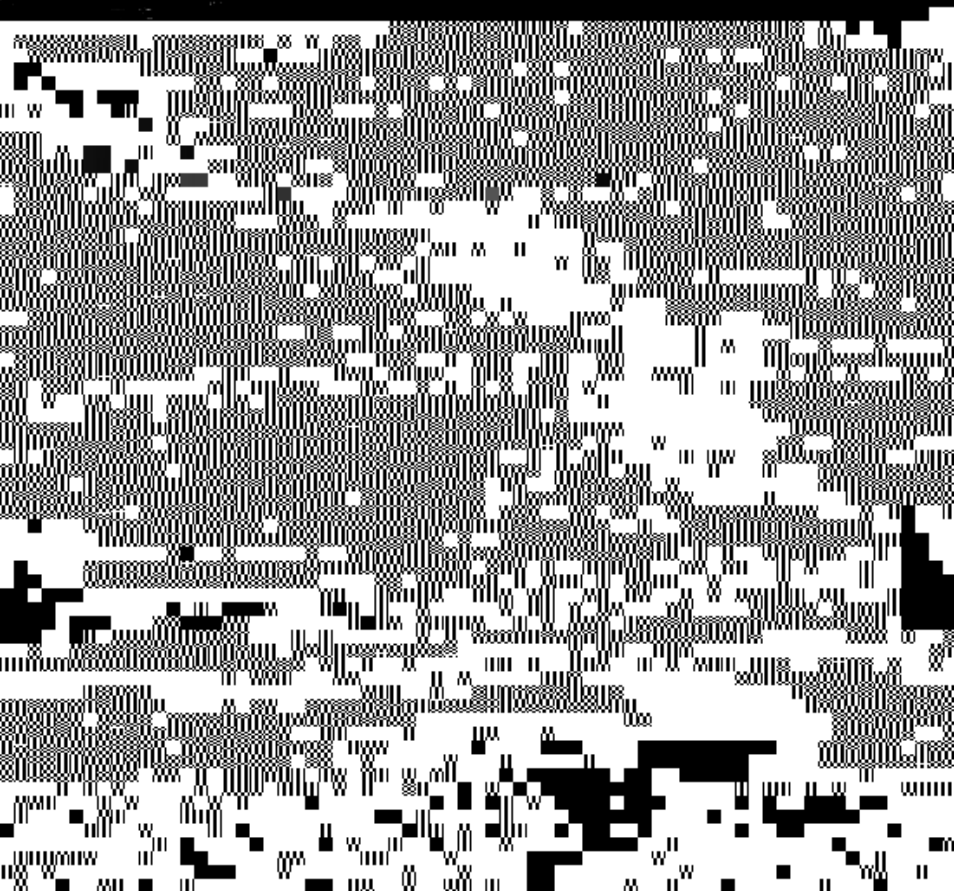
cannot be confused with the freedom to write: the former is at once less  
necessary and more dangerous. A nation is not set bounds for it without ceas-  
ing to be master of itself; it sometimes must do that to continue to  
And further on I added: "One cannot conceal from oneself that

ity spoken of  
 the. But as the  
 concentrates on  
 and, they no longer dare  
 uced to inquiring  
 be to work for the  
 of the points where  
 to be conform

others, but it is certain that the searcher is more concerned with his own interest than with the interest of others;  
 then; only in secret did they side the side on which it is use  
 imagination takes a less liberty flight and each man  
 not as welcome frightened at this idea of sacrifice and  
 to offer it to the human mind; therefore they are red  
 whether the individual advantage of citizens would be  
 happiness or not, and when they have discovered on

ates almost always

the United States



non-jar, there one finds it at the foundation of all actions; it is the basis of all the virtues, and the only principle of the law. In the East the doctrine of self-interest is much to be feared, but at the same time it is less widespread and abundant among us, one still finds great devotions everywhere, and the contrary, and pleasures of their life with the aid of self-interest will show how the art of managing the affairs of the world is not their chief disposes them.

to explain almost all the actions  
 all understood; they complacent  
 men serves constantly brings them to  
 willingly to sacrifice a part of their time and

men in our time, and that I see in it the most powerful guarantee against themselves that remains to them. *The spirit of the world is the spirit of the world.*

## Chapter 9 HOW THE AMERICANS

### APPLY THE DOCTRINE OF SELF-INTEREST WELL UNDERSTOOD IN THE VIEW OF RELIGION

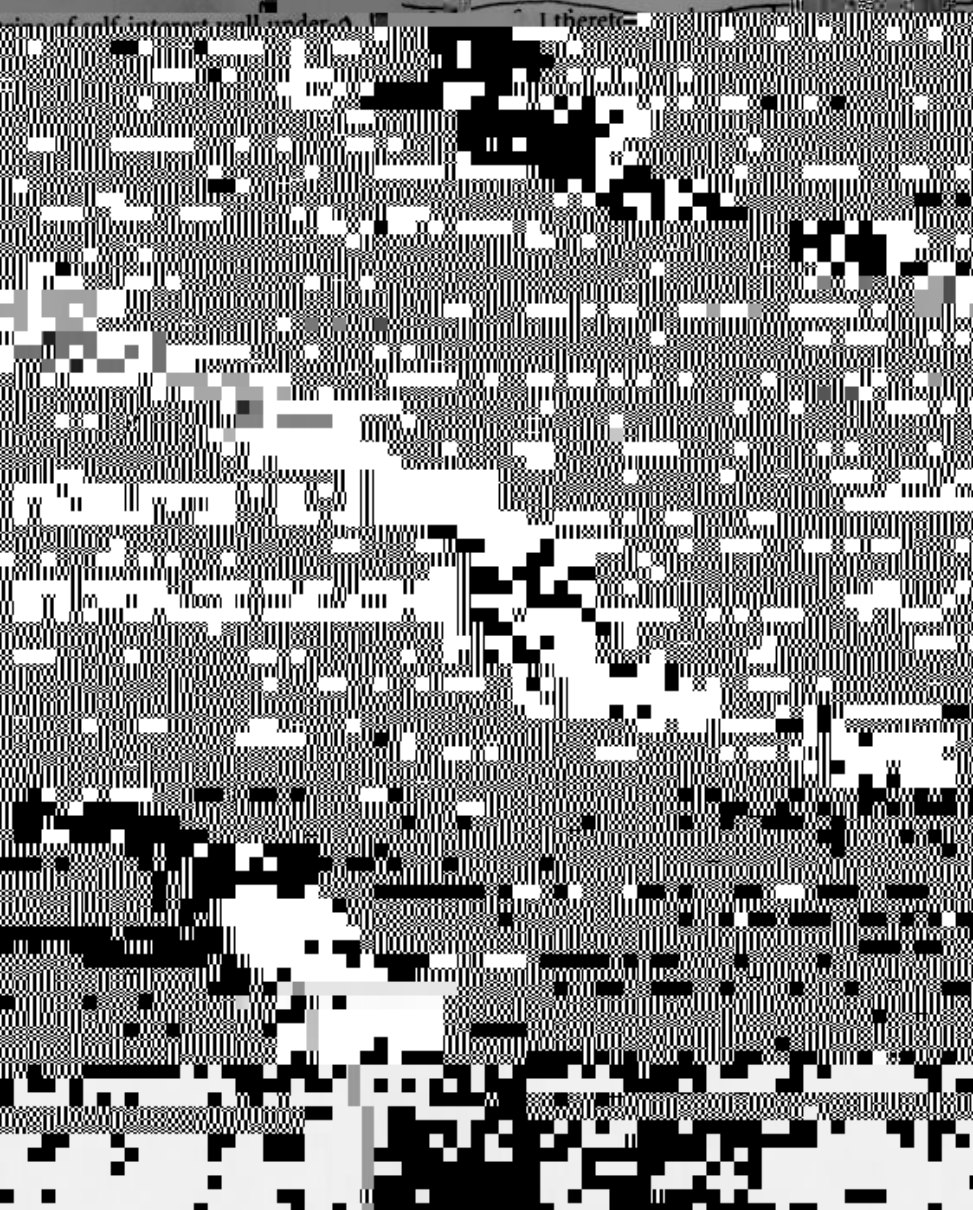
and only this world in view, it would be far from sufficient; for there are a great number of sacrifices that

only moved the legal back; instead of placing the pipe for the sacrifices they impose in this world, they have put it in the other.

that all those who practice virtue out of a spirit of Still, I refuse to believe it only in view of recompense. religion is such a

we considered as less of citizens as who constantly honor themselves I hope

order by free by associates himself that great design; and all the while  
 searching not particular motives but a variable order, and  
 expects no other result, except that in the pleasure or contenting  
 I therefore do not believe that the sole motive of religious men is  
 but I think that interest is the principal means religious men  
 of to guide men, and I do not doubt that it is only fr  
 take hold of the crowd and become popular.





der, and it is often difficult to know when listening to them if the principal object of religion is to procure eternal felicity in the other world or well-being in this one.

except with children, and *ad hoc* I *ad hoc* content with the *ad hoc* They never get them  
with a child while traveling.

of human passions here for as in *dirutis* and *carmin* *varv* *ev* *inn* *gr*  
its course.

## Chapter II ON THE PARTICULAR EFFECTS THAT THE LOVE OF MATERIAL ENJOYMENTS PRODUCES IN DEMOCRATIC CENTURIES

One could believe, from what precedes, that the love of material enjoyments must constantly carry Americans along toward disorder in mores, trouble their families, and finally compromise the fate of society itself.

The passion for material enjoyments produces different effects within democracies than in aristocratic peoples.

In aristocracies, the lassitude of affairs, the excess of wealth, the idleness of the nobles, the weakness of the state turn the heart of an aristocracy little toward material enjoyments at all. At other times, the power of the prince or the weakness of the people, without robbing the nobles of their fortune, forces them to turn away from power and, closing their eyes to their undertakings, abandons them to the restiveness of their desires; they then fall back heavily on themselves, and they seek satisfaction in the pleasures of the body.

When the members of an aristocratic body, thus devoted exclusively toward the pursuit of material enjoyments, they ordinarily gather up the energy that the long habit of power has given them. For such men the search for well-being is not enough; they must have a constant and increasing sense of well-being.

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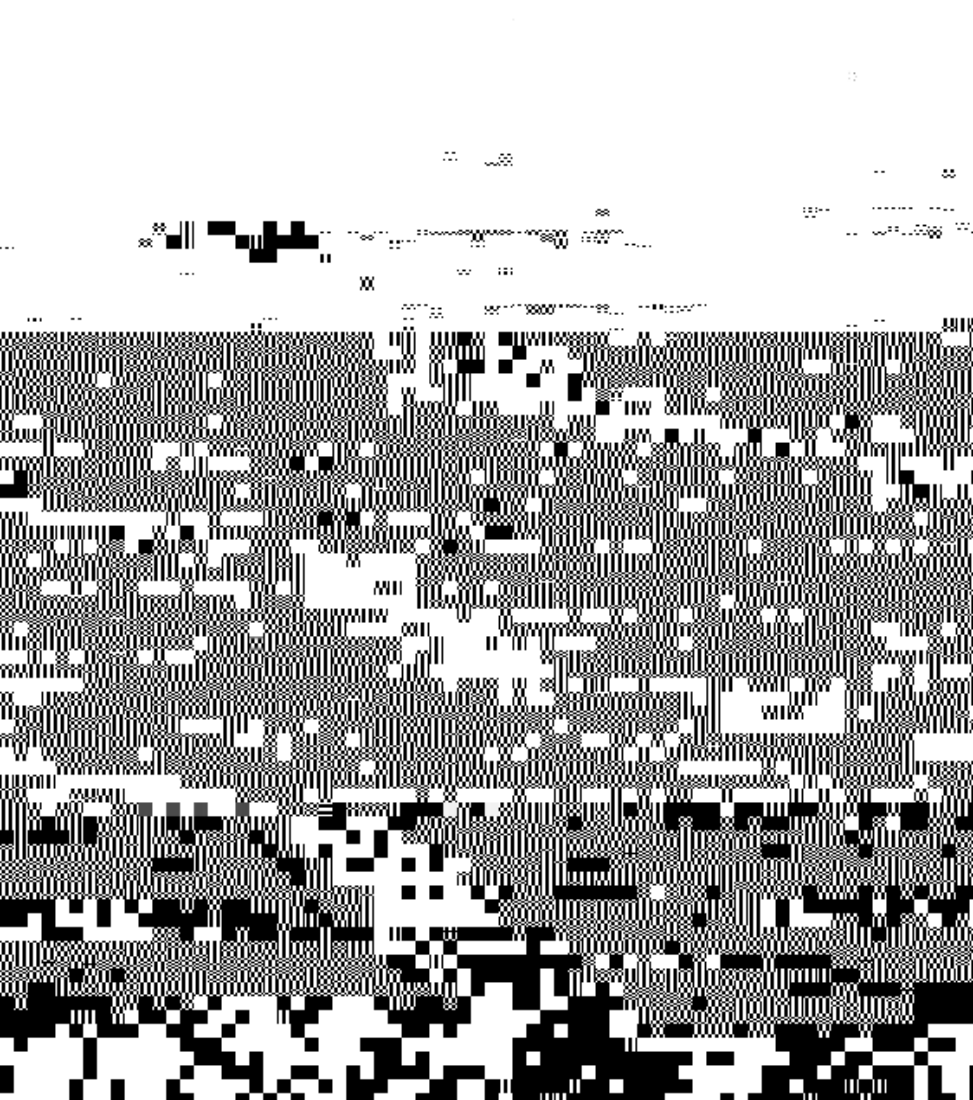
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PLATE 10. THE HOUSE OF THE MARCHANDS

The house of the merchants, a fine specimen of the architecture of the 17th century, is situated in the heart of the city. It is a two-story building with a central tower and a large courtyard. The facade is decorated with intricate carvings and a prominent pediment. The interior features a grand staircase and a large hall with a vaulted ceiling. The house is a fine example of the architecture of the 17th century.

III



AMERICANS ARE RESTIVE IN THE MIDST OF THEIR WELL-BEING

regard of Heaven. I would be surprised, if mysticism did not soon make  
progress in a people so uniformly preoccupied with its own well-being.  
It is said that the persecutions of the emperors and the tor-  
ments which afflicted the people of the Thebaid,\* but I think that it  
delights of Rome and the Epicurean philosophy of Greece.  
In the American...  
It would show more reserve and  
far want trouble. But it is itself  
It does not know where to settle, and it often  
the bounds of a common sense.

WHY THE AMERICANS SHOW  
THAT THEY ARE RESTIVE IN THE MIDST  
OF THEIR WELL-BEING

Chapter 13  
WHY THE AMERICANS SHOW  
THAT THEY ARE RESTIVE IN THE MIDST  
OF THEIR WELL-BEING



...without which the trouble of acquiring the enjoyment would surpass enjoyment. Most souls are, therefore, at once ardent and soft, violent and <sup>anxious</sup> ~~anxious~~ toward the same goal.

Equality leads men by a still more direct path to several of the effects that I have just described.

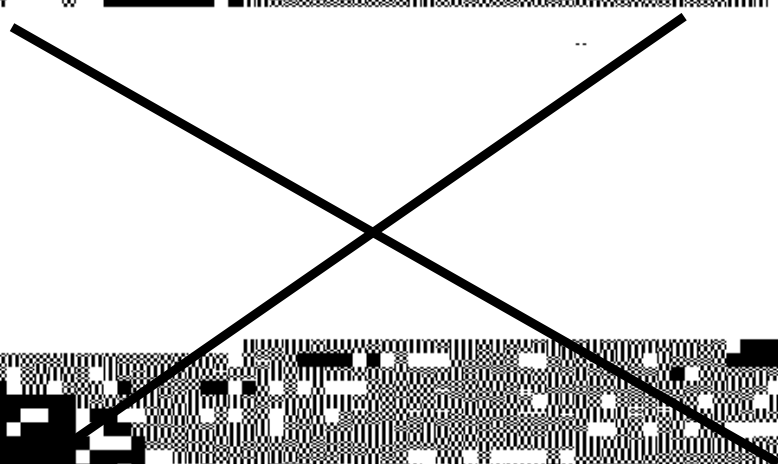
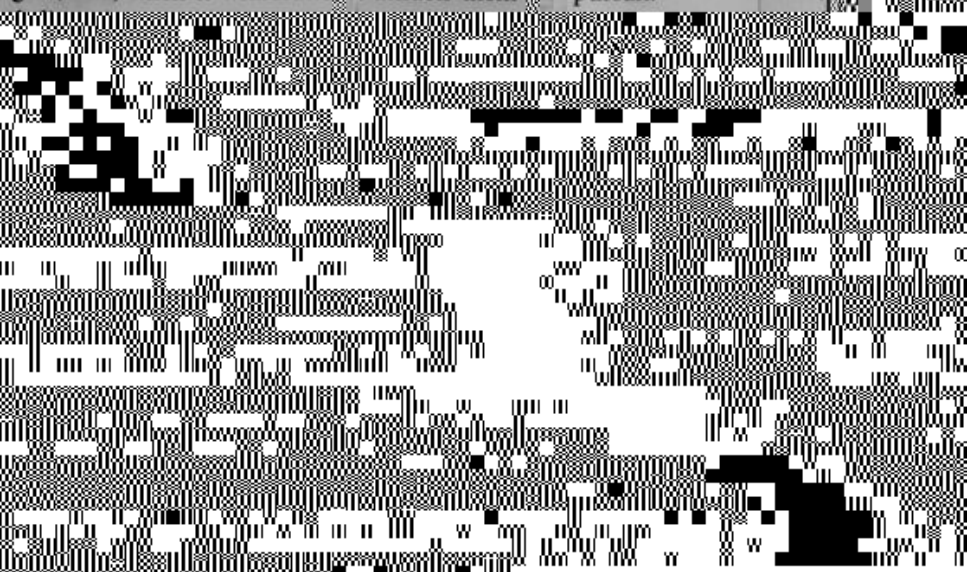
When all the prerogatives of professions are equalized, each of them by oneself, a portion of men, and various destinies.

But that is an erroneous view. The same equality that tyrants wish to impose on their subjects, is equally tyrannical to the citizen.



...and, when it withdraws, it attracts them in pursuit...

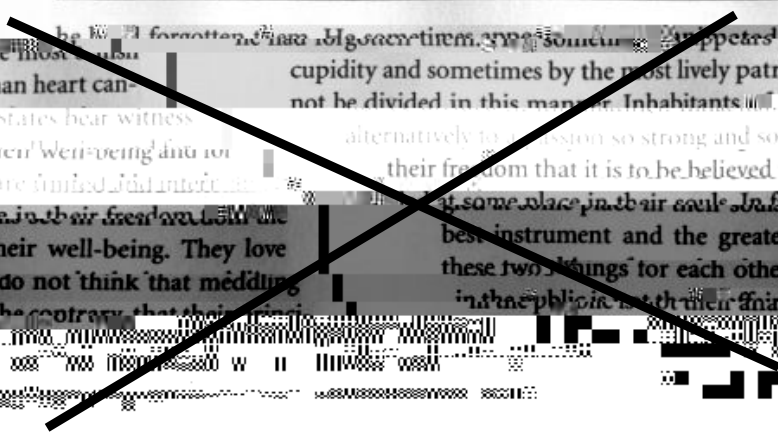
...the equality, in  
...their





RELIGIOUS BELIEFS TURN AMERICANS TO IMMATERIAL ENJOYMENTS

The human heart can-  
 United States bear witness  
 Americans see in their freedom the  
 ntee of their well-being. They love  
 heretore do not think that meddling  
 cupidity and sometimes by the most lively patriotism.  
 not be divided in this manner. Inhabitants  
 alternatively to a passion so strong and so similar  
 their freedom that it is to be believed these t  
 at some place in their soul. In fact, Am  
 best instrument and the greatest guar  
 these two things for each other. They  
 in the public with their firm, un-



ceases. A deep  
 on, how, the soul finally comes  
 ates itself.  
 to commerce are deserted; each citizen,  
 s to a church; these strange discourses are  
 iv. n. side for his ears. He  
 ls caused by pride and covetousness. He is told of the  
 g his desires, of the delicate enjoyments attached to  
 of his true happiness that accompanies it.

and industry... Latino seems suspended; all n  
 repose; or rather a sort of solemn follow  
 back into possession of itself and contempl  
 During this solitude, places are  
 surrounded by his children, go  
 held for him that seem in an  
 inerable ev  
 regulatin  
 and

thus at times the American in a way looks away from himself, and as he  
 is torn away from the small passions that agitate his int  
 and  
 the passing moods that fill it, he at once enters in a grand and  
 all is ore... pure, eternal.



being it is the ... and that he will be the loss of his ...



not hesitate, and I would judge that its citizens risk brutalizing themselves less by thinking that the soul is going to pass into the dead and over believing it is nothing.

Relief, in consequence of an immaterial and immortal principle, matter, is so necessary to the progress of the arts even when one does not join to it. Believing that after death the divine remains, and when one is contained in a man's body the secondary and inferior portion for them and a secret admiration for the immortal.

scorn it even as they fall under its influence, whereas

and a secret admiration for the immortal

no doubt had decided opinions about... of life, but the soul does not come with... ing in common with the body and... ve to Platonic philosophy. This sort of sub-... ceives that in the times prior to him, and... who controlled materialism. These write... ne only very in... These... great literary reputation... aste of the human race... men the...

And in the number of those who judge that to elevate religion in the eyes of peoples and to put the spiritualism that it professes in honor, it is good to give its ministers indirectly a political influence that the law refuses them.

I feel more

to say is indeed going to maintain the eyes of nations - the only efficacious means governments can use to put in contact with the soul. Honor is to act every day as if

it were not; and I think it is only by continuing scrupulously

teaching them to know how to respect their consciences.

What I am saying is that I believe that the doctrine of the soul is the only one that can lead to religion.

## Chapter 16 HOW THE EXCESSIVE LOVE OF WELL-BEING CAN BE HARMFUL TO WELL-BEING

There is more of a bond than one would think between perfecting and improving the soul. It is not by the same means that we can perfect and view each of them as if they were two different things, but by the same means, and in the same spirit of both.

There are no material passions that are not common to us and the animals. How, therefore, does it come to pass that we are so much more advanced than they in our souls?

How, therefore, does it come to pass that we are so much more advanced than they in our souls? It is not that animals know only how to provide for their first and most necessary needs, whereas we vary our enjoyments infinitely.

What renders

—of which beasts do not have any idea—that he knows how to

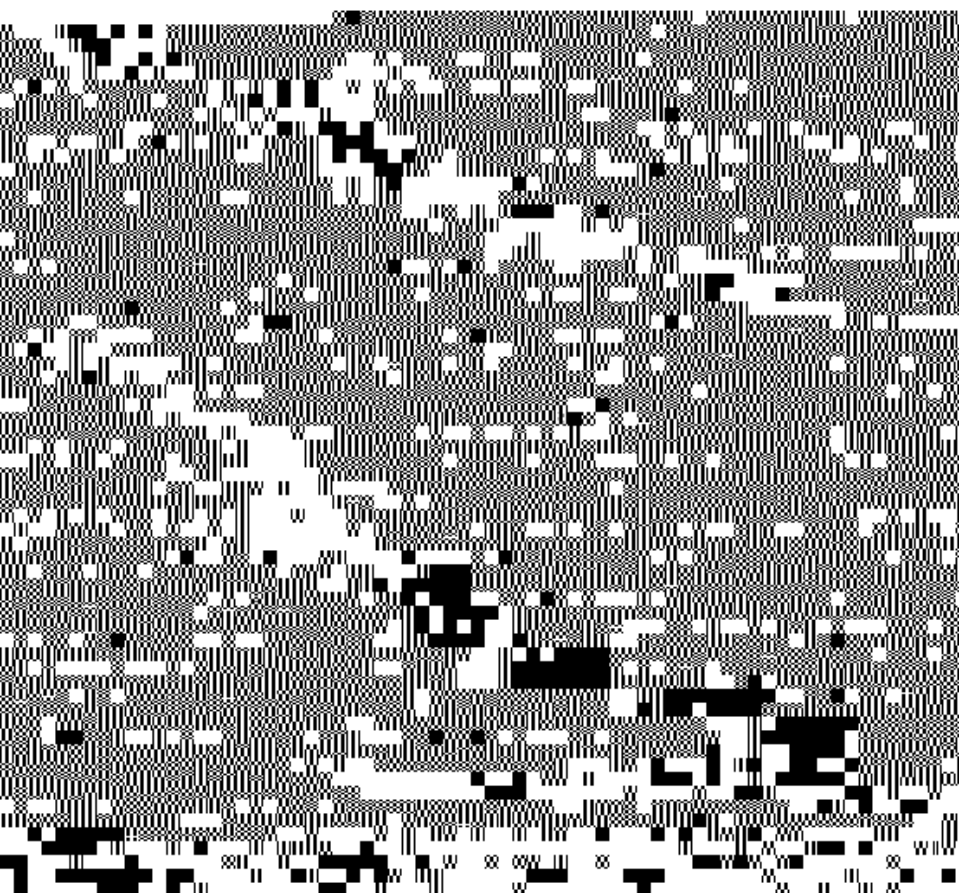
use these same gods to a degree that they cannot conceive.

All that elevates, enlarges, extends the soul renders it a more capable of succeeding in the very one of its undertakings that it does not concern it.

All that enervates it, on the contrary, or debases it, weakens it for all things, the principal ones as well as the least, and it ceases to be able to do

even lit  
multipl

ALL HONEST PROFESSIONS REPUTED HONORABLE



honorable necessity of the human condition, and when, on the other hand,  
work is always visibly done wholly or in part for the consideration of a wage,  
the immense space that separated the different professions in all

