

# Myths in American Culture 美国文化教程

主编 金 莉

高等教育出版社



## 普通高等教育"十一五"国家级规划教材



- 美国文化教程
- □ 主编 金 莉
- □编者 杨纪平 谢登攀 周 铭 汪 涟

#### 图书在版编目(CIP)数据

美国文化教程/金莉主编. —北京:高等教育出版社,2011.6 ISBN 978-7-04-032400-6

I.①美… II.①金… II.①英语 - 阅读教学 - 高等学校 - 教材②美国 - 概况 - 英文 IV.①H319.4; K中国版本图书馆 CIP 数据核字 (2011) 第 109330 号

出版发行	高等教育出版社	咨询电话	400 - 810 - 0598
社 址	北京市西城区德外大街4号	网 址	http://www. hep. edu. cn
邮政编码	100120		http://www. hep. com. en
印刷	北京人卫印刷厂	网上订购	http://www.landraco.com
开 本	787×1092 1/16		http://www.landraco.com.en
印 张	27. 75	版 次	2011年6月第1版
字 数	630 000	印 次	2011年6月第1次印刷
购书热线	010 - 58581118	定 价	49.00 元

本书如有缺页、倒页、脱页等质量问题,请到所购图书销售部门联系调换

版权所有 侵权必究 物 料 号 32400-00

## 高等学校英语专业立体化系列教材编写委员会

总 顾 问:黄源深 秦秀白

编委会主任: 胡壮麟

编委会副主任: 文秋芳 王守仁 石 坚 刘 援 陈建平 黄国文

总 策 划: 刘 援 周 龙 贾 巍

#### 编委会委员: (以姓氏笔画为序)

马秋武	文 旭	王立非	王初明	卢植
宁一中	田贵森	申 丹	仲伟合	任 文
刘世生	刘洊波	向明友	孙有中	朱 刚
朱永生	严辰松	何兆熊	何高大	余渭深
张 冲	张克定	张绍杰	张春柏	张维友
张德禄	李 力	李正栓	李建平	李绍山
李战子	束定芳	杨金才	杨忠	杨永林
杨信彰	汪榕培	辛 斌	连淑能	邹 申
邹为诚	罗选民	苗兴伟	金 艳	俞东明
姜秋霞	胡家峦	殷企平	袁洪庚	贾 巍
钱 军	高一虹	常晨光	彭宣维	程 工
程晓堂	程朝翔	程琪龙	蒋洪新	辜正坤
虞建华	熊学亮			

策 划: 贯 巍 项目编辑: 廿红娜 责任编辑: 谢 森 封面设计: 王凌波版式设计: 刘 艳 责任校对: 刘 瑾

责任印制: 刘思涵

#### 总 序

随着全球化进程的加速发展,文化全球化和经济全球化的深入推进,高等教育,特别是英语专业教育在新的历史转型期的文化交融层面肩负着日益重要的社会责任。因此,为了培养具有扎实的英语基本功、相关的专业知识和文化知识、较强的英语综合应用能力和创新思维的人才,为不断深入的大学英语教学改革培养和提供师资,而且立足于中国语境,用全球化的理念和视角进行教材设计,我们策划了"高等院校英语专业立体化系列教材"。

实现这一具有时代意义的战略任务需要广大英语专业教师树立执着的敬业精神,制订科学的、高水平的、切合实际的英语专业教学大纲,编写出版能充分体现大纲要求的有关课程(必修和选修)的配套教材,以及开发为课堂教学和学生自主学习服务的、与新型电子化教学仪器设备配套的教学软件系统。由高等教育出版社策划并陆续出版的"高等院校英语专业立体化系列教材"作为"普通高等教育'十一五'国家级规划教材",就是为实现英语专业教学改革这一历史任务服务的。

为实现以上目的和任务,本系列教材注重以下方面:

- 1. 注重培养学生的跨文化交际能力和文化鉴赏与批判能力。在教材设计时体现"全球视野,中国视角"的理念。这就是说,本系列教材在保持各门课程的思想性和批判性的优良传统外,既向学生提供西方文化背景知识,也引导学生鉴赏和学习我国的优秀文化传统。要让学生在多元文化的背景下,熟悉掌握中外文化的共同点和差异。在这个基础上,培养学生的鉴别和比较能力,启发和诱导学生进行创新思维。
- 2. 科学安排,系统设计。经过多年来对教学模式改革的探讨,我国英语专业教学已总结出良性的教学规律,一般将4年的教学过程分为两个阶段,即:基础阶段(一年级和二年级)和高年级阶段(三年级和四年级)。按照此教学规律,本系列教材分为基础阶段教材和高年级阶段教材,同时悉心设计基础阶段和高年级阶段的衔接。基础阶段教材的主要任务是传授英语基础知识,对学生进行全面的、严格的基本技能训练,培养学生实际运用语言的能力、良好的学风和正确的学习方法,为进入高年级学习打下扎实的专业基础。高年级阶段教材的主要任务是在继续打好语言基础的同时,学习英语专业知识和相关专业知识,进一步扩大知识面,增强对文化差异的敏感性,提高综合运用英语进行交际的能力。同时,根据《高等学校英语专业英语教学大纲》的课程设置,本系列教材将课程分为英语专业技能课、英语专业知识课和相关专业知识课三种类型。全面培养学生的语言能力、思维能力、终生学习能力,拓宽学生的知识面,同时帮助学生树立正确的人生观和价值观。
- 3. 时代性。这不仅表现在选材方面能反映当代人民的生活内容, 更主要的在于对它的"立体化"要求。21世纪的教材不再拘泥于传统的纸质教材, 而是能培养学生多元识读

能力(multiliteracy)的基于多媒体(multimedia)的多模态(multimodality)教材。本系列教材在建设传统纸质教材的同时启动建设一个开放性、超文本化的网络系列课程,构建全国英语专业英语自主学习体系,使优秀教学资源共享,充分体现"以人为本"的教学理念。这一举措也反映了由于当前英语专业招生人数的不断扩大,英语专业的传统教学模式已不能满足当前专业教学的需要。本系列教材采用立体化配套,将各种多媒体手段运用到教学中来,这是英语专业教学发展的需要,也将为我国英语专业教学改革和发展作出重大贡献。

- 4. 可教性。在编写过程中,反复强调教材的可教性。在选材上,讲究趣味性,让学生喜欢学。在内容安排上,力争让学生在较少的课时内学到该学的内容,从而体现当代先进的模块化教学思想。在习题设计上,做到有针对性、形式丰富,便于教师和学生课内课外操作。充分体现教学过程以学生为中心的教学理念,通过教师与学生互动、学生之间互动的教学活动,把语言、文学、文化、翻译等方面的教学内容转化成为学生能掌握的技能和知识,着力培养学生分析问题和解决问题的能力,传授基本研究方法,增强学生的研究意识和问题意识,同时提高学生的学术素养,提升学生综合素质。
- 5. 适用性。本系列教材集中全国著名大学的一批专家编写,凝聚了他们多年教学经验的精华,体现了我国英语专业教学的最新理念和先进水平。入选系列教材的初稿均在不同重点高校教学中使用过至少三轮以上,深受学生喜爱,能够真正反映当前英语专业教学改革的思路和教学的实际情况。

综上所述,本系列教材反映了当代新的教学理念。为此,编委会也做出了大量努力。一方面,编写工作中强调协同性:在编写策划层面,出版社与编委会之间、编委会与编写者之间反复协商,制订计划,讨论样章;在使用者层面,充分考虑到师生之间以及学生之间的互动和协作。另一方面,教材致力于构建良好的英语学习平台,为学生的自主性学习、独立思考和创新思维创造条件,同时向作为教学各个环节的咨询者、组织者、监督者的教师提供指导。

多年以来英语专业教材,特别是专业高年级教材的出版比较零散,一直缺乏相对配套完整的系列教材。我们深信本系列教材的出版对于推动英语专业的教学改革和建设,对于进一步提高英语专业人才的培养质量将起到积极的作用。同时,我们衷心希望听取广大师生的意见和建议,使本系列教材的出版日臻完善。

"高等学校英语专业立体化系列教材"编委会 2007年10月

# 前言

《美国文化教程》(Myths in American Culture)是一本为高等院校英语专业高年级及研究生课程编写的教材,旨在帮助学生在熟练掌握英语语言技能的基础上,涉猎美国文化和历史的重要主题,了解美国人的国民性格、意识形态、价值信仰及其演变,以拓宽学生视野,启发其思考,提高其文化素养,培养其思辨能力,以及综合运用英语进行交际的能力。

本教材按照《高等学校英语专业英语教学大纲》对于专业知识课的要求,致力于提高学生对于文化差异的敏感性、宽容性和处理文化差异的灵活性,以及他们的跨文化交际能力。美国在其两个多世纪的历史中形成了自己独特的文化传统。一般的国别概况和文化教材多是对美国文化传统进行断代史式的介绍,或是对美国社会机构与政治经济制度进行全面却较为宽泛的描述。本教材则另辟蹊径,紧扣以下这些对于美国文化的发展具有重要意义的主题,如新世界、个人主义、民主、进步、种族平等、性别平等等,展开对于美国文化的讨论。通过精心挑选的美国文化经典文献与作品,使学生有机会阅读和学习美国文化中的核心价值观,从而加深他们对美国文化主题产生的渊源、重要性和历史作用的认识,并进一步了解这些文化主题中所包含的悖论以及美国人对这些文化主题的不同态度和批评视角。

作为一门专业知识课程的教材,《美国文化教程》注重培养学生的学习能力和研究能力。课堂教学强调以学生为主体、教师为主导的原则,最大限度地让学生参与学习的全过程。教材的编写也体现了这样一种教学模式。教材内容全部以英文编写,以加强学生的阅读能力、理解能力和分析能力。为帮助学生对所学习的文化主题有更为全面的了解,在每单元的阅读材料之前带有对于该主题的概况介绍,所选作品带有英文注释。为了更好地开展讨论,每单元后还附有讨论题目。教师可结合阅读内容组织学生进行语言交际活动,既训练了语言技能,也丰富了学生的相关知识。

编者在使用本教材内容进行数年教学的基础上,经过不断筛选和调整,设计了这门为期半学年的课程。教材共分为八个单元,除第一周为对于美国文化和社会的一般性介绍之外,每两周教授一个单元的内容,每一单元包含四至六篇阅读文章。教材中英文使用了"美国文化神话"这一关键词语,以凸显美国文化中那些深深扎根于其土壤、反映其文化主流价值观的话题。各单元的内容编排如下:第一单元,新世界神话;第二单元,个人主义神话;第三单元,民主神话;第四单元,进步神话;第五单元和第六单元,种族神话;第七单元和第八单元,性别平等神话。本课程的教学应采用讨论课的形式,以鼓励学生的积极参与。为了更加充分地调动学生参与的积极性,激发学生的学习兴趣,建议学生以个人或小组为单位,利用现有图书资料和网上信息,就所学单元内容进行课堂口头表述报告。口头报告内容可涉及该单元的主题,也可仅仅涉及某个作者或文章,之后由教师对于学生的口头表述以及该单元内容进行讲评。也可采用让学生撰写阅读心得的方式引导学生参与。期末考核可采用撰写论文的形式进行。

归纳起来,本教材主要有以下几个特点: 1. 围绕主题设计内容,而不是按照美国历史发展脉络编排; 2. 打破传统教材一般只包括文章的做法,本教材所选作品既有评论文章,也有散文作品,还有小说节选、短篇故事和诗歌,以不同的体裁来表现同样的主题; 3. 围绕各个主题特意挑选了代表不同批评视角的作品,既体现了美国文化的多元特点,也可增强读者的思辨能力,并启发其思考。

因为教学课时所限,本教材所涉及的内容不可能反映美国文化的全貌。但编者真心希望学生通过本教材的学习,在提高英文能力的同时,能够对美国主流文化价值观具有较为深入的领会。限于编者水平,教材肯定存有不少不足之处,欢迎读者批评指正。

编 者 2011年3月15日

# **Preface**

Myths in American Culture, a textbook intended for juniors, seniors, or MA students majoring in English in four-year colleges and universities in China, provides a diverse set of selected readings focusing on the myths that dominate the American culture. By introducing students to the dominant cultural myths and to the perspectives that challenge these deeply held ideals and values, the textbook hopes to help students better understand American culture and develop the intellectual independence and critical sensitivity essential to their critical thinking.

Myths in American Culture consists of eight thematic units, each dealing with an important myth in American culture, including the New World, Individualism, Progress, Democracy, Racial Equality (in two parts), and Gender Equality (in two parts). This central theme brings together forty-five readings on a broad range of topics that raise controversial issues meaningful to Chinese students studying American culture. The readings are drawn from many different sources, and therefore represent a variety of voices, styles, and subjects. When possible, we have provided selections that can be read in their entirety. When that is impossible, we have cut longer works in a manner that preserves the integrity of the author's argument. Within each thematic unit, each set of readings is preceded by an overview of the thematic topic, and a biographical introduction to each author. To assist students in their understanding of the readings, notes are provided for each selected reading. As the readings in each unit are sometimes controversial in nature, discussion topics are provided at the end of each reading.

The textbook is designed for a one-semester seminar course. In addition to the first week used for the introduction, each unit is intended to be taught for two weeks. Students are encouraged to write short responses to the readings and research essays focusing on a certain topic in the textbook. In order for students to grasp the real differences in perspectives that arise in a pluralistic society like America, we suggest that the class activities revolve around discussions. It is also suggested that if possible, students should be required to do one oral presentation in class. Let students choose one of the topics and probe a little deeper into the issue, and then present their findings to the class. The presentations will help them and their peers understand the issue better. To give a presentation is also the time for them to give more thought to an issue and to air their own views on it. All these activities will broaden their cultural vision and sharpen their intellectual acuity.

Myths in American Culture is suitable for a wide audience. The book can serve as a textbook for a course on American culture for English majors, and can also be used as a

reference guide for those who are teaching American culture or those who are interested in American culture.

The compilation of this textbook is the united effort of several people: I on Unit One, Yang Jiping on Unit Two and Unit Three, Zhou Ming on Unit Four, Xie Dengpan on Unit Five and Unit Six, and Wang Lian on Unit Seven and Eight. I'm also responsible for selecting the readings, proofreading all the units, and writing the Introduction. My gratitude goes first to the above-mentioned people who have worked together with me in this project. I also acknowledge our appreciation to Marcia Vale, the British professor teaching in the School of English of Beijing Foreign Studies University, who has kindly agreed to read through all the texts. Finally, we thank those people in the Higher Education Press for their unfailing support in the compilation of this textbook.

Jin Li Mar. 15, 2011

# Introduction

The title of this textbook is Myths in American Culture. First of all, what is "culture?" Culture, according to the definition of the New Oxford English Dictionary, is "the ideas, customs and social behavior of a particular people or society." And what is "myth?" Normally one would associate the word "myth" primarily with the myths of the ancient Greeks and Romans. The legends of gods and heroes like Zeus and Oedipus embodied the central ideals and values of Greek civilization — notions like civic responsibility, the primacy of male authority, and humility before the gods. These mythical stories reflect important cultural beliefs of the ancient Greeks and also help to hold the Greeks together by a shared set of customs, values, ideas, and beliefs, and more often than not a common language. The myth of a culture embraces the dominant values of that culture, which shape the way we perceive the world, influence the way we relate to others, and help us understand our place in the world — our place as prescribed by our culture. Likewise, myths of American culture refer to the mainstream cultural beliefs or cultural values that have attracted people to the United States for more than two hundred years. By looking at how these cultural values originated and developed, our students will have a better awareness and understanding of how these cultural myths influence various aspects of American life and gain some insight into the values and beliefs that shape the thinking and the national identity of Americans. Naturally, it would be impossible to cover every aspect of American culture in a textbook for a one-semester course. We have, therefore, focused in this textbook on those cultural beliefs and values which we consider are extremely important for the development of American culture.

It should be pointed out that cultural myths insinuate themselves into our thinking before we are aware of them. They are "cultural" in the sense that they often grow out of generally accepted assumptions within the culture and are sustained and taught to people through social institutions (e.g., families, schools, and even corporations). Most cultural myths are learned at a deep, even unconscious level, and when they are left unexamined and unchallenged, they sometimes become problematic. American cultural myths play much the same role. Take, for example, the myth of equality. The equality of all men appears in the very first state document of the United States. However, looking beneath the surface of their collective faith in equality, one will find that for many years white Americans and other ethic Americans understand it in very different ways. It is ironic to see that slavery existed in a nation which advocates equality and democracy for many years. Moreover, because cultural myths serve such large and varied needs, they're not always coherent or consistent. Powerful contradictory myths coexist in a society and the minds

of its people. For example, while the myth of democracy celebrates equality, the myth of individual success pushes people to strive for inequality — to "get ahead" of everyone else. Likewise, the attitude of Americans toward the natural world is deeply paradoxical: they see nature simultaneously as a refuge from a corrupt, urban society and as a resource to be exploited for the technological advancement of that society. These contradictions infuse the history, literature, and popular culture of the United States; they are so much a part of American thinking that people tend to take them for granted, unaware of their inconsistencies.

Acculturation — the process of internalizing cultural values — leaves people living in a culture with a set of categories for viewing the society and its people. While cultural categories help people make practical decisions in everyday life, they also impose their inherent rigidity on people's thinking and thus limit their ability to understand the complexity of their experience, their culture, and their history. Only when people are confronted by a different way of doing things, are they aware of the differences. This textbook tends to present the American cultural myths from different perspectives. It hopes to help students look beyond these cultural myths and the assumptions embedded in them and to provide them with the opportunity to challenge conventional ways of seeing the world and to question things that appear clear and self-evident.

Since it takes a value-based approach to our study of American culture, this textbook, different from what our students are used to, invites students to ask questions rather than memorizing information. Instead of simply focusing on dates and events in history, students should probe for motives, causes, or underlying assumptions. They should cultivate their ability to imagine and value points of view different from their own, and then enlarge, or reshape their ideas in light of those other perspectives. They should try to be active learners, and learn to see the world from multiple perspectives. They need to develop a genuine sensitivity to alternative perspectives.

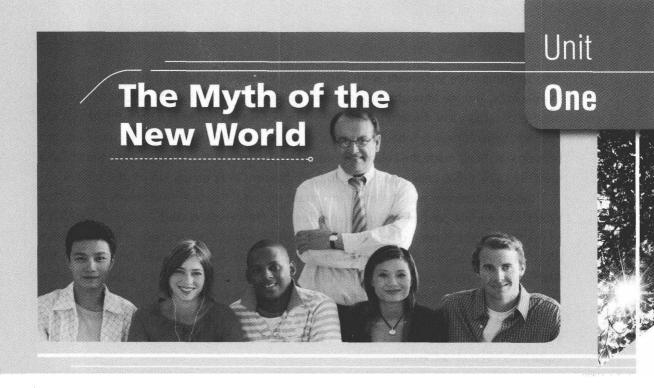
Learning to recognize differences and contradictions lies at the very heart of critical thinking, for intellectual conflict inevitably generates questions: can both (or all) perspectives be true? What evidence do I have for the validity of each? Is there some way to reconcile them? Are there still other alternatives? What similar or different beliefs and values are there in Chinese culture? Questions like these represent the beginning of serious academic analysis. They stimulate the reflection, discussion, and research that are essential for good scholarship. Thus, whether we find contradictions between the American cultural myths and lived experience, or between opposing cultural myths, the readings we include in this textbook offer a particularly rich context for critical inquiry. Only by taking active part in the reading, discussing, debating, researching, could our students attain a deeper understanding of the American culture which is so different from our own, and hopefully learn to evaluate our own cultural beliefs and assumptions in a more critical way.

# **Contents**

前	盲		•••••
Pre	face		yii
Uni	t One The Myth of	the New World	1
	William Bradford	Of Plymouth Plantation	4
	John Winthrop	A Model of Christian Charity	20
	Jonathan Edwards	Sinners in the Hands of an Angry God	29
	William Ellery Channing	The Moral Argument against Calvinism	45
	Anne Bradstreet	In Memory of My Dear Grandchild	52
		Verses upon the Burning of Our House	54
Uni	t Two The Myth of	Individualism	56
	Benjamın Franklin	The Autobiography	59
	Ralph Waldo Emerson	Self-Reliance	92
	Christopher Lasch	Changing Modes of Making It	101
	Studs Terkel	Stephen Cruz	111
Uni	t Three The Myth o	of Democracy	118
	Thomas Jefferson	The Declaration of Independence	121
	Thomas Paine	Common Sense	126
	Jean de Crèvecœur	Letters from an American Farmer	136
	Henry David Thoreau	On Civil Disobedience	153
	Carl Schurz	Manifest Destiny	1 <i>7</i> 3
	James Langston Hughes	Let America Be America Again	183

Unit Four The Myth of	Progress	187
Frederick Jackson Turner	The Significance of the Frontier in American History	190
James Fenimore Cooper	The Pioneers	199
Henry David Thoreau	Walden	208
John Lame Deer and Richard Erdoes	Talking to the Owls and Butterflies	219
Susan Griffin	Split Culture	227
Unit Five The Myth of	Racial Equality (I)	239
David Walker	Appeal	242
Frederick Douglass	The Narrative of the Life of Frederick Douglass	248
Wıllıam Lloyd Garrison	Preface to The Narrative of the Life of Frederick Do	uglass
		263
Harriet Beecher Stowe	Uncle Tom's Cabin	271
Kate Chopin	Désirée's Baby	286
Unit Six The Myth of R	acial Equality (II)	292
Leonardo Covello	The Heart Is the Teacher	295
Malcolm X	Learning to Read	298
Martın Luther King, Jr.	Racism and the White Backlash	307
Curtis Chang	Streets of Gold: The Myth of the Model Minority	320
Vırgınıa R. Harris and	Racism and Cross-Racial Hostility	329
Trinity A. Ordona		
Aurora Levins Morales	Child of the Americas	336
Unit Seven The Myth	of Gender Equality (I)	338
Abıgaıl Adams	Letter to John Adams	341
Angelina Grimke	Letter to Catharine E. Beecher	343
Elizabeth Cady Stanton	Declaration of Sentiments	348
Sojourner Truth	Ain't I a Woman?	354
	Reminiscences	356

	What Time of Night It Is	359
Charlotte Perkins Giln	nan The Yellow Wallpaper	361
	Are Women Human Beings?	376
Unit Eight The Myth	of Gender Equality (II)	381
Betty Friedan	The Problem That Has No Name	384
Judy Syfers	Why I Want a Wife	399
Kay Boyle	Astronomer's Wife	402
Paula Gunn Allen	Where I Come from Is Like This	409
bell hooks	Reflections on Race and Sex	418



Spanish expedition headed by Christopher Columbus sailed to America and introduced the New World to the Western World of the time. Columbus' expedition was actually one of many European attempts to find a sea route to Asia. And his "discovery" — from a European perspective — of a New World caught the European imagination. Following the Atlantic Ocean crossings of Columbus, European exploration and colonization began. By the 17th century, European possessions in North America included Spanish Florida, Spanish New Mexico, the English colonies of Virginia and New England, the French colonies of Acadia and Canada, the Swedish colony of New Sweden, and the Dutch Netherlands. In the 18th century, Denmark-Norway reestablished its former colonies in Greenland, and the Russian Empire ruled Alaska.

The reasons for immigration to the New World were generally either for economic gain or for religious freedom or both. Even though many colonists came to the New World to escape religious persecution, most people emigrated, even in the 17th century, because America offered economic opportunities. In addition, the deteriorating European social conditions gave impetus to emigration. Poverty, wars, hardships, and political and religious oppression in the Old World drove people to a land which they believed to be a new Garden of Eden. Hope for ownership of land and improvement of themselves with their own hand attracted more and more immigrants to the New World who wished to escape poverty and deprivation.

The first permanent British settlement in North America was established in 1607, when a group of about one hundred settlers sent by the Virginia Company arrived at Jamestown, Virginia. The purpose of the venture was for prosperity or wealth, and the English merchants

who sponsored the settlement were particularly interested in finding gold mines. However, inexperience, disease, drought, lack of food, and wars with the Indians quickly reduced the number of settlers and the colony had to strive for survival. Failing to find gold, the Jamestown colonists began growing tobacco for shipping back to England. Agricultural cultivation and hunting eventually made the colony self-sustaining. Despite all the setbacks, the colony slowly grew. By 1624, 6,000 people had come to the settlement even though only 3,400 survived.

Religious freedom was the other important reason for people to emigrate to the New World. The earliest permanent European settlers in New England were Puritans, who sailed to the New World in hope of practicing their religion without persecution. In 1620, a group of 102 passengers plus crew, about half of whom were Puritans, sailed on the ship, the *Mayflower*, for America. Having failed to reach Virginia where they had already obtained permission from the London Company to settle, they landed in what is now Provincetown Harbor and established the Plymouth settlement. Also known as Pilgrims, they wrote and signed the Mayflower Compact before leaving the ship, an agreement to provide "just and equal laws" in their settlement.

In 1630, approximately one thousand Puritans set sail from England in eleven ships for the New World where they set up the Massachusetts Bay Colony on the east coast of North America, centering around the present-day cities of Salem and Boston. The colonists were mostly Puritans, under the leadership of a small group of religious leaders. Their ambition had been to establish an ideal Christian community — a "city upon a hill," as Winthrop claimed it to be — for the people of England and the entire world to see. These Puritan leaders agreed to recognize only church members as freemen (those entitled to vote and hold office). The company's officers became the colony's magistrates. A theocracy was thus established. Dissenters were suppressed or banished. As time went on, other groups also came to set up their own forms of religion. For example, the Catholic settlement of Maryland in 1632, Roger William's refuge (Rhode Island) in 1636, and William Penn's settlement of a Quaker colony in Pennsylvania in 1681.

Establishment of colonies continued into the second half of the 17th century. By the mid-1700s the English settlers had formed the original thirteen colonies, each with its own governor and legislature, but all under control of the British King. The thirteen colonies were Virginia, Massachusetts, Connecticut, Rhode Island, New Hampshire, New York, New Jersey, Delaware, Maryland, Pennsylvania, North Carolina, South Carolina, and Georgia.

To understand American culture, one has to have some knowledge of American Puritanism. Puritanism was the most influential religious belief in colonial America. It continues to influence American thought, and has become an important component of American cultural beliefs. The Puritans were opposed to the Church of England and wanted to "purify" the established church of its Papist-like rituals and service. They were treated as outlaws when