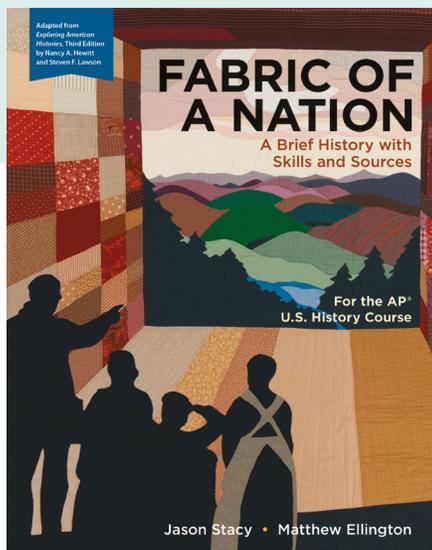


DIVERSITY AND SENSITIVE LANGUAGE IN *FABRIC OF A NATION*



While *Fabric of a Nation* was thoroughly vetted for accuracy and sensitivity to a range of issues through the editing process, editing is never the solution to authentically representing marginalized voices. Ultimately, it must be the mission of the book from the beginning, driven by the experience and scholarship of the author team.

Written by Scholars in Women's History and The Civil Rights Movement

Fabric of a Nation is adapted from *Exploring American Histories*, 3e, by Nancy A. Hewitt and Steven F. Lawson. The authors of *Exploring American Histories* are well known scholars in the fields of women's history and the civil rights movement:

NANCY A. HEWITT (Ph.D., University of Pennsylvania) is Professor Emerita of History and of Women's and Gender Studies at Rutgers University. Her publications include *Southern Discomfort: Women's Activism in Tampa, Florida, 1880s–1920s*, for which she received the Julia Cherry Spruill Prize from the Southern Association of Women Historians; *Women's Activism and Social Change: Rochester, New York, 1822–1872*; and the edited volume *No Permanent Waves: Recasting Histories of U.S. Feminism*. Her latest book—*Radical Friend: Amy Kirby Post and Her Activist Worlds*—appeared in 2018.

STEVEN F. LAWSON (Ph.D., Columbia University) is Professor Emeritus of History at Rutgers University. His research interests include U.S. politics since 1945 and the history of the civil rights movement, with a particular focus on black politics and the interplay between civil rights and political culture in the mid-twentieth century. He is the author of many works including *Running for Freedom: Civil Rights and Black Politics in America since 1941*; *Black Ballots: Voting Rights in the South, 1944–1969*; and *In Pursuit of Power: Southern Blacks and Electoral Politics, 1965–1982*.

AP® Edition Written by Teachers Working in Diverse Classrooms

The high school book's authors, Jason Stacy and Matthew Ellington, work in diverse classrooms every day. As they worked on this book, they emphasized that their students should be able to see themselves and their histories in this book.

JASON STACY is Professor of U.S. History and Social Science Pedagogy at Southern Illinois University Edwardsville. Before joining the history department at SIU-Edwardsville, Stacy taught AP® U.S. History for eight years at Adlai E. Stevenson High School in Lincolnshire, Illinois. Stacy has served as an AP® U.S. History Reader, Table Leader, Exam Leader, Consultant, Senior Auditor, and question author for the AP® U.S. History exam. Author and editor of multiple books on Walt Whitman, his research has appeared in *Social Education*, the *Walt Whitman Quarterly Review*, and *American Educational History*. Stacy is also a contributing editor for the Walt Whitman Archive, where he edits Whitman's journalism. In 2014, Stacy served as president of the Illinois Council for the Social Studies.

MATTHEW ELLINGTON has taught AP® U.S. History at Ruben S. Ayala High School in Chino Hills, CA for the last twenty years, where he has also served as Instructional Coach, Induction Mentor for new teachers, and Social Science Department Chairperson. Ellington has been an active AP® U.S. History workshop consultant for the College Board since 2001 and has regularly participated in the AP® U.S. Reading since 2000. He has also served as a College Board AP® Mentor and as a member on the College Board's Consultant Advisory Panel. Ellington was a contributor to *America's History for the AP® Course, Ninth Edition*, co-author of *The Survival Guide for AP® U.S. History*, and featured in *Teaching Ideas for AP® History: A Video Resource*.

To learn more, visit bfwpub.com

DIVERSITY AND SENSITIVE LANGUAGE IN FABRIC OF A NATION

A Diverse Approach to Primary Sources and Historical Narrative

Exploring American Histories 3e's approach to primary sources and its historical narrative served as the basis for the coverage in *Fabric of a Nation*, which contains even more primary sources than the college book.

PRIMARY SOURCES: DIVERSE VOICES

We carefully selected sources from which students can evaluate the text's interpretations and construct their own versions of history. In selecting sources, we have provided manifold perspectives on critical issues, including both well-known sources and those that are less familiar. In all time periods, some groups of Americans are far better represented in primary sources than others. Those who were wealthy, well educated, and politically powerful, produced and preserved many primary sources about their lives, and their voices are well represented in this textbook. But we have also provided sources by American Indians, enslaved Africans and African Americans, free black people, colonial women, rural residents, immigrants, working people, and young people. Moreover, the lives of those who left few primary sources of their own can often be illuminated by reading sources written by elites to see what information they yield, intentionally or unintentionally, about less well-documented groups. The questions that we ask about these sources are intended to help students read between the lines or see beyond the main image to uncover new meanings. In weaving a wide variety of primary sources into the narrative, we challenge students to consider diverse viewpoints.

NARRATIVE APPROACH: DIVERSE STORIES

Recent historical scholarship has transformed our vision of the past, most notably by dramatically increasing the range of people historians study, and thus deepening and complicating traditional understandings of change over time. The new research has focused particularly on gender, race, ethnicity, class, and region and historians have produced landmark work in women's history, African American history, American Indian history, Latino history, Asian American history, labor history, and histories of the West and the South.

Throughout the narrative we acknowledge recent scholarship by highlighting the theme of diversity and recognizing the American past as a series of interwoven stories made by a great variety of historical actors. We do this within a strong national framework that allows our readers to see how the numerous stories fit together and to understand why they matter. Our approach to diversity also allows us to balance the role of individual agency with larger structural forces as we push readers to consider the many forces that create historical change.

Special Attention to Sensitive Language

The authors of *Fabric of a Nation* made the following decisions about how to frame American history:

APPROACH TO TEACHING THE HISTORY OF SLAVERY IN AMERICA

The term "slave" does not appear in the book outside of readings and quotations. There are a few exceptions: "slave state" referring to states where slavery was legal, "slave revolts/rebellions," "slave trade/slave traders," and laws such as the Fugitive Slave Act of 1850). Every person is born free—enslavement is thus an enforced status, not a totalizing identity. The following usage was implemented throughout the book:

- Enslaved person/people/man/woman
- Slaveholder (never slaveowner, owner, or master)
- Fugitive from slavery (never runaway slave or fugitive slave except in case of proper nouns like the Fugitive Slave Act of 1850)
- Freedperson or "formerly enslaved" to describe African Americans who were either freed after the Emancipation Proclamation or were manumitted/freed while slavery was still legal in the US

APPROACH TO TEACHING AMERICAN INDIAN HISTORY

While both "American Indian" and "Native American" are both widely accepted, the authors elected to use "American Indian" and provide the specific tribal names are referred to wherever possible. We were guided by the position that the [National Museum of the American Indian](#) in Washington, DC took:

What is the correct terminology: American Indian, Indian, Native American, or Native?

All of these terms are acceptable. The consensus, however, is that whenever possible, Native people prefer to be called by their specific tribal name. In the United States, Native American has been widely used but is falling out of favor with some groups, and the terms American Indian or indigenous American are preferred by many Native people.

APPROACH TO FRAMING ANTISEMITISM IN AMERICAN HISTORY

While both "antisemitism" and "anti-Semitism" are widely accepted, the authors elected to use "antisemitism" throughout the book. For more information, visit: holocaustremembrance.com.