

Association of Christian Schools International v. Stearns, et al.

Expert Report of Professor Gary B. Nash

I. INTRODUCTION

I have been asked to provide an opinion on Timothy Keese/Mark Sidwell, *United States History for Christian Schools* (Greenville, S.C., Bob Jones University Press, 2001). In particular, I will address two basic questions:

Whether the content and pedagogy of the textbook is consistent with generally accepted historical knowledge and methodology; and

Whether the textbook is appropriate for use as the principal text in a United States history course for which “a” credit is sought under the University of California’s “a-g guidelines.”

The University’s general guidelines for approval of a-g courses include the following provisions:

The purposes of the a-g subject area requirements are to ensure that entering students

- Can participate fully in the first year program at the University in a broad variety of fields of study;
- Have attained the necessary preparation for courses, majors and programs offered at the University;
- Have attained a body of knowledge that will provide breadth and perspective to new, more advanced studies; and
- Have attained essential critical thinking and study skills.

The following general criteria must be satisfied for courses to meet the requirement:

- Be academically challenging;
- Involve substantial reading and writing;
- Include problems and laboratory work, as appropriate;
- Show serious attention to analytical thinking as well as factual content; and

- Develop students' oral and listening skills.

In addition, the University has issued the following specific requirements relevant to U.S.

History courses:

- A wide variety of courses may be used. Courses should be empirically based and promote critical thinking and questioning regarding historical events and perspectives.
- U.S. history courses may view historical events from a particular perspective, such as African-American history, Woman's history, or the Latin American Experience. However, it is expected that the course still include the full span of U.S. history or at least key events in U.S. history.

As detailed below, after studying *United States History for Christian Schools*, 3d edition (2001) my judgment is that both basic questions must be answered in the negative.

A. **Expert Qualifications**

Among my qualifications for this review are the following:

I have taught survey courses in U.S. History at UCLA, beginning nearly forty years ago, and have authored or coauthored widely-used precollegiate textbooks in U.S. history at various levels – Grades 4, 5, 8, 11 – published by Houghton Mifflin and Glencoe/McGraw Hill. A list of these textbooks and my other publications is appended.

- I have coauthored a widely-used U.S. history textbook used in high school Advanced Placement courses and in community college and college courses—*The American People: Creating a Nation and a Society* (7 editions, New York: Longman Publishers, 1986-2007)
- I was the Associate Director of the National Center for History in the Schools from 1988 to 1994 and have directed the Center since 1994. Included among the Center's responsibilities during these years was coordinating the construction of National History Standards in World History (grades 5-12), U.S. History (Grades 5-12), and K-4 History-Social Studies.
- I served as President of the Organization of American Historians in 1994-95 and am an elected member of the American Academy of Arts and Sciences, the American Philosophical Society, the Society of American Historians, and the American Antiquarian Society.

- I serve on the College Board History Academic Advisory Committee which evaluates and offers advice on a variety of history education initiatives including the Advanced Placement tests in U.S., European, and World history; professional development programs sponsored by College Board such as Advanced Placement Workshops and Seminars; and Advanced Placement Central, which provides exemplary course descriptions, sample syllabi, exam questions, course-specific features articles, and catalogs of teaching resource reviews.

B. Standards Applied

The practice of history, as it has developed as a professional discipline over the last century and a half in this country, has distinctive qualities that mark it off from antiquarian descriptions of the past or what was once called the “annals of history.” While history is not a science, it is a discipline with its own rigorous code of responsibility. Written history recounts a great deal of information about the past—names, dates, ideas, facts, and events. But beyond this compilation of data, written history in modern societies involves distinctive reasoning skills—a sophisticated quest for meaning about the past. In defining the discipline of history, the College Board puts it this way: Writing history is “not a simple effort to collect information but rather a sophisticated and creative quest for meaning about the past. This quest involves a rigorous and fair-minded analysis of documents and other sources of information about the past. It calls for individuals who respect all relevant historical evidence and reasoning—not just those elements that support a preferred or preconceived position.” [*Framework for History* (The College Board, 2007), p. 2]

I had this succinct understanding of the historical practice in mind as I prepared this report. I also was mindful of several aspects of college preparatory courses in history that are generally agreed to be essential:

- that knowledge of American history is understood to be a precondition of political intelligence—a preparation for active citizenship. Without achieving a basic historical literacy, the student is ill-prepared to inquire sensibly into the political, social, economic, and moral issues of his or her society; and without historical knowledge and thinking skills, the student is poorly equipped to achieve the

informed, discriminating citizenship essential to effective participation in our democracy. *The History-Social Science Framework for California Public Schools* (hereinafter “the California History-Social Science Framework”; available at <http://www.cde.ca.gov/re/pn/fd/documents/hist-social-sci-frame.pdf>), which oversees the contours of desirable history courses, explicitly emphasizes this proposition. The California History-Social Science Framework, of course, guides public school education, but it reflects the broad understanding of the historical profession as to proper history instruction.

- that the role of religion in the history of any society is presented. The California History-Social Science Framework, explicitly “acknowledges the importance of religion in human history” and urges student understanding of “the basic ideas of the major religions and the ethical traditions of each time and place,” while learning that “different perspectives have to be taken into account, and that judgments should be based on reasonable evidence and not on bias and emotion.” (p. 7). To understand the role of religion in American history, it is necessary for students to appreciate the wide range of religious beliefs and commitments that have influenced the broad course of human activity and have shaped American institutional development. In short, students reach a full and balanced understanding of American history only when they acquire respect for the good faith and motivations of people of many religious persuasions.
- that superior history instruction, to quote the California History-Social Science Framework again, presents “controversial issues honestly and accurately within their historical or contemporary context” and encourages students “to see historical controversies through the different perspectives of participants” so that young learners will “learn that people in a democratic society have the right to disagree.” (p. 7). Regardless of time or place, religion has often engendered controversy, so it is important that students are presented with balanced accounts of these controversies.

C. Analysis Performed

With these benchmarks in mind, I read the Keesee/Sidwell text carefully and studied historian Mark Sidwell’s concise and informative “‘Providentialism’ and the Teaching of History,” which is available on the Bob Jones University Press website. Professor Sidwell’s essay provides a straightforward explanation of his pedagogical approach to teaching and writing history. I found that his coauthored textbook is faithful to this pedagogy, and that there is a very great difference between his understanding of the writing of history and that of the College

Board and the directors of Ph.D. programs in history at major universities throughout this country.

II. DISCUSSION OF FINDINGS

I have concluded that the Keesee/Sidwell text does not meet the University of California's criteria for a college-preparatory United States history course because the content and pedagogy of the book is not consistent with generally accepted historical practice in this nation and the book is not appropriate for fulfilling the "a" credit under the University of California's "a-g guidelines." The inadequacies of the textbook can be set forth in two major areas: a) lack of encouragement of historical thinking skills and analytic thinking; and b) lack of coverage of major topics, themes, and components of United States history. A final note to this section treats the visual material in the book.

A. Historical Thinking Skills: Critical Thinking, Analysis, and Sensitivity to Multiple Perspectives

The University of California's general guidelines for approval of a-g courses stress the need for "critical thinking and study skills" and "serious attention to analytical thinking as well as factual content." Specific Subject Requirements emphasize that courses must "promote critical thinking and questioning regarding historical events and perspectives." The book under review fails to meet these criteria.

"Historical Thinking Skills" were developed from 1991 to 1996 for the congressionally mandated National History Standards by a consensus building process involving thirty history education entities, including the National Council for Social Studies, the League of Latin American Citizens, the National Education Association, the National Association of Secondary School Principals, the National Catholic Education Association, the National Alliance of Black School Educators, the Lutheran Schools of the Lutheran Church-Missouri Synod, the Center for

Civic Education, the American Federation of Teachers, the Native American Heritage Commission, the National Association for Asian and Pacific American Education, the Council of Chief State School Offices, and the Association for Supervision and Curriculum Development. These historical thinking skills undergird the National History Standards because, it was commonly agreed, they are essential in acquiring historical literacy. “Real historical understanding,” concluded these national organizations, “requires students to think through cause-and-effect relationships, to reach sound historical interpretations, and to conduct historical inquiries and research leading to the knowledge on which informed decisions in contemporary life can be based. These thinking skills are the processes of *active learning*.” [*National Standards for United States History: Exploring the American Experience* (Los Angeles: National Center for History in the Schools, 1994), p. 7; available at <http://nchs.ucla.edu/standards/dev-5-12g.html>]. These standards are specified as:

- Chronological thinking
- Historical comprehension
- Historical analysis and interpretation
- Historical research
- Historical issues-analysis and decision-making

The National Standards emphasize that historical thinking skills must be developed in conjunction with historical content – the facts, dates, names, places, events, movements, ideas, and values to be found throughout American history. The two go together.

Aside from attention to chronological thinking, the book under review *seldom encourages* students to understand and practice historical thinking skills. The book is especially deficient in encouraging historical analysis and interpretation; indeed, it discourages historical analysis and interpretation, sometimes even explicitly cautioning against it. In addition, the

book's pedagogical stance seldom encourages students to view historical movements, events, turning points, and schools of thought from more than one perspective.

In the National History Standards, historical analysis and interpretation is spelled out thusly: "the ability to compare and contrast different experiences, beliefs, motives, traditions, hopes, and fears of people from various groups and backgrounds, and at various times in the past and present; to analyze how these differing motives, interests, beliefs, hopes, and fears influenced people's behaviors; to consider multiple perspectives in the records of human experience and multiple causes in analyses of historical events; to challenge arguments of historical inevitability; and to compare and evaluate competing historical explanations of the past." Regrettably, the textbook under review puts such tight boundaries around student learning that the student dutiful to the lessons of this book will eschew multiple perspectives, be suspicious of multiple causation in historical analysis, and have little reason to consider competing historical explanations of the past.

The history author of the textbook under review is candid about what he hopes the student readers of his textbook will and will not learn. In his essay on providentialism in the writing and teaching of history, Mark Sidwell writes: "[O]ne cannot claim to have a Christian philosophy of history without believing in God's superintendence in the affairs of men. And particularly in Christian teaching contexts – a textbook or a classroom—the believer who would be faithful to his calling as a historian or teacher must teach God's providence in history. In such contexts the question cannot be whether to teach it, but how. . . . In the ultimate sense, history does not actually teach lessons; it can only illustrate the lessons that God teaches in His Word." (Available at <https://www.bjup.com/resources/articles/balance/1704b.html>). Later in the essay,

Sidwell avers that “The Christian always takes his stand on the Word of God in dealing with the issue of providence and not on the results of historical research.”

The authors of the text under consideration consistently follow the pedagogical principle of “providentialism” or what is sometimes called “salvation history.” This discourages students’ analysis and interpretation of historical movements and stifles their acquisition of historical critical thinking skills. If historical research (the fourth history thinking skill in the National Standards for History) is made secondary to divine causation, the student will have difficulty understanding history as a discipline as it has been practiced since Herodotus and Thucydides – a never-ending quest to reconstruct the past based on new evidence and informed by new questions posed about the functioning of past societies. From reading the text under review, students will have little opportunity to exercise independent judgment, to sharpen their critical thinking skills, or to consider multiple perspectives of those who made our history. There are a great many examples of this in 656 pages of text. Here are a few:

Example 1. The book duly recognizes Horace Mann as a leader in initiating the public education movement in Massachusetts, one of the most important reforms of the 19th century, and it points out that Massachusetts “became a model for public education in the rest of the country.” (p. 225). But students then learn that Mann’s “energetic reforms” were “motivated by faulty reasons.” In the language that follows this statement, students are told that Mann had “willfully rejected the orthodox Christian influence of his parents and pastor and drifted to liberal Unitarianism.” This led him to the faulty notion “that people could find deliverance from ignorance and social problems through sound moral education. . . . In aiming for the head . . . Mann missed the heart. As the Apostle Paul reminded Titus, ‘Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.’” (pp. 225-26). This leaves students with a picture of the father of American public education as a man whose mind and conscience was defiled by Unitarian beliefs. “Only Christ can provide deliverance as He cleanses the heart and mind in salvation,” the authors conclude. (Pp. 225-26).

To instruct students that such a celebrated reformer as Mann should be viewed as a man with a corrupted mind because he adhered to a Christian faith differing from the textbook

authors' religious commitment is antithetical to critical thinking and the foundations upon which history instruction is based in the United States. In a democratic society, the knowledge of history is generally supposed to provide the precondition of political intelligence and to shape an informed citizenry prepared to participate responsibly in the democratic processes of governance. If public officials and reform leaders such as Mann are dismissed as "defiled and unbelieving," the students will have been schooled to dismiss multiple perspectives and a sensitivity to multi-causal explanations of historical change.

Example 2. In treating Progressivism, one of the most important and lasting reform movements in American history, the authors similarly indoctrinate students rather than opening their minds to intellectual exploration and analysis. The book treats the Progressive era in the early 20th century in Chapter 18. The authors ably define Progressivism, treat most of its political and social agendas, including four constitutional amendments, and limn some of the "muckrakers" and reform leaders.

However, the authors use strongly didactic language to ensure that students reach what they regard as the proper summary evaluation of Progressive reforms. In a concluding section, "Progressivism Evaluated," the authors conclude on balance that, despite such benefits as "purer food and drugs, better service from gas and water utilities, and greater participation in the political process," these reforms were not worth the cost: a) because they increased the "powers of government" (p. 439); and b) because, most importantly, "most progressives had a faulty view of the nature of man" (p. 441). No reform is worth its benefits, the authors aver, if its leaders mistakenly "believed that man is basically good and that human nature might be improved." For example, "The stress on direct democracy (direct primaries, voter initiatives, etc.) assumed that while some institutions of society may be corrupt, the individual is not. Such a belief, of course, ignored the Biblical teaching that man is sinful by nature" (p. 441). In conclusion, the authors write that "progressives proposed false solutions to man's problems. They believed that through education, improving living conditions, and providing more equal political and economic

opportunity, they could solve man's difficulties. Such a position ignores the Biblical teaching that man's basic problem is not his ignorance or his environment; it is his sin—a problem which can be remedied only through forgiveness and cleansing by God through the death and resurrection of Christ.” (p. 442).

Instructed in this way to think about the nation's past, the student is intellectually and emotionally armed to oppose or be suspicious of any reform movement unless it was authored, led, and endorsed at the ballot box by Christian Scriptural literalists. This contravenes the University of California's belief in the value of history as an exercise in opening up the minds of young learners to analytic thinking and problem solving.

Example 3: In their coverage of the Great Depression, the New Deal, and the post-World War II era, the authors weave a strong bias against “big government” (p. 481 and *passim*) with the lesson that secular reforms in a democratic society are always doomed if elected leaders are not inspired by Biblical Christianity. For example, after explaining that by 1929, 28% of the American population (about 34 million people) had no income whatsoever as the economy collapsed and as “many Americans began to clamor for help and for change,” the authors lead the students to the conclusion that “[t]he hardships and uncertainties of those times did not spark a true revival of Biblical Christianity. Many Americans looked to government rather than God to meet their temporal needs.” (p. 493). The lesson is clear, as in other sections of the book: democratic reforms – at the local, state, or federal level – are doomed if not inspired by the recognition that man's inborn evil must be remedied through adherence to a particular form of Christianity.

With judgmental summaries of this kind, it is difficult to see how history instruction delivered through the textbook under consideration can encourage students to see the relevance of history to civic engagement. Around the world, and for many centuries, history has been seen as one of the most important ways of encouraging active citizens who put aside partisan pleading. As the National Standards for History state, history classes should “bring sound historical analysis to the service of informed decision making.” [*National Standards for History*, p. 1]

When the textbook authors present the history of the United States after World War II, doctrinal indoctrination again comes into play. For example, the antiwar protests in the Vietnam era (p. 573) are devalued with the sermonic claim that “Resistance to authority . . . is always present in unregenerate man” In presenting a few sentences on the counterculture attack on materialism in the 1960s, the authors preclude student critical analysis with the stricture: “The Bible teaches that man is born corrupt . . . , and forsaking possessions or breaking restrictions does nothing to free man from the power of sin. ‘Curing man’s ills’ requires changing his sinful nature through the power of God in salvation.” (p. 576).¹

¹ In reviewing the Teacher’s Edition of United States History for Christian Schools, I find a number of instances titled “Turning Points” or “Multiple Perspectives” where teachers are prompted to ask students to consider a historical event, issue, or controversy from several vantage points. Most of these prompts concern the positions of political parties or leaders on domestic and foreign policy issues or varying perspectives in different sections of the country on a issues of the day. However, such nods to critical thinking are undermined by another set of prompts titled “Bible Study,” where, for example, students are asked to “determine Jefferson’s error” in stating ‘I am a real Christian’ when he meant “that he was a disciple of only the moral teachings of Jesus Christ.” (p 173). This amounts to leading the jury rather than encouraging critical thinking.

Similarly, in a “Turning Point” on the English defeat of the Spanish Armada in 1588, students are given little choice but to answer in the affirmative the question: “In examining the actual battle, can we see the providence of God in the event?” To take another example, under “Multiple Perspectives” attached to the text on the Louisiana Purchase of 1803, students are asked to “discuss how the Lord used the challenges Napoleon faced to give more than was asked for by Jefferson,” while discussing “from man’s perspective why the purchase should not have occurred.” This kind of multiple perspective approach, with God’s perspective pitted against man’s perspective, is not what professional academic historians have in mind when they emphasize the need to develop historical thinking skills. .

Other prompts titled “Reading Between the Lines” also discourage critical thinking. In one example, on the evacuation of the British and French at Dunkirk in World War II, students are told, not asked, that “divine intervention” saved the Allied forces. Students are asked to “list ways that the Lord worked to bring about His purposes” and teachers are urged to “discuss with the class [His purposes] and then broaden the discussion to include different avenues God uses to do His work,” including “the timing of events, natural phenomena (weather especially), and the actions of Christians.” (p. 515). Taken as a whole, the Teacher Edition further advances the authors’ attempts to inculcate students with an understanding of American history as providentially determined and to discourage critical thinking.

B. Coverage of Major Themes, Topics, and Components of United States History

The University of California Subject Requirements for History/Social Science call for studying the full span and key elements of American history. The book under review fulfills the first requirement but does not fulfill the second. I note at the outset of this report that a great many topics in American history are covered, and some of them – for example military history and the history of Christian churches and Christian belief – are covered more fully than in most precollegiate U.S. history textbooks. There are many topics, events, and historically important figures that are not covered, but clearly not every event or personage or topic can be treated encyclopedically in a textbook at this level. There is no such thing as a “complete” textbook, and every textbook author knows that choices must be made in producing a book of reasonable length.

However, a textbook that meets the University of California Subject Requirements should be balanced and even-handed in the choices that are made. Certainly these choices will play out differently from book to book. What is not acceptable, I believe, is a pattern of exclusion, inattention, or disparagement in regard to large groups that have been part of creating American society and the American nation. If a book’s authors marginalize critical components of American society, the book is inappropriate as the main vehicle for student learning in fulfillment of the University of California requirements for American history.

The *United States History for Christian Schools* text largely ignores, and in some cases disparages, the roles that certain groups in American society have made in our four-century history, particularly: a) African Americans; b) women; c) Asian Americans; d) laboring people; e) Hispanic Americans; and f) religious minorities. This ignores much of the scholarship of the last two generations of historians, which sets this book apart from frequently used textbooks used

in eleventh grade California schools, such as Paul Boyer and Sterling Stuckey, *The American Nation in the Modern Era* (Austin: Holt, Rinehart and Winston, 2003); Gary B. Nash, *The American Odyssey: The United States in the 20th Century* (New York: Glencoe/McGraw-Hill, 2002 edition); and Carol Berkin, Alan Brinkley, et. Al., Eric Foner, et al., *American Voices: A History of the United States* (Glenview, IL: ScottForesman, 1995).

What follows are *examples* of exclusion or distortion. Many more details can be provided, but for brevity's sake I note only some particularly glaring examples.

African American History

Over the last half-century, history textbooks have begun to remedy a persistent inattention to African American history. Today, most textbooks have restored what was one-fifth of the population in the age of the Founding Fathers (later declining to about one-tenth of the population) to the nation's narrative. By including African Americans, textbooks have treated key elements of our history, such as slavery, race relations, and civil rights, that had been previously ignored or distorted. From the book under review in this report students will learn little more about African American history than their parents and grandparents learned – very little. Here are some examples:

- No treatment appears of the Africa from which millions of slaves were brought. There is a Native America before 1492 but no Africa. Students receive no information on African geography, culture, lifeways, economic life, political structures, or religion before enslaved Africans arrived in the Americas. Thus, the enslaved Africans come only as units of labor. Nor is there any treatment of the rise of the Atlantic slave trade – its magnitude, its participants, how the English came to dominate it, and how Africans survived it. Not a sentence is devoted to the fearsome “middle passage” across the Atlantic.
- The absence of material on slavery and African American life is nearly total. Only one paragraph treats slavery in the colonial period with no explanation of perpetual and hereditary slavery (p. 31). Enslaved Africans have no life, family, culture, religion, skills, or wills to resist. They make no contribution to colonial society, such as knowledge of rice cultivation or smallpox inoculation. No slave resistance, by individuals or groups, is shown to exist in more than 200 years in

North America. The first resistance mentioned is Nat Turner's rebellion in 1831.

- In this book African Americans simply do not exist in the revolutionary era, either as Black Loyalists or Black Patriots. Not even Crispus Attucks, familiar to most school children today as the first American to die in protesting against the British, is mentioned. Nor is there mention of Phillis Wheatley, the first black woman in the Americas to be published (for her poetry).
- On the headlong growth of slavery after the Revolution, reaching four million by 1860, students will find only a brief treatment, which covers those who traded and owned slaves. Slaves themselves have no life or culture (see pp. 218-19). They are simply faceless, passive units of labor. The student is never encouraged to see the world through the eyes of slaves and never challenged to perceive how slaves created an Afro-American culture from which white Americans borrowed selectively.
- The treatment of Nat Turner's Rebellion (1831) is the briefest I have ever seen in a textbook. (pp. 219, 224). It gives no indication of Turner's deep Christian beliefs and his insistence that he pursued the retributive justice of a Christian god. This robs a key figure in African American history of his deepest beliefs—ones that underlay his rebellion. David Walker's *Appeal to the Coloured Citizens of the World* (1829), the opening salvo of radical abolitionism, is not mentioned. Walker was a worshiper at Boston's black Methodist church. Excluded from this section of the book are black radical abolitionists whose Afro-Christianity was a main weapon in their struggle. This is one example of a persistent pattern: Christian radicals are ignored or discredited; Christian conservatives, opposed to wholesale reform, are highlighted and commended.
- The treatment of African Americans after the Civil War is similarly slight. They do not figure in the Populist movement at all. In the Progressive movement, W.E.B. DuBois, Booker T. Washington, and George Washington Carver are mentioned; but black women, who figured importantly in reform efforts, get no notice at all. With regard to the 1920s, students can read two sentences on the Great Migration of southern blacks to northern cities with no mention of the "push" factors that help explain the migration. Marcus Garvey and Garveyism get two sentences with nothing to explain Garvey's black nationalism and his reform agenda. He simply "touts race pride." The skimpy account of the Harlem Renaissance names no woman (or any writer).

Native American History

The 8-page section (pp. 37-45) on "Eastern Indians" acknowledges Indian presence in North America before the arrival of Europeans with good vignettes of moundbuilding and corn cultivation. But missing are treatments of Indian relationships to the environment, intra-

continental trade relations, child rearing, religion, concepts of war, and women's roles. The treatment shows static Indian societies, which ill-prepares the book's readers for understanding dynamic interaction with Europeans after their arrival. Native Americans are rarely presented on their own terms; rather, they are seen as the objects of European desire or hatred; they are either passive people with little historical agency or are stimulated by murderous instincts. Here are a few examples:

- p. 10: De Soto's *entrada* in 1539-40 includes no mention of Indians; the Spaniards' "meandering trek" was through a *vacuum domicilium*.
- p. 23: Students get a rosy view of Pilgrims' relations with Algonkians, who have no views of their own.
- p. 26: In this weak treatment of the Pequot War, students will find no explanation of Indian motives and the importance of English land encroachment to how the Pequots attempted to protect their landbase.
- p. 32: The book provides no explanation of Indian perspectives on their interactions with the Virginia colonists. The Indian uprising in 1622 is pictured simply as "an indiscriminate rampage of murder" and a "bloody massacre" at the hands of Indians. No Indian motives other than bloodlust are mentioned. The 1644 Indian attack is simply "another Indian massacre." Students are left to conclude that Indians have no legitimate reasons for these wars and are given no information on English initiated military forays.
- p. 34: The South Carolina Indian slave trade correctly presents "Indian middlemen" as participants, but gives no clue that the slave trade was initiated by the colonists by warring on small tribes and rewarding larger tribes for participating.
- pp. 92-94: On the Seven Years War and Pontiac's Rebellion, no perspectives are offered on Indian interests, motives, and strategies. Native peoples are rarely seen in this account, though they are central to the war and its aftermath. The authors are either unacquainted with modern scholarship on the war or have chosen to ignore it. The account of Pontiac's War has no analysis of Indian motives; they were simply "enraged by the Treaty of Paris." Students cannot learn why this was so.
- pp. 86-131: In two chapters on the American Revolution, Indians make no appearance, as if they had disappeared from the continent. In actuality, they were key players in the war, fighting on both sides of the British-American conflict and determining outcomes in some cases. They were greatly affected by the war in

ways that shaped their future interactions with Americans. Students leave these chapters without any information on state and federal Indian policy constructed during and after the war.

- pp. 260-316: In two chapters on the Civil War, nothing at all is said about Indian involvement. Indians have disappeared from the continent, so far as the text treats them, between the Trail of Tears in the 1830s and the Indian wars of the Great Plains after the Civil War. The book has a full treatment of the War of the Plains after the Civil War, but after that Indians disappear from the text, never again to be mentioned.

Asian American History

Asian Americans, now a growing and vital part of American society, are badly slighted in this textbook. The first mention I can find of them is on p. 369 where Chinese immigrants appear as railroad workers. They are not shown in the other important roles they played as farmers, miners, or shopkeepers. The Chinese Exclusion Act of 1882, a key event in Asian American history, merits no mention. In a pallid treatment of the Filipino-American War (p. 401), the student will find no information on why Americans suppressed the Filipino independence movement.

In one of the most notable gaps in the narrative, Asian immigration after World War II and the ascent of Asian-Americans in many sectors of society merits no attention at all. The Immigration Act of 1965, a landmark piece of legislation that has changed the face of America, makes no appearance in the book.

Women's history

Women in American history are badly neglected by the textbook, are sometimes demeaned, and are rarely viewed through their own eyes. Women have outnumbered men in most church congregations over the last few centuries, but students will gain little appreciation of this. The authors show only a casual acquaintance with the explosion of women's history over the last four decades—an outpouring of historical scholarship that has not only remedied

considerable historical amnesia in our textbooks but has transformed the entire understanding of American history. Here are a few examples:

- p. 27: The treatment of Boston's Anne Hutchinson is incorrect on many small points, but, more important, the story of her persecution exculpates the magistrates, does not give voice to her own commitment to Puritan faith, and provides no explanation for her huge following. She is simply a heretic, properly banished. Casting her as a heretic forecloses student understanding of her "antinomianism" and the role that this variant of Puritan belief importantly played in the development of New England society.
- pp. 52-54: In a section of the chapter on "Colonial Life," titled "At Home," the student learns about housing, diet, and education without a word on women as mother, midwife and healer, teacher, helpmate, and church member. In these three aspects of life—housing, diet, and education—women were supremely important and yet are ciphers in the discussion.
- pp. 86-131: In two chapters on the American Revolution, women play almost no role at all. Neither on the homefront nor battlefield do they merit attention, except for a brief nod toward Molly Pitcher. It is a rarity nowadays for textbook treatments of the American Revolution to exclude such notable figures as Abigail Adams and Phillis Wheatley, and it is commonplace to treat, at the very least, the emergence of the concept of "republican motherhood" and the rise of female academies.
- pp. 212-39: In a chapter on "The Growth of American Society (1789-1861), which treats the long period from the ratifying of the Constitution to the Civil War, women's history gets two short paragraphs—one on the woman suffrage movement (p. 227) and another on Dorothea Dix as a reformer of insane asylums (pp. 226-27). This is one of the most important eras of women's history, where females move from the private to the public sphere and lay the foundations for women's movements in the late nineteenth century and throughout the twentieth century. I cannot think of a textbook that ignores the key role of women in the burgeoning textile industry, in the creation of the Lowell system, and in striking for better wages and working conditions. To not mention a single name of the female leaders of the suffrage movement leading toward Seneca Falls Convention in 1848 is unfortunate because it leaves students bereft of any conception of what it took for a person such as Lucretia Mott, Abby Kelley, or Sarah Grimke to defy the masculine edifice ruling America. Contributing to this picture of female passivity is the total absence of women in antebellum arts. In the section on literature, students will find no Louisa May Alcott, Emily Dickinson, or any other woman. (Nor will they find Melville, and none of the mentioned writers have any political sensibility or social criticism to offer).
- p. 336: The discussion of the 15th amendment gives no clue that a fierce

argument arose over whether women should be included in the guarantee of the vote. Combined with the absence of women in the Civil War chapter, the book consistently ignores women from the advent of the American Revolution through Reconstruction.

- In treating Populism and Progressivism, which gave birth to a resurgence of women's reform activity, the book again slights women. By omission, this leaves students with a notion of female passivity and political neutrality. Mary Ellen Lease, one of the leaders of the Populist movement, merits not a word. There is no mention of Lillian Wald and the New York settlement house; Jane Addams and Hull House; Florence Kelley; Frances Kellor; the Triangle shirtwaist factory fire; the formation of ILGWU, the largest women's labor union; Rose Schneidermann; Charlotte Perkins Gilman; or state-level suffrage for women. This silence on women in an era of female reform leadership gives a misleading and incomplete cast to the Populist and Progressive movements.

Labor history

Laboring people—farmers, miners, factory workers, wage laborers, and the like—make up most of the American people. They have been indispensable in building the American economy and in participating in the democratic political process. Students reading this book, however, will encounter laboring people and labor movements only incidentally. When they do, they will be drawn into a number of distorted descriptions of ordinary Americans. Here are a few examples:

- pp. 20-21: the treatment of indentured servants, who made up about two-thirds of all colonists in the 17th and 18th centuries, greatly underplays their numbers and their treatment. The rosy view of indentured servitude is out of touch with modern scholarship on this topic. Women are ignored altogether.
- pp. 55-58: In a section on colonial life titled “At Work,” the authors substitute three fictional characters—a South Carolina rice farmer, a female house servant in Pennsylvania, and a Boston wigmaker—for actual colonists. These vignettes have a certain charm, but they give a distorted view of work and laboring people. The vignette on the female servant bears little resemblance to modern scholarship on female indentured servants. The life of the fictional Debora Riedhauser seems so pleasant and untroubled that students can only conclude that indentured servitude was a cup of tea. Vignettes are evocative but are no substitute for explaining the labor systems and how they differed in North America's regions.
- p. 141: Shay's Rebellion of 1786-87 is treated in a single paragraph with no analysis of the farmers' attempts to gain justice in a deranged economy or the views of their creditors and state government officials. There is no way for students to understand Shayism or its clones in other states from this account. In

treating the Whiskey Rebellion of 1795 (pp. 161-62), the backcountry farmers rebel out of hatred for taxes. They have no legitimate grievances.

- No treatment of labor in the Early National era appears in the book, though this marks the beginning of organized labor and the creation of national labor organizations. The rise of the antebellum textile industry is entirely ignored except brief mention of Slater's factory at Pawtucket. There is nothing on those who toiled in the factories, on the factory process, on labor organizing and labor strife, and on the connection between King Cotton in South and northern industrialism. The Lowell factory system, a staple of textbooks, merits no mention at all. Textile production is also ignored in the post-Reconstruction era (p. 353).
- p. 364: the treatment of the Haymarket riot of 1886 includes nothing on the trials and executions. After a discussion of other strikes, the authors conclude that "violence and radicalism . . . discredited unions for nearly a half century." (p. 365). Such a misleading statement *obscures* the position of laboring, ordinary Americans, inferring that the unions were discredited in the eyes of all Americans. Students learn almost nothing of labor's plight and labor's program for reform. This is labor history seen from management's point of view with the skimpiest indication of labor's position. In this vein, a short description of mining (pp. 383-84) has nothing to say on the treatment of miners or on miners' labor organizing. These are faceless miners with blank agendas.
- The treatment of labor organizing during the Great Depression is another example of casting laboring people and their organizations in a negative light with none of their leaders' voices provided to give students a sense of how working Americans understood their problems and how they might be addressed. Labor organizing in the Depression simply "add[ed] to the other problems of the time." (p. 501). The landmark Wagner Act of 1935, that conferred bargaining rights on a large segment of the working classes, is not mentioned or explained. The authors tell students that, after labor organized under the CIO and AFL, "violence was inevitable" (p. 502). This leaves the blood shed in the violence entirely on the hands of labor. In the same vein, sit-down strikes are seen as labor's reprehensible tactic that "endangered private property rights" (factory ownership by large corporations).

Labor drops out of the book after WW2, and the nature of how work is transformed in the service economy is left untouched.

Religious history

The space given to religious history is extensive. I regard this as a positive feature of the book in view of the way most textbooks for many years underplayed the role of religion in

American life. However, the student is not encouraged to develop analytic skills in studying the role of religion in American life, and the textbook pays little attention to the scholarship of many of today's religious historians. There is nothing amiss in presenting materials on religion; however, this book does not provide accurate and balanced accounts of various religious faiths and their importance in the continuing development of American society. Instead, whenever other religious beliefs are presented, they are explicitly condemned as wrongful and damaging to the nation. Thus the extensive treatment of history in the BJU book repeatedly presents a devotional study of religion's role in history to further Christian faith formation rather than providing an academic treatment of how people of many faiths have influenced the course of history.

Here are a few examples:

- p. 67: The treatment of the Salem witchcraft trials of the 1690s is out of touch with modern scholarship.
- pp. 29, 49: Students will learn of the Quakers' humane treatment of Indians but will not learn about Quaker pacifism, a key element of the Society of Friends ideology. The prominent role Quakers played in early feminism and abolitionism, as well as later reforms, get no attention.
- Jews are omitted in the discussion of "Religion in the American Colonies." They do not get any mention until the early 20th century.
- p. 76: The discussion of Puritan Indian missions greatly overplays missionary activity and attempts no analysis of John Eliot's successes and failures. Students have nothing to help them see Christianization from the Indian point of view.
- The treatment of the Great Awakening starts well, showing it as a social and political as well as religious force. But then these dimensions of it are dropped. The Awakening is simply "a surprising work of God." The authors' avoidance of any discussion of lay preaching and itinerancy leaves the student reader unacquainted with historical analysis. Explaining "Old Lights" and "New Lights" simply in terms of homiletics (p. 77) robs the Great Awakening of its power in the secular as well as religious realm. Nor can the student understand the Awakeners' challenge to established authority or their persecution in the South. I find nothing on the Awakenings' appeal to slaves in what becomes the beginning of Black Christianity in America.

- Jefferson's Bill for Establishing Religious Freedom in Virginia (1786) warrants no mention. This landmark legislation ended the suppression of dissenting churches. The disestablishment of state churches goes unnoticed, perhaps because the fact of established churches to which everyone was obliged to contribute merits no earlier mention.
- In the coverage of the Second Great Awakening, there is a deeply biased account of "a few of the religious movements . . . [that] were sources of spiritual darkness instead of spiritual light." (p. 232). Those in "spiritual darkness" include Deists, Unitarians, Shakers, and Mormons – all of whom are said to have "denied Scriptural truth and promoted error." (pp. 236-37). Mormonism is called a "false religious movement." In a nation where the principle of religious toleration has been important for three centuries, this kind of language discourages any interest in the historical importance of various religious beliefs and suppresses critical thinking. Women have no apparent role in Second Great Awakening so far as the text is concerned, though in fact they were of great importance.
- The treatment of religion after World War II does not promote open-ended discussion or allow room for students even to probe the historical importance of changes in the religious landscape that are uncongenial to the authors' point of view. Students are told that "the liberal religious establishment" promoted a religious commitment that was "soothing but ultimately unsatisfying." (p. 559). The ecumenical movement, with the goal of "promoting greater unity among professing Christians," largely failed, according to this text, because "it compromised the truths of Scripture in order to achieve outward unity." "Proponents of the movement did not seem to realize that true Christian unity involves spiritual unity built on God's truth." (p. 560). As in so many other cases in this textbook, this kind of treatment of historical change promotes doctrine rather than critical thinking.

Hispanic Americans

I am not providing chapter-by-chapter detail on the absence of Hispanic Americans because the book throughout is almost totally silent on Mexican Americans and other Latino Americans. The single exception is the Mexican-American War of the mid-nineteenth century. But after that, it is as if Hispanic Americans don't exist in our history. The exclusion is so nearly complete that even Caesar Chavez and the United Farm Workers movement merit not a word.

C. A Note on the "visual package" in the book.

Today's K-12 textbooks have increased the amount of visual material because young learners are far more visually oriented than ever before because of their exposure to television

and movies and because visual material has been successful in bringing to life the people and events of the past. *United States History for Christian Schools* has subscribed to this attempt to make history more engaging for students. Most pages have visual material—a map, a chart, a photograph or painting, a cartoon, a broadside, a newspaper headline, and so forth. A special section on photography and other visual-heavy features on space exploration, the “Old West,” and other topics are inserted in the text. All of this is commendable. However, the visual material closely mimics the textual material in its unbalanced presentation. For example:

- The only images of Native Americans in the first eight chapters are Pocohantas (p. 31) and an Indian standing behind Guy Johnson (a British official) in a painting by Benjamin West (p. 44). One hundred thirty-six pages later (p. 180) we get a third Indian image of several chiefs at the Treaty of Greenville (1795). Thereafter the depiction of Native Americans in the 19th century is stronger, but they disappear from 20th-century American life.
- No image of an African American appears until page 144 and this is an ad for selling slaves. The next image appears on p. 219—of a South Carolina slave family. Frederick Douglass, Richard Allen, and Dred Scott then make appearances (pp. 225, 233, 275). Images of a Freedman’s Bureau school, of the black Congressman Hiram Revels, and of Booker T. Washington complete the visual coverage until the Civil Rights Movement of the 1950s-70s. Alongside hundreds of images of white Americans, this is a paltry representation that will fortify the student notion that African Americans are not very important in our history. The box on sharecroppers in the Great Depression shows three white farmers with no mention of black sharecroppers in the text.
- Asian Americans are pretty thoroughly excluded from the visual package: Queen Liliuokalani of Hawaii is the first image (p. 397), followed by a Nisei family awaiting internment (p. 521). There is nothing more.
- Perhaps I have missed something, but I have been unable to find a single image relating to Hispanic Americans. The largest minority group in the United States today is invisible.
- In a 12-page portfolio on the emergence of photography (pp. 317-29), no African American is shown, silently contributing to amnesia about black Americans.
- In a 12-page portfolio on “Perspectives of the Old West,” none of the twelve images show Asian Americans, Mexican Americans, or African Americans; the only woman is Annie Oakley.

- Images of women are notably absent. They appear in family portraits and domestic scenes in the colonial era and the new republic and in the section on photography. Otherwise, they are rarely seen. The only activist women portrayed are Dorothea Dix (p. 227) and Phyllis Schlafly (p. 605). At a guess, the distaff half of American society is given about 10 percent of the visual package.
- Laboring Americans are almost entirely screened out of the visual material. I find no image of a labor leader and nothing on labor conflict in this hefty book.

III. RESPONSE TO EXPERT REPORT BY PAUL C. VITZ

In reviewing the Expert Witness Report from Paul. C. Vitz, I have found some extraordinary statements, such as one that claims any student using the BJU textbook is prohibited “from even applying for admission to any of the California state college and university institutions.” (p. 15). My understanding is that many students who have used this book have applied and been admitted to UCLA and other UC campuses, and that they may continue to do so. My comments on the Vitz’s Expert Witness Report focus principally, however, on his characterization of the BJU book in question and the comparison books widely used in California high schools.

A. Coverage of Topics

Professor Vitz’s comparison of the BJU textbook with others frequently used in California public schools is based almost entirely on a purported analysis of the coverage of particular topics. He judges the BJU and comparison books by comparing the coverage of religion vs. the coverage of women and minorities. Isolating these two categories leaves so much out of U.S. history that the comparison has little validity in assessing the balance and broad coverage of important topics. Even if a comparison of only these limited categories could help us assess whether the BJU book is an appropriate text, Vitz’s methodology —counting *index* lines on these topics — is specious. In the many years that I have been involved with development of high school curricula and textbooks, I have never seen anyone use this

methodology to evaluate a textbook. The methodology is not something that is used or endorsed by educators, and it is not, as Vitz claims, an “unbiased estimate of the importance of a topic” (p. 2), because it tells us nothing either about the actual *extent* of coverage of the topics in the text or about *how* the topic is covered.² Based upon my own reading of the BJU text, I conclude that the proportion of the BJU text devoted to religion is very much greater than his index analysis suggests and, as recounted earlier, that the treatment of women and minorities is decidedly impoverished.³

Even more important is *how* particular topics are covered. Vitz says nothing about *how* women and minorities are treated by the BJU book’s authors. In most cases, they are passive objects of someone’s concern, not historical subjects in their own right. Vitz’s claim that the three comparison books he studied promote “a victim mentality and a rather narrow negative view of the country’s history” (p. 15) is mere assertion without proof. He provides no particulars of any kind to substantiate this opinion. In fact, the comparison books are at pains to discourage “a victim mentality.” Speaking of my *American Odyssey*, for example, students are encouraged to learn about what Japanese Americans sent to internment camps in World War II did for themselves: starting schools, conducting religious services, organizing sports and social activities, and preparing their sons and daughters for life after the war when they hoped they

² I understand that, in depositions in this case, counsel for plaintiffs has attempted to use a similarly flawed methodology for assessing the textbook — asking about whether the textbook mentions the various topics identified in the California History Standards. Putting aside that these standards relate to what basic content should be taught to *all* 11th grade students in California, not what is expected by UC faculty in a UC-preparatory course, the question whether a topic is “mentioned” tells us nothing about the extent, accuracy or quality of the coverage.

³ Vitz’s methodology is further flawed in that he fails to acknowledge and account for the fact that, while the BJU textbook covers the entirety of United States history, the comparison books focus principally on the 20th century, because they were written to accord with the California History-Social Studies Framework, which mandates the study of U.S. history in the 20th century as the primary concern of the 11th grade history curriculum. That difference alone could account for differences in the pages devoted to various topics, including particularly religion, women and minorities.

would be reintegrated in American society. In another example, in the Boyer/Stuckey text, women opposing oppressive female and child labor conditions are not simply victims; rather they are reformers working tirelessly for much-needed laws that would rid American society from exploitative practices. Similarly, in *American Voices*, Depression-era African Americans experiencing “poverty and intense racism” are portrayed not simply as victims but as men and women who struggled to gain a foothold in the labor movement and went on to enlist patriotically in World War II. Nor do the authors of the comparison textbooks believe that recounting and analyzing “civil rights struggles and the grievances of women and minorities” gives students “a negative view” of American history; rather, such struggles are presented to show how large numbers of Americans attempted to hold the country true to its founding principles and, to quote the Constitution, “to create a more perfect union.”

In his expert witness report, Professor Vitz comments that “it is as though the California [comparison] books were written by the left wing of the Democratic Party and the Bob Jones book by the right wing of the Republican Party.” (p. 12). This comment reflects his view that every textbook has its own “particular slant” or “strong preoccupation with certain issues.” It is undoubtedly true that every author brings some particular views about history to his or her work that affects the content of the textbook. But the views of the author of the BJU textbook have, unfortunately, caused that book to fail, in a systematic way, adequately to cover many crucial groups, issues and events in American history.⁴

⁴ In Section 3 of his Expert Witness Report, Professor Vitz cites certain other courses allegedly approved by BOARS and claims that they are narrower in coverage than the Calvary history course using the BJU text would have been. It is my understanding that only one of the cited courses is approved for “a” history credit—*Western Civilization: The Jewish Experience*. Its syllabus indicates to me that it is a broadly conceived course, not at all narrow in scope.

B. Historical Thinking Skills

Professor Vitz's report, so far as I can tell, is largely silent on the critical thinking skills that are essential to the study of history and one of the main reasons for including history in the curriculum. In the only discussion I can find of historical analysis and interpretation (pp. 4-6 of Section 3) Vitz confuses a description of religious groups that believe in "providentialism" with historical analysis of human events in the past. No reputable historian would find it unacceptable to *describe* Puritans' belief in the divine intervention of God in human affairs or the belief of Jews "that God has acted in their history and that they are a chosen people." (p. 5 of Section 3 of Vitz's report). However, professional historians *do* find it unacceptable to explain historical phenomena as the work of supernatural agents. Cause and effect are essential to the study of history, and one of the bedrock principles of modern historical studies is that supernatural forces are not invoked to explain political, economic, social, military, or scientific developments over time.

Where a comparison of the BJU and other cited textbooks is most telling is in the treatment of history/social studies thinking skills. Close examination reveals that they are carefully woven into the comparison books and repeatedly emphasized, whereas the BJU book gives them little attention. In *The American Odyssey*, for example, the student is presented with a series of "Turning Points" in U. S. history, where the student reads four viewpoints on such politically charged issues as a) The Trial of Anne Hutchinson; b) Cherokee Expulsion; c) Woman Suffrage; d) The National Origins Act of 1924; e) Art and Politics at Rockefeller Center [the decision of Nelson Rockefeller to erase Diego Rivera's monumental mural]; f) Dropping the A-Bomb; g) The blacklisting of the Hollywood Ten; g) The United Farm Workers and the Grape Boycott; h) The Attempted Impeachment of Nixon; and i) Affirmative Action. Four pages are devoted to each of these controversial issues; and students read the words of key individuals who

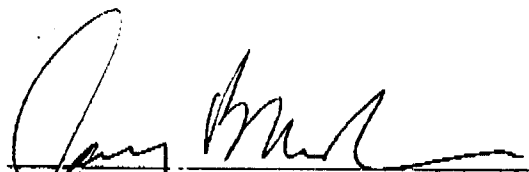
differed sharply in each case. Bulwarking this effort to school young learners in seeing different sides of important issues is a series of one-page *Critical Thinking Skills*, where students learn about “Analyzing Information,” “Determining Cause and Effect,” “Making Comparisons,” “Recognizing Ideologies,” and “Distinguishing Fact from Opinion.” Thirteen additional *Social Studies Skills* and *Study and Writing Skills*, each one page long, emphasize analysis and interpretation in becoming historically literate. These include “Interpreting Images,” “Understanding Public Opinion Polls,” “Analyzing News Media,” “Interpreting a Primary Source,” and “Analyzing Secondary Sources.” I can find in the BJU book no discussion of important turning points from different points of view, while the book is barren of explicit exercises through which students can develop critical thinking skills and social studies skills. This type of pedagogical apparatus is not “left history” or “right history”; it is simply academic, professionally conceived history – and, one might add, history most appropriate in a democracy where the thinking, active citizen is essential.

In the other comparison textbooks, the apparatus of critical thinking is notable. Students reading *American Voices* encounter 24 “Point/Counterpoint” where several views are presented on such topics as the Palmer Raids, Roosevelt’s New Deal, Dropping the A-Bomb, and the Iran-contra Scandal. The text is peppered with another 24 “Building Critical Thinking Strategies,” such as “Identifying Alternatives,” “Analyzing Cause and Effect,” “Recognizing Bias,” and “Identifying Assumptions.” Similarly, in *American Nation in the Modern Era*, 27 critical thinking segments keep reminding students about how historians analyze evidence and reach reasoned cause-and-effect interpretations of the past. The BJU text, by contrast, puts no premium on history/social science thinking skills, which is understandable given the privileging of “providential” or “salvation” history, where a divine, supernatural force shapes history.

IV. **CONCLUSION**

In conclusion, *United States History for Christian Schools* is not appropriate as a core book for meeting the “a” requirement under the University of California’s a-g guidelines. The book’s content and pedagogy is not consistent with the inclusive coverage and open-ended inquiry of United States history that is generally accepted by the history profession; and it systematically downplays the acquisition of historical analysis and critical thinking skills.

V. SIGNATURE

A handwritten signature in black ink, appearing to read "Gary B. Nash", is written over a horizontal line.

Gary B. Nash

Professor of History Emeritus and Director, National Center for History in the Schools, UCLA

May 7, 2007

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Biographical Data

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Education: Princeton University, B.A., 1955; Ph.D., 1964

Professional Career

1955-1958	U.S. Navy, Lt. (jg); U.S. Naval Reserve, 1958–1965
1959-1962	Assistant to the Dean of the Graduate School, Princeton University
1964-1966	Assistant Professor, Department of History, Princeton University
1966-1968	Assistant Professor, Department of History, University of California, Los Angeles
1968-1972	Associate Professor, Department of History, University of California, Los Angeles
1972-	Professor, Department of History, University of California, Los Angeles
1980-84	Dean, Council on Educational Development, University of California, Los Angeles
Fall 1982	Research Professor, Philadelphia Center for Early American Studies, University of Pennsylvania
1984-91	Dean of Undergraduate and Intercollege Curricular Development, University of California, Los Angeles
1988-	Associate Director, National Center for History in the Schools, UCLA; Director, 1994–
1992-96	Co-Chair, National History Standards Project
1994-95	President, Organization of American Historians
2005 -	UCLA Emeriti Council
2006-07	Phi Beta Kappa Lecturer in History

Awards, Honors, and Fellowships

1966-93	Research grants, University of California Institute of Humanities and Research Committee of the Academic Senate, University of California, Los Angeles
1970-1971	Guggenheim Memorial Fellowship
1970	Prize from the American Historical Association, Pacific Coast Branch, for best book in American History for <i>Quakers and Politics: Pennsylvania. 1681–1726</i>
1973-1974	American Council of Learned Society Fellowship
1977-1984	American Philosophical Society grants
1977	Prize for Daughters of Colonial Wars for best article in <i>William and Mary Quarterly</i> for 1976 for “Poverty and Poor Relief in Pre-Revolutionary Philadelphia”
1979	Finalist, Pulitzer Prize in History for <i>The Urban Crucible</i>
1980	Commonwealth Club of California, Silver Prize in Literature for <i>The Urban Crucible</i>
1985	Elected member of American Antiquarian Society Elected member of Society of American Historians
1988	Inaugural Merrill Jensen Lectures, University of Wisconsin
1989	Prize for best book in 1988 from Society for the History of the Early American Republic for <i>Forging Freedom</i>
1990	Distinguished Teaching Award, UCLA
1991	Commencement Speaker, Social Science Division, College of Letters and Sciences, University of California, Los Angeles
1995	The Sarah Tryphena Phillips Lecture on American History at The British Academy University of California Distinguished Emeriti Award
1996	The Lawrence F. Brewster Lecture in History, East Carolina University The O. Meredith Wilson Lecture, University of Utah Commencement Speaker, Marymount College, Palos Verdes, California
1997	Elected member of American Academy of Arts and Sciences The Arthur L. Throckmorton Memorial Lecture, Lewis and Clark College The Andrew Bell Appleby Memorial Lecture, San Diego State University The Inaugural Michael J. Colligan Lecture, Hamilton, Ohio
1998	Book Award from Gustavus Myers Center for the Study of Bigotry and Human Rights (for <i>History on Trial</i>)
1999	Founders Day Lecture, Henry Huntington Library, San Marino, California
2000	Elected member, American Philosophical Society Defense of Academic Freedom Award, National Council for Social Studies
2003	Distinguished Service Award, Organization of American Historians Charles Edmondson Historical Lectures, Baylor University Special Award, National Park Service for Contributions to Public History
2004	Historical Society of Pennsylvania Founders Medal Nathan Huggins Lectures, W. E. B. DuBois Center for African American Studies, Harvard University

2005

E. P. Thompson Lecture, University of Pittsburgh
Medal and Elected Fellow, Historical Society of Southern California

Publications

BOOKS

1. *Quakers and Politics: Pennsylvania, 1681–1726* (Princeton, N.J.: Princeton University Press, 1968; new paperback edition, Boston: Northeastern University Press, 1993)
2. *Class and Society in Early America* (Englewood Cliffs, N.J.: Prentice-Hall, 1970)
3. *The Great Fear: Race in The Mind of America*, Gary B. Nash and Richard Weiss, eds. (New York: Holt, Rinehart, and Winston, 1970)
4. *Red, White, and Black: The Peoples of Early North America* (Englewood Cliffs, NJ.: Prentice-Hall, 1974; 2nd ed., 1982; 3rd ed., 1992; 4th ed. 2000, 5th ed., 2006)
- 4a. *Pieles Rojas, Blancas, y Negras: Tres Culturas en la Formación de los Estados Unidos* (Spanish ed., Mexico City: Fondo de Cultura Económica, 1989)
5. *The Private Side of American History: Readings in Everyday Life* (New York,,: Harcourt Brace Jovanovich, 1975; 2nd ed., 1979; 3rd ed., 1983; 4th ed., 1987, with Cynthia J. Shelton)
6. *The Urban Crucible: Social Change, Political Consciousness, and the Origins of the American Revolution* (Cambridge, Mass.: Harvard University Press, 1979; paperback ed., 1981)
- 6a. *The Urban Crucible: The Northern Seaports and the Origins of the American Revolution* (Abridged edition; Cambridge, Mass.: Harvard University Press, 1986)
7. *Struggle and Survival in Colonial America*, David Sweet and Gary B. Nash, eds. (Berkeley and Los Angeles: University of California Press, 1981; paperback ed., 1982)
- 7a. *Lucha por la supervivencia en la América colonial* (Spanish ed. with eight additional essays; Mexico City: Fondo de Cultura Económica, 1987)
8. *Race, Class and Politics: Essays on American Colonial and Revolutionary Society* (Urbana, Ill.: University of Illinois Press, 1986)
9. *The American People: Creating a Nation and a Society*, with Julie R. Jeffrey, John R. Howe, Peter J. Frederick, Allen Davis, and Allan M. Winkler (New York, Harper and Row, 1986; 2nd ed., 1990; 3rd ed., 1994; 4th ed., 1998; Longman Publishers, 5th ed., 2001; 6th ed., 2004; 7th ed., 2006)
10. *Retracing the Past: Readings in the History of the American People*, with Ronald Schultz (2 vols.; New York: Harper and Row, 1986; 2nd ed., 1990; 3rd ed., 1994; 4th ed., 1998; 5th ed., 2003; 6th ed., 2006)
11. *Forging Freedom: The Formation of Philadelphia's Black Community, 1720–1840* (Cambridge, Mass.: Harvard University Press, 1988; paperback edition, 1989)
12. *Race and Revolution: The Inaugural Merrill Jensen Lectures* (Madison, Wis.: Madison House, 1990)
13. *Freedom by Degrees: Emancipation and Its Aftermath in Pennsylvania, 1690–1840* with Jean R. Soderland (New York: Oxford University Press, 1991)
14. *American Odyssey: The United States in the Twentieth Century* (Lake Forest, Ill.: Glencoe/McGraw-Hill, 1991; 2nd ed., 1993; 3rd ed., 1996; 4th ed., 1998; 5th ed., 2001)

15. *Lessons From History: Essential Understandings and Historical Perspectives Students Should Acquire* ed. with Charlotte Crabtree, Paul Gagnon, and Scott Waugh (Los Angeles: National Center for History in the Schools, 1992)
16. *History on Trial: Culture Wars and the Teaching of the Past*, with Charlotte Crabtree and Ross Dunn (New York: Alfred A. Knopf, 1997; paperback edition with new Introduction, Vintage Books, 2000)
17. *Empire, Society, and Labor: Essays in Honor of Richard S. Dunn*, edited with Nicholas Canny, Joseph Illick, and William Pencak (University Park, Pa.: Penn State University Press, 1997)
18. *Forbidden Love: The Secret History of Mixed-Race America* (New York: Henry Holt, 1999)
19. *First City: Philadelphia and the Forging of Historical Memory* (Philadelphia: University of Pennsylvania Press, 2002; paperback edition, 2006)
20. *Landmarks of the American Revolution* (New York: Oxford University Press and National Park Service, 2003)
21. General Editor, *Encyclopedia of American History* (11 vols.; New York: Facts-on-File, 2003)
22. *African American Lives: The Struggle for Freedom* with Emma Lapsansky-Werner and Clayborne Carson (New York: Addison-Wesley-Longman, 2005; brief edition, 2006).
23. *The Unknown American Revolution: The Unruly Birth of Democracy and the Struggle to Create America* (New York: Viking, 2005; paperback edition, 2006; London: Jonathan Cape, 2006)
24. *The Forgotten Fifth: African Americans in the Age of Revolution* (Cambridge: Harvard University Press, 2006)
25. Editor, *Atlas of American History* (New York: Facts-on-File, 2006)
26. General Editor, *Encyclopedia of the American Revolution and the Early National Era* (3 vols.; New York: Facts-on-File, forthcoming)
27. *Friends of Liberty: Thomas Jefferson, Thaddeus Kosciuszko, and Agrippa Hull: Three Patriots, Two Revolutions, and the Tragic Betrayal That Compromised America* (New York: Basic Books, 2008) [with Graham Russell Gao Hodges]

CHAPTERS AND FOREWORDS IN BOOKS

1. "Red, White, and Black: The Origins of Racism in America," in *The Great Fear: Race in the Mind of America*, Gary B. Nash and Richard Weiss, eds. (New York: Holt, Rinehart, and Winston, 1970), pp. 1–26.
2. "The Image of the Indian in the Southern Colonial Mind," in Edward Dudley and Maximillian Novak, eds., *The Wild Man Within: An Image of Western Thought From the Renaissance to Romanticism* (Pittsburgh: University of Pittsburgh Press, 1972), pp. 55–86.
3. "Social Change and the Growth of Prerevolutionary Urban Radicalism," in Alfred F. Young, ed., *The American Revolution: Explorations in the History of American Radicalism* (DeKalb, Ill.: Northern Illinois University Press, 1976), pp. 3–36.

4. "The Forgotten Experience: Indians, Blacks, and the American Revolution," in Robert Detwiler and Ramon Ruiz, eds., *Liberation in the Americas: Comparative Aspects of the Independence Movement in Mexico and the United States* (San Diego: The Campanile Press, 1979); also published in William Fowler and Wallace Coyle, eds., *The American Revolution: Changing Perspectives* (Boston: Northeastern University Press, 1979; paperback ed., 1981), pp. 27–46.
5. "Thomas Peters: Millwright and Deliverer," in David Sweet and Gary B. Nash, eds., *Struggle and Survival in Colonial America* (Berkeley and Los Angeles: University of California Press, 1981), pp. 69–85; reprinted with revisions in Susan Ware, ed., *Forgotten Heroes* (New York: The Free Press, 1998), pp. 45–56.
6. Forging Freedom: The Emancipation Experience in the Northern Seaports, 1775–1820," in Ira Berlin and Ronald Hoffman, eds., *Slavery and Freedom in the Era of the American Revolution* (Charlottesville, Va: University Press of Virginia, 1982), pp. 3–48.
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8. "The Social Development of Colonial America," in Jack P. Greene and J. R. Pole, eds., *Colonial British America: Essays in the New History of the Early Modern Era* (Baltimore: Johns Hopkins University Press, 1984), pp. 233–61.
9. "Absalom Jones and the African Church of Philadelphia," in Nash, *Race Class and Politics: Essays on American Colonial and Revolutionary Society* (1986), pp. 323–55; also published as "Absalom Jones: pastor de negros libres," in Sweet and Nash, *Lucha por la Supervivencia en la América colonial* (Mexico City, Fondo de Cultura Económica, 1987), pp. 98–117; reprinted with revisions in Ian Steele and Nancy Rhoden, eds., *The Human Tradition in United States History: The American Revolution* (New York: The Scholarly Press, 2000), pp. 241–65.
10. "The Early Merchants of Philadelphia: The Formation and Disintegration of a Founding Elite," in Richard S. Dunn and Mary Maples Dunn, eds., *The World of William Penn* (Philadelphia: University of Pennsylvania Press, 1986), pp. 337–62.
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12. A Historical Perspective on Early American Artisans," in Michael Conforti and William Puig, eds., *The American Craftsman and the European Tradition* (Amherst, Mass.: University Press of New England, 1989), pp. 1–16.
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22. Foreword to James A. Percoco, *A Passion for the Past: Creative Teaching in U.S. History* (Portsmouth, N. H.: Heinemann, 1998), pp. xi–xiii.
23. "The Concept of Inevitability in the History of European-Indian Relations," in Carla Pestana and Sharon Salinger, eds., *Inequality in Early America* (Hanover, NH: University Press of New England, 1999), pp. 267–91.
24. "The Hidden History of Mestizo America," in Martha Hodes, ed., *Sex, Love, Race: Crossing Boundaries in North American History* (New York: New York University Press, 1999), pp. 10–32.
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27. "Expert Opinion," in Joshua Cohen and Joel Rogers, eds., *Will Standards Save Public Education?* (Boston: Beacon Press, 2000), pp. 44–49.
28. Foreword to William C. Kashatus, *Past, Present, and Personal: Teaching Writing in U.S. History* (Portsmouth, NH: Heinemann, 2002), ix-x.
29. "Historical Perspectives on the Problem of Poverty in Early America," in Billy G. Smith, ed., *Down and Out in Early America* (University Park, PA: Penn State University Press, 2004), pp. 1-37.
30. Special Editor, "The Cities of the Early Americas," *Common-place: An Electronic Journal of Early American History*, 4 (July 2003).

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32. "For Whom Will the Bell Toll? From Controversy to Cooperation," in James Horton and Lois Horton, eds., *Slavery and Public History: The Tough Stuff of American Memory* (New York: The New Press, 2006), pp. 75-102.
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3. "Governor Francis Nicholson and the New Castle Expedition of 1696," *Delaware History*, 11 (1965), pp. 229-239.
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6. "William Churchill Houston Papers," *Princeton University Library Chronicle*, 26 (1965), pp. 119-122.
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9. "The Quest for the Susquehanna Valley: New York, Pennsylvania, and the Seventeenth-Century Fur Trade," *New York History*, 48 (1967), pp. 2-27.
10. "City Planning and Political Tension in the Seventeenth Century: The Case of Philadelphia," *American Philosophical Society Proceedings*, 112, no.1 (Jan. 1968), pp. 54-73.
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12. "The Image of the Indian in the Southern Colonial Mind," *William and Mary Quarterly*, 3rd ser., 29 (1972), pp. 197-230.
13. "The Transformation of Urban Politics, 1700-1765," *Journal of American History*, 60 (1973), pp. 223-56.
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16. "Urban Wealth and Poverty in Pre-Revolutionary America," *Journal of Interdisciplinary History*, 6 (1976), pp. 545-84; also published in Jack P. Greene and Pauline Maier, eds. *Interdisciplinary Studies of the American Revolution* (Beverly Hills, CA: Sage Publications, 1976), pp. 9-48.
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18. "Up From the Bottom in Franklin's Philadelphia," *Past and Present*, #77 (1977), pp. 57-83.
19. "Notes on the History of Missionization in Colonial America," *Indian Culture and Research Journal*, 2 (1978), pp. 3-8; also published in *Terrae Incognitae*, 11 (1979), pp. 19-27.
20. "The Failure of Female Factory Labor in Colonial Boston," *Labor History*, 20 (1979), pp. 165-88; reprinted in Daniel J. Leab, ed., *The Labor History Reader* (Urbana, Ill.: University of Illinois Press, 1985), pp. 42-65.
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25. "New Light on Richard Allen: The Early Years," *William and Mary Quarterly*, 3rd ser., 46 (1989), pp. 332-40; reprinted in A. M. E. Review, 119 (2003), 23-28.
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30. "Urban Life: The British Colonies," in Jacob E. Cooke, ed., *Encyclopedia of the North American Colonies*, 3 vols. (New York: Charles Scribner's Sons, 1993), II, 467-76.
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34. "The History Wars in the 1990s," The Lawrence F. Brewster Lecture in History (Greenville, N.C., 1997).
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36. "The National History Standards and George Washington," *The Social Studies*, 88 (1997), pp. 159–62.
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41. "For Whom Will the Liberty Bell Toll? From Controversy to Collaboration," *George Wright Forum*, 21 (2004), 39-52.
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45. "The American Revolution in Red and Black," *Phi Kappa Phi Forum*, 86 (2006), 19-22.
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2. "The Voices of Real People," *Los Angeles Times*, Nov. 3, 1991, Book Review Section, pp. 9- 10.
3. "Response to John Anthony Scott's 'There is Another Way: United States Texts and the Search for Alternatives,'" *American Historical Association Perspectives*, (May–June, 1991); also published in Robert Blackey, ed., *History Anew: Innovations in the Teaching of Today* (Long Beach, CA: The University Press, California State University, Long Beach, 1993), pp. 117–20.
4. "The Writing of National History Standards," *History Matters*, 5 (November 1992), pp. 1, 5.

5. "A History of All the People Isn't PC," with Charlotte Crabtree, Letter to the Editor, *Wall Street Journal*, Nov. 21, 1994.
6. "History Standards and Culture Wars," with Ross E. Dunn, *Social Education* (January 1995), pp. 5–7.
7. "History Standards," with Charlotte Crabtree, Letter to the Editor, *U. S. News and World Report*, March 6, 1995, p. 9.
8. "The National History Standards Controversy," with Ross E. Dunn, *The Docket* (Spring 1995), pp. 3–8; reprinted in *The Oregon Social Studies* (April 1996), pp. 7–11.
9. "National History Standards: Controversy and Commentary," with Ross E. Dunn, *Social Studies Review* (Winter 1995), pp. 4–12.
10. "The History Children Should Study," *Chronicle of Higher Education*, April 21, 1995, p. A60.
11. "The Untold History of the World," *UCLA Today*, March 1995, pp.
12. "History in the Classroom," American Historical Association *Perspectives*, 34 (October 1996), pp. 9–10, 26.
13. "Michael McGiffert," *William and Mary Quarterly*, 3d ser., 54 (1997), pp. 293–94.
14. Preface to "The Revised National History Standards," with Charlotte Crabtree, *History Teacher*, 30 (1997), pp. 302–05.
15. "History Society History?" *Philadelphia Inquirer*, July 28, 1997, p. A15; reprinted in full as "Eviscerating a National Treasure," *Perspectives*, 35 (October 1997), pp. 29–30.
16. "Divisions Real and Imagined," *OAH Newsletter*, 25 (August 1997), pp. 4–5.
17. "Revolutionaries and Militiamen: History Lessons," with Richard Beeman, *Chronicle of Higher Education* (September 26, 1997), pp. B6–7.
18. "California and United States History in the History-Social Studies Standards" *Social Studies Review* 38 (1999), pp. 20–21.
19. "Expert Opinion: A Response to Deborah Meier, 'Educating a Democracy: Standards and the Future of Public Education,'" *Boston Review*, 24 (December 1999/January 2000), 12–13.
20. "A Mole in the Archives," *Pennsylvania Legacies*, 1 (2001), 27–29.
21. "Stop Burying our History," [with Randall Miller]. *Philadelphia Inquirer*, March 23, 2002.
22. "Slavery's Foe at Last [Benjamin Franklin]: Learning to be an Abolitionist," *Time Magazine*, July 7, 2003, p. 58.
23. "Reflections on James Lemon's *Best Poor Man's Country*," *Lancaster County Historical Journal*, forthcoming.
24. "We Need to Learn More About Our Colorful Past," with Maurice A. Barboza, *New York Times*, July 31, 2004, A27.
25. "Big Sister," *History News Network*, November , 2004.

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1. "Radicalism and the American Revolution," *Reviews in American History*, 1 (1973), pp. 75–81.

2. "Revolution on the Chesapeake," *Reviews in American History*, 2 (1974), pp. 373–78.
3. "Whither Indian History," *Journal of Ethnic Studies*, 4 (1976), pp. 69–76.
4. "Afro-American History in the Revolutionary Era," *Journal of Ethnic Studies*, 9 (1980), pp. 89–95.
5. "From Freedom to Bondage in Seventeenth-Century Virginia," *Reviews in American History*, 10 (1982), pp. 337–41.
6. "America's First Company Town," *Reviews in American History*, 12 (1984), pp. 193–97.
7. "Slavery, Black Resistance, and the American Revolution," *Georgia Historical Quarterly*, 77 (1993), pp. 62–70.
8. "American History on Videocassettes," *Pennsylvania Magazine of History and Biography*, 126 (2002).
9. Over 75 book reviews in *American Historical Review*, *Journal of American History*, *William and Mary Quarterly*, *Journal of Southern History*, *Pennsylvania Magazine of History and Biography*, *New York History*, *New-York Historical Society Quarterly*, *New England Quarterly*, *History Teacher*, *American Indian Quarterly*, *Reviews in American History*, *Industrial and Labor Relations Review*, *History Teacher*, *International Migration Review*, *Manuscripta*, *Journal of American Ethnic History*, *Radical History Review*, *Social History*, *Los Angeles Times*, *Philadelphia Inquirer*, *Journal of Ethnic Studies*, *Georgia Historical Quarterly*, *Pennsylvania History*, *African American Review*, *Arkansas Historical Quarterly*.

Professional Activities

Editorial Advisory Board, *Journal of Black Studies*, 1972–74.

Advisory Panel, Film and TV Programs Divisions, National Endowment for the Humanities, 1972–73

Faculty Advisory Committee, American Indian Studies Center, University of California, Los Angeles, 1973–92

Faculty Advisory Committee, Center for Afro-American Studies, University of California, Los Angeles 1983–87; 2005– .

Program Committee, Organization of American Historians, 1974–75

Consultant to Western Humanities Program, UCLA Extension, 1974–75

Member of the Council, Institute of Early American History and Culture, Williamsburg, Virginia, 1974–77, 1989–92

Board of Editors, *William and Mary Quarterly*, 1976–77, 1989–92

Chair, University of California Bicentennial Committee, 1975–76

Editorial Board, *American Indian Culture and Research Journal*, 1980–

Editorial Board, *American Quarterly*, 1981–84

Nominating Committee, Organization of American Historians, 1980–83

Frederick Jackson Turner Prize Committee, Organization of American Historians, 1980–81, 1995–96

Editorial Board, *Pennsylvania Magazine of History and Biography*, 1986–2007

Pulitzer Prize Jury for History, 1987

Los Angeles Times Prize Jury for History, 1988–90
 Executive Board, Organization of American Historians, 1988–91, 1992–98
 Skirball Institute on American Values, Advisory Committee, 1988–2003
 Nominating Committee, American Historical Association, 1989–91
 Guest Historian, “Finding Philadelphia’s Past: Visions and Revisions,” Historical Society of Pennsylvania permanent exhibit, 1989–1997
 Editorial Board, *Social History/Historie Sociale*, 1990–2005.
 Founding Member, National Council for History Education, 1990–2004); Vice-Chair, 1992–98; Executive Board, 1990–2004.
 Co-Director, National History Standards Project, 1992–96
 American Jewish Committee Delegation to Ukraine Ministry of Education, 1992
 President, Organization of American Historians, 1994–95
 Chair, Organization of American Historians-National Park Service Committee, 1995–2003
 Advisory Board, Society for History Education, 1995–
 Primary History Consultant, Schlessinger Video Productions Series in United States History, 1996–97, 2000–01
 Advisory Board, “Africa in America,” WGBH, Boston, MA, 1994–98
 Advisory Board, “Migration in World History,” WGBH-Northeastern University, 1995–98
 Board of Directors, People of America Foundation, 1996–2003
 Francis Parkman Prize Jury (chair), Society of American Historians, 1996–97
 Historical Consultant and Writer, “Lights of Liberty”[sound and light tour], Philadelphia, PA, 1998–2001
 Bancroft Prize for U. S. History Jury, 1999
 Advisory Board, Oregon Public Broadcasting, “American Passages,” A Series on American Literature, 2000–03
 Editorial Board, *A Common Place: An Uncommon Voice*, 2000–
 Project Advisor and Advisory Board Member, (Out)law & Order: Arts Education Project of the Los Angeles Unified School District, 2000–06
 Co-Director, Teaching American History Project, Los Angeles Unified School District, 2001–04
 Co-Director, Department of Education Teaching American History Project, Southern California Counties Consortium, 2001–04 , 2004–07, 2005–08
 Advisory Board, Oregon Public Broadcasting Series on World History, 2002–04

 Advisory Panel, Immigration and Naturalization Service Project to Rewrite the Citizenship Examination, 2002–04

 Co-Director, Department of Education Teaching American History Project, El Monte Unified School District, 2003–06

 National Advisory Council, Historical Society of Pennsylvania, 2004–

History Council, The College Board, 2005-08.

Director, Gilder-Lehrman/Evan Frankel Academy of American History, Benjamin Franklin High School, Highland Park, CA. 2005- .

Advisory Council and Lead Historian, Oregon Public Broadcasting Project on “Remaking American History,” 2003-05. 2006-08.

Advisory Board, Mother Bethel Foundation, Philadelphia, 2004-

Board of Scholars, American Revolution Center at Valley Forge, 2005-

Lead Historical Advisor, President’s House Project, Independence National Historical Park, Philadelphia, PA

Invited Lectures and Addresses

American Philosophical Society
Baylor University
Boston University
The British Academy, London
California State University, San Bernardino
California State University, Long Beach
California State University, Sacramento
California State University, Stanislaus
Chaminade University
Chester County (Pa.) Historical Society
Chicago Historical Society
Christ Church, Philadelphia
Claremont McKenna College
Coe College
Colby College
Colgate University
College of the Desert
Colonial Williamsburg
Colorado College
Duke University
East Carolina University
East Los Angeles Community College
Eastern Washington University
Eckard College
Fraunces Historic Tavern, New York City
Franklin and Marshall College

Glendale College
George Wright Society, Natl Park Service
Georgia College and State University
Guilford College
Harriton House, Bryn Mawr, Pa.
Harvard University
W. E. B. DuBois Institute, Harvard
Henry E. Huntington Library
Historical Society of Pennsylvania
Independence National Historical Park
Lehigh University
Lewis and Clark College
Loyola Marymount University
Los Angeles County Museum of Art
Los Angeles County Office of Education
Louisiana State University
Mesa Community College
Metropolitan State University
Millersville State University
Millsaps College
Minneapolis Museum of Art
Montana State University
Moravian College
New-York Historical Society
Occidental College
Old South Meeting House, Boston

Oregon State University
Pacific Palisades Historical Society
Pasadena City College
Portland State University
Princeton University
Rollins College
St. Catherine's College
Salt Lake Community College
San Diego Mesa College
San Diego State University
Santa Rosa Community College
Skidmore College
Smith College
Smithsonian Institution
Sonoma State University
St. Olaf College
Stanford University
Temple University
Toledo University
University of Arizona
University of British Columbia
University of California, Irvine
University of California, Riverside
University of California, San Diego
University of California, Santa Barbara
University of California, Santa Cruz

University of Colorado
University of Delaware
University of Idaho
University of Illinois, Chicago
University of Maine
University of Maryland
University of Montana
University of Nevada, Las Vegas
University of North Carolina, Chapel Hill
University of Oregon
University of Paris
University of Pennsylvania
University of Pittsburgh
University of Southern California
University of Texas, Austin
University of Texas, El Paso
University of Utah
University of Washington
University of Wisconsin, Madison
University of Wisconsin, Eau Claire
Utah Valley Community College
Washington State University
Wayne State University
West Chester University
Whitman College

GARY B. NASH, PH.D.

Data and Information Considered As Basis and Reasons for Opinions

Publications referred to in the report

My years of research and teaching

The Complaint in this case and the parties' briefs on the Motion to Dismiss

UC A-G Guide (http://www.ucop.edu/a-gGuide/ag/content/Guidetoa-gReqs_2007.pdf)

Report of Dr. Vitz, produced by Plaintiffs in this case, and the course syllabi mentioned in it

Transcript of the Deposition of Dr. James Given in this case

Textbooks:

- *United States History for Christian Schools*, Bob Jones University Press, 2001.
- *The Americans, A History of a People and a Nation* - McDougal, Littell Publishers
- *American Nation In the Modern Era*, Annotated Teacher's Edition, Holt, Rinehart, and Winston 2003
- *American Odyssey*, The United States in the 20th Century, Teacher's Wraparound Edition
- *American Voices: A History of the United States*, Glenview, IL: Scott Foresman, 1995.
- *United States History: In the Course of Human Events*, West Publishing Co., 1997
- *The United States in the 20th Century*, Glencoe/McGraw-Hill, 2002 edition

Copies Attached

Copies are attached of the following items, not publicly available or produced in discovery in this action:

- Appendix to report (Nash CV)

Documents to be provided within 3 days to Plaintiffs

Framework for History (The College Board, 2007), UC00274708-UC00274713

Compensation

The compensation to be paid for work on this report, deposition testimony, and trial testimony is \$250 per hour.

Testimony in Other Cases

None in the preceding four years, at trial or by deposition.