

Depth Study A: Manifest Destiny and Early Expansion 1830–1880**SOURCE A**

Emigrants in a wagon train struggling through muddy conditions in Echo Canyon, Utah, as they traveled along the California Trail in 1866.

SOURCE B

Morning dawned gloomily enough. It seemed as if a waterspout was emptying its floods upon us. Our rainstorms at home were only gentle showers compared to this. The wind blew a hurricane. In this dreadful storm hundreds of cattle were lost, and some wagon trains were almost ruined; some lost half, while others had only one or two oxen left; for several days we met many persons who were searching for their cattle, unable to proceed. No situation can be worse than that of being left upon a broad prairie, hundreds of miles from aid, without means of travel. We found families, with women and helpless children, in this sad condition, and yet we were without means to give them relief.

An account of a journey overland to California in 1849 published in 1857.

SOURCE C

An emigrant family photographed by their wagons as they traveled along the Oregon Trail in the late 1860s.

SOURCE D

The first day's slow journey brought us to the Missouri River, over which we were ferried in the twilight, and our first campfire was lit in Indian territory. This spread in one unbroken, unnamed waste from the Missouri River to the borderline of California. This was the start of my terror. Around us in every direction were groups of Indians sitting, standing and on horseback, as many as two hundred in the camp. I had read and heard stories of their bloody deeds, the massacre of harmless white men, torturing helpless women, carrying away captive innocent babies. I felt my children the most precious in the world, and I lived in fear that first night. The Indians were friendly, of course, and swapped ponies for whisky and tobacco with the gathering bands of emigrants. My initial fears were eventually overcome.

Mrs. Luzena Walter remembers her journey along the Oregon Trail in 1849, which she made with her husband and two small children.

SOURCE E

“The Attack on an Emigrant Train” painted by Charles Wimar in 1856. Wimar painted this scene after hearing stories of wagon trains being attacked by Native Americans during their journey to California in 1849.

SOURCE F

The hardships of the overland route to California are unimaginable. Care and suspense, pained anxiety, fear of losing animals and fear of being left in the mountains to starve and freeze to death due to hostile weather, and a thousand things which no one thinks of until on the way. These are things of which I may write and you may read, but are nothing to the reality.

A reflection by John Lloyd Stephens who traveled along the California Trail in 1849.

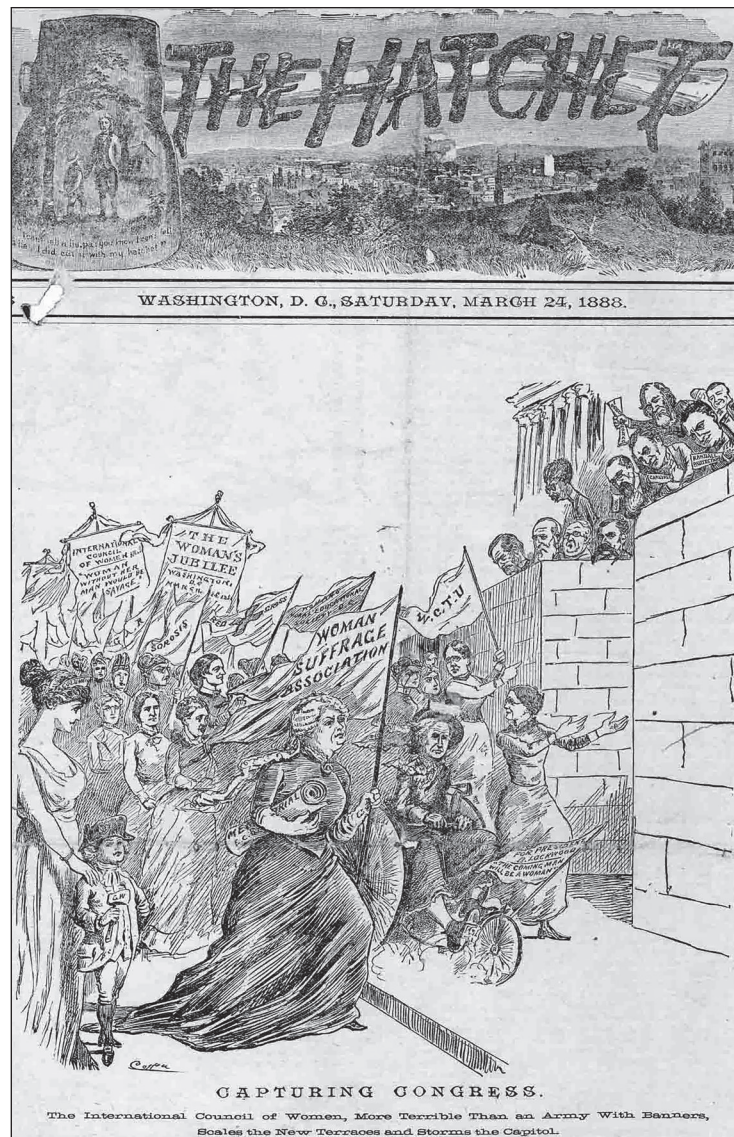
SOURCE G

According to official estimates 34 000 people died on the westward trails between 1840 and 1860. The Plains and mountains tested the pioneers in quite different ways. On the Plains, the wagons crawled along covering perhaps 12 miles a day. The pioneers faced sandstorms and rains, hunger and thirst, quicksand and swollen rivers, stampeding buffalo and, sometimes, hostile Native Americans. There was, too, another enemy – disease. The three biggest killer diseases were cholera, typhoid fever and dysentery.

From a history book published in 1988.

Depth Study B: The Women's Suffrage Movement 1866–1920

SOURCE A



The front page of a Washington, D.C. newspaper, published March, 1888. It relates to the first meeting of the “National Council of Women” at which Frances Willard was elected president.

Both Willard and Susan B. Anthony are shown in the foreground.

SOURCE B

I am no longer in favor of an alliance with the Prohibition movement. Miss Willard and her group are the most dangerous enemies of our cause, because although they educate women, they put them in opposition to men in order to change their habits. And men will not submit to this. I never before recognized the need for personal liberty, even when that liberty may be harmful to others.

Excerpt from a letter written by Henry Blackwell to Lucy Stone on July 29, 1889.

SOURCE C

When our committee filed into the great hall that day, the gentlemen and lady members marched arm in arm to the platform. Everyone felt the hour had come when our candidate, James Black, was to declare he was in favor of prohibition and women's suffrage. This would be the final stage of the war upon King Alcohol, the most relentless enemy of women in the home.

Frances Willard, writing of events leading to the Prohibition Party's endorsement of women's suffrage as part of its party platform in 1888.
James Black was the Prohibition Party's first nominee for the presidency.

SOURCE D

The WCTU, I think is doing its very best. It has made a great deal of progress. And there has been a great deal to contend with. At first they did not support the idea of suffrage, but in only three years they are now ready to debate this subject. Don't let us condemn, but give them time. As to whether you should join the temperance movement, I cannot advise. To me the suffrage work is so important and will lift all women to a position where they can work for temperance and every other good thing. Miss Frances Willard is coming on grandly. I rejoice in her every day, but the focus must always be on suffrage.

Excerpt from a letter written by Lucy Stone, one of the leaders of the American Woman Suffrage Association (AWSA), to Cornelia Collins on November 29, 1876. Collins had sought advice on whether or not to join the recently formed Woman's Christian Temperance Union (WCTU).

SOURCE E

My Dear Frances Willard,

I saw in the newspapers a few days ago, that you had spoken out in support of suffrage as a power to help the campaign for temperance and thought I should send a note of cheer to you at this moment.

I know that declaring yourself a supporter of suffrage has brought both praise and hostility; you should remember that new blessings are showering down upon your soul, no matter how many of the mean, timid and short-sighted individuals send you words of disapproval. Now you must go forward and the Red Sea will open for you to pass through. I wish I could meet with you and make you feel my gladness, not only for your sake personally, but for the cause of temperance and women.

Excerpt from a letter written by Susan B Anthony to Frances Willard on September 18, 1876. Willard had delivered a speech at the annual convention of the WCTU in which she called for female suffrage for issues touching the home – temperance and education.

SOURCE F

Many people have said that as president of the National American Woman Suffrage Association, Mrs. [Elizabeth] Stanton leads one large army of women, and I lead another army based on faith. However, I look forward to the day that although we hold different views, we can join hands in loyal comradeship. I have great respect for Mrs Stanton, whose voice rang out over the nation for women's rights, when I was a girl living on a prairie farm.

Address delivered by Frances Willard,
president of the Women's National Council of the United States (founded 1888),
at its annual meeting in Washington in February 1891.

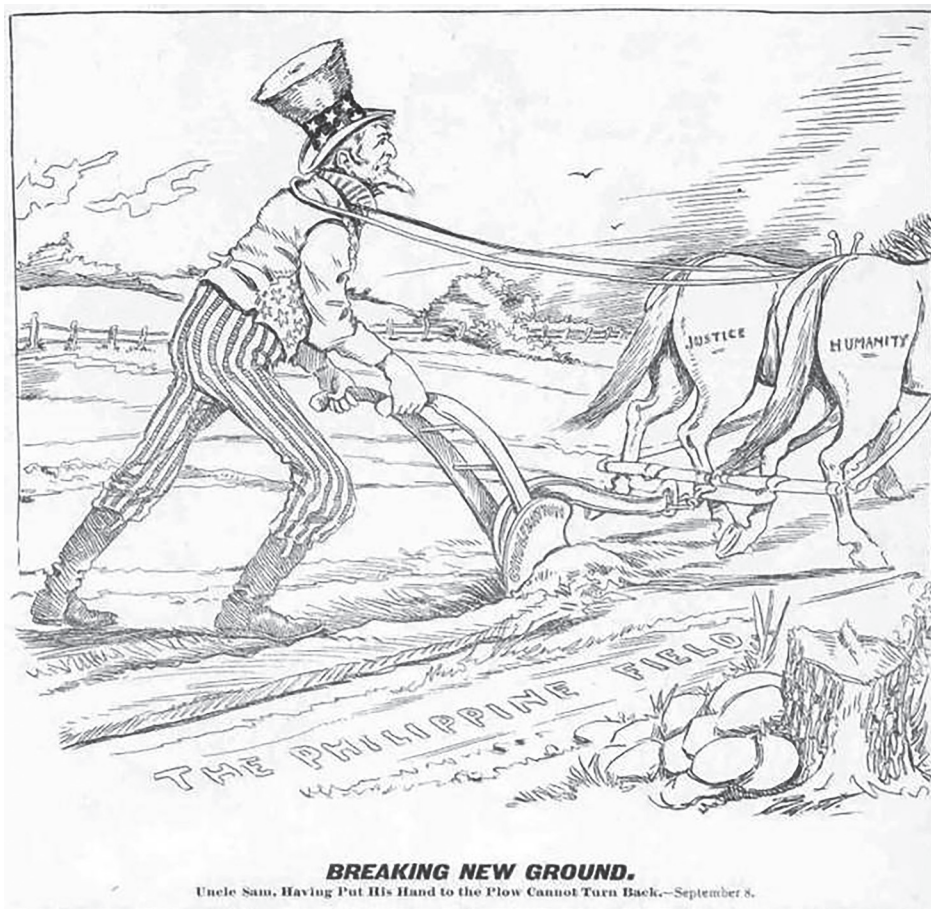
SOURCE G

By the end of the century the WCTU was a substantial political force in the United States, and its membership was well-trained in the art and craft of politics. The WCTU succeeded in making women's suffrage respectable in mainstream society, and contributed substantially to the eventual passage of female suffrage. The success of the WCTU was mainly due to the efforts of Frances Willard.

From a history book published in 1997.

Depth Study C: The United States and the World 1880–1917

SOURCE A



A cartoon which appeared in the *Minneapolis Journal* in September 1898. It bears the caption: “Breaking New Ground. Uncle Sam, Having Put His Hand to the Plow Cannot Turn Back.”

SOURCE B

We have pacified many thousands of the Filipinos and buried them. We have destroyed their fields, burned their villages, and made their widows and orphans homeless. We have exiled many of their political leaders and we have forced our lifestyle upon the remaining population by the use of the musket. We have hoisted our protecting flag over the land obtained by robbery. And so, by the Will of God, the government says we are a World Power.

Mark Twain, a popular American writer and vice-president of the Anti-Imperialist League, commenting on America’s involvement in the war in the Philippines which started in 1898.

SOURCE C



A cartoon which appeared in the *Judge* magazine in May 1900. It relates to the 1900 presidential election and shows Democratic presidential candidate William Jennings Bryan (holding the axe) and the incumbent Republican candidate William McKinley (raising the flag).

The caption reads: "Take your choice – Do you want a man, who, having raised the stars and stripes in our new possessions, will maintain them with dignity; or a man who will cut down 'Old Glory' and make us a laughing stock of the world?"

SOURCE D

When I realized that the Philippines had dropped into our laps, I confess I did not know what to do with them. I walked the floor of the White House night after night until one night it came to me:

1. That we could not give them back to Spain – that would be cowardly and dishonorable.
2. That we could not turn them over to France and Germany – our commercial rivals.
3. That we could not leave them to themselves – they were unfit for self-government.
4. That there was nothing left for us to do but take them all, to educate the Filipinos and uplift and civilize and Christianize them.

And then I went to bed and went to sleep and slept soundly. The next day I ordered the Philippines to be placed on the map of the United States.

Excerpt from a speech delivered by President McKinley at a meeting of Christian missionary leaders on November 21, 1899.

SOURCE E

We must be careful about our actions in the Philippines. We cannot keep the Philippines as a permanent colony without going against our national beliefs. Whatever power we have over these islands is only by “right of conquest.” But Americans do not believe in conquest. The right of conquest is no different than the right the highwayman uses to steal the traveler’s purse. If we stay in the Philippines “by right of conquest” we will become a national highwayman. We will also become caught up in the whirlpool of European jealousies and entanglements for years to come. We are told that America must take her place among the nations. What is her place? It is not to copy the methods and actions of European powers, but to show the world the possibilities and achievements of self-government.

Extract from the editorial comment of Herbert Welch, an anti-imperialist who was editor of the *City and State* newspaper, 1898.

SOURCE F

We propose to work to defeat any person or party that stands for the oppression of any people. We shall oppose for re-election all who in the White House or in Congress betray American liberty in pursuit of un-American ends. We agree with Abraham Lincoln that “No man is good enough to govern another man without his consent.” When the white man governs himself that is self-government, but when he governs himself and also governs another man, that is more than self-government, that is despotism.

An address delivered by Carl Schurz at the Anti-Imperialist League Conference, held in Chicago in October 1899.

SOURCE G

Victory in the Spanish–American War transformed the United States, a former colony, into an imperial power. Many Americans saw this development as a natural part of the nation’s “Manifest Destiny,” the belief that the expansion of the United States was both right and inevitable. However, opposition to this new role also existed. In June 1898, the American Anti-Imperialist League was formed to fight annexation of the Philippines.

From a history textbook published in 2010.

Depth Study D: American Society and Popular Culture c.1920–1970

SOURCE A



Women marching and protesting on the streets of New York City, 1968.

SOURCE B

We, men and women, who have founded the National Organization for Women believe that the time has come for a new movement toward true equality for all women in America. This will mean a fully equal partnership of the sexes, and will be part of the worldwide revolution of human rights now taking place across the world.

We believe the time has come to move beyond argument and discussion over the status of women. The time has come to confront, with concrete action, the conditions that now prevent women from enjoying equality of opportunity and freedom, which is their right, as individual Americans, and as human beings.

The "Statement of Purpose" which was issued at the foundation launch of the National Organization for Women (NOW) in June 1966.

SOURCE C

There was no activism to support the cause of women's rights when I wrote *Feminine Mystique* in 1963. But I realized that it was not enough just to write a book. There had to be social change. And I remember somewhere in that period coming off an airplane and some guy was carrying a sign. It said "The first step in revolution is awareness." Well, I did the awareness with the *Feminine Mystique*. But then there had to be organization and there had to be a movement. And I helped organize NOW, the National Organization for Women and the National Women's Political Caucus.

Betty Friedan, feminist author and campaigner, being interviewed in a PBS TV documentary in 2001 about her involvement in the origins of the National Organization for Women (NOW).

SOURCE D

Before the establishment of the American Indian Movement (AIM), Indians were dispirited, defeated, and their culture was dying. People were ashamed to be Indian. You did not see young people taking part in traditional crafts, or performing the Sun Dance, or even speaking their native language. Then there was that spark at Alcatraz, and we took off. The occupation of Alcatraz helped to push Indian rights into the public consciousness. AIM laid the groundwork for the next stage in regaining our distinct identity and self-determination as a nation.

Russell Means, one of the founder leaders of the AIM, speaking in the 1970s about the influence of this organization in helping change attitudes towards Native Americans.

SOURCE E

As a Native American, I am not surprised with the thinking of the non-Indian. I was in Cleveland last year and got to talking with a non-Indian about American history. He said he was really sorry about what had happened to Indians, but that there was good reason for it. The continent had to be developed and he felt that Indians had stood in the way, and had to be moved. "After all," he remarked, "what did you do with the land when you had it?"

Vine Deloria, a Native American writing in the *Akwesasne Notes*, a newspaper set up in 1968 by Native Americans.

SOURCE F



A photograph showing some of a large group of Native Americans who landed on Alcatraz on November 20, 1969, and claimed it for the Indian nation.

SOURCE G

The 1960s was a time of reform and rebellion. The social movements had become front page news all over the nation. One of the most popular movements of the time was the civil rights movement, but there were many more movements such as the Mexican American Political Association (MAPA), anti-war protest groups, a number of feminist movements, and a series of student activist movements. The sixties also witnessed the rise of Native American activism with the emergence of the Red Power movement, which carried out acts of civil disobedience to attract attention to its cause. Newspapers, radio stations, and television networks elaborately expressed the demands of each movement, some more than others.

From a history textbook published in 2015.

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