

Cambridge IGCSE™

AMERICAN HISTORY (US)**0409/02**

Paper 2 Depth Study

May/June 2026

INSERT

1 hour 45 minutes

INFORMATION

- This insert contains all the sources referred to in the questions.
- You may annotate this insert and use the blank spaces for planning. **Do not write your answers** on the insert.



This document has **16** pages. Any blank pages are indicated.

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

A painting showing a river crossing on the Great Plains, 1867.

Source B

We continued up the creek, the road too bad to describe. We crossed the river 10 or 15 times, passing through tremendously high mountains, having to double our oxen teams. The worst road we have had so far. One hill was very bad for half a mile, the road at a steep incline and sloping. We camped at the head spring of Burnt River. The grazing was good. Distance traveled this day was only seven miles.

William T. Newby describing in his diary his journey in 1843 across the Rocky Mountains.

Source C

When the wagon train arrives in the territory of the hostile Native Americans, which commences at the Kansas river, and extends throughout the rest of the journey across the Plains, you are required to proceed with caution, especially in the country of the Pawnee, Sioux, Cheyenne, and Blackfeet. Whenever there is evidence of hostile Native Americans being in the vicinity of the wagon train, it is advisable to avoid a separation from the main body of the wagon train and to keep both advance and rearguards. If the guard discovers an approaching enemy, the safest course is to organize the wagons into a defensive position and form a corral, with both cattle and horses occupying the center.

Lansford W. Hastings writing in *The Emigrants Guide to Oregon and California* which was published in 1845. He had undertaken the journey to Oregon in 1842.

Source D

July 22 [1843]. Traveled six miles and camped by the river about noon and endeavored to find a ford. Several men sick in camp, afflicted with a kind of fever. Much discontent, and strong symptoms of mutiny. Some anxious to travel faster, some slower, some want to cross the river here, some want to go ahead, and some want to go any way but the right way. This will always be the difficulty with very different types of travelers making such journeys. In order to avoid this difficulty, and maintain good order in large wagon trains, the presence of military force is highly necessary.

Diary of the Emigration of 1843 by James W. Nesmith who undertook the journey to Oregon in that year.

Source E

The successful journey of our wagon train was due to this fact: "Safety was our motto" and no travel on Sunday unless it was actually necessary. Specific regulations of all camping arrangements were in full force, every man in his place, a certain line of work to perform and no shirking. Halting the train in early evening was strictly enforced so the cattle and horses could have ample time to eat their regular rations. Promptness was the keynote and contributed very largely to our successful and harmonious journey of six months. The crowning feature of all – "God was with us".

From the memoirs of Newton G. Finley who made the journey to California in 1852. He made these recollections seventy years later in 1922.

Source F



A nineteenth century illustration of a wagon train during a blizzard on the journey west.

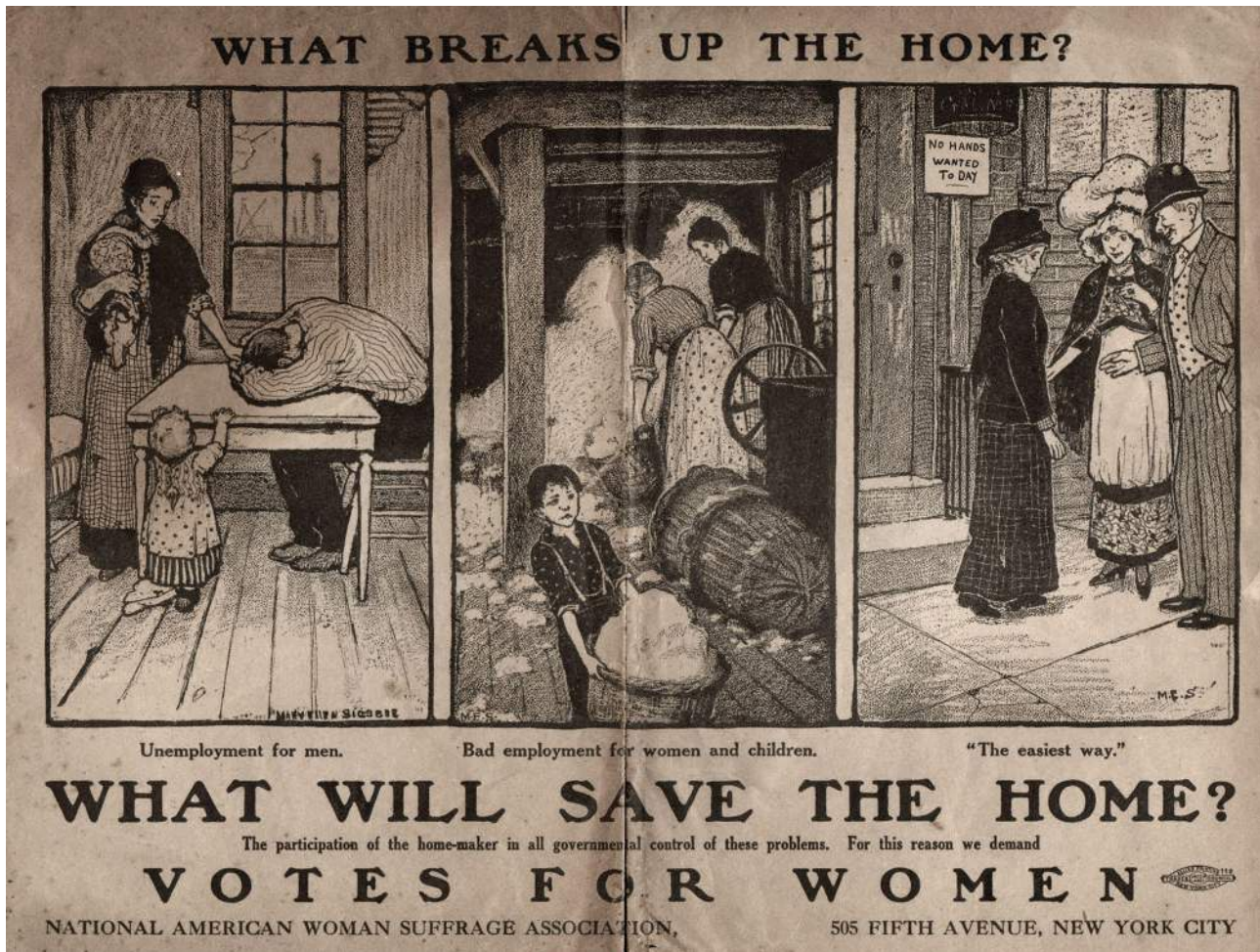
Source G

The journey west was extremely tough. The covered wagons the settlers traveled in often broke down on the rough trails. Even on the Plains they could only cover about 20 miles a day, and through the mountains progress was much slower. Food and water shortages, together with disease, especially cholera, meant many died along the way – around 34 000 in the period between 1840 and 1860. The journey from Independence to California or Oregon usually took over six months. It had to be completed by mid-November because heavy snowfalls made the mountains impassable in winter.

From a history book published in 2005.

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

Source A



A campaign poster produced by the National American Woman Suffrage Association in 1917.

Source B

What we want is not just for the good of women, it is for the good of all the people. It is for this reason that the working woman facing the hard facts of life and having to fight her war, has come to the conclusion that you men in politics are not leaders, you just follow what you think is the next step on the ladder. We want you to understand that the next step in politics, the next step in democracy, is to give the women of your Nation the ballot. The 8000000 working women want the ballot, not as a privilege but as a right. All the other women ought to have it, but we working women must have it.

Leonora O'Reilly speaking to the Senate Committee on Woman Suffrage in March 1912. O'Reilly was a trade union organizer and member of the female branch of the Knights of Labor.

Source C

It might seem a wicked lie to criticize the Republican Party, a Party that has done so much in freeing the slaves. But the truth must be told that it is a disgrace to the Republican Party that its leaders selfishly and meanly defeated the woman suffrage amendment in Kansas this year. As the time of the election drew near, those political leaders who had been relied upon as friends of the cause were silent, but other leaders were active in their opposition. The Republican Central Committee issued a circular for the purpose of preventing loyal Republicans from voting for woman suffrage. Charles Langston, the African American orator, added his bitter words to make the path a little harder for women – women who had spent years in pleading the cause of African American men.

A leading suffragist, Olympia Brown, writing in a letter to Susan B. Anthony following defeat for women in the Kansas suffrage referendum held in November 1867.

Source D

I cannot sign the petition you send me which calls for the enfranchisement of women at the same time as the enfranchisement of the African American man. The removal of the political disabilities of race is my first desire – of sex, my second. If put on the same level neither will be soon accomplished. The vote for African American men will very soon be achieved, if not hampered by demands for women's suffrage, and its success will prepare the way for the eventual accomplishment of votes for women.

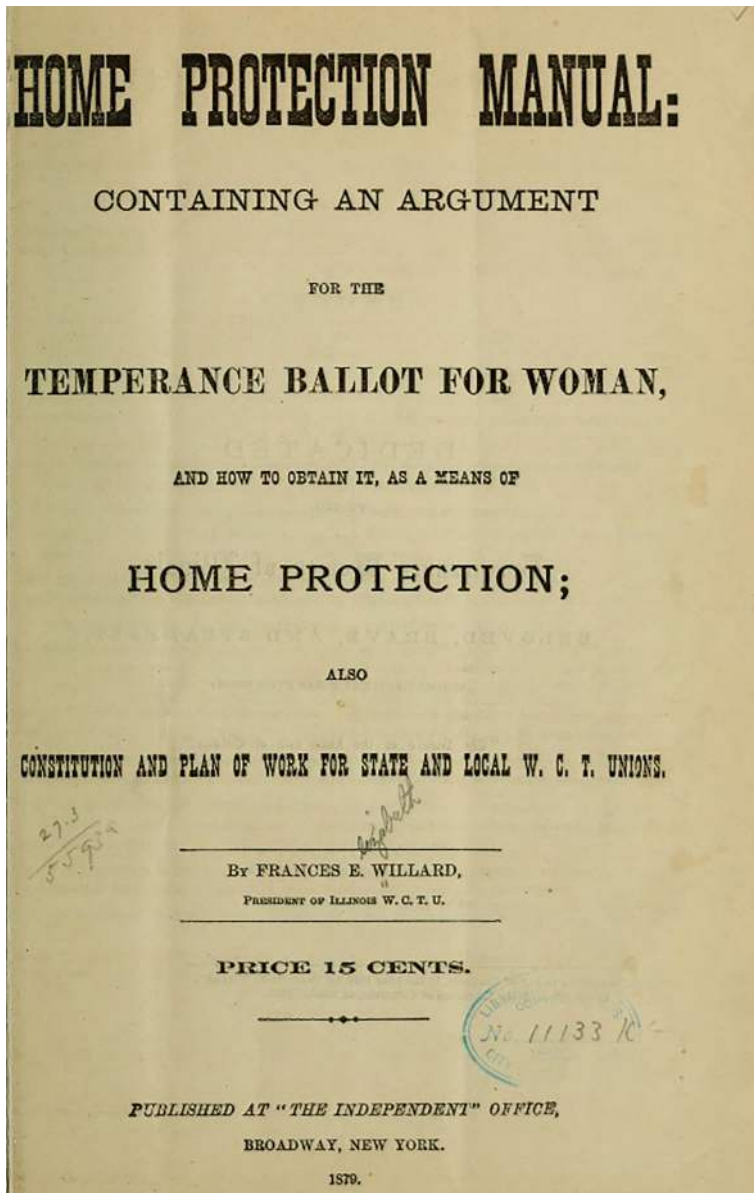
Gerrit Smith writing in a letter to Susan B. Anthony in December 1868. Smith was a Republican member of the House of Representatives who campaigned for the rights of African Americans.

Source E

Mr. Smith refuses to sign the petition because he thinks to press the broader question of “universal suffrage” would defeat the partial one of “manhood suffrage”. In other words, to demand protection for woman against her oppressors, would jeopardize the African American man's chance of securing protection against his oppressors. If it is a question of precedence, on what principle of justice should women give up their right of enfranchisement to the African American? If men cannot be trusted to legislate for their own sex, how can they legislate for the opposite sex, of whose wants and needs they know nothing?

Elizabeth Cady Stanton responding to Gerrit Smith's letter. It was printed in the *Revolution* newspaper in January 1869.

Source F



The front cover of the *Home Protection Manual* written by Frances Willard in 1879, in which she argued that obtaining the vote for women would enable them to vote on temperance issues. Willard was the leader of the Woman's Christian Temperance Union.

Source G

From the 1870s onwards Susan B. Anthony attempted to build bridges with as many organizations as she could to win support for woman suffrage. They included the Women's Division of the Knights of Labor, the Ladies of the Grand Army of the Republic, the Daughters of the American Revolution, and the National Association of Colored Women. Most success, however, was achieved in working co-operatively with the Woman's Christian Temperance Union which, in 1882, agreed to support woman suffrage.

From a history textbook published in 1999.

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

Source A



A cartoon from 1896 captioned “Keep off! The Monroe Doctrine must be respected.”

Source B

About ten o'clock the most horrible noise began in the southern part of the city, just on the opposite side of the city wall. It was a horde of Boxers going through their rites, burning incense, crying “Kill the foreign devils!” They shouted insults against Christians. There may have been from twenty to fifty thousand voices swelling that mad tumult. After two or three hours the noise suddenly ceased. The Boxers in their indiscriminate pillaging had attacked and looted property owned by foreigners.

An account of the siege of Peking* by the Boxers on June 15, 1900, written by an American Professor who worked at the American College in Peking.

*Peking is now known as Beijing.

Source C

American commerce was first colonial, is now national, and must become international. In the current economic depression, the importance of our exports has been brought home to our people. During the past four years, if it had not been for the sustaining power of foreign orders, many factories would have been forced to close, throwing laborers out of work at a time when they would have been unable to obtain other employment. We cannot remain wholly dependent for our active industrial life upon home demand. The markets of the world are open to us, ready to absorb the surplus products of our manufacturing capacity. The only way out of our current depression is through commerce with all the world.

Charles R. Flint, President of the American Clipper Ship Line, writing in *The Forum*, a magazine specializing in politics and economics, in May 1897.

Source D

The US Government has the sincere desire that the interests of its citizens may not be prejudiced through the treatment of any of the controlling powers within their so-called "spheres of interest" in China. Our hope is to retain there an open market for the commerce of the world, remove dangerous sources of international irritation, and secure administrative reforms in Peking which are so urgently needed. The present moment seems opportune to announce the desire of the United States to make a formal declaration, in line with declarations from other powers, of securing a "sphere of influence" in China.

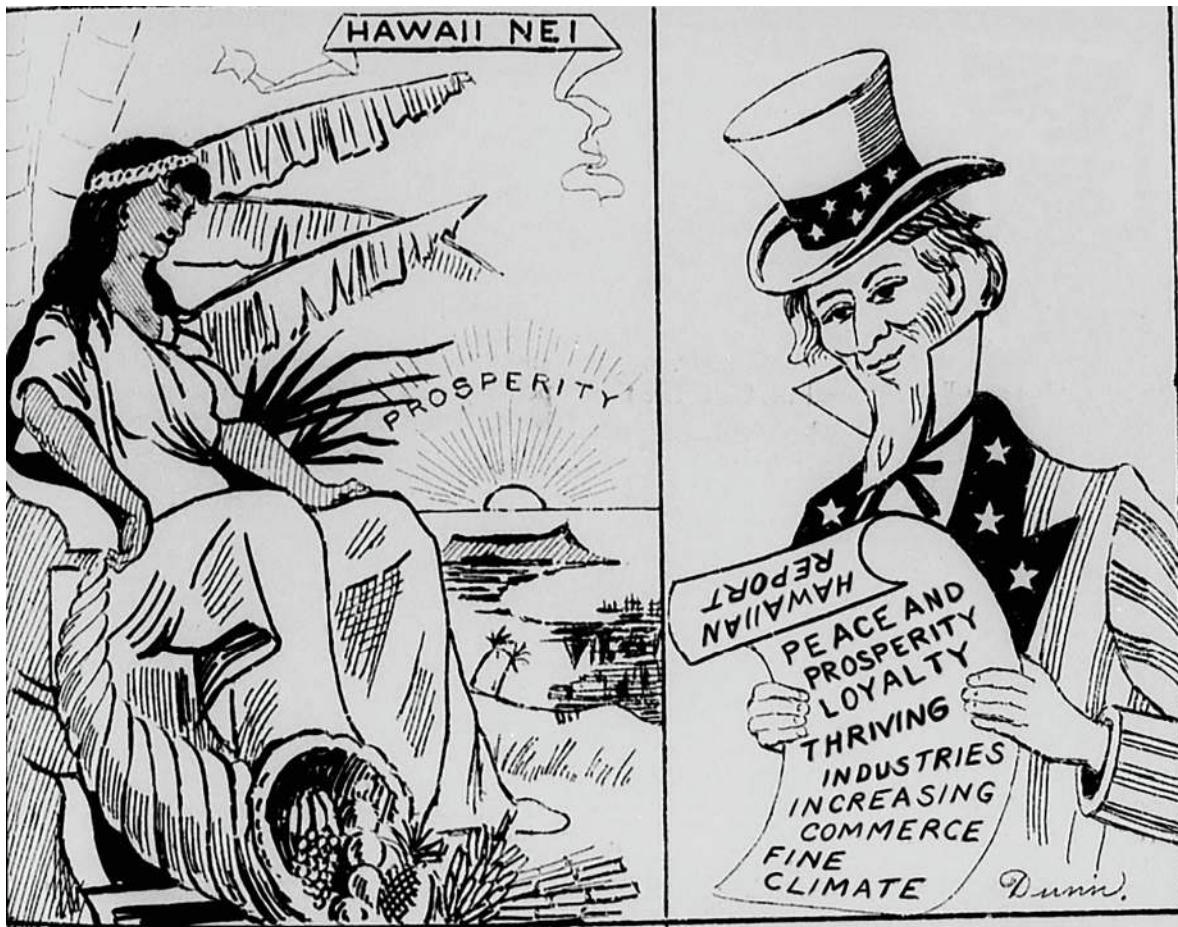
Extract from an "Open Door Note" sent by John Hay, US Secretary of State, on September 6, 1899, to each of the foreign powers involved in China.

Source E

Our Empire is now laboring under great difficulties, which are becoming daily more serious. The various foreign powers look with greedy desire at our land, hustling each other in their efforts to be the first to seize our territories. It is our special command, therefore, that the whole Empire must unite forces and act together to fight for the preservation of their homes and native soil from the advances of the foreign aggressor. Let no one think of making peace, but let each strive to preserve his ancestral home and graves from destruction by the ruthless hands of the invader. Let these words be made known to each and all within our Empire.

A secret order of the Empress Dowager of China issued to all Governors, Generals and Provincial Commanders on November 21, 1899.

Source F



A contemporary cartoon suggesting the reasons for the US annexation of Hawaii in 1898.

Source G

With a belief in Social Darwinism, many Americans believed that their nation would inevitably weaken and die if it failed to compete vigorously with other world powers which were expanding their colonial possessions. Also, with the “closing of the frontier” by the 1890s, many Americans came to view foreign territories as the next “frontier”. A combination of economic and political ideas convinced many Americans that their nation’s future lay in global activity and territorial expansion, and in protecting American interests and its citizens working overseas.

From a history textbook published in 2014.

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

Source A

Enjoy Florida Sunshine During the Winter Months Farm Workers

Men and Women between ages 18 and 60 years of age.

Can procure steady employment until spring, harvesting Sugar Cane on the Plantations of the UNITED STATES SUGAR CORPORATION, At Azucar and Clewiston Florida.

GOOD WAGES

GOOD LIVING CONDITIONS

**FREE TRANSPORTATION and MEALS To
FLORIDA**

Cash Issued Every Day

**Free House Rent, Recreation, and
Medical Attention.**

A poster issued by the US Employment Service in the early 1950s which was circulated in Mexico and Caribbean countries.

Source B

We, the concerned Indian American residents of the Des Moines region of Iowa, organize to upgrade the conditions in which the Indian lives, and to improve the stereotyped image of the Indian American both on and off reservations. Our main objectives are to broaden opportunities for the Indian American in order that he, as a Sovereign Citizen of the United States, as well as an equal part of Humanity, may enjoy his rights according to the Creed of this Nation. We, the concerned Indian Americans, to be known as the American Indian Movement (AIM) of Des Moines, Iowa, do set as our objectives to establish a program to better the Indian housing problem, to help the Indian youth and to improve opportunities for education and to establish a program for employment of Indian Americans.

A statement of aims issued by the Des Moines branch of the American Indian Movement in 1968.

Source C

I come here today to congratulate all of you, you who are locked with Cesar Chavez in the struggle for justice for the farmworker, and the struggle for justice for the Spanish-speaking American. I come here today to honor you for the long and patient commitment you have made to this great struggle for justice. And I come here to say that we will fight together to achieve for you the hopes of every American – decent wages, decent housing, decent schooling, a chance for yourselves and your children. You stand for justice, and I am proud to stand with you.

Part of a speech given by Senator Robert F. Kennedy during a visit to Delano, California, in March 1968, three years into the grape pickers' strike organized by the National Farm Workers Association led by Cesar Chavez.

Source D

The ideal woman is a thirty-two-year-old pretty suburban housewife, mother of four, who had married at the age of sixteen. She is an excellent wife, mother, hostess, volunteer, and home manager who makes her own clothes, and hosts dozens of dinner parties each year. She sings in the church choir, works with the school PTA and Campfire Girls, and is devoted to her husband. In her daily round she attends club or charity meetings, drives the children to school, does the weekly grocery shopping, makes ceramics and is planning to study French. Of all the accomplishments of the American woman, the one she brings off with the most spectacular success is having babies.

A conservative description of an "ideal" woman which appeared in *Life* magazine in 1956.

Source E

We believe the time has come to move beyond the abstract discussion over the status and special nature of women which has raged in America in recent years. The time has come to confront, with firm action, the conditions that now prevent women from enjoying the equality of opportunity and freedom of choice which is their right, as individual Americans, and as human beings. NOW is dedicated to the idea that women, first and foremost, are human beings, who like all other people in our society, must have the chance to develop their fullest human potential. We believe that women can achieve such equality only by fully accepting the challenges and responsibilities they share with all other people in our society, as part of normal decision-making in American political, economic and social life.

The "Statement of Purpose" issued by the newly formed National Organization for Women [NOW] in 1966.

Source F

President Johnson signing the Indian Civil Rights Act in April 1968. The act granted Native Americans many civil rights they had been fighting for.

Source G

After little movement in the 1950s, the decade of the 1960s saw the fight for civil rights take on a more proactive approach. Mexican Americans, Native Americans and other groups began to adopt a more nationalist stance, demanding their rights. Nationalism stressed the creation of political and economic power in communities of color, the celebration of racial heritage and the rejection of white cultural standards. Women also became more politically active, campaigning for equality and fair opportunities.

From a history book published in 2014.

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