



GCE AS/A LEVEL

2100U70-1



S25-2100U70-1

MONDAY, 19 MAY 2025 – AFTERNOON

HISTORY – AS unit 2

DEPTH STUDY 7

The crisis of the American republic c.1840–1877

**Part 1: Sectional differences and the road to civil war
c.1840–1861**

1 hour 45 minutes

ADDITIONAL MATERIALS

A WJEC pink 16-page answer booklet.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen. Do not use gel pen or correction fluid.

Answer **both** questions.

Write your answers in the separate answer booklet provided, following the instructions on the front of the answer booklet.

Use both sides of the paper. Write only within the white areas of the booklet.

Write the question number in the two boxes in the left-hand margin at the start of each answer,

for example

0	1
---	---

.

Leave at least two line spaces between each answer.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question.

You are advised to spend approximately 50 minutes on each question.

The sources used in this examination paper may have been amended, adapted or abridged from the stated published work in order to make the wording more accessible.

The sources may include words that are no longer in common use and are now regarded as derogatory terminology. Their inclusion reflects the time and place of the original version of these sources.

Answer **both** questions.

0	1
---	---

Using your understanding of the historical context, assess the value of these three sources to an historian studying the abolitionist movement between 1850 and 1860.

[30]

Source A

Theodore Kaufmann, a German artist painting in New York, depicts people who had once been enslaved being pursued and shot at by “slave catchers” in an illustration from the pro-abolitionist print *Effects of the Fugitive Slave Law* (September 1850)



Source B

John Brown, an abolitionist, in a speech to the court at his trial in Charles Town, Virginia, after being found guilty of treason (2 November 1859)

This court acknowledges, I suppose, the validity of the law of God. I see a book here which I suppose to be the Bible, or at least the New Testament. This book teaches me that whatsoever men can do to me, I can also do to them. It teaches me, further, to remember those that are in chains, as if I was kept in chains with them. I endeavoured to act up to that instruction. I believe that to have interfered as I have done – as I have always freely admitted I have done – on behalf of the despised poor was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life and mingle my blood with the blood of my children and with the blood of millions in this slave country, whose rights are disregarded by wicked, cruel, and unjust laws, I submit. So let it be done!

Source C H Ford Douglas, a notable abolitionist and formerly an enslaved man, in his speech to the Massachusetts Anti-Slavery Society, “I Do Not Believe in the Anti-Slavery of Abraham Lincoln”, published in *The Liberator*, an abolitionist newspaper (July 1860)

I know Abraham Lincoln, and I know something about his anti-slavery. I know the Republicans do not like this kind of talk, because, while they are willing to steal our thunder, they are unwilling to submit to the conditions imposed upon that party that assumes to be anti-slavery. They say that they cannot go as fast as you anti-slavery men go in this matter; that they cannot afford to be uncompromisingly honest, or so radical as you Garrisonians [supporters of William Lloyd Garrison]; that they want to take time; that they want to do the work gradually. They say, “We must not be in too great a hurry to overthrow slavery; at least, we must take half a loaf, we cannot get the whole.” Now, my friends, I believe that the very best way to overthrow slavery in this country is to occupy the highest possible anti-slavery ground by getting ourselves elected.

0	2
---	---

Historians have made different interpretations about **the institution of slavery**. Analyse and evaluate the two interpretations together with your understanding of the historical debate to answer the following question:

How valid is the view that slavery was primarily an economic institution in the US before the Civil War?

[30]

Interpretation 1 Jill Lepore, in this extract from her book *These Truths – a History of the United States* (2018), presents an interpretation that suggests that slavery was an economic institution.

The first factories ... weren't in buildings housing machines powered by steam, they were outdoors in the sugarcane fields of the Carolinas and in the tobacco fields of Virginia. Slavery was a kind of experiment, designed to save the cost of labour by turning human beings into machines. ... [This] divided the American economy into two: an industrial North and an agricultural South. ... Slavery wasn't an aberration in an industrialising economy; slavery was its engine. Factories had mechanical slaves; plantations had human slaves. The power of machines was measured by horsepower, the power of slaves by hand power.

Interpretation 2 Steven Hahn, in this extract from his book *A Nation Without Borders: The United States and its World in an Age of Civil Wars, 1830–1910* (2016), presents an interpretation that suggests that the institution of slavery was preserved for political reasons.

Slaveholders had long been vigilant, not only about protecting their interests and ways of life, but also about expanding their power. How else to explain the remarkable success they had in fashioning a constitution that gave slavery a legal basis in every corner of the United States through the fugitive slave laws, and rewarded slaveholders with more political representation than any other group of Americans. ... Slavery's defenders argued that slavery was the necessary basis of a republic and the best means of excluding those not fit to participate.

END OF PAPER