

HOW JEWS BECAME WHITE

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The American nation was founded and developed by the Nordic race, but if a few more million members of the Alpine, Mediterranean and Semitic races are poured among us, the result must inevitably be a hybrid race of people as worthless and futile as the good-for-nothing mongrels of Central America and Southeastern Europe.

—KENNETH ROBERTS, QTD. IN CARLSON AND COLBURN 1972:312

It is clear that Kenneth Roberts did not think of my ancestors as white like him. The late nineteenth and early decades of the twentieth centuries saw a steady stream of warnings by scientists, policymakers, and the popular press that "mongrelization" of the Nordic or Anglo-Saxon race—the real Americans—by inferior European races (as well as inferior non-European ones) was destroying the fabric of the nation. I continue to be surprised to read that America did not always regard its immigrant European workers as white, that they thought people from different nations were biologically different. My parents, who are first-generation U.S.-born Eastern European Jews, are not surprised. They expect anti-Semitism to be a part of the fabric of daily life, much as I expect racism to be part of it. They came of age in a Jewish world in the 1920s and 1930s at the peak of anti-Semitism in the United States (Gerber 1986). They are proud of their upward mobility and think of themselves as pulling themselves up by their own bootstraps. I grew up during the 1950s in the Euroethnic New York suburb of Valley Stream where Jews were simply one kind of white folks and where ethnicity meant little more to my generation than food and family heritage. Part of my famlilized ethnic heritage was the belief that Jews were smart and that our success was the result of our own efforts and abilities, reinforced by a culture that valued sticking together, hard work, education, and deferred gratification. Today, this belief in a Jewish version of Horatio Alger has become an entry point for racism by some mainstream Jewish organizations against African Americans especially, and for their opposition to affirmative action for people of color (Gordon 1964; Sowell 1981; Steinberg 1989: chap. 3).

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It is certainly true that the United States has a history of anti-Semitism and of beliefs that Jews were members of an inferior race. But Jews were hardly alone. American anti-Semitism was part of a broader pattern of late-nineteenth-century racism against all southern and eastern European immigrants, as well as against Asian immigrants. These views justified all sorts of discriminatory treatment including closing the doors to immigration from Europe and Asia in the 1920s.¹ This picture changed radically after World War II. Suddenly the same folks who promoted nativism and xenophobia were eager to believe that the Euro-origin people whom they had deported, reviled as members of inferior races, and prevented from immigrating only a few years earlier were now model middle-class white suburban citizens.

It was not an educational epiphany that made those in power change their hearts, their minds, and our race. Instead, it was the biggest and best affirmative action program in the history of our nation, and it was for Euro-males. There are similarities and differences in the ways each of the European immigrant groups became "whitened." I want to tell the story in a way that links anti-Semitism to other varieties of anti-European racism, because this foregrounds what Jews shared with other Euroimmigrants and shows changing notions of whiteness to be part of America's larger system of institutional racism.

EURORACES

The U.S. "discovery" that Europe had inferior and superior races came in response to the great waves of immigration from southern and eastern Europe in the late nineteenth century. Before that time, European immigrants—including Jews—had been largely assimilated into the white population. The twenty-three million European immigrants who came to work in U.S. cities after 1880 were too many and too concentrated to disperse and blend. Instead, they piled up in the country's most dilapidated urban areas, where they built new kinds of working-class ethnic communities. Since immigrants and their children made up more than 70 percent of the population of most of the country's largest cities, urban America came to take on a distinctly immigrant flavor. The golden age of industrialization in the United States was also the golden age of class struggle between the captains of the new industrial empires and the masses of manual workers whose labor made them rich. As the majority of mining and manufacturing workers, immigrants were visibly major players in these struggles (Higham 1955:226; Steinberg 1989:36).²

The Red Scare of 1919 clearly linked anti-immigrant to anti-working-class sentiment—to the extent that the Seattle general strike of native-born workers was blamed on foreign agitators. The Red Scare was fueled by economic depression, a massive post-war strike wave, the Russian revolution, and a new wave of postwar immigration....

Not surprisingly, the belief in European races took root most deeply among the wealthy U.S.-born Protestant elite, who feared a hostile and seemingly unassimilable working class. By the end of the nineteenth century, Senator Henry Cabot Lodge pressed Congress to cut off immigration to the United States; Teddy Roosevelt raised the alarm of "race suicide" and took Anglo-Saxon women to task for allowing "native" stock to be outbred by inferior immigrants. In the twentieth century, these fears gained a great deal of social legitimacy thanks to the efforts of an influential network of aristocrats and scientists who developed theories of eugenics—breeding for a "better" humanity—and scientific racism. Key to these efforts was Madison Grant's influential *Passing of the Great Race* in which he shared his discovery that there were three or four major European races ranging from the superior Nordics of northwestern Europe to the interior southern and eastern races of Alpines, Mediterraneans, and, worst of all, Jews, who seem to be everywhere in his native New York City. Grant's nightmare was race mixing among Europeans. For him, "the cross between any of the three European races and a Jew is a Jew" (qtd. in Higham 1955:156). He didn't have good things to say about Alpine or Mediterranean "races" either. For Grant, race and class were interwoven: the upper class was racially pure Nordic, and the lower classes came from the lower races.

Far from being on the fringe, Grant's views resonated with those of the nonimmigrant middle class. A *New York Times* reporter wrote of his visit to the Lower East Side:

This neighborhood, peopled almost entirely by the people who claim to have been driven from Poland and Russia, is the eyesore of New York and perhaps the filthiest place on the western continent. It is impossible for a Christian to live there because he will be driven out, either by blows or the dirt and stench. Cleanliness is an unknown quantity to these people. They cannot be lifted up to a higher plane because they do not want to be. If the cholera should ever get among these people, they would scatter its germs as a sower does grain (qtd. in Schoener 1967:58).³

Such views were well within the mainstream of the early-twentieth-century scientific community. Grant and eugenicist Charles B. Davenport organized the Galton Society in 1918 in order to foster research and to otherwise promote eugenics and immigration restriction.⁴ . . .

By the 1920s, scientific racism sanctified the notion that real Americans were white and real whites came from northwest Europe. Racism animated laws excluding and expelling Chinese in 1882, and then closing the door to immigration by virtually all Asians and most Europeans in 1924 (Saxon 1971, 1990). Northwestern European ancestry as a requisite for whiteness was set in legal concrete when the Supreme Court denied Bhagat Singh Thind the right to become a naturalized citizen under a 1790 federal law that allowed

whites the right to become naturalized citizens. Thind argued that East Indians were the real Aryans and Caucasians, and therefore white. The Court countered that the United States only wanted blond Aryans and Caucasians, "that the blond Scandinavian and the brown Hindu have a common ancestor in the dim reaches of antiquity, but the average man knows perfectly well that there are unmistakable and profound differences between them today" (Takaki 1989:298–299). A narrowly defined white, Christian race was also built into the 1705 Virginia "Act concerning servants and slaves." This statute stated "that no Negroes, mulattos and Indians or other infidels or Jews, Moors, Mahometans or other infidels shall, at any time, purchase any Christian servant, nor any other except of their own complexion" (Martyn 1979:111).⁵

The 1930 census added its voice, distinguishing not only immigrant from "native" whites, but also native whites of native white parentage, and native whites of immigrant (or mixed) parentage. In distinguishing immigrant (southern and eastern Europeans) from "native" (northwestern Europeans), the census reflected the racial distinctions of the eugenicist-inspired intelligence tests.⁶

Racism and anti-immigrant sentiment in general and anti-Semitism in particular flourished in higher education. Jews were the first of the Euroimmigrant groups to enter colleges in significant numbers, so it wasn't surprising that they faced the brunt of discrimination there.⁷ The Protestant elite complained that Jews were unwashed, uncouth, unrefined, loud, and pushy. Harvard University President A. Lawrence Lowell, who was also a vice president of the Immigration Restriction League, was openly opposed to Jews at Harvard. The Seven Sisters schools had a reputation for "flagrant discrimination." . . .

My parents' conclusion is that Jewish success, like their own, was the result of hard work and of placing a high value on education. They went to Brooklyn College during the Depression. My mother worked days and started school at night, and my father went during the day. Both their families encouraged them. More accurately, their families expected this effort from them. Everyone they knew was in the same boat, and their world was made up of Jews who advanced as they did. The picture of New York—where most Jews lived—seems to back them up. In 1920, Jews made up 80 percent of the students at New York's City College, 90 percent of Hunter College, and before World War I, 40 percent of private Columbia University. By 1934, Jews made up almost 24 percent of all law students nationally, and 56 percent of those in New York City. Still, more Jews became public school teachers, like my parents and their friends, than doctors or lawyers (Steinberg 1989:137, 227). Steinberg has debunked the myth that Jews advanced because of the cultural value placed on education. This is not to say that Jews did not advance. They did. "Jewish success in America was a matter of historical timing. . . . [T]here was a fortuitous match between the experience and skills of

Jewish immigrants, on the one hand, and the manpower needs and opportunity structures, on the other" (1989:103). Jews were the only ones among the southern and eastern European immigrants who came from urban, commercial, craft, and manufacturing backgrounds, not least of which was garment manufacturing. They entered the United States in New York, center of the nation's booming garment industry, soon came to dominate its skilled (male) and "unskilled" (female) jobs, and found it an industry amenable to low-capital entrepreneurship. As a result, Jews were the first of the new European immigrants to create a middle class of small businesspersons early in the twentieth century. Jewish educational advances followed this business success and depended upon it, rather than creating it (see also Bodnar 1985 for a similar argument about mobility).

In the early twentieth century, Jewish college students entered a contested terrain in which the elite social mission was under challenge by a newer professional training mission. Pressure for change had begun to transform the curriculum and reorient college from a gentleman's bastion to a training ground for the middle-class professionals needed by an industrial economy. "The curriculum was overhauled to prepare students for careers in business, engineering, scientific farming, and the arts, and a variety of new professions such as accounting and pharmacy that were making their appearance in American colleges for the first time" (Steinberg 1989:229). Occupational training was precisely what drew Jews to college. In a setting where disparagement of intellectual pursuits and the gentleman's C were badges of distinction, it was not hard for Jews to excel.

How we interpret Jewish social mobility in this milieu depends on whom we compare Jews to. Compared with other immigrants, Jews were upwardly mobile. But compared with that of nonimmigrant whites, their mobility was very limited and circumscribed. Anti-immigrant racist and anti-Semitic barriers kept the Jewish middle class confined to a small number of occupations. Jews were excluded from mainstream corporate management and corporately employed professions, except in the garment and movie industries, which they built. Jews were almost totally excluded from university faculties (and the few that made it had powerful patrons). Jews were concentrated in small businesses, and in professions where they served a largely Jewish clientele (Davis 1990:146 n. 25; Silberman 1985:88–117; Sklare 1971:63–67). . . .

My parents' generation believed that Jews overcame anti-Semitic barriers because Jews are special. My belief is that the Jews who were upwardly mobile were special among Jews (and were also well placed to write the story). My generation might well counter our parents' story of pulling themselves up by their own bootstraps with, "But think what you might have been without the racism and with some affirmative action!" And that is precisely what the postwar boom, the decline of systematic, public anti-immigrant racism and anti-Semitism, and governmental affirmative action extended to white males.

EUROETHNICS INTO WHITES

By the time I was an adolescent, Jews were just as white as the next white person. Until I was eight, I was a Jew in a world of Jews. Everyone on Avenue Z in Sheepshead Bay was Jewish. I spent my days playing and going to school on three blocks of Avenue Z, and visiting my grandparents in the nearby Jewish neighborhoods of Brighton Beach and Coney Island. There were plenty of Italians in my neighborhood, but they lived around the corner. They were a kind of Jew, but on the margins of my social horizons. Portuguese were even more distant, at the end of the bus ride, at Sheepshead Bay. . . . We left that world in 1949 when we moved to Valley Stream, Long Island, which was Protestant, Republican, and even had farms until Irish, Italian, and Jewish ex-urbanites like us gave it a more suburban and Democratic flavor. Neither religion nor ethnicity separated us at school or in the neighborhood. Except temporarily. In elementary school years, I remember a fair number of dirt-bomb (a good suburban weapon) wars on the block. Periodically one of the Catholic boys would accuse me or my brother of killing his God, to which we would reply, "Did not" and start lobbing dirt-bombs. Sometimes he would get his friends from Catholic school, and I would get mine from public school kids on the block, some of whom were Catholic. Hostilities lasted no more than a couple of hours and punctuated an otherwise friendly relationship. They ended by junior high years, when other things became more important. Jews, Catholics, and Protestants, Italians, Irish, Poles, and "English" (I don't remember hearing WASP as a kid) were mixed up on the block and in school. We thought of ourselves as middle class and very enlightened because our ethnic backgrounds seemed so irrelevant to high school culture. We didn't see race (we thought), and racism was not part of our peer consciousness, nor were the immigrant or working-class histories of our families.

Like most chicken and egg problems, it's hard to know which came first. Did Jews and other Euroethnics become white because they became middle class? That is, did money whiten? Or did being incorporated in an expanded version of whiteness open up the economic doors to a middle-class status? Clearly, both tendencies were at work. Some of the changes set in motion during the war against fascism led to a more inclusive version of whiteness. Anti-Semitism and anti-European racism lost respectability. The 1940 census no longer distinguished native whites of native parentage from those, like my parents, of immigrant parentage, so that Euroimmigrants and their children were more securely white by submersion in an expanded notion of whiteness. (This census also changed the race of Mexicans to white [U.S. Bureau of the Census, 1940:4].) Theories of nurture and culture replaced theories of nature and biology. Instead of dirty and dangerous races who would destroy U.S. democracy, immigrants became ethnic groups whose children had successfully assimilated into the mainstream and risen to the middle class. In this new myth, Euroethnic suburbs like mine became the measure of U.S. democracy's victory over racism. Jewish mobility became a new Horatio Alger story.

In time and with hard work, every ethnic group would get a piece of the pie, and the United States would be a nation with equal opportunity for all its people to become part of a prosperous middle-class majority. And it seemed that Euroethnic immigrants and their children were delighted to join middle America.⁸

This is not to say that anti-Semitism disappeared after World War II, only that it fell from fashion and was driven underground. . . .

Although changing views on who was white made it easier for Euroethnics to become middle class, it was also the case that economic prosperity played a very powerful role in the whitening process. Economic mobility of Jews and other Euroethnics rested ultimately on U.S. postwar economic prosperity with its enormously expanded need for professional, technical, and managerial labor, and on government assistance in providing it. The United States emerged from the war with the strongest economy in the world. . . . The postwar period was a historic moment for real class mobility and for the affluence we have erroneously come to believe was the U.S. norm. It was a time when the old white and the newly white masses became middle class.

The GI Bill of Rights, as the 1944 Serviceman's Readjustment Act was known, was arguably the most massive affirmative action program in U.S. history. It was created to develop needed labor-force skills, and to provide those who had them with a life-style that reflected their value to the economy. The GI benefits ultimately extended to sixteen million GIs (veterans of the Korean War as well) included priority in jobs—that is, preferential hiring, but no one objected to it then; financial support during the job search; small loans for starting up businesses; and, most important, low-interest home loans and educational benefits, which included tuition and living expenses (Brown 1946; Hurd 1946; Mosch 1975; *Postwar Jobs for Veterans* 1945; Willenz 1983). This legislation was rightly regarded as one of the most revolutionary postwar programs. I call it affirmative action because it was aimed at and disproportionately helped male, Euro-origin GIs. . . .

EDUCATION AND OCCUPATION

It is important to remember that prior to the war, a college degree was still very much a "mark of the upper class" (Willenz 1983:165). Colleges were largely finishing schools for Protestant elites. Before the postwar boom, schools could not begin to accommodate the American masses. Even in New York City before the 1930s, neither the public schools nor City College had room for more than a tiny fraction of potential immigrant students.

Not so after the war. The almost eight million GIs who took advantage of their educational benefits under the GI bill caused "the greatest wave of college building in American history" (Nash et al. 1986:885). White male GIs were able to take advantage of their educational benefits for college and technical training, so they were particularly well positioned to seize the opportunities

provided by the new demands for professional, managerial, and technical labor. "It has been well documented that the GI educational benefits transformed American higher education and raised the educational level of that generation and generations to come. With many provisions for assistance in upgrading their educational attainments veterans pulled ahead of nonveterans in earning capacity. In the long run it was the nonveterans who had fewer opportunities" (Willenz 1983:165).⁹

Even more significantly, the postwar boom transformed the U.S. class structure—or at least its status structure—so that the middle class expanded to encompass most of the population. Before the war, most Jews, like most other Americans, were working class. Already upwardly mobile before the war relative to other immigrants, Jews floated high on this rising economic tide, and most of them entered the middle class. Still, even the high tide missed some Jews. As late as 1973, some 15 percent of New York's Jews were poor or near poor, and in the 1960s, almost 25 percent of employed Jewish men remained manual workers (Steinberg 1989:89–90).

Educational and occupational GI benefits really constituted affirmative action programs for white males because they were decidedly not extended to African Americans or to women of any race. White male privilege was shaped against the backdrop of wartime racism and postwar sexism. During and after the war, there was an upsurge in white racist violence against black servicemen in public schools, and in the KKK, which spread to California and New York (Dalfiume 1969:133–134). The number of lynchings rose during the war, and in 1943 there were antiblack race riots in several large northern cities. Although there was a wartime labor shortage, black people were discriminated against in access to well-paid defense industry jobs and in housing. In 1946 there were white riots against African Americans across the South, and in Chicago and Philadelphia as well. Gains made as a result of the wartime Civil Rights movement, especially employment in defense-related industries, were lost with peacetime conversion as black workers were the first fired, often in violation of seniority (Wynn 1976:114, 116). White women were also laid off, ostensibly to make jobs for demobilized servicemen, and in the long run women lost most of the gains they had made in wartime (Kessler-Harris 1982). We now know that women did not leave the labor force in any significant numbers but instead were forced to find inferior jobs, largely nonunion, parttime, and clerical.

Theoretically available to all veterans, in practice women and black veterans did not get anywhere near their share of GI benefits. Because women's units were not treated as part of the military, women in them were not considered veterans and were ineligible for Veterans' Administration (VA) benefits (Willenz 1983:168). The barriers that almost completely shut African-American GIs out of their benefits were more complex. In Wynn's portrait (1976:115), black GIs anticipated starting new lives, just like their white counterparts. Over 43 percent hoped to return to school and most expected to relocate, to find better jobs in new lines of work. The exodus from

the South toward the North and far West was particularly large. So it wasn't a question of any lack of ambition on the part of African-American GIs.

Rather, the military, the Veterans' Administration, the U.S. Employment Service, and the Federal Housing Administration (FHA) effectively denied African-American GIs access to their benefits and to the new educational, occupational, and residential opportunities. Black GIs who served in the thoroughly segregated armed forces during World War II served under white officers, usually southerners (Binkin and Eitelberg 1982; Dalfiume 1969; Foner 1974; Johnson 1967; Nalty and MacGregor 1981). African-American soldiers were disproportionately given dishonorable discharges, which denied them veterans' rights under the GI Bill. Thus between August and November 1946, 21 percent of white soldiers and 39 percent of black soldiers were dishonorably discharged. Those who did get an honorable discharge then faced the Veterans' Administration and the U.S. Employment Service. The latter, which was responsible for job placements, employed very few African Americans, especially in the South. This meant that black veterans did not receive much employment information, and that the offers they did receive were for low-paid and menial jobs. "In one survey of 50 cities, the movement of blacks into peacetime employment was found to be lagging far behind that of white veterans: in Arkansas 95 percent of the placements made by the USES for Afro-Americans were in service or unskilled jobs" (Nalty and MacGregor 1981:218, and see 60–61). African Americans were also less likely than whites, regardless of GI status, to gain new jobs commensurate with their wartime jobs, and they suffered more heavily. For example, in San Francisco by 1948, Black Americans "had dropped back halfway to their pre-war employment status" (Wynn 1976:114, 116).¹⁰

Black GIs faced discrimination in the educational system as well. Despite the end of restrictions on Jews and other Euroethnics, African Americans were not welcome in white colleges. Black colleges were overcrowded, and the combination of segregation and prejudice made for few alternatives. About twenty thousand black veterans attended college by 1947, most in black colleges, but almost as many, fifteen thousand, could not gain entry. Predictably, the disproportionately few African Americans who did gain access to their educational benefits were able, like their white counterparts, to become doctors and engineers, and to enter the black middle class (Walker 1970).

SUBURBANIZATION

In 1949, ensconced at Valley Stream, I watched potato farms turn into Levittown and into Idlewild (later Kennedy) Airport. This was a major spectator sport in our first years on suburban Long Island. A typical weekend would bring various aunts, uncles, and cousins out from the city. After a huge meal we would pile in the car—*itself* a novelty—to look at the bulldozed acres and

comment on the matchbox construction. During the week, my mother and I would look at the houses going up within walking distance.

Bill Levitt built a basic 900–1,000-square-foot, somewhat expandable house for a lower-middle-class and working-class market on Long Island, and later in Pennsylvania and New Jersey (Gans 1967). Levittown started out as two thousand units of rental housing at sixty dollars a month, designed to meet the low-income housing needs of returning war vets, many of whom, like my Aunt Evie and Uncle Julie, were living in quonset huts. By May 1947, Levitt and Sons had acquired enough land in Hempstead Township on Long Island to build four thousand houses, and by the next February, he'd built six thousand units and named the development after himself. After 1948, federal financing for the construction of rental housing tightened, and Levitt switched to building houses for sale. By 1951 Levittown was a development of some fifteen thousand families....

At the beginning of World War II, about 33 percent of all U.S. families owned their houses. That percentage doubled in twenty years. Most Levittowners looked just like my family. They came from New York City or Long Island; about 17 percent were military, from nearby Mitchell Field; Levittown was their first house; and almost everyone was married. The 1947 inhabitants were over 75 percent white collar, but by 1950 more blue-collar families moved in, so that by 1951, "barely half" of the new residents were white collar, and by 1960 their occupational profile was somewhat more working class than for Nassau County as a whole. By this time too, almost one-third of Levittown's people were either foreign-born or, like my parents, first-generation U.S. born (Dobriner 1963:91, 100).

The FHA was key to buyers and builders alike. Thanks to it, suburbia was open to more than GIs. People like us would never have been in the market for houses without FHA and VA low-down-payment, low-interest, long-term loans to young buyers.¹¹

The FHA believed in racial segregation. Throughout its history, it publicly and actively promoted restrictive covenants. Before the war, these forbade sale to Jews and Catholics as well as to African Americans. The deed to my house in Detroit had such a covenant, which theoretically prevented it from being sold to Jews or African Americans. Even after the Supreme Court ended legal enforcement of restrictive covenants in 1948, the FHA continued to encourage builders to write them against African Americans. FHA underwriting manuals openly insisted on racially homogeneous neighborhoods, and their loans were made only in white neighborhoods. I bought my Detroit house in 1972 from Jews who were leaving a largely African-American neighborhood. By that time, after the 1968 Fair Housing Act, restrictive covenants were a dead letter (although blockbusting by realtors was rapidly replacing it).

With the federal government behind them, virtually all developers refused to sell to African Americans. Palo Alto and Levittown, like most suburbs as late as 1960, were virtually all white. Out of 15,741 houses and 65,276

people, averaging 4.2 people per house, only 220 Levittowners, or 52 households, were "nonwhite." In 1958 Levitt announced publicly at a press conference to open his New Jersey development that he would not sell to black buyers. This caused a furor, since the state of New Jersey (but not the U.S. government) prohibited discrimination in federally subsidized housing. Levitt was sued and fought it, although he was ultimately persuaded by township ministers to integrate. . . .

The result of these policies was that African Americans were totally shut out of the suburban boom. An article in *Harper's* described the housing available to black GIs: "On his way to the base each morning, Sergeant Smith passes an attractive air-conditioned, FHA-financed housing project. It was built for service families. Its rents are little more than the Smiths pay for their shack. And there are half-a-dozen vacancies, but none for Negroes" (qtd. in Foner 1974:195).

Where my family felt the seductive pull of suburbia, Marshall Berman's experienced the brutal push of urban renewal. In the Bronx in the 1950s, Robert Moses's Cross-Bronx Expressway erased "a dozen solid, settled, densely populated neighborhoods like our own; . . . something like 60,000 working- and lower-middle-class people, mostly Jews, but with many Italians, Irish and Blacks thrown in, would be thrown out of their homes. . . . For ten years, through the late 1950s and early 1960s, the center of the Bronx was pounded and blasted and smashed" (1982:292).

Urban renewal made postwar cities into bad places to live. At a physical level, urban renewal reshaped them, and federal programs brought private developers and public officials together to create downtown central business districts where there had formerly been a mix of manufacturing, commerce, and working-class neighborhoods. Manufacturing was scattered to the peripheries of the city, which were ringed and bisected by a national system of highways. Some working-class neighborhoods were bulldozed, but others remained (Greer 1965; Hartman 1975; Squires 1989). In Los Angeles, as in New York's Bronx, the postwar period saw massive freeway construction right through the heart of old working-class neighborhoods. In East Los Angeles and Santa Monica, Chicano and African-American communities were divided in half or blasted to smithereens by the highways bringing Angelenos to the new white suburbs, or to make way for civic monuments like Dodger Stadium (Pardo 1990; Social and Public Arts Resource Center 1990:80, 1883:12-13).

Urban renewal was the other side of the process by which Jewish and other working-class Euroimmigrants became middle class. It was the push to suburbia's seductive pull. The fortunate white survivors of urban renewal headed disproportionately for suburbia, where they could partake of prosperity and the good life. . . .

The record is very clear that instead of seizing the opportunity to end institutionalized racism, the federal government did its best to shut and double

seal the post-war window of opportunity in African Americans' faces. It consistently refused to combat segregation in the social institutions that were key for upward mobility: education, housing, and employment. Moreover, federal programs that were themselves designed to assist demobilized GIs and young families systematically discriminated against African Americans. Such programs reinforced white/nonwhite racial distinctions even as intrawhite racialization was falling out of fashion. This other side of the coin, that white men of northwestern or southeastern European ancestry were treated equally in theory and in practice with regard to the benefits they received, was part of the larger postwar whitening of Jews and other eastern and southern Europeans.

The myth that Jews pulled themselves up by their own bootstraps ignores the fact that it took federal programs to create the conditions whereby the abilities of Jews and other European immigrants could be recognized and rewarded rather than denigrated and denied. The GI Bill and FHA and VA mortgages were forms of affirmative action that allowed male Jews and other Euro-American men to become suburban homeowners and to get the training that allowed them—but not women vets or war workers—to become professionals, technicians, salesmen, and managers in a growing economy. Jews' and other white ethnics' upward mobility was the result of programs that allowed us to float on a rising economic tide. To African Americans, the government offered the cement boots of segregation, redlining, urban renewal, and discrimination.

Those racially skewed gains have been passed across the generations, so that racial inequality seems to maintain itself "naturally," even after legal segregation ended. Today, in a shrinking economy where downward mobility is the norm, the children and grandchildren of the postwar beneficiaries of the economic boom have some precious advantages. For example, having parents who own their own homes or who have decent retirement benefits can make a real difference in young people's ability to take on huge college loans or to come up with a down payment for a house. Even this simple inheritance helps perpetuate the gap between whites and nonwhites. Sure Jews needed ability, but ability was not enough to make it. The same applies even more in today's long recession.

NOTES

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1. Indeed, Boasian and Du Boisian anthropology developed in active political opposition to this nativism; on Du Bois, see Harrison and Nonini 1992.