

UNQUIET DECADE : DOMESTICITY, WORK, AND SOCIAL ACTIVISM IN POSTWAR AMERICA pdf

1: Women in the s (article) | s America | Khan Academy

The Unquiet Decade: Domesticity, Work, and Social Activism in Postwar America *Modern Woman: The Lost Sex*, by Marynia Farnham and Ferdinand Lundberg "To Rescue Us Wretched Slaves", by Adlai Stevenson.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The research of those years was directed toward helping women make adjustments; little concern was ever expressed about the responsibility of society to change those social patterns. Second is her acknowledgment that women were encouraged to adjust themselves to arrangements already in place rather than to question or change the social structure. The turn to social analysis and Introduction collective action that marked the posts feminist movement and colored later views of female activism was largely absent in the thinking of early postwar women. In addition, many prominent women, including educators, had succeeded by following mainstream expectations, and they were disinclined to advise younger colleagues to do otherwise. Moreover, by the s feminism was often linked to communism in the same way that homosexuality and civil rights activism had been tainted. Collegiate administrators, particularly, would wish to avoid such associations. Activism was by no means absent in the postwar period. Less reliant on social analyses and collective answers, advocates sought to adapt themselves and their recommendations to extant expectations. This book explores the adaptive activism of postwar advocates for women, particularly regarding higher education, examining the nature of advocacy and its relationship to the expectations of the postwar era. Yet as the discussion reveals, the story speaks primarily to white middle- and upper-class women who could pursue higher education and make choices about balancing their lives. The majority of African American women were still restricted in employment opportunities and less able to afford college than white women. Even those who chose higher education did so with stronger vocational goals than their white counterparts. Thus, white educational reformers seldom included African American women in their thinking; only later in the s did the idea of individual choice extend widely to black women. American women received a variety of messages about their roles in postwar society, many revolving around families and communities as means to reestablish normalcy after the disruptions of war. Militarily, politically, economically, technologically, and culturally, the United States was changing at a rapid pace. As the Korean War developed, and other global areas became insecure, military issues gained a fresh immediacy. A new fear of communism , both You are not currently authenticated. View freely available titles:

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2: Gender Roles In A Post-War America – ThirdSight History

The Columbia documentary history of American women since / The Unquiet Decade: Domesticity, Work, and Social Activism in Postwar America "Rape in America."

Colonial era[edit] A stamp honoring Virginia Dare , who in became the first English child born in what became the U. Colonial history of the United States The experiences of women during the colonial era varied from colony to colony, but there were some overall patterns. Most of the British settlers were from England and Wales, with smaller numbers from Scotland and Ireland. Groups of families settled together in New England, while families tended to settle independently in the Southern colonies. The American colonies absorbed several thousands of Dutch and Swedish settlers. After , most immigrants to Colonial America arrived as indentured servants –"young unmarried men and women seeking a new life in a much richer environment. Food supplies were much more abundant than in Europe, and there was an abundance of fertile land that needed farm families. However, the disease environment was hostile in the malaria-ridden South, where a large portion of the arrivals died within five years. The American-born children were immune from the fatal forms of malaria. They believed a woman should dedicate herself to rearing God-fearing children to the best of her ability. There were ethnic differences in the treatment of women. Among Puritan settlers in New England, wives almost never worked in the fields with their husbands. In German communities in Pennsylvania, however, many women worked in fields and stables. German and Dutch immigrants granted women more control over property, which was not permitted in the local English law. Unlike English colonial wives, German and Dutch wives owned their own clothes and other items and were also given the ability to write wills disposing of the property brought into the marriage. The first English people to arrive in America were the members of the Roanoke Colony who came to North Carolina in July , with 17 women, 91 men, and 9 boys as the founding colonists. On August 18, , Virginia Dare was born; she was the first English child born in the territory of the United States. Women in 17th-century New England and History of New England The New England regional economy grew rapidly in the 17th century, thanks to heavy immigration, high birth rates, low death rates, and an abundance of inexpensive farmland. Between and , about 20, Puritans arrived, settling mostly near Boston; after fewer than fifty immigrants a year arrived. The average size of a completed family –" was 7. About 27 percent of the population comprised men between 16 and 60 years old. The growing population led to shortages of good farm land on which young families could establish themselves; one result was to delay marriage, and another was to move to new lands further west. In the towns and cities, there was strong entrepreneurship, and a steady increase in the specialization of labor. Wages for men went up steadily before ; new occupations were opening for women, including weaving, teaching, and tailoring. The region bordered New France , which used Indian warriors to attack outlying villages. Women were sometimes captured. In the numerous French and Indian Wars the British government poured money in to purchase supplies, build roads and pay colonial soldiers. The coastal ports began to specialize in fishing, international trade and shipbuilding–"and after in whaling. Combined with a growing urban markets for farm products, these factors allowed the economy to flourish despite the lack of technological innovation. It was optional and some towns proved reluctant. Northampton, Massachusetts, for example, was a late adopter because it had many rich families who dominated the political and social structures and they did not want to pay taxes to aid poor families. Northampton assessed taxes on all households, rather than only on those with children, and used the funds to support a grammar school to prepare boys for college. Not until after did Northampton educate girls with public money. In contrast, the town of Sutton, Massachusetts, was diverse in terms of social leadership and religion at an early point in its history. Sutton paid for its schools by means of taxes on households with children only, thereby creating an active constituency in favor of universal education for both boys and girls. School taught both, but in places without schools reading was mainly taught to boys and also a few privileged girls. Men handled worldly affairs and needed to read and write. Girls only needed to read

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especially religious materials. This educational disparity between reading and writing explains why the colonial women often could read, but could not write so they used an "X" to sign their names. Gutierrez finds a high level of illegitimacy, especially among the Indians who were used as slaves. Depending on the perspective, she has been viewed as either the civilized princess or the destructive squaw. A highly favorable image has surrounded Pocahontas , the daughter of the Native American chief Powhatan in Virginia. She was taken hostage by the colonists in , when she was seventeen. She converted to Christianity and married planter John Rolfe in It was the first recorded interracial marriage in American history.

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3: Post-war Era ()

The Columbia documentary history of American women since The Unquiet Decade: Domesticity, Work, and Social Activism in Postwar America Modern Woman: The.

While some reformers adopted the costume, many were afraid that it would bring ridicule to the cause and began wearing more traditional clothes by the s. Although women had many moral obligations and duties in the home, church and community, they had few political and legal rights in the new republic. Women were pushed to the sidelines as dependents of men, without the power to bring suit, make contracts, own property, or vote. During the era of the "cult of domesticity," a woman was seen merely as a way of enhancing the social status of her husband. By the s and 40s, however, the climate began to change when a number of bold, outspoken women championed diverse social reforms of prostitution, capital punishment, prisons, war, alcohol, and, most significantly, slavery. Two influential Southern sisters, Angelina and Sarah Grimke, called for women to "participate in the freeing and educating of slaves. Harriet Wilson became the first African-American to publish a novel sounding the theme of racism. The heart and voice of the movement, nevertheless, was in New England. Lucretia Mott, an educated Bostonian, was one of the most powerful advocates of reform, who acted as a bridge between the feminist and the abolitionist movement and endured fierce criticism wherever she spoke. Around the abolitionist movement was split over the acceptance of female speakers and officers. Under the leadership of Stanton, Mott, and Susan B. Anthony, the convention demanded improved laws regarding child custody, divorce, and property rights. They argued that women deserved equal wages and career opportunities in law, medicine, education and the ministry. First and foremost among their demands was suffrage â€” the right to vote. Amelia Bloomer began publishing *The Lily*, which also advocated "the emancipation of women from temperance, intemperance, injustice, prejudice, and bigotry. Thus, in this era of reform and renewal women realized that if they were going to push for equality, they needed to ignore criticism and what was then considered acceptable social behavior. However, the ardent feminists discovered that many people felt women neither should nor could be equal to men. The nation soon became distracted by sectional tension and the climate for reform evaporated. This important struggle would continue for many generations to come. Bloomer founded *The Lily*, the first newspaper for women owned and operated by a woman. This early feminist is perhaps better known today for her support of women wearing a garment which now bears her name â€” bloomers. The tale begins as a young girl is indentured to a cruel mistress by her destitute parents. Sarah Margaret Fuller Sarah Margaret Fuller wrote the first major feminist manifesto, "Woman of the Nineteenth Century," which is also an example of transcendentalist philosophy. This page serves as an adequate introduction to this brilliant women although it is rather short. The Kindergarten Elizabeth Palmer Peabody was the educator who opened the first English-language kindergarten in the U. Born on May 16, , Peabody helped establish kindergarten as an accepted institution in U. This Library of Congress has lots of relevant hyperlinks.

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4: Women's Rights [www.enganchecubano.com]

From the Hoover vacuum cleaner to the fax machine, from the pill to reproductive rights, from Rosie the Riveter to Martha Stewart and Hillary Rodham Clinton, American women have grappled with a sometimes dizzying rate of social and economic change and continually shifting conceptions of gender.

Turk While Jews have traditionally placed a great deal of emphasis on education and learning, in the past they reserved the privilege of education primarily for their sons. In the last two decades of the twentieth century, Jewish women in America achieved parity with their male counterparts on college campuses, but only after many decades of struggle. Indeed, the obstacles facing all American women who sought to enroll in college institutions in the decades surrounding the turn of the last century proved numerous, imposing, and at times, defeating. For Jewish women, antisemitism posed an added challenge that they had to conquer in order to receive the college education they sought. This parental preference for sending sons to school while keeping daughters home was common to all religious groups, not just to Jews. In fact, although more Jewish males than females attended school in the early s, Jewish women were more likely to receive an education than any other group of women in the Unites States. Jewish daughters often pursued an education while holding down jobs and helping with family chores. A study of night school attendees in revealed that although Jews comprised only nineteen percent of the population in New York City, forty percent of the women enrolled in night school were Jewish. Still, this high number of women willing to pursue an education, even after a long day of work, did not translate into a significant Jewish female presence in college during the decades preceding and following the beginning of the twentieth century. The Foundation for Jewish Campus Life. While only young men could go off to fight, their female counterparts tried to do their share. Here, a female student at Indiana University hosts a party for young men leaving for war. Two couples are pictured here at a Hillel dance at the University of Maryland during the s. Beginning in the s, universities became an important setting for the advancement of gender equality in Jewish religious life. This woman is reading the Torah at the Hillel Conference. In the s and s, less than two percent of women aged eighteen to twenty-one attended college. Of the small group of pioneers who did enroll in college, nearly all came from Protestant backgrounds. The few women who might have been Jewish either hid their religious identities or else blended in with their fellow collegians and thus escaped comment and notice on the basis of their religion. Alpiner, a student in the class of at the University of Illinois at Urbana-Champaign, served as the first Jewish female collegian to be identified according to her religion. A prominent student on campus, Alpinger played a visible role in many campus activities and served as a charter member of Pi Beta Phi sorority. Other than these two prominent women, the Jewish females who attended college during the latter decades of the nineteenth century and the first decade of the twentieth century did so in relative anonymity. A public teacher-training institution which admitted students strictly on the basis of academic merit, Hunter College had two hundred Jewish students out of a total of 1, students in , and fifty Jews out of three hundred graduates including the valedictorian by . Because of their small numbers and relative invisibility as a group, Jewish students, and particularly the females among them, attracted little notice in terms of their religion from either their fellow students or outside society. Jewish members of the community, however, at times helped the few Jewish collegians to maintain their religious identities by inviting them to Passover seders and to share other celebrations with them. In some places, members of the Jewish Ladies Circle or other social organizations in the community helped Jewish students to take on their new collegiate identities without losing their sense of themselves as Jews. In other places, young Jewish women struggled alone to make their way through the intricacies of higher education, often finding it easier to forgo or suppress their Jewish identity to fit in better with the small number of female collegians surrounding them. Although the number of Jewish women enrolled in colleges increased, according to the responses from a questionnaire distributed to colleges across the United States in June of by the Intercollegiate Menorah Association, Jewish women comprised only a tiny

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fraction of the college population. The survey also found that Jewish men attended college in a higher proportion than did their non-Jewish counterparts, while female Jews comprised only one-ninth the number of male Jews and attended college in numbers less than half of their non-Jewish female counterparts. Having few Jewish sisters accompanying them in their collegiate quests both harmed and aided Jewish women in the decades surrounding the turn of the century. While often spared the outright antisemitism directed at male Jews, Jewish women tended to face their struggles alone and had to combat more tacit forms of antisemitism. According to the Intercollegiate Menorah Association survey, while Jewish women participated along with other students in all branches of collegiate activities, many of them did so by hiding or simply not declaring their religious and cultural heritage. By all accounts, the first Jewish female collegians performed well in their studies. In 1900, at Smith College, where Jews comprised only three percent of the student body, they won nine percent of the Phi Beta Kappa keys awarded. In the same year, at Bryn Mawr College, although Jewish women represented only four percent of the senior class, they earned more than twice that percentage of the cum laude degrees awarded. In addition to earning notable marks, the early Jewish female collegians also took steps upon graduation to put their education to use. From 1900 to 1910, for example, 5. Between 1900 and 1910, the number of Jews in the country expanded from less than one million to more than 3. These new arrivals proved poorer, less educated, and less cultivated than their better-assimilated German predecessors. When the children of these recent immigrants began to arrive in numbers on college campuses in the late 1900s and 1910s, their presence attracted greater societal and institutional notice and comment than had the earlier Jewish students. The 1900s has been called a period of democratization in higher education, a time when the ivy gates opened en masse to students of less privileged and more racially and ethnically diverse backgrounds. Jewish women participated in this wave of expanding enrollment, joining the collegiate ranks in greater numbers and with increased visibility. By 1910, enough Jewish women attended Radcliffe College to form a Menorah Society, whose mission included spreading Jewish culture and ideas. Increasingly made aware by their fellow students and institutions of their identities as Jews, Jewish female students, buoyed by their strength in numbers, began to form organizations to aid themselves and their Jewish sisters in responding to and combating the rise in antisemitism and discrimination that accompanied their increased presence on campus. Concurrent societal paranoia and fear of foreigners mixed with institutional concerns regarding the expanding number of Jewish students enrolled on campus to produce a wave of antisemitism that reached high proportions during the 1900s and 1910s. During these two decades and extending into the 1920s, students, alumni, and administrators of many institutions, eager to preserve the so-called Anglo-Saxon superiority of their colleges, instituted explicit and tacit policies both to limit Jewish enrollment and to restrict Jewish participation in campus activities. Whereas Catholics and African Americans developed and maintained colleges specifically for their own students, Jews created few institutions of their own, preferring instead to enter the American mainstream through the same avenues as non-Jews. In the 1900s and 1910s, prominent institutions such as Harvard, Yale, Princeton, and Columbia established admissions quotas and other practices for manipulating admission procedures to curb or even prevent the entry of Jewish students. Prompted by concerns that a large Jewish attendance would make their institutions less attractive to the sought-after white Anglo-Saxon Protestant students, schools such as New Jersey College, the female coordinate of Rutgers, the State University of New Jersey, created a department of admissions whose representative would evaluate the personal background, leadership, breadth, and potential of prospective students. Ranking students by applying a set of subjective criteria enabled college administrators to weed out Jewish applicants who generally came with higher marks and scores than their non-Jewish counterparts, but who nevertheless were considered inferior enrollment material. The explicit and more subtle discriminatory policies against Jewish female applicants proved effective. Between 1900 and 1910, for example, while the number of Jews in the northern New Jersey area increased dramatically and the number of Jewish students enrolled at Rutgers University more than doubled, the Jewish female enrollment at New Jersey College declined by more than a third, from seventeen percent in 1900 to eleven percent in 1910. At New Jersey College, Radcliffe and other institutions, deans of women and other powerful administrators adopted the practice of

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interviewing every student who applied and evaluating each on the basis of intellectual ability, character, personality, health and background. When Jewish groups publicly pressured institutions to ease their restrictions, the schools under examination simply altered their processes of selection and placed limits on the number of commuter students they would admit. This policy proved an effective, if more subtle, approach to curbing Jewish admissions, as in the late s and s, a high proportion of Jewish women students commuted to their respective campuses. In fact, a majority of the Jewish women arriving on campus between the two world wars did so on a daily basis. Preferring to keep their daughters close to home in the hopes of both saving money and keeping an eye on their female offspring, Jewish families played a major role in swelling the ranks of the commuter student population in schools located in New York and Boston. By , Jews accounted for more than fifty percent of the New York female college student population. Although Jewish males felt subtly stigmatized by their peers for attending local institutions, their sisters found that attending schools like New York University and City College of New York, as commuters, represented a high achievement and brought them prestige within the young Jewish community. Both the commuter students and their counterparts at distant colleges felt the dual sting of sexism and antisemitism from institutions unaccustomed to the visible presence of Jewish female collegians. Attending schools resistant to their presence proved difficult and at times lonely for women trying to earn a higher education. Indeed, the pressure to conform to collegiate ideals despite their religious differences and the desire to blend into campus environments suspicious of, or even hostile to, their presence created numerous crises of identity for Jewish women and other members of minority groups. Hounded by the knowledge that in order to fit in they had to hide their religious affiliation, yet conscious that such action would separate them from their own families and communities, Jewish female students struggled to find a way to make themselves belong on American college campuses in the early decades of the century. The Jewish Greek system, sororities and fraternities, founded at the same time as Jewish students began to flock to universities, sought to aid the new collegians in their quest to belong. For many Jewish females, the religious-based sororities, created and developed by sisters of their faith in the s, provided opportunities for campus involvement that might have otherwise been closed to them. Teaching etiquette, manners, dress, sports, and upper-middle-class activities and mores, Jewish sororities and fraternities strove to make their members ideal representatives of American college students. Only through their Greek letter societies, Jewish sorority women argued, could they as Jews reach parity on campus with their non-Jewish counterparts. By placing a high level of emphasis on school loyalty and patriotism and on dispelling myths about Jews by their own deportment and behavior, the members of the Jewish Greek system sought to use their organizations as vehicles for personal as well as collective advancement. The Jewish sororities attracted a high percentage of the female Jewish college population. A survey published by the American Jewish Yearbook found that fraternity and sorority membership made up eighty percent of membership in all Jewish student organizations and was composed of twenty-five thousand Jewish students. Yet, while these organizations drew many Jewish women into their ranks, the sororities restricted their membership to a chosen group of students. For those excluded from membership, the Jewish sororities served to exacerbate feelings of exclusion and discrimination—a sentiment that Hillel, a Jewish society formed at the University of Illinois in the s, sought to alleviate. Created by a newly ordained rabbi to provide support for a Jewish student population lacking in direction and faith, Hillel sought to provide students with a religious, moral, and social outlet through an organization in which they could learn the principles of Judaism while cultivating themselves as individuals. In response to the selective Greek letter societies, Hillel opened itself to all Jewish students, embracing all brands of the faith without exclusion. Hillel remained small at first, as the members of the highly developed Jewish Greek system treated the new organization with skepticism for its public assertion of Judaism. Used to hiding or at least downplaying their religion, the Jewish Greeks argued that the activist stance adopted by Hillel would make their own mission of assimilation more difficult. However, as discrimination on the part of the prestigious eastern schools caused increasing numbers of Jewish students to flock to campuses in the South and Midwest, Hillel soon spread to other institutions. In high

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numbers, they joined the newly developing peace and protest organizations. The American Student Union, the most prominent campus protest group of the time, thrived mainly on campuses populated by large numbers of Jewish students. Female Jews adopted a more political stance on campus than ever before. At Radcliffe, for example, they abandoned en masse their social organizations like the Menorah Club and dedicated their time and efforts instead to the more politically activist Avukah group. The association of Jewish students with the protest movement served to increase displays of public antisemitism in college towns. The rise of Nazism in Europe added to the pressures placed on Jewish collegians. Should they downplay their Judaism and thus escape the blame of those who said that the Jewish people had brought their hardships on themselves? Regardless of which course they chose to follow, Jewish students in the s pursued their college degrees cognizant of the additional weight added to their shoulders by virtue of their religion. Within the Jewish Greek system, the issue of what members should do in response to Nazism and the increase in antisemitic expression on the part of the American public prompted a great deal of discussion. When America joined its European allies and entered the war in , Jewish collegians rushed to join the cause. Although during the war years women outnumbered men on campus, the air of abnormality created by an absence of males who had previously dominated the campuses reminded female students of the temporary nature of this situation. Watching their male friends and brothers join the armed forces, Jewish female collegians turned their efforts to doing their part to help the American cause. The number of female collegians increased in real numbers, from , in to , in , but the percentage of female students declined, from . For Jewish women collegians in the aftermath of the war, sex as much as religion played a decisive role in shaping their college experiences. The survey also found that Jewish women led this return to domesticity, marrying more quickly after graduation than their non-Jewish cohorts, although they waited longer than non-Jews to bear children. The courses of study that colleges offered to female students in the s both mirrored and shaped the revival of domesticity so celebrated by the American media at this time. In their choice of majors, however, Jewish women differed from other students. While non-Jewish women chose to major in disciplines like English and history, which would prepare them for teaching careers, and business administration and secretarial training in preparation for work as secretaries, Jewish women shied away from these subjects and majored instead in psychology, the social sciences, government and public administration, economics, and languages, in preparation for careers in health-related services and in the professions. Although many Jewish women, like all female graduates, adhered to the public celebrations of domesticity by passing over careers of their own to serve as homemakers and full-time mothers, they still pursued majors in areas where they, as Jews, would be likely to find jobs. Although in their choices of majors Jewish women set themselves off from their non-Jewish counterparts, the importance of religion as a determinant of college experience declined in relative terms during the postwar years. While laws such as the Fair Education Practices Act in New York and, later, Title IV of the Civil Rights Act called for an end to discrimination on the basis of race, creed, color, or national origin, more tangible pressures worked to break down religious divisions on college campuses. In the early s, the Jewish sororities, and eventually the fraternities, succumbed to this pressure and dropped their religious affiliation. With their Jewish identity now historical rather than functional, the formerly Jewish sororities also removed the religious overtones from their celebrations and rituals.

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5: History of women in the United States - Wikipedia

Although women were expected to identify primarily as wives and mothers and to eschew work outside of the home, women continued to make up a significant proportion of the postwar labor force. Moreover, the s witnessed significant changes in patterns of sexual behavior, which would ultimately lead to the " sexual revolution " of the s.

While noting the unparalleled riches of American economic growth, it criticized the underlying structures of an economy dedicated only to increasing production and the consumption of goods. Galbraith argued that the U. In the two decades after the end of World War II, the American economy witnessed massive and sustained growth that reshaped American culture through the abundance of consumer goods. Standards of livingâ€”across all income levelsâ€”climbed to unparalleled heights and economic inequality plummeted. The new consumer economy that lifted millions of Americans into its burgeoning middle class also reproduced existing inequalities. Women struggled to claim equal rights as full participants in American society. The poor struggled to win access to good schools, good healthcare, and good jobs. The same suburbs that gave middle-class Americans new space left cities withering in spirals of poverty and crime. The Jim Crow South tenaciously defended segregation, and black Americans and other minorities suffered discrimination all across the country. The contradictions of the Affluent Society defined the decade: Levittown in the early s. The seeds of a suburban nation were planted in New Deal government programs. At the height of the Great Depression, in , some , households lost their property to foreclosure. A year later, half of all U. The foreclosure rate stood at more than one thousand per day. The HOLC introduced the amortized mortgage, allowing borrowers to pay back interest and principal regularly over fifteen years instead of the then standard five-year mortgage that carried large balloon payments at the end of the contract. Though homeowners paid more for their homes under this new system, home ownership was opened to the multitudes who could now gain residential stability, lower monthly mortgage payments, and accrue wealth as property values rose over time. Lenders, however, had to agree to offer low rates and terms of up to twenty or thirty years. Even more consumers could afford homes. Though only slightly more than a third of homes had an FHA-backed mortgage by , FHA loans had a ripple effect, with private lenders granting more and more home loans even to non-FHA-backed borrowers. Government spending during World War II pushed the United States out of the Depression and into an economic boom that would be sustained after the war by continued government spending. Government expenditures provided loans to veterans, subsidized corporate research and development, and built the interstate highway system. In the decades after World War II, business boomed, unionization peaked, wages rose, and sustained growth buoyed a new consumer economy. Bill , passed in , offered low-interest home loans, a stipend to attend college, loans to start a business, and unemployment benefits. The rapid growth of home ownership and the rise of suburban communities helped drive the postwar economic boom. Builders created sprawling neighborhoods of single-family homes on the outskirts of American cities. Purchasing large acreage, subdividing lots, and contracting crews to build countless homes at economies of scale, Levitt offered affordable suburban housing to veterans and their families. Levitt became the prophet of the new suburbs, and his model of large-scale suburban development was duplicated by developers across the country. Home ownership rates rose from 44 percent in to almost 62 percent in . Between and , suburban communities with more than ten thousand people grew . Eighty-three percent of all population growth occurred in suburban places. As manufacturers converted from war materials back to consumer goods, and as the suburbs developed, appliance and automobile sales rose dramatically. Flush with rising wages and wartime savings, homeowners also used newly created installment plans to buy new consumer goods at once instead of saving for years to make major purchases. Credit cards, first issued in , further increased access to credit. No longer stymied by the Depression or wartime restrictions, consumers bought countless washers, dryers, refrigerators, freezers, and, suddenly, televisions. The percentage of Americans that owned at least one television increased from 12 percent in to more than 87 percent in . This new suburban economy also led to increased demand for

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automobiles. The percentage of American families owning cars increased from 54 percent in 1929 to 74 percent in 1945. Motor fuel consumption rose from some twenty-two million gallons in 1929 to around fifty-nine million gallons in 1945. For advantaged buyers, loans had never been easier to obtain, consumer goods had never been more accessible, and well-paying jobs had never been more abundant. Beneath aggregate numbers, racial disparity, sexual discrimination, and economic inequality persevered, undermining many of the assumptions of an Affluent Society. In real estate appraisers arrived in sunny Pasadena, California. Just when many middle- and working-class white American families began their journey of upward mobility by moving to the suburbs with the help of government programs such as the FHA and the G. I. Bill, many African Americans and other racial minorities found themselves systematically shut out. A look at the relationship between federal organizations such as the HOLC, the FHA, and private banks, lenders, and real estate agents tells the story of standardized policies that produced a segregated housing market. At the core of HOLC appraisal techniques, which reflected the existing practices of private real estate agents, was the pernicious insistence that mixed-race and minority-dominated neighborhoods were credit risks. In partnership with local lenders and real estate agents, the HOLC created Residential Security Maps to identify high- and low-risk-lending areas. People familiar with the local real estate market filled out uniform surveys on each neighborhood. Relying on this information, the HOLC assigned every neighborhood a letter grade from A to D and a corresponding color code. The least secure, highest-risk neighborhoods for loans received a D grade and the color red. Doing so made visible the areas they believed were unfit for their services, directly denying black residents loans, but also, indirectly, housing, groceries, and other necessities of modern life. Phrases like subversive racial elements and racial hazards pervade the redlined-area description files of surveyors and HOLC officials. Millions of Americans received mortgages that they otherwise would not have qualified for. But FHA-backed mortgages were not available to all. Racial minorities could not get loans for property improvements in their own neighborhoods and were denied mortgages to purchase property in other areas for fear that their presence would extend the red line into a new community. Levittown, the poster child of the new suburban America, only allowed whites to purchase homes. Thus, FHA policies and private developers increased home ownership and stability for white Americans while simultaneously creating and enforcing racial segregation. The exclusionary structures of the postwar economy prompted protest from African Americans and other minorities who were excluded. Fair housing, equal employment, consumer access, and educational opportunity, for instance, all emerged as priorities of a brewing civil rights movement. In 1954, the U. S. Supreme Court sided with African American plaintiffs and, in *Shelley v. Kraemer*, declared racially restrictive neighborhood housing covenants "property deed restrictions barring sales to racial minorities" legally unenforceable. Discrimination and segregation continued, however, and activists would continue to push for fair housing practices. During the 1940s and early 1950s many Americans retreated to the suburbs to enjoy the new consumer economy and search for some normalcy and security after the instability of depression and war. But many could not. It was both the limits and opportunities of housing, then, that shaped the contours of postwar American society. Race and Education School desegregation was a tense experience for all involved, but none more so than the African American students who integrated white schools. The Little Rock Nine were the first to do so in Arkansas. Their escorts, the 8888th Central Postal Directory of the U. S. Army, protected students who took that first step in 1957. Older battles over racial exclusion also confronted postwar American society. One long-simmering struggle targeted segregated schooling. Board of Education The court found by a unanimous 9-0 vote that racial segregation violated the Equal Protection Clause of the Fourteenth Amendment. Legal, or de jure, segregation subjected racial minorities to discriminatory laws and policies. Law and custom in the South hardened antiblack restrictions. Though remembered as just one lawsuit, *Brown v. Board of Education* consolidated five separate cases that had originated in the southeastern United States: *Elliott v. Board of Education South Carolina*, *Davis v. Board of Education Delaware*, *Boling v. Board of Education Kansas*. Working with local activists already involved in desegregation fights, the NAACP purposely chose cases with a diverse set of local backgrounds to show that segregation was not just an issue in the Deep South, and that a sweeping judgment on the fundamental constitutionality of *Plessy* was

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needed. As one witness before the U. To make this argument, association lawyers relied on social scientific evidence, such as the famous doll experiments of Kenneth and Mamie Clark. The Clarks demonstrated that while young white girls would naturally choose to play with white dolls, young black girls would, too. Identifying and denouncing injustice, though, is different from rectifying it. This image shows how worries about desegregation were bound up with other concerns, such as the reach of communism and government power. In most of the South, as well as the rest of the country, school integration did not occur on a wide scale until well after Brown. Only in the Civil Rights Act did the federal government finally implement some enforcement of the Brown decision by threatening to withhold funding from recalcitrant school districts, but even then southern districts found loopholes. Court decisions such as Green v. New Kent County and Alexander v. When Brown finally was enforced in the South, the quantitative impact was staggering. In , fourteen years after Brown, some 80 percent of school-age black southerners remained in schools that were 90 to percent nonwhite. By , though, just 25 percent were in such schools, and 55 percent remained in schools with a simple nonwhite minority. By many measures, the public schools of the South became, ironically, the most integrated in the nation. African Americans had been fighting against a variety of racist policies, cultures, and beliefs in all aspects of American life. And while the struggle for black inclusion had few victories before World War II, the war and the Double V campaign for victory against fascism abroad and racism at home, as well as the postwar economic boom led, to rising expectations for many African Americans. When persistent racism and racial segregation undercut the promise of economic and social mobility, African Americans began mobilizing on an unprecedented scale against the various discriminatory social and legal structures. When the bus stopped in North Carolina, the driver asked her to give up her seat for a white customer.

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6: May "A Study of American Women"

America in the s - CliffsNotes America in the s The activism of the s continued into the '70s, particularly for women and other minorities. As the war in Vietnam came to an end, new social causes came to the fore, especially.

Women and Gender in Postwar America, Temple University Press, African American Women in Interwar Detroit. The University of North Carolina Press, Traditional portrayals often mold postwar women into one construct: Last semester, in another graduate seminar, I read *Homeward Bound*: While May masterfully correlates female domesticity to the larger Cold War culture, she inadvertently depicts all women in this era to encompass a domestic nature. While *Not June Cleaver* allows scholars to outwardly reevaluate prevailing notions of postwar womanhood and the power that lies in our interpretation of these women, Victoria W. The first perspective highlighted in *Not June Cleaver* is that of labor women. Traditional narratives depict many postwar women returning to the home, with working women on the margins of historical analysis. Not only were some women still working, they were also politically active in unions, most notably the nationwide telephone strike, which saw , women strike in the largest walkout of women in U. These lobbying efforts led to the passage of equal-pay legislation. Another example is the dichotomic relationship between home and work responsibilities. Such examples reveal that many contemporary labor issues faced by women today have historical roots. However, the postwar era saw an influx of Chinese immigrant women into the United States, which saw the sex-ratio imbalance drop to 3: Moreover, Mexican American women too played an integral role in shaping postwar America. This indicates the long history of midth century activism: Rather, she highlights how some white, middle-class girls participated in non-conformity and were instrumental in laying the groundwork for future activism in the s. These essays in *Not June Cleaver* force a reassessment of how we as scholars portray our historical subjects as well as reveals notions of identity construction. The early 20th century saw an influx of African Americans from the South to Northern cities. Traditional scholarship highlights African American men in this process with African American women often excluded from the narrative. Mae Ngai in *The Lucky Ones* similarly studied this disassociation process where Chinese-Americans distanced themselves from Chinese immigrants. But what encompassed respectability politics and who was to deem what appropriate behavior constituted? Wolcott outlines these phases of respectability in American society: African American women conjoined this respectability politics with their own racial uplift ideology to argue that some African Americans can acquire respectability pg. For example, African American women were strong proponents for the professionalization of domestic service in order to de-stigmatize certain African American workers. However, African American women reformers were quick to criticize any practice deemed disrespectful. Respectability as a reform strategy began to lose its grip, however, in the s due to its lack of success and the changing relationship between the state and the worker. Wolcott includes how organizations such as the Nation of Islam, whose ideology called for a separatist rather than an integrationist African American society, were established during this era. This evolution in tactic reminded me of a similar transformation in the Civil Rights Movement: Malcolm X and the Nation of Islam. Since social movements are one of my key research interests, I wonder what other social movements throughout history witnessed this evolution in tactic from integration to separatism? Something to definitely research!

7: Postwar Japanese History Research Papers - www.enganchecubano.com

Gender Roles in a Post-War America During World War II, women played a crucial role in America as their male counterparts were dispatched on multiple foreign fronts in the Atlantic and Pacific theaters. With an abundance of opportunities ava.

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8: Project MUSE - Higher Education for Women in Postwar America, â€“

activism particular to the postwar era. Quieter, less demanding, and more accom- modating than women's advocates before and after , postwar activists.

9: Project MUSE - Higher Education for Women in Postwar America, â€“ (review)

In the early s, Betty Friedan'sThe Feminine Mystiqueargued that postwar American culture promoted a repressive form of domesticity that trapped middle-class women in the home, subordinated them to the demands of marriage and family, and denied them the opportunity for personal or career fulfillment.

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