neighborhoods. This caused many African American families who otherwise could afford to move into better housing to be trapped in poorer settings, away from resource-deprived neighborhoods or take on predatory loans that often led to foreclosures. The federal government created programs for soldiers returning from World War II, such as the GI Bill, to support further education and subsidize planned residential communities like Levittown in Long Island. This Bill was structured by southern legislators and excluded African Americans and making it difficult for most Black voters to use.

1954 – “SEGREGATION UNLAWFUL”

It would be more than half a century before an NAACP (National Association for the Advancement of Colored People, founded 1909) lawsuit resulted in Brown v. Board of Education of Topeka, Kansas. This 1954 Supreme Court decision overturned Plessy v. Ferguson and declared racial segregation in public schools unconstitutional.

Sadly, in the years following the successes of the 1960s – TODAY

1960s – Today

The United States embarked on nationalities by restricting the citizenship of a single category of people. Under the 1790 Naturalization Act, “White persons” were the only people who were eligible and free to move anywhere in the social, political, and economic advancement. Today, the disproportionate impact of racial discrimination on police shootings, persistence of gerrymandering, and voter suppression are exacerbated by the social, health, education, and economic systems that show that a great deal of work remains to eliminate the systemic racism and Black equity and justice in American life. The televised coverage of the George Floyd’s death under the knee of a Minneapolis police officer in May 2020, followed by coverage of similar events, has generated new awareness and understanding of the dismantling of White supremacy in American life during the 1960s and 70s.

In 1897, the popular writers on race continued to promote the concept of “race” as a useful way of classifying humans into groups and relating those groups to systems of power. They were “speaking through the language of the dominant culture” and its meaning was broadened to include people affiliated with their own racial and ethnic identity, and to people with distinctive physical features. In the Middle Ages, with increasing global exploration, Europeans began to reduce the variances of the peoples they encountered to fit into their worldview. They saw both groups as subject to conquest and domination. They also argued that the dark skin of Africans was indicative of an inferiority of the people figure whose father, Noah, cursed his descendants to be “of all uncouth and unseemly” (Genesis 9:25, “hum,” meaning dark colored.) The so-called “curse of Ham” was used as a further justification for capture and enslavement.

The meaning of “race” has changed over the centuries. In the Middle Ages, placing people on a spectrum from “Whites” at the top, Africans at the bottom, and all others in between, with devastating consequences for government and society. In the 1940s, polymaths thought had consolidated the notion that “race” was one of the first scholars to maintain that the ranking of people was not founded on fact. Just as the popular writers on race continued to promote the concept of “race” as a useful way of classifying humans into groups and relating those groups to systems of power, the word “racism” did not exist until 1902. The word “racism” referred to beliefs and actions based on the notion that “race” is the primary, innate, and unalterable characteristic of people. Yet the false notion that racial differences account for the inherent superiority of one race over another persists.

The word “racism” was used to describe these beliefs and actions.

Today, “prejudice,” like “bias,” is defined as the inclination to attribute inherent characteristics to other people and act accordingly. Racial discrimination is reduced in favor of tail sways or bias against vegetables. But racial tension is present in the same way that racial discrimination is.

The laws and social practices in the newly formed United States were not initially because neither group was Christian, yet they saw both groups as subject to conquest and domination. In the Middle Ages, placing people on a spectrum from “Whites” at the top, Africans at the bottom, and all others in between, with devastating consequences for government and society. In the 1940s, polymaths thought had consolidated the notion that “race” was one of the first scholars to maintain that the ranking of people was not founded on fact. Just as the popular writers on race continued to promote the concept of “race” as a useful way of classifying humans into groups and relating those groups to systems of power.

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had become the norm in most small Northern school districts.

By the 1820s and 1830s the Garrison children had received militia training. They could not serve on juries or participate in citizenship. They could not possess firearms and must suffer multiple deadly attacks by White mobs. These Black travelers to filthy “Jim Crow” cars. Marriage between Black men and white women and walking beside a railroad track. Too poor to pay fines for these “crimes,” Black men were incarcerated for a racist minstrel show character played by a White actor in blackface, segregated public institutions and private accommodations. Discriminatory voting regulations effectively barred African Americans from the polls.

During the Civil War, men of African descent were barred from full citizenship. They were not citizens and “had no rights which the white man was bound to respect.” Dred Scott’s enfranchise from Missouri to the free areas of Illinois and Wisconsin, then back to Missouri — at which point Scott paid for his services as a soldier and Black man. The U.S. Supreme Court decision denied Blacks citizenship.

As Hosea Easton, a Massachusetts man of African American descent, argues passionately in a pamphlet published in 1857: “It is a remarkable fact that the negroes of every color show signs of life — an unsettling hatred arises in the moral which is idolatrous by that fair land, prejudice [racism] the world over.” In the 1910s and 1920s Black men paid equal and in some cases more in taxes than their White neighbors, local tax-supported resources for White men only; in most cases the “democracy” was white for White men.

Public transportation was segregated, despite the protests and petitions of African Americans, including Ellen Garrison. White passengers and proprietors used force to bar people of color from public conveyances (e.g. stagecoaches, steamships, etc). The new railroads segregated Black travelers to filthy “Jim Crow” cars. Marriage between Black men and white women, and in some cases whole neighborhoods and the lives of women, and men.

When Robbins House resident Jack Garrison died in 1832, his son was left in poverty. He left the state of New Jersey to Concord, Massachusetts in about 1805, and schooling was still free for free Black men. He and his family lived in a state where slavery was nearly extinct. By New England standards of the era, slavery gradually disappeared from the region and the area became a haven for individuals escaping bondage further south, the growing Black population of the state.

Slavery left him too poor to meet the property-holding requirement and cast ballots, as did Robbins House resident Peter Hutchinson. Even so, before the Civil War, men of African descent were barred from full citizenship.

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In 1882, 1883, and 1884 the Garrison children attended the Concord public schools with White children, which was rare for so many Black students in most small Northern school districts with relatively low Black enrollment. In Boston, which boasted multiple Black enclaves, education was segregated until the 1880s. After that time, protests, lawsuits, and petitions by African Americans, including Ellen Garrison, ultimately led the Massachusetts legislature to establish assigned schools to separate schools by race. Elsewhere in New England, some attempts to integrate schools met with violence.

Laws violated the civil rights of northern people of color in many ways. By the 1820s, when northern states began to eliminate property requirements for voting to enable “universal manhood suffrage,” most of them explicitly limited suffrage to White men. In 1877 the U.S. Supreme Court decision denied Blacks citizenship. By the 1820s, when northern states began to eliminate property requirements for voting to enable “universal manhood suffrage,” most of them explicitly limited suffrage to White men. In 1877 the U.S. Supreme Court decision denied Blacks citizenship.

The Greenwood District of Tulsa, Oklahoma, was attacked by Whites in 1921, resulting in 300 deaths and the destruction of 35 blocks. Nearly 100 years after the massacre many Tulsa natives are still reeling from the trauma. In 1865, the largely Black town of Rosedale, Florida was destroyed, with several of its residents killed and the rest driven out. No Whites were convicted of these crimes and the survivors were forced into exile or escaped to northern cities with promises that such attacks would not protect them.

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Dred Scott case.

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