

A NEW COMMUNITY VISION FOR DALLAS

2019 REPORT

DALLAS TRUTH, RACIAL HEALING & TRANSFORMATION



A NEW COMMUNITY VISION FOR DALLAS

A 2019 DALLAS TRUTH, RACIAL HEALING & TRANSFORMATION REPORT

Dallas Truth, Racial Healing & Transformation

Address: 5500 Caruth Haven Lane | Dallas, TX. 75225

Website: www.dallastrht.org | Email: info@dallastrht.org

Twitter: @DallasTRHT | Facebook/Instagram: @DallasTRHT

Dallas Truth, Racial Healing and Transformation's mission is to create a radically inclusive city by addressing race and racism through narrative change, relationship building and equitable policies and practices.

THE 2019 DALLAS TRHT REPORT WAS WRITTEN AND DESIGNED BY

Jerry Hawkins, Executive Director, Dallas TRHT

Photography by Stephanie Drenka, Dallas TRHT

Community Visioning data collected by Elisa Gallegos, SMU CORE

THE 2019 DALLAS TRHT REPORT IS DEDICATED TO:

The Native/Indigenous community of Dallas, often erased and made invisible but are still here on the land of their ancestors, the Black and Brown communities of Dallas, who have struggled and fought for equality in Dallas since the beginning, and every citizen in Dallas who works towards justice and equity every day of their lives.

DALLAS TRHT STAFF

Jerry Hawkins, Executive Director

Erika Flood-Moultrie, Lead Consultant

Stephanie Drenka, Visual Storyteller

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WOULD LIKE TO THANK OUR CONTRIBUTORS:

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JANE ELKINS, A BLACK ENSLAVED WOMAN AND MOTHER, WAS THE FIRST RECORDED BILL OF SALE IN DALLAS COUNTY ON AUGUST 9, 1846.

ACCORDING TO JOHN COCHRAN, JANE LIVED NEAR MODERN-DAY NORTHWEST HIGHWAY AND LEMMON AVE. SHE ALSO WAS THE FIRST WOMAN LEGALLY EXECUTED IN TEXAS WHEN SHE WAS HUNG IN FRONT OF DALLAS COUNTY COURTHOUSE ON MAY 27, 1853. ACCORDING TO SCHOLAR DAINA RAMEY BERRY, JANE'S REMAINS WERE DUG OUT OF HER SHALLOW GRAVE BY DALLAS MEDICAL DOCTORS TO BE USED FOR MEDICAL RESEARCH.

WHY DOES DALLAS NOT ACKNOWLEDGE HER EXISTENCE AND LIFE?

LETTER FROM THE DIRECTOR

Welcome to the 2019 Dallas Truth, Racial Healing & Transformation Annual Report: A New Community Vision for Dallas!

The goal of this report is threefold. The first goal is to value the narratives of the often unspoken and unwritten origin stories of The City of Dallas and Dallas County. These historical narratives are as important as any data, and should be acknowledged when doing work in communities of color and creating policy. The second goal is to share the beginning of a larger and more expansive Community Racial History (as stated in the W.K. Kellogg TRHT Implementation Guidebook), which is a historical analysis of the attitudes, policies and practices of place and race. The third goal is to share the results of our Community Visioning Sessions, which were opportunities for Dallas TRHT to listen to the community, and for us to be led by the communities' shared vision of a Dallas without racism. This report is not designed to serve as a complete or exhaustive history of Dallas.

This is a part of the foundation upon which erased or undertold community narratives will be built, including the story of the Hispanic/Latinx community, the Asian community, the Jewish community, the Muslim community and many more to come.

In gratitude to the people of Dallas,

*Jerry Hawkins,
Executive Director, Dallas TRHT*

DALLAS

STOLEN

ISON.

LAND.

**THIS IS THE LAND OF
THE CADDO PEOPLE.**

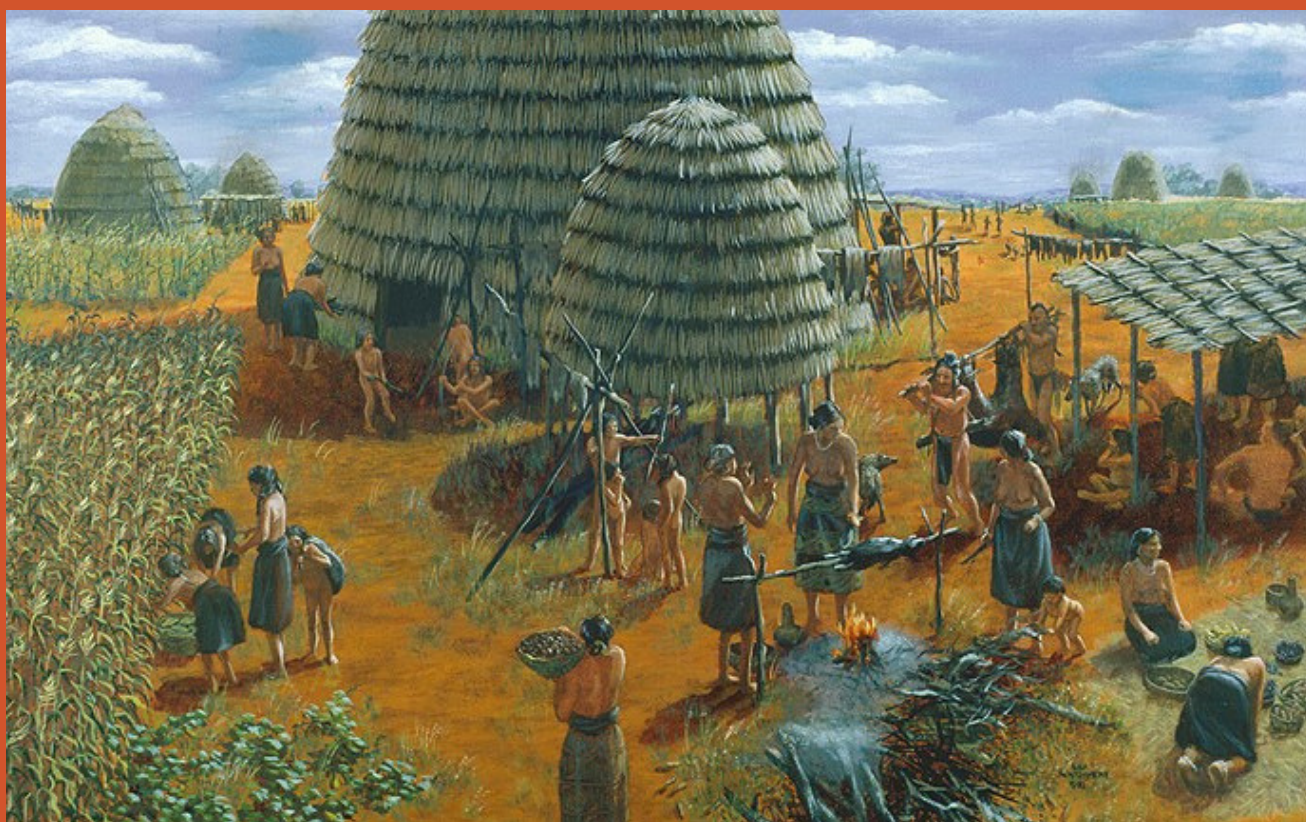
**THIS IS THE LAND OF THE
WICHITA, KIOWA AND
THE COMANCHE.**



**THIS IS THE LAND OF THE HAINAIS,
ANADARKOS, KEECHIS, IONIS,
TAWAKONIS AND THE TOWASH.**

NORTH TEXAS IS INDIGENOUS LAND.

NORTH AND EAST TEXAS HAS BEEN SACRED NATIVE LAND FOR AT LEAST 12,000 YEARS, AND IS THE ANCESTRAL HOMELAND OF THE HASINAI, KINDRED OF THE CADDO PEOPLE.



A traditional Caddo Indian village in North Texas. Caddo tribes had highly sophisticated culture, architecture, & agricultural practices that respected nature and life (Texas Historical Commission).

THE CADDO TRIBES ESTABLISHED CAMPS NEAR THE ARKIKOSA, THE RIVER WHICH HAS BEEN RENAMED BY THE SPANISH COLONIZER ALONSO DE LEON IN 1690 AS LA SANTISIMA TRINIDAD (THE MOST HOLY TRINITY) OR THE TRINITY RIVER.

DALLAS BEGAN WITH NATIVE GENOCIDE AND REMOVAL

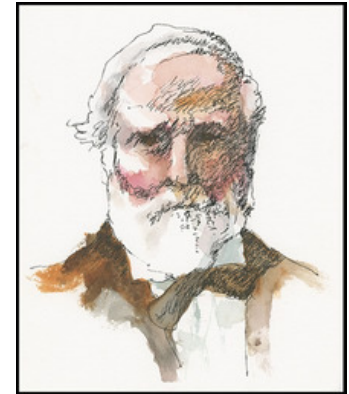
"... Why is it that the Caddo Indian massacre led by General Tarrant on the banks of the Trinity in 1841 is not remembered in the founding of Dallas?"

The Caddo Village massacre freed up the land to be bought and sold. Its inhabitants gone, Bryan was free to stake his claim to the land."

Gail Thomas, "Dallas", *Stirrings of Culture: Essays From the Dallas Institute*



*"... The Keechi village which had been located at the spring was, by 1841, removed to Village Creek, in the western part of Arlington. That Indian village would be the site of a destructive battle later in May, 1841 - a battle in which **John Neely Bryan, founder of Dallas, John B. Denton, for whom Denton County is named, Gen. Edward Tarrant, for whom Tarrant County is named, John H. Reagan, for whom Reagan County is named, and surveyor Warren Angus Ferris all participated...**"*



General Edward Tarrant
(Western Heritage from the Texas Trail of Fame)

A.C. Greene, *A Town Called Cedar Springs*



*"...It was not the wish of General Tarrant to take away prisoners. The women and children, except one, escaped as they wished, and **the men neither asked, gave, or received any quarter.**"*

William N. Porter, Acting Brigade Inspector, *"Report of the Brig. General Tarrant's Expedition against the Indians on the Trinity"*

Original in Texas State Archives, Austin



*"...General Tarrant **attacked the Indians, routed them and laid waste their homes and crops...***

*General James Smith...finished the destruction which General Tarrant had begun. **This double expedition struck a blow at the Indians...from which they never recovered...**"*

John Williams Rogers, *The Lusty Texans of Dallas*



*"...the Three Forks territory was still known as **Indian country, a threat to expanding Anglo-American settlement in the new republic...** These had to be cleared out in order for the Republic to attract other Americans to settle in Texas.*

*"So, in 1841, General Edward H. Tarrant led an armed expedition of Texans into the Three Forks area, **bent on removing the last Indian residents. He was successful,** in May of that year, winning the Battle of Indian Creek at a point near present-day Arlington, midway between Dallas and Fort Worth. His complete rout of the Redskins was the last armed conflict between whites and Indians in the area."*

COMMUNITY RACIAL HISTORY KEY FINDINGS

Much like British settler colonists and the United States government, The State of Texas has had written and unwritten attitudes, patterns, policies and practices to remove Native people from their land and resources by any means necessary, including broken treaties, removal, resettlement, forced assimilation, violence, rape, murder, terrorism, genocide and more.

The genocide and removal actions of General Edward Tarrant and others in 1841 left few American Indians in North Texas during the colonization of what became Dallas and Dallas County.

Dallas history books refer to American Indians as "savages" and "thieves", There is even a book entitled "Texas Indian Troubles" by Hilory G. Bedford.

Dallas County and The City of Dallas does not acknowledge its indigenous history, and starts the City of Dallas' recounting of history with the settler John Neely Bryan, who ironically arrived in Texas with a Cherokee Indian companion at his side. ("Perhaps John Neely Bryan, the slender young lawyer who rode horseback from Tennessee in 1840 with Ned, an old, lame Indian, and saw merit in this site..." - Justin F. Kimball. Our City Dallas)

In 1952, the federal government, through the Bureau of Indian Affairs, established an urban relocation program and employment assistance program for American Indians on reservations that have been impoverished by the same government. Many American Indians relocated to Dallas-Fort Worth metropolitan area.

When the Dallas Texans moved in 1963, the team was renamed the Kansas City Chiefs. No professional sports team has adopted a Native team name since, even though other racist sports franchise names persist.

In the 2010 census, 43,000 Dallas-Fort Worth-area residents claimed Indian heritage.

Peggy Larney, former director of the Dallas Independent School District's American Indian Education Program and full-blooded member of the Choctaw Nation, co-created American Indian Heritage Day for The State of Texas. Texas House Bill 174 was signed into law, establishing the last Friday in September as American Indian Heritage Day (americanindianheritagedayintexas.com).

"The Bluff View section of northern Dallas was the site of one of their (The Tejas [Caddos]) typical villages. The evidence of spent arrowheads, bits of earthen crockery and other relics were found there as late as twenty and thirty years ago. Nearer downtown Dallas, an ancient Indian burial ground lies lost today along Maple Avenue under the "high-rise" apartment hotels and houses that tower over Turtle Creek." - Lon Tinkle. The Key To Dallas

"Our nation was born in genocide when it embraced the doctrine that the original American, the Indian, was an inferior race. Even before there were large numbers of Negroes on our shores, the scar of racial hatred had already disfigured colonial society.

From the sixteenth century forward, blood flowed in battles of racial supremacy. We are perhaps the only nation which tried as a matter of national policy to wipe out its indigenous population. Moreover, we elevated that tragic experience into a noble crusade.

Indeed, even today we have not permitted ourselves to reject or to feel remorse for this shameful episode. Our literature, our films, our drama, our folklore all exalt it."

- Rev. Dr. Martin Luther King, Jr., Why We Can't Wait , 1963

DALLAS

BUILT

STOLEN

WAS

WITH

LABOR.

"The first bill of sale recorded in the (Dallas) county, August 9th, 1846, was from Edward Welborn to Young, and is as follows:

I have this day sold to John Young, a negro woman named Jane, and child, aged about twenty years, which said negro I warrant to be sound both in body and mind, AND A SLAVE FOR LIFE. The said John Young, in consideration of said property, has this day paid to me the sum \$400. I bind myself to warrant and defend the title of said negro unto said Young, his heirs and assigns FOREVER.

Given under my hand this 17th of March 1844."

- History of Dallas County

"Every Negro contributed as much to the industrial development of the (Dallas/Farmers Branch) settlement," commented (John H.) Cochran...

"...as any able bodied head of a white family."

- Sam Acheson. Dallas Yesterday

BEFORE DALLAS WAS A CITY AND COUNTY, THERE WAS SLAVERY HERE

"Allen (Al) Huitt, a slave belonging to John Huitt, who had come down with the Coles, was the blacksmith. Although several histories refer to Al Huitt as "the first Negro brought to Dallas County," such was not the case, young "Smith" having arrived in 1842 with the Mabel Gilbert family which settled at Dallas."

A.C. Greene, A Town Called Cedar Springs

"There is some confusion over just where Cedar Springs shaded into Farmers Branch, especially in the area south of present Northwest Highway. The latter was the premier farming area of Dallas County, with many prominent planter families including such clans as those of the Knights, Fields, Cochrans, and Marshes. John H. Cochran wrote that they brought a total of forty-five Negro slaves into the Farmers Branch area.

" The two largest numbers - ten slaves each - were brought by Obadiah Knight, who settled between Cedar Springs Creek and Bachman's Branch, and the Reverend James A. Smith, who took up land near the present city of Farmers Branch.

Sam Acheson. Dallas Yesterday

DALLAS SLAVEOWNERS IN 1860

When Dallas was incorporated in 1856, slavery was already present. According to Justin F. Kimball's 1953 Dallas ISD textbook, OUR CITY DALLAS, the population of The City of Dallas in 1859 was 775: 678 white people and 97 enslaved Black people. Below is an unofficial counting of the largest groups of enslaved people in 1860's Dallas County, and the names of their white enslavers. (Dallas Heritage Village)

23 ENSLAVED PEOPLE: SAM SCOTT

22 ENSLAVED PEOPLE: WARREN PHILIPS

21 ENSLAVED PEOPLE: JOHN CARUTH

21 ENSLAVED PEOPLE: O.W. KNIGHT

20 ENSLAVED PEOPLE: Q.B. THOMPSON

19 ENSLAVED PEOPLE: T.A. HOWELL

19 ENSLAVED PEOPLE: TH. SMITH

18 ENSLAVED PEOPLE: () RICE

18 ENSLAVED PEOPLE: W. J. EDMUNDSON

17 ENSLAVED PEOPLE: G.W. RECORD

17 ENSLAVED PEOPLE: W.M. WINN

16 ENSLAVED PEOPLE: J.W. ELLIOT

15 ENSLAVED PEOPLE: O.H. NEAL

15 ENSLAVED PEOPLE: JAMES A. SMITH

14 ENSLAVED PEOPLE: W. J. WALKER

14 ENSLAVED PEOPLE: H.O. CREEM

13 ENSLAVED PEOPLE: W.B. MILLER

12 ENSLAVED PEOPLE: F.A. WINN

12 ENSLAVED PEOPLE: E.A. DANIEL

12 ENSLAVED PEOPLE: DAVID JOURDAN

11 ENSLAVED PEOPLE: ISHAM THOMAS

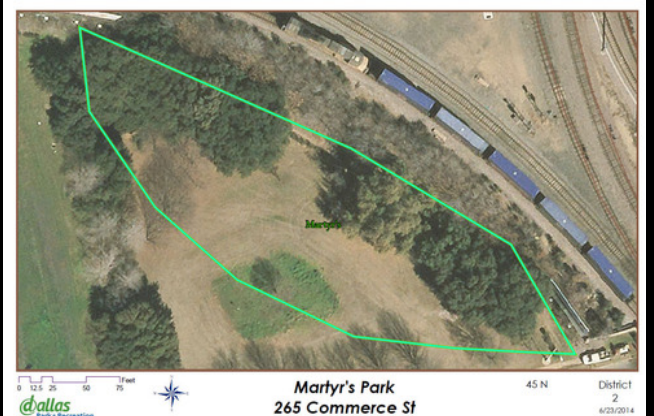
11 ENSLAVED PEOPLE: THOMAS WRIGHT

LYNCHINGS IN DALLAS

Black people in Dallas have always lived with the constant threat and reality of white violence and terrorism, with the knowledge that they would receive little to no protection from police and no justice from the courts. The first woman legally executed in Texas was Jane Elkins, and enslaved woman who was hung in front of the Dallas County courthouse in 1853. Lynchings were regular occurrences in Dallas.

THE 1860 "MARTYR" LYNCHINGS

In the summer of 1860, three enslaved Black men, 'Uncle Cato' Miller, Patrick Jennings and Samuel Smith were lynched and hung to death on July 24, 1860 near the banks of the Trinity River. They were falsely accused of arson and the burning of downtown Dallas, a plot in which a Committee of 52 prominent white slaveowners, landowners and citizens beat and tortured every Black person in Dallas County. Martyr's Park near Dealey Plaza is named in their honor, yet Dallas shares no history of this event.



THE 1910 ALLEN BROOKS LYNCHING

On February 23, 1910, Allen Brooks, 59, was accused of raping a two-and-a-half year old child of the white family he worked for and later arrested. During his trial at the Dallas County Courthouse (now The Old Red Museum of Dallas County History & History), a mob of white men stormed the courthouse, put a rope around Allen Brooks' neck, and pulled him out of the second floor window. The mob then dragged him down Main St. to Akard, and hung Brooks on a pole near the Elks Arch, tearing off pieces of his clothes as souvenirs. This violent scene, photographed by a Dallas County Sheriff, was made into postcards. Notice the size of the mob and the children.



Taken March 3, 1910. Two hours after the lynching of the negro suspect Brown. He was dragged through the street from the courthouse and hanged to the south west corner of the arch. The crowd seen in the picture is nothing to be compared with the mob, at the time this picture was taken the mob had already left scene and was on their way to the jail after (at) another negro victim.

DALLAS SITES CONNECTED TO SLAVERY

Even in 2019, Dallas still has remnants of its slave-owning past and the Reconstruction Era.



MILLERMORE MANSION

Millermore Mansion is located at Dallas Heritage Village (formerly Old City Park). W.B. Miller owned at least 13 slaves and land that became Ursuline Academy.



GANO LOG CABIN

The Gano Log House is also located in Dallas Heritage Village. R.M. Gano owned at least 6 slaves and there is a street named after him in The Cedars.

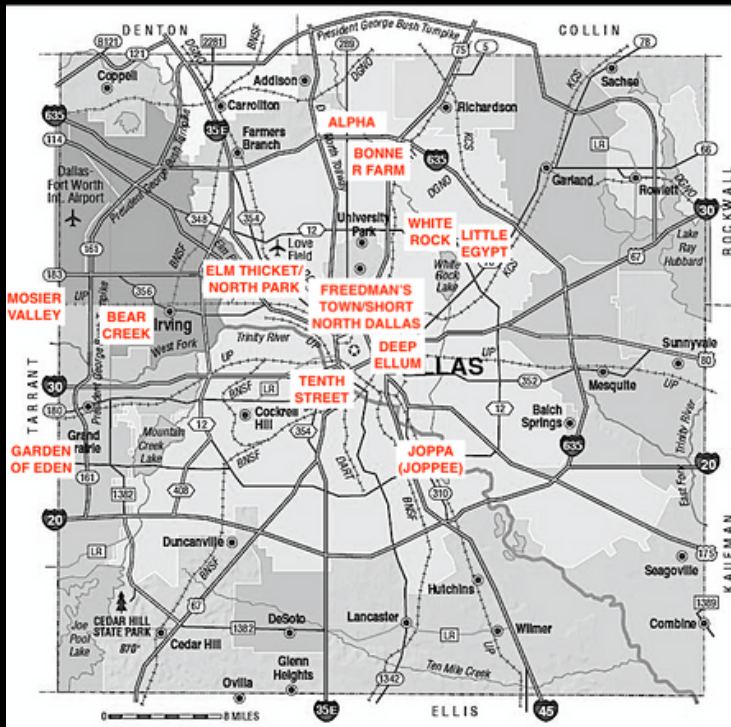


CARUTH HOMEPLACE

The Caruth Homeplace is located on Caruth Haven and US 75, John Caruth owned at least 21 slaves and The Cauth family became the largest landowning family in Dallas.

FREEDMAN'S TOWNS IN DALLAS COUNTY

After slavery ended in Texas two and a half years after the Emancipation Proclamation was issued on January 1, 1863, free and newly freed Black people desired land of their own to live on and work on and a semblance of safety from white violence. Segregated and self-contained Black communities started to spring up in and around Dallas, and that forever changed the landscape of Dallas County.



FREEDMAN'S MEMORIAL CEMETARY

Located on the corner of US 75 and Lemmon, The Freedman's Memorial is a lasting monument to the formerly enslaved in Dallas.



COMMUNITY RACIAL HISTORY KEY FINDINGS

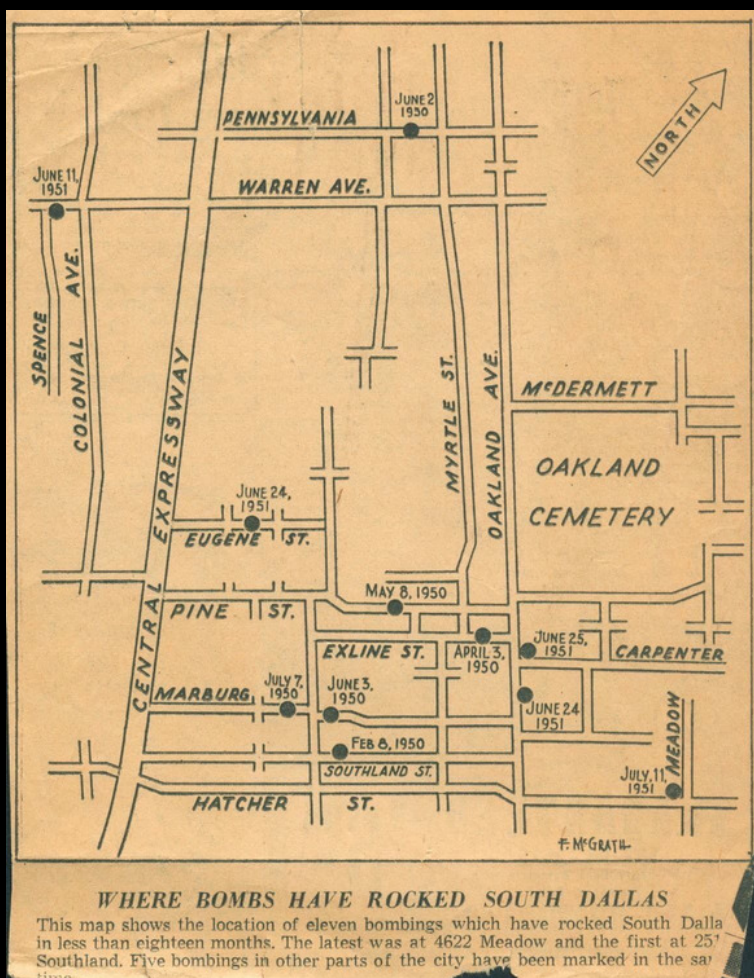
By 1859, "The proportion of Negro slaves had increased heavily since 1850...with about one out of every ten persons in the county being in that category."

- Lon Tinkle. The Key To Dallas



Dallas County and The City of Dallas does not acknowledge its slave-owning history, and has not apologized or reckoned with its history of forced labor, violence, murder, rape, terrorism, torture, lynching, anti-Blackness and the dehumanizing and impoverishing after-effects of the chattel slavery system such as Jim Crow laws.

The segments of the white community of Dallas carried out a terrorist bombing campaign targeting the homes of Black people moving into formerly white-owned homes from Communities. The Dallas Police Department often did nothing in response.



Bomb Blast Rocks South Dallas Home

A dynamite bomb blast Wednesday night damaged a South Dallas house in which a Negro family had been living for a month. The blast shattered windows on one side of the house at 2515 Southland and blew off strips of plank siding.

Inside the house at the time were Horace Boener, 57, a printing firm employee, his wife and his mother-in-law, Mrs. Ella May. They were

families live in the block. The other day night also have moved there recently.

Detectives H. C. Holloway and T. O. Pope said the bomb probably was thrown from a car. It landed near the east side of the house, where there is a vacant lot. They said they found no bomb fragments.

On the west side of the Boeners lives a white family, J. E. Dugan, 2513 Southland.

(Pictures captured from bcWorkshop's "Bonton" film)



THE CONFEDERATE WAR MEMORIAL

Standing 60-feet high next to Dallas City Hall, the Confederate War Memorial is located at Pioneer Park Cemetery in the shadow of the Kay Bailey Hutchison Convention Center. Statues of Confederate States of America Generals Robert E. Lee, Stonewall Jackson, Albert Johnston, and CSA President Jefferson Davis surround the base of the memorial. According to Ralph Widener, Jr.'s book, *WILLIAM HENRY GASTON*, the figure memorialized at the top is Confederate Army Lieutenant Robert H. Gaston, brother of William Gaston. In 2019, The Dallas City Council voted to remove the memorial.



HISTORY

When Dallas Was the Most Racist City in America

In the early 1920s, the city's chapter of the Ku Klux Klan once included one out of every three eligible men. Here's how the Dallas Morning News led the fight against them.

FRINGE ELEMENT: Hiram Wesley Evans, a Dallas dentist, led the Klan here before becoming Imperial Wizard of the national organization.

Meet Your Friends---Ku Klux Klan Day
Wednesday, Oct. 24

STATE FAIR OF TEXAS

Dallas, Texas

PUBLIC INVITED

YESTERDAY
TODAY AND
FOREVER



To witness initiation of the largest class in the history of Klandom.

THE KU KLUX KLAN IN DALLAS

Darwin Payne explains: "As affiliate chapters began spreading, in few if any states was a more welcome reception given than in Texas. And in no other city did the Klan find a readier reception than in Dallas. First organized in late 1920, Dallas Klan No. 66 grew within four years into what its members called the largest chapter in the world...the organization reportedly reached a membership of 13,000 in a city of 160,000 population, the highest per capita of any city in the nation." (D Magazine and The African American Museum at Fair Park)

#DALLASTRHT



1956 CRISIS AT MANSFIELD HIGH

Pictured at the top left are five of the Black students who planned to enroll at Mansfield High on August 31, 1956 (Fort Worth Star Telegram Collection/University of Arlington Library). The photo at the top right shows John Pyles, surrounded by white Mansfield adults and children sporting racist protest signs, holding a baby alligator as a threat that if any Black resident of Mansfield stepped on school grounds, they would be "gator bait" (Fort Worth Star Telegram Collection/University of Arlington Library). The photo at the bottom, taken on August 31, 1956, shows white registered Mansfield High School students reading the racist threats to the Black community of Mansfield scribed on a vehicle outside their school (AP Photo/Carl E. Linde).



1956 CRISIS AT MANSFIELD HIGH

Mansfield High School students laugh and smile while talking to a Texas Ranger, who was dispatched by Gov. Allan Shivers to damper the threat of racist white mob violence when Black students and their families attempted to register for school. A racist effigy hangs on the school as a threat to Mansfield's Black community in the background. (Texas State Library and Archives Commision)



SANTOS RODRIGUEZ

On July 24, 1973, Dallas Police officer Darrell L. Cain shot and killed 12-year-old Santos Rodriguez Russian roulette style in the back of a police car with his 13-year-old brother next to him. It led to one of the most memorable protests in Dallas history. Dallas Mayor Mike Rawlings apologized to the Rodriguez family for the killing of twelve-year-old Santos Rodriguez on September 21, 2013, forty years after the murder. The Recreational Center at Pike Park has recently been named after Santos, as well. (Dallas Mexican American Historical League)



JORDAN EDWARDS

Jordan Edwards, a Black 15-year-old straight-A student/athlete and freshman at Mesquite High School, was unarmed and leaving a party in a car driven by his older brother when he was shot and killed by former Balch Springs Police Department Officer Roy Oliver. Roy Oliver was found guilty of murder, and a Dallas County jury sentenced a him to 15 years in prison. Oliver was the first police officer convicted and sentenced in Dallas County since the 1970s.



BOTHAM SHEM JEAN

Botham Jean, a 26-year-old accountant, church youth leader and Black immigrant from Saint Lucia, was unarmed when he was shot and killed in his own home by former Dallas Police Department officer Amber Guyger on September 26, 2018. Botham Jean's family has filed a federal lawsuit against Guyger, The Dallas Police Department and The City of Dallas. On November 30, 2018, a Dallas County grand jury indicted Guyger for murder. Guyger's trial is set for August 12, 2019.

#DALLASTRHT



MARSHA JACKSON AND THE SHINGLE MOUNTAIN
(DALLAS MORNING NEWS)

#DALLASTRHT





THE DEEPWOOD COMMUNITY CHAMPIONS

For two decades, the neighbors in the Pleasant Grove community of Deepwood persistently wrote letters, testified and pleaded with The City of Dallas to close what the city allowed to become the largest illegal dump in Texas history, the Deepwood dump. The City of Dallas all but ignored the Black residents of the once all-white neighborhood until they decided to sue the city. They won their lawsuit and the Trinity River Audubon Center, where they and every resident in 75217 can attend for free, was built over the dump as a landfill (bcWorkshop).

HOUSING DISCRIMINATION IN DALLAS

Communities of color have always had to struggle with the City of Dallas for adequate housing options and neighborhood resources. Below are a few of the mechanisms that have been used to take and recapture land, exclude people from home ownership and segregate communities by race and class.

RACIAL ZONING

RACE-RESTRICTIVE COVENANTS

REDLINING

EXCLUSIONARY BANKS

RACIST MORTGAGE LOANS

RACIAL STEERING

BLOCK BUSTING

EXPULSIVE ZONING

EXCLUSIONARY ZONING

HIGHWAY CONSTRUCTION & EMINENT DOMAIN

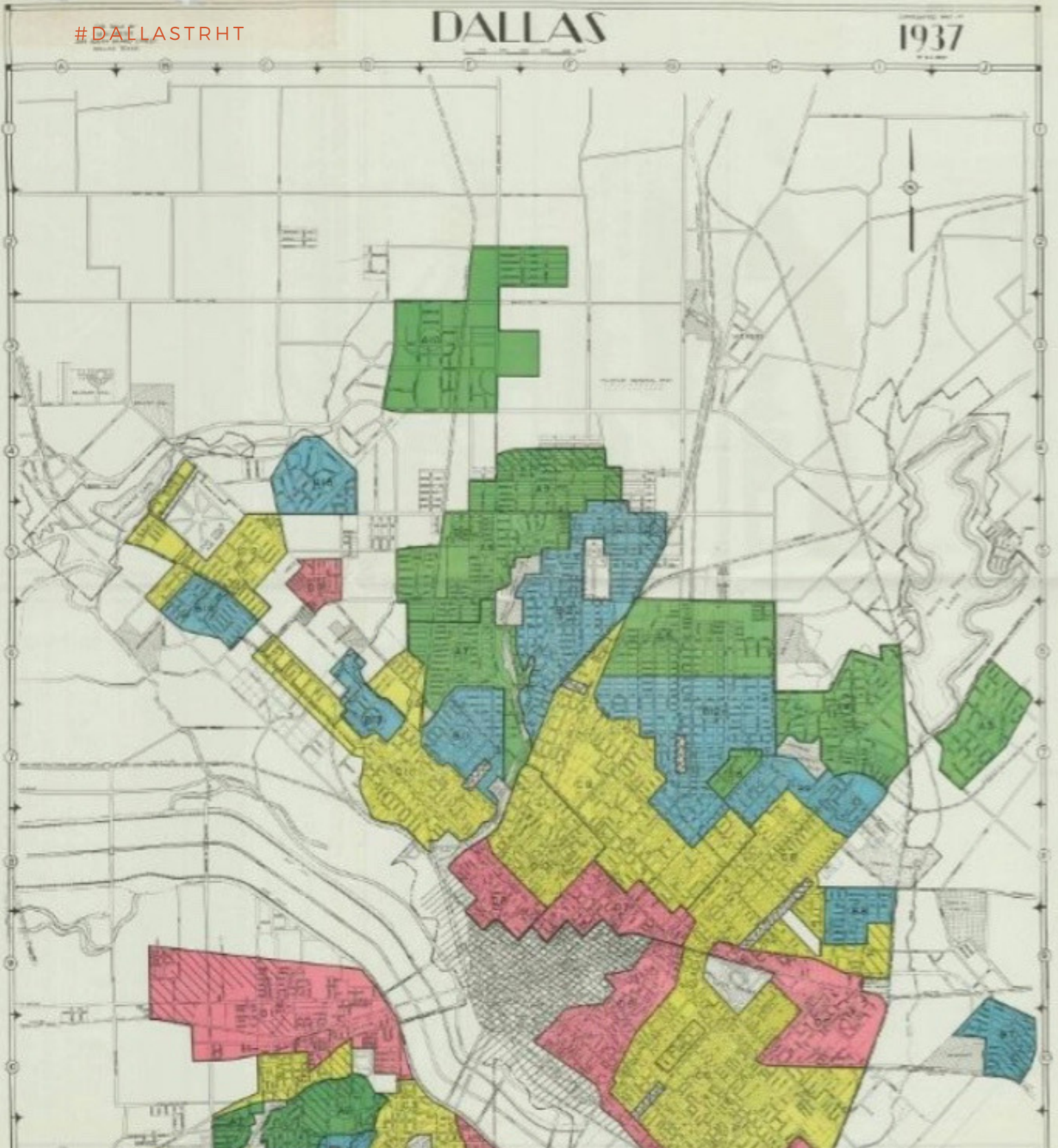
SLUM CLEARANCE

PUBLIC HOUSING POLICY

PUBLIC HOUSING ADMINISTRATION

VIOLENCE & INTIMIDATION

TERRORISM (BOMBING CAMPAIGNS)



REDLINING IN DALLAS

Alex Macon explains: "Redlining is a term for the denial of loans, mortgages, and other services based on a neighborhood's demographic makeup — in the U.S., black communities have usually been the ones targeted. The practice gets its name from the red outlines drawn around "high-risk" neighborhoods in maps created in the 1930s by the Home Owners' Loan Corporation..." This 1937 HOLC map of Dallas showed that white neighborhoods marked green were considered "best" for government-backed mortgages, blue "still desirable," yellow "definitely declining," and the Black neighborhoods marked red were "hazardous" and ineligible for loans. (D Magazine)

WHY DALLAS?: LOCAL RACIAL INEQUITIES AND DISPARITIES BY THE NUMBERS

While the City of Dallas aspires to be a world-class city, we have not confronted our world class problems. Below are some of the most persistent issues over the last few years:

3RD HIGHEST IN US

According to the U.S. Census Bureau's 2016 American Community Survey 1-Year Estimates, Dallas has the third-highest child poverty rate among large U.S. cities, right after Philadelphia and Houston. Over 30.6% of Dallas children are living in poverty, and they are disproportionately Latinx and African American. The City of Dallas had the worst child poverty rate in the country just a year earlier.

LOWEST IN THE COUNTRY

In a 2016 Portland State University study of the 30 largest cities with recent mayoral elections, Dallas had the lowest rate of voter participation in the United States. Only 6.1 percent of eligible voters showed up at the polls in the city's previous municipal election in 2015. Texas is one of the hardest states for people to vote in the U.S.

LAST IN THE COUNTRY

According to the 2014 report "Brown at 60, Great Progress, a Long Retreat and an Uncertain Future" by UCLA's Civil Rights Project, Dallas ISD ranked dead last among the 50 largest urban school districts that have been on federal desegregation plans when researchers gauged minority exposure to white students to measure integration. In 2019, Dallas ISD is 95% Latinx and African American.

WORST IN THE COUNTRY

In 2015, the Urban Institute examined inequality within commuting zones, or large regions of several counties that make up metropolitan areas. Out of all commuting zones reviewed with at least 250,000 residents, the Dallas commuting zone, with over 3.7 million residents, had the highest degree of neighborhood inequality.

274 OUT OF 274

In a 2013 Urban Institute study measuring 274 of the largest US cities, Dallas ranked dead last on overall inclusion, 272 on economic inclusion and 245 in racial inclusion. The Urban Institute also found that since 1980, Dallas has become less inclusive.

TRUTH, RACIAL HEALING & TRANSFORMATION FRAMEWORK

The W.K. Kellogg Foundation spent 2016 in a design phase for TRHT, partnering with 176 leaders and scholars as representatives of more than 144 national TRHT individual and organizational partners, with a reach of more than 289 million people. The result of those efforts is a TRHT Framework. The TRHT Framework consists of five areas: the first two, Narrative Change, and Racial Healing and Relationship Building, are foundational pillars for all TRHT work. And, the remaining three areas are Separation, Law and Economy.

TRUTH (NARRATIVE CHANGE)

- Entertainment Industry
- Journalism & News Media
- Digital Media
- Publishing
- School Curricula
- Cultural Institutions
- Monuments & Parks

According to the W.K. Kellogg Foundation, "Our national narrative is in denial of the truth of who we are. It was clear that narrative change is a key area in which to work. We all need to know the truth about who we are and our histories. We need a more complete story presented in school curricula, in the news media, in movies and television and radio, in digital media and gaming platforms, in cultural institutions and memorials of all kinds.

RACIAL HEALING (RELATIONSHIP BUILDING)

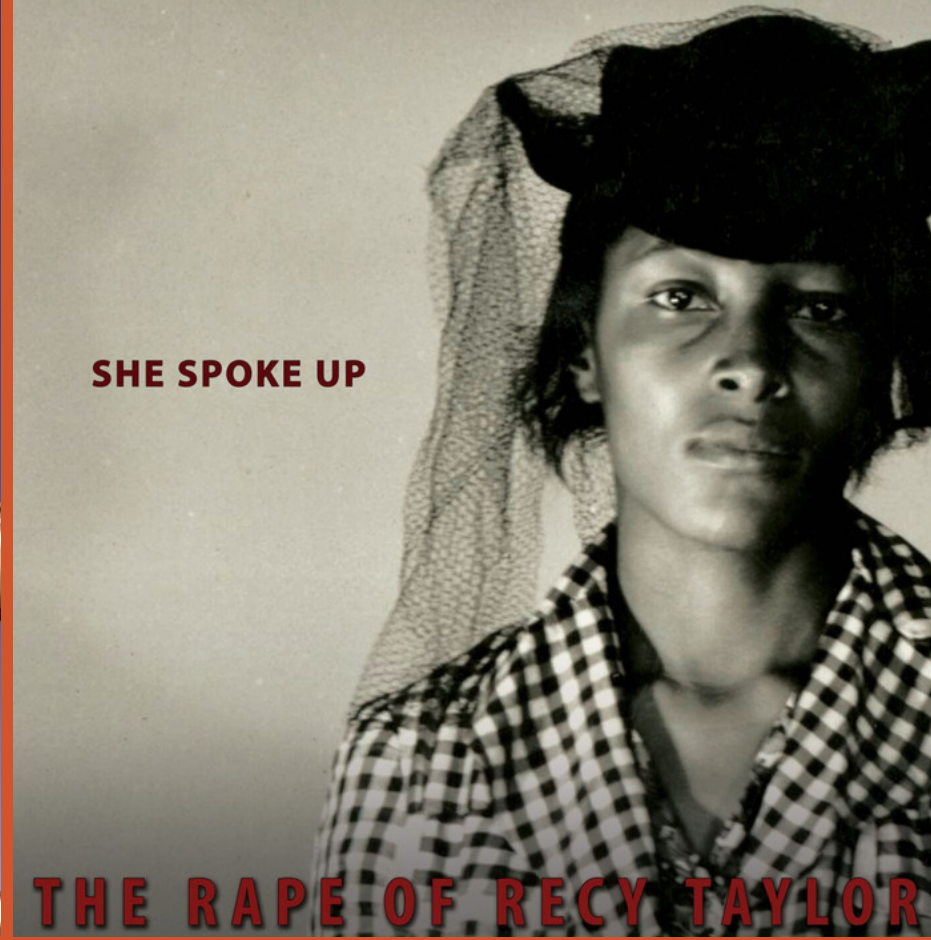
Racial healing recognizes the need to acknowledge and tell the truth about past wrongs created by individual and systemic racism and address the present consequences. It is a process and tool that can facilitate trust and build authentic relationships that bridge divides created by real and perceived differences. One of the tools of racial healing is a racial healing circle.

TRANSFORMATION (EQUITABLE POLICIES AND PRACTICES)

The transformation we envision is a world in which the false ideology of a hierarchy of human value has been jettisoned. Transformation (equitable policies and practices) will be engaged through the pillars of separation, law and economy.

<p>SEPARATION SEGREGATION, COLONIZATION & CONCENTRATED POVERTY</p> <ul style="list-style-type: none"> Decolonization Housing Health Arts & Culture Immigration & Migration Education & Development 	<p>LAW CIVIL, CRIMINAL & PUBLIC POLICIES</p> <ul style="list-style-type: none"> Law Enforcement Criminal Justice Juvenile Justice Mass Incarceration Immigration & Migration Education & Development 	<p>ECONOMY STRUCTURED INEQUALITY & BARRIERS TO OPPORTUNITY</p> <ul style="list-style-type: none"> Employment Labor Workforce Wealth Immigration & Migration Education & Development
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#DALLAS TRUTH



**THE RAPE OF RECY TAYLOR:
PANEL DISCUSSION, FILM PRESENTATION AND FILM DEBRIEF**

On May 17, 2018, Dallas Truth, Racial Healing & Transformation introduced our framework to the community through the award-winning documentary, THE RAPE OF RECY TAYLOR. Community members learned about the importance of narratives from marginalized communities, truth-telling, and changing racist narratives from an all women-of-color panel. They also experienced the story of Recy Taylor and a post-film debrief and discussion.



THE SLAVE DWELLING PROJECT AT THE DALLAS HERITAGE VILLAGE

On March 2, 2019, community members explored the stories of the enslaved at Dallas Heritage Village, particular at the Millermore Mansion and the Gano Log Cabin. Joe McGill and his team of interpreters addressed topics such as the daily life of an enslaved and the critical need to preserve what is left of the structures associated with the enslavement of African-Americans.

#DALLASTRHT



WORDS ARE NOT ENOUGH:
AN EMBODIED APPROACH TO RACIAL HEALING



NATIONAL DAY OF RACIAL HEALING 2019:
COMMUNITY VISIONING



DALLAS TRHT COMMUNITY VISIONING SESSIONS

Dallas TRHT hosted a total of 11 community visioning sessions, the first of which was held during the National Day of Racial Healing 2019. In addition, Dallas TRHT, in partnership with the Dallas Public Library, held 10 open-to-the-public community visioning sessions throughout the city of Dallas. Our goals were to begin to learn about the racial history of Dallas and the shared history of Dallas-area residents, envision what would Dallas look and feel without racism and to explore ways to end racism in Dallas. The following pages represent a summary of the communities' feedback.

WHAT DID DALLAS COMMUNITY MEMBERS SAY IN THE COMMUNITY VISIONING SESSIONS?

Below are some quotes from participants who answered the question "What is the history of your people in Dallas?"

"So, I was born and raised in Dallas, Texas. My family, they have deep roots in East Texas and both my mom's family and my dad's family, they grew up there in East Texas. But my mom's side of the family, they actually moved to Dallas sooner than my dad did. So my mom grew up in West Dallas in the projects in the 50s, she was born in '54."
- Bachman Lake

"...we've been kind of all over the place, we've struggled with like secure housing and the last few years we've been in Pleasant Grove that's where my parents were able to get a house. And, but yeah, I think, as a new immigrant, I think I didn't grow up not being aware of my immigrant status. I don't remember not knowing about being undocumented." - Bachman Lake

"I'm a fifth generation Dallas native, I told them that I've done brief genealogy, so we believe that one of my ancestors came with his slave master from Tennessee, like a lot of people they moved west from Tennessee to Texas, and we believe that was the 1820s, and they came to this area ever since, and a lot of my family lived in Carrollton, there's like a large black family for many years, a series of families in Carrollton and also Oak Cliff." - Timberglen

WHAT DID DALLAS COMMUNITY MEMBERS SAY IN THE COMMUNITY VISIONING SESSIONS?

Below are some quotes from participants who answered the questions:

"How has race affected your community? Does your community experience racism? How?"

"There's so much I want to say. But it's just like people of color, we've tried to move everywhere across this country to escape racism, but there's no escaping it. There's no escaping it. It may be disguised a little better up north, or in the West. It's still there. So I just get so angry."

- Bachman Lake

"Having communities marred by intercommunity racial tensions, because of this scarcity of resources that's around the city, and having survival based living as a result, where people can't afford to kind of look inward and address any internalized racism because it's a constant battle to survive." - Prairie Creek

"So I think the experience that you have with race, you carry that throughout your life and it takes a lot of self-work, to not put that on yourself and internalize that and tons of things I'm still working through. But I mean, I think we as black and brown people have to be really cognizant about how we take on racism within our communities, otherwise we do carry this self-hate or project that out to other people within our community that we should be uplifting and helping out." - Bachman Lake

"If you're making ten dollars an hour, how in the heck are going to live in a five hundred, six hundred, four fifty, or three hundred thousand dollar house, so don't tell me everybody, anybody can live here, no you cannot, and so, that to me is very distressing."

- Timberglen

WHAT DID DALLAS COMMUNITY MEMBERS SAY IN THE COMMUNITY VISIONING SESSIONS?

Below are some quotes from participants who answered the question:
"How would Dallas look and feel without racism?"

"First of all we talked about how it's hard to envision how it looks because we can't conceive of it, it's just so hard to envision it, however if it could hope to do, some of the things we talked about were embrace diversity, wasn't defined by groups and labels and things like that, have these neighborhood schools were people found a community and wanted to be a part of that community instead of trying to separate." – Forest Green

"We got that Dallas would feel safe, it would feel welcoming, we would be celebratory differences not just be tolerant of them, neighborhoods would get along, there would be less less crime, there will be more safe space, more ability to resolve conflict without police intervention." – White Rock

"And so number one, this is a hard question to answer right, being a black woman. But that's what comes up for me, is that people would have a way to work with the land and not feel like there is this ownership over because to have access to food, to have access to proper shelter also involves having a connection with the land and having community where it's not one person just having to look out for their family and themselves but being connected with other people that could help you provide for your family and for yourself. Sharing community." – Bachman Lake

"Heaven. Everyone would have what they need. It would be beautiful. It would be integrated."
– Forest Green

WHAT DID DALLAS COMMUNITY MEMBERS SAY IN THE COMMUNITY VISIONING SESSIONS?

Below are some quotes from participants who answered the questions:
"What will it take to end racism in Dallas? What do we need?"

"I don't know you don't know what the problem is unless you're living under a rock, right. But if you just present the data and do more of these types of discussions, the people who live here can help you pull out the solution. But if you keep shutting people out and try to make all decisions for them, you'll never get there. You really don't know what's going on if you never go around the corner and you know, talk to people." – White Rock

"What will it take to end racism, address racial issues of the past first then move forward, instead of just moving forward assuming that we're all on the same playing field. What do we need, people who have the will to do the right thing." – Prairie Creek

"More opportunities for more people, policies that promote equity, and for me equity is the idea that those who are historically marginalized receive more resources than those who have traditionally received most of the resources, so equity for education, work, art, and even wealth; recognition of racist systems and dynamics because I think often when we face racism it's often denial; recognition of value of each different culture and race and the people and the beautifulness that each one of us brings to this." – Forest Green

"We have a lot more creative solutions in our city, because right now, with racism, there are so many people who have creativity who are not allowed to express it and bring it. And so we'd solve all kinds of problems if we, if nobody was limited, in terms of fulfilling their potential and bringing their creative solutions to the table." – White Rock

"I think we need strong and fair leadership, we really do; we don't need someone that's going to cave and cradle just because of what the political climate is at the moment, we just need somebody with a backbone, I'm not saying that we don't have that, we need it." – Timberglen

COMMUNITY VISIONING THEMES

Below are the themes that emerged as most prominent categories of discussion during the Community Visioning sessions. Session participant responses centered on the issues of economy and education across the questions about race and racism in the community, look and feel of Dallas without racism, and what we need to end racism in Dallas.

THEMES THAT EMERGED ABOUT RACE AND RACISM AFFECT IN COMMUNITY

ECONOMICS

Resources

Housing

Racism

EDUCATION

THEMES THAT EMERGED ABOUT HOW DALLAS WOULD LOOK AND FEEL WITHOUT RACISM

EDUCATION

Feeling

Connected

Housing

ECONOMY

THEMES THAT EMERGED ABOUT WHAT IS NEEDED TO END RACISM IN DALLAS

Leadership

Shift

EDUCATION

ECONOMY

Conversations

EDUCATION AND ECONOMY (WITH A SECONDARY THEME OF HOUSING) EMERGED AS INITIAL POINTS OF FOCUS FOR THE COMMUNITY

DALLAS TRHT 2.0

Based on community feedback in the visioning sessions, Dallas TRHT will be focusing on EDUCATION about race, racism, racial equity, racial healing and racial justice, and the intersection of ECONOMY and race. We will start with two exciting programmatic areas:

RACIAL EQUITY N.O.W.

A Racial Equity Training Institute

Partnering with the W. W. Caruth, Jr. Fund, to educate, support and build capacity for the community on the necessity of racial equity and policy implementation, Dallas TRHT will be hosting the Racial Equity NOW Cohort for 2019-2020. The Cohort is designed to provide organizations with racial equity training/information sharing, case study presentations, policy review and development, outcomes development, community support and financial support. Learn more at dallastrht.org.

RACIAL EQUITY AND HOMELESSNESS 2.0

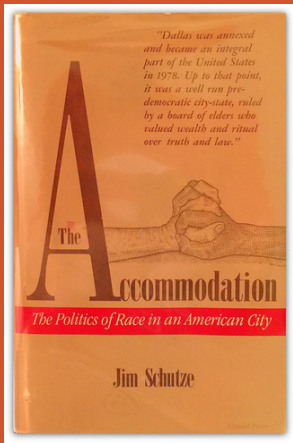
Partnering with Metro Dallas Homeless Alliance, Dallas Truth, Racial Healing & Transformation is creating a racial equity plan of action for ending homelessness in Dallas with support from United Way of Metropolitan Dallas. This racial equity action plan will include lead community partners and participating/ supporting community partners to combat the racial disparities in homelessness. According to the initial research findings of the March 2018 SPARC Dallas report, "Though the Black population in Dallas constitutes 18.7% of the general population, this group is overrepresented...among people experiencing homelessness (66.7%)." Learn more at dallastrht.org

DALLAS TRHT PARTNERS, FUTURE PARTNERS AND SUPPORTERS



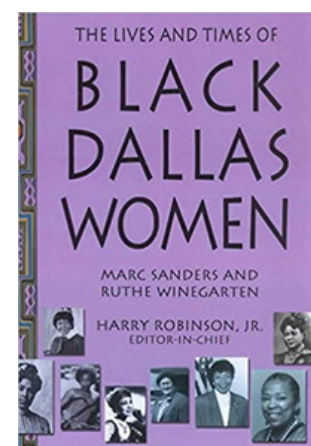
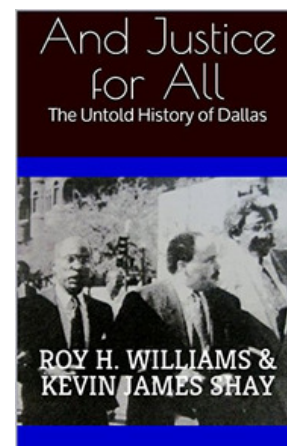
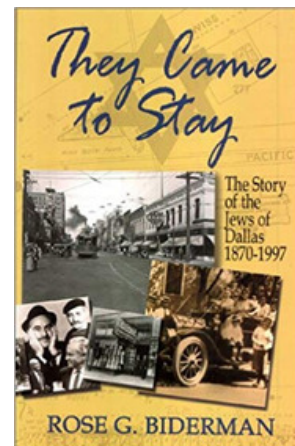
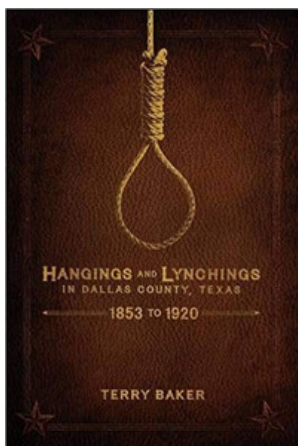
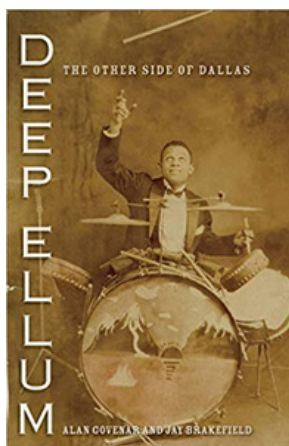
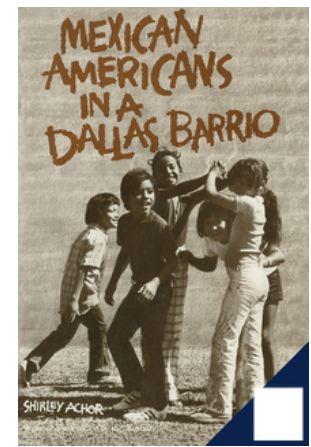
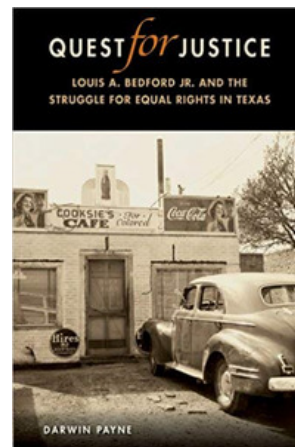
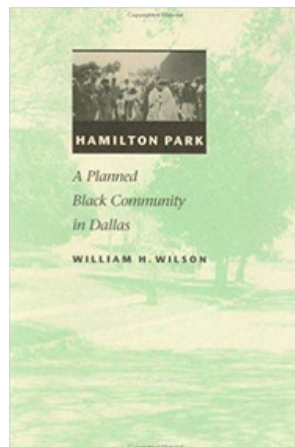
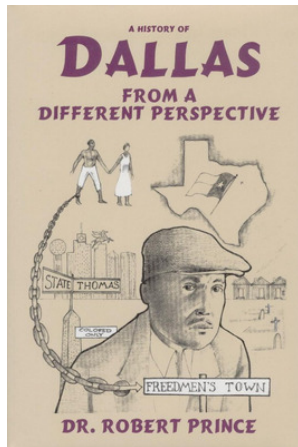
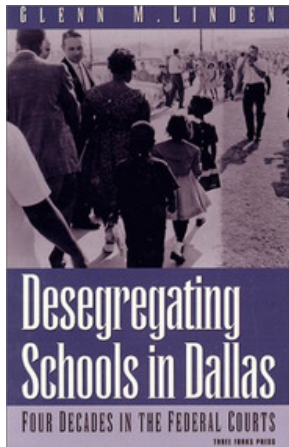
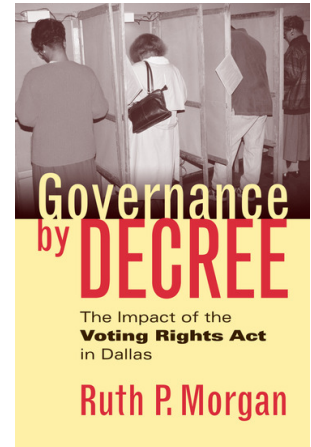
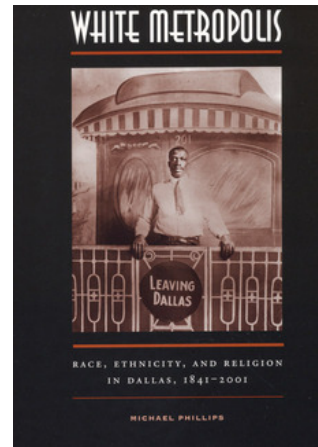
SELECTED BIBLIOGRAPHY/RESOURCES

Although Dallas is one of the ten largest metropolitan areas in the United States, it is severely lacking in research centering the racial history of its past and present residents. Below are a few resources we used that every Dallas-area resident should read, discuss and reference:



THE ACCOMMODATION

THE ACCOMMODATION by Jim Schutze is the one of the first books in Dallas history that centers race, detailing the story of coordinated white terrorist violence against Black homeowners in South Dallas. D Magazine labeled it "The Most Dangerous Book In Dallas." THE ACCOMMODATION has been out-of-print for decades, but a new generation of Dallasites have been circulating the book digitally.

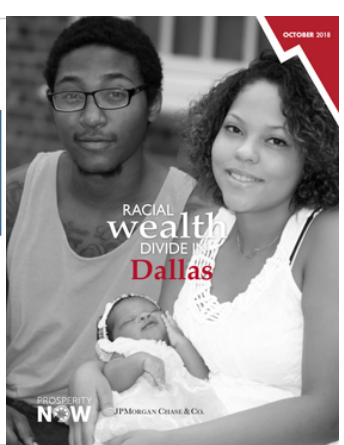
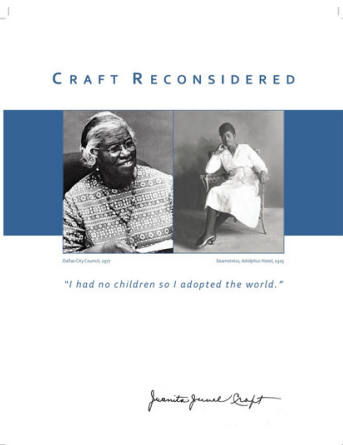
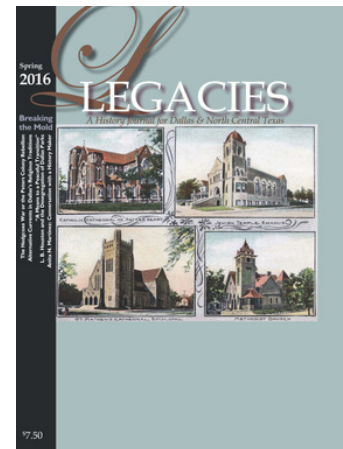
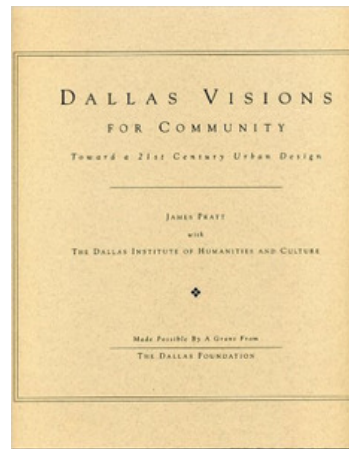
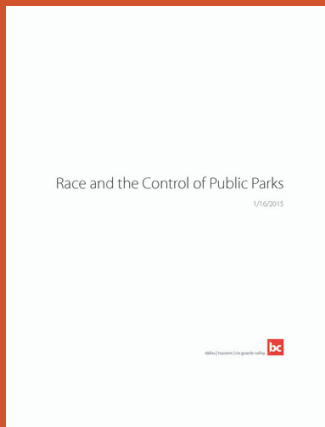


SELECTED BIBLIOGRAPHY/RESOURCES CONTINUED

Visit dallastrht.org for a digital copy of this report and more resources.

BCWORKSHOP

buildingcommunity
WORKSHOP is a Texas based nonprofit community design center seeking to improve the livability and viability of communities through the practice of thoughtful design and making. Their report, RACE AND THE CONTROL OF PUBLIC PARKS, and their documentary, OUT OF DEEPWOOD, are must sees.



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