



# **Juneteenth: The Illusion Project**

**a Decipher City  
project**



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Juneteenth: The Illusion Project

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## Preface

Regardless of the imperialism of any continent, chattel slavery was not an institution born of consent because the Africans who participated in the slave trade never agreed to the relentless exploitation of Africa. That expectation was perpetuated by pathologically insatiable people who felt entitled to command others to work to fill the voids. Therefore, because Black people did not dictate the terms of emancipation, we were extremely skeptical about how life would look “after” slavery, especially since there were such limited resources in the Black community. We did recognize one thing, which we had known from slavery: the dominant narrative demanded that we put up a show to demonstrate our gratitude and pleasure in the small allowances we had been given. What genuinely began as a celebration of freedom devolved into an expensive display used by those in power to absolve themselves of any wrongdoing.

On June 19, 1865, General Granger arrived in Galveston to announce the terms of the Emancipation Proclamation. News had taken time to travel because Texas was not only part of the Confederacy, but farther from the end of the Civil War, and Black Texans lost more time in the trauma of chattel slavery. Responses to the news were mixed, because some people had escaped slavery and came back for others, while others endured it for the world they knew, expecting violence at the thought of liberation. As people began to process the change, the Black

community made a habit of celebrating this day, thinking that it would mean they would continue to attain more civil rights as true citizens instead of property. In Austin, the reality of Juneteenth has been that Black people have had to fight for even the slightest of dignities while being stripped of autonomy.

Juneteenth was originally called Emancipation Day because in theory, slavery was abolished and Black people were emancipated. Austin existed before emancipation, and in 1956, J. Mason Brewer discovered that the first Black person in the city was a young Black slave owned by Alexander Murchison who came to the city four months after it had been established on July 16, 1839. While Black people worked to establish long-term, self-sustained communities, there were constantly factions working against their harmony, including the City of Austin. Despite all this, there was never a year that the Black people failed to acknowledge and celebrate emancipation with the steadfast hope that it would one day signal liberation, true freedom, and the right to live in a world without excessive scrutiny and exploitation.

Part of the frustration has been a lack of shame and no acknowledgement of concrete harm done to Black people, who began our existence in Austin staying separate from the White population. Because we had been slaves, we knew that we were seen as threats when we socially engaged, regardless of our best intentions, so we stayed amongst each other. None of that mattered to either the City or the news, which constantly needed us to feel watched and denigrated, even as we did our best to live free. This lack of awareness has also resulted in a lack of concrete restitution for those harms, as well as the derision people are met with when restitution is suggested. Juneteenth never missed a year, but rather than acknowledge that there was

some damage done in the costs and depictions of Black people, the government and the paper did their level best to stamp out the desire to celebrate independence while shaming Black people for ever dreaming of liberation.

The information researched for this piece came from the dominant narrative in the form of City Council minutes, transcripts, and documents, as well as archives from the internationally syndicated *Austin American Statesman*. Many people will argue that there should be more Black voices in the telling of Juneteenth, especially since I reference many of the celebrations. I would argue that during what I call the Era of Accountability—which has also been called the Third Reconstruction—there needs to be recognition of how Black people have been portrayed in the eyes of the dominant narrative. We cannot solve a problem that we did not create. Many Black people have been tokenized and conditioned to see ourselves as apart, and while we are responsible for retraining our focus, we are not responsible for the tokenization. Therefore, I provide the context of how we have been viewed in light of emancipation to demonstrate that people do not see us as liberated, nor worthy of supervising ourselves without prior approval.

# 1

## Chapter 1

### ***The Gub'mint***

City of Austin minutes begin in 1869 in public records, but the first mention of Juneteenth occurred in 1978. In a search for “emancipation,” the City does not mention it until 1938 because of the takeover of Emancipation Park. Black people clearly existed within the City of Austin, but because they were considered irrelevant, any holiday or major gathering was seen as unimportant to the dominant narrative. Considering that, one can rest assured there were emancipation celebrations that happened for over 50 years before being recorded in the city notes. There is mention of the Haskell House, built on land purchased in 1875 by Peter Tucker, a former slave to Texas Governor Elisha Pease. Since Haskell House was built in the 1800s and the property was used to host Juneteenth celebrations, there were assuredly Juneteenth celebrations in the 1880s without mention by the City. This dismissal of a critical point in history for Black Texans set the stage for Black circumstances to come.

Within the city limits, there were a number of different spots where Black people settled. Most people are aware of Clarksville and know of the segregation that happened with the 1928 Master Plan. Before that plan, the Black community had purchased a piece of land referred to as “Emancipation Park.” There was an organization called the Emancipation Celebration Organization that was specifically created to celebrate Emancipation Day, and this organization did collect money for the Emancipation Day celebrations, and purchased the first Emancipation Park in 1906. Community-owned land was useful for having a park for recreational purposes, but also to avoid the permitting process for Juneteenth celebrations, which were required if activities were not on privately-held land. One particularly frustrating challenge was that the City enjoyed taking over land owned by Black people, and such a prime location needed to be developed in the eyes of Council.

Because housing projects introduced on the federal level had to be segregated, the first housing project proposed was a Black housing project called Rosewood Courts. Emancipation Park was seen as a prime location for the housing project because it was seen as available land by the City, and it was close to downtown—Black-owned land is viewed as land that has not been acquired *yet*. This is one of the reasons why a lot of the freedom colonies were destroyed and burned, and why a lot of Black people have lost their homes and their capacity to acquire land. Black community organizers took petitions in favor of keeping the park because many people suggested signing petitions, which placed items on the city council agenda and allowed communities to speak with one voice. However, what generally worked for predominantly White communities in Austin tended to fail for Black Austinites, even if we followed

the rules to the letter. The Council regarded Black voices as irrelevant, so even though the petitions contained enough signatures to be recognized by the City Council, it began the process of eminent domain. Black neighborhoods remain one of the hardest demographics hit during each and every housing crisis.

Since land costs were somewhat lower even by inflation standards, the Black community was able to purchase another parcel of land, which was also referred to as Emancipation Park right after the federal and municipal governments took over the first. Again, “undeveloped” land in the Black community is seen as available for the taking, so even though the Black community had already undergone eminent domain in one location, and found another location, the City found it necessary to take the second one. It is perhaps a little bit more insulting that the city took the second park because one of rationalizations for the takeover was the City’s intention for multiple parks in East Austin—to be fair, there are now multiple parks in East Austin, depending on how far east one travels. Because the City said that there would be extensive park grounds maintained by the City, the Black community did not *need* to maintain a private park.

The next mention of Juneteenth or emancipation in the city records was when the Mayor of Austin first recognized Juneteenth as a city holiday in 1975. To keep track of the time gaps since “emancipation” happened on June 19, 1865, this is over 100 years of celebrations and community organizing that took place largely without City recognition. The mayor’s decision to make Juneteenth a citywide holiday was a tricky maneuver under government employment. There is the type of holiday where everybody is allowed paid time off, and there is another type

of holiday where people acknowledge it, but nobody actually gets anything out of the recognition. Therefore, Juneteenth was a holiday people acknowledged, but nobody could necessarily take it off, because the City might need some of the workers. This “holiday” was seen by some as a win, but a very small win, more like a cosmetic acknowledgement.

After crossing the hurdle of citywide recognition, there was a Black state representative named Albert Ely Edwards—otherwise known as Al Edwards—who pushed for Juneteenth to be recognized as a statewide holiday. Texas maintains its identity as a Southern state, or as a Confederate state, and voraciously clings to both identities, so Black existence in the state of Texas is viewed irrelevant, which is why so many Black communities are seen as ripe for the taking. Getting Juneteenth recognized as a state holiday was a lot of a push, not necessarily offering people time off and offering compromise in the minds of the dominant narrative. Thus, in 1976, Juneteenth was recognized at the same time as Confederate Heroes Day, reminding Black people that we were still worthy to be subjugated.

Also in 1976, Black people resumed asking the City to have parades for Juneteenth according to the city minutes. There will be more information about parades when I discuss press coverage, but this is the first time the City acknowledged the parade as part of city culture. Information that occurs in city minutes is critical because it is regarded as “legitimate.” A lot of information has been excluded from city minutes, including backup documents for failed ordinances and whatever occurred before transcripts; all information before consistent transcripts is difficult to recover. Thus, the presence of Juneteenth within the city minutes finally acknowledges a community which had repeatedly approached Council with information regarding its

governance.

The first parade was requested by Roland Hayes, a long-term member of Ebenezer Baptist Church, a historically Black church. Parades are logistics conversations because they involve street closures, police officers, and traffic diversion. In the revival, these parades happened either during the lunch hour, or right after work. To mitigate discussion with the City of Austin, parades used the same route and ended at Rosewood Park, which was where several Juneteenth celebrations were held. Life had become more expensive in Austin due to the reputation of the University of Texas at Austin, and after suffering the blows of two eminent domain proceedings, Black people were disinterested in heartbreak being part of celebrating freedom. By 1980, Juneteenth had gone from community owned property and recreation management to parades and parties, still funded at Black expense.

Councilmember Jimmy Snell, the Black councilmember, asked for Juneteenth to be recognized not only as a cosmetic holiday, but as a legitimate holiday within the City of Austin instead of George Washington's birthday, as it was done in Fort Worth at the time. This was a big deal for two reasons: 1) to have a day off work is seen as blasphemy in Texas; and 2) this would mean that paychecks would not be docked, and city business could not be done on that day. Councilmember Snell's argument was that if Austin claimed to be progressive, this would be living up to its reputation. Well, anything involving money, autonomy, or allowing Black people to choose whether to show up is seen as suspect by the dominant narrative. Therefore, even though Councilmember Snell was originally backed by the Latinx councilmember, that vote was withdrawn. As Councilmember Snell left office, Juneteenth was not acknowledged.

Juneteenth continued to be celebrated, and the City kept offering permits for parades, but another issue with parades is cost. Having street closures, police escorts, and traffic diversion cost Black people and the City money, and the Black community was losing money because the rising cost of living. House prices started to skyrocket at the end of the 1980s, so instead of being able to independently afford to have a parade to celebrate emancipation, Black people had to approach the City for fee waivers. There are a number of different groups that organized to raise funds, but when costs started increasing over and over again, there was no way to obtain permits without also having to request fee waivers. To celebrate “freedom,” Black people had to request fee waivers, permits, and wonder if they would remain employed.

*Organizations Created for Juneteenth Funding*

**Organization**

**Date Began**

**Date Ended**

Emancipation Celebration Organization

06/03/1904

Defunct

Central Texas Juneteenth Committee

06/23/1993

Defunct

Austin Juneteenth Freedom Festival Inc.

05/06/1994

Defunct

Central Texas Juneteenth Corporation

08/15/2018

Active

The City granted the Black community waivers and was recorded as a co-sponsor for the parade and festivities, but this “magnanimity” did not last long. During the next few decades, the City began complaining left and right about all cultural holidays, demanding the relevance of funding parades. In addition to Black people asking for Juneteenth, the Latinx community requested waivers for the celebrations of *Diez y Seis*, which was the day Mexico began the war for independence. In order to avoid appearing racist, the City “sponsored” parades, and complaints from Council increased when recycling came into the conversation because then costs included street closures, police escorts, traffic diversion, and waste management. The City enjoyed portraying itself as having to sponsor Black community while charging more, while Black people had to contend with more costs and the rising costs of living, which meant fewer community resources available to gather.

A number of festivals occur in Austin on a regular basis: during the Pecan Street Festival, Sixth Street is shut down for two days; Austin City Limits takes over Zilker Park for three days; and South by Southwest takes over the majority of the downtown area for two weeks. The argument for all of those festivals is that those festivals make money. Meanwhile, there has been no conversation about *why* the Black community does not consistently make money in Austin. There was no consideration about how some of the *same* programmers who graduated from local universities and helped make tech giants rich *also* program the algorithms so that Black and Brown people cannot get hired, even by the City of Austin.

Juneteenth also serves as another example of how the Black community is only seen as useful when it advances the agenda of the dominant narrative. The governor used Juneteenth as a

strategy to negate a budget in 2003. Even though Juneteenth was not consistently recognized as a state holiday, Governor Rick Perry used Juneteenth as the failure to certify a budget by Comptroller Carol Keeton Rylander, which is why the governor got to certify the budget that he proposed. The only reason why Juneteenth is now an official City holiday because after people took to the streets in 2020, Austin enjoyed making inauthentic apologies to its citizenry without taking concrete action. Now, Juneteenth is seen as not just a cosmetic holiday, but an employment holiday and people can take it off and not lose time—40 years after the concept was first introduced.

There have been some victories around Juneteenth that actually forced the City to reckon with its malfeasance. A fatality occurred near a Juneteenth event in 2007, so the Austin City Manager decided to pathologize the Black community as dangerous. She and the police chief only left because the entire City of Austin was disgusted that leadership was trying to blame the fatality on Black people, and enough citizenry finally recognized that behavior as completely inappropriate. In 2021, the autonomous zone Orisha Land was set up in Rosewood Park by Black Sovereign Nation, the Black activist group committed to full liberation. This autonomous zone was special for many reasons, not least of which because it began during Winter Storm Uri, and the action was organized after the police killing of Jordan Walton. A representative stated, “This is not freedom. This is not liberation. This is literally us taking land back because land was taken from us.”

After Orisha Land, the City Council apologized again for racist actions and vowed to build a Black embassy—run by the City of Austin. The worthlessness of the apology become apparent when one considers the barriers to those jobs and

the accessibility of those positions to Black people. The City of Austin repeatedly commanded Black Austinites to exist on its terms, which is why small concessions cannot be viewed as liberation. After 150 years of celebrating Juneteenth within Austin, there has yet to be concrete acknowledgement that Black citizenry should have autonomous existence without constant interference by the government, and not be delegitimized by people who need to make money.

## 2

### Chapter 2

Looking through the *Austin American Statesman*—which began as of 1871—Black people had Juneteenth celebrations not only in Clarksville, but all over West Austin. A lot of the neighborhoods that we now know as predominantly White had enough Black people to sustain independent Juneteenth celebrations. The press has played a significant role in how Black people were perceived throughout the history of Juneteenth celebrations. When Black people had been emancipated, the idea of Black people working for wages was a foreign concept—fitting, as the Republic of Texas advocated for slavery as well. The idea of Black people having a day off to celebrate themselves for emancipation that “most” opposed did not sit well in the minds of many Texans.

While the *Statesman* was discussing how wonderful it was that Black people got to have a day off, it also warned against laziness. This perception of Juneteenth obscured that even as a day off, it still meant a lot of cooking, preparation, travel, and coordination to put on this perception of “freedom.” That is a big part of why the pageantry of Juneteenth has remained: even

though Black people remained within the dominant narrative, we at least had to project the illusion that we were free. This took a lot of time, food, and a lot of extra labor, so it was ironic that the paper was concerned about the Black community becoming lazy when the one day we had off was used project that we were capable of not working for the White community.

Because Black people were enjoying leisure, the White community would be left to its own devices without domestic workers, nannies, and other labor that could be exploited and underpaid. Predictably, there was also a lot of conversation about how White people were being forced to do work that Black people were unwilling to do, a perception echoed in the paper for at least 20 years. One Juneteenth coverage story involved a woman from the northern states who ignored Juneteenth because Black people were equal where she originated. Any scholar of Black history would scoff at such a statement, but the press needed to find people who disapproved of Black liberation. One year, Black people defied the dominant narrative and celebrated Juneteenth after being denied permits, which caused an uproar within the City, as if we were getting above our station. Knowing there would be consequences, there was still that determination to honor even an illusory freedom on our own terms.

The press enjoyed pitting Black groups against each other and embellishing varying perspectives to generate more animosity. In the founding of Austin, there were not that many Black people because Austin preceded emancipation, and the Black population grew as a result of freedom colonies. When the Black population started growing well, the press set the precedent of treating Black people as a monolith who should always be in one location at one time to coerce autonomous people into strife. There were Black people living all over the city, so traveling to

one park—especially a park in Central Austin—as opposed to Onion Creek or Clarksville was a hassle considering that this was the one day that employers would allow Black people to have leisure. Therefore, there was constant commentary within the *Statesman* lamenting the “division” among Black people when in truth, getting from Onion Creek or Manchaca to downtown Austin by horseback or carriage was a longer ride. There would be multiple Juneteenth celebrations so that the Black people could enjoy having a celebration without a forced commute.

Black gatherings required permits, which dictated police surveillance in the minds of the dominant narrative, which added pressure of having the Black community be in one spot so that we could more easily be monitored. People see segregation as a form of control, but it is much more insidious than that; the expectation that Black people exist and perform in one predictable spot meant that the dominant narrative was not required to expend real effort to engage. Even though that “one spot” could become crowded and our resources might be diminished, having black celebrations of Juneteenth all over Austin meant sending the police, all over the city of Austin to keep Black people “safe.”

To add insult to injury, the *Statesman* would also heavily cover crime after having instigated dysfunction. On Juneteenth, anytime there was a fight, somebody became intoxicated, or there was less than complete and total order as dictated by the dominant narrative, the press would blow everything out of proportion. There was one person who was trying to earn money for this extravagant and expensive celebration who was not part of a “sanctioned organization.” After the press tore him apart, Black leaders were required to publicly denounce him to project the image of respectability. We were ordered to contribute

to society as if we had received the same opportunities for resources as everyone else. Under that constant scrutiny, the Black community understood that even when we had a day of celebration, we were not to behave as though we were liberated.

In 1904, Black people combined resources to start the Emancipation Celebration Organization to buy property and celebrate emancipation on its own land. Before the organization and the park, we asked people for money, permits, and contributions to project this image of liberation. Now that we had an organization and land, people were snidely commenting that Black people had wasted 50 years of emancipation if we still needed resources from the White community. Once Emancipation Park was in service, the *Statesman* enacted intense scrutiny of the privately owned land by the Black community due to the lack of permits required to celebrate emancipation or host parades. Consider this: Black people had been encouraged to buy properties so that we could control our own space; after buying property, the dominant narrative felt entitled to monitor and surveil us as we were celebrating and creating the small illusion of liberation.

Why was there discord at any large event? When people have one day to date without being stopped by employers, show off sports skills, or dazzle everyone with cooking—in hopes of opening a restaurant—that added a lot of competition and expectation to place on one day. All of this competition was bred in the Black community, not just because of the innate nature of human beings to compete, but by a press that enjoyed pitting Black people against each other, and gleefully standing back while calling us “violent.” Somebody would dance with the “wrong” person, somebody could raise more money, somebody might have nicer clothes—and anything could set traumatized

people off when others enjoyed inflicting trauma.

During Juneteenth, there was a shooting competition because competitive shooting is a sport. One of the stories about the Black community and its “rampant crime” was about a man who was convicted of having a loaded gun at the Juneteenth celebration. There was no requirement that Black people *not* have loaded weapons on private property when there was a shooting competition, but this man was arrested. He was held in jail for months, and they convicted him, and charged him \$135. All of this happened when Black people had property, when there were two black colleges, and when the parades started. Whenever the Black community was doing everything it could to appear as normal within the dominant narrative, the press was constantly stalking us to find fault.

By the time Emancipation Park was taken over, Black people had already started transitioning to Rosewood Park, which had been in existence for a while. Rosewood Park included a pool, tennis courts, and baseball fields. The perception that we do not swim came from the fact that we were not *allowed* to swim in segregated pools, as affirmed in a Juneteenth story about a pool in San Antonio that refused Black people entry. As Juneteenth celebrations began to get more contained to Rosewood Park, people would mention swimming every single year.

After the first Emancipation Park was taken, the Black community purchased another park because even though Rosewood Park had all the facilities, it was still within the dominant narrative, which meant that permits had to be gathered, there would be sanctioned police scrutiny, and all of these extra strings were attached to trying to project this image of liberation. There was heavy emphasis on Rosewood Park within the *Statesman* to detract from the second Emancipation Park, even though it

was excited enough to cover thefts back to back. One article mentioned a unity singalong that occurred in the Emancipation Park off of 12th Street, but for the most part, the press ignored any Juneteenth Celebration that was not at Rosewood Park.

The press has consistently done very little research relating to the Black experience based on the understanding that Black life is irrelevant. Before the recent era, people heard less and less about Black people with inaccuracies being regularly printed, and to this day, it has been seen as the job of the press to make Black people look like trash worthy of enslavement. The mayor of Austin actually used the press to his advantage during the eminent domain proceedings to project a more positive image of parks all over East Austin. In the same year that the second Emancipation Park was taken, the pool was updated at Rosewood Park and playground equipment was added to a smaller park in the area. Juneteenth was supposed to involve our own space and time, but that was seen as a threat by the dominant narrative.

All of these celebrations occurred year after year, and press coverage started to discuss how celebrations of Juneteenth were dwindling and that the date had lost its significance. Bear in mind that when the first Emancipation Park went into service, there were three days of celebrating Juneteenth. During the Civil Rights era when people were experiencing a racial reckoning, Juneteenth was portrayed as a useless, dwindling holiday. Whenever a Black person spoke about Juneteenth in the press, there was almost always an anniversary mentioned because Black people never stopped celebrating the Juneteenth holiday. The cost of living was rising, the Black community had lost both parks, and the resources to celebrate Juneteenth had diminished.

In the 1970s, Representative Albert Edward approached the governor to officially celebrate Juneteenth. The press coverage started all over again, miraculously, and there was information about celebrations all over the state with actors and athletes, and additional activities. In truth, celebration, never stopped, but press coverage is only about what is trending or seen as relevant by the dominant narrative. When people were organizing to get Juneteenth as a sanctioned city holiday, that scenario costs money, so there was press coverage. After the City rejected Juneteenth as a holiday, there was no press coverage of Juneteenth in the *Statesman* for over 10 years, *after* the Black community resumed seeking permits for parades and all of the extra work that it took to make Juneteenth happen within the confines of the dominant narrative.

The press started taking notice of Juneteenth again with the formation of the Emancipation Juneteenth Cultural and Historical Commission, right before the tech bubble and the explosion of the housing market. Black people were still able to gather enough resources to celebrate the Juneteenth, but all of a sudden, the costs increased along with the housing market. When more Black history was being discovered, there was more press coverage of Juneteenth, such as the story of Union Hope where the state discovered that it had failed to stake claim to land where Black people had been burying the dead. Press coverage also increased with exhibits, including the opening of the George Washington Carver Museum and Cultural Center. With the additional coverage, Juneteenth celebrations were again recognized in places like Bastrop, Georgetown and Round Rock.

Sadly, positive coverage was doomed to end because whenever anything goes wrong with one Black person, the press has

been primed to attack. Among the statues for the Juneteenth monument commissioned for the Capitol, one of the statues looked like Representative Albert Edwards. To the delight of dissenters, he was thoroughly destroyed over years in the press. People felt the need to comment on how his ego must be super big because there were no Black lawmakers during the 1860s—a lie that is being disproved in a current exhibit at the Carver detailing that the Texas Legislature recognized 10 Black delegates. When *one* statue *looked like* a Black representative, everybody behaved as though the Black community stole from public funds, aided and abetted by the *Statesman*.

The press did little to alleviate the bullying of Representative Albert Edwards. Thinking that one Black man was the entire Black community “stealing” is to project the image that Black people were thieves who used public resources to promote themselves. Nobody ever stopped to consider that the artist was so moved by being chosen for the commission by a state representative that the artist was influenced into creating homage. The statues for Juneteenth sat in a field in Bastrop before being placed behind the Carver Museum, an example of how Black people needed to be heavily punished and banished whenever mistakes were made. After the debacle with a capital monument, Texas Congress passed a bill that allowed no further statues to be added to the Capitol grounds, further spreading the lie that the majority of Texans believe that Confederate generals and slave owners are heroes that represent Texas. There is no shortage of Confederate coverage for Texas on state property.

Not long after this “crisis,” a fatality occurred *near* a Juneteenth celebration—not in the midst of or as a part of, but *adjacent*—and the City Manager weaponized the press to portray the danger of Black people and announce that the police were

looking for a suspect. That story served as a reminder that Black people deserved to be stalked by the police whenever we were gathered, even during supposed emancipation and projected liberation. The City Manager and the police chief lost their jobs only because the entire city of Austin was finally united in disgust of the portrayal of Black people as dangerously unhinged.

Too many people attempt to argue that the *Statesman* is not the only newspaper, and that others have spoken positively of Juneteenth for several years. While it is true that there have been many newspapers, including those owned by Black people, no paper has had so much influence over the perspective of Juneteenth for so long. The *Statesman* has enjoyed the most resources and is internationally syndicated thanks to the tech boom and Austin's façade as an open space for everyone. The highly contentious coverage should remind everyone that Black people need the space to tell our story and be believed. Otherwise, people with resources will say whatever they want, and others will have no choice but to believe them—forever.

# 3

## Chapter 3

Black politicians and Juneteenth have a very complicated relationship because Black leadership is rarely recognized by government on any level, making it difficult to assert any authority. It was easy to build “factions” within the Black community during the rise of Juneteenth because just like any other people, we all have different preferences and tastes. What others often called “factions” could likely have explained by some people deciding to do a big and extravagant celebration, while other people disliked the work involved with logistics and permissions, and preferred a quiet barbeque with lemonade and talking, maybe a couple of people playing fiddle. Communicating nuance to the government is a challenge due to the need to see Black people as a monolith. Black leadership is seen not as people who also want to retain authority, but people who are required to make the Black community look stable, united, and non-threatening.

The first Black leaders that were somewhat recognized by the government were church pastors, which is one of the reasons why the Black church has endured over a century and a half.

Because many people would follow pastors, governments looked at pastors to be the direction and the explanation for everything happening within a community with whom it refused to engage. Therefore, if anything was awry or went wrong, Black pastors would not only be responsible for the communication, but would take the blame. That is one of the reasons why a Black pastor immediately had to distance the church when a Black man was arrested for soliciting funds for Emancipation Day celebration, and the dominant narrative disapproved. Once organizations were formed and land was bought, there was a little less engagement and use of parks other than the privately-owned Emancipation Park.

For Juneteenth, the first Black person who worked for the City *and* helped coordinate Juneteenth celebrations was Catherine Lampkin, who ran Rosewood Park and was also a big part of getting Juneteenth celebrated by the City of Austin, which led to recognition by the State of Texas. During her tenure, both Emancipation Parks were lost, and she was placed in a very tenuous position of needing to connect with the Black community while needing to feed her family. These two struggling needs illustrate why Black people have become frustrated with the vicious demand that we never stop being activists. Many Black people understand that Black government employees tend to be omitted from decision-making conversations, so by the time she knew about the prospective Rosewood Courts, the plans had likely already been made.

One of the reasons why Albert Edwards worked to make Juneteenth a holiday was because having been born in 1937, he saw a lot of Juneteenth celebrations, and he realized that having a recognized day off would make it easier for the community to gather, and work to project this image of liberation and

autonomy. From the Depression into Civil Rights Era, and the right to for Black people to assemble without harassment was being heavily challenged, especially by the government. Conversely, recognizing a holiday raises the question of concrete change versus cosmetic change, and a toothless holiday is a cosmetic change in the minds of most people. Getting the payment, getting the day off, and not receiving backlash for acknowledging Juneteenth would define more concrete consequences. Representative Edwards was able to bring Juneteenth to the forefront of the state government, but there was still a question of how such actions translated into something useful for the Black community.

In 1980, there was a Black mayor, who encouraged Black people to take Juneteenth off, regardless of employer sentiment, and only because he was mayor of a small, lesser-known Black town did such an announcement avoid being blown out of proportion. If the mayor of Dallas had said such a thing, that could have resulted in a Klan march in the streets—an occurrence that happened a week after Juneteenth on another occasion. However, the dominant narrative remembers those who oppose it, and that town began to lose resources and people over the next twenty years—not surprising due to its beginning as an independent community formed by newly emancipated Black people. At this point in time, Kendleton, Texas has all but ceased to exist, as is the case with several other smaller, poorly funded, majority Black communities.

The only reason Councilmember Jimmy Snell was on the City Council is because the City of Austin had a well-known gentlemen's agreement to maintain one Black council member and one Latinx council member. One of the reasons why the Latinx councilmember did not ultimately support Councilmem-

ber Snell is because there are very subtle nuanced moves that people of color in government are capable of fulfilling. One councilmember of color could not just agree with the other councilmember of color, because it could be seen as a threat by the rest of the Council. Unfortunately, not getting Juneteenth recognized was seen as a failure by Snell to appropriately acknowledge the Black community, and a lack of urgency to allow everybody to celebrate the emancipation of Black people.

Representative Edwards was able to organize enough political momentum to create a state agency—the Emancipation Juneteenth Cultural and Historical Commission—to place a Juneteenth monument on the Capitol grounds of the State of Texas in 1997. Onlookers have to understand that physical, iron-cast evidence of Blackness within Texas is a very hard hill to climb. For many people, those are just statues, but placing an emancipation statue on the Capitol grounds was also an acknowledgment that the models for a lot of the other statues and memorials on the Capitol grounds would have hated to see any such recognition of freedom and liberation. This is why it was easy for dissenters to see problems with him, and he was already being publicly chastised when the “scandal” occurred.

A more generalized Black statue was put on Capitol grounds for two reasons. First, the press, the government, and way too many other people made way too big a deal of a statue’s resemblance, indicating that they were looking for a reason not to put a Juneteenth monument on Capitol grounds. Secondly, a Black politician was able to secure enough public support to create a state agency with paid employees who were receiving information, money, bids, and potentially securing reputations for artists—a lot of community engagement was required to make this happen on the Capitol grounds. After sufficiently de-

stroying the reputation of a Black politician, the press returned to its lavish praise of White politicians in favor of the Black Texan monument. Even when the monument project stalled and politicians chose a more general statue, the process took an unnecessarily long time.

To be perfectly clear, the only reason any monument was completed was because after the 2007 Juneteenth scandal, police brutality and Austin's bad reputation made state politicians look particularly petty after alienating a legitimate representative who was elected by the people in the state of Texas. Their actions demonstrated that they could have stalled that project forever, and people would have shrugged. So scandal and humiliation are what it takes to get a monument placed and a day off by Black members of the government.

Very few people respect how little power any Black politician actually has. John Cornyn is working to get Juneteenth recognized as a national holiday because the Republican Party looks extremely xenophobic, racist, and petty, and John Cornyn recognizes that he will be on the wrong side of history, regardless of the dreaded critical race theory. When White politicians try to do what Black politicians do, they are seen as flunkies who misunderstand that they are in positions of power. In their positions of power, they are supposed to be working with power brokers and doing things with authority while controlling resources—not seeking acknowledgment of anyone other than the most powerful. Is John Cornyn taking a real risk in trying to get Juneteenth a federally recognized holiday? Yes and no, because paid holiday without backlash for taking the day off versus cosmetically recognized holiday makes all the difference in the world.

What is also evident with the city records is that Black coun-

councilmembers had to push to get the City to respect the parades and to help fund them. The city charged a lot of fees, and the Black community suffered a substantial loss of resources. Housing prices were already creeping up in the 80s and 90s, and Council did not project any concern that Black people were underpaid, underemployed, and for the most part, disrespected. There remain very few Black people who have benefited from the gains of the tech industry within the city of Austin. Therefore, as a city councilmember, there was a huge push to get the city to recognize the excessive fees for cultural recognition in the first place. Parades were scheduled during lunch and after work, when the most people could be there, so all of this effort was made for the smallest of gains.

Does that mean that Black politicians lack efficacy? No, it means that liberation within the dominant narrative is an oxymoron. Being elected, or being appointed to a position of power for a Black person is not something that most Black people even want anymore, because we understand that there are going to have to be tradeoffs, usually involving our diminished self-worth in favor of the dominant narrative.

# 4

## Chapter 4

Even with all of the Black celebrations being monitored, bullied and heavily dissected by a vengeful press, the Black community demonstrated nothing but resilience. Over more than 150 years of celebrating Juneteenth, Black people did our best to project liberation with whatever resources were available. To this day, we have fastidiously worked to negotiate our autonomy while placating the dominant narrative. The resilience of Black people in the United States came about due to necessity because those in power not only enjoyed controlling us, but causing pain.

If there is one lesson learned from abuse, it is that one cannot confront an abuser with the truth that such behavior causes pain. Most abusers respond to such a confrontation with stronger efforts to control and deeper pain. After all, conservatism can be summarized with this mindset: “I want to return to the time when no one knew or cared that traditions have hurt people.” Even the liberal mindset has a premise of, “If I am smiling, you are not oppressed, and I will not endure being told otherwise.” Therefore, the Black community in the United States has demonstrated much more resilience than should have

been required by those who stole power and land.

In the news, there was a lot of discussion about watermelon, fried chicken, and barbecue when mentioning Juneteenth. While these tropes were often used to describe Black people, it should be understood that each of these tropes has a substantial meaning in the socioecosystem of slavery. Reviewing African diets, most cultures tend to be heavy on beans and rice, which is why animosity towards beans and rice is very confusing. *All* the global majority eats beans and rice, making European diets the exception, not the rule. However, only certain kinds of beans can grow in small patches, which is why a lot of slave quarters had gardens attached to them. To survive in the United States meant that people had to find some way to safely create diets that did not interfere with labor.

Watermelon originated on the African continent, so many people were already familiar with it as part of their diets. Slaves convinced plantation owners to plant watermelon as a crop because it was a fruit and could potentially get the plantation owners more money; also, slaves were not receiving enough water to do heavy labor in Texas. We had to trick plantation owners into making sure that we continued to do the work, neither dropping dead nor being killed as an example to other slaves. Another word for chicken is “yardbird,” and raising chickens can be relatively cheap. Because chickens tend to be prolific, slave quarters would have some chicken so that slaves could prepare something other than the meager rations that we were given for hard labor. Therefore, we were allowed to keep chickens so that we could survive. Beef has always been expensive, both to raise and to eat, so beef at Emancipation Day celebrations was a big deal, emblematic of being allowed to celebrate on our terms because we were finally “allowed” to get

the choice cuts of the beef, the best beef. We shared it with our community because that was how Black people survived slavery throughout the entire world.

All of these tropes got started because Black people were seen as infantile and simplistic, not being able to survive without help from a Eurocentric structure. Such a notion completely erases the fact that we should have been dead after slavery and the Reign of White Terror during the Reconstruction. Even with the news, portraying Black people as trash that needed to be stopped, bullied, and worked into the ground, Juneteenth was supposed to be a day of respite from every other day of Blackness. This is why the Black community was willing to pay, raise money, start organizations, and buy land. When looking at what Austin looked like before the lots were clearly defined, Black children loved playing outside; Black people had tons of social relationships, and the survival of these relationships in spite of humiliation and denigration is awe-inspiring.

Juneteenth is a demonstration of resilience because we demanded not only a day off, but a day of excess to a certain extent. There were train rides from Austin to a lot of the surrounding communities which had train stations, which were often called “excursion rides.” One news story in 1889 involved Black travelers who bought tickets to go from Sulphur Springs to Dallas, and were stopped in Greenville by the train conductor. Ironically, the Black passengers were able to recover their ticket fees, because they had legitimately paid to be passengers.

We demanded a day of bounty that we made on a day we refused to create bounty for somebody else. People chastised us constantly and made us feel badly about one day, which is very similar to what has happened during the pandemic, during which Black people have been viewed as garbage worthy of death,

or lazy people who need to get back to work immediately so everybody can continue with their hamburgers and nannies. That Juneteenth has survived celebration for over 150 years is worthy of respect, even if not everybody knows about Juneteenth or has a different interpretation of what the day means. Back in the day, it meant plentiful food, train rides, privately owned land for the express purpose of recreation—not for farming, but land within the city limits that was specifically set aside for Black recreation.

Another reason why Black land and outdoor recreation were important to the Black community, is because after spending centuries working the land, wanting to be outside can be confusing. However, Indigenous cultures did not just exist in Turtle Island, the proper name for “America.” Communing with nature was essential for Black people to connect with and make peace with the land that we were forced to toil based on the commands of others. Farming was a big part of how we lived, but having land meant we earned the right to make peace with the land that hurt us. This is why eminent domain, displacement, and gentrification make such huge holes in the Black community: after toiling the land, we were granted no stewardship of it.

While we worked hard to give ourselves a taste of the liberation we yearned for, we lost parks and houses, and the stakes kept getting raised. In the beginning, we had days of plenty; then we had a park so that we could have recreation; then we worked to revive a parade; now, Juneteenth will actually be a recognized day off in the City of Austin. The Black community has struggled to endure because people enjoy disturbing, manipulating, and coercing Black people. After all, Juneteenth will not be a recognized day off in the City of Bastrop; and is being used by John Cornyn to appeal to Black people—even though his political

behavior has done so many egregious things to Black people, and he accepted money and been at the whims of people who despise us. Juneteenth has meant everything and nothing to Black people, but the real purpose is liberation, which this racial reckoning is not allowing people to forget.

## Chapter 5

June 13, 1872: In describing the speaker line up, the paper mentions that none of the speakers had spoken favorably about reparations

June 7, 1876: Anticipation of large turnout for Emancipation Day in the Black community

June 20, 1877: Integrated celebration of Emancipation Day for two days, including a parade, a ball, and speakers of different races, such as Nat. Q. Henderson, Black elementary school principal who was a deputy revenue collector under President McKinley; mention of the yearning for the past while accepting and embracing the future

June 19, 1878: Col. George Washington Jones mentioned that the steam engine was invented by Black people, and told Black people that they could be better than poor White people if diligent

January 3, 1880: In Savannah, Black military companies were parading in honor of General Ulysses S. Grant, who had come to visit

May 15, 1880: Notice of Emancipation Day and reference to a

“patriotic darkey”

June 1, 1880: Notice of Black preparation for Emancipation Day

June 5, 1881: Notice of Black preparation for Emancipation Day

June 16, 1881: Notice of Emancipation Day celebration on June 18<sup>th</sup>, a Saturday

May 27, 1882: Notice of Black preparation for Emancipation Day

June 18, 1882: Notice of Emancipation Day parade and picnic at Wheeler’s Grove

June 21, 1882: Shock that Black people were not given a permit from the court to celebrate Emancipation Day

June 28, 1882: Brenham *Independent* receives telegram from *Austin Daily Statesman* that Black people will operate Emancipation day within the confines of the law in the future

April 12, 1883: John C. New, assistant secretary of the treasury, issued an order granting leave to Black workers to celebrate Emancipation Day

April 17, 1883: Black people celebrate Emancipation Day in the rain

June 19, 1883: Levy Ervin, Black orator, dies during Emancipation Day speech in San Marcos after falling and breaking his neck

June 20, 1883: In San Antonio, addition to be built onto Grenet Mercantile near the Alamo due to damage from Emancipation Day celebration; notice of a celebration held at Shady View Park in Dallas, Texas

May 6, 1884: Black people petitioned the courts to give notice of the Emancipation Day celebrations

May 14, 1884: Meeting at the courthouse to organize a perma-

nent organization to organize Emancipation Day celebration

May 20, 1884: Black people were confronted by a mob in the courtroom, and left to plan an Emancipation Day celebration without the court's permission

June 1, 1884: A Black man named Buckner was denounced by the Black population at the Wesley Chapel, and arrested for attempting to collect money for Emancipation Day celebration

June 4, 1884: Black organizers were appointed for Emancipation Day

June 20, 1884: Emancipation Day was celebrated without incident; rain impeded the 19<sup>th</sup> anniversary of Emancipation Day in Galveston, so speeches were postponed until the next day

August 13, 1884: Rep. John R. Lynch, Black Republican of Mississippi, gave a speech in Elmira, NY in celebration of Emancipation Day.

June 12, 1885: Black organizers address the court for Emancipation Day permits

June 19, 1885: Notice of Black celebration of Emancipation Day at the (Metropolitan) A.M.E. church

June 20, 1885: Large Emancipation Day celebration noted at Fort Prairie, Texas

May 23, 1886: Notice of Black preparation for Emancipation Day

June 1, 1886: Notice of Black preparation for Emancipation Day

June 20, 1886: In Austin, three Emancipation Day celebrations were held at Wheeler's Grove, on Onion Creek, and near Manchaca; in Corsicana, a little Black boy was accidentally run over by a carriage and killed; some Black people went to Brueggerhoff (Cedar Park) by train

April 24, 1887: Black people criticized for appointing an orator

who denounced slavery for Emancipation Day celebration

May 31, 1887: Permit granted for Emancipation Day celebration

June 9, 1887: Parade route detailed as Colored Methodist church at Neches and Ash Street (9<sup>th</sup> Street), continue on Neches to Pecan Street (6<sup>th</sup> Street), continue to Congress, (end up at Wheeler's Grove)

June 18, 1887: Announcement of an Emancipation Day celebration at Wheeler's Grove (Eastwoods Park)

June 19, 1887: Two Emancipation Day celebrations were held, one without alcohol at Wheeler's Grove, and one with alcohol at Waters Station

June 21, 1887: Letter to the editor describing two Emancipation Day celebrations, the second of which was at Waters Station, of the Austin & North Western Railroad crossing Walnut Street

June 20, 1888: Even in the rain, Black people had an enthusiastic celebration; mention of celebrations all over the state; in Jacksonville, Black professor spoke in praise of John Sherman, who was anti-slavery, after which there was mention of a Klan rally to be held on June 27, 1888

May 26, 1889: Notice of next-day meeting at Carrington Hall in preparation of Emancipation Day celebration

June 16, 1889: Notice that no one had been authorized to solicit funds to aid the celebration of Emancipation Day

June 20, 1889: 24<sup>th</sup> anniversary of Emancipation Day celebration including a parade beginning at 930a, speeches, and a ball; mention of DC celebration which included a parade with the military and civic associations; two celebrations in Huntsville, Texas

Route: Wesley Methodist Episcopal Chapel to 10th Street, to San Jacinto and 11<sup>th</sup> Street, down Congress Avenue to Pecan

Street (6<sup>th</sup> Street), down East Avenue to Carrington's Grove

July 31, 1889: Damages were awarded to Black passengers (\$195-197/person), who attempted to travel from Sulphur Springs to Dallas, beginning on Emancipation Day; the Missouri Pacific Railroad refused to carry them past Greenville

May 11, 1890: Black community gathered at court to obtain permit for Emancipation Day celebration

June 7, 1890: Notice of Emancipation Day celebration at Williamson Creek

June 19, 1890: Recognition of Emancipation Day celebration

June 20, 1890: Two Emancipation Day celebrations were held at Wheeler's Grove and Carrington Grove

May 12, 1891: Notice of Emancipation Day celebration with picnic at Wheeler's Grove

May 13, 1891: Notice of Emancipation Day celebration

May 16, 1891: Notice of Emancipation Day celebration

May 24, 1891: Notice of Emancipation Day celebration

June 1, 1891: Notice of Black preparation for Emancipation Day with a picnic at Wheeler's Grove

June 15, 1891: Notice of Emancipation Day celebration with parade and picnic at Wheeler's Grove

Route: East Avenue and Pecan Street (6<sup>th</sup> Street) marching to Brazos, to 3<sup>rd</sup> Street, to Congress Avenue, to the Capitol, to Wheeler's Grove

June 18, 1891: Change in officers for Emancipation Day celebration; notice of celebration in San Marcos

June 19, 1891: Recognition of Emancipation Day celebration with program schedule and parade ending at Wheeler's Grove

June 20, 1891: Recognition of Emancipation Day celebration in San Antonio

June 11, 1892: Notice of Emancipation Day celebration in

Taylor

June 12, 1892: Notice of Emancipation Day celebration with parade and picnic at Wheeler's Grove

June 19, 1892: Emancipation Day celebration parade held with picnic at the Capitol

Route: East Avenue and Pecan Street (6<sup>th</sup> Street) marching to Brazos, to 4<sup>th</sup> Street, to Congress Avenue, to the Capitol

June 21, 1892: Recognition of Emancipation Day celebration in San Antonio

January 3, 1893: Recognition of Emancipation Day celebration in Charleston, S.C.

May 1, 1893: Black community met in court to arrange for permits for Emancipation Day

June 1, 1893: Notice of Emancipation Day celebration

June 15, 1893: Notice of Emancipation Day celebration

June 18, 1893: Notice of Emancipation Day celebration, with parade and picnic at grove near Tillotson Institute

Route: Wesley Chapel to San Jacinto to 11<sup>th</sup> Street to Congress Avenue to E. 6<sup>th</sup> Street to grove.

June 20, 1893: Description of Emancipation Day celebration with picnic at Govalle Park

June 27, 1893: Observation that Black community was told of emancipation two years after it had been nationally announced

July 5, 1893: July 4<sup>th</sup> celebration planned for Black community by Emancipation Day organizers

June 9, 1894: Article praising the right to maintain slavery while simultaneously anticipating Black leaders instructing the Black community to the ways of a "higher civilization" (ends with reference to "watermillion")

June 20, 1894: Description of Emancipation Day celebration ending at Govalle Park

June 21, 1894: Description of speeches and parade at Emancipation Day celebration; recognition of celebration in Taylor

March 10, 1895: Black community meets at courthouse to organize Emancipation Day celebration

April 20, 1895: Black community goes to courthouse to plan Emancipation Day celebration

April 17, 1895: Recognition of Emancipation Day in Washington, D.C.

April 27, 1895: Notice of Black preparation for Emancipation Day

June 4, 1895: Advertisement for stands for Emancipation Day

June 5, 1895: Notice of “darkies” celebrating Emancipation Day

June 15, 1895: Black community goes to courthouse to plan Emancipation Day celebration

June 19, 1895: Notice of two Emancipation Day celebrations at Camp Mabry and Govalle Park

June 20, 1895: Black community holds rainy Emancipation Day celebration at Camp Mabry; fight broke out at Govalle Park with one participant being arrested (referenced as “coon picnic row”); recognition of celebration in San Antonio

January 9, 1896: Black leaders planned a meeting to determine national day to celebration Emancipation Day

April 13, 1896: While Black community had planned for Emancipation Day celebrations, no *one* location was determined for the picnic

April 19, 1896: Black churches meet to discuss logistics of Emancipation Day celebration

June 8, 1896: Notice of Black preparation for Emancipation Day celebration

June 9, 1896: Notice that the International and Great Northern

Railroad will reduce rates for Emancipation Day

June 10, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

June 11, 1896: Announcement of Emancipation Day celebration with program schedule

June 12, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

June 13, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

June 14, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

June 15, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

June 16, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

June 17, 1896: Advertisement that the International and Great Northern Railroad will reduce rates for Emancipation Day

May 9, 1897: Notice of Emancipation Day celebration

June 14, 1897: Notice that rail excursion tickets will be at one and a third fare for Emancipation Day celebrations

June 19, 1897: Acknowledgement of Black celebration of Emancipation Day celebrations at Wheeler's Grove and Govalle Park (reference to "average darky")

June 20, 1897: Acknowledgement of Black celebration of Emancipation Day with a parade that processed down East Avenue and ended at Wheeler's Grove; another parade went to Govalle Park; a barbecue was held at Onion Creek above Bluff Springs, and another at Jones' Crossing

September 17, 1897: Booker T. Washington scheduled to speak at Emancipation Day celebration in Nashville, Tennessee

June 20, 1898: Acknowledgement of Emancipation Day cel-

eburation with speech of Hon. S. J. Jenkins, superintendent of the Institute for the Deaf, Dumb and Blind Colored Youths (full name has not been found and was not referenced anywhere)

June 16, 1899: Notice of Emancipation Day celebration

June 20, 1899: Recognition of Emancipation Day celebration with picnic at Wheeler's Grove instead of Govalle Park, changed at the last minute; street car rides were 5¢/ride

June 21, 1899: Recognition of Emancipation Day in Luling, Texas at Beaty's Grove; three Black people arrested for suspected theft in San Antonio (references to "three nigs")

June 25, 1899: Criticism from L.C. Anderson on Emancipation Day speech coverage

May 5, 1900: Black community met at courthouse to plan Emancipation Day celebration

May 27, 1900: Notice of past Black community meeting to plan logistics of Emancipation Day celebration

May 31, 1900: Black community requests funds to celebrate Emancipation Day

June 3, 1900: Black community meets to plan Emancipation Day celebration

June 6, 1900: Advertisement for one and a third fare for railroad excursion tickets

June 7, 1900: Advertisement for one and a third fare for railroad excursion tickets

June 8, 1900: Advertisement for one and a third fare for railroad excursion tickets

June 9, 1900: Advertisement for one and a third fare for railroad excursion tickets

June 10, 1900: Notice of planned Emancipation Day celebration at Hornsberger Park

June 11, 1900: Advertisement for one and a third fare for

railroad excursion tickets

June 12, 1900: Advertisement for one and a third fare for railroad excursion tickets

June 17, 1900: Notice of Emancipation Day celebration in Govalle Park

June 20, 1900: Recognition of Emancipation Day celebration in Georgetown

June 21, 1900: Advertisement for one and a third fare for railroad excursion tickets

June 18, 1900: Two celebrations of Emancipation Day at Wheeler's Grove and Govalle Park; one and a third fare for railroad excursion tickets

May 25, 1901: Notice of courthouse meeting to plan Emancipation Day celebration

May 27, 1901: Notice of Black preparation for Emancipation Day celebration

June 19, 1903: Acknowledgement of Emancipation Day celebrations in Taylor and Waco; no watermelon for Wheeler's Grove picnic due to immature crop

June 20, 1903: Acknowledgement of Emancipation Day celebrations both in Austin and Waco

January 2, 1904: Acknowledgement of Emancipation Day celebration

May 7, 1904: Concern that there would be no Emancipation Day celebration

May 20, 1904: Recognition of two Emancipation Day celebrations

May 22, 1904: Black community forms soliciting committee to receive funds for Emancipation Day celebrations from White community

June 1, 1904: Black community meets at courthouse to orga-

nize Emancipation Day celebration

June 3, 1904: Black community organizes and files a charter for the Emancipation Celebration Organization to purchase a piece of ground and build a park for its annual celebration and other purposes

June 15, 1904: Notice that the Emancipation Day celebration parade was cancelled due to not being able to secure a band

June 16, 1904: Wilson Carroll collected money for Emancipation Day barbecue, and agreed to use the money for its collected purpose

June 17, 1904: Notice of Emancipation Day officers

June 19, 1904: Notice of three-day Emancipation Day celebration in Lampasas; recognition of Emancipation Day celebration with parade ending at Wheeler's Grove

Route: 6<sup>th</sup> and Neches to Congress to Wheeler's Grove

June 21, 1904: Recognition of Emancipation Day celebration in Dallas, where a drowning occurred of Charlotte May Walker Dillingham.

May 30, 1905: Notice of Black preparation for a unified Emancipation Day celebration

June 6, 1905: 21<sup>st</sup> District court session planned on Emancipation Day

June 16, 1905: Emancipation Day celebration planned at Waters Park with excursion train services

June 20, 1905: Black community celebrates Emancipation Day at Wheeler's Grove, with train rides to Waters Park; notice of watermelon shipment reaching town just in time for the celebration

May 27, 1906: Notice of Black preparation for Emancipation Day

June 9, 1906: Notice of Black preparation for Emancipation

Day

June 10, 1906: Black community prepares three days of Emancipation Day celebrations at Emancipation Park, including memorial services, clay pigeon contests, a baseball game, and a reception

June 17, 1906: Notice of Black preparation for Emancipation Day celebrations

June 18, 1906: Notice of Black preparation for Emancipation Day with a picnic at Wheeler's Grove

June 19, 1906: Acknowledgement of Emancipation Day celebration

June 20, 1906: Acknowledgement of Emancipation Day celebration

June 21, 1906: Acknowledgement of Black community resting after Emancipation Day celebration

May 29, 1907: Notice of Emancipation Day celebration

June 5, 1907: Scheduling of executive of Black man on Emancipation Day

June 20, 1907: Description of successful celebration of Emancipation Day at Emancipation Park; recognition of celebration in Temple and Belton; recognition of celebration in Manor

June 21, 1907: Police noted the quietness of Emancipation Day celebrations, "goes easy" on intoxicated celebrants

June 8, 1908: Notice of Black preparation for Emancipation Day celebration

June 14, 1908: Notice of Black preparation for Emancipation Day celebration in Emancipation Park

June 17, 1908: Attorney general allows Railroad Commission to grant permission to railroads to run excursion trains for Emancipation Day exclusively for Black people, which would not violate segregation rules; notice of Black preparation for

## Emancipation Day celebration

June 18, 1908: Notice of Black preparation for Emancipation Day as organized by Emancipation Park Association

June 20, 1908: Recognition of Emancipation Day celebration with reference to Robertson Hill, Clarksville, and Wheatsville communities; arrests made consequent to fighting at celebration

June 13, 1909: Notice of Black preparation for Emancipation Day celebration

June 16, 1909: Notice of Black preparation for Emancipation Day celebration

June 18, 1909: Notice of Emancipation Day railroad rates

June 19, 1909: Notice of Emancipation Day railroad rates

June 20, 1909: First reference to "Juneteenth" in celebration description with two celebrations, one at Emancipation Park and the other at Idle Hour Park (current Huston-Tillotson site); quips that restaurants did good business because Black service workers were occupied; quiet celebration in Houston

June 13, 1910: Notice that General Webster Flanagan was invited to speak

June 18, 1910: Anticipation of Emancipation Day celebration in New Braunfels; anticipation of Emancipation Day celebration in grove near Hamilton Grove

June 19, 1910: Emmett Scott, private secretary to Booker T. Washington, was chosen to speak at Emancipation Day celebration in Houston, Texas

October 5, 1910: Black man convicted of having a loaded pistol at Emancipation Day celebration and fined \$135.10

October 7, 1910: Black man files for new trial after being convicted of having a loaded pistol

April 16, 1911: Observation of meeting plans for Emancipation

Day celebration

May 22, 1911: Recognition of Emancipation Day celebration

June 4, 1911: Notice of Black people being pardoned for Emancipation Day in Fort Worth

June 12, 1911: Anticipation of Emancipation Day celebration including large barbecue

June 18, 1911: Anticipation of Emancipation Day celebration; heavy purchases made for nice clothing

June 19, 1911: Black people criticized for taking off Juneteenth before the description of the festivities

June 20, 1911: Recognition of statewide celebrations of Emancipation Day; two celebrations at Hamilton and Idle Hour Parks

June 21, 1911: Astonishment that no arrests were made on Emancipation Day

June 25, 1911: Letter from E. L. Blackshear thanking the governor for pardoning Black prisoners on Emancipation Day

August 10, 1911: Commentary on Emancipation Day pardons

September 16, 1911: Governor recognizes Mexican Independence Day by pardoning Mexican prisoners

November 22, 1911: Governor refuses pardon of Black man before Christmas but offers presents; saves extra for Emancipation Day, Mexican Independence Day, and Thanksgiving

May 20, 1912: Notice of Juneteenth celebration at the Capitol, spilling into East End (Idle Hour) Park

June 20, 1912: Recognition of Emancipation Day in Lockhart

June 21, 1912: Recognition of peaceful and engaging Emancipation Day celebration

June 18, 1913: Three Juneteenth celebrations planned at Midway Park, East End Park, and at Tillotson College

May 26, 1914: Meeting on Juneteenth logistics held in Metropolitan AME

June 9, 1914: 40 Black people were given pardons in anticipation of Emancipation Day, one having been imprisoned for 32 years for chicken theft having served 17 years

June 18, 1914: Anticipation of three Emancipation Day celebrations at Emancipation Park, Idle Hour Park, and Govalle

June 20, 1914: Commentary on smaller crowds than anticipated during the day, but extensive crowds at night

June 21, 1914: Picnic in Oak Hill postponed due to Emancipation Day celebration; remarks on “order” of Emancipation Park and Wheeler’s Grove celebrations

June 25, 1914: Commentary on fundraising for Black farm through Emancipation Day celebration

June 17, 1915: Black people given pardons in honor of Emancipation Day

June 19, 1915: Recognition of Emancipation Day celebration and advice to Black people not to ever be idle, even though there was no support after emancipation

June 20, 1915: Recognition of Juneteenth celebration around the city, one Black person was arrested for public intoxication, and two chickens were stolen

May 25, 1916: Reprint of notice for Emancipation Day celebration meeting

May 30, 1916: Notice of Black preparation for Emancipation Day celebration

June 9, 1916: Multiple Black people were pardoned for Emancipation Day

June 14, 1916: Anticipation of Emancipation Day celebration at Mansfield Dam

June 20, 1916: Two police officers “broke up a fight,” and two Black men were killed at Emancipation Day celebration (conjecture that a Black person might have shot a police officer)

August 9, 1916: Black man allegedly shot a police officer at Carroll Park on Emancipation Day

June 17, 1917: Notice of Emancipation Day celebration at Lake Austin

June 19, 1917: Recognition of Emancipation Day celebration at Emancipation Park, Mansfield Dam, and Govalle (pejorative reference to idleness while taking time off for celebration); references to other celebrations at Manchaca, Manor and Onion Creek; no celebration was allowed at Carroll's Park, north of Tillotson College

June 20, 1917: Commentary on the lack of conflict at Emancipation Day celebration

June 9, 1918: Anticipation of Emancipation Day celebration at Lake Austin after receiving permit

June 16, 1918: Notice of Emancipation Day celebration with parade (smug overtones of Black people taking care of themselves with new organization)

Route: Huston College to Red River, north to 16<sup>th</sup> Street, east to Speedway, south to 6<sup>th</sup> and then to Emancipation Park.

June 5, 1919: Juneteenth poem in the paper

July 23, 1922: Amplified voice of a Black woman from the North who chose not to celebrate Juneteenth due to "equality in the North"

May 19, 1923: Notice of Black preparation for Emancipation Day celebration with parade ending at Emancipation Park

Route: Red River and 6<sup>th</sup> Street to Congress Avenue, to 11<sup>th</sup> Street, to Emancipation Park

May 27, 1923: Two different groups in the Black community want to celebrate Emancipation Day at Lake Austin versus Emancipation Park

May 31, 1923: Anticipation of Emancipation Day celebration

due to permit from the city council

May 11, 1924: Notice of Black preparation for Emancipation Day celebration with festivities at Emancipation Park

May 25, 1924: No rival celebrations of Juneteenth planned

June 17, 1925: Black people given pardons in honor of “Juneteenth,” Emancipation Day; special rail rates announced for round-trip tickets to Brenham in celebration

June 20, 1925: Black people given pardons in honor of Emancipation Day

June 21, 1925: Governor defends pardons in honor of Emancipation Day

May 24, 1926: Reprint of incorrect prediction that Black people had no interest in celebrating Emancipation Day in 1901

June 10, 1926: Notice of Black people being given pardons for Emancipation Day

June 19, 1927: Recognition of Emancipation Day celebration parade in Brenham

June 22, 1927: Recognition Emancipation Day celebration in Elgin

June 19, 1928: Black man granted clemency in honor of Emancipation Day

December 12, 1928: Black students share birthdays with Juneteenth

June 19, 1929: Recognition of Emancipation Day celebration in Hagerstown, Maryland

June 16, 1930: Juneteenth automobile specials

June 19, 1930: Commentary on missing Black labor during Juneteenth celebration; amplification of older Black man who disapproved of changes to festivities

June 20, 1930: Despite police patrols, no Black people were jailed during Juneteenth celebration

June 19, 1931: Two Black men pled guilty on Juneteenth and received jail sentences

June 21, 1931: Recognition of Juneteenth celebration in Luling with parade

June 19, 1932: Recognition of Juneteenth celebration at Rosewood Park, with baseball games

October 23, 1932: Book review of *Tone the Bell Easy*, which opens with an article on Juneteenth

June 18, 1933: Measles outbreak at prison farm prevents Juneteenth celebration in Angleton

June 19, 1933: Murder of Black man during Juneteenth dance at hotel

June 20, 1933: Two alleged murders at Juneteenth celebration; one law enforcement officer assaulted by Black man in Fort Worth

June 17, 1934: Anticipation of Juneteenth celebration at Emancipation Park

June 18, 1934: Recognition of Juneteenth celebration at Rosewood Park, with baseball games

June 19, 1934: Commentary on janitors off duty for Juneteenth celebration

June 20, 1934: Commentary on injuries of Black celebrants from Juneteenth celebration

June 20, 1935: Commentary on Juneteenth “violence” (“minor stab wound” that might have actually been an accident)

May 15, 1936: Anticipation of Juneteenth celebration in Fort Worth ending with a production of *Porgy and Bess*, and Joe Louis and Cab Calloway

June 4, 1936: Anticipation of Juneteenth celebration at Rosewood Park

June 18, 1936: Anticipation of Juneteenth celebrations across

the state

June 19, 1936: Track meet in Dallas for Juneteenth celebration

June 18, 1937: Commentary on absence of Black workers for Juneteenth celebration at Rosewood Park; travel to exposition in Dallas featuring Bill “Bojangles” Robinson

February 17, 1938: City council presented with a community petition requesting that Emancipation Park not be used for the Black housing project; council refers petition to the Housing Authority of the City of Austin

March 24, 1938: Housing authority requests zoning change not only to acquire Emancipation Park but additional Black-owned property for the creation of Rosewood Courts

March 31, 1938: City council grants the request of the housing authority to take over Emancipation Park and additional property; Black community finds and designates another Emancipation Park for the Black community

June 12, 1938: Anticipation of Juneteenth celebration at Rosewood Park

June 18, 1938: Anticipation of Juneteenth celebration at Rosewood Park, and another at Onion Creek

June 21, 1938: Two alleged murders of Black men, and Ralph Carrington (of Carrington’s Grove) reported his vehicle stolen during Juneteenth

June 19, 1940: Commentary that White people were the only ones working on Juneteenth due to the celebration at Rosewood Park

August 8, 1940: Theft of insulated wire at new Emancipation Park, 2700 E. 12<sup>th</sup> Street

June 8, 1941: Allegations of people soliciting funds without authorization for Juneteenth

June 18, 1941: Commentary that domestic workers and clean-

ing staff would be occupied during Juneteenth due to the celebration at Rosewood Park

June 15, 1941: Anticipation of Juneteenth celebration at Rosewood Park

August 10, 1941: Theft of insulated wire at new Emancipation Park, 2700 E. 12<sup>th</sup> Street; law enforcement suspected Mexican youths

August 21, 1941: Citywide invitation to Negro Spiritual Sing-Song at new Emancipation Park, 2700 E. 12<sup>th</sup> Street

May 28, 1942: Emancipation Park referenced in fiction published in the *Statesman*

June 14, 1942: Anticipation of Juneteenth celebration at Rosewood Park

June 16, 1942: Austin Country Club closed for Juneteenth

June 19, 1942: Recognition of Juneteenth celebration at Rosewood Park; new Black park in Bastrop with Black and White speakers; celebration at Dodson's Park in Manchaca

June 13, 1943: Anticipation of Juneteenth celebration at Rosewood Park, with softball games and a dance at Doris Miller Auditorium

June 20, 1943: Recognition of Juneteenth celebration at Rosewood Park with baseball games; commentary on drowning death and automobile injury

June 21, 1943: At Fort Bliss, one Black soldier was killed while another was injured during Juneteenth celebration

June 18, 1944: Anticipation of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 19, 1944: Recognition of Juneteenth celebration at Rosewood Park, with softball games, and a dance at Doris Miller Auditorium

June 15, 1945: Watermelon advertisement for Father's Day

## and Juneteenth

June 17, 1945: Anticipation of Juneteenth celebration at Rosewood Park, with softball games, and a dance at Doris Miller Auditorium

June 19, 1945: Recognition of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 19, 1946: Recognition of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 20, 1946: Two Black men killed during Juneteenth celebration

June 21, 1946: Update of six Black people killed during Juneteenth with five murder charges

June 26, 1946: Two Black men were fined and jailed for public intoxication

June 15, 1947: Anticipation of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 18, 1947: Recognition of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 19, 1947: Commentary on absence of Black workers due to Juneteenth celebration

June 17, 1948: Minor league baseball game planned for Juneteenth

June 18, 1948: Anticipation of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 20, 1948: Recognition of Juneteenth celebration at Rosewood Park, with baseball games, a beauty pageant, and a dance at Doris Miller Auditorium

July 28, 1948: Black man convicted of stabbing which occurred on Juneteenth

June 9, 1949: Anticipation of Juneteenth celebration at Polk Shelton's Grove in Bluff Springs

June 20, 1949: Recognition of Juneteenth celebration at Rosewood Park, with baseball games, a swim meet, and a dance at Doris Miller Auditorium

October 31, 1949: Trial held for murder that occurred three years before during Juneteenth

November 1, 1949: Description of Juneteenth murder trial

June 14, 1950: Anticipation of Juneteenth celebration at Rosewood Park, ending with a play

June 19, 1950: Recognition of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 17, 1951: Anticipation of elaborate Juneteenth celebration at Rosewood Park ending with a dance at Doris Miller Auditorium

June 20, 1951: Juneteenth poem published; recognition of celebration at Rosewood Park

June 15, 1952: Anticipation of Juneteenth celebration at Rosewood Park with baseball games; anticipation of two-day Rockdale celebration

June 18, 1952: Anticipation of Juneteenth celebration at Rosewood Recreation Center with beauty pageant

June 20, 1952: Recognition of winner of Juneteenth beauty pageant, commentary on celebration with dance at Doris Miller Auditorium

July 3, 1952: Commentary on watermelon shortage with a short mention of Juneteenth

May 24, 1953: Douglass Club, a Black women's civic organization, offers to assist with Juneteenth celebration

June 11, 1953: Meat advertisement in anticipation of Juneteenth

June 19, 1953: Remarks from J. Mason Brewer about dwindling enthusiasm for Juneteenth; recognition of Juneteenth celebra-

tion at Austin State Hospital

June 13, 1954: Anticipation of Juneteenth celebration at Rosewood Park

June 18, 1954: Recognition of Juneteenth celebration at Rosewood Recreation Center, with a dance at Doris Miller Auditorium

June 19, 1954: Commentary on lessening enthusiasm for Juneteenth despite rodeo in Bastrop, Buda celebration, and traditional Rosewood Park festivities

June 20, 1954: San Antonio city council passes Juneteenth resolution to allow Black people in golf courses, parks, and tennis courts, while barring them from “White” swimming pools due to a cross burning at Woodlawn Pool (no previous ordinance against Black people using municipal recreation facilities)

June 17, 1955: Anticipation of Juneteenth celebration at Rosewood Park; congruent celebration at new Emancipation Park at 2712 E. 12<sup>th</sup> Street (2700 block)

June 19, 1955: Recognition of Juneteenth celebration at Rosewood Park with new pool; congruent celebration at new Emancipation Park at 2712 E. 12<sup>th</sup> Street (2700 block)

September 8, 1955: Councilmember asks if privately-managed Emancipation Park could be used for a different Black park; council refers the matter to the Parks and Recreation Board for study and recommendation

September 9, 1955: City council agrees to upgrade Olive Street Park (Lucy Lott Pocket Park) while leasing Emancipation Park, which was privately owned

September 29, 1955: City council approves motion to begin the takeover process of Emancipation Park

June 10, 1956: Call for participants in Juneteenth beauty pageant

June 14, 1956: Anticipation of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 17, 1956: Anticipation of Juneteenth celebration at Rosewood Park, with baseball games, a swim meet, and a dance at Doris Miller Auditorium

June 19, 1956: Recognition of Juneteenth celebration at Rosewood Park, with baseball games, a swim meet, and a dance at Doris Miller Auditorium; rain expected in the weather forecast

August 12, 1956: Historian J. Mason Brewer marks the arrival of the first Black person in Austin, owned by Alexander Murchison on July 16, 1839

June 16, 1957: Anticipation of Juneteenth celebration in Hiawatha theme at Rosewood Park, with a dance at Doris Miller Auditorium

June 18, 1957: Recognition of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 19, 1958: Recognition of Juneteenth celebration at Rosewood Park, with baseball games, a beauty pageant, and a dance at Doris Miller Auditorium

June 25, 1958: Black man stabbed at café that opened on Juneteenth, where a teen club was being organized

June 14, 1959: Anticipation of Juneteenth celebration at Rosewood Park, with a dance at Doris Miller Auditorium

June 18, 1959: Recognition of Juneteenth celebrations at Rosewood Park and Austin State Hospital

June 17, 1960: Anticipation of Juneteenth celebration in Bastrop

June 19, 1961: Commentary on rainfall and lack of participation during Juneteenth celebration

June 20, 1971: Recognition of Juneteenth jamboree sale and celebration at job preparation center

June 17, 1974: Anticipation of legislative vote to pass new Texas Constitution

June 19, 1975: City council officially recognizes Juneteenth as a commemorative holiday; Commentary on Juneteenth celebration, comparing the date to July 4<sup>th</sup>; recognition of picnic at Pease Park

May 20, 1976: Roland C. Hayes, longtime member of Ebenezer Baptist Church, requests permit for Juneteenth parade from 8-1030a; council grants request

May 30, 1976: Anticipation of Juneteenth celebration at Rosewood Recreation Center

June 10, 1976: Mayor of Austin recognizes inauguration of city-recognized Juneteenth celebration with the presentation of a signed resolution; Mattie Jones, Senior Citizen of the Year, invites everyone to attend the first city-sanctioned parade

June 17, 1976: Anticipation of Juneteenth celebration parade beginning at MLK and Comal

June 19, 1976: Commentary on history of Juneteenth with input from civil rights activist Rev. Cecil Williams; anticipation of Juneteenth celebration at Rosewood Park with dance at Doris Miller auditorium

June 20, 1976: Recognition of Juneteenth celebration parade; commentary on Juneteenth planning at Salinas Senior Center

June 27, 1976: Notice of Juneteenth events on television

June 28, 1976: Notice of Juneteenth events on television

July 18, 1976: Notice of Juneteenth events on television

July 23, 1976: Notice of Juneteenth events on television

June 17, 1977: Anticipation of Juneteenth celebration with accompanying parade

June 18, 1977: Recognition of Juneteenth celebration at Rosewood Park with parade

June 19, 1977: Recognition of Juneteenth celebration parade and the watermelon tradition; notice of concert that evening

June 22, 1977: Correction on Juneteenth story acknowledging the Knights of Pythias, which had formerly been segregated

January 26, 1978: Catherine Lamkin, District Supervisor of Rosewood Recreation center, is recognized through resolution for her engagement that helped the City commemorate Juneteenth

May 25, 1978: James B. Hodge requests permit for Juneteenth parade from 12-1p; council grants request

June 15, 1978: Councilmember presents Juneteenth resolution; Vernon Johnson invites everyone to the parade

June 17, 1978: Recognition of Juneteenth celebration at Rosewood Park with a parade down MLK Boulevard and ending with a dance at Doris Miller Auditorium; commentary on Black history on Juneteenth; recognition of Rockdale Juneteenth celebration

June 20, 1978: Commentary and history on how Mexia was a farming town in “Black man’s country” in Texas; commentary from US ambassador on Juneteenth celebration in Lufkin

May 10, 1979: Vernon Johnson from the Austin Juneteenth Committee requests permit for Juneteenth parade from 6-7p (name is misspelled); council grants request

June 14, 1979: Governor signs bill recognizing Juneteenth as a holiday

June 16, 1979: Anticipation of five-day Juneteenth celebration with a parade, a dance at Doris Miller, a carnival, performance arts, and a separate concert

June 17, 1979: Commentary from Rep. Clay Smothers stating that Juneteenth legislation was meaningless, while Rep. Al Edwards viewed it as acknowledging pride in Black culture

June 19, 1979: Recognition of Juneteenth parade ending at

## Rosewood Park

June 28, 1979: Commentary on how Michelin disengagement with Austin occurred during Juneteenth

July 8, 1979: Notice of Juneteenth events on television

July 9, 1979: Notice of Juneteenth events on television

December 9, 1979: Commentary Juneteenth experiences in the past

May 21, 1980: Black mayor of Kendleton, Texas urges Black Texans to take off Juneteenth as a point of Black pride, regardless of employer response

May 22, 1980: Vernon John from the Austin Juneteenth Committee requests permit for Juneteenth parade from 10a-12p; council grants request

June 14, 1980: Anticipation of Juneteenth celebration in San Marcos with parade; anticipation of Juneteenth in Austin; notice of celebration in Somerville

June 15, 1980: Anticipation of legislative vote on Juneteenth; notice of Juneteenth events on television

June 18, 1980: Texas legislature calls adoption of Juneteenth as a state holiday to the floor; vote passes

June 19, 1980: Texas legislature names Juneteenth as a holiday, in addition to Confederate Heroes Day and Texas Independence Day; commentary from granddaughter of a slave; recognition of celebration at Rosewood Park and parade

June 20, 1980: Juneteenth callout to a friend

June 26, 1980: Recognition of Juneteenth celebration parade

September 23, 1980: Commentary on multiple types of Juneteenth celebration

September 28, 1980: Commentary on Councilmember Snell's initiative to make Juneteenth a city holiday

October 16, 1980: Black councilmember requested that June-

teenth become a city holiday based on the reputation as a progressive city, and makes a motion, seconded by Chicano Mayor Pro-Temp; White councilmembers question whether the holiday should be adopted without public comment; councilmembers of color withdraw motion, and Black councilmember makes an accepted motion that sets the topic up for public comment

October 23, 1980: White councilmember motions pulling discussion of Juneteenth as a holiday from the agenda, and is seconded by another White councilmember; Black councilmember requests that staff poll city employees on their position of Juneteenth as a holiday in place of another holiday

December 11, 1980: Discussion of Juneteenth as a city holiday is postponed

December 18, 1980: Black councilmember moved that Juneteenth be recognized as a holiday in place of Washington's birthday, seconded by White councilmember; council rejects motion

December 20, 1980: Commentary on the rejection of Juneteenth as a city holiday and the departure of the Councilmember Snell

May 21, 1981: James B. Hodge from Juneteenth Committee requests permit for Juneteenth parade from 10a-12p; council grants request

May 27, 1982: James B. Hodge from Juneteenth Committee requests permit for Juneteenth parade from 10a-12p; council grants request

May 27, 1993: City council approves resolution brought forth by the grassroots organization, Central Texas Juneteenth Committee, to co-sponsor Juneteenth celebration, which was in danger of not occurring

June 16, 1994: City council approves resolution brought forth by the Central Texas Juneteenth Committee to co-sponsor Juneteenth celebration; notice of Juneteenth events in Austin

February 9, 1995: City council approves resolution brought forth by the Austin Juneteenth Freedom Festival Inc. to co-sponsor Juneteenth celebration

June 13, 1996: City council approves resolution brought forth by the Precinct One Constable's Posse/Buffalo Soldiers to co-sponsor Juneteenth celebration

June 2, 1997: House Bill 1216 creates the Texas Emancipation Juneteenth Cultural and Historical Commission, appointing Representative Al Edwards as chairman

September 1, 1997: Effective opening date of the Texas Emancipation Juneteenth Cultural and Historical Commission

May 11, 1999: Chestnut Neighborhood Plan includes an update to the City's East Austin Survey of Cultural Resources, listing Emancipation Park as the location where former slaves and descendants celebrated Juneteenth

August 19, 1999: Black councilmember thanks the City for co-sponsorship of the Juneteenth celebration

February 12, 2000: Commentary on holidays, including Juneteenth

March 5, 2000: Union Hope, small Black community, is shocked when state lays claim to land where descendants were buried

June 2, 2000: Juneteenth Commission plants tree on Capitol grounds in anticipation of future Juneteenth monument

June 15, 2000: Notice of Juneteenth events in Austin, including tribute to Austin Park Police officer

June 20, 2000: Commentary on Juneteenth events in Austin

September 4, 2000: Austin History Center requests commu-

nity contributions to expand Black history collection, including Juneteenth coverage

September 9, 2000: Five White men are charged with cross burning on Juneteenth in Houston

November 24, 2000: Black lawyer works to add Juneteenth to the dictionary

May 10, 2001: Black family in Houston files \$15 million lawsuit after cross is burned on front lawn during Juneteenth 2000; city council approves ordinance waiving fees for street closure for the Juneteenth parade per request by Black councilmember

June 19, 2001: Fannie Lou Hamer Project calls for full public financing of all elections on Juneteenth

July 10, 2001: Commentary on Juneteenth events in Locust Fork, Alabama

August 23, 2001: City council approves ordinance waiving fees for street closure for the Lifeworks Downtown Classic 10k based on the precedent of the Juneteenth street closures

January 10, 2002: Resolution proposed to create the Mayor's Committee on K-12 Education Excellence, which included people active in promoting Juneteenth

February 16, 2002: Commentary on Black history in Central Texas with site information

March 31, 2002: Commentary on Juneteenth remembrance in Paris

May 23, 2002: City council approves ordinance waiving fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

June 11, 2002: Cyclist anticipation of Emancipation Trail Ride from Galveston to Houston

June 12, 2002: Notice of Juneteenth event hosted by ACC

June 13, 2002: Notice of Juneteenth event at Victory Grill and

around Austin

June 14, 2002: Notice of Juneteenth events around Austin

June 15, 2002: Notice of Juneteenth event in Round Rock and at Carver Library; remains of runaway slave properly buried in Calvert

June 16, 2002: Notice of Juneteenth event sponsored by the Texas Parks and Wildlife Department

June 18, 2002: National push to make Juneteenth a federal holiday as celebrations occur nationwide

June 19, 2002: Notice of Juneteenth events around Austin and in San Marcos; commentary on Juneteenth history

June 20, 2002: Commentary on Juneteenth events in Austin

July 5, 2002: Filmmakers capture East Austin residents explaining that the only time anyone cared about East Austin was during festivities like Juneteenth; commentary on Juneteenth events in Austin

July 16, 2002: Juneteenth awards given in San Marcos

October 3, 2002: City council approves resolution to budget for co-sponsorship of Juneteenth celebration in 2003

November 7, 2002: Recommendation to designate the Haskell Homestead in Clarksville as a historic landmark, which was a former site of Juneteenth celebrations

January 21, 2003: In Galveston because of its significance in announcing emancipation, Black women file reparations lawsuit against JPMorgan Chase, Union Pacific, and WestPoint Stevens for profiting from slavery

February 15, 2003: State Preservation Board approves construction of Juneteenth monument on Capitol grounds

March 10, 2003: Criticism of failure to discuss Texas history under Mexico when slavery was forbidden

April 24, 2003: City council approves ordinance waiving

fees for street closure for the Juneteenth celebration, also co-sponsoring event

June 10, 2003: Mayor of Hempstead refuses to participate in Juneteenth parade, prompting protests

June 12, 2003: Andrew Bucknall from the MLK Neighborhood Association thanks the City for allowing and sponsoring the Juneteenth celebration

June 21, 2003: Attorney General uses Comptroller's negligence in trying to certify budget on Juneteenth, during office closures, to political advantage, and the budget passes

December 18, 2003: State mandates that TXDOT create Juneteenth license plate styles

February 12, 2004: Boyd Vance from Pro Arts Collective thanked the City for its contribution to the Juneteenth celebration

February 26, 2004: White councilmember questions the fee waivers on cultural events to provide resources for Celebrate Texas Independence Day Parade and Run; city council reduces the fee waivers and includes Celebrate Texas Independence Day Parade and Run

May 13, 2004: City council approves ordinance waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 11, 2004: Anticipation of Victory Grill opening, a former site for Juneteenth celebrations

May 27, 2004: Anticipation of Victory Grill opening for Juneteenth event; White councilmembers dispute agreement to accept fees that Black councilmember allocated for Juneteenth

June 3, 2004: Notice of Juneteenth events around Austin

June 6, 2004: Notice of Juneteenth events in Brenham

June 10, 2004: City council finalizes which fees will be reim-

bursed for the Juneteenth celebration

June 17, 2004: Notice of Juneteenth events around Austin

June 18, 2004: Notice of Juneteenth Jubilee Dance Festival

June 19, 2004: Commentary and notice on Juneteenth events in Austin (“a little loud” jab against Battle of the Bands at Nelson Field)

June 20, 2004: NAACP files suit against Austin Police Department due to excessive force and searching on Juneteenth; notice of Juneteenth events

October 24, 2004: Jake Billingsley questioned why the City took funds from the Haskell House Black History Project, which discussed the Black presence within Clarksville

December 2, 2004: Black family attempts to designate family home (Gregg House) on Emancipation Park as historic, which is denied

December 16, 2004: White mayor discusses ambivalence with continuing to fund or offer fee waivers for cultural events

February 3, 2005: Bernadette Pfifer discusses the opening of a permanent Juneteenth exhibit at the George Washington Carver Museum and Cultural Center

February 4, 2005: Commentary on opening of Carver with permanent Juneteenth exhibit

February 5, 2005: Commentary on opening of Carver with permanent Juneteenth exhibit

February 6, 2005: Commentary on opening of Carver with permanent Juneteenth exhibit

March 19, 2005: Criticism of tax-payer funded Juneteenth monument resembling Juneteenth Commission chairman

March 23, 2005: Criticism of tax-payer funded Juneteenth monument resembling Juneteenth Commission chairman

March 27, 2005: Criticism of tax-payer funded Juneteenth

monument resembling Juneteenth Commission chairman

March 28, 2005: Criticism of tax-payer funded Juneteenth monument resembling Juneteenth Commission chairman

April 26, 2005: Criticism of tax-payer funded Juneteenth monument resembling Juneteenth Commission chairman

May 12, 2005: City council finalizes which fees will be reimbursed for the Juneteenth celebration

May 26, 2005: Consultant recommends making Black history celebrations, including Juneteenth, more prominent within the City to improve the African American Quality of Life; notice of Juneteenth pageant in Georgetown

June 5, 2005: Criticism of tax-payer funded Juneteenth monument resembling Juneteenth Commission chairman

June 10, 2005: Notice of Juneteenth events around Austin

June 11, 2005: Notice of Juneteenth events around Austin

June 12, 2005: Televised visit to Victory Grill in honor of Juneteenth

June 13, 2005: Notice of street closures for Juneteenth parade

June 14, 2005: Notice of Juneteenth events around Austin

June 15, 2005: Notice of Juneteenth events around Austin

June 16, 2005: Notice of Juneteenth events around Austin

June 18, 2005: Commentary on resurgence of Juneteenth popularity; notice of Juneteenth events

June 19, 2005: Notice of gospel event for Juneteenth; commentary on Juneteenth parade towards Rosewood Park; commentary on racial progress and near failure to pass resolution apologizing for lynching

June 20, 2005: Commentary on Juneteenth events around Austin; alternative perspective on Juneteenth monument

June 23, 2005: Consultant continues making recommendations to the City to improve the African American Quality of

Life, including capitalizing on events where Black people are prominent, such as Juneteenth

July 7, 2005: City hall announces that there will be cultural artists for each holiday, including Juneteenth; commentary that Juneteenth statue bears resemblance to chairman of the Juneteenth Commission

July 9, 2005: Concern that Juneteenth statue resembled Black lawmaker who was chairman of the Juneteenth Commission

July 10, 2005: Commentary on how Juneteenth statue resembled Black lawmaker and how the Juneteenth monument should be scrapped

July 13, 2005: Commentary on East Austin social club offering free meals on Juneteenth

July 27, 2005: Calendar of events for 2006; commentary on the opening of the Carver Museum

September 29, 2005: Gregg House, located on Emancipation Park, reported as substandard and slated for demolition

November 17, 2005: PODER submits communication to city council related to police harassment within East Austin, including that of Jeffrey Thornton on Juneteenth

January 26, 2006: Gregg House denied historic zoning designation

April 15, 2006: Commentary on how Juneteenth statue resembled Black lawmaker who proposed that Juneteenth become a state holiday

May 20, 2006: Controversy on Juneteenth statue resembling Black lawmaker who proposed that Juneteenth become a state holiday when no Black lawmakers existed when emancipation was announced

June 8, 2006: City council approves ordinance waiving some fees for street closure for the Juneteenth celebration per request

by Black councilmember, also co-sponsoring event

June 12, 2006: Notice of street closures for Juneteenth parade

June 14, 2006: Notice of Juneteenth events around Austin

June 15, 2006: Notice of street closures for Juneteenth parade

June 16, 2006: Notice of Juneteenth events around Austin

June 17, 2006: Commentary on Black fatherhood during Juneteenth; commentary on slaveholders; commentary and notice of Juneteenth events around Austin

June 18, 2006: Commentary on rain for Juneteenth parade; notice of Juneteenth events around Austin; notice of Central Market Juneteenth event

June 19, 2006: Recognition of Juneteenth celebration in Tyler and Bastrop; commentary on the history of Juneteenth

June 20, 2006: Snapshot of Juneteenth celebration at Rosewood Park; recalling Hazel Falke Obey

June 29, 2006: Commentary on Miss Juneteenth and Little Miss Juneteenth pageants

November 16, 2006: City council receives request to designate the Victory Grill as a historic site, which was reopened to help celebrate Juneteenth; city council accepts request

March 10, 2007: Austin accepts certain costs of Juneteenth

May 24, 2007: City Council receives request to place Urban Music Festival as the culminating event of the Juneteenth celebration

June 7, 2007: City council approves ordinance waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

June 9, 2007: Commentary on Bastrop's age and notice of Juneteenth events

June 16, 2007: Commentary on large Juneteenth parade with Austin All-Star Band

June 17, 2007: Notice of Juneteenth and Father's Day events around Austin

June 18, 2007: Notice of Juneteenth events in Rosewood Park

June 19, 2007: Commentary on evolution of Juneteenth

June 20, 2007: Commentary on Juneteenth parade

June 21, 2007: Murder occurred adjacent to Juneteenth celebration in Austin; White City Manager deflects city responsibility for police brutality by pathologizing the community

June 22, 2007: City acknowledges fault in linking Juneteenth celebrants to murder that occurred adjacent to Juneteenth celebration in Austin

June 23, 2007: Police continue to link Juneteenth celebrants to murder that occurred adjacent to Juneteenth celebration in Austin

June 24, 2007: Community raises money for funeral of victim of murder that occurred adjacent to Juneteenth celebration in Austin; White criticism of Juneteenth parade blocking traffic

June 26, 2007: Reporters and police blame Juneteenth participants for murder that occurred adjacent to Juneteenth celebration in Austin

July 4, 2007: Arrest made in murder that occurred adjacent to Juneteenth celebration in Austin

July 5, 2007: Controversy over accounting of murder that occurred adjacent to Juneteenth celebration in Austin

July 7, 2007: Police caught accusing Juneteenth celebrants of instigating violence

July 17, 2007: City Manager resigns after failing to hold police department accountable for blaming violence on Juneteenth celebrations

July 22, 2007: Commentary on Rosewood Park Juneteenth festivities

August 16, 2007: Commentary on the protest of comedian D.L. Hughley's Juneteenth performance in Fort Worth

April 24, 2008: Consultant recommends inclusion of Juneteenth events as part of city tourism information

May 22, 2008: City council approves waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 13, 2008: Civic group meeting around "The Story of Juneteenth"

June 5, 2008: City council announces intent to participate in Juneteenth celebration

June 12, 2008: Georgetown shelter cancels decision to promote adoption of black cats and dogs during Juneteenth

June 14, 2008: Notice of Juneteenth events in Manor

June 15, 2008: Televised conversation on Wallace Jefferson, first Black person on Texas Supreme Court and Juneteenth Jamboree

June 16, 2008: Notice of Juneteenth events in Austin

June 17, 2008: City Theatre Company celebrates Juneteenth with production of "The Meeting"

June 19, 2008: Commentary and announcements on Juneteenth celebration events in Austin; published photo from Austin History Center depicting Juneteenth celebration in Pease Park

June 20, 2008: Recognition of Juneteenth pageant winner

June 21, 2008: Juneteenth events include class reunion for segregated Bastrop school

June 22, 2008: City Theatre Company celebrates Juneteenth with production of "The Meeting"

July 1, 2008: Recognition of Juneteenth pageant winner

July 2, 2008: Criticism of Georgetown pound's decision to

promote adoption of black cats and dogs during Juneteenth

July 19, 2008: Child gets ride in police vehicle for Juneteenth celebration

July 27, 2008: Schedule of upcoming Juneteenth events around Austin in the next year

October 22, 2008: Criticism *Statesman's* depiction of Juneteenth as violent

October 23, 2008: Assaultant convicted for Juneteenth celebration attack

November 4, 2008: Assaultant during Juneteenth celebration receives anger management counseling

February 3, 2009: Black family denied reservations for Juneteenth family reunion at Seminole Inn

May 21, 2009: City council approves waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

June 7, 2009: Juneteenth celebrations begin with recognition of James Farmer, Jr., who formed the Congress of Racial Equality after working with the Fellowship of Reconciliation

June 15, 2009: Notice of Juneteenth events with parade

June 18, 2009: Citizens provide information about Juneteenth celebration to city council

June 19, 2009: Commentary on mismanagement of Juneteenth monument on Capitol grounds; notice of celebration events in Austin and surrounding areas

June 20, 2009: Commentary on Juneteenth parade participants in Austin

June 21, 2009: Announcement of Juneteenth event in San Marcos

July 16, 2009: Anticipation of photo exhibit on Juneteenth events at New East Gallery in East Austin

July 26, 2009: Schedule of upcoming Juneteenth events around Austin in the next year; spending report on Rep. Valinda Bolton includes candy for Juneteenth celebration

October 22, 2009: City considers requiring recycling services at city-sponsored events, such as Juneteenth; citizens communicate frustration with city's cleanliness expectations regarding Juneteenth

November 28, 2009: Black church member in Blanco recalls how church in Peyton Colony attracts large crowd for Juneteenth celebration

April 29, 2010: City council postpones approval waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 27, 2010: City council discusses approving waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

June 13, 2010: Notice of Juneteenth celebration at Carver Museum

June 14, 2010: Notice of street closures for Juneteenth parade

June 19, 2010: Conservative Black commentator berates lack of Black progress in Austin

June 20, 2010: Commentary on Juneteenth celebration events in Austin

August 22, 2010: Commentary on events paid for by Austin, including the Juneteenth celebration

October 19, 2010: Lawmaker boasts of Confederate monument initiative on Capitol grounds, justified by previous support of Juneteenth monument

May 1, 2011: Commentary on failure of Juneteenth monument on Capitol grounds

May 12, 2011: City council discusses approving waiving some

fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 18, 2011: Peace Through Pie Social initiates Juneteenth celebrations

May 29, 2011: Notice of Juneteenth celebration in Wharton County

May 30, 2011: Texas Emancipation Juneteenth Historical and Cultural Commission is abolished with Senate Bill 1928, the same year that Austin recognized a city plan segregating Black people; creation of a generalized Black Texan monument with no further monuments placed on Capitol grounds

May 31, 2011: Bootsy Collins performs on Juneteenth during ACL Live

June 14, 2011: City council discusses approving waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

June 18, 2011: Notice of events during Juneteenth week in Austin, Georgetown, Round Rock, and San Marcos; commentary on Buffalo soldier reenactment

June 19, 2011: Commentary on Juneteenth events around Austin

June 21, 2011: City council discusses approving waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

June 23, 2011: City council finally approves waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

September 1, 2011: Effective shut down of the Texas Emancipation Juneteenth Historical and Cultural Commission and cancellation of Juneteenth monument placement

November 15, 2011: City adopts Austin Resource Recovery Mas-

ter Plan which includes recycling services for city-sponsored events, reducing Juneteenth costs

January 16, 2012: Notice of artist seeking community input on portraits for Juneteenth exhibit

February 29, 2012: Police officers are offered overtime for participation in Juneteenth

April 18, 2012: Black chef discusses new cookbook at Juneteenth event at the Carver

May 24, 2012: City council approves ordinance waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 27, 2012: Notice of Juneteenth events around Houston

June 6, 2012: Notice of Juneteenth events around Elgin

June 8, 2012: Notice of Juneteenth events around Round Rock

June 9, 2012: Notice of Juneteenth events hosted by ACC

June 12, 2012: Notice of Juneteenth events around San Marcos

June 13, 2012: Many of Juneteenth events were canceled in Bastrop due to death of traditional organizer

June 16, 2012: Notice of Juneteenth events around Austin

June 17, 2012: Notice of Juneteenth events around Austin; discussion on history of Eastwoods Park

June 18, 2012: Black chef discusses Juneteenth at the Carver

June 19, 2012: Frustration that the Juneteenth monument was not on the Capitol grounds; notice of Juneteenth events around Austin

June 20, 2012: Commentary on participants in Juneteenth parade in Austin

June 21, 2012: Commentary on horseback riders in Juneteenth parade in Bastrop

June 26, 2012: Recognition of choral performance at Juneteenth celebration in Round Rock

July 6, 2012: Recognition of inaugural Juneteenth Heritage Jubilee in Bastrop

August 5, 2012: Lament over controversy of Juneteenth statues on Capitol grounds

November 25, 2012: Commissioned Juneteenth statues sit in a field due to project cancellation

May 23, 2013: City council approves ordinance waiving some fees for street closure for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 26, 2013: Notice of Juneteenth events around Texas

June 11, 2013: Notice of Juneteenth documentary series in San Marcos

June 13, 2013: Notice of Juneteenth events around Austin, ACC, and Round Rock; announcement of Juneteenth rap show

June 15, 2013: Notice of Juneteenth events around Austin and Bastrop

June 16, 2013: Buffalo soldiers reenact the Civil War during Juneteenth parade

June 19, 2013: After being placed in a field, Juneteenth statues are placed in a warehouse; commentary on how Juneteenth should be a nationally recognized holiday

June 27, 2013: Decision to place commissioned Juneteenth statues at Carver Museum

August 8, 2013: City council approves ordinance waiving some fees for street closure for another event based on previous events, such as Juneteenth

August 22, 2013: City council agrees to fund Juneteenth monument at the Carver

August 23, 2013: City council approves agreement to install Juneteenth monument at the Carver

September 29, 2013: Commentary on dilapidation of Rose-

wood Courts

January 19, 2014: State delays decision over historic designation of Rosewood Courts

May 1, 2014: City council approves ordinance waiving some fees for the Juneteenth celebration per request by Black councilmember, also co-sponsoring event

May 18, 2014: Texas Historic Commission votes to designate Rosewood Courts as a historic site

May 23, 2014: Juneteenth waivers insufficient to reduce costs for community

May 25, 2014: Notice of Juneteenth celebration in Galveston for over two weeks

May 28, 2014: Op-ed demanding that all event organizers pay for events themselves, including Juneteenth

May 31, 2014: Notice of Juneteenth celebration at Bob Bullock Museum

June 8, 2014: Notice of Juneteenth event at Carver Library; Juneteenth events discussed as a Republican strategy to lure Black voters

June 10, 2014: Notice of Juneteenth events around town

June 11, 2014: Notice of Juneteenth events in San Marcos

June 13, 2014: Notice of inaugural Juneteenth Music Festival; notice of Juneteenth event at Carver Library

June 14, 2014: Notice of Juneteenth event at 316 W. 8<sup>th</sup> Street

June 15, 2014: Notice of Juneteenth celebration at Bob Bullock Museum; announcement of culinary discussion centered around Juneteenth; notice of Juneteenth events around town

June 16, 2014: Notice of ACC hosting Juneteenth event; notice of initial Juneteenth Music Festival

June 17, 2014: Mother of victim of teen violence chosen to speak at Juneteenth event

June 20, 2014: Announcement for Juneteenth festivities; report of Black business growth

June 22, 2014: Commentary on Juneteenth celebration

March 13, 2015: Status of funding for Black Texan monument on Capitol grounds

April 19, 2015: Discovery of freedman's farm in Travis County

June 14, 2015: Notice of Juneteenth celebration in Pflugerville

June 15, 2015: Notice of Juneteenth celebration with parade ending at Rosewood Park

June 16, 2015: Notice of Juneteenth celebration in Georgetown

June 17, 2015: Juneteenth monument placed at the Carver Museum instead of Capitol grounds; notice of Juneteenth celebration in Pflugerville

June 18, 2015: City council approves ordinance waiving some fees for the Juneteenth celebration per request by Black councilmember, effectively co-sponsoring event; Notice of Juneteenth celebration in Taylor

June 19, 2015: Fundraising call for Black Texan monument on Capitol grounds due to alteration of Juneteenth monument initiative; recognition of Juneteenth celebration at Travis County Commissioners Court

June 20, 2015: Recognition of Juneteenth celebration in Bastrop; celebrants in Austin acknowledge the South Carolina shooting

June 21, 2015: Juneteenth participants defiant in the face of South Carolina shooting; dedication of Juneteenth Memorial Monument at the Carver Museum

July 2, 2015: Juneteenth Committee in Bastrop requests exemption from Hotel Occupancy Tax due to costs

July 8, 2015: Story quilt depicting Juneteenth displayed at Bob Bullock Museum

August 10, 2015: Juneteenth sculpture completed at the Carver Museum within the fiscal year

August 23, 2015: Rosewood Courts being scheduled for demolition

September 8, 2015: Councilmember questions why certain events continue to be funded by the City, including Juneteenth

January 4, 2016: Public disgust over continuation of Old South Ball in Williamson County, which had Confederate references

January 28, 2016: Dissension when Juneteenth celebration compared as a counter to Old South Ball in Georgetown

February 25, 2016: City council approves resolution to historically zone Rosewood Courts, which acknowledges that it was previously Emancipation Park, the former site of Juneteenth celebrations of Black residents

April 26, 2016: “Wheeler’s Grove” among several names considered to rename school referencing a Confederate icon due to its reference to Juneteenth

May 28, 2016: Notice of Juneteenth crafting event at Carver Library

June 5, 2016: Notice of Juneteenth celebration in Elgin

June 9, 2016: City council approves ordinance waiving some fees for the Juneteenth celebration per request by Black councilmember, effectively co-sponsoring event

June 11, 2016: Notice of Juneteenth Rhythm and Ribs Festival in Round Rock

June 12, 2016: Notice of Juneteenth crafting event at the Carver Library

June 13, 2016: Notice of ACC hosting a Juneteenth celebration

June 15, 2016: Notice of Juneteenth parade

Route: MLK and Comal, east to Chicon, east to Rosewood and Chestnut, end at Rosewood Park

June 16, 2016: Recognition of Juneteenth parade

June 21, 2016: Notice of Juneteenth discussion at Austin History Center

September 14, 2016: Juneteenth celebration accounted in the budget for the next fiscal year

September 28, 2016: Completion of statue Black Texan monument on Capitol grounds

November 18, 2016: Commentary on bill to make Juneteenth another day for legal firework sales

November 27, 2016: Commemoration of Black Texan monument on Capitol grounds

December 4, 2016: Commentary on bill to make Juneteenth another day for legal firework sales

December 15, 2016: City council recognizes historical survey completed for East Austin

January 6, 2017: Director of Miss Juneteenth Austin is named as Community Leader of the Year

February 15, 2017: City council discusses the budget constraints around sponsoring events, including Juneteenth

April 26, 2017: City council approves of fee waiver for Juneteenth

May 27, 2017: Notice of Juneteenth celebration at Carver

June 8, 2017: Notice of Juneteenth celebration in Elgin

June 12, 2017: Notice of Juneteenth celebration in Hays County

June 13, 2017: Notice of Juneteenth 2K with the Greater East Austin Youth Association; Six Square reaches agreement with building owners on E. 12<sup>th</sup> and Chicon

June 15, 2017: Notice of Juneteenth celebration in Georgetown

June 17, 2017: Notice of Juneteenth celebration in Round Rock

June 18, 2017: Alumni basketball tournament planned for Juneteenth celebration

June 19, 2017: Commentary on history of Juneteenth in Texas

July 12, 2017: Travis County remains neutral in fate of Montopolis Negro School, a site for Juneteenth celebrations

September 13, 2017: Juneteenth celebration accounted in the budget for the next fiscal year

September 28, 2017: Activists speak for the preservation of Montopolis Negro School

October 19, 2017: Compromise to put up a Juneteenth monument instead of removing a Confederate monument

November 22, 2017: Recalling of Mirta Baselovic, volleyball graduate assistant coach, participating in Juneteenth parade

December 2, 2017: Six Square reaches agreement with building owner to restore mural on E. 12<sup>th</sup> and Chicon ahead of Juneteenth parade

June 10, 2018: Notice of Juneteenth celebration at the Carver Museum

June 12, 2018: Notice of Juneteenth celebration in San Marcos

June 14, 2018: Notice of Juneteenth celebrations at the Carver and in Georgetown

June 15, 2018: Notice of Juneteenth event in Round Rock; notice of Juneteenth at Carver; Spectrum Theatre Company produces “Juneteenth Chronicles” at the AISD Performing Arts Center

June 16, 2018: Notice of Juneteenth event at the Carver Museum

June 17, 2018: Recognition of Juneteenth parade in Austin

June 19, 2018: Google collaborates with the Carver Museum for Juneteenth; notice of Juneteenth holiday at the Bob Bullock Museum

September 9, 2018: Remembrance of Rev. Silas Leonard Davis who performed the invocation at the ceremony declaring

Juneteenth a statewide holiday

September 13, 2018: Juneteenth celebration accounted in the budget for the next fiscal year

February 7, 2019: Black Austinites comment on being viewed as spectacles from newer East Austin residents

March 27, 2019: Mention of Juneteenth in *Thank You for Smoking* by Paula Disbrowe, a book that discusses barbecue traditions

June 4, 2019: Notice of Austin History Center hosting Juneteenth Jamboree Art Salon and Talk

June 5, 2019: Notice of Austin History Center hosting Juneteenth Jamboree Art Salon and Talk

June 9, 2019: Notice of Juneteenth celebration in Sour Duck to raise money for nondescript upcoming projects

June 11, 2019: Notice of Juneteenth celebration in Sour Duck to raise money for nondescript upcoming projects

June 12, 2019: Notice of ACC hosting Juneteenth celebration as well as a celebration in Hays County

June 13, 2019: Notice of Juneteenth celebration in Elgin

June 14, 2019: Notice of Juneteenth celebration in Georgetown

June 16, 2019: Notice of Juneteenth Jubilee at Bob Bullock Museum

June 19, 2019: City council discusses the budget constraints around sponsoring events, including Juneteenth

July 30, 2019: Rey Arrellano fondly remembers being part of the Juneteenth parade

November 14, 2019: City council adopts Imagine Austin Comprehensive Plan, which included consideration of funding for Juneteenth

December 26, 2019: John Langmore discusses photography book on historic East Austin which includes shots of Juneteenth

celebrations

April 30, 2020: Representative Albert Edwards dies

June 15, 2020: Cyclists ride the Emancipation Trail from Galveston to Houston

June 19, 2020: Six Square discusses intention to host virtual community conversation on Juneteenth; release of “Miss Juneteenth,” a film about a single Black mother who is focused on preparing her daughter to participate into Juneteenth beauty pageant to enter an HBCU, which the daughter does not want; description of multiple Juneteenth commemorations due to the pandemic

June 20, 2020: Montopolis community leaders speak against development on Juneteenth

June 21, 2020: Juneteenth protest demands accountability for police brutality killings, the termination of the police chief, and a termination of the Riverside-Togetherness “crime reduction” program

July 3, 2020: Cornyn’s bipartisan effort to make Juneteenth a federal holiday is debated by Republican senators who express disinterest in expanding the number of federal holidays; review of Third Roots’ “Passion of the Poets” released on Juneteenth

July 25, 2020: Cornyn’s bipartisan effort to make Juneteenth a federal holiday failed in Congress

July 27, 2020: Local activist in Fort Worth states interest in transforming a KKK hall into a Juneteenth museum

July 29, 2020: City council adopts resolution establishing Juneteenth as a citywide holiday

July 30, 2020: Austin city council approves making Juneteenth an official city holiday

August 12, 2020: Juneteenth celebration accounted in the budget for the next fiscal year through ordinance

September 24, 2020: Lawmakers proclaim the need to make Juneteenth a federal holiday

January 10, 2021: Third Root's "Passion of the Poets" album, which was released on Juneteenth, was included as part of the *Statesman's* best Austin music list of 2020

January 14, 2021: Announcement that "Miss Juneteenth" will be shared during Sundance Film Festival's 2021 event

February 4, 2021: City begins receiving feedback on the upgrades and reduction in space of Rosewood Courts

February 7, 2021: Austin Regional Intelligence Center includes Juneteenth celebration organizers on a city watchlist for surveillance

February 11, 2021: Black Sovereign Nation establishes Orisha Land in Rosewood Park

February 21, 2021: "Miss Juneteenth" is available for streaming

February 27, 2021: Cornyn mentioned initiative to make Juneteenth a federal holiday

March 4, 2021: City council approves of highly publicized apology resolution for disenfranchisement of Black people in Austin, including no specifics and seeking outside funding for execution

March 5, 2021: City council apologizes for racist behavior in the past and moves forward on initiative to make Juneteenth a holiday after weeks-long autonomous zone maintained at Rosewood Park

March 11, 2021: Orisha Land is dismantled

May 10, 2021: Bastrop decides against making Juneteenth an official city holiday

May 27, 2021: "Miss Juneteenth" is shown in Violet Crown Cinema

CHAPTER 5

June 10, 2021: The George Washington Carver Museum and Cultural Center approved for expansion

## 6

# Conclusion

Projecting the illusion of liberation requires double the work of sustaining the Black community. We are expected to vote and have “legal” jobs while demonstrating productive qualities and consuming. At the same time, we are expected to rally ourselves against injustice, set up mutual aid, and organize our communities because we should expect nothing from anyone. Meanwhile, the government is entitled to ignore its wrongs and enrich everyone but us, even as we are required to legitimate and respect its authority. The more one says that, the dumber it sounds. When we say it, we sound gullible. The more these expectations are repeated, the angrier we get, and we cannot feed our bodies, minds, and souls with constant rage. We know there is work to do, but we also understand that many people hate us and refuse to regard us as equals.

Many of people will argue that Juneteenth is just a day, and there are many historic days that are not recognized both politically and religiously by many, many people. Juneteenth has become more significant this year because incremental change is no longer acceptable to Black people. Incremental

change that does not substantially improve our daily lives is now useless to us. Plenty of people are continuing to talk, push to make Juneteenth a federal holiday, televise something, take somebody off a syrup bottle, change the rice—anything to avoid granting the Black community any sense of liberation. In the City of Austin, there were so many injustices during a global pandemic that constituents were finally moved to protest for justice. Protests were called “race riots” because the term “riot” is used by the property insurance industry to exclude coverage. If a racist wanted destroy Black property, the Black property owner would not be restored, because the news called it a “riot.”

We have run out of patience in 2021 because even after all of that happened in 2020, nothing changed. People gave less money to Black organizations and people. Black workers have lost more jobs and died more during the global pandemic, but people think that we should continue to be “fine.” Those in authority are still commanding Black politicians to say that the United States is not a racist country, using Black politicians and government employees as weapons against the Black community. Instead of simply letting go of the idea of a dominant narrative, people would rather commit violence. There is nothing that the Black community can do to change that mindset. The internalized blame that we have accepted has made us despair over the idea of being able to have a healthy existence in the United States.

The sad truth is that most of us cannot leave, not just Austin, not just Texas, but even the United States—because the scourge of racism has spread across the entire globe. Everybody feels entitled to treat darker people—Black people in particular—like garbage. There is no place where we have not been demonized, either by the government or by the press. Even in Africa,

corporations have bought off politicians because they feel entitled to African wealth, and China has been inspired to now exploit Africa, even when so many resources have already been stripped by people who hate Africans. There is no way to make any place consistently safe for a Black person because an unfathomable amount of money is devoted to Black hatred *every year*. We lack the resources to combat such vehement disgust.

The only thing that can truly be done to perhaps make life easier for the Black community is reparations. If people really want to grant Black people any kind of liberation, resources are required. There is no more time for games where we wait and vote. The Black community organized so much voting and engagement in the 2020 elections, but rich people hate Black people. We cannot fix the mentality suggesting that Black people just need to fill out this arbitrary list that rich people keep changing in exchange for the right to bully us without relief. We do not have to keep placating abusive psychopaths who feel entitled to abuse the global Black population. In reality, the richest people have abused everyone, and it does not matter if a Black person acquires a position of “power,” because we are viewed as tools for the dominant narrative.

The solutions for what comes next cannot come from the Black community. We do not have to solve problems we did not create, and we are not required to fix issues that other people have. We have stopped taking responsibility to assuage the insecurities of others. Studying Juneteenth is not just about liberation; it is an overt spotlight on the harassment of people doing our level best to live life as we choose. The time has come to respect the emancipation that has never been honored. Black people have lived in Austin, all over the city. Juneteenth has very little to do with a celebration because it was actually the belief that

## CONCLUSION

Black people would be able to exist as we are in our own space, without interference by the dominant narrative. Therefore, this Juneteenth, the Black community is putting the onus on the dominant narrative, and anybody who actually cares about Black people can feel free to engage on our terms, not yours.

## Afterword

Some people disagree with the fact that I use the term “dominant narrative” instead of “White supremacy.” My usage of that term has a lot to do with the anomalies of Black success within the United States and in other countries. “Dominant narrative” was actually a phrase coined by a Haitian historian named Michel-Rolph Trouillot in a book called *Silencing the Past*. Basically, when people maintain a dominant narrative, histories, cultures, and the essence of subdominant groups are erased in favor of a dominant narrative. Saying “White supremacy” also excuses a lot of atrocities that deserve to be exposed. The straw man that is often thrown at people whose ancestors received genocide is that, “Well, people were killing each other.” In saying that, the speaker is arguing that there is a “good genocide” that should be validated. Dominance is regarded as leadership, and therefore Whiteness has a lot to do with the dominant narrative within the United States.

Maintaining a dominant narrative means that no one has a true perspective, because most information has been limited or filtered. People are just now being able to share history across global lines, imaginary lines that are that are basically reinforced with guns. There is no way to erase the impact of how the dominant narrative in the United States has damaged this country, and many people believe that racism cannot be solved because of the indoctrination. Such perspectives take a

lot of time, money, and counseling to erase, and there is no way that the majority of the people who are alive today are going to see it. With this research, readers should understand that societal answers are generally more complicated than anyone has been told. There are no universal truths for the Black population—none—and as long as people cling to the need for universal truths, there will be no progress on any level.

This work was done using the public records available on the City of Austin website and the digital archives subscription to the *Austin–American Statesman* maintained by the City. Special thanks to the Austin History Center for its extreme flexibility in making space for me to do Juneteenth research on-site. I would also like to thank the George Washington Carver Museum for its part of the Juneteenth Celebration and for its dedication to Black knowledge every single day in Austin. This project was inspired by the self-led tour collaboration with Ghisallo Cycling Initiative so I absolutely cannot end this without thanking their amazing team.

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