



2024-2025 RiverRenew Stakeholder Advisory Group

Meeting No. 2

June 20, 2024



Tonight's Presentation

- SAG Feedback
- Tunnel Project Update
- Community Outreach
- Lifeline Emergency Assistance Program
- Public Comment Period

SAG feedback



Review and **monitor construction/program progress**



Communicate progress to the community by leveraging existing networks



Identify concerns and **receive input** from the public



Provide recommendations regarding mitigation of construction impacts



Tunnel Project Update

Hazel the TBM in the Flooded Shaft at Pendleton St Site

RiverRenew Tunnel Project construction update: Pendleton St & Royal St

Pendleton Street Site



Construction Progress

■ Actual ▨ Planned



Major Activities

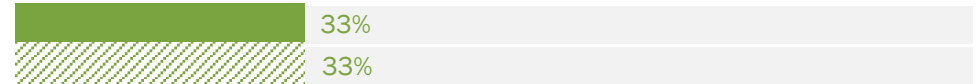
- Pile driving to resume for a short duration in July 2024
- Permanent structure construction through Dec 2024
- Site restoration Jan-Feb 2025

Royal Street Site



Construction Progress

■ Actual ▨ Planned



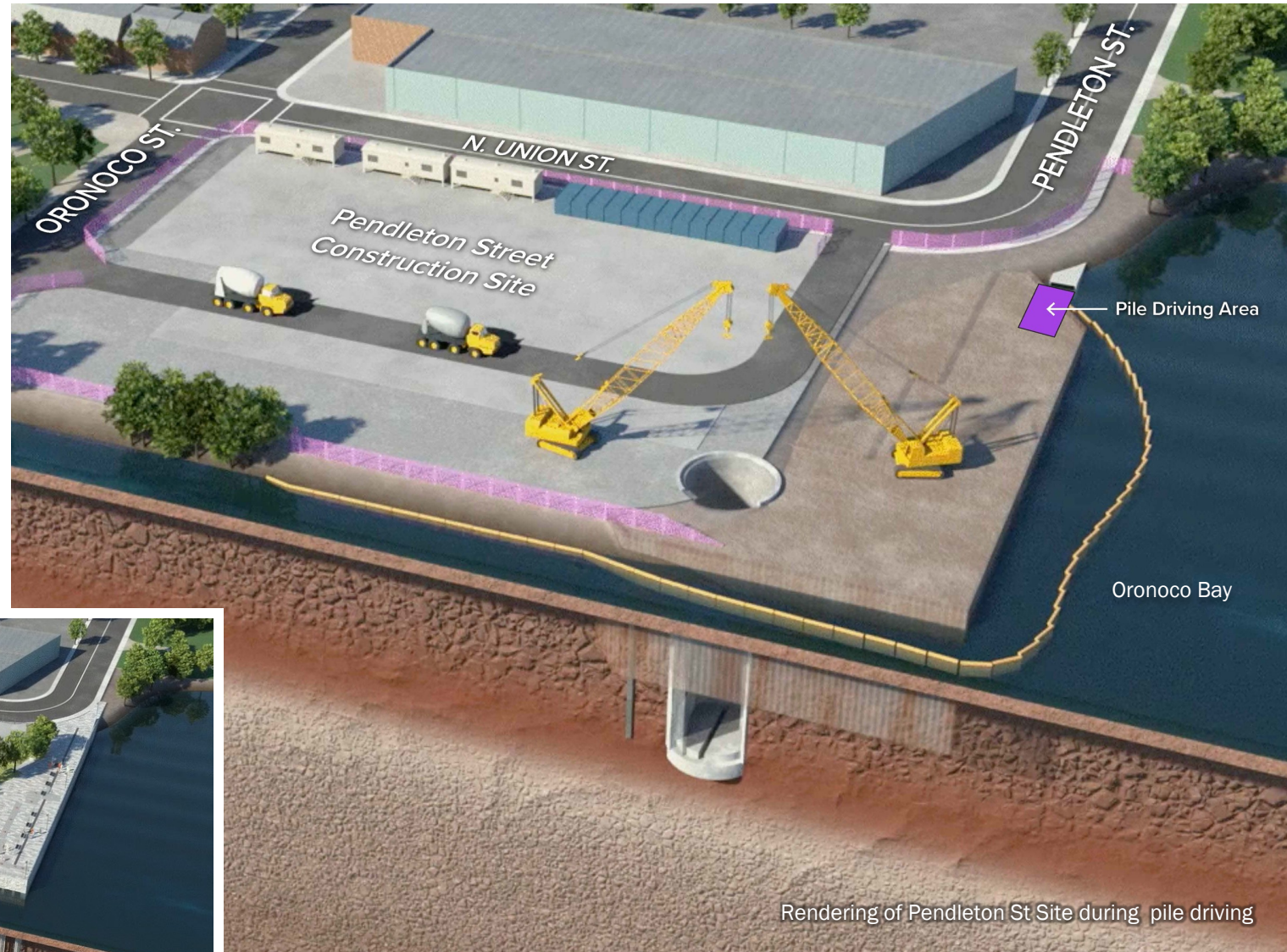
Major Activities

- Permanent structure construction through Mar 2025
- Site restoration, landscaping Apr-May 2025

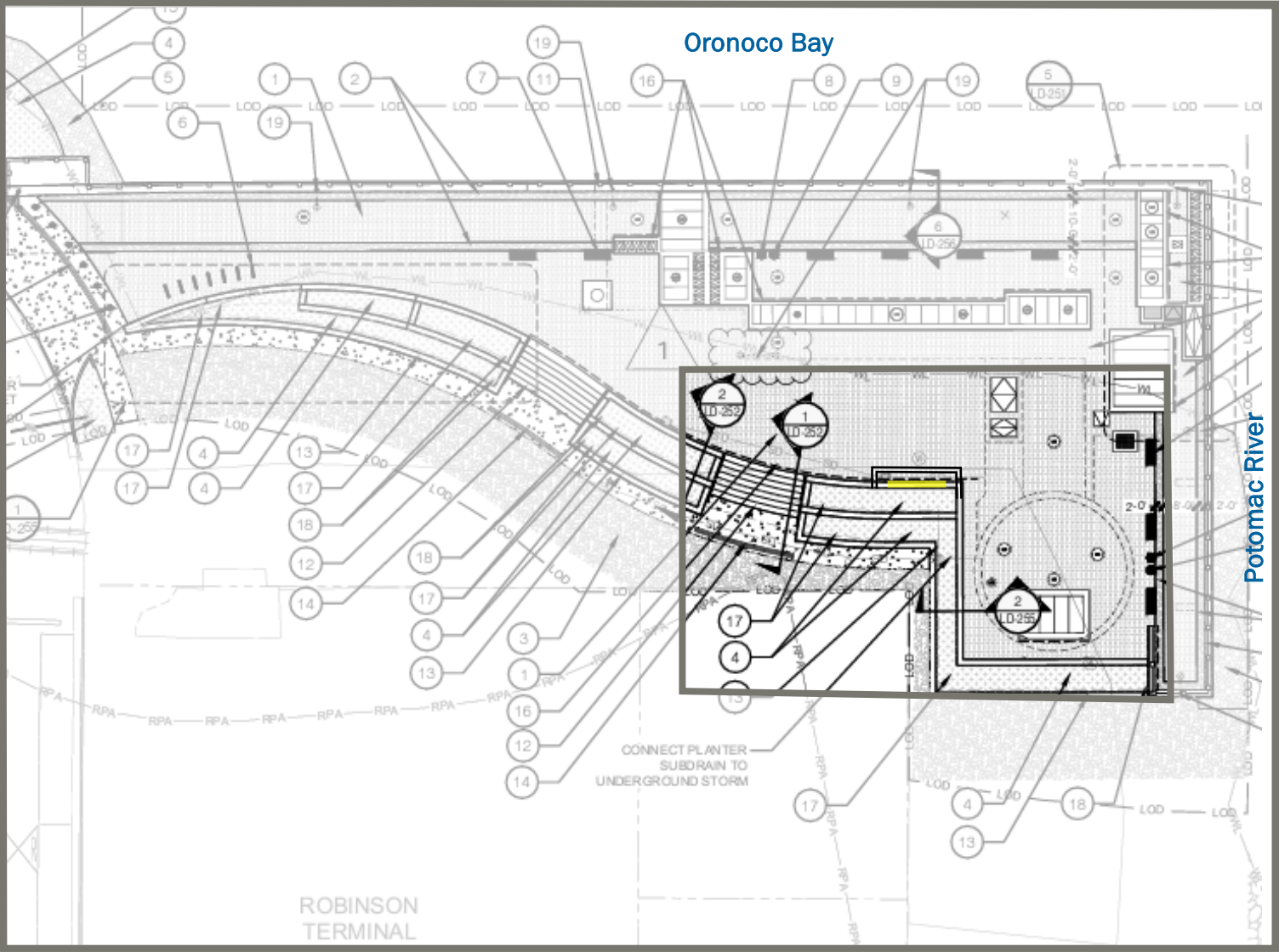
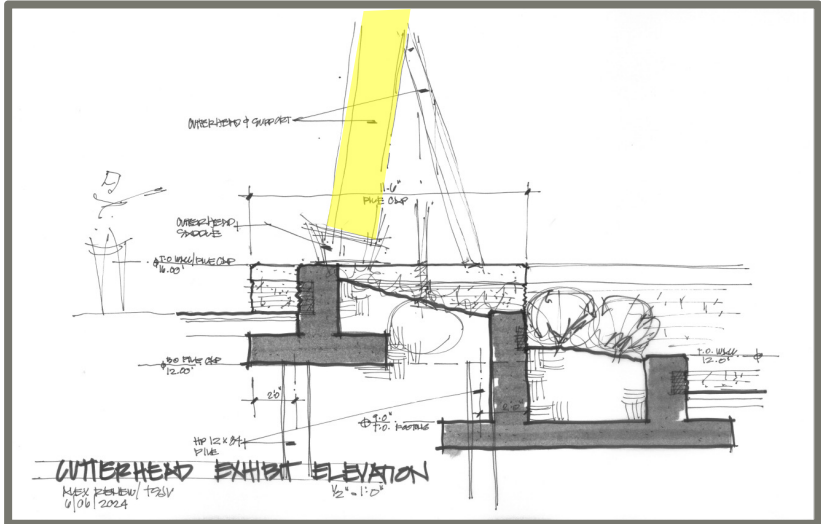
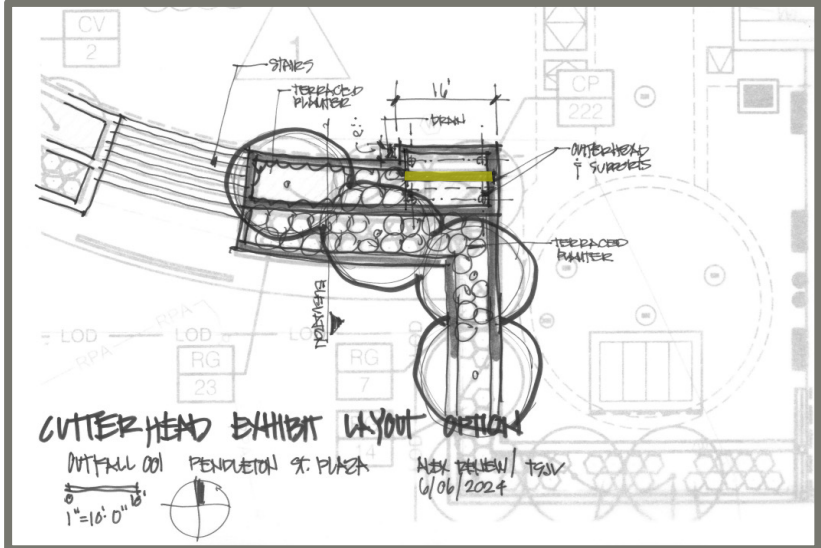
*Construction Progress as of May 30, 2023

Pile driving at the Pendleton Street Site will resume in July and last approximately 4 weeks

- 40 steel H-piles to depth of 100-feet
- Final foundation piles for diversion facility
- Approximately 4-week duration
- 9 a.m. to 6 p.m., Mon to Fri

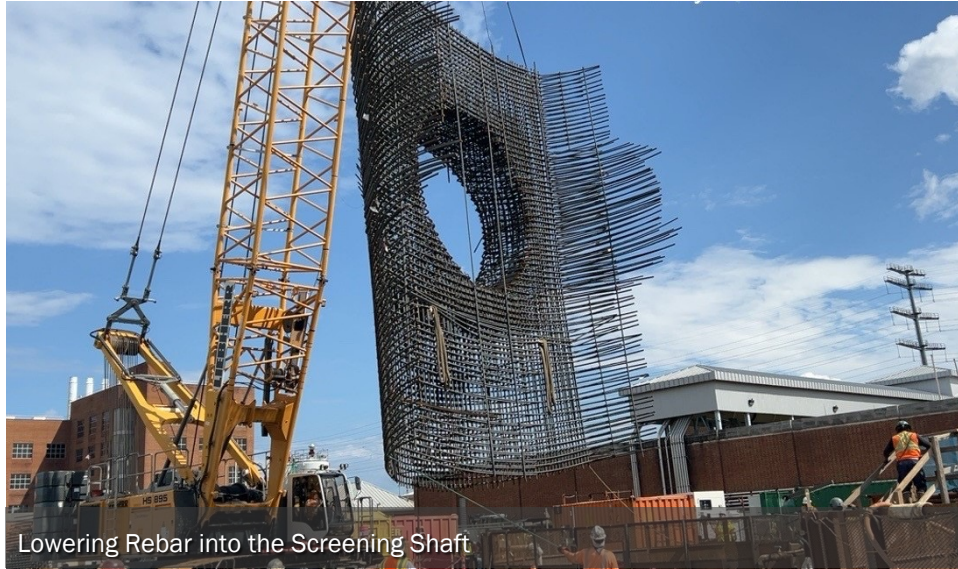


Hazel TBM Cutterhead at Pendleton Street – Conceptual Design



RiverRenew Tunnel Project construction update: Hooffs Run & AlexRenew

AlexRenew Site



Lowering Rebar into the Screening Shaft

Construction Progress

■ Actual ▨ Planned



Major Activities

- Deep foundations construction through Summer 2024
- Internal pump station construction through Fall 2024
- Near surface structures ongoing through 2024

Hooffs Run Interceptor



Removing Formwork at Outfall 004 Overflow Structure

Construction Progress

■ Actual ▨ Planned



Major Activities

- Open-cut construction complete
- Site restoration and landscaping through Fall 2024

*Construction Progress as of May 30, 2023

A large circular concrete pumping shaft under construction. Three workers in white hard hats and high-visibility yellow safety vests with the RiverRenew logo are looking into the shaft. The shaft's interior is lined with rebar. In the background, various construction equipment like excavators and a crane are visible, along with brick buildings. The text "Community Outreach Update" is overlaid in white with a horizontal line below it.

Community Outreach Update

Overlooking the Pumping Shaft on a tour



African American Heritage Park



Dedicated in 1995, the African American Heritage Park celebrates Black individuals, organizations, institutions, and movements that helped build and shape the city and community. The park preserves the one-acre Black Baptist Cemetery that was established in 1885 by the Silver Leaf Society.

Alexandria's rich African American history is reflected in this memorial park. Sculpture and interpretive signage throughout the park provide stories and opportunities for dialogue and reflection. Interpretive signs focusing on the important themes of Sanctuary, Freedom, Civil Rights, and Remembrance along with sculptures by Jerome Meadows serve to highlight and commemorate African American struggles and accomplishments in the City and the people known and unknown buried on this site.

The African American community of Alexandria had a rich and varied social life lived parallel to the other community, but their stories were rarely brought to public recognition.

William D. "Bill" Euille,
Alexandria Mayor (2013)



1. Orientation Sign
2. Sanctuary Sign
3. Freedom Sign
4. Civil Rights Sign
5. Wetland Sculpture by Jerome Meadows identifying Free Black neighborhoods in Alexandria
6. Memorial Trees and Remembrance Sign
7. Orientation Sign (You Are Here)
8. Black Baptist Cemetery
9. *Truths that Rise from the Roots Remembered* by Jerome Meadows detailing a history of Education, Religion, Civil Rights, and Business, and African Americans buried in the Park
10. Gazebo Sculpture with a brief history of the Park



CITY OF ALEXANDRIA EST. 1749

Courtesy of RiverRenew and Office of Historic Alexandria

Sanctuary

A place of refuge, safety, protection

The creation of sanctuaries is deeply rooted in African American history. A sanctuary includes places of refuge from slavery, violence, racism, and discrimination where people can be proud of the color of their skin without fear of disrespect or punishment. They are safe spaces where one can speak and be heard, learn, collaborate, and plan.

Places of sanctuary take on many forms from homes to churches to schools to civic associations to neighborhoods. Free Black neighborhoods in Alexandria provided refuge as early as the late 18th century. Among the earliest known was The Bottoms which was roughly bound by Duke, Franklin, Patrick, and Washington streets. Black neighborhoods provided a familiar and relatively safe setting largely outside of the gaze of white authority figures, allowing people to live and express themselves more freely.



"Coloured school at Alexandria Va. 1864 taught [established] by Harriet Jacobs & daughter, agents of New York Friends." The X in the image indicates Harriet Jacobs. (Robert Langmuir African American Photograph Collection, Emory University)

Harriet Jacobs and The Jacobs School

Harriet Ann Jacobs—writer, abolitionist, and reformer—was born into slavery in North Carolina and achieved freedom for herself and her children in 1852. During the Civil War, she and her daughter, Louisa, returned to the south and devoted themselves to helping Black refugees. Both Harriet and Louisa focused their efforts on education and building schools that served Black Americans.

Schools for free Black students had operated sporadically in Alexandria in the early 19th century when the city was part of the District of Columbia. Soon after federal occupation of Alexandria during the Civil War, there were attempts at reinstating education for Black students. However, it was under Harriet Jacobs, in January 1864, that a schoolhouse opened at the corner of N. Royal and Oronoco streets. This was called the Jacobs School and was the first school in the city to be built, owned, and operated by freedmen and freedwomen. With the help of Harriet Jacobs and her school, Black Alexandrians were able to take charge of their lives and futures.



"Harriet Jacobs in 1894" (Gilbert Studios)



George Lewis Seaton c.1869 in photo of the "Grand Jury for the trial of Jefferson Davis" (Kodak print of the Confederate Memorial Library Society by an member of January 1, 2014)



George Lewis Seaton

Following the Civil War, George Lewis Seaton used his talents as a master carpenter, builder, real estate developer, politician, and community leader to build sanctuaries for Black residents of Alexandria. A Freedmen's Bureau agent described him as "very much interested in the welfare of the colored people here."

In addition to building homes in the city's Black neighborhoods, he established the Free School Society of Alexandria in 1867 and was commissioned to build two schools. These were the Seaton School for Boys (later known as the Snowden School for Boys) in The Hill neighborhood and the Hallowell School for Girls in Uptown.

He also built several civic buildings for the community. As a leader, he was a founder of the Colored Odd Fellows in 1869 and built a large expansion on their building in The Bottoms. Multiple organizations—including Rising Star, the Lincoln Lodge, the Good Samaritans, the Daughters of Zion, and Galilean orders such as the Eastern Star and the Golden Star—used this building as a meeting place.



CITY OF ALEXANDRIA EST. 1749

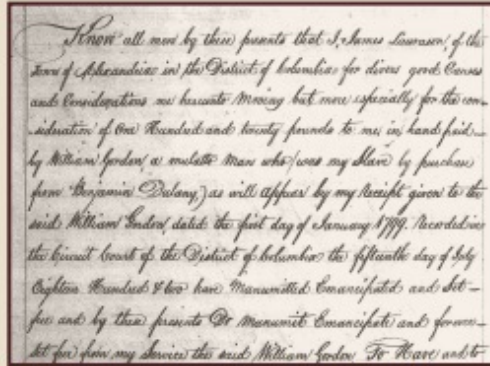
Courtesy of RiverRenew and Office of Historic Alexandria

Freedom

The state of having personal, political, and economic rights

Despite the ideal of freedom being at the heart of American democracy, it has always been an elusive and precarious state for Black Americans. Free Blacks before the Civil War lived on the edge of society with limited liberty and persistent fear of enslavement. Many individuals that were enslaved craved the freedom inherently given to others. Enslaved people risked their lives to escape to freedom on their own and with the help of friends, families, organizations, and networks.

Even after obtaining freedom provided by the 13th Amendment in 1865, Black Americans faced limited rights and discrimination, and violence remained a constant threat. Through their efforts to achieve equal status with white Americans, Black Americans have expanded the meaning of freedom to include civil, political, and economic equality.



1799 Deed of Manumission for William Goddard (Goddard was recorded as Gordon in some documents) (City of Alexandria Deed Book L:510)

William Goddard

Born into slavery, William Goddard was bound to the wealthy merchant Benjamin Dulany, a 19th century owner of Shuter's Hill in Alexandria. In 1796, a Quaker, James Lawrason, purchased Goddard from Dulaney. Unlike most enslaved men, he was given the opportunity to buy his own freedom, which he did for £120 sterling. Though he was not officially emancipated until 1799, he bought property in the early free Black neighborhood, The Bottoms, in 1798. His lot was on the same block as Alfred Street Baptist Church, which was established in 1818.

As a free man, Goddard also bought a larger, garden parcel and he earned a living as a gardener. As he became financially successful, he was instrumental in acquiring freedom for 22 people. This included members of his own family, several other enslaved laborers on Shuter's Hill, and at least one person, Hannah Jackson, who would go on to emancipate others as well.

Freeman H. M. Murray

Freeman Henry Morris Murray was an activist, teacher, community leader, art historian, and public servant. In 1905, he was among the founders of the Niagara Movement of New York. The organization laid the groundwork for the modern civil rights movement and was a precursor to the National Association for the Advancement of Colored People (NAACP). Murray worked with eminent Civil Rights activists like Frederick Douglass, W.E.B. Du Bois, Lafayette M. Hershaw, William Monroe Trotter, James M. Waldron, and Ida B. Wells. In addition to his civil rights work, Murray was an early Black art historian critiquing the depictions of Black people in art.

Less known are his efforts to protect Black Americans in Alexandria, Virginia, and beyond. Alarmed by the violence faced by so many innocent Black residents, Murray took action. According to family oral history, he used his home at 813 Princess St. to harbor individuals facing racial terror and hate crimes. He may have used his newspaper, *The Home News*, to convey secret messages to those seeking help.



F.H.M. Murray (right) in 1906 photo of members of the Niagara Movement including J.R. Clifford, Lafayette M. Hershaw, and W.E.B. Du Bois. (Special Collections and University Archives, University of Massachusetts Amherst Libraries)



The Home News and some employees including Murray's sons Raymond H. F. Morris, and Norman D., as well as Miss Susie B. Bolner in 1903 (Alexandria Black History Museum)



CITY OF ALEXANDRIA EST. 1749

Civil Rights

The right to equal treatment and opportunities guaranteed under law



The 14th Amendment to the U.S. Constitution in 1868 gave freed men and women equal protection under the law. Despite this, African Americans continued to face racism and segregation in their daily lives. Resistance to this discrimination grew to form the modern Civil Rights Movement after World War II.

As the national movement brought forth federal laws to reverse injustices, small groups and individuals worked tirelessly at the local level to secure the recognition of fundamental human rights and dignity for all people. They not only initiated real change in Alexandria but they also laid the groundwork for ongoing and future efforts in the fight against systemic racism.

As concerned citizens of Alexandria, Virginia, we submit this message to the City Council of the City of Alexandria, on this 14th day of May, 1968, to invite the attention of City Government to some, but by no means all, of the problems that complicate the daily lives of a significant segment of the citizenry of Alexandria. We report on the basis of our contacts with that segment of the population and with a sincere hope that the City will heed our call to action while the time to do so remains.

Abstract to the 42 Points paper written by the Secret Seven in 1968 (Ferdinand T. Day and Alexandria Black History Museum)

Secret Seven

As the fight for civil rights grew across the country in the 1950s, eight Black men in Alexandria came together to “tackle the whole myriad of segregation issues in the city” (A.M. Miller). Though there were eight men, they became known as the Secret Seven – James Anderson, Fr. John Davis, Ferdinand T. Day, Lawrence Day, Nelson Greene, Sr., Col. Marion Johnson, A. Melvin Miller, and Edward Patterson.

They became quietly influential advocates for the needs and rights of the Black community. The eight men had different areas of expertise, allowing them to focus on a wide range of issues including but not limited to education, affordable housing, neighborhood safety, voting, and integrated job opportunities. When a problem arose, the group assessed the situation, wrote a position paper on it, and distributed the paper to the community and politicians. One of these papers, *42 Points*, outlined the issues that most disproportionately impacted their community and their proposed solutions. Most recently in 2018, Gwen Day-Fuller, daughter of Ferdinand Day, recalled that their main goal was “to make sure there was a voice” for the Black community.

Women in Civil Rights

Throughout the 20th century, many of Alexandria’s Black women championed causes in support of the Black community and were essential to the fight for civil rights. Included among the many women who worked in various realms, largely in the second half of the 20th century, were Lorraine Funn Atkins, Rosa Byrd, Connie Belle Sitgraves Chissell, Helen Lumpkins Day, Lillie Finklea, Ramona Hatten, Blois Oliver Doyles Hundley, Elsie Charity Taylor Jordan, Eudora N. Lyles, Gwen Menefee-Smith, Eula Miller, Helen Anderson Miller, Alice Morgan, Lillian Stanton Patterson, Annie Beatrice Bailey Rose, Katrina Ross, Ruby J. Tucker, Dorothy Evans Turner, and Shirley Tyler. While they did not belong to a single group, these women were pivotal in changing the city for the better and improving the lives of its residents.

The women focused their energies on a broad array of issues such as the desegregation of schools; equality in city employment opportunities; the preservation of Black history; neighborhood safety and the fight against drug access and addiction; the protection of existing public housing, an increase in its numbers, and the enforcement of fair policies for its residents; voter registration, education, and access; and the well-being of children, families, seniors, and the disabled. These women, and many others, laid the foundation for work that continues today.

The black community has a history of being threatened by development. Lyles recalled when the city seriously considered replacing Rte. 1, which runs through the neighborhood, with a toll expressway in 1972. That led her to form the Inner City Civic Association so she could help make black residents aware that they could be pushed out of their neighborhood.

Recollections of Eudora Lyles in 1983 in which she spoke of her formation of the Inner City Civil Association in 1972 to fight the proposed Route 1 toll road from passing through, and destroying, the historically Black Parker-Gray neighborhood. (Washington Post)



In 1997, Lillian Finklea and Louise Massoud founded the Friends of Freedmen’s Cemetery to prevent its destruction during the expansion of I-495. The yellow arrow indicates the location of the cemetery near the highway. The cemetery would later be restored and it was dedicated as a memorial in 2014. (Scott Kazel, Woodrow Wilson Bridge Project Photos)



CITY OF ALEXANDRIA EST. 1749

Remembrance

Awareness, knowledge, and understanding of the past

Cultural landscapes help reflect and shape our understanding of the past. These landscapes form the backdrop of our daily lives while giving us a sense of place and identity. They also evolve over time as society develops a fuller, more inclusive, understanding and acceptance of our shared history.

The Alexandria African American Heritage Park is an example of this transition. Nearly forgotten in the mid-20th century, the park now preserves a Black cemetery within its boundaries and honors local Black residents who have helped shape Alexandria's history. Memorialization keeps the past alive for future generations and provides a path towards discussion, reconciliation, and healing.

Black Baptist Cemetery

Cemeteries and graveyards are places of remembrance and a reminder of those who came before. In the face of segregation, African American communities created their own sacred burial grounds. While some burial places for Black Americans have been lost to history, others have resurfaced later, like the one in this park.

In 1885, the Silver Leaf Society of Alexandria created the Black Cemetery Association, a burial organization dedicated to providing fitting and respectful resting places for Black Alexandrians. Thomas H. Mann and his wife, Caroline, and other trustees of the Association purchased an acre near Hooffs Run for use as a burial ground, which they named the Black Baptist Cemetery. As Mann tended the cemetery, it also became known as the Thomas Mann Cemetery or Mann's Cemetery.

Over time, neglect and desecration resulted in the loss of most of the cemetery's markers. The cemetery was rediscovered in the 1980s. Archaeological investigations documented more than 20 burials and exposed gravestones that had been enveloped by underbrush for many years. The Black Baptist Cemetery is now preserved within the African American Heritage Park.



Known burials in the Black Baptist Cemetery as documented by Alexandria Archaeology with topography shown (City of Alexandria)



Alfred Street Baptist Church
(Alfred Street Baptist Church)



Robert Robinson Library in 1940
(Alexandria Black History Museum)



Black Baptist Cemetery
(Alexandria Black History Museum)

Alumni Association of Parker-Gray High School and Alexandria Society for the Preservation of Black Heritage

Since the 1970s and 1980s, the Alumni Association and the Society have advocated for the preservation of the physical fabric that reflects Alexandria's Black history. The Alumni Association was formed to preserve the memory of Parker-Gray High School. Today, the high school is the location of the Charles Houston Recreation Center which houses the Alexandria African American Hall of Fame.

The Society formed to fight for the protection of the Alfred Street Baptist Church in partnership with the Alumni Association. Free and enslaved Black worshippers established the church in 1818 in The Bottoms, an early free Black neighborhood. Following success with the church, the organizations advocated for the preservation of the Robert H. Robinson Library, which had been a segregated library that opened in 1940. The building now serves as part of the Alexandria Black History Museum.

The Society also had a vision for the creation of the Alexandria African American Heritage Park which was dedicated in 1995. As Director of the African American History Division of the City of Alexandria, Audrey Davis, said, the Society has worked to make "citizens of Alexandria more aware of the role of African Americans in the building of this city."



CITY OF ALEXANDRIA EST. 1749

Courtesy of RiverRenew and Office of Historic Alexandria

Upcoming community outreach

- Next SAG Meeting – September 19, 2024
- Hooffs Run Planting Day – Fall 2024
- Pendleton Site Planting Day – Spring 2025
- Community Listening Sessions
 - Pendleton Street: Mon, September 16 | 5:30-7 pm
 - Royal Street: Wed, September 18 | 5:30-7 pm



Sip 'n See Events

11am - 1pm

- Hooffs Run – *Tuesdays*
 - *Propose to discontinue July 1*
- Royal Street – *Wednesdays*
 - *Propose to discontinue July 1*
- Pendleton Street – *Thursdays*
 - *Will be present during pile driving*





Other Items of Interest

AlexRenew's Lifeline Emergency Assistance Program launched May 20, 2024



Application Requirements



Must be an AlexRenew account holder



Have a past-due balance of \$100 (\$50 if over 62)



Income \leq 150% of the federal poverty level

* Applicants receive a max disbursement of \$350 per year



Partnering with:



How can I enroll in LEAP?



Call AlexRenew at (703) 851.2340 or our LEAP partners to determine eligibility



Call or visit one of our partner locations in Alexandria



Alive!

510 S Van Dorn St
703-837-9300

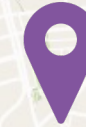


Alive!

2601 Mt. Vernon Ave
703-837-9300

Salvation Army

1555 King St.
202-756-2600



Christ Church

118 N Washington
703-549-1450



How do eligible customers receive LEAP funds?

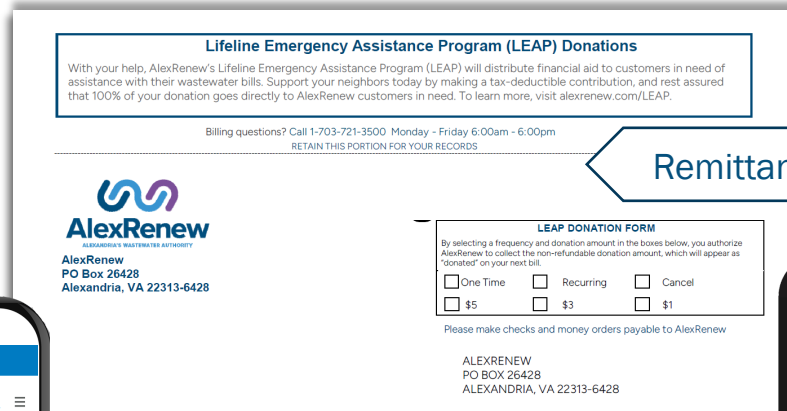
Customer completes application through a partner location

Partner agencies confirm eligibility with AlexRenew

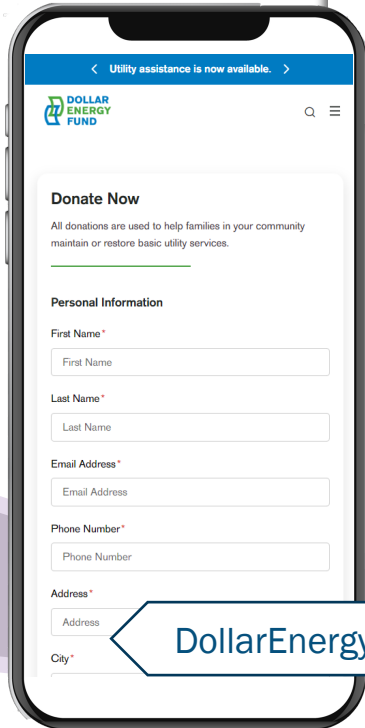
Dollar Energy is notified via software application

Funds are applied to AlexRenew customer accounts

How can I support LEAP?



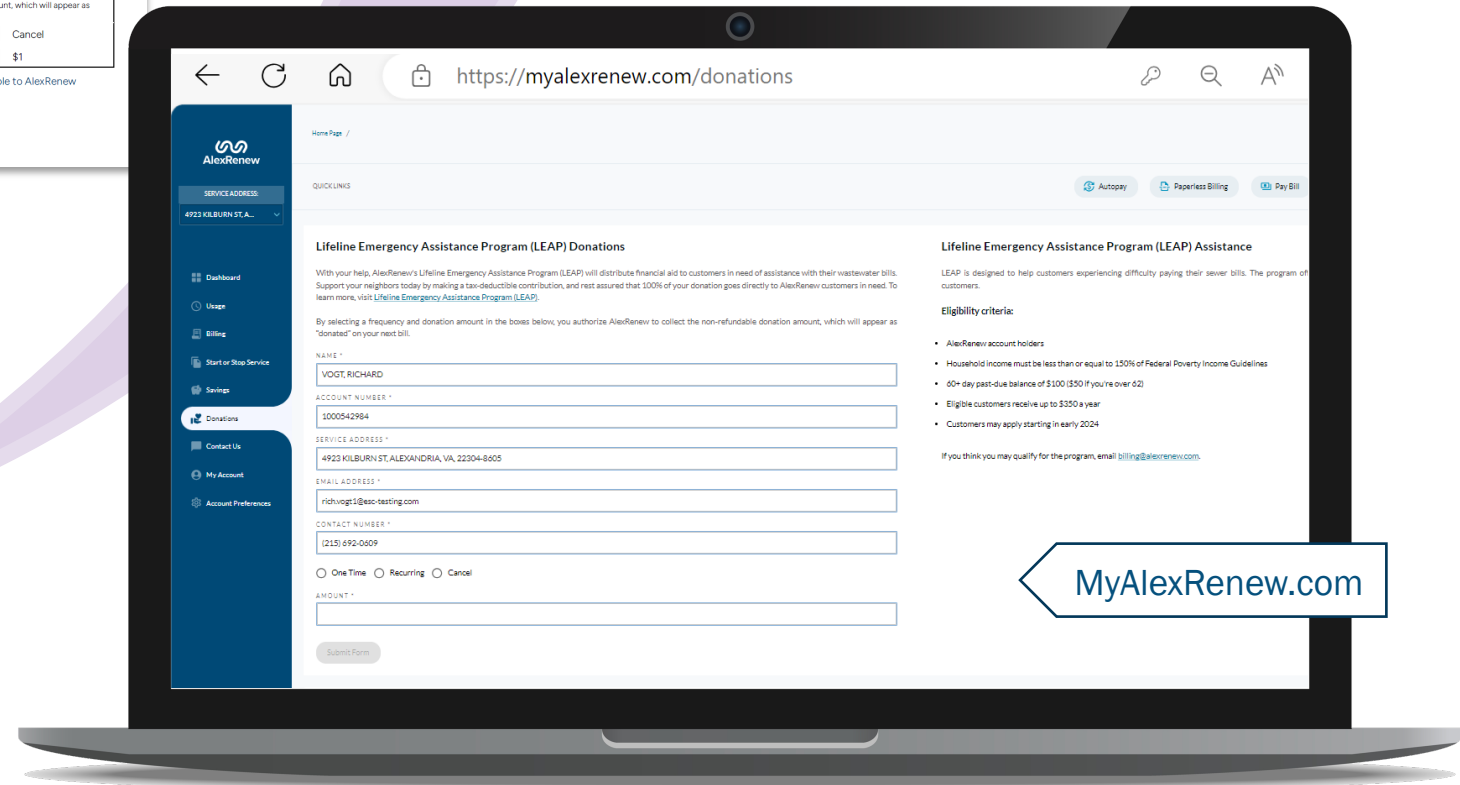
Remittance Slips



DollarEnergy.com

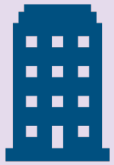


Signage



MyAlexRenew.com

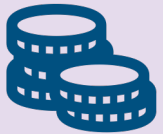
Other potential funding sources for LEAP



5th floor office space



Donations resulting from Environmental Center 6th floor usage



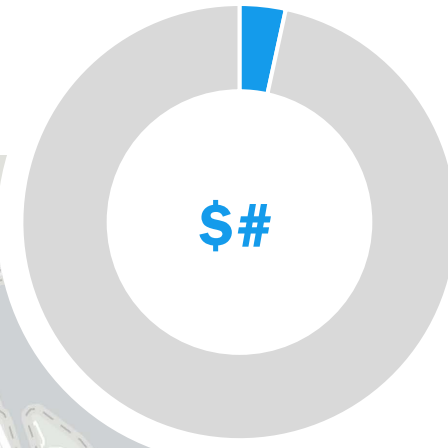
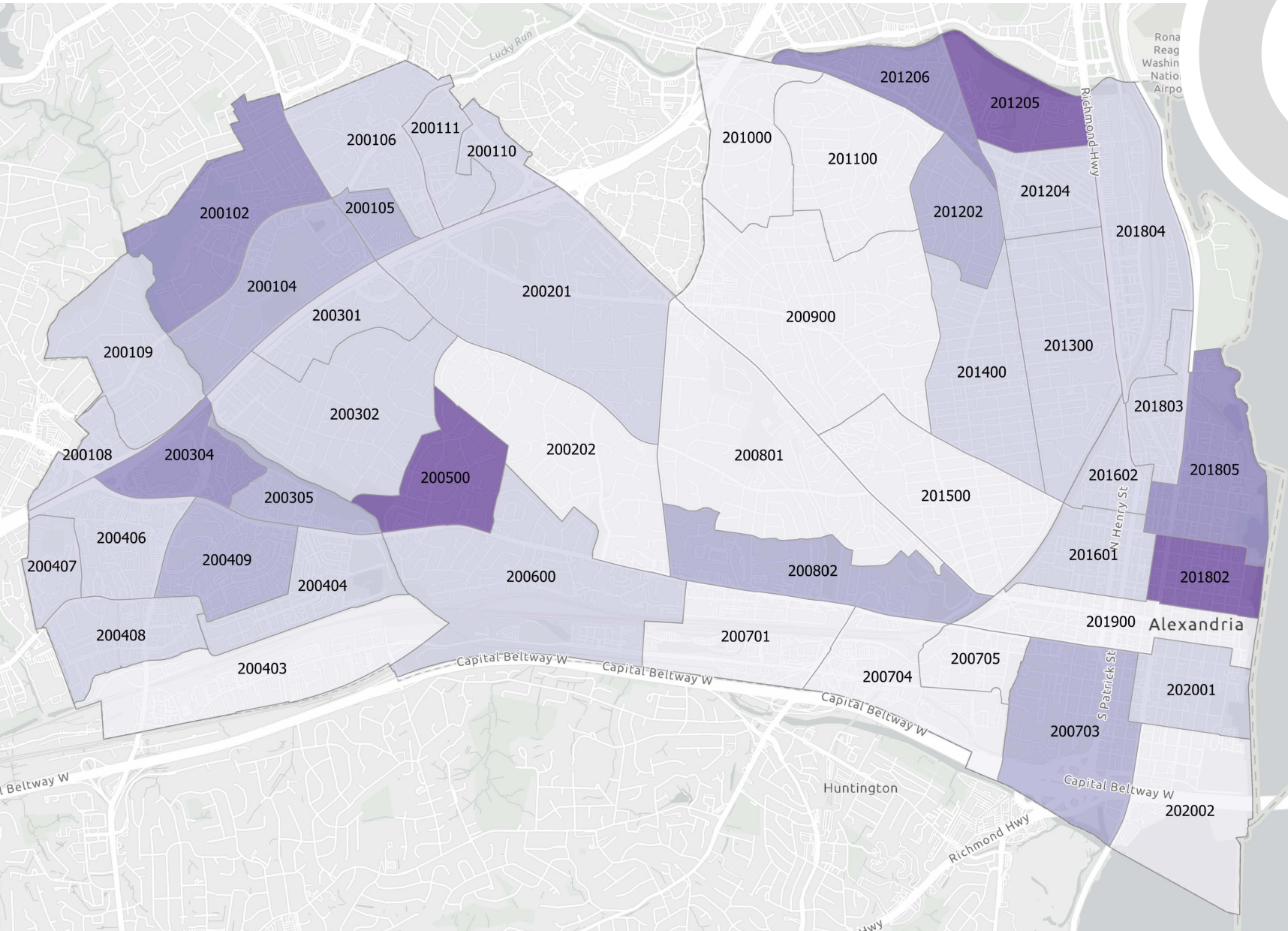
Customer billing payments from city



Donations resulting from parking

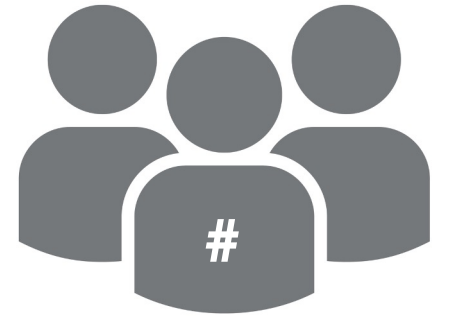


Energy demand reduction program funds

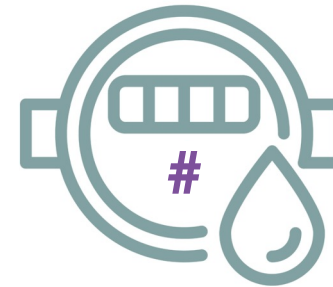


Expended To-Date

\$# Remaining



Customers Assisted



Service Disconnections for Nonpayment

Legend

Percentage of Households Receiving SNAP

- 0
- 0 - 2.0%
- 2.0 - 4.0%
- 4.0 - 6.0%
- 6.0 - 8.0%

Averages: U.S. (12.5%); Virginia (3.0%); Alexandria (2.2%)

- Residential disconnections
- ▲ Commercial disconnections
- Residential customers receiving LEAP assistance

