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A study of the community resources for the negro of Austin, Texas 1944-1945

Jessie Mae Wilson

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A STUDY OF THE COMMUNITY RESOURCES FOR THE NEGRO OF AUSTIN, TEXAS 1944-1945

A THESIS SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY SCHOOL OF SOCIAL WORK IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF SOCIAL WORK

BY

JESSIE MAE WILSON

ATLANTA, GEORGIA
JUNE 1945
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CHAPTER I

INTRODUCTION

The evaluation of tangible resources, as well as the awareness of intangible ones in a community, is a very essential factor in the process of socializing an individual, or groups of individuals, in a given locality. It is not so much the number of resources as it is the awareness of their existence and the extent to which they are present that is of paramount importance.

The number of common interests people have the extent to which they are integrated is the measure of the development of community. This process of integration is constantly furthered through organizations in various fields, economic, political, social, educational, religious. Associations of all sorts are developed to meet the varying needs of different groups of people. In the field of social work, the development of associations to meet is of special value, because through this process community is being strengthened and with a more intense common life is certain to come the solution of numerous social problems.1

Community resources are the results of the attitudes, reactions and interactions of the people in the community. The quality of leadership in a community is the key to stimulate interaction within the community. Community resources are the measuring rod of social progress. The greater the social progress the greater the community facilities, whereas, the greater the inadequacy of community

1Walter W. Pettit, Case Studies in Community Organization Century Company PP. VI-VII.
facilities, the more acute the social lag.

Austin, like most cities in the South, is composed of a large number of Negroes; therefore, Austin has two distinct communities, the Negro group and the white group. Each one of these groups represents a community within itself, yet each is a component part of the larger community of Austin. These communities must be analyzed individually before a comprehensive picture of the entire community is fully understood.

There has always been a lot of stress placed on the adjustment of the individuals to the group, the adjustment of one group to another, one race to another and the tool which is used in the process of adjustment. For a long time interest has been focused on the adaptability of the Negro in community life. Community resources are the media through which groups are brought into closer and better harmonious relationship. The process of adjustment is a very long and new process. Adjustment is a process which the individual starts at birth and ends at death; the community is on the same order. The community is constantly in a process of adjustment. Each day a new problem arises in community life, and many times this problem is based on an inadequacy of community resources as well as a misunderstanding of ideas and attitudes. Problems are solved only, when the cause of the problem is
known and efficient tools are available to work out such problems. Every community has basic tools which are needed by each community. Resources which are needed by one community are not needed by other communities.

The Negro in American community life is considered in the community but not "of" it. Leaders in social thought, whether political, economic, health, recreation or educational usually overlook Negro needs and definitely refrain from giving due consideration to them, seeking not to run counter thereby to white public opinion.¹

The Purpose of the Study

The purpose of the study is to show whether the Austin Negro is just "in" the community or "of" it. This study is to discover the number and variety of Social Welfare resources and analyze these resources from the standpoint of quality and need of the Negro of Austin.

Many times one type of agency can be displaced by one which the community needs most, or perhaps a consolidation of agencies in general is of greater value. From this study it is hoped that the community organizer and others who are interested can read it and get a clear picture of the Austin Negro community needs, the possibility of displacing one agency with another and the need and value of consolidation agencies or resources.

The Scope of the Study

The scope of the study is concerned with eighty-three agencies of the City of Austin and the personnel of each. The stores, banks and filling stations are not included in this number because the Negro has access to every store, bank and filling station in Austin. Fifty-five of these agencies are in East Austin; two are in North Austin; six are on the West Side which is the white community, and the remaining twenty are in Clarksville, which is a Negro community. There is no record of such a study having been made on the community resources for the Negro of Austin.

The Method of Securing Data

The method of securing data for the study was by use of a schedule and by observing. The schedule which could be used with some agencies could not be used with all, therefore, in many cases the personnel was interviewed without a schedule. The schedule was not used with beauty shops, barber shops, cafes and funeral homes, because the information to be known about these resources was very different from the questions asked on the schedules. This information was interpreted, organized and compiled.
CHAPTER II

A DESCRIPTION OF THE AUSTIN COMMUNITY

Austin, an altitude of 650 feet is located on the Colorado River between the two largest cities in Texas - Houston and San Antonio. Austin was known as Waterloo until the end of the year 1821 when Stephen F. Austin brought three hundred families to Texas and settled in Waterloo. These families were very prosperous and successful and as a result of their success and the leadership of Stephen F. Austin, Austin was founded and named in honor of the great leader, Stephen F. Austin.

Austin is now the capitol of Texas. The capitol building is in the center of the city, and it very well divides the city into sections - East, West, North and South sides. The business section of Austin begins at the capitol yard and extends down Congress Avenue across the Colorado River Bridge into South Austin. There are many small neighborhood business streets, but the main one is Congress Avenue. Austin's streets are paved. There is good drainage and sewage in the city of Austin, and sulphuric oxide (SO$_2$) is the water purifier.
Although Austin is a commercial city of importance the leading education center of Texas, Austin's life revolves around the capitol, whose massive red dome dominates the physical scene. The course of the city's business runs close to and confluent with the business of the state and the speech of the man on the street is flavored strongly with reference to its affairs. Befittingly, Austin wears a mantle of dignity. It is a stately city with broad tree-lined avenues and boulevards and imposing public edifices set in attractive grounds; a city of institutions its lines everywhere sober and beautiful by the design of schools, churches and state building. It is a tranquil city with an air of serenity, decorum, and permanence that dwarfs the temporary turbulences of its political life.¹

The history of a community has a great deal to do with the social outlook and social progress of the community. The culture of Austin is heavily colored with Mexican traditions, garnished considerably with Negro Folklores and molded into an Austin culture all its own.

The population of Austin for 1930 was 53,000, in 1940 it had increased to 87,000. This rapid increase in population can be due to the depression. The relief in urban centers was more adequate than it was in the rural areas and many people were looking for jobs and, as a result, they came to urban centers. The Negro population of Austin is 14,000, which means that 16.5% of the total population of Austin is composed of Negroes.

Established after Texas became a
Republic, Austin shows neither the Spanish
influence nor that of the German-settled
adjacent communities. Its racial and
social background is predominantly Anglo-
American, derived from the slave owning
South, and aside from its Negro and
Mexican inhabitants, the city has no other
distinct elements. Austin's Negro population
centered in the Eastern part of the city,
has its own business, social and professional
life which in recent years has found social
expression in a Negro Citizen Council, the
Negro Community Center, 1186 Angelina Street,
and the business and professional men's and
women's clubs. Professional and business
men act through civic groups to promote
community welfare, educational advantages and
relief for the poverty stricken.¹

Austin is not much of an industrial city. Its
chief industries are a large furniture factory, a brick
plant, stone finishing works and a large Chile and Tamale
factory. The economic life of the people of Austin is
centered around the capitol and the University of Texas,
Samuel Houston and Tillotson College. There are a number
of dairies and ranches on the outskirts of Austin, which
add much to the economic life. Austin is also located in
the center of the great cotton belt of Texas. This cotton
belt has a negative effect on the educational development
of the lower economic group, as well as a positive effect
on the upper economic group. In the lower economic group
in many cases the children are kept out of school until
middle fall to pick cotton and as a result they are retarded.

Austin's Points of Interest which are Available to the Negro

1. St. Mary's Academy
2. St. Davis' Episcopal Church
3. O. Henry Museum
4. State Department of Health Laboratory
5. Texas School for the Deaf
6. Former French Legation
7. Samuel Houston College
8. Texas State Cemetery
9. Tillotson College
10. Headquarters Texas Federation of Women's Clubs
11. Confederate Women's Home
12. Elizabeth Ney Museum
13. Austin State Hospital
14. Texas School for the Blind
15. Negro Deaf, Dumb and Blind Institute
16. Governor E. W. Pease Home
17. St. Edward University
18. Governor's Mansion
19. Texas State Capitol

The Negro has an opportunity to visit all of these points of interest, and an opportunity to attend Samuel Houston College, Tillotson College, Austin State Hospital, and the Negro Deaf, Dumb and Blind Institute.

The Deaf, Dumb and Blind Institution is now considered an Orphan Home for Negro children; in other words, it is four institutions in one.

O. Henry's Museum contains some very helpful exhibits for the students of high schools and colleges and for any other individuals who are interested.
CHAPTER III

SERVICES OF THE CHURCH AND THE SCHOOL FOR THE AUSTIN NEGRO

There are 83 different types of resources for the Negro of Austin, not including the banks, stores and filling stations.

A community resource is any element or attitude which helps a community to live well and happy in a given locality.

The term community is generally used to refer to a group of people gathered together in any geographic area, whether large or small, and united by common interests.

The word community signifies a population group which has become socially conscious and is working together as a body to satisfy common needs or ambitions. The real community is one which has organized its population, invented efficient social machinery, and has trained effective social engineer to make use of all its available resources for all the people within a community. In short, a community is when it has developed adequate social machinery to connect human needs with available resources. 1

The table on page 10 classifies the resources available to Negroes of Austin, according to type and number.

<table>
<thead>
<tr>
<th>Name of Resource</th>
<th>Number of Resource</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cafes</td>
<td>20</td>
</tr>
<tr>
<td>Churches</td>
<td>12</td>
</tr>
<tr>
<td>Public Schools</td>
<td>6</td>
</tr>
<tr>
<td>Colleges</td>
<td>2</td>
</tr>
<tr>
<td>Day Nurseries</td>
<td>1</td>
</tr>
<tr>
<td>Libraries</td>
<td>1</td>
</tr>
<tr>
<td>Welfare Agencies</td>
<td>5</td>
</tr>
<tr>
<td>Recreation Centers</td>
<td>3</td>
</tr>
<tr>
<td>Hospitals</td>
<td>3</td>
</tr>
<tr>
<td>Funeral Homes</td>
<td>3</td>
</tr>
<tr>
<td>Vocational Schools</td>
<td>2</td>
</tr>
<tr>
<td>Housing Project</td>
<td>1</td>
</tr>
</tbody>
</table>
In spite of the many difficulties encountered the institutional churches in many instances have made thorough efforts to serve all the people living adjacent to them regardless of differences in creed, social status or nationality. Their denominational affiliations have usually been retained, but in some cases at least this has been so little emphasized that people of widely different belief are given a ready welcome. A notable example is the Woodland Avenue Presbyterian Church of Cleveland which is located in the foreign section of the city. This church frankly regards itself as a community agency. The purpose of this church is to meet the need of the community.1

The social life of the Austin Negro is centered around the Church and school. There are 12 churches in Austin which are available to the Austin Negroes. There are one Catholic Church, three Methodist Churches and eight Baptist Churches. There are 97 Negro children who attend the Catholic school. The majority of the Negro population of Austin is Baptist. There are 8000 Negroes who are Baptist, 2000 who are Methodist, 200 Catholic, and 1000 who belong to the Church of God. The pastors of the First Baptist Churches of Austin have College and M.A. degrees. The Methodist and Catholic leaders are fewer and more highly trained than the Baptist leaders are as a whole.

There are 86 religious leaders of the churches of Austin and a great number of volunteer workers. Most of these volunteer workers are female. The progress of activity of these Protestant Churches is built around the

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Sunday School, the Church School and the Circles. The many circles and few clubs play a large and important role in socializing the adults of Austin, but the subject matter and method of teaching the Sunday School is very old, rigid and worn out and does not seem to satisfy the young persons' ego ideal. This fact is verified by the number of young people who attend Sunday School regularly. The young people who attend regularly are for the most part those who have an office.

A Sunday School just as a day school should be planned around the individual's need and interest. In 1910 Dr. Gillin's description of a community which uses its church to satisfy the interest and meet the need of youth is as follows:

When the people of other country communities were flocking to town by hundreds, the youth of that community were gathering to the church ground where patriotic songs were sung, games were played, picnic dinner was served and a general good time was provided for the young. They have also arranged that their young people have a place to come on Sunday nights before they can meet their friends. The elders look to it that provisions are made for the gathering of the young people on Sunday, so that they can have a good time.1

Table 2, page 13, shows the distribution of Negroes in Austin Churches.

<table>
<thead>
<tr>
<th>Classification of Churches</th>
<th>Number of Churches</th>
<th>Number of Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptist</td>
<td>8</td>
<td>8,000</td>
</tr>
<tr>
<td>Methodist</td>
<td>3</td>
<td>2,000</td>
</tr>
<tr>
<td>Church of Christ</td>
<td>2</td>
<td>1,000</td>
</tr>
<tr>
<td>Catholic</td>
<td>1</td>
<td>200</td>
</tr>
</tbody>
</table>

A DISTRIBUTION OF NEGROES IN THE CHURCHES OF AUSTIN, TEXAS
There is a large number of schools in Austin as well as Churches. The greatest number of these schools is elementary schools. There are one Junior High School, one Senior High School, one Day Nursery, not including the Catholic Nursery School and two colleges.

There are four elementary schools in Austin for Negroes, and 1750 Negro children between the ages of 6 and 14 attend these elementary schools. Some of the children are retarded in these schools and are 16 before they are able to reach high school. Each principal of these elementary schools has a Masters degree plus years of experience in the field of teaching.

There are 304 pupils attending the junior High School and 605 attend the High School. The Austin Negro child gets a sum of $50 per child for nine months. There are 23 instructors at this school and all of them have an A.B. or B.S. degree and the principal has an M.A. degree. These schools are open 9 months per year, 5 days per week and 7 hours per day. The oldest teacher teaching in the Austin Public Schools is 67.

A very small percentage of the young people attend the colleges of Austin. They usually prefer going away to school. There are 800 students in both colleges combined.

The curriculum and the method by which the
curriculum is carried out are more important than the physical plant of the school.

Among the social agencies the school has tended to become more and more important. The home and the church have given over old prerogatives and duties the community and the schools have thereby gained influence. Of the various units comprising the school the high school has gained at the expense of the units below and above it in many important respects. In most communities, large and small, it is not only the important educational center but the social and recreational center as well.¹

Each school in the Negro community is a recreational center during the week and after school and as a result there are only three recreational centers which are not schools. The Y.W.C.A., the U.S.O., and the Rosewood Park are the main recreational centers other than the school.

There is one Negro day nursery in Austin located four blocks North of the high school and two blocks north of the public library. This day nursery has been used as the community center, and the youth center, and it has been a day nursery center since 1934.

The head worker of the day nursery has two years of college training and special training in nursery work and the other two staff members are college graduates. The enrollment of this nursery school is 27, and the ages range from 2 to 6 years. The parents of the nursery school pay 50¢ per week for the children to supplement the food bill.

This day nursery is open five days per week the year around, from 9: a.m. until 3:30 p.m. These are very inadequate hours for a day nursery, because they do not meet the need of the working mother, but there is a shortage of staff members due to the lack of funds.

Recreation in Austin is at a very low ebb. There is only one club in the community for the Negro woman and only the upper class Negro woman is interested in this club. This is the Douglas Club and the objective of this club is to make loans to Negro girls who are eager but unable to get a college education. There is no type of club or organization for the average woman unless it is in her church group.

Girl Scouting and Boy Scouting are the only community clubs or organizations for the young people of Austin, and these organizations are very young in Austin.

The Y.W.C.A. of Austin which was organized in April 1944 is going through a very critical stage trying to find local leadership, to stimulate interest and to organize clubs. The Y.W.C.A. has had two executive secretaries since it has been organized. The physical plant of the Y.W.C.A. is very adequate but the facilities are inadequate. The leadership is inexperienced and inadequately trained. The leader has an A.B. degree, a major in sociology, and experience in working at the Y.W.C.A.
The Y.W.C.A. is so very new in the Negro community of Austin that it is not easy to measure its progress. The fact that the Y.W.C.A. is under-staffed makes it very difficult for it to remain open the hours it is supposed to, because the hours are too long for one person to work straight through. Many times the Y.W.C.A. is closed when it should be open. The Y.W.C.A. and the U.S.O. are located very close together and they work very well together.

The U.S.O. is the most attractive recreation center in Austin. It is a dancing center as well as a game center. After the war the U.S.O. would be an ideal recreation center. The Rosewood Park has always been a seasonal recreational center. The head worker lives on the park the year round; however, the park is not open the year round.

Unlike the summer months when activities are usually provided all day, many playgrounds during the spring and fall are open only for two or three hours and all day on Saturdays. Except for year-round playgrounds, those open in the spring and fall are conducted by part time leaders.¹

The Rosewood Park is open only in the spring and fall. There are certain factors which are essential to public recreation.

A well planned recreational program can not be organized over night, but there are definite basic facts which a recreational program is built around as outlined in the following ten points:

1. Know your community - the character, the distribution of population, the tradition, needs, problems, resources of the community.

2. Pool your resources - work together for full use of all potential assets - from public and private agencies, neighborhood groups, organizations and individual leaders.

3. Check your legislation - determine what legislation you will need and what you have; and then, if necessary, work to get laws that provide an adequate legal base. Authority to develop public recreation depends upon the state and local laws.

4. Establish a legal managing authority - a responsible lay board with legal authority to administer the program, assuring recreation the community status it warrants.

5. Get good leadership - insist on a trained, full time executive responsible to the board, on the job the year around and subordinate leaders chosen with equal care on a basis of qualification and training. Select and use competent volunteers without this from work of professional leadership.

6. Make the most of existing facilities - municipally owned schools, buildings, parks, playgrounds, and water areas. These may be supplemented by use of privately owned property.

7. Secure separate budget. Obtain a definite, adequate amount of public funds through special tax levy or other public appropriations, earmarked for the sole purpose of community recreation.

8. See that your program is community wide, year around has broad appeal with interest for young and old, indoor activities, sports, athletics, games, music, arts, and craft, drama, lecture forums, social, recreation and community events.

9. Maintain public partnership - keep popular opinion abreast of your program. Use all mediums available to interpret community reactions and win public support of it.
10. Plan for the future - make a place for recreation in long range town planning. Good planning should include not only physical facilities but also program leadership and finance. In many cases these essentials have to be modified to fit the particular community.1

The Welfare Agencies which serve the Negro of Austin are the Family Service Society, the Juvenile Court, the Austin Travis County Department of Public Welfare, the Welfare Department of the Red Cross and the Juvenile Court. The agencies are located on the West Side and they are staffed by white workers exclusively.

The hospitals for the Negro are very adequate. There is one private Negro clinic in Austin. The Community Center is used for the well baby clinic. The purpose of this Well Baby Clinic is to give post-natal care to the mother.

There is a great need for a mental hygiene program. There is a State Hospital located in North Austin for the mentally deranged, but this institution does not touch the every day mental health problems of the community.

The housing of Austin is very good; there is very good sewerage and sewage.

The Rosewood housing project, like many other projects, displaced the slum area. This is a housing project which has very little organization. The Girl Scouts are organized in the Rosewood project.
CHAPTER IV

THE INFLUENCE OF CLASS ON PARTICIPATION AND USE OF RESOURCES

There are factors and elements in the American Negroes' environment which make their characteristics the same the world over.

The characteristics and personalities of the American Negro are looked at from two different angles. The white would look at the Negro through one window and the Negro looks at himself through another window.

One might compile a catalog of "What Every White Man Thinks He Knows about the Negro:" It main theme would be as follows: The Negro is lazy. He will not work if he can get around it. He cannot manage complicated machinery because he cannot give it sustained attention and will fall asleep. He is dirty, smelly, careless of personal appearance. He is fond of loud colors and flashy clothes. He is less inhibited than the white man; is more given to loud laughter and boisterous talk. He is a natural born clown and mimic.1

The white communities' reactions to the Negro communities are affected to a great extent by general conception the white man has of the Negro. The Negro's conception of himself is cited in the following paragraph:

The most serious charge brought against the Negro intellectually is, that he has not yet developed the great creative or organizing mind that points the way to civilization. He most certainly has not, and in this he is not very unlike all other people in America... If America has not reached her height after three hundred years

of striving, she ought not to be impatient with the Negro after only sixty years of opportunity. But all signs go to prove the assumption of limited intellectual ability fundamentally false. Already some of the younger men of the race have given the highest possible promise.

The characteristic of a Negro is a study within itself, and this study is concerned more with the mode of life of the Negro than it is with his latent traits and characteristics.

The Negro population of Austin is 14,000, and the agencies which serve the greatest number of Negroes are the schools, churches, cafes and beauty shops. The public school serves all sexes and all classes, whereas the individuals who attend the institutions for higher education are the middle class and upper class Negro. There are very few upper class Negroes who attend the beauty schools. The majority of the middle class girls prefer working their way through college rather than to permit their parents to pay for the beauty culture course. The Negro youth of Austin who attends college whether he is of the upper class, middle class or lower class is placed in the upper social class which gives each a sense of status, recognition and position in the community.

The church activities are expressed by the

middle class Negro woman more than they are by any other group. The upper class and lower class Negroes go to church occasionally.

According to the study there are a number of resources which the mass of people have a tendency to shy away from. The Y.W.C.A., the Girl Scouts organization, and the sports sponsored by the Rosewood Park are all considered very high class resources. The upper class and the middle class Negroes with an education and social status are members of these groups. The lower class and the lower middle class do not seem to feel economically secure in these groups.\(^1\)

The U.S.O. of Austin has the name of being very discriminatory because three-fourths of the junior hostesses are college girls, and the girls who do not attend college have a tendency to feel out of place when thrown in contact with these girls, who do attend college. In many cases the girls who do not attend college will say that they do, in order to gain a certain amount of status in the Austin community and with the soldiers. The typical phrase of Austin's community concerning the U.S.O. is "Only nice girls go to the U.S.O." The girls of these two colleges in Austin give the U.S.O. this status; whereas the Negro's attitude concerning the girls in the U.S.O. in Los Angeles is "Only girls of low class attend the U.S.O." The U.S.O.

\(^1\)Executive Secretary of the Y.W.C.A., Austin, Texas. Manager of Rosewood Park, Austin, Texas.
is the greatest recreation center in Austin at present, it has twice as many activities as the Y.W.C.A.\(^2\)

The patients who are served by the hospitals of Austin are of various descriptions and types and are from all walks of life. Roberts Clinics and the Holy Cross Catholic Hospital are the private hospitals of the Negro community of Austin. The cost of medical care of these institutions is scaled down to each individual's economical level. The patient's who attend Holy Cross Hospital are for the most part ladies and children. The City Hospital does not carry any prestige with it. The patients feel that a stigma is attached to them because they are unable to pay, and they also feel that other people in the community think that they are going to the hospital only, for some type of a venereal disease.

The Well Baby Clinic of Austin is a social program as well as a medical program. Babies of all classes are cared for by this program. There is a period of constant follow-up of the babies for six weeks after they have left the city hospital, and a general check-up every three months until the child is five years old. Mothers who are too far from the hospital are permitted to carry their babies to the community center and get a complete check-up there. Many of the mothers look forward to seeing each other on these clinic days. They always like to compare their babies and

\(^2\)Director of U.S.O., Austin, Texas.
talk about their families. The social aspect of the program is almost as important as the medical aspect, because mothers have that chance to converse with each other and get new ideas on health.

The dentists are very successful in carrying out their dental programs in the schools.

The mental hygiene program of Austin has never been established, and there is a definite need for such program. The State Mental Hospital does not meet the Austin community's needs of mental hygiene. There is enough latent material and local leadership to start such program, but the mass of people has not realized the need. The only way to start this program would be through the schools. There is a great limitation in untrained staff members and inadequate funds to operate such a program at present.

The clients who are served by the welfare agencies at present are the very dependent group. The war is responsible for the elimination of many of these clients from the Welfare Agencies, excepting the Red Cross. Before the war, there were fifty Negro families who were clients at the Family Service Society, now there are only thirty, which shows a tremendous decrease in the case load.
The Red Cross is dealing with most of the Negroes who are disturbed and are economically insecure. The head case worker of the Red Cross said that the Negro of the lower economic class comes to the Red Cross because he tries to get economic aid as well as information; whereas the upper class Negro comes to the Red Cross to seek information for the most part. The middle class Negro does not come to the Red Cross for service as much as the lower class and more than the upper class.

The patrons who are served by the theaters of Austin are all classes. There are two theaters which the Negro is permitted to attend; one is a mixed theater, and the other one is for Negroes, exclusively. In many cases, the great church goers of Austin do not allow their children to go to the movie on Sundays, unless they have already gone to church before going to the movies. This custom is very typical of the middle class people, but in the lower and upper class the children are permitted to go whenever they have the money to do so. Children who are members of the Church of Christ never go to the movies unless they are reminded by their associates that they have violated their church rule. One can only imagine how rigid it is to live in a community where the movie is considered a vice, by the mass of the people unless church is placed in front.
The typical Austin parent of an Austin child is to Sunday School in the morning and to the movies on Sunday evening. This applies only to young children, because when youths grow up they are no longer forced to abide by this rigid church-going rule. As a result of this fact, many youths leave church when they really would go, but they are tired of the routine and their interest is not being stimulated. Friday and Saturday evenings are usually the evenings for the children, and these children take advantage of the opportunities.

Today for the first time in human history, leisure for recreation and the arts is available to almost all classes. Instead of regarding these as dangerous we should use them as a means of rounding out our personalities. We must realize that leisure time properly spent will make life more worth while and give us an opportunity to indulge in activities merely making a living. Play and creative activities should occupy more of our attention.  

Many times leisure-time activities are not well planned and the community recreational program can very easily overlook the needs of a definitely planned program of leisure time. This is very true of the community of Austin. There is no definite program for leisure-time-activities.

The characteristics of the Austin Negro are molded by his leisure time activities, his recreational activities, his educational status and the economic position in the community.

CHAPTER V

SUMMARY AND CONCLUSIONS

1. This study was made of eighty three resources and the personnel of each resource or agency of the population of 14,000 Negroes of Austin, Texas. There are a number of resources, such as banks, filling stations and stores, which were not included in the study because there is no segregation in the use of this type of resource.

2. This study is concerned with twelve Negro churches; eleven Protestant; one Catholic;
   Twenty cafes and dining rooms;
   Three funeral homes;
   Three recreational centers;
   Five welfare agencies;
   One day nursery;
   One housing project;
   Two colleges;
   Six public schools;
   Twenty beauty shops;
   Two beauty or vocational schools;

3. The greatest number of these agencies is located in East Austin. The next greatest number is in Clarksville, and there is a very small number in South and North Austin.

4. This study is concerned with tangible
resources as well as intangible ones, such as latent local leadership and attitudes about various social movements and resources in general.

5. The method of securing data was by the use of a schedule and by observing resources and interviewing personnel of the agencies. Community resources take so many different forms that quite often a schedule which can be used with one resource or agency cannot always be used with another, and in such case a new method for securing data had to be established, and this method was to interview and observe without the use of a schedule.

6. The most important findings in the schedule are: that commercial recreation of Austin is at a very low ebb, and public recreation is also at a very low peak. The two and most important recreational centers are the ones that the mass of Negroes are not concerned about (the Y.W.C.A. and the sports at Rosewood Park).

7. The social life of the mass of Negroes is built around the schools and churches. There are not any community clubs for the Negro. The Douglas Club is the only community club for the Negro woman and it is a class club, a club which gets its members from the upper class and the middle upper class. The function of this club is to foster the higher education among Negro girls. The only community organizations in the Austin community are the Girls and the
Boys Scouts. Austin has a trained Negro recreational worker who is working with the Girl Scouts.

8. The U.S.O. of Austin is considered an upper class girls' organization (a college girls' organization), because three-fourths of the junior hostesses are college girls.

9. The medical program of Austin is very good, but there is a definite need for a mental hygiene program.

10. Now, during war time, the very dependent Negro is served by the welfare agencies of Austin. These welfare agencies are staffed by white workers, exclusively.

11. The housing of Austin is very good. There is one housing unit for Negroes - the Rosewood project. This project is very poorly organized. There are not any organizations for the tenants, except the Girl Scouts organizations for the girls.

Conclusions

The Austin Negro is of his own community and in the white community. According to the study, the schools for the Austin Negroes are efficient in quality and number. The Welfare Agencies are not efficient in number. The standards of work of the Juvenile Court and the Austin Welfare are inefficient due to the fact that the workers are not well trained and these agencies are under-staffed.
The recreational centers of Austin do not have enough trained leadership, and these centers are not very well organized.

The churches are efficient in number but not in standard of work.

Out of the 14,000 Negroes of Austin, 2,100 attend the public school, 800 attend colleges; the Family Service Society serves thirty Negro families; the Public Welfare serves forty Negro families; the Juvenile Court has ten Negro youth cases; and the Y.W.C.A. has fifty individuals who joined but are not active members.

In order to solve some of these community problems concerning community resources, the following recommendations are offered:

Recommendations

1. A development of the Y.W.C.A. by a trained and experienced worker.  

2. An establishment of a Y.M.C.A.  

3. A better organization at the Rosewood project.  

4. Interpret the program of the Y.W.C.A. in order that all classes can understand and appreciate its purpose.  

5. A development of a foster home program for Negro children.  

6. A share for the Negro child in the Children's Bureau of Austin.
A STUDY OF THE COMMUNITY RESOURCES OF THE NEGRO OF AUSTIN, TEXAS
IDENTIFICATION

Name of Agency__________________________________________________________

Location________________________ Street Number________ City________

Is this a public or private agency?________________________________________

Who sponsors this agency?_______________________________________________

Where does the money come from to operate this agency?____________________

How much does it take to operate this resource for one year?_________________

STAFF

How many staff members are employed at this agency?_______________________

The age range is____________ to __________________________

Amount of training the head of agency has is_______________________________

The amount of training of the other workers_______________________________

The number of males employed is____, the number of females is_____. The age range of the males is______ to _______

The age range of the females is________ to ___________

Number of volunteer workers at this agency is___________________________

Is there a training program at this agency for these volunteer workers_______
CLIENTELE AND PATRONAGE SERVED

Race__________ Age Range ______ Average No. Served_____
Sex___________ Social Class Served________________________

STANDARD OF WORK

Is the building adequate for the service it is to give?_________
Are there adequate facilities in this building to work with?____
How many months in the year does it operate?________________
How many hours is it open per week?_______ Per day?_________
How many youth clubs is the agency sponsoring?_______________
How many adult clubs?_______ How many special classes?_________
The names of these special classes are__________________________

What types of recreation does this resource have to offer in
sports____________________________________________________
dramatics________________________________________________
music_____________________________________________________
arts and crafts____________________________________________
dancing____________________________________________________
literary___________________________________________________
cooking____________________________________________________
weaving___________________________________________________
sewing____________________________________________________

REMARKS:__________________________________________________
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BIBLIOGRAPHY


