

CHAPTER IV

SUMMARY AND CONCLUSION

The majority of Negroes of Tucson, Arizona, during both periods, from 1850-1900, and 1900-1930, have come from southern states. Nevertheless, the percentage of Negroes from southern states during the first period is less than the percentage of the Negroes from southern states since 1900. The trend since 1900 is for more Negroes to migrate to Tucson from the South.

Work was the only motive which led Negroes to come to Tucson before 1900. But the motives of the present Negro for coming are various. However, the motive of gaining a livelihood still has a predominant position among the other motives.

The Negro population of Tucson since 1900 has made inroads on the total population of the city. The population of Tucson (other than Negroes) increased from 1900 to 1930 at a rate of 60% per decade, while the Negro population increased 134% per decade during this period.

There is a striking difference between the marriages that affected Negroes during the earlier period and those since 1900. With only a few exceptions, Negroes married people of other races during the pioneer period. The pioneer Negroes, who are still living explained the marriage situation as the result of the lack of Negro women in this section of the country during this period. Of the entire group of 317 people studied, only two were found to be married to people of other races. The writer does not know, however, whether to attribute this trend of marriages among the Negro race to the development of race consciousness among the Negroes of the present period, or to the rigidity of laws affecting interracial marriages during this period, as compared with the laxity of these laws during the former period.

Only a fraction of the Negro population is employed by Negroes. Of the 539 Negroes over ten years of age, working, only 3% are employed by Negroes. Ninety-seven percent. of

them seek employment from people of other races. The majority of Negroes are employed by whites. The majority of the group of Negroes studied are engaged in domestic and personal service pursuits. It is to be commended to note the percentage of professional Negroes represented in this group. The percentage is just 1.1% lower than the average percentage of Negroes engaged in professional service in the United States. The percentage of professional Negroes in the group studied is 3.1%, while those of the average professional Negroes in the United States is 4.2%. This is one of the marked contrasts of the Negro of the present time in Tucson with the Negro of the former period. There were no professional Negroes in Tucson during the first period.

It is regretted that, with the exception of the places where Negroes are forced to patronize people of their own race, their trade is directed into other channels. This fact is evident when we consider that out of the annual volume of trade of establishments operated by Negroes--an amount of \$35,170.00 --the percentage of Negro trade is the smallest of any other race. All of these establishments, with the exception of the billiard halls and the barbershops have competition with similar establishments operated by people of other races.

The Negroes of the present period have begun to use politics as a means of bettering their economic condition. The old party allegiance which plays such a dominant part in the politics of Negroes has been altered. They are beginning to learn that in order to get any benefit they must patronize each major party.

The greatest development during the last two decades is that of the Negro church. Beginning with one church in 1906, the growth of churches has continued until there are, at present, five Negro denominations, or a church for every two hundred people. The valuation of three churches of three of the major Negro denominations equals about 50% of the entire assessed valuation of the real and personal property of the group of sixty Negro taxpayers. The annual expenditures of these three churches is approximately 25% of the entire wage incomes of the group of 317 people studied.

But if Negroes of Tucson are to gain economic liberation, it must come through voluntary racial patronage. There must be an inherent desire on the part of all Negroes to have commercial and financial intercourse with themselves. It should not be brought about involuntarily-as a result of external forces compelling them to have dealings with themselves.