

Of this type the following organisations have been studied:

- A) Some so-called "Home-makers" (1) Clubs.
- B) The independent Home-makers Clubs:
 - 1) Itsipeng,
 - 2) Mrs. N's Home-makers Club,
 - 3) Mrs. M's Home-makers Club.
- C) The Home-makers Clubs of the Mission Churches:
 - 1) The Paris Evangelical Mission,
 - 2) The American Board Mission,
 - 3) The Swiss Mission,
 - 4) The Anglican Church.
- D) The Zenzele YWCA

In the enumeration of these clubs an ascending order with regard to organisational methods is indicated.

A): These "HM" clubs will not be mentioned by name. They have neither the tight structure nor the unequivocal purpose to merit being called "organisations". They constitute more of an attempt, or several different attempts, by groups of women towards a vaguely sensed aim or aims. If they have some permanence, this is due either to the influence of a "Stockfel" element, creating an inter-member relationship of reciprocal obligations, or to the leadership.

They may sometimes adopt certain features of the "CS" type of organisation.

They are in reality groups of women, consisting of a very small nucleus of leaders and their immediate friends and followers. When their aims change, members are re-grouped and freshly recruited.

In fact these groups are organisations, belonging to the "Face-to-face" type, which may or may not become "organisations" more properly so-called.

B): "Independents" consist of one HM unit each. They are entirely run by Africans. They are more permanent and purposeful than those mentioned under A), but they lack the quality and activity of those mentioned later.

C) and D): Each of these groups consist of a number of HM units, functioning as "Branches" of an over all organisation. Both are entirely European-guided, and have varying degrees of centralisation and imposition of European patterns.

B The independent/...

(1) Abbreviated as HM, when real home-makers Clubs in the European sense; as "HM" when "Home-makers" Clubs of the Stockfel type.

B The independent ClubsItsipang (1)

This Club broke away from the Zenzele YWCA, and reverted to the type of 'Stockfel' called "Dinner-club". Leadership shows the pair pattern: the woman with social status and the woman with personality and energy. The membership was small and select, numbering some 10 or 12.

However, within the main "Dinner-club" aim certain features of the HM type of organisation were maintained, in the form of occasional demonstrations of recipes for sweets, cakes, and special dishes, as well as lectures on such subjects as appearance and manners, beauty-culture and hair-dressing.

Recently the club reconstituted itself as a branch of the NCAW, by which a considerable number of new members were acquired, and this enabled the leaders to go as delegates to the NCAW Annual Conference at Kimberley. For this purpose a fund-raising function was held. The Branch planned to establish an old age Home.

This Club may be considered to be between those mentioned under A and the others of its class.

Mrs. N's Home-makers Club

This Club was founded in 1940 by Mrs. N., who is still the Club's leading personality. Mrs. N. brought the idea from Thaba 'Nchu. About 1945/6 it became connected with the earliest Zenzele groups. They did not affiliate "because their clubs came after ours". This connection seems to have brought about a period of renewed activity and the Constitution dates from that time. About 1949/50 they parted company, because "the way of running those Zenzeles was very expensive and our country folk could not afford it".

The Club contains a few 'evolved' members, and makes the meritorious effort to draw in the "un-educated ones" which, however, impedes its development, and activities.

Funds are low. Membership fee is 2/6 per year.

The office-bearers vary little throughout the years.

Membership is approximately 20-30.

Meetings /.....

(1) Its meaning is, I am told, "Trust yourself".

Meetings are held fortnightly or weekly. Attendance fluctuates, being poor, except on special occasions.

The club now contemplates joining some larger organisation, possibly the NCAW.

Mrs. M'S. Home-makers Club.

This club functions as an independent women's group, an "Arts-club", within a "Cultural Society" (in the European sense of the word) founded about seven years ago. It is loosely organised and holds together through the personality of Mrs. M. It includes amongst its members, some 'evolved' women who determine its programme and plan its activities. Some of these are office-bearers and remain so as long as everybody is satisfied.

There is no constitution and there are no membership-fees. When funds are needed these are raised at special functions. The members are of varying educational and occupational strata. Meetings are held fortnightly and attendance is quite satisfactory.

Some funeral help is given to bereaved members, by means of collections.

C) The Clubs of the Mission Churches

Some Mission Churches have undertaken the difficult task of making use of the machinery of the Manyanos and the energies of the Manyano-women, to introduce instruction of a more practical nature.

This attempt to entice the women from their "Praying and Preaching" into some activity which is considered by many Missionaries less sterile, has many difficulties and problems.⁽¹⁾

Three methods of organisation have been found in which the respective Mission Churches have tried to bring about this desirable aim and which are three different degrees of relationship between the Manyano and these Home-makers Clubs:-

1) Total independence and separation between Manyano and Club.

This is effected by the Paris Evangelical Mission and is attempted by the Swiss Mission in Pretoria - (not in Johannesburg).

2) Parallel development/...

(1) Reference must be made to what was said under "Manyano's" pp/98/9

- 2) Parallel development between Manyano and Club. This is being developed by the American Board.
- 3) Transformation of the Manyano into a Club. This has been tried by the Church of the Province of SA for a few years, but without much success. A determined and more planned attempt was inaugurated last year.

1) Clubs of the Paris Evangelical Mission:-

Venterspost	14 members (1)
Robinson Deep	40 "
Randfontein	8 "
Meroka	14 "
Pimville	5 "
Orlando	5 "
Village Main	4 "
Germiston	3 "
Springs	12 "

The Clubs meet on days other than Tuesday - Manyano-day, as some Club members are also Manyano-members. No delegates from the Clubs come to speak to the Manyanos to recruit members for the Clubs. But the Manyano-members all know about the Clubs. They see the work at the Exhibitions. "But nobody forces them to become members, and, on the whole, they are not interested."

The only link here between Manyano and Club is in the person of the unmarried lady-missionary who is, as is the custom, ex officio, head of the Manyanos and also organiser of the Clubs. She speaks the required language, Sesotho, fluently, and she knows her women intimately.

She is also aware of the important factor and encourages it that (in her own words) - "In South Africa, the husbands must be interested in the women's club-work."

The members are predominantly Church members of the Paris Evangelical Mission, hence Basuto, but women of other denominations or tribes are not debarred from joining, and do join.

The lady-missionary has been in contact with these women for years, and they have become familiar with her and her alone.

There is a personal/..

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- (1) These figures only refer to "active members", i.e. those who attend regularly. The actual membership figures of registered members would be from a third to 50% more.

There is a personal relationship between them. They joke together and she knows how to "play the game" without ever losing authority. She visits her clubs regularly, bringing new ideas for recipes, patterns, stitches or materials, seeing what has been done, correcting mistakes, guiding, encouraging and scolding. She never interferes, nor imposes.

Nothing is given for nothing. All materials must be bought by the members. Only guidance is given as to buying cheaply and sensibly and making the best use of old or new things.

Matters of money are not allowed to appear. Subscriptions are fixed by each Club independently, and are kept low. At the meetings, the lady-missionary is offered a hot lunch which the club-members cook during the morning, and on which the members, after her departure, "feast themselves" but no charges are made, nor are contributions asked. Everything is done to avoid association with "Stockfel" ideas.

All this is done with a minimum of expenditure on both sides as neither would have the money for big expenses. The members are predominantly of the middle-middle class. Some seem to be better off but they never belong to the "fashionable set". They are not highly educated, and most may be almost illiterate.

They are proud to wear what they call a "uniform", which consists of a brown dress and beret and a little white embroidered apron. This apron is one of the first things which a new member must make. It is bound with orange tape-binding and embroidered with gaily coloured flower motifs and a large Monogram, for instance, those of Venterspost have VP on their aprons.

But before they are allowed to make this apron they must make themselves a work-bag of sacking which is covered with wool-stitches so that it looks woven.

Each club is run independently under its own elected Office-bearers. But this is not taken so seriously. Those who are more active and more interested hold the group together. Apart from the fact that meetings are opened and closed with a prayer and hymn, they do not follow any strict procedure. Most clubs have a President and a Secretary.

No outside speakers or demonstrators are invited, as this would not fall within the scope of the clubs.

There is not much/.....

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There is not much/.....

There is not much inter-club contact nor inter-club visiting. Once a year all clubs meet at the Annual Exhibition, where the sewn articles, canned foods, cakes, furniture, floorpolishes, as well as simple home-medicines such as cough-mixtures, are shown, and prizes given for the best articles in each class. The prizes are simple; kitchen-utensils, pieces of crockery or glass-ware are typical.

At the beginning of each year, all clubs meet for an entire day, when the Programme is decided upon and ideas are discussed.

Training-courses for all interested Club-members are generally held every second year. They last for two days. The first one was held in 1951 in Johannesburg. These training-courses combine Leadership-training, membership-training and workshop-methods.

This is the only organisation which bears comparison with the much more magnificent Zensale YWCA's, and demonstrates how things can be done on an admirable and purposeful way without much money, and without any snobbery, and how such clubs can include wider classes of women by not putting the aims too high, by a thorough knowledge of all the pitfalls, and by realistically judging the possibilities. The only thing needed is a few more Mlle Verdier's !

1) The Clubs of the Swiss Mission

By comparison with the Basuto, the Shangaan of the Swiss Mission seem to be much more difficult to handle. In Johannesburg the attempt was probably never made, but in Pretoria a hard-working Lady-Missionary persists in the attempt.

Some semblance of regular "clubs" has come into being but "you really cannot call them clubs. There is little regularity about them. It is only wishful thinking. It is very difficult. Maybe they resent interference with their ways".

"I'll give you my own experience", the Lady-Missionary concludes. "I feel that these clubs are necessary, especially for the younger women. They must learn more practical things. The young women are very keen, very keen indeed. We started a few years ago, and then one had to go and work, another expected a baby and another had somebody who died. Always something happened. Then we started afresh, and tried again. But it somehow never got into a proper organisation".

2) The Clubs of the/..

2) The Clubs of the American Board Mission

On the general pattern of the clubs of the Paris Evangelical Mission in Johannesburg, the American Board has begun to develop its clubs. They are, however, still very new. The clubs meet fortnightly, on Thursdays, hence every fortnight these meetings coincide with Manyano-day, and in between the Club-members join in the regular Manyano.

Therefore, during the club hours, which are the same as those of the Manyano, from ca. 2.30 - 4 pm., a little "Manyano-meeting" of ca. 15 minutes is held before the Club-members disperse.

The following clubs are functioning:-

Randfontein (mine-married quarters)⁽¹⁾

Membership c. 12, average attendance c. 7.

This club started c. 5½ years ago, and flourished. During the Lady-Missionary's leave in America it deteriorated and just managed to keep itself going, but after her return it recovered.

Doornfontein (the American Board City Church)

This club started over a year ago, with the women themselves who said: "We want to have meetings like the women in America". It is expected that it will become "a much bigger project proposition with more members, and more languages".

Membership c. 20 (figure Oct. 1953)

State mine-Germiston

Here also the women asked for a club. They said, they were even willing to go to Germiston for it, so that more members could take advantage of the club. The club is as yet too young to give over the approximate membership.

According to the Lady-missionary, the movement, if once taken in hand, would spread rapidly because "the women are eager to improve themselves".

All these Mission clubs have a double purpose: the women are taught sewing and cooking, thrift and housewifery; they can - with the articles made - raise funds for their club or other activities, or they can make some extra money by selling

the articles for/.....

(1) A very interesting sociological study on the effects of decent living conditions, could be made by comparing the two Randfonteins - the Mine-married-quarters and the Location. All clubs seem to thrive in the former.

the articles for their own benefit. These clubs are fundamentally similar to the "Sewing-circles" of the Service Committees. There is, however, considerably less friction, exactly because of the possibility, which is open to each woman, to make a little extra money for her own needs.

Another important difference is that the women are very rarely given any materials for nothing.

According to the Lady-Missionary, the husbands can be made to take an interest "if she is really showing some results". "Husbands are not interested if the wives do not do anything and only want money. But if she makes something for him, he is very proud of it, and even more so, if she can sell it". One husband said to his wife: "You will be a real woman if you make me a pair of pyjamas!" Now he shows with great pride all the things his wife has made for him: - trousers, socks and even gloves!

3) The Manyano-Clubs of the Anglican Church

During the last few years the Anglican Church has been attempting to transform the entire character of the typical and traditional Manyano into the more generally educational institution of the Mothers' Union, as this is conceived by other races.⁽¹⁾ It is felt that more is needed than merely preaching and praying.

Thus the Mothers' Union takes on certain aspects of the Home-makers Clubs. Speakers are invited to give addresses on general subjects of practical interest to the mothers. The making of Church vestments and ritual articles gives the members sewing practice and training in neat work in accordance with prescribed patterns. More practical talks and demonstrations on cooking, handicraft, babycraft and First-Aid are planned. The care and beautifying of the Churches educates taste, and guidance is given in how to handle flowers, how to deal with candle-stains, etc.

The leaders are encouraged to invite suitable persons to give courses on child welfare, hygiene, care of animals and even Fire fighting.

When the change was made a few years ago it did not meet with much success. It is very difficult to instil in the older woman

a wider conception/.....

(1) How this has modified the religious form of the Manyano, and its more purely spiritual aspect, has been dealt with under Manyano.

a wider conception of "religion". From last year, however, there has been a complete re-organisation and a much more planned and forceful attack on the African resistance to anything which interferes with their beloved "praying and preaching".

At the same time, the problems of the younger girls have been tackled. The St. Mary's Guilds were created in 1939 by the Mothers' Unions of that period. It was an "imaginative venture", but very soon it degenerated into the usual African religious patterns. The women do not appear to have understood what was needed. "...the girls were preached at, encouraged themselves to say a few words to others, some were allowed to clean the Church and others visited the sick".⁽¹⁾

Last year the old guilds of St. Agnes and St. Mary were disbanded, and have been started again in an entirely new form. Members must enrol anew.

The most urgent need, is to find the right type of leaders and to train them. In July 1953, at Benoni, a Leaders Conference was held, at which some 80 leaders representing the Mothers' Union members were instructed in the running of these Guilds, which greatly resemble the clubs. Much stress is laid on the necessity of preparing and following a planned programme, which should maintain a perfect balance between worship, work instruction and recreation.

It is as yet too early to make definite statements about the quality and success of this enterprise. The Anglican Church has set itself a very difficult task indeed.

D) The Zenzels YWCA.

Here we encounter a HM type of organisation which sets its aims very high indeed, and therefore caters only for a small elite.

Aims and Objects

- According to the Constitution of the Transvaal: -

"To build a fellowship of women and girls, devoted to the task of practising the principles of Christian living in all aspects of individual and community life; to organise, develop and unify the work of the Association of the Transvaal; to maintain affiliation with other organisations in SA which are part of

the World's YWCA." 1)/..

(1) Quoted from the Report on the Benoni Leaders Conference, July 1953.

the World's YWCA," which is interpreted as: "Self- and Home Improvement".
Each Branch has a guiding constitution.

Realisation of aims

"..... by promoting the formation of Clubs as Branches of the Transvaal, whose members must sign the declaration: -

"I wish, in joining the Zenzele YWCA, Transvaal, to declare my faith in Jesus Christ and my desire to serve others in His spirit of Love; to share in the responsibility for building a Christian fellowship of women and girls!" (1)

Local groups may adopt their own motto. Thus Durban has chosen: "By love, serve one another." Johannesburg has chosen: - "Lifting as we climb".

This is described by the organising secretary as: "Through hat-making to friend-making".

The member of the YWCA World Council, President of the Durban YWCA describes the aims thus: "We try and seek to find what is most needed in a country, and we supply that need, and we move with the changing needs".

Funds

Each Branch or club can decide upon its own subscription. In practice they all follow Johannesburg: each member pays 5/- per annum, of which 2/- is members' subscription; 2/- goes to the Board of Management, 6d. to Geneva and 6d. to the Co-ordinating Committee.

At the meetings 3d is collected from each member. Some voluntary contributions have helped to swell the meagre funds. Very rarely a local Branch has a grant from its Town Council - e.g. Springs receives a municipal grant for some of its activities when these concern the whole of the Springs population.

All prizes, transport costs, ingredients for demonstrations, materials for sewing, and all the articles necessary for the exhibition of work are paid for by the members themselves.

Each/

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- (1) The wording of the aims of a Christian organisation operating in 65 different countries, inevitably causes some problems. In some countries mention of "Jesus" and "God" are omitted, and "Christian principles of living" substituted. The phrasing can be different in every country as long as the meaning is the same. In Turkey, the word "Christian" could not be used, in some Catholic countries entirely different wording is necessary. In South Africa - "the Christian basis and phrasing is not so important since there is no rounded off theology to confront us".

Each Branch occasionally holds fund-raising functions.

The (European) Advisory Secretary of the World's YWCA is paid by the World Headquarters; the African organising secretary for the Transvaal YWCA is paid for partly by the World's YWCA and partly by a private donation. Her salary is £25 per month plus a travelling allowance of £5 per month which is not always used.

Office-bearers

The Branches must have their own elected Committee, consisting of a Chairman, Vice-Chairman, Secretary and Treasurer. New office-bearers must be elected every year; this is rigorously enforced.

The Chairman of the Branch-committees, ex officio; the chairman of the Standing Committees (such as the Nominating Committee, Social Committee, Exhibition Committee, Achievement-Award Committee etc.) plus not more than 5 additional members co-opted from the Board of Management, which plans and carries out the general programme and policies of the Association and supervises the finances of the Branches. This Board of Management elects its own officers and functions as the Executive Body.

The Legislative Body is the Council which is composed of the Board of Management, the Branch Committees and Standing Committees.

All this concerns the Transvaal.

A co-ordinating Committee has been established and is, as yet, in its experimental stage. It is intended to co-ordinate the work of the three Associations: Transvaal, Durban and Port Elizabeth.

Officers are: four from each of the three Associations plus the Advisory Secretary of the World's YWCA ex officio, and two elected members who are Chairman and Secretary/Treasurer, these are chosen for a period of two years from Durban, two years from Port Elizabeth and two years from Johannesburg. The first meeting was held in Durban on October 2nd and 3rd, 1953.

This Co-ordinating-Committee sends out a "Programme Exchange-Sheet and News-letter" to all the Zenzele YWCA clubs.

It is intended to apply for joint registration under the Welfare Organisations Act, as at present each of the three Associations are separately registered. An over-all South African constitution is in preparation.

Meetings/....

Meetings

Each Branch holds fortnightly meetings, generally on Saturdays in the early afternoon, but the day of the week varies from Club to Club according to local conditions. Members are supposed to attend and those who are absent without a valid reason for four successive meetings become inactive members without voting power. At the end of the year prizes are sometimes given for the best attendance.

Much stress is laid on each meeting having its pre-determined programmes. These are fixed beforehand for the whole year. The Johannesburg programme for 1953 was printed. Since the appointment of the Afr. Organising Secretary each Branch has its own stencilled programme- booklet.

The meetings follow a set procedure to which all Branches are supposed to adhere. They open with a short devotion and end with a vote of thanks. Members are taught to plan and arrange beforehand, to reflect on their speeches and prepare notes. In between this formal opening and closing, announcements are made, reports are read and the demonstration or address is given.

The venue of the meetings is most often a Communal Hall or School Building. In Johannesburg however, meetings take place in members' houses, and the "hostess" is known beforehand.

The "Programme" of 1953 (Johannesburg) included: Tapestry, Canning Yellow Peaches; Watermelon Konfyt; Organza and Felt corsages; Laundry soap; felt slippers; Cocktail snacks; Assorted Biscuits; Baby sets; Toffee and Coconut ice; Flower arrangements; Three-layer Cake; Men's pyjamas; Women's overalls; Crochet Teacloths; How to give a tea; Banded Belts; General Discussions on current events; Public speaking; Ceramics; Pressure Cookery.⁽¹⁾

The "Programme" of 1954 (Johannesburg) included: Woman's seersucker dressinggown; weaving a scarf; crochet; Pickling onions; making marmalade; Birthday-parties (children, adults); Lady's bed-jacket; knitted and crochet blanket; smocking; man's pullover; Fair Isle; Beauty Culture; patching; Etiquette; Gardening; Salads; Parliamentary Procedure; Devotions.⁽¹⁾

Thrift is encouraged. During the meetings any member wanting to hand over money for her personal savings can do so.

All kinds of/.....

(1) The underlined items were required for the Annual Exhibition and are arranged under three headings: Fancywork and Sewing; Thrift; Preservation of Foods.

All kinds of "come-together" occasions are sought. Birthdays are remembered. Every club has its Christmas Party. Mother's day and Mother-and-Daughter's day are celebrated with a Tea-party. The world's week of Prayer is held by all members. Everything is done to teach the members about Western festivals and Western ways of running parties.

During '53 and '54 there were held two Council meetings and seven Board of Management meetings - each of these in a different Transvaal town.

"Refresher Courses" are held in different places at least three times yearly. These include theoretical and practical instruction, ranging over a wide variety of subjects from "how to keep books and accounts" to "how to execute an afternoon programme". Also certain articles required for the exhibition are again discussed if the fortnightly meeting has not made the work clear, or if there was no time previously. There is always a great demand for more Refresher Courses. During '53 three such courses were planned but five were given. Experienced volunteers from amongst the members of the older Branches, co-operate with the staff in these demonstrations. (1)

"Leadership Training Courses" are equally popular and necessary. Such subjects as: "What is community service", "How to start a club", "How to plan a programme", "How to run a meeting", are discussed. These courses are also greatly in demand. During '53 one was planned and two were given.

There is a yearly Exhibition-cum-Council Meeting, which is attended by committee members and delegates from all the Branches in the Transvaal, the Orange Free State and Durban. Prizes (silver floating trophies, as well as money prizes) are given. It is the great occasion of the year.

Most Branches still follow rather helplessly the programme for Johannesburg, but some have already begun to discover their own needs. Thus Vryheid held, during 1953, Adult Education classes, and it is hoped that towns will gradually learn to suit their own requirements.

A certain uniformity/.....

(1) Some attendance figures during '54: a "workshop" in Kroonstad had 57 delegates, in Vryheid 40 delegates, in Benoni 60 delegates.

A certain uniformity of programme will always be necessary for the articles which each Club is supposed to make for the Annual Exhibition and Competition.

Membership: the Transvaal (figures dating c. April '54)

There are 6 Branches of the Zenzele YWCA of the Transvaal, which are fully affiliated to the co-ordinating Committee of world-affiliated YWCA's in South Africa: ⁽¹⁾ Johannesburg (40), Springs (16), Germiston (15), Nigel (39), Benoni (15), Brakpan (10).

Some of these Branches have again started other clubs, and act as their sponsors. Thus Johannesburg sponsors three clubs - in the Crown Mines, Crasmore and Venterspost. Nigel runs a club at Heidelberg, and while it includes at the moment members from Dunnottar and Charterton, these may ultimately form clubs under Nigel's guidance. Germiston, disorganised amongst other things by the removal of many of its members to the new location of Natalspruit, has now started a club there. ⁽²⁾

There are nine provisional YWCA groups related to the co-ordinating Committee of world-affiliated YWCA's in South Africa: Witbank (17), Welkom (12), Piet Retief (11), Bethlehem (31), Bloemfontein (15), Kroonstad (18), Heilbron (12), Kimberley (12), Vryheid (20). (Figures are membership figures).

Whereas the former Branches are the "mothers", these provisional groups are the "babies" who cannot stand on their own, but look for guidance to Johannesburg. At the Annual Exhibition at Bethlehem the question was discussed whether the Free State Zenzele's and Kimberley could not be joined under its own Council, but at the request of the Free State delegates themselves it was considered as being premature. ⁽³⁾

The total membership/.....

(1) The figures in brackets apply to the number of active members, according to a list given by the Executive Secretary. The membership figures are, of course, approximately only.

(2) Since then the following clubs have been accorded representation by their respective Presidents on all Board Meetings of the Transvaal Association: Witbank, Heidelberg, Pretoria, Krugersdorp, Venterspost, Geduld Mines, Natalspruit, Baragwanath Hospital and the TriY (Girls Club) of Johannesburg.

(3) Since then, six clubs in the O.F.S. are preparing to establish an independent Association similar to the Transvaal Association, and will be affiliated to and represented on the Co-ordinating Committee. The

The total number of Clubs, end, '54 is:	Transvaal	15
	O.F.S.	6
	Natal	3
	Durban	6
	Pt. Eliz.	2
		<u>32</u> with a membership

of approximately 600.

The total membership of the Zenzele YWCA of the Transvaal is approximately 325.

Durban

The Durban Groups were formed only last year on the pattern of the Transvaal Zenzele's.

These are: Umbumbulu (started earlier than the others and affiliated in 1952), Briardene (12), Lamontville (28), Durban Central (30), Chlange (25), Cato Manor (18).

All these, except Cato Manor, became officially affiliated to the Durban YWCA. This group called the "Bambanani" (meaning "Holding hands together") was collected by house-to-house canvassing by the Cook-Matron of the YWCA Hostel in Cato-Manor. It consists, as yet, wholly of very backward women, and is not equal even to the minimum standards of a Zenzele YWCA. This Group is more like a Sewing-Circle. (1)

Only Lamontville is anywhere near the level of performance of the Transvaal and G.F.S. Zenzele's.

Port Elizabeth

Here there is, apparently, one Group of 15 members. (2)

The type of member is, always, the élite of her locality. It could not be otherwise. In the Lamontville Group I counted: five nurses (3 Staff-nurses, 2 sisters), seven - eight teachers, five- six health-assistants c. five "housewives". In the Johannesburg Branch I found: thirteen teachers, (two school-principals), c. nine "house-wives" (amongst whom are Ministers-wives, Doctor's wives, School-principal's wives), five industrial workers (skilled), one social worker, one nurse, two domestic workers. These from amongst the 1953 members.

Zenzele membership is expensive. It requires active participation of all members in all activities, as well as in leadership.

External Relations

Much stress is laid on the affiliation to a Christian Body of world-wide scope. (3) Between the World YWCA and the South African

clubs/.....

(1) Some of the women, when I was with them in the kitchen preparing tea and away from the kind European lady-helpers, told me they wanted to learn cooking, but did not dare to ask. "For why should they learn to sew, they couldn't get jobs in factories anyway".

(2) The Port Elizabeth situation has not been studied by me.

(3) Recently, two women, carefully selected - one, the leader of Bloemfontein, the other of Vryheid - have been sent to America to learn more about the YWCA and to undergo intensive training in Club work.

clubs, the co-organising Committee is the connecting link.

The "Zenzele-women" and their activities constitute news of "great social importance" for the society columns of the African papers.

As a body they keep themselves aloof from comparable organisations such as the Service Committees or the WCAW branches, although double and even triple membership occur frequently among individuals. (1)

No other organisations are represented on the Zenzeles' nor are they represented on any other Bodies.

Relations with the YMCA are tactful.

Internal relations

Everything is done to encourage inter-club contact. To free the women from their narrow surroundings and to widen their world are amongst the deeper aims of the Zenzeles.

A "Programme-Exchange Sheet and News-letter" is regularly sent out to all members, and contributions are invited, telling of programmes and activities in order to share these with the other clubs.

The Johannesburg (Sophtown) Branch, home of the founder and present General Adviser of all Zenzeles, acts as "hatchery" for new ideas and future leaders and organisers. The founders in Vryheid, Kroonstad, Bloemfontein and Kimberley were originally members in Johannesburg and learned the Zenzele-idea there. Some organisers and founders of Reef town - Zenzeles remain members in Johannesburg too, from where they continually seek ideas and guidance. This is an excellent scheme, since African women learn best from participation.

The founder/.....

(1) In Johannesburg I know two Zenzele women who are also members of both these other organisations, and five who are also members of one of these organisations.

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 COMRADE BOY
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