

There is less form, less purpose and less determination. There is also less teaching and testing and more games and singing. But when they teach, the teaching seems to be good, though "you need two Africans to do the job of one European".

The Girl Guides Association of the Transvaal insists on a Captain and a Lieutenant for each 36 children "otherwise they cannot be properly trained". This is not easy to achieve, and the result is that aspirant Guides have to wait for a vacancy, which with the shortage of officers, happens frequently. The Girl Guides Association in Natal is less strict, and this year they have two officers for every Company for the first time, "but we have not had this since years".

In the Wayfarers Association a detachment should not consist of more than 32 children, theoretically. In practice, however, they do not want to limit the number of children through the shortage of officers. In the out-lying districts, especially, such restriction is impossible. The Children - "come in swarms", and one "simply has not the heart to refuse them", - because the Africans do not understand. And so, in the country especially, the Wayfarers may have 100 children under one leader. Naturally the quality suffers but, "with African people things do not go that way".

3) They are disinclined to assume responsibilities, such as enrolments:

"In the old days, with the Wayfarers, the African Officers could not enrol, only the Europeans could, and we have not got them out of the habit yet".

They like to call in European Leaders for their enrolments, and, in a way, this is a good thing, for thus the European leaders can maintain standards. On the other hand, it makes things very difficult, specially in the out-lying districts. The African guiders certainly need the encouragement of the European, and praise for work well done. Also, for their own prestige in the eyes of their community, they need evidence of European authority backing them.

4) The higher the rank, the more difficult it is to use African women.

The Girl Guides Association mentions as first reason, the fact that, "they are nowhere near it" and "they really are not ready for it yet". The syllabus is difficult. The Wayfarers Association has already, (as can be seen from the figures,) an appreciable number of District Commissioners, because its syllabus caters more for African life and mentality.

But there are obstacles/.....

But there are obstacles inherent in the African situation which make these appointments difficult for African women to fill.

a) They have no time. There are so few women of suitable age who are not married and do not have a home, husband and children of their own, and these are very much pre-occupied with their family duties. They are out of action periodically because of pregnancies, sickness or death in the family, or necessary visits to relatives. All this means that they can seldom be counted upon to be where they are wanted.

b) They have no money. The transport costs involved are sometimes considerable and the higher the rank the higher the cost. Both organisations had to allow "out of pocket expenses (Girl Guides) and "reasonable bus fares" (Wayfarers).

All this necessitates some sort of "field-organisers" to fill in gaps and do checks, and some Districts have tried this. In a Natal District, for instance, one Guider is used as Organiser for that whole district, to enrol and train. She gets £1 per week-end.

A European Assistant Provincial Commissioner said:-

"And then she asked one day: Why can't I become Commissioner? So I explained to her that then she would not get any pay, so she never said anything any more".

c) It demands continuous and hard work much more so than the Clubs.

Durban engaged an ex-school teacher for a while, (an elderly woman), to travel around and do some general organising. She was given a salary, and travelling and food expenses. It worked very well but the job became too strenuous for her, and she gave it up. Women of the class needed for Guiding, are not usually hard workers.

Yet, wherever a field organiser was tried, it worked well.

d) Jealousies. These constitute a seemingly unsurmountable and lasting difficulty. However much African women may resent the fact that "Europeans always occupy the higher ranks", if an African is raised to a position of prominence she will meet with great resistance from her own people. A European is at least accepted as another kind of being, a creature "hors - concours" but, with an African, who has risen "from amongst the ranks" (as happens in Guiding) through personal capabilities and harder work, they find it hard to understand and accept. Such a one will encounter petty jealousies, intrigues and resistance, and she must be not only extremely tactful, but a strong personality to maintain herself and be happy in her solitary position of authority.

The African Guides

Whilst nearly all the Officers are teachers, all children are exclusively scholars, though this is not in any way a condition of membership. Certainly the syllabus of the Girl Guides Association would be too difficult for non-school-going children, but the Wayfarers Association too works only with school-going children, for the following reasons:-⁽¹⁾

1) It is almost impossible to get hold of non-school-going children.

"I would not know how and where one could get them" is the general despairing complaint. - "And even if I go recruiting from house to house, and all over the streets, and get them all together at once, there is absolutely no certainty that they will turn up next time". And then comes the recurring sigh:- "I haven't got the time, and "there are too few of us".

To try and get the parents' collaboration, does not work. "Just leave her", "forget about it", or "It is none of your business," the mother says. But more often one simply cannot find the parents.

I have the impression that despite the shortage of Schools, - children who are not in school often have parents who are not terribly keen on School.⁽²⁾ Hence, if the parents are not anxious to get their daughters into school, they will certainly not go out of their way to get their daughters into Guides, which, though belonging to education is not in fact education, and their utilitarian conception, "leads nowhere" neither to a better job nor to more pay.

This attitude goes even further; unless one detains the children after school, and starts the Guide Meeting at once, one is never quite sure of getting hold of them. This is the general experience of Officers. Often, at home, various chores are awaiting the girls. Mother is at work and the little daughter has to look after the babies and the pre-school aged children. But even if Mother is not working, the girls always must help Mother, and once returned from school, Mother does not like to lose her helper to the Guide Meeting.

An experienced European Wayfarer Leader said: "The daughters have not so much leisure as one thinks. It is not the mother who does the sweeping and dish-washing and cleaning. It is the little girl, her daughter, or a relative's daughter. And they borrow one if there isn't one".

Mothers are convinced that as soon/..

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- (1) This ~~ixxx~~ not only concerns the Guide Movement, but also applies to the Club Movement.
- (2) It would be interesting to obtain evidence of how many 'second generation' children (i.e. Children with one or both parents educated) fail to get into a school by comparison with 'first generation' children.

Mothers are convinced that as soon as they have daughters who are a little older, their own labours are over. A mother can "sit back and have a rest", while the daughter takes over. Daughters are useful as unpaid servants. (1)

Then there is the increasing number of mothers who must go to their Manyano or Stockfel and, in order to be free to leave at about 11 o'clock (to start the journey this generally entails) they keep their daughters at home and away from school. Here, according to some observers, is a pronounced difference between first and second generation "in civilisation".

2) It is impossible to mix school-going and non-school-going children. This is a fact observed by all Youth-Leaders. But none could give me the reasons. It is fundamentally the same problem as the division between educated and un-educated adults? Is it effected by the age-group feeling?

One of the answers given by an informant may throw more light on this question, (although the full significance escapes me):-

"You see, originally a girl left school through a certain fault she had committed, and then she couldn't mix any more with the children of the school."

Perhaps a pattern of the initiation schools became attached to the European schools?

Disadvantages of the School connection

The fact is that Guiding has become intimately linked with the schools, groups are organised according to schools, and school-premises are exclusively used.

Whilst this is also the case in Great Britain, (I am told), it has in South Africa certain obvious disadvantages:-

1) The dependence on the goodwill of the School Principal, which, if this person is favourably inclined towards Guiding, is a very great stimulus. If he is not, "there are lots of stumbling-blocks put in our way". (2)

2) It makes possible some form of pressure on the Teacher-Guider and the Scholar-Guide. This may be necessary to keep the Guiding Movement going and it may even be desirable for the children,

but/.....

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- (1) A well-educated, upper class, woman of my acquaintance, with an educated husband of considerable status, had her two married daughters and their families staying with her over the holidays, which time the daughters had to spend in spring-cleaning their mother's house!
- (2) The Wayfarers Association of the Transvaal enjoys the special interest of the Chief Inspector, Education Department, hence the Government Schools, on the whole, encourage Wayfaring. In the Mission Schools, there is generally a European in charge, and here it all depends whether this person is interested in Guiding or whether that particular Mission favours it.

but, nevertheless, an unwilling leader means an unwilling group of children and, I am told, many leaders are bad when they are forced, against their wishes, to do the job.

3) The most important disadvantage is the fact that "Guiding has never become established as an independent activity". It is accepted as one of the school activities: and when children leave school, they leave Guiding too, and look down on it as something "one does when one is still at school".

With the school-uniform, the guide-uniform, too, is discarded as a symbol of a stage now passed.

Sometimes, if the Principal is interested, African girls continue Guiding in Teachers' Training College, but there is hardly any continuance amongst girls who have left school.

4) This, in its turn, leads to another point about the Teacher-Guiders. Since these persons have generally no continuous Guiding experience behind them, various ways have to be devised to enable them speedily to take up the responsibilities of being Guiders. Shortcuts must be made. For instance, with the Wayfarers Association, "If an Officer has trained her children to the second step, it counts as if she has passed it herself, and she can go on to the Proficiency Badges". "With the Girl Guides Association, she can start teaching already, while she herself is being taught.

"With Africans, things cannot be done according to rules."

Two curious phenomena

Two curious phenomena, which are possibly interrelated, have been observed:

a) The surprising fact (for Europeans) that so many Sunbeams-Brownies do not want to be promoted to Wayfarer-Guiders.

According to an African District Commissioner:-

"It is every year the same trouble.....Sometimes we have to force them.... They would get through the school without ever becoming a Wayfarer."

b) The fact that often a Guide, when she leaves a particular school and joins another, starts again as a recruit.

"She does not produce her enrolment card and joins the School's Company..... No, she starts as recruit all over again." (1)

Is this an example of what Europeans call "the typical African lack of ambition"? Two elements seem to me to have a direct bearing on this "lack of ambition". The first is that the Brownies-Sunbeams are accepted according to school standards and not according to age.

The/....

(1) This does unperceived by the leaders, although with the Wayfarers Association it would be detected ultimately, since they keep personal records of every child enrolled, whilst in the Girl Guides Association only Guiders and higher ranks are personally recorded and known.

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This is done for reasons of convenience, and also in a possibly premature attempt to encourage helping by the older girls of the younger ones. (Possibly it would have been wise to give more consideration to "age-group feeling".) The second factor is that promotion to Wayfarer Guide entails a change of leader, and the children become attached to their leaders and feel unhappy to have to start again with an unfamiliar person. If this promotion takes place in the same school, there seems no reason why the leader cannot accompany the children, although this would entail a change in the rules governing Sunbeam and Guide Leadership.

The fact mentioned under b) might find an explanation in pointing out that for a child a personal qualification and award is so strongly attached to her group - belonging and leadership - adherence, that in a new group under another leader this personal qualification cannot be maintained. In general, it would seem that a closer study of such children's behaviour patterns and their connection with the initiation school would be rewarding.

The girls after school-leaving

The girls, after leaving school, do not continue their Guiding. Although other reasons may play their part, this has much to do with the school connection of the Guiding idea.

"Boys also have the same prejudice. They consider it below their dignity. Scouting is for small boys and now they're big men!"

"Guiding belongs to the school, and now they are grown up, and school things are behind them."

To a question about this failure of both Guiding Associations, the answer is once more:- "I wouldn't know how to catch them".

I have been told:-

"There is nothing done for them. I think they would be interested, but it has never been tried."

"There are no people to devote themselves to that. I have never heard of anyone in the movement who was interested in them."

"They become workers and then they have no more time."

"I have tried to raise a Company of Torch Bearers of between 18 and 25, but it is impossible. All these girls are looking for work. They join one month and they find work and they leave and the Company is dislocated."

It is very difficult for a superficial observer to say whether there would be people available for work with adolescents, whether it has ever been tried in a concentrated effort, or whether it has really proved impossible to keep the older girls' interest. The fact is that at this most difficult age (the transition between school-leaving and marriage) the Guiding Movement has, so far, proved ineffective. ⁽¹⁾

In the/.....

(1) At the moment the Girl Guides Association is trying to form a Company in the Helping Hand Hostel, where the Transvaal Association succeeded in keeping a Club going for a while, but failed, partly because of staff difficulties and partly because it had a tendency to become merely a Knitting-Sewing Club. The younger girls were supplanted by the older women.....

In the country the situation seems to be a little better. There the Girl Guides Association includes some Cadets, and the Wayfarers Association have more Torch Bearers. This can be seen from the figures, particularly since 1953, when an attempt was made to concentrate on that age-group. In the villages, there are fewer entertainments for this age-group, and Church and Wayfaring offer the only possible fellowship for Christian women and girls. Also, as one Wayfarer explained to me, "They have still that type of respect so that if an adult person says they must remain Wayfarers they will do so!"

Parents and Home

An aspect of the need to interest the parents has been dealt with already. Both movements realise the danger of the dual personality which is created in the children if their knowledge and skills are not known at home, but both movements seem incapable of solving the problem satisfactorily.

The Wayfarers Association seems to have achieved at least some measure of success in the country, where things are easier, and where Wayfaring succeeds in interesting a person of influence in the village. Then the entire population of the village collaborates and happily engages in Wayfaring activities.

The rare successes which the Wayfarers Association sometimes achieves, makes heart-rejoicing reading but must not blind the observer to the fact that, taken by and large, the parents are not actively interested and are only too happy to leave their children to others. "You beat her," they say. "You punish her." "You tell her what she must do....."

The Standards

In the Girl Guide Association standards throughout seem to be higher than in the Wayfarers Association. This may be a result of the more European type of syllabus, restriction of membership, and the stimulus for the girls to do things like Europeans. Whether it is so in reality, I do not know. Most European leaders in Johannesburg do not speak a Bantu language and African leaders tell me that they do not know what is really going on because - "when the Europeans come, they are all pretending that everything is wonderful." In Durban, where more Europeans speak the Bantu languages, there seems to more insight into the Africans' shortcomings.

According to a European Commissioner:

"I cannot say that in the seven years that an African Branch of the Girl Guides has been established the standards have been raised, but at least I have kept them going."

"It/....."

"It really does not penetrate deeply....The trouble is we only have them some two or three years, and then they disappear, and they forget all they have learned."

"We've got too many of them, but they want to become Girl Guides. They're so eager. How can you select only the better ones."

Thus the problem of quantity or quality arises in Guiding also.

The majority of the Guides, so eagerly accepted for enrolment, never get any further than the actual enrolment. Progress is very slow. According to a European trainer in Johannesburg, it takes an African girl on an average of three to four months to learn what a European Guide learns in one month. It seems almost impossible, according to a Wayfarer-Leader, to complete the first stage and obtain a Proficiency Badge in one year. One of the reasons is that they cannot do any work at home. The conditions are unfavourable. Hence the Wayfarers Association and, till recently, the Girl Guides, allowed the work done at school to count as work for a Proficiency Badge. Even so, the number of Proficiency Badges acquired is not large, and are won mainly by the Office-Teachers. The Wayfarers Association's figures show these figures for 1953:-

745 Wayfarers and Torch Bearers obtained Proficiency Badges, and 154 Golden Ray Badges were obtained by the Sunbeams. (1)

It seems then, that - "One can only lay the foundation and hope for the best". Or, as an African District Commissioner said, "I have been picturing it as this: we officers are people who are trying to fill a basket with water. It never gets full."

Sex Education

Often it is said: ".....and then, after having been a Guide for some years, they get illegitimate babies."

The problem is no less acute here than elsewhere. (2)

Every now and again the realisation of this has shaken the European Leaders, and here and there they have tried "to do something about it".

Durban explained the problem as follows:

"They always say the tenth Law is the most difficult. They all say (3) that. For us one law depends on the other; all laws hang together. We tried to make the old Guiders co-operate and called them together, but they said, 'I would never tell you if a Guider had an illegitimate baby'. We can't ever get the co-operation of the Headmaster. They often are the fathers...."(4)

Durban/.....

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- (1) I do not know the Girl Guide Association's figures.
 (2) I refer to the Report on the nurses of the Baragwanath Hospital.
 (3) Note this as illustration of what has been mentioned as to the African's particularisation of universal (legal) ethical principles!
 (4) If it is known that a Guider has an illegitimate baby, she is "put aside".

Durban, for a while, had a woman "who used to talk about it sort of in general". She had some opposition from the Catholics, who did not like it, but she continued, for a time, talking about sex to the older girls.

The failure of the Wayfarers Association in this respect is, I think, more serious since it was stated explicitly that they were aiming at "the same sort of adjustment to urban life which the Initiation Schools provided for heathen life". It has been discussed for years, but the subject was invariably "referred to the next Council". Attempts by both Associations to obtain the help of the Manyano women have, of course, failed. "The Officers say the Churchwomen must do it, and the Churchwomen say they dare not." The position is that nobody wants to "bell the cat", though every one agrees it is necessary.

This year the Wayfarers Association definitely decided that something must be done. During Easter a special week-end camp for officers was held and the question was thoroughly discussed amongst twenty-two Superintendents (European and African) present. One woman gave a talk on how sex should be taught, and this was stencilled and will be translated in the vernaculars and distributed.

It was decided, however, that - "one cannot begin with the children" because "mothers, although they are only too happy if somebody else does it, - want to know who is doing it and how it is done." "Mothers are extremely touchy about who teaches their children." It is the mothers, however, who "must want their children taught, and that is by far not always the case."

"Committees of Mothers" are going to be formed as an avenue of approach and to mould public opinion. Some mothers were very keen. These Committees are then going to decide, with the advice of the European Executive, who will be considered qualified as sex-instructor for each district; whether a special training course is necessary for those deemed suitable and whether these should be selected from the Wayfarer-Leaders or, whether outside experts should be invited. They have also approached the Scouts "who were interested". It is still too early to say how this attempt will develop.

One thing, however, seemed certain to the Wayfarers Association: It seemed impossible to include such instruction in the normal run of Wayfaring activities.

Girl Guide Association

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- (1) If it is known that a Guider has an illegitimate baby, she is "put aside"

	<u>Girl Guide Associations</u>				<u>Johannesburg.</u>				(1)
	<u>1951</u> All races	<u>1952</u> All races	<u>1953</u> All races	<u>1954</u> All races	<u>1954</u> Eur.	A.(2)	C.	I.	
Commissioners	33	29	30	35	26	-	-	-	
Secretaries	33	29	27	25	27	-	-	-	
Guiders	288	312	341	306	184	153	3	1	
Guides	2540	2400	2354	2007	1237	1095	10	12	
Brownies	1997	2153	1873	1829	1127	726 (Sunbeams)	20	-	
Rangers	60	45	103	84	61	42	-	-	
Searangers	23	31							
Cadets	2	24	5	36	13	41	-	-	
Extension & Post Guides & Rangers	83	46	64	55	64	-	-	-	
Extension & Post Brownies	11	12	21	2	21	-	-	-	
Lone Guides	12	31	61	47	61	-	-	-	
Totals	<u>5082</u>	<u>5112</u>	<u>4928</u>	<u>2107</u>	<u>4921</u>		<u>2821</u> ⁽¹⁾		

Girl Guide Association-Durban/....

(1) The 1954 totals are taken from the Annual Report 1953-54, the 1954 figures specified as to ethnic groups, were given me orally. They do not check! When the Annual Report was published not all enrolments had come in.

(2) Three African District Commissioners
Two African Assistant District Commissioners (under European District Commissioner in European districts)

There are more European than African Girl Guides.

After a temporary increase during 1952, there has been, up to date, a slow decrease in the bulk membership of the Organisations i.e. Guides and Brownies. Since no separate figures for the different racial groups during the years before 1954 could be obtained, it cannot be said, definitely whether this decrease is general, European or African. It seems, however, to be chiefly European, and here also is the shortage of Guiders most acute.

Girl Guide Association - Durban

	<u>1952</u>	<u>1953</u>	<u>1953</u>		<u>1954</u>
	All races	All races	Non- Afr. (1)	Afr.(2)	figures not obtained
Commissioners	39	42	41	1	
Secretaries	23	23	23	-	
Guiders	303	288	157	131	
Guides	2755	2199	1006	1193	
Brownies	1443	1253	707	546	
Rangers	96	92	92	-	
Cadet and Torch bearers	57	167	-	169(??)	
Extension and Post	-	4	4	-	
Guides & Rangers Extension & Post	8	4	4	-	
Brownies Lone Guides	3	-	-	-	
Trefoil Guild	18	15	15	-	
Totals	<u>4745</u>	<u>4087</u>	<u>2049</u>	<u>2040</u>	

Girl Wayfarers' Association/.....

(1) Five Indian and one Coloured Assistant District Commissioners were issued warrants during 1953 for the first time.

(2) The first African Assistant District Commissioner was appointed during 1953. Four others were issued warrants in Durban and two in Maritzburg during 1954.

There are more African than European Girl Guides.

A decrease is noticeable in ~~the~~ the total numbers since 1952. This continued, I was told, during 1953. This decrease seems to be both African and European.

Girl Wayfarers' Association

	<u>1948</u>	<u>1949</u>	<u>1950</u>	<u>1951</u>	<u>1952</u>	<u>1953</u>	<u>1954</u>
(Divisional Eur.	9	9	8	8	8	9	
(Superintendents Afr.	9	10	14	13	17	17	
(District Eur.	6	6	7	7	7	6	
(Superintendent Afr.	-	-	-	-	-	-	
Section leaders Afr.(1)			13	13	16	16	
Leaders Afr.							141
Sub-Leaders Afr.							196
Acting Sub-Leaders Afr.							749
<u>New enrolments, recorded and filed yearly</u>							
Wayfarers Afr.	2060	2447	3325	2921	3253	2819	figures not yet available Annual Report comes out in May.
Sunbeams Afr.	2057	2335	2518	3391	3403	3404	
Torchbearers Afr.	72	155	141	77	53	200	
Totals ⁽²⁾	4213	4962	6115	6430	6757	6571	
Centres Afr.	230	260	270	297	336	390	

(1) This rank was inaugurated in 1950 to train African Leaders for promotion; they were given charge of three or four groups. Four of these did very good work and their scope increased so much that they were promoted to the rank of District-Superintendents.

(2) These figures (except for the officers) do not give the total number of members for each year. They give only the new enrolments recorded and filed during the year. The totals are not available, except by rough estimate.

Nevertheless a steady increase can be perceived, which is noticeable in the increased number of centres, though an increase in the number of Torch bearers was offset by a decrease of new Wayfarers during 1953.

These centres are Schools or Churches and usually consist of both Wayfarers and Sunbeams, and sometimes of Torch bearers.

Girl Guides Association - Johannesburg/.....

Girl Guides Association - Johannesburg.Some important data

The Council, which is the body controlling Guiding in South Africa, consists of the following:-

The Chief Guide, the five Provincial Commissioners and the Heads of the different Departments, such as Camping, Training, etc., No African is represented on the Council; neither in the old Constitution nor the new, (which is in preparation) is provision made for some form of future representation of Non-European groups.

The Provincial Councils consist of the following:-

The Provincial Commissioner, (who can only be a European), and the Assistant Commissioners, some of whom are non-Europeans.

Total expenditure

1952		1953	
Europeans	Non-Europeans	Europeans	Non-Europeans
£630. 2.11.	£372. 3. 3.	£658. 16. 5.	£318.19. 4.
this			
includes:			
salaries			
195. 1. 8.	195. 0. 0.	206.12. 0.	204. 8. 0.

Grants

Municipality of Johannesburg	£100	100
Union Social Welfare Dept.	-	-

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Girl Wayfarers Association - Johannesburg/.....

Girl Wayfarers Association - Johannesburg

Some Important Data

The Council of the Girl Wayfarers' Association consists of:

All listed Superintendents (African and European), as well as representatives of Missions for special activities. Recently there have been more Africans than Europeans.

The Executive consists of:-

All Divisional Superintendents, the President, Vice-President, Secretary and Assistant-Secretary. Since 1953 two African women have been appointed by the Council to the Executive. This is a first step towards full African representation.

Total expenditure

	<u>1952</u>	<u>1953</u>
	£1263.15. 9.	£1313. 2.10.
this includes: salaries	609.19. 7.	732. 9. 0.

Grants

Municipality of Johannesburg	£50	£100
Union Social Welfare Dept.	600	600

The main difference between Girl Guides and Wayfarers/....

The Main Difference between Girl Guides and WayfarersThe Girl Wayfarers' Association

Local movement limited to the Transvaal and to African girls,

Catering for African needs,

Colour-bar question does not arise,

More Africans in higher ranks; African representation in highest executive body,

Predominantly in the country,

Christian teaching incorporated in syllabus. Bible-stories, hymn-singing, etc.

Promise is omitted and replaced by Wayfarer prayer,

Four laws,

On the whole increasing membership,

More leniency, lower standards,

No limitation of membership,

More Guiders available,

More integrated in African life,

Bantu languages more in use,

Individual records kept of each child enrolled.

The Girl Guides' Association

Africans form a Branch of the European Association which is a member of the World organisation.

Catering for European needs. The alternative schemes do not lead to higher degrees.

Pronounced, though veiled, colour-bar.

Few Africans in higher ranks; no representation afforded nor intended in executive body.

Predominantly in the towns.

Syllabus entirely secular, though religious in general tone.

Promise to "Queen and country".

Ten Laws.

On the whole decreasing membership.

Higher standards, stricter tests.

Limitation of membership for the sake of quality.

Shortage of Guiders.

More foreign to the life of the majority of Africans.

English more in use.

No individual records kept.

Cost of being a Guide/.....

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III

Cost of being a Guide

<u>Europ.</u>	Guides & Guiders	1/- p.a.	1d or 2d per week	1/- p.a.
<u>Indian</u> <u>Coloured</u>	Guides	6d. p.a.	1d or 2d per week	6d. p.a.
		1/- p.a.		
<u>Africans</u>	Guiders } Guides } Sunbeams }	6d. p.a.	generally nothing	6d. p.a.
		3d. p.a.	nothing	nothing
The cost of uniforms:	Sunbeams:		between 10/- and 15/-	
(1)	Guides:		between 15/- and £1.0.0.	

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III

THE "CLUB" MOVEMENT/.....

- (1) The Wayfarers insist that uniform is innecessary, a tie is sufficient. But Africans love uniforms! Once on a rally, a woman walked twelve miles. As well as being pregnant, she carried a petrol-stove and an iron to enable her to iron her dress on the spot!

THE "CLUB" MOVEMENT

(1)

THE TRANSVAAL ASSOCIATION OF GIRLS' CLUBS AND YOUTH CLUBSOrigin

These Clubs were formed as the "Association of Girls' Clubs", in April 1938⁽²⁾ on the model of the National Association of Girls' Clubs and Mixed Clubs (Great Britain), under the Chairmanship of Miss Joane Pim, who is still Chairman. Several Clubs were started in addition to those already in existence after a limited number of Club-Leaders had received some very simple training in three elementary Courses of which two were for Europeans and one for Africans.

In 1948 it became clear that boys and young men should be included; consequently the Association was re-registered under the title of "Southern African Association of Girls' Clubs and Youth Clubs" although it operates under the name of Transvaal Association of Girls' Clubs and Youth Clubs. The official name was chosen in the hope that ultimately there would develop a Free State Association, a Cape Provincial Association and a Natal Association, which with the Transvaal Association, would affiliate into a National Organisation.⁽³⁾

Aims and Objects

According to the Annual Report, 1952:⁽⁴⁾ -

"to promote the spiritual, educational, physical and social well-being of young people".

Objects are: -

"To represent the needs and opinions of young people, and act as a link between clubs and public bodies;

"to promote the formation of Area Divisions and local Club Unions;

"to stimulate interest/....."

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- (1) Abbreviated hereafter as The Transvaal Association.
- (2) When the two Guiding Movements were already well-established.
- (3) Recently "The Natal Association of Non-European Youth Clubs" was formed in Durban, through the efforts of Mr. Colin Shum of the Native Administration Department, with the aim of co-ordinating a number of independent Clubs and raising and maintaining standards. These Youth Clubs are mainly Boys Clubs; the Department runs no Girls' Clubs, although some were recently started by the YWCA. Whether this Natal Association intends affiliating to its Transvaal counterpart is not known.
- (4) Though the Old Constitution is still operative, a revised Constitution is in preparation. As with so many organisations patterned on European lines, the Transvaal Association also found that adaptations to South African conditions have to be made. More definite forms of this adaptation emerge slowly. This applies as well to the Guiding Constitutions given to each Club.

"to stimulate interest in the work of the Clubs and assist in finding and training Leaders and Helpers;

"to affiliate and unite Clubs, District Committees of Clubs and National Societies, whose primary aims are in accordance with those of the Association, with the ultimate aim of forming a National Association;

"to raise the necessary funds for the execution of the above". This is interpreted as: - "to guide and stimulate idle minds", "to make them think for themselves," "to help Africans to run themselves", education towards citizenship", "constructive occupation of leisure-time", "a variety of attractive and worthwhile part-time occupations", "to develop natural talents and hobbies", "further education", "maintenance of standards".

Realisation of Aims

Contrary to the functions of its British prototype, the Transvaal Association had to start by forming the Clubs to be united and affiliated, as well as by training the Club-Leaders in running these Clubs. Also the standards to be maintained had first to be established.

These Clubs are advised and guided in their activities by the Transvaal Association which provides them with trained Leaders and Helpers, assists with material and equipment, keeps their accounts, guards their moneys in trust accounts, obtains and allocates subsidies and grants, etc.

The Transvaal Association is un-denominational, non-racial and non-political. The aim is to be an "umbrella" organisation, covering three district, parallel and autonomous sections: a European, a Coloured and an African Section, each with its own Clubs in its own areas.

There are badges to be worn by all members, and the emblem is the Protea.

Funds

Each Club pays a yearly joining-fee of 5/- per 25 members, and must apply for re-affiliation every year at a fee of 2/6 per 25 members.

Each Club can have its own funds which are held in trust by the Transvaal Association. These funds derive from the following:-

a membership fee, in principle to be fixed by the Club itself, generally amounting to 3d, or 1d. per month; (1) fund-raising, undertaken by the Clubs as they wish. Some Clubs have grants from their Town Councils, Thus, in 1952, Benoni, Brakpan, Krugersdorp, Nigel, Randfontein and Roodepoort, received grants amounting to £95. In 1951, Benoni, Brakpan, Krugersdorp, Nigel, Roodepoort, Springs and Vereeniging received grants amounting to £115.0.0d.

Funds are obtained/.....

- (1) Club fees for members are often waived, although the Transvaal Association believes that it is better if they have to pay something. The Municipality, however, prefers no payment.

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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