

CONSULTATION—Continued

learned that all women, whatever their colour and background, have similar family and domestic problems.

For the benefit of other Regions who might wish to experiment in consultation, the following suggestions are offered:

1. It is important to set a subject and provide a list of questions for each group, to start them on their way. Each group chose its own leader, and a secretary to make notes.
2. The groups should not be too large.
3. It is essential to hold more than one meeting, in order to build up the talks. Two would be

sufficient, but the series of three worked out very satisfactorily.

4. It is a good idea to approach in advance one or two prominent African women who could suggest themes for discussion and invite other African women who could attend.
5. Preliminary work and planning must be undertaken. In this case, roped circular letters were sent out, and individual letters were afterwards sent to the African women who had indicated that they were interested. Replies were received from all, and those who were not able to take part expressed regret. Most of the white participants were telephoned.

Reviewer of *Education for Isolation* asks:

EDUCATION FOR WHAT?

THE GOODWILL, skill and energy of the women of the Black Sash are an asset to South Africa. Another special issue of their magazine has just appeared, this time called *Education for Isolation* (2s.). It shows these qualities of theirs. The twenty-odd articles, pictures and quotes are solid material, well presented. One piece, "Jabulani!", about a farm school, is a little gem. Others, like Mrs. McCormick's on text-books, are as good, though serious and factual. There are quotations that should not be forgotten, like Verwoerd in the 1953 parliament: "When I have control of Native education I will reform it so that Natives will be taught from childhood that equality with Europeans is not for them."

The main attack, on Christian National Education, leads the editor to ask parents to work for "the establishment of schools in which children of both language groups are given the opportunity to know each other". The word "official" after "both" would repair the error, but is this what the Black Sash wants? Or have they also left "White" out after "which"? The sentence illustrates the weakness of the publication, of the Black Sash itself and of the many valuable organizations of similar qualities who are concerned about South Africa. This is the weakness:—

- They only know what they DON'T want. In this case—no Bantu Education, no C.N.E., no salary differentiation between Coloured and White teachers, no pro-White bias in text-books, no centralization, and many more noes.
- But they don't know what they want instead, or how to get it if they did know. At the

recent National Conference on Education in Durban, the most consistent attack was on ignorance, on retardation, on retribalization, on illiteracy, but no one could, or dared, say how they were to be replaced.

- They can only be replaced in a new South Africa, which Liberals believe can only be built on liberalism and democracy. People of goodwill who belong to and work in organizations like the Black Sash must make up their minds whether they agree or disagree.
- *Contact* welcomes their excellent latest issue, *Education for Isolation*, and urges them to face the question: If not for isolation, then education for what?

—*Contact*, 10th September, 1960.

"A Little Masterpiece"

I'VE ALWAYS respected the Ladies of the Black Sash for making such a good job of being White South Africa's conscience.

But today I sweep off my tasteful Homberg in a particularly low and elegant bow to these ladies—their special issue of "The Black Sash" entitled "Education for Isolation" is a little masterpiece.

Get it, friends, and you have the whole truth about Separate Education ("No mixing in language, culture, religion or race") in a nutshell. What's more—they give you both sides of the picture.

—*Post*, 11th September, 1960.