Decolonising the mind: Using the colonial habitus to disrupt the dominant discourse of ‘white school’ as top quality school in Nigeria

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White people and whiteness in general have, historically, been constructed more favourably than black people and blackness (Fanon, 1963). Several postcolonial writers, most notably, Franz Fanon have explained how the colour white (both as a skin colour and colour of things) is often used to symbolise goodness, purity and beauty. The colour black, on the other hand, has historically been used to stand for ‘evil, sin, wretchedness, death’ (Fanon, 1967/2008, p.147). Such dichotomous characterisations of the colours black and white, according to Fanon, have also come to shape how white people and black people are perceived; with white people being perceived as having more value and worth than Blacks. This short article discusses findings from my own research, which shows that Nigerian elite parents do hold white British teachers in high regard before going on to explain the reason behind such a fatalistic acceptance of what is a racial myth.