

Lessons in Separate Development

A textbook used in French West African schools during the 1920s began one lesson with the following passage:

I live in Africa. I am an African. I have black skin. I belong to the black race. I am a black African. My teacher is French. He is a European. He has white skin. He belongs to the white race. He's a white man. The black has curly hair that he shaves completely. The white has straight hair blonde or black, which he combs with a brush with care. The black grows little beard. The white has a beard and a mustache which he can let grow or shave often. The black wears few clothes. He wears full and light cotton garments. The white is better dressed. He wears clothing made of woolen cloth.¹

This textbook and others like it presented stereotypical images of Africans as villagers who lived in huts, worked on farms, and did simple crafts in contrast to “modern” Frenchmen who lived in “beautiful” towns with stone houses, hospitals, schools, telegraph stations, and administrative buildings. While colonial lessons distinguished between racially coded “African” and “French” worlds, education scholar Gail Kelly argues, students themselves created a new “separate world of educated Africans.”² Colonial schools instilled in African students the notion that Europeans and Africans were on separate paths of development, but Africans did not accept these lessons passively. Kelly analyzes school essays in which African students wrote about their

¹ J. L. Monod, *Premier Livret de l'Écolier Soudanais* (Delagrave, 1911), quoted in Gail P. Kelly, “Learning to Be Marginal: Schooling in Interwar French West Africa,” *Journal of Asian and African Studies* 21:3–4 (1986) 171–184 at 173.

² *Ibid.*, 172.

Separate Development

Robert Flint



Separate Development:

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