

## Reduction of “Ambiguities”: The Collaboration of Colonial Administrators and Zulu Conservative Intellectuals in Zulu Textbook Publications, 1930-50.

Tomohiro Kambayashi

This article will reveal the reach and contents of Zulu nationalism in the 1930s and 40s through an examination of Zulu teachers' and students' understanding of Zulu history. In particular, by utilizing teaching materials of Zulu history and literature education, this study will examine the claim that Zulu historical writings functioned as a form of cultural resistance. Categorized roughly, there are two views regarding the situation of teaching history in the first half of the twentieth century in KwaZulu Natal, South Africa. One strand sees history as the site of resistance. For example, Bhekizizwe Peterson in his *Monarchs, Missionaries & African Intellectuals* argued that by writing historical novels and poems from the 1920s, “the African elite started to foreground culturalist forms of resistance.” The other strand argues that interest in history was deeply connected to the administration, which used “tradition” as a way of governance. In her influential article “Patriotism, Patriarchy and Purity: Natal and the Politics of Zulu Ethnic Consciousness,” Shula Marks argued that Africans who participated in Zulu Society, namely the offspring of Natal Native Teachers Union aiming to preserve pure Zulu language and culture, shared their interests in Zulu history and culture with white officials. Their collaboration established Zulu ethnic consciousness, which according to Marks “hampered radical vision.” With regard to these two positions, this study will claim that the former perspective disregards the fact that these books were used as textbooks in educational institutions, while the latter ignores how the conservative type of Zulu ethnicity spread through education. By examining the papers of the Zulu Society, mainly correspondence between Charles J. Mpanza, the Secretary of the Society, and Daniel Mck. Malcolm, the Chief Inspector of Native Education in Natal, this article will reveal that conservative types of moral lessons were expected to be taught by reading Zulu history and literature books in the classroom. In this sense, Zulu history and literature as a school subject was a conduit through which conservative views on Zulu history and culture were transmitted.