Title: OMV Exploration 1: Large Data Set.

Author: Arka Maitra

Date: February 21, 2023.

Course: Advanced Topics in Digital Humanities (ENGL 877)

About: This is the first data set entry for our exploration into “One More Voice” where we look at texts from various authors and contributors to find thematic similarities across the works. The citation information about the works is provided at the end.

While exploring the One More Voice collection, a recurring theme I came across was the colonizers  
use of various “ideological apparatuses” to internalize the colonial logic within the colonized  
population. This was done to legitimize their presence and to make it seem like the imposition of  
European cultural practices and structures on a different culture was almost a natural, inevitable  
process. This internalization gave rise to spokespeople from within the colonized populace, who  
praised the way of life brought over by the colonizers and degraded their own culture as backward.  
This was seen in Caras Farrar's work, where he called Livingstone "master" and "the great  
missionary," while referring to other African people as "savages", effectively recycling the colonial  
rhetoric.  
These “spokespeople” also shifted blame for the negative effects of colonization onto their own  
people. In Samuel Crowther's "Vocabulary of the Yoruba Language," he blamed his own people for  
the effects of colonization, claiming it was their fault for participating in the slave trade, something  
introduced by the colonizers. He claimed that the only way forward was to be in line with the  
colonizers. This effectively shifted the blame for the oppression off of the colonizers and put it on  
the population as a negative side effect brought about by their own "naïve" resistance to "progress."  
The goal of these tactics may have been to internalize the "inherent" superiority of the colonizers,  
their cultural, religious, and socio-economic structure. This internalization of European superiority  
was evident in T.N Mukharji's "A Visit to Europe," where he acknowledged the cultural differences  
between several European countries, while at the same time, the colonizers viewed the different  
cultures and people they had colonized as merely disposable labor, slaves, and second-class humans,  
as is evident in stories like “Bokwala: The Story of a Congo victim”.  
In a lot of the Periodical pieces, colonized people talked about their conversion to Christianity as an  
"acceptance of truth," while those who still resisted Christianity were termed "heathens," refusing  
to accept the "one true God," reinforcing my claim of internalization of European ideological  
apparatuses. These apparatuses made it difficult for the colonized to imagine a way of life that was  
completely decolonized from European imitation after a while. Even after the colonizers were  
removed from direct authority over the colonized land and people through independence  
movements and revolutions, their socio-economic and cultural structures remained. The roles within  
these structures were filled by formerly colonized people, continuing the cycle of oppression and  
extortion pursued by the colonizers, but this time with bodies of color at the helm. These effects can  
still be felt today in the clothing, linguistic, socio-political, and economic models followed by  
countries worldwide.

Works Cited:  
Recovered Texts:  
Anonymous, Tippu Tip. “Tippoo Tib”. Caitlin Matheis, Adrian S. Wisnicki, eds. One More Voice, site  
launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020028_TEI.html>.

Farrar, Caras; Anonymous. “‘The History of Caras Farrar of Finding Dr Livingstone, in Central Africa’”  
(9 September 1874). Caitlin Matheis, Adrian S. Wisnicki, eds. One More Voice, site launch  
edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020061_TEI.html>.

Manuscripts and Archives Division, The New York Public Library. "Eaton, Edith" The New York Public  
Library Digital Collections. 1903 - 1907. https://digitalcollections.nypl.org/items/b75b4c40-  
d1ec-0134-a1a2-00505686d14e

MacQueen, James; Lief Ben Saeid; Thomas Wogga. “‘Notes on African Geography’” (1845). Anne  
Martin, Heather F. Ball, Adrian S. Wisnicki, eds. One More Voice, site launch edition,  
2020, <https://onemorevoice.org/html/transcriptions/liv_020003_TEI.html>.

Waller, Horace; Lindesay Brine; James Chumah. “‘To the Editor of the Times’” (9 April 1874; [1874];  
[1874]). Heather F. Ball, Adrian S. Wisnicki, eds. One More Voice, site launch edition,  
2020, <https://onemorevoice.org/html/transcriptions/liv_020012_TEI.html>.

Book-Length Published Works:  
Bokwala, Guinness, H. Grattan. Bokwala, the Story of a Congo Victim. London, Religious Tract  
Society, 1910, archive.org/details/BokwalaTheStoryOfACongoVictim/Bokwala2/mode/1up.

Crowther, Samuel, 1806?-1891. Vocabulary of the Yoruba Language, to Which Are Prefixed the  
Grammatical Elements of the Language. London, 1843.  
Mukhopadhya, T.N. A Visit to Europe by T. N. Mukharji: With a Preface by N. N. Ghose, Esq.,  
Barrister-At-Law. Gale and the British Library, 1889.

Periodical Pieces:  
Anonymous, Rao Narain. "A Converted Brahmin's Account of Himself." "One More Voice." | One  
More Voice. Ed. Kenneth C. Crowel, Cassie Fletcher, and Jocelyn Spoor. (1851) 2022. Web.  
<https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026006\_HTML.html>.

Anonymous, Poonapun, and Authautchee. “India. Bellary.” “BIPOC Voices,” One More Voice,  
solidarity edition; Collaborative Organization for Virtual Education (COVE). Ed. Trevor Bleick,  
Kenneth C. Crowell, and Kasey Peters, translated by J. Shrieves. (1852)  
2022 https://onemorevoice.org/html/bipoc-voices/digital-editions-  
soas/liv\_025032\_HTML.html.

Anonymous, Te Rauparaha. (1852) 2022. “Tamahana Te Rauparaha.” Edited by Kenneth C. Crowell,  
Cassie Fletcher, Kayla Morgan, and Jocelyn Spoor. “BIPOC Voices,” One More Voice,  
solidarity edition; Collaborative Organization for Virtual Education  
(COVE). <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026018_HTML.html>.

Anonymous, W. Clarkson, and Gungaram. “The Hindus.” “One More Voice”. “BIPOC Voices,” One  
More Voice, solidarity edition; Collaborative Organization for Virtual Education (COVE). Ed.  
Kenneth C. Crowell, Cassie Fletcher, and Jocelyn Spoor. (1852) 2022. Web.  
https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv\_026014\_HTML.html.