Title: OMV Exploration 2: Small Data Set.

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About: This is the second data set regarding our final project that has a refined set of works and more in-depth exploration of the thematic continuities that pop up with further exploration of the texts. The discussion is 496 words in length.

The recurring theme that I found while exploring One More Voice is the internalization of  
colonial rhetoric by the colonized people. I wish to bring out the similarities between the  
colonial and colonized rhetoric as a result of this internalization. The primary avenues I wish  
to explore as the spaces where this internalization took place are language and religion. I  
think this could be an interesting theme to explore, as the effects of said internalization of  
the colonial logic can be seen to this day in the food, clothing, language, economic and  
cultural practices followed by former colonies. For the purpose of looking into such  
intersections, I have chosen from the larger set, 9 works that I believe would exemplify  
these connections. I explore these texts further in the following paragraph.  
For the purpose of exploring more than a single colonized region, to see if the intersections  
stand true across different colonial expeditions, I am looking at texts related to colonial  
projects in Sub-Saharan Africa and the Indian subcontinent. “The Vocabulary of the Yoruba  
Language, to Which Are Prefixed the Grammatical Elements of the Language”, is a book  
length work that attempts to fit the Yoruba language into the English grammatical structure,  
while at the same time, talks of the benefits of the colonial rule to the colonized people.  
“The History of Caras Farrar of Finding Dr Livingstone, in Central Africa”, and “To the editor  
of the Times” are both recovered texts that are first-hand accounts by African people from  
different regions of the continent about their experiences with Livingstone on his expedition  
into Sub-Saharan Africa. These texts help bring out the ways in which African people  
indoctrinated in western ways view other African people compared to white European  
people, some of whom they refer to as “master”. “Notes on African Geography” describes  
the African landscape and cultures and helps provide an insight into the ways European  
expeditioners looked at and categorized different African people. “Bokwala: The Story of a  
Congo Victim”, another book length work, provides insights into the ways in which African  
people were mistreated and commodified by the colonizers are merely objects with utilities  
by following the story of Bokwala. “A Visit to Europe” on the other hand provides valuable  
insight into the ways in which a colonized subject, trained in the European ways, views  
European cultures. This may serve as an example of the contrasting ways the two sides  
viewed each other’s cultures. The other three texts, “A Converted Brahmin’s Account of  
Himself”, “India Bellary” and “The Hindus” look at different accounts by colonized  
individuals from the Indian subcontinent who talk of their paths to, and after conversion to  
Christianity, and provide a look into the ways these people view and compare their native  
culture and previous religion to their new-found faith. These texts paint a picture of  
theological exclusivism by which most of the converted people view their native kin as  
uncultured, or heathens for not following their new “true” faith.

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