This was produced for ENGL 477/877, Advanced Topics in Digital Humanities, at UNL. It is the first of three explorations of the *One More Voice* project in order to start planning the contours of and collecting data for the class’s final project.

OMV Exploration 1: Large Data Set

**Abstract:**

I have tentatively decided that I want to examine the role of religion for this project. Despite it not being my personal area of research, religion is something conceptually I find myself coming back to now and again for classes just because of how interesting and powerful it is.

I have so far zeroed in specifically on Christianity within this dataset because of how broad of a net it casts. Obviously, during the colonial period it gets used as a tool by colonizing powers, both as a tool of control as well as helping to provide the ideological underpinning to the “civilizing mission” they use to justify imperialism to themselves. A number of my chosen sources touch on this idea, such as the Mary Prince book which brings up how slave owners used Christianity to encourage docile servility as a virtue or the letters pertain to female education in India where the writings of these girls and how happy they are under the new Christian regime is used to bolster imperialism’s moral footing.

Perhaps smore interesting though is how these ideas get burned back around, and how colonized people use these same tools for their own ends. Using a shared Christian faith, colonized people can use they connections as a means of advancing oneself and one’s community, such as reverend Henry Boston who used missionary activity to get an education, or Semane Setlhoko Khama who used missionaries to help denounce Boer colonial aggression against his people. It can at times even become a tool of resistance and transformation, as seen by Edward Wilmot Blyden uses for Christianity in his writing on Pan-African identity.

So while the theme right now is just Christianity and its role in the colonial process broadly, I hope to specifically focus on colonized people’s response to and use of what was originally introduced as a tool of colonization.

**Bibliography:**

**Recovered Texts:**

1. Moss, Charles Frederick Arrowsmith; Ranavalona II. “‘The Late Mr. James Cameron of Madagascar’ (Excerpt)” (1875; 1 March 1876). Heather F. Ball, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020044_TEI.html>.
2. Khama, Semane Setlhoko. “Letter to A.M. Chirgwin” (5 December 1934). Heather F. Ball, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020024_TEI.html>.
3. Anonymous; James Read, Jr. “‘Kat River Mission, South Africa’” (9 October 1838; 1 April 1839). Mary Borgo Ton, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020033_TEI.html>.
4. Sechele I; Samuel Edwards; William Thompson; Anonymous; William F. Webb. “Statement and Attestations; ‘Statement of Sechele, Paramount Chief of the Bakwaina’; ‘The Attack on Sechele’” (7 May 1853; 11 May 1853; 11 May 1853; 11 May 1853; 21 April 1853; 30 April 1853; 1 December 1852). Justin D. Livingstone, Mary Borgo Ton, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020021_TEI.html>.
5. Anonymous; Tiyo Soga. “‘Jubilee of the Venerable Patriarch Brownlee’” (17 January 1867; 14 February 1867). Joanne Ruth Davis, Anne Martin, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020022_TEI.html>.

**Books:**

1. “*Gospel on the banks of the Niger: journals and notices of the native missionaries accompanying the Niger expedition of 1857-1859*” by Samuel Ajayi Crowther. edited by John Christopher Taylor
2. "*Christianity, Islam and the Negro Race*" by Edward Wilmot Blyden
3. “[*The History of Mary Prince, a West Indian Slave; The Narrative of Asa-Asa, a Captured African*](https://docsouth.unc.edu/neh/prince/prince.html)” by Mary Prince.

**Periodicals:**

1. Anonymous, Chenjee, Tooloosee, and Lutchmee. (1849) 2022. “India. Native Female Education.” Edited by Trevor Bleick, Kenneth C. Crowell, and Kasey Peters. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE). <https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv_025029_HTML.html>.
2. Anonymous, [L. Nicholson], and Nathaniel Henry Boston. (1874) 2022. “Henry Boston, African Native Pastor: ‘A Brief Sketch of the Life and Death of the Late Rev. Henry Boston, First Native Minister of the Bullom Mission. By His Son.’” Edited by Kenneth C. Crowell and Cassie Fletcher. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE). <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026037_HTML.html>.
3. Anonymous, and Matiu Taupaki. (1874) 2022. “Gleanings from Recent Letters. Letter from a Maori Clergyman.” Edited by Kenneth C. Crowell and Cassie Fletcher. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE). <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026034_HTML.html>.
4. Anonymous, and Jagadishwar Bhattachargya. (1853) 2022. “Trials of Converts in India.” Edited by Kenneth C. Crowell, Cassie Fletcher, and Jocelyn Spoor. In “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE). <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026024_HTML.html>.