Assignment for ENGL 877 (Advanced Topics in the Digital Humanities: Digital Project Development). Final selection of sources and themes from the One More Voice digital archive. Also contains a selection of scholarly essays and an explanation of their significance to the themes.

Selected Texts

Recovered Texts

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>.

* Travelogue of Caras Farrar and companions in their search of David Livingstone in Central Africa.

Saleh Bin Osman; [Edward J. Glave]. “‘The Story of My Life’” (August 1891). Anne Martin, Heather F. Ball, Adrian S. Wisnicki, eds. *One More Voice*, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020002_TEI.html>.

* Translated autobiographic narrative of Saleh Bin Osman, describing his travels as a personal assistant to British traveler Henry M. Stanley.

Weah, Bye. “‘The Liberian War. To the Editor of the Times’” (24 January 1876; 7 March 1876). Anne Martin, Mary Borgo Ton, Adrian S. Wisnicki, eds. *One More Voice*, new dawn edition, 2021, <https://onemorevoice.org/html/transcriptions/liv_020054_TEI.html>.

* Letter by King Weah apologizing for the death of British subject Selim Aga from conflict with neighboring Liberia.

Book-Length Works

Onoto Watanna. *A Japanese Blossom*. Harper & Brothers Publisher, 1906.

* Story of how a Japanese family came to accept an American widow and her children into their lifes.

Sui Sin Fa, *Mrs. Spring Fragrance*. A.C. McClurg & Co., 1912.

* Short story centered around Chinese-American Mrs. Spring Fragrance and her experience living in America.

Periodical Texts

[M.E.J.]; Henry Budd. “Day-Spring in the Far West. Sketches of Mission Work in British North America.” (1874). Kenneth C. Crowell, Cassie Fletcher, eds. “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, <https://onemorevoice.org/html/bipoc-voices/digital-editions-amd/liv_026038_HTML.html>.

* Periodical narrative praising the piety of certain Christian Native American tribes or peoples, namely the “Cumberland Indians” and “Devon Indians”.

J.M. Dwane. “South Africa.” (1877). Trevor Bleick, Kenneth C. Crowell, Kasey Peters, eds. “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, <https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv_025241_HTML.html>.

* Narrative of Reverend J.M. Dwane’s work in South Africa and a story of Christian convert Margaret

Nee Sima; Anonymous. “Japan.” (1876). Trevor Bleick, Kenneth C. Crowell, Kasey Peters, eds. “BIPOC Voices,” *One More Voice*, solidarity edition; Collaborative Organization for Virtual Education (COVE), 2022, <https://onemorevoice.org/html/bipoc-voices/digital-editions-soas/liv_025052_HTML.html>.

* Report by Japanese missionary Nee Sima on how his village is ripe for Christian conversion.

Themes

Colonialism and paternalism

* Paternalism was, and still is, a common justification behind colonialism. Works like “‘The Liberian War. To the Editor of the Times’”, “‘The History of Caras Farrar of Finding Dr Livingstone, in Central Africa’”, *Mrs. Spring Fragrance*, “Day-Spring in the Far West. Sketches of Mission Work in British North America.”, and “Japan.” heavily feature this theme.

Missionaries in a colonial world

* Missionaries are often times the most common point of contact between the colonized and the colonial state. They serve an ambiguous position in empire. Sometimes missionaries reify colonialism but aiding indigenous causes. “Day-Spring in the Far West. Sketches of Mission Work in British North America.”, and “South Africa.” feature this theme.

Power behind language

* “Broken English” used as a way to distinguish a person’s relationship to the West and Whiteness. The more eloquent the English, the closer a person is to whiteness. A logic still present today. *A Japanese Blossom*, “‘The Story of My Life’”, and “‘The Liberian War. To the Editor of the Times’” display this theme clearly.

Critical Works

Colonialism and paternalism

Dube, Saurabh. “Paternalism and Freedom: The Evangelical Encounter in Colonial Chhattisgarh, Central India.” *Modern Asian Studies* 29, no. 1 (1995): 171–201. <http://www.jstor.org/stable/312915>.

* This article examines the course of German missionary activity in Colonial Chhattisgarh as a paternalist venture. Having a missionary perspective for this theme complements the primary sources of the project that have Christian elements.

Murphy, John F. “Legitimation and Paternalism: The Colonial State in Kenya.” *African Studies Review* 29, no. 3 (1986): 55–65. <https://doi.org/10.2307/524083>.

* This article examines governmental continuity between colonial and independent Kenya. The author’s discussions on the paternalistic policies and attitudes adopted by independent Kenya shows lasting effect of colonial paternalism.

Stockwell, A.J. “The White Man’s Burden and Brown Humanity: Colonialism and Ethnicity in British Malaya.” *Southeast Asian Journal of Social Science* 10, no. 1 (1982): 44–68. <http://www.jstor.org/stable/24490908>.

* The article discusses how British colonial rule in Malaysia influenced understanding of race and ethnicity in modern Malaysia. Specifically, sections discussing British molding of Malay self-perception of race through “preserving” particular cultures is relevant to this theme.

Missionaries in a colonial world

Lindenfeld, David. “Indigenous Encounters with Christian Missionaries in China and West Africa, 1800-1920: A Comparative Study.” *Journal of World History* 16, no. 3 (2005): 327–69. <http://www.jstor.org/stable/20079332>.

* The article’s exercise in comparison is “to develop a vocabulary and conceptual framework for the discussion of cross-cultural religious encounters.” This project is interested in how indigenous peoples sought betterment through missionary encounters.

Nkomazana, Fidelis, and Senzokuhle Doreen Setume. “Missionary Colonial Mentality and the Expansion of Christianity in Bechuanaland Protectorate, 1800 to 1900.” *Journal for the Study of Religion* 29, no. 2 (2016): 29–55. <http://www.jstor.org/stable/24902913>.

* This article studies how indigenous culture, which missionaries do not appreciate, in Bechuanaland Protectorate aided in Christianity’s expansion. This in-turn led to missionary support for the expansion of colonial rule. This article provides the project an analysis where missionaries collaborated with colonialism, a common critique of missionary work.

Rüther, Kirsten. “Through the Eyes of Missionaries and the Archives They Created: The Interwoven Histories of Power and Authority in the Nineteenth-Century Transvaal.” *Journal of Southern African Studies* 38, no. 2 (2012): 369–84. <http://www.jstor.org/stable/23266577>.

* This article examines the biases ingrained in German missionary society archives. While the general thesis is not groundbreaking, the article’s examination of how the missionaries themselves were challenged by their time in colonial Transvaal is of interest to this project.

Power behind language

Afeadie, Philip Atsu. “LANGUAGE OF POWER: PIDGIN ENGLISH IN COLONIAL GOVERNING OF NORTHERN NIGERIA.” *Transactions of the Historical Society of Ghana*, no. 17 (2015): 63–92. <https://www.jstor.org/stable/26512470>.

* The article discusses the changing role of pidgin English in colonial West Africa and modern Nigeria. As part of the discussion, the relationship between proper English and pidgin English in colonial West Africa is of interest for this project.

Iseke-Barnes, Judy M. “Politics and Power of Languages: Indigenous Resistance to Colonizing Experiences of Language Dominance.” *Journal of Thought* 39, no. 1 (2004): 45–81. <http://www.jstor.org/stable/42589774>.

* The article discusses the Metis people’s experience with Christian missionaries and how their language was changed as a result. This article discussion of language and connections with Christian missionary work complements primary sources related to Christianity.

Raveendran, P.P. “Nationalism, Colonialism And Indian English Literature.” *Indian Literature* 39, no. 5 (175) (1996): 153–59. <http://www.jstor.org/stable/24159211>.

* This article argues that Indian English literature although written with the intention of distancing themselves from the colonial past is still inextricably linked to Eurocentric views. This article strikes at the crux of this theme.