UNL Spring 2023 Digital Humanities Class One More Voice Extension Project

Makena Nail

OMV Exploration #3

# Books

"Gospel on the Banks of the Niger" is a collection of journals and notices chronicling the experiences of native African missionaries who accompanied the Niger Expedition of 18571859. The book provides a unique perspective on the interactions between European explorers and African communities during a pivotal moment in the history of colonialism in Africa. Themes: Experiences of Indigenous Missionaries and Portrayal of the Colonized

"West African Countries and Peoples, British and Native" is a comprehensive book by James Africanus Beale Horton that covers the history, culture, and society of West African countries, with a particular focus on those colonized by the British. The book discusses the introduction of Christianity in West Africa, its impact on traditional African religions and practices, and the ways in which it was used by colonial powers for control. Additionally, the book highlights the role of women in West African society, their contributions, and challenges they faced, particularly with regards to the impact of colonialism and missionary activities.

Themes: Experiences of Women who have converted to Christianity, Experiences of

Indigenous Missionaries, Portrayal of the Colonized

# Periodicals

"Gleanings from Recent Letters. Baptism and Death of an Aged Yoruba Woman" is a short article published in 1856, recounting the story of an elderly Yoruba woman who converted to

Christianity and was baptized shortly before her death. The article reflects the growing influence of Christianity in West Africa during the 19th century and highlights the efforts of missionaries to spread their faith to local populations.

Themes: Experiences of Women who have converted to Christianity and Experiences of

Indigenous Missionaries

"Adult Sunday-Schools Among the Nestorians" describes the establishment of adult Sunday schools among the Nestorian Christian community in Persia, with the aim of educating and empowering members of the community who were traditionally excluded from leadership positions.

Themes: Experiences of Women who have converted to Christianity, Experiences of

Indigenous Missionaries, Portrayal of the Colonized

# Recovered Works

"Nosutu, the Mother of Soga" is an excerpt from the autobiography of Tiyo Soga, a Xhosa

Christian missionary in South Africa in the 19th century. The excerpt tells the story of Nosutu, Soga's mother, who converted to Christianity and played a significant role in his own spiritual journey and his decision to become a missionary. The excerpt offers insights into the intersection of Christianity and traditional Xhosa culture, as well as the impact of Christianity on African women during a time of colonialism and cultural change.

Themes: Experiences of Women who have converted to Christianity, Experiences of

Indigenous Missionaries

In this letter from Semane Khama to Rev. A.M. Chirgwin, written on December 5th, 1934,

Semane Khama expresses gratitude for Chirgwin's concern and prayers for the people of Serowe, and acknowledges the positive impact of the work of missionaries like Mrs. McIntosh and Sister

Haile on the lives of Native women in the tribe. Semane Khama also expresses his hope that

Chirgwin's influence will be felt in the upliftment of other backward races around the world.

Themes: Experiences of Women who have converted to Christianity, Experiences of

Indigenous Missionaries

"The History of Caras Farrar of Finding Dr Livingstone, in Central Africa" is a first-person account of the expedition led by journalist Henry M. Stanley to find the missing missionary and explorer David Livingstone in 1871. The account describes the hardships and dangers faced by the expedition as they traveled through Central Africa, and includes detailed observations of the people, landscapes, and wildlife encountered along the way.

Themes: Experiences of Women who have converted to Christianity, Experiences of

Indigenous Missionaries, Portrayal of the Colonized

"The Late Mr. James Cameron of Madagascar" is a tribute to James Cameron, a Scottish missionary who spent many years working in Madagascar during the mid-19th century. The tribute emphasizes Cameron's passion for sharing the gospel with the Malagasy people, his willingness to sacrifice his own comfort and safety, and the profound impact he had on the communities he served, particularly the women, who he worked to educate and empower.

Themes: Experiences of Women who have converted to Christianity

Refined Themes

1. Experiences of Women who have converted to Christianity
   * + 1. For this I want to examine women’s roles in light of their conversion. I want to know if there is a new socialization into expected gender roles that align more with their new Christian beliefs. I also want to examine women who are involved in missionary work. I am particularly interested in the Recovered works section which focus on Nosutu and the missionary works of her son Soga.
       2. The following is a list of three critical sources, with summaries for this theme.
       3. Redding, Sean. "Women as Diviners and as Christian Converts in Rural South Africa, c. 1880-1963." Journal of African History 40, no. 1 (1999): 115-34. doi:

10.1017/S0021853798007276.

In this article, Redding explores the role of women in divination practices and Christian conversion in rural South Africa between 1880 and 1963. He argues that women played a crucial role in both spheres and that their experiences were shaped by a complex interplay of colonialism, missionization, and traditional practices.

* + - 1. Prevost, Elizabeth. "Assessing Women, Gender, and Empire in Britain’s Nineteenth-Century Protestant Missionary Movement." History Compass 7, no. 3 (2009): 765–799. https://doi.org/10.1111/j.1478-0542.2009.00593.x.

Elizabeth Prevost's article "Assessing Women, Gender, and Empire in Britain’s Nineteenth-Century Protestant Missionary Movement" explores the roles and experiences of women in Britain's missionary movement during the 19th century, with a particular focus on gender and imperialism. The article argues that women played a crucial, yet often overlooked, role in shaping and advancing British imperialism through their involvement in missionary work.

* + - 1. Miller, E. Patrick, and Joseph C. Miller. "Women, Gender, and Colonialism:

Rethinking the History of the British Cape Colony and Its Frontier Zones, c.

1806–70." Journal of African History 57, no. 1 (2016): 3-26.

This article explores the intersections of gender and colonialism in the British Cape Colony and its frontier zones during the period of 1806-1870. The authors argue that examining the experiences of women sheds light on the complex power dynamics and cultural clashes that occurred during this time.

1. Experiences of Indigenous Missionaries
   * 1. For this I want to examine how native missionaries go about converting other natives. How are they portraying their native culture considering their conversion and missionary work? How are they portraying other cultures they are interjecting themselves in for the purpose of converting other people to Christianity. In this section I also want to examine the roles of missionary schools, which were designed to teach natives a basic education, often doing this through the use of the

Bible.

* + 1. The following is a list of three critical sources, with summaries for this theme.
    2. Mkenda, Festo. "A Protestant Verdict on the Jesuit Missionary Approach in

Africa: David Livingstone and Memories of the Early Jesuit Presence in South

Central Africa." In Catholic Missionaries in Africa: History, Religion, and Geopolitics, edited by Matteo Salvadore and Roberta Ricucci, 25-44. Leiden,

Netherlands: Brill, 2017. doi: 10.1163/9789004347151\_005.

This chapter examines the views of Protestant missionary David Livingstone on the Jesuit missionary approach in Africa during the colonial period. Through an analysis of Livingstone's writings and personal experiences, Mkenda argues that Livingstone had a mixed view of the Jesuit missionaries and their approach, which reflected the complex and often contradictory nature of colonial encounters in Africa.

* + 1. Jensz, Felicity. "Missionaries and Indigenous Education in the 19th-Century British Empire. Part I: Church-State Relations and Indigenous Actions and

Reactions." History Compass 10, no. 4 (2012): 294–305. https://doi.org/10.1111/j.1478-0542.2012.00839.x.

Felicity Jensz's article "Missionaries and Indigenous Education in the 19thCentury British Empire. Part I: Church-State Relations and Indigenous Actions and Reactions" explores the complex relationships between missionaries, the British colonial state, and indigenous populations in the context of education during the 19th century. The article argues that the intersection of religion, politics, and culture in this period resulted in a variety of responses from indigenous communities to missionary education initiatives, and that these responses were shaped by a range of factors including local customs, beliefs, and power structures.

* + 1. Jensz, Felicity. "Missionaries and Indigenous Education in the 19th-Century British Empire. Part II: Race, Class, and Gender." History Compass 10, no. 4

(2012): 306-317. doi:10.1111/j.1478-0542.2012.00838.x.

This article explores the role of Protestant missionaries in indigenous education in the 19th-century British Empire, with a particular focus on the intersections of religion with race, class, and gender. The article argues that religious motivations were central to the missionary project and were closely tied to the colonial power dynamics of the time, with missionaries often reinforcing hierarchies based on race, class, and gender in their educational efforts. Overall, the article provides insight into the complex and often contested role of religion in the colonial context.

1. Portrayal of the colonized
   * + 1. For this I want to step back and examine how the colonizers are portraying the colonized. I want to specifically examine works that have experts or assumptions of what the colonizing power believes about the colonized. When are the colonized considered civil by the colonizer? Is it when they convert to

Christianity? Are any of the native authors speaking against themselves, meaning, is there any work I might have an argument for it being heavily edited to show the colonizers in a positive light?

* + - 1. The following is a list of three critical sources, with summaries for this theme.
      2. Ekeh, Peter P. "Colonialism and the Two Publics in Africa: A Theoretical Statement." Comparative Studies in Society and History 17, no. 1 (January 1975):

91-112. Accessed March 8, 2023. https://www.jstor.org/stable/178372.

In this article, Ekeh proposes a theoretical framework for analyzing the impact of colonialism on African societies. He argues that colonialism created two distinct publics in Africa: the primordial public and the civic public, each with their own set of values and norms that continue to shape African politics and society.

d. Njoh, Ambe J. "Colonial Philosophies, Urban Space, and Racial Segregation in

British and French Colonial Africa." Journal of Black Studies 38, no. 4 (2008):

579-599. doi: 10.1177/0021934706288447.

The article "Colonial Philosophies, Urban Space, and Racial Segregation in British and French Colonial Africa" by Ambe J. Njoh explores the urban spatial practices and policies of British and French colonial administrators in Africa. It argues that racial segregation was a key feature of colonial urban policies and resulted from colonial ideologies that perceived non-European people as inferior.

e. Wariboko, Nimi. "Colonialism and Christianity in West Africa: The Igbo Case."

Journal of Religion in Africa 30, no. 4 (2000): 418-49. doi:10.1163/157006600X00349.

This article explains that the missionaries viewed the Igbo traditional beliefs as "pagan" and sought to replace them with Christianity. The missionaries were particularly concerned with practices that they saw as sinful or immoral, such as polygamy, ancestor worship, and sacrifices. They also sought to replace traditional forms of governance and social organization with Christian ideas.

**Works Cited**

# Books

Ajayi Crowther, Samuel, and John Christopher Taylor. Gospel on the Banks of the Niger: Journals and Notices of the Native Missionaries Accompanying the Niger Expedition of 1857-1859. London: Church Missionary House; Seeley, Jackson, and Halliday, 1859.

Horton, James Africanus Beale. West African Countries and Peoples, British and Native: And a Vindication of the African Race. London: David Nutt, 1924.

# Periodicals

Anonymous and Daniel Olubi. "Gleanings from Recent Letters. Baptism and Death of an Aged

Yoruba Woman." Edited by Kenneth C. Crowell and Cassie Fletcher. In "BIPOC

Voices," One More Voice, solidarity edition; Collaborative Organization for Virtual

Education (COVE), 1874 (accessed February 20, 2023), [https://onemorevoice.org/html/bipoc-voices/digital](https://onemorevoice.org/html/bipoc-voices/digital-) editionsamd/liv\_026033\_HTML.html.

Anonymous, and Yonan. (1852) 2022. “Adult Sunday-Schools Among the Nestorians.” Edited by Kenneth C. Crowell, Cassie Fletcher, Kayla Morgan, and Jocelyn Spoor. In “BIPOC Voices,” One More Voice, solidarity edition; Collaborative Organization for Virtual Education (COVE). Accessed February 20, 2023. [https://onemorevoice.org/html/bipoc](https://onemorevoice.org/html/bipoc-voices/digital-)  [voices/digital-e](https://onemorevoice.org/html/bipoc-voices/digital-)ditionsamd/liv\_026016\_HTML.html.

# Recovered Works

Anonymous; John F. Cumming; Anonymous; Tause; NoSuthu Soga Jotelo. “‘Nosutu, the Mother of Soga’ (Excerpt)” (October 1873; 2 March 1874). Edited by Joanne Ruth Davis, Adrian S. Wisnicki. In Heather F. Ball and Adrian S. Wisnicki, eds., One More Voice, site launch edition, 2020, [https://onemorevoice.org/html/transcriptions/liv\_020043\_TEI.html.](https://onemorevoice.org/html/transcriptions/liv_020043_TEI.html)

Khama, Semane Setlhoko. “Letter to A.M. Chirgwin” (5 December 1934). Edited by Heather F.

Ball, Adrian S. Wisnicki. In Heather F. Ball and Adrian S. Wisnicki, eds., One More Voice, site launch edition, 2020, https://onemorevoice.org/html/transcriptions/liv\_020024\_TEI.html.

Farrar, Caras, and Anonymous. "The History of Caras Farrar of Finding Dr Livingstone, in Central Africa" (9 September 1874). Edited by Caitlin Matheis and Adrian S. Wisnicki.

In One More Voice, site launch edition, 2020. https://onemorevoice.org/html/transcriptions/liv\_020061\_TEI.html.

Moss, Charles Frederick Arrowsmith; Ranavalona II. “‘The Late Mr. James Cameron of

Madagascar’ (Excerpt)” (1875; 1 March 1876). Edited by Heather F. Ball, Adrian S. Wisnicki. In Heather F. Ball and Adrian S. Wisnicki, eds., One More Voice, site launch edition, 2020, <https://onemorevoice.org/html/transcriptions/liv_020044_TEI.html>