**ENGL 877 One More Voice Exploration 3 by Tina Le.**

This assignment comes from a course called ENGL 877 Advanced Topics in Digital Humanities at the University of Nebraska-Lincoln, Spring 2023.

It builds on One More Voice Exploration 1 and 2, reducing down the text set to 8 works, refining a list of themes, and identifying 9 critical works that relate to themes.

Tina Le

Dr. Adrian Wisnicki

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OMV Exploration 3: Final Data Set and Bibliography

**Introduction**

The texts in this data set deal with the role of colonizers, particularly Christian missionaries, in shaping education, moral codes, and gender roles in colonized communities. The overarching questions that encompass these texts are: What are the purposes of education, and who gets to decide those purposes? What kinds of knowledge are valued or devalued, and by whom? What is the role of literacy in empowering or controlling colonized people? Most of the texts are about Christian missionaries setting up schools or informal out-of-school learning environments in order to spread religion. They present observations from missionaries, statements from local leaders, and excerpts from students’ writing as “evidence” of people’s learning—making the case for the success of their missionary work. These discussions often include contrasting the locals’ lives before and after missionary influence, disparaging the locals’ existing beliefs and lifestyles while lauding the “progress” and “growth” brought about through missionaries. The majority of the texts are about communities in Southern Africa, and others are about communities in India. Through these texts, local community members’ attitudes towards the colonial education systems are interpreted and filtered through the Europeans’ perceptions and transcriptions. However, the texts give us a glimpse into the beliefs and motives of the colonizers, and how they use education to impose beliefs onto others.

Some of the texts are reports written by missionaries about the work they have done in the area, their observations about how the colonized peoples are responding to the missionary initiatives, and their assessment of their initiatives’ success. These texts include “‘Kat River Mission, South Africa,’” “East Indies. Combooconum,” and “Adult Sunday-Schools Among the Nestorians.” Some of the texts purportedly showcase perspectives of native people, such as “‘Minutes of Evidence’ (Excerpt)” and “India. Native Female Education.” These texts speak glowingly of the missionaries; however, it is unclear how much the colonized people were coerced or pressured into giving praise, or to what extent their perspectives were filtered by the missionaries. For example, in “‘Minutes of Evidence’ (Excerpt),” the British interviewer asked leading questions such as, “Then you consider that the missionaries have done a great deal of good amongst the Hottentots?” (Buxton et al.). One book in this data set, Plaatje’s *Sechuana Proverbs with Literal Translations and Their European Equivalents*, contrasts with the other texts because the flow of knowledge is reversed; rather than missionaries imposing knowledge on colonized peoples, it teaches others about existing knowledge in the Sechuana community. However, even then, European missionaries’ influence is evident: Plaatje discusses how the proverbs display European values, such as peace.

**A Reduced Set of 8 Works**

**Recovered Texts**

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>.

“Kat River Mission, South Africa” is a letter from Rev. James Read published in a British missionary magazine reporting on the education happening at the Kat River Mission settlement, detailing the “examination of the children,” formation of the Juvenile Missionary Society, the appointment and training of South African schoolmasters, building of classrooms, and the appointment of a local school committee to cooperate with the missionaries in founding new schools.

Themes: colonial education, colonial views of morality

Buxton, Fowell; James Read, Jr.; Andries Stoffels; Edward Baines; John Bagshawe; Charles Lushington; William Gladstone. “‘Minutes of Evidence’ (Excerpt)” (27 June 1836). Jared McDonald, Adrian S. Wisnicki, eds. *One More Voice*, solidarity edition, 2022-23, <https://onemorevoice.org/html/transcriptions/liv_020065_TEI.html>.

“‘Minutes of Evidence’ (Excerpt)” is an interview of Andrew Stoffel, a native of South Africa, conducted by missionary James Read, in which the questions were about the positive impacts of missionaries in the Kat River Mission, South Africa.

Themes: colonial education, colonial views of morality

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>.

“‘The Late Mr. James Cameron of Madagascar’ (Excerpt)” is a funeral speech given by the Queen of Madagascar at the funeral of missionary James Cameron, which was then transcribed, translated, and published by a British writer as part of Cameron’s obituary. The obituary praises Cameron’s teaching of 600 men, setting up of a printing press to distribute Bible verses in Malagasy, and formation of the first Christian church in Madagascar.

Themes: colonial education, colonial views of morality, colonial views of gender

**Book-Length Published Works**

Crowther, Samuel Ajayi. *The River Niger. A Paper Read Before the Royal Geographical Society, June 11th, 1877. And a Brief Account of Missionary Operations Carried on Under the Superintendence of Bishop Crowther in the Niger Territory*. London: Church Missionary House, 1877.

*The River Niger* describes what the Reverend Bishop Crowther saw as he went on an expedition to towns surrounding the River Niger, which includes geographical descriptions, observations about native folks’ housing, work, religion, monarchy, and languages before a section focused on “Missionary Operations in The Niger Territory.” The “Missionary Operations” section describes the development of churches and schools that Crowther viewed as successful and his perceptions of how native leaders view missionary work.

Themes: colonial education, colonial views of morality, colonial views of gender

Plaatje, Solomon T. *Sechuana Proverbs with Literal Translations and Their European Equivalents*. London: Kegan Paul, Trench, Trubner & Co., Ltd., 1916.

*Sechuana Proverbs* collects Sechuana proverbs and aphorisms so that they are not forgotten amid European influence in South Africa and places them alongside English equivalents. Plaatje acknowledges the missionary Robert Moffat’s work in putting the Sechuana language on paper when he translated the Bible into Sechuana. Plaatje discusses how proverbs were a way for women to teach their children “purity and correctness” (7) before the influence of colonial schooling.

Themes: colonial views of morality, colonial views of gender

**Periodical Pieces**

Anonymous; Chenjee; Tooloosee; Lutchmee. “India. Native Female Education” (1849). 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_025029_HTML.html>.

“India. Native Female Education” features letters from Indian girls attending the Sunderland School, with the goal of demonstrating their progress in literacy and religious learning.

Themes: colonial education, colonial views of morality, colonial views of gender

Anonymous; William Clapham’s Reader; William Cooper’s Reader; Inverkeithing’s Reader. “East Indies. Combooconum” (1826). 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_025020_HTML.html>.

“East Indies. Combooconum” includes excerpts from teachers’ journals about their experiences in India teaching about Christianity and calling for people to repent from sins.

Themes: colonial education, colonial views of morality

Anonymous; Yonan. “Adult Sunday-Schools Among the Nestorians” (1852). Kenneth C. Crowell, Cassie Fletcher, Kayla Morgan, Jocelyn Spoor, 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_026016_HTML.html>.

“Adult Sunday-Schools Among the Nestorians” is an account of teaching Nestorian adults about Christianity in Turkey and Persia, supposedly written by a native teacher to his friends in the United States. The author critiques the beliefs and actions of women and men that he believes go against Christian morality.

Themes: colonial education, colonial views of morality, colonial views of gender

**3 Themes for Critical Exploration**

*Colonial education:* The spreading of religion was a major reason for colonizers to set up schools, but it also included occupational training such as farming. The agenda for schooling was determined by the priorities of the missionaries—to encourage “progress” and conversion Christianity—not those of the students.

*Colonial views of morality:* Literacy was used to push the missionaries’ morality onto others, such as by teaching people to read using the Bible. Many missionary reports disparage the moral codes of native peoples as being inferior or condemn them as sinful, even though one of the critical works below asserts that the existing religious and moral beliefs of a community led to Christianity spreading quickly

*Colonial views of gender:* The education that men receive and women receive sometimes differs, which establishes and reinforces gender roles. This can be seen in texts such as “Adult Sunday-Schools Among the Nestorians” and “India. Native Female Education.”

**9 Critical Works**

**3 Critical Works Related to Colonial Education**

Bellenoit, Hayden J. A. “Missionary Education, Religion and Knowledge in India, C.1880–1915.” *Modern Asian Studies*, vol. 41, no. 2, 2007, pp. 369–94, <https://doi.org/10.1017/S0026749X05002143>.

Bellenoit argues that Christian missionaries influenced colonial India by blurring the distinctions between “moral improvement,” civilization, and religion, and he explores the purposes of colonial missionary schools compared to how students perceived the European curriculum. This text also ties to the theme of morality, and it provides a lens to read the texts of Indian students’ letters explaining their learning progress.

Kallaway, Peter. “Knowledge for the People: Understanding the Complex Heritage of Colonial Education in South Africa.” *Yesterday and Today*, vol. 28, Dec. 2022, pp. 44–56. *DOI.org (Crossref)*,<https://doi.org/10.17159/2223-0386/2022/n28a2>.

Kallaway argues that we need to understand the history of colonial education in South Africa in order to decolonize education today, so he explores how English educational practices contributed to colonial education of working-class people in Africa. This text is relevant to the themes/works because it sheds light on why missionaries designed colonial schooling the way they did and the later impacts.

White, Bob W. “Talk about School: Education and the Colonial Project in French and British Africa (1860-1960).” *Comparative Education*, vol. 32, no. 1, Mar. 1996, pp. 9–26. *DOI.org (Crossref)*,<https://doi.org/10.1080/03050069628902>.

White compares the similarities and differences between French and British colonial education policy in Africa, which he argues is partly shaped by their different ideas of morality. This article connects to the theme of “colonial views of morality,” and it connects to the texts that describe the moral codes of different communities.

**3 Critical Works Related to Colonial Views of Morality**

Matemba, Yonah H. “Continuity and Change in the Development of Moral Education in Botswana.” *Journal of Moral Education*, vol. 39, no. 3, Sept. 2010, pp. 329–43. *DOI.org (Crossref)*,<https://doi.org/10.1080/03057240.2010.497613>.

Matemba traces how moral education developed in Botswana from pre-colonial times, through missionary/colonial period, and to present day, arguing that Christianity moral values being used “as a yardstick” during the missionary period influences current moral education. This article relates to the texts discussing missionaries’ moral ideals compared to native folks’ moral ideals.

Nduka, Otonti. “Moral Education in the Changing Traditional Societies of Sub-Saharan Africa.” *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft / Revue Internationale de l’Education*, vol. 26, no. 2, 1980, pp. 153–70. *JSTOR*, http://www.jstor.org/stable/3443951. Accessed 9 Mar. 2023.

Nduka asserts that European colonization of Africa has influenced in-school and out-of-school moral education in African societies, but there have been challenges integrating European and indigenous morals; thus, successful moral education requires cooperation between school, home, and society. This article connects to the texts that describe the morals that missionaries wish to spread and the missionaries’ frustrations with indigenous folks’ behaviors that they view as “sinful.”

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*, vol. 29, no. 2, 2016, pp. 29–55. *JSTOR*, http://www.jstor.org/stable/24902913. Accessed 9 Mar. 2023.

Nkomazana and Setume argue that Batswana had existing religious traditions that contributed to how quickly Christianity spread there, despite missionaries rejecting these traditions and giving the impression that no religion existed before they arrived. This text provides a critical lens for reading the missionary reports that laud their successes in spreading Christianity.

**3 Critical Works Related to Colonial Views of Gender**

Bertolt, Boris. “Thinking Otherwise: Theorizing the Colonial/Modern Gender System in Africa.” *African Sociological Review*, vol. 22, no. 1, 2018, pp. 2–17.

Bertolt shows how gender inequalities in colonial Africa continue to impact modern day Africa. This article extends the texts to consider how colonists’ beliefs about gender persist long after their time there.

Ntshangase, Mohammed Xolile, and Tlhakodisho Joel Matabane. “The History of Gender Inequality: Analysis of Gender Inequality as a Colonial Legacy in Africa.” *African Journal of Gender, Society & Development*, vol. 11, no. 3, 2022, pp. 185–203, <https://doi.org/10.31920/2634-3622/2022/v11n3a9>.

Ntshangase and Matabane argue that colonization exacerbated gender inequality in Africa, which contributed to Africa’s underdevelopment. This text provides a lens to read how colonizers discussed gender and reinforced inequality.

Prevost, Elizabeth. “Married to the Mission Field: Gender, Christianity, and Professionalization in Britain and Colonial Africa, 1865–1914.” *The Journal of British Studies*, vol. 47, no. 4, 2008, pp. 796–826, <https://doi.org/10.1086/590171>.

Prevost explores the tensions between female British missionaries’ gendered expectations and their work, which forced them to reconsider ideas of female authority and vocation. The gender beliefs of British missionaries impacted the way they view women vs. men in indigenous communities as well as among themselves.